

CHAPTER - I

INTRODUCTION

1.1 Background

Nepal is a landlocked country and home place of natural beauty with traces of artifacts. Nepal is a mountainous Country which is situated in the south central Asia. It is located in between the latitude 26°22'N to 30°27' North and longitude 80°4' E to 88°12' East and average breadth is about 193km. north to south. Nepal is a multilingual, multi-culture and multiethnic country. The country is bordering between the two most populous countries of the world, India in the east, south, west and china in the north. The northern range of Nepal is covered with snow over the year where the highest peak of the world. Geographically, the country is divided in three major zones: Mountains, Hill and Terai. These zones comprise 15, 68 and 17 percent respectively of the total land area of the Country. Nepalese society and culture is not the growth of only short period of time rather it is a historical result.

The total population of Nepal is 23,151,423 of the total population, female constitute 50.03 and male constitute 49.93 percent. More than 80 percent of the population lives in the rural areas (CBS, 2001).

The total population of Nepal is 26427399 where male are 11563921 and female are 11587502 Sarki share in national population 1.40 percentage and Dalit share in 10.83 percentages (CBS 2007).

Nepal is a very complex diversified country in socio- economics and cultural aspects of the society. The caste is the basic foundation for a society that it's well recognition where each castes have their own socio-economic, cultural and traditional knowledge/ skill have played the vital role for understanding their development status either it is good or not. People have multi-culture, multi-ethnic, multi-racial and multi- linguistic. Lives in rural areas are more difficult than in urban areas. Rural people are living in traditional way and lacking different kind of facilities such as communication, health, irrigation, education, transportation and so on. Dalits are leading more miserable lives particular the rural Sarkis who are living bellow the poverty line.

Nepal can be taken as one of the first places of human origin, its civilization and culture. Nepal is a multi-cultural country. The constitution of Nepal 1990 has a vision that encompasses social harmony and equality of development opportunities for all castes and communities. However, continuing unacceptable level of caste discrimination throughout Nepal overshadows the implementation of the constitution; of the four castes of Nepal Brahman, Chhettri, Vaishya and Shudra with in the Hindu social hierarchy, Sudra occupies the lowest rank. The members of this caste group are treated as untouchables and referred to as Dalits (the oppressed). Dalits and Non-Dalits are not allowed by social custom to touch each other in any physical way particularly so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged (FEDO, 2060 B.S.).

During the modern period, Prithivi Narayan Shah addressed the Nation, “Nepal is a common garden where four castes and thirty six sub-castes blossom forth”. To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as char Varna Chattis Jat (four Varna and thirty six castes). This phrase shows the familiarity of the Nepalese with the Varna model and it’s being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. Sharma, (1977) grouped all recognized castes in to four categories that are as follows:

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

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

considered to be lowest as possible. Later on this category of the Varna system took the form of caste system (Parajuli, 2000).

Occupation was prescribed according to their castes such as Brahman (worship), Chhetri (rulers, warriors-chiefs), Vaishya (trade, agriculture), and Sudra (servile, servants). These were the social rule of the Nepalese society. Among these castes Sarkis fall in the category of Sudra considered to be lower, untouchables and impure. Each caste under caste system tries to maintain its hold over its members and controls their behavior. Castes provide rules of social behavior, which can not be violated. In the context of Nepal caste system is interdependent, rigid, commensality and co-operative. The function of Brahmin is to perform various religious and ceremonial rituals, birth rituals etc. Brahmin gets money, food grains etc. in return for his service. Chhetri were the ones to provide service as warriors to protect the country, work in administration. Vaishya did the trading work. Sudra e.g.: Chamar, Sarki generally carry the work of shoe making, repairing which related to leather.

In the existence of the society and its continuity all castes perform their work in a co-operative manner. This system divided Nepalese society in to many layers earning some merits but in the other hand even larger amounts of demerits. The described status is the one, which an individual gets at birth. It is conferred to him by his group or the society. It is impossible to change ones caste. Within the caste group it is easy to communicate, do work but lower caste group are prohibited to enter the high caste group. There are boundaries for them, hatred and suffering to the Sudra. The characteristic of caste system stratified people in to various ranks who live and work in the same society (Adhikari, 2000).

Bhattachan (2001) has categorized Dalits in four groups which are as follows:

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

The mother tongue of Pahadi Dalits is Nepali, whereas Terai Dalits is Maithili, Bhojpuri and Abhadhi. Newar Dalits use Nepal Bhasa. The majority of Dalits are Hindu (Bhattachan, 2001).

In the 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, blacksmithing, carpentry, gold smiting, cobbling. Similarly in return of these services people of the high caste have been providing them cash and food grain. Such relationship can be mutual occupational linkage (Caplan, 1970).

In Nepal three major occupational castes, the Kami, Damai and Sarki are traditionally artisans. These three castes have their specific castes work in the village. Damais are the tailors; they sew and mend the clothes of the village people. Sarkis are the leather workers they make and repair the shoes. Lastly the Kamis are the blacksmiths and goldsmith of the villages. The blacksmiths forge and repair all kinds of farm implements and household utensils. All the untouchable castes the Kami occupy the high position with the traditional castes hierarchy. The Kami (blacksmiths) and the Damai (tailors and musician), for example, regard bodily contact with each-others as polluting. The same is true of sexual intercourse between the 'Kami' and 'Damai'. A Damai does not allow, a Kami to enter his house and would never accept 'bhat' (rice) or 'pani' (water) from him (Hofer, 1976:110).

In the Terai the lower caste group is categorized as Teli. The Sarkis are also called Gandhe, 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 pure one while Sarkis are called impure. So, they are placed in the category of Dalit. Sarkis has been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

Sarkis are the followers of Hinduism. The people of this community are identified as Char maker, Nepali, Mijhar, Bisankhe, Roka, Acchmi, Bramhasanmkham, Purkoti, Paheli, Ramtel etc. The Sarkis whose sub- caste is Mijhar are the higher among the other Sarkis caste. These are the sub- castes of the main castes group of Sarkis (Kafle, 2002).

Mostly Sarkis rear pigs and hens but upper castes keep cows, goats etc. According to the Encyclopedia of religion within the Aryans, few groups of people were poor who

did not have systematic agricultural process were kept under the Sudra to serve the Aryans. Khas is one of the branches of the Aryans. Brahman, Chhetri including lower caste Damai, Kami, Sarki are also included with in that branch of the Aryans. Khas entered in Nepal from hilly areas through Gadwal, Kumau crossing Mahakali River instead of going to Sindhu Ganga of India (Sharma, 1977).

The numbers of caste existing in Nepal are 101 (CBS, 2002). Whereas in the Malla period, King Jayasthiti Malla divided inhabitants of the human community in to seven hundred and twenty four classes. The Sarkis also falls with in this division. Sarkis are mainly living in the hilly areas but can be seen in all district and urban areas as well as in small numbers. From the demography statement of 2002 the total populations of Sarkis caste were 3,18,989. Out of this the population of Sarkis living in Sunsari district is 2747. Male is 1346, and female is 1401. (CsBS, 2001). The Sarkis people are deprived of leadership and other fundamental rights and their indigenous knowledge skill is replacing for other purpose day by day. Thus their voice could not reach the level of the policy makers. Due to this, the Government plans and policies that are made are not focused well in the interest of the Dalit Sarkis People for Promoting their traditional occupation and socio-economic condition of lives.

1.2 Statement of the Problem

Nepal is one of the poorest countries of the world. According to the national statistics 42.2 percent, people are below absolute poverty line (1991). In this condition there are such caste tribes and ethnic groups, who are bounded to give up their traditional occupation in the changing condition. Sarki people belong to one of the poorest and backward caste people in Nepal.

The socio-economic upliftment of the Sarkis caste is still logging behind and backward community like Sarkis are marginalized, neglected and economically deprived “groups”. Time was not worse during their past as they were interacting with the higher caste people. They had to serve the upper caste people by doing various types of leather related works and in return they were benefited by food or money but the development process of modernization and globalization led the establishment of large industries which are replacing the hand made items of the Sarkis and these are considered as the traditional Knowledge related skill. Today there are big factories

manufacturing shoes, bags and various leather products that the Sarkis used to make. Machinery works are cheaper, quicker to product, smoother, economically low cost and comparatively well finishing. Most of the modern or today people tend to use these machinery product leaving behind the Sarkis as being good for nothing cobbling profession was once enough to handle a whole family, now has an income rate not enough for a one day meal. Such type of decreasing rate of indigenous knowledge related profession it by various development related governmental and non-governmental organization for further policy formulation process. Since these Sarkis do not have much land and have poor economical background which can create an even larger gap between the Sarkis and other higher caste people.

The constitution of 1963 abolished the all discrimination on the bases of caste system of Nepal but in reality, they are suppressed by castism and poverty. Development programs implemented by governmental and non- governmental agencies could not reach where the backward and marginalized ethnic groups are living. Generally government has supported to Dalits to raise their status, but they are still backwarded in socio-economic aspects. Even though, they are not far from the process of modernization in their living standard. They are leaving their traditional profession or their indigenous knowledge related skill due to available of readymade goods. Whatever skill or profession they are engaged in their condition is still poor.

Sarkis are not allowed to go to temples and not allowed to share water from the same well that the higher caste people use. If the well is touched, the water is considered impure. If an untouchable does a days work for the high caste household, the meal is served on a leaf. After the meal the leaf is to be disposed away safely so that it may not come in contact with others. At a tea stall if a lower caste drinks tea he has to clean the cup but for the higher caste the shopkeeper himself cleans the cup himself even though the Sarkis pay equal amount of money the high caste pays for a cup of tea (Caplan, 1970).

Time has traveled through the primary period to the industrial period. Now it seems that the older concepts are gradually changing, as people are educated and aware of their surroundings. Lower castes are freely thinking about their rights, exploitation, and domination from the high caste along with all the unfair rules made from them. Due to this, awareness conflict has broken up between the higher and lower caste.

After the revolution of 1989, the government has provided little effort to eliminate this discrimination. The constitution of 1990, then written says that punishment shall be given to those who try to practice any form of discrimination regarding caste.

The Sarkis of mid-western part of Nepal has some major differences in their indigenous knowledge skill especially in rural areas than of urban areas. They have their own handed Knowledge of making Horse Kanti (horse riding using leather equipment) Nara (ploughing leather equipment), and Chalno (flour processing leather equipment), so on, but such valuable knowledge skill is being disappeared day by day due to the lack of its promotion from government side. Social exclusion, racial discrimination, untouchability and indigenous Knowledge skill of Sarkis are the major aspects of this study. These problems influence on the socio-economic, cultural and traditional occupational aspects of Sarkis. This study has undertaken some research questions, which are as follows:

1. What is the identification of Sarkis caste?
2. What is the social and educational status of sarkis?
3. What are the occupations of Sarkis?
4. What are the sources of income of Sarkis?
5. How much land size do Sarki occupy?
6. What are the rites and rituals of Sarkis?

Various studies have been conducted in socio-economic status of Sarkis but have not been in the study area where I have conducted and about social, economic, cultural condition of sarkis of Inaruwa municipality Ward No.9 and 10 in Sunsari district.

1.3 Objectives of the Study

The general objective of this study is to find out the socio-economic condition of the Sarkis of Inaruwa Municipality, Ward No 9 and 10 in Sunsari district. The specific objectives of this study are as follows:

-) To introduce the position and condition of Sarkis
-) To study the social aspect of Sarkis
-) To describe the cultural aspect of Sarkis
-) To analyze the economic condition of Sarkis

1.4 Significance of the Study

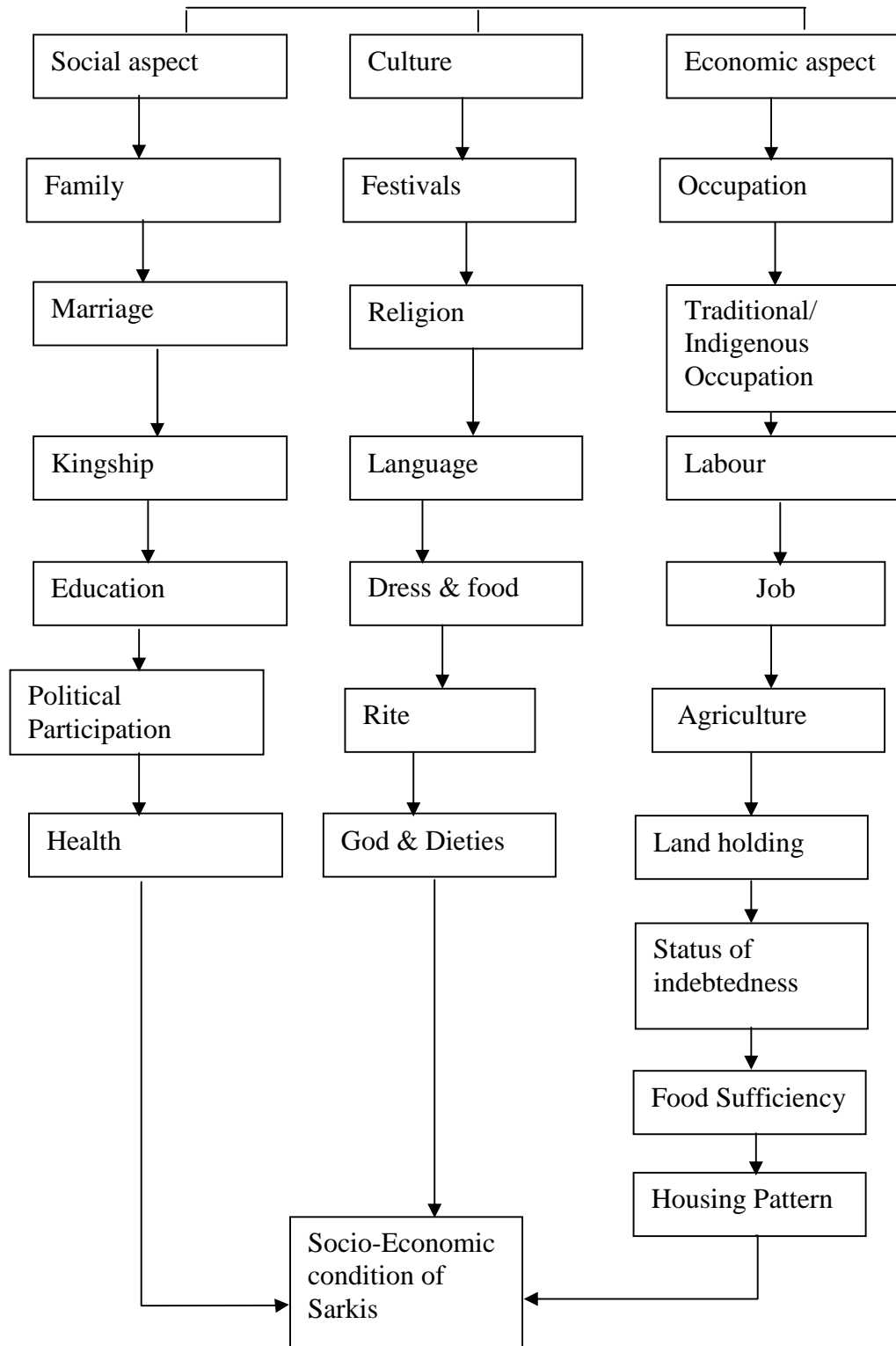
This study helps to know about Sarki society of Inaruwa municipality in Sunsari District. Which is the part of whole Nepalese society? This study focuses on the Sarkis social, economic and cultural condition of Sarkis so, and it helps to understand the overall living condition of Sarkis. It is very important to study about the Sudras especially Sarkis as they are still being discriminated in some remote villages. They are living very hard life among the tagadhari considered to be the highest caste. Even though the modern law has granted equal rights to every citizen but untouchability and casteism still exists. Thus the economic and social lives of 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 promotion of the indigenous knowledge skill related products of Sarkis is the essential for preservation because such types of products are the recognition. The government and various NGOs must take the necessary steps towards the socio-economic upliftment and betterment of the society. This study will be very important to government making social planning, reducing social inequality and eliminating caste discrimination and promoting their indigenous knowledge of this study area. It will be also important for the researcher who is interested on the same topic.

1.5 Conceptual Framework

To find out the socio- economic status of Sarkis of Inaruwa municipality of Sunsari District, the following conceptual framework was used.

Dalit (Sarki)



The conceptual framework has been made to analyze the above-mentioned aspects such as socio-cultural aspects, economic aspects in order to know the socio-economic condition of the Sarkis in Inaruwa municipality, ward no.9,10 Balaha, Sunsari District. These major components act as the in-put of the model as shown in the above chart to achieve the out-put on socio-economic status of Sarkis. Social aspect deals with Family, marriage, kinship, Education, Political, participation and health. Cultural aspect deals with festivals, Religion, language, Dress and food, Rite and God and Deities. The third Economic aspect needs to explore on occupation, land holding, status of indebtedness, food sufficiency and housing pattern of the Sarkis living in ward nos 9 and 10 of Inaruwa Municipality Balaha. There can be seen interrelationship between these aspects. If food sufficiency, health, education is inadequate, it has effects direct on economic condition of the society. Likewise if the people could not have any occupation, it has effect on social and cultural aspect too. Which lowers down the socio-economic condition of the society? Socio-economic condition of the society mainly depends on social aspect, and economic aspect of the society. These above all are the indicators to understand the living standards and social upliftment of the society.

1.5 Limitations of the Study

This present study has been based on and limited to the socio-economic status of Sarkis in Ward No. 9 and 10, Inaruwa Municipality of Sunsari district. The study is as a case study. So, the conclusions drawn from this study was mere indicative rather than conclusive. The conclusions could not be generalized for the whole. But, the inferences might be valid to some extent to those areas which have similar geographical and environmental settings.

1.6 Organization of the Study

Organization of the study has been made the subject matters in different chapter. Therefore, this divided into different chapter and topics to make the study easy and to draw the attention of others towards this. Which is starting from Introduction, which is being followed by chapter Two thus it consists of Review of the literature, review on caste system, the study of Thar and Gotra of Sarkis' caste theoretical frameworks of the study and conceptual framework of the study. Chapter Three deals with

research methodology and consists of research design, rational of selection of the study area to generate necessary data analysis to illustrate for the study.

Chapter Four presents a general introduction and physical setting of Inaruwa Municipality. And consists of geographic location, natural resources and social setting.

Chapter Five consists of presentation and analysis of data and deals with social condition of Sarkis; history of the Sarkis of Inaruwa, introduction of Sarkis of Inaruwa municipality. This chapter also presents Cultural condition of the Sarkis; language, food habit, clothing, ornaments, ritual passage, birth ritual, birth ceremony, Bratabandha, marriage, death rituals, festivals and religion and finally the economic condition of the Sarkis: introduction, occupation, housing pattern, land ownership, situation of food production, income from other occupational work, live stock, income expenditure and saving condition of the Sarkis and causes of economic backwardness.

Finally, chapter Six deals about the summary of the study, conclusions are given the some suggestions in brief.

CHAPTER - II

REVIEW OF LITERATURE

This chapter deals with the literatures related to the socio-economic status of Dalits in general and Sarkis of Inaruwa Municipality in particular. Published and unpublished books, journals, articles etc are included in this chapter for the support of the study.

2.1 Review on Caste System

Nepal is one of the poor countries ranking 136th in UNDP 2005. Rural areas dominate Nepal about 85 percent of the population lives in rural areas. Rural areas are poverty ridden and about 35 percent of the rural people are poor and 48 percent Sarki are poor in Nepal.

Nepalese social structure where caste system is the basic social foundation of our society. He explains how the caste system came in to existence in the Nepalese society. He states that before the 13th century Brahman migrated from the North East of India when the Muslims and Hindus invaded India as a result Brahman brought the Hindu culture with them. It was acculturated by other ethnic groups and end of the Licchavi period Shankaraychary was able to convince the Nepali King, Shivadev to have Brahman appointed with exclusive privileges to act as prists 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 supper power with their ritual practices attracting other ruling elites. Both Brahmans and ruling elites called as have high prestige. The poor lower castes, Sudra was dominated by the high caste and was dependent on them for their livelihood. Vaishya or Sudra saw no advantage in becoming part of the caste system and none among the shoe makers blacksmith, goldsmith, tanners or tailors were willing to accept the position of untouchables. However, recently the people of Kathmandu valley do not treat most of the occupational classes as untouchables. The increase in investment in construction projects and the development of industrial infrastructure has created more jobs for the lower castes, which is slowly decreasing their economic dependence on the higher caste. Some Sarkis blame their fate for being an untouchable and are far behind from taking a first step opposing this social

stigma. Professor Bista states that the development of Nepalese society is only possible when the caste system is set absolutely free of its fatalistic tendencies. He concludes that fatalism and development are correlated terms as the former one is mainly responsible for underdevelopment status of Nepal in the modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are mostly found to be residing along the hilly regions. Bista's writing has in depth about caste system which was very helpful to have a through idea about the caste system in Nepal (Bista, 1990).

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

Modhnath Prasit in his article named "*Jatpat Ra Chuwachut Partha*", that is printed in "chapama- dalit, 2001 page 87-98" he describes the caste and untouchability system as a classical context which took place thousands of years back in India, Nepal and in some neighbouring countries. So Indians and Nepalese societies are being affected by caste and untouchability system. This system is rarely in practice in other countries in the World. In his article he states that the Varna system, caste and untouchability are originally from India. In a primitive society all people were equal. After this primitive period, this Varna system got 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, on Tretayug after Satyayug, Chhettri started meditation like Brahman making no difference between Brahman and Chhettri 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 a controversial matter, weather Satyayug and Tretayug are hypothetical or not. The performance of the Hindu religion is itself from the Vedic religion. In that Vedic society equality was among various groups of people. The Aryans used to sing a song reflecting the equality that once prevailed in Nepalese society. Rigveda, (10/19/3-4) stated four Varna as the mouth, hand, waist, foot of God Brahma were Brahman, Chhettri, Vaishya and Sudra respectively. Around Before Christ 1200, the society was divided in to four Varna based on the labour division categorizing as the

intellectual and Religious, Political, the Economic and Labor sector. These jobs were particularly defined for Brahman, Chhetri, Vaishya and Sudra respectively (Prasit, 2001).

Now a day government and various agencies initiated many Dalit reformatory and development programme over the last four decades. While considering constitutional of Nepal after the revolution is 1950, four constitution were made and in each constitution it is clearly mentioned, "All citizens are equal before law, no discrimination of people will be made on the basis of religion, race sex and caste etc."

At the programe level national planning commission (NPC). Made special provisions for dalits in the eight plan (1992-1997), ninth plan (1997-2002) and tenth plan (2003-2007) and 3 years interim plan (2007-2010). The eight plan of Nepal (1992-1997) conceived the essence of Dalit reformative programs such as social security, scholarship schemes grass root level based project, social awareness compaign etc. similarly the ninth five years plan not only outlined five major objectives for Dalits upliftment but also put forward a vision of 20 years programs for elimination of all forms of discrimination likewise, it has focused on Dalit empowerment and development programme (NPC, 2002).

According to the tenth plan "In Title of dalits and Neglected Communities" explain the dalits who have been back warded from every aspect of socio-political, economic issues because of the prevalence of aged old poverty and social deprivation. In this section of population could not get social respect in practice due to existence of caste system and in human behavioural because of in effective enforcements of acts, which categorically has made the caste system punishable. In this way we can easily to say that dalits are poorest of the poor in many aspects in Nepal.

A book "Chhapama Dalit" under in title "Dalit Jati ra Garibi". It's over-veiw has carry out two major points, which is "A type of occupation and what its situation and other, they left their traditional occupation. A survey shows about 40 percent Dalit are left, their own traditional occupation. Among them the tarain dalits economic condition is so back warded. It is further described that the main occupations of Dalit have agriculture labour only. Likewise 95 percent Dalits have no own land or they are landless. In the context of western Nepal, they also work as a bounded labour till now. A book Chhapama Dalit in Titler "Aarthik Sanderbha ma Dalit". It is analyzed that

most of the Dalits are landless or they have of very few land of their own. Beside this, they have no alternative occupation which society accepted. So they are being backward caste in the Nepalese society (Chhapama Dalit, 2058).

Some scholars 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 color. Previously people used to work according to their qualifications that mean lower caste people when qualified could do the upper class works and get the same higher status. This system not only prevailed during the Vedic period but was also seen during the Smriti period and the Puran Kal. In Mahabharat period it is said that this Varna equality and degree was achieved by people irrespective of their caste. Brahmapuran says that even Sudra could hold the position of Brahman if they studies the Ved and Sastra and had a good cultural characteristic. Likewise, if the Brahman gathered any negative characteristic they were degraded from their caste and placed in the caste of Sudra, it was mentioned in the Bhagwat Geeta. There were examples of Rishis who were born from low-grade family and holding higher ranks among others like Bishwamitra. The Manu states that Brahmans who practice animal hoarding, trading, slavery in the interest of their livelihood should behave as Sudra. In the history of Nepal, examples of this type of caste degrading and uplifting are seen quite often. These were also written in the ancient texts.

There were various issues that took place in the history regarding the *Varna* system. In the 6th century Lord Buddha started a revolution against *Varna* system. But later on the Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and the Man Dev, the first *Baraju* (464-505) were the only followers of *Buddhamargi* while others adopted the Hindu religion and *Varna* system. During the period of Basanta Dev, four *Varna* and 18 castes was in existence. The *Varna* system was spread through out the medieval period and was still on progress till now.

Bhattachan, (2003) has described the most shocking practice of untouchability in Nepal that prevails in the Dalit community itself. Even in their community some one classifies as being a higher caste Dalit and others as the lower caste. Thus they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being exploited, they failed to make direct approach in this regard to the higher caste people.

Corruptions too have been largely done in the name of Dalit. In the name of various Dalit program, large amount of budget were brought and the people from the minister levels of officers were including lavishly to the corruption (Bhattachan, 2003).

The constitution of Nepal of 1990 has guaranteed against discrimination in the name of caste, ethnicity and untouchability. The National Dalit commission was formed in 2001 with an eight points program to stamp out the ideo of untouchability in Nepalese society, to provide equal opportunity, and allow them to enter all religious and public places, as would any other citizen. There are also other organization working for the Welfare of Dalits. Feminist Dalit Organization (FEDO), Dalit Welfare Organization (DWO), and *Jana Uthan Pratisthan* (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the major organizations working for the Dalit populations in awareness raising, literacy, livelihood etc. Besides donor organizations like, Plan Nepal, UMN, UNDP and Lutheran World foundation working for the welfare of Dalits in Nepal (From [http://azeecon.lwf.com/lwf/burning issues/dalit.mail](http://azeecon.lwf.com/lwf/burning/issues/dalit.mail)).

After establishing the Democracy these had been some efforts on the welfare of Dalits and a significant emergence of NGOs activities has taken place. Many international agencies were supporting them, and increasing and awareness on Dalits. These organizations acted to investigate and lobby against any incidents of cast- based discrimination throughout the country and provided necessary supports to the victims to establish a database. Educated active Dalit youths were engaged to motivate them to work for their community and to explore possible employment opportunities for them. A review of HMGN's approach to Dalit development shows that although various social welfare programs were directly targeted to these communities. These programs did not benefit the targeted population. Even though working government, various organizations and institutions on Dalit Welfare could not achieve satisfactory gain on it as of not studying properly the socio-economic variables, which effect much more to the Sarki life.

Silwal, (2001) study provides some information about the Sarki. He states that Sarki did not have any idea about their ancestors, when and how they settled there, they don't want to answer to question like what does the Sarki caste mean? Why are they placed in this category? Sarki population is very small compared to other castes those

who still feed on carcasses of animals, birds and eat mouse calling it a Dhan Chari. Modernization and Urbanization is changing their traditional living system and nowadays they prefer to live in a nuclear family than in a joint family. Silwal explains that these Sarki could not compete against the industrial products forcing them to end their traditional occupation of shoe making and other leather works (Silwal, 2001).

They have adopted agriculture as their main occupation but Sarki of these areas have inadequate land. There is no irrigation services and agriculture specialization training knowledge. Agricultural product they produce does not meet their demand of food deficit so they have to buy food. This in due course of time decreases the potential of this agricultural occupation. This leads to the poor Socio economic conditions of the Sarki. The Sarki live in a patrilineal society even though they follow Hinduism. After the democracy of 1989 some Sarki adopted Christian religion. Their children are in touch with higher caste people; some did inter caste marriages and love marriages. This indicates the positive sign of human society, gradually decreasing the feeling of untouchability in the society. Thus, society is changing positively in regard this area.

Himalayan Times of Nov 21st, 2003 has published an article. Which describes Karnali Zone as one of the poorest regions in the country lacking basic infrastructures and government attention thereby limiting the out reach of the people. Facing discrimination by dalit in the regions like karnali Zone has been focused on poverty. At the program organized by the DWO, Kathmandu office and jumla branch, Dan Bahadur sarki mentioned that Dalit have no access to political parties and other high official posts. Not even single Dalit in Jumla has been appointed to the post of a VDC chairman, he called on the government to provide free education to Dalit children till the higher secondary level, provide employment opportunities to them on completion of their education and provide land to the landless. Sarki further called on the NGO's and INGO to target Dalit through their program. Experts called on the government to check out special policies to develop the Zone for basic infrastructure. In the program, it had been revealed that people in karnali prefer to die rather than to live a poverty-stricken life. Effective programs to empower Dalit and women are necessary.

Neupane, (2002) has studied about the socio-economic condition of Dalits. Her study was concerned on the Tarain Dalit living in Chhinnamasta VDC of Saptari District. She found the condition of these people was miserable (Neupane, 2002).

Many research works are found about the individual caste of the Dalits as a case study in a particular area of Nepal. The studies are not found to clarify the actual conditions of whole Dalits in the country completely. Sarkis studies show them as very poor people and the people of very low social and economic status. This research work is also focused on the facts of a limited area that highlights the different aspects of this caste, specially their socio-economic conditions and fulfils the objectives of the study.

Sarki belongs to the down caste and migrated from india at the beginning. Sarkis are chammars in other words. Sarki occupy in the rank of untouchable, according to Hindus caste system. Although they are minority in number, they can be found all over the country. They are sudras and their traditional occupation in leather work (Mahato, 1993).

This could be called the great purge and after happen the people who were directly on the receiving and found out of their dismay, that they had become or made themselves out castes by their greed and thought leisure being shunned by society in general. They dropped to the lend of the Manu and gradually occupied themselves in the trade where they are found even now tanning leather and making of mending shoes similar to the cobblers of India, called Mochi; the emergence of this new breed created a new name for them and they became the ancestors of today's Sarki people. Thus, it is stated that the Sarki are no difference in genetic and other ritual features from their misadventure they are differentiated and ostracized (Gautam and Thapa, 1994).

It is found that almost all parts of the kingdom. The Sarki people mainly pursue their time old profession of stitching and repairing shoes and other leather goods. Today it can also be seen that they have become total agriculturists at places while in some areas they are dominating the field of rural constructional technological works with their diligence and expertise as carpenters and stone masons. Whatever it is, the Sarkis are emerging as an economically well of group of other Dalit tribes of Nepal (Sharma, Chhetri and Sita, 1994).

These do exist a number of septs within the Sarki tribe as in the case with all other tribes in Nepal. Septs or thars like Mangrati, Rokai, Bailkoti, Bisunkal, Koirala, Dooturo Kaiya, Bhokotaero Kaiya, Dulal, Ramtel, Bisunkhe, Migar etc. are some that are mentioned to show their similarities with the Brahmin and Kshetri. Though they consider themselves of one large family and hence traditionally interrelated, they are

not permitted to inter many among their own Thar or Thar exogamy is the standing practice and the marriage of one Sarki to a Kami, Damai or any other hypogenous marriage also is not preferred as they emphasize on Jat endogamy (Gautam and Thapa, 1994).

Likewise another article intitle "Nepal ko Dalit Aandolan Ra Dalit Sangathan ko Bhumika". Its conclusion is there is only 2 to 4 Dalit person are success to get "Samshad" beside this the expected result has not carry out by Dalit revolution since 2004 B.S. to till 2046 B.S. but there is some positive change after the Democracy are established in 2046 B.S. some rules and program has been made for Dalit but it is not sufficient for upliftment of their living standard (B.K. Hira, 2058).

Similarly, the book "Nepal ma Dalit Uthanka Rananitiharu" under the intitle "Nepalma Dalit Uthan Ka jalda Balda Sawalharu". This article show that the main issue is preservation for Sarki in the different sector such as social, economic, level of state, political and non government sector with out participation of Dalit of all sector it is not possible for sustainable development of the Sarki. In the context of Sarki institution, there are so many institutions have been seen for so Sarki development. Among them "National Dalit Commission is one of the reliable and government institution. We all are hopeful that it would success to get Sarkis fundamental rights (D.B. Sagar, 2000).

According to, Dilli R. Dahal. He argues that two clear "discordance" models are constantly operating in the life of dalits in Nepal making them subordinate and dependent throughout the years : i) dalits are struggling for an egalitarian future in recent years keeping intact the dominant Hindu caste values of social stratification within them. This "exclusion model" within them reform their Hindu domination and ii) Dalit liberation model in Nepal operated more at the advocacy level than improving their economic condition. The overall approach to improve their fate moved towards the rights-based approach, giving minimal attention to economic independence. Thus their economic dependence on their patrons has remained virtually, alive even today, despite their struggles for "social equity" over the years. (Hindu Nationalism and Untouchable Reform) (Dahal et. Al., 2003).

2.2. The Study of *Thar* and *Gotra* of Sarkis

Binod Silwal in his research “Socio-economic and Cultural change of Sarki of Gothatar VDC, 2001” has described the *Thar* and *Gotra* of Sarki caste as *Dulal, Roka, Bisunke, Srimali, Remtet, Purkuti, Basel, Mungrati, Bogati, Surkheti, Uperkuti, Tolangi, Surdas, Malbul, Koirala, Bandele, Nepali, Bailkoti, Kunwar, KC, Pahele, Gotame, Bhurtel* etc. *Dulal Thar* is the superior among the Sarkis’ *Thar* (Silwal, 2001).

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

Thar is accepted and originated according to various causes such as specialties of different places, works, and family background etc. People who do copper works are called *Tamrakar*. In the same way the people who complete their master’s degree are called *Acharya*. The people who lived at *Gorkha* were called *Gorkhali*.

Various theories have been developed to understand the human society like evolutionism, diffusionism, structural functionalism etc. But structural functionalism theory by Emile Durkheim, Malinowaski, R.K. Merton, and A.R. Redcliff Brown is applied to study the human society and culture more definably. This theory defines society through the system approach, for the existence and the continuity of the whole system all parts and elements exist and work independently so that they are connected to each other. R.K. Merton emphasizes on the structural function of the society. According to him social event, rituals do not always work positively. But in the view of some other this might be functional and for others this could be dysfunctional as well. The society exists as stable if social elements function positively, but the society changes if the social elements function negatively. “Caste Social Mobility and Sanskritization” by Prayag Raj Sharma. He is successful to highlight the changing socio-cultural institution like family, marriage, kinship and religion.

CHAPTER - III

RESEARCH METHODOLOGY

3.1 Rationale of the Selection of Study Area

This study was conducted in Inaruwa Municipality, Ward No. 9 and 10 of Sunsari district. As this is my (researcher's) area. So it became easy to do this study and publish the reality of Dalits in general and Sarkis in particular of this area.

There are very few researches in this area regarding to Dalits in general and Sarkis in particular so this study helps much to expose out the socio-economic status of Sarkis. Similarly exact data collection is very difficult in new areas and it takes long time to dissolve in the new society. So I selected this area i.e. Inaruwa Municipality as the study area.

3.2 Research Design

For the fulfillment of the study probability sampling methods was adopted. Specifically simple random sampling was used under the probability sampling.

Structured questionnaire was used to collect the quantitative as well as qualitative information. Limited number of respondents was interviewed, taken on group discussion and field observation was done for the primary data collection and other required information. The analysis of the study is exploratory as well as descriptive in nature.

3.3 Nature and Sources of Data

Both qualitative as well as quantitative nature of data is used in this study. This study is based on primary data through field survey. These primary data were collected by direct interview, structured questionnaire, observation and group discussion method. Similarly, the secondary data were also used for the study, which were collected from published or unpublished written documents from individuals, experts and organization related to Sarkis.

3.4 Universe and Sampling

The total number of Dalit Sarki households living in Inaruwa Municipality was 78. (CBS, 2001). Ward No. 9 and 10 were selected for samples. Thus only 30 households of the total were selected as samples. According to their number of houses from ward No. 9 and 10, twenty and ten households were chosen respectively. Simple random sampling method was applied for the selection of samples.

3.5 Data Collection Tools and Techniques

The data for this study have been generated from the following tools and techniques.

3.5.1 Questionnaire

Structured questionnaire was used to collect the primary data from respondents in the field. Those respondents who could not filled-up their questionnaire themselves were asked their responses and these were recorded by the researcher herself in the field.

3.5.2 Observation

Observation was done to obtain the primary data about the socio-economic condition of Sarki like clothing, food, education and festivals inhabitants of the Inaruwa Municipality. Thus the observation by hearing, seeing and feeling about the overall information of Sarki in this Municipality was clearly taken and observed from different aspects of this study area actively.

3.5.3 Households Survey

Household's survey was conducted to obtain required data and a questionnaire is a formal list of questions designed to gather responses form respondent on a socio-economic conditions of Sarki where questions were applied in simple words, which were easily understood by Sarki people. By designing classification or personal information researcher had obtained the data of age, education, marital status, family income and occupation of the Sarki.

3.5.4 Key Informants Interview

Unstructured interview was taken to those people of the field who are actually key and responsible for the several actions of the area and topic of concern.

Key informants, interview was conducted by the checklist to those people applicable to literate and professionals, intellectual matured persons included both Dalits and non-Dalits. Being very familiar and conscious about socio-economic condition of Dalit related them.

3.6 Secondary Data Collection

Secondary data were collected from, books, journals, dissertation, brochures, newspapers, magazines, reports from ADB, World Bank, Win rock, PAF and other relevant materials available from else where the various websites are also surfed for obtaining data regarding Sarkis. The institutions and agencies as CBS, NPC, DDC, Municipality and local news etc. are visited to get relevant data.

3.7 Data Processing and Analysis

After collecting the data from study area the raw data were coded, edited and quantitative data were tabulated by the help of computer software such as MS-Word and MS-Excel. In the case of qualitative data these were analyzed descriptively in the paragraphs.

CHAPTER- IV

SETTING OF THE STUDY AREA

This chapter includes the discussion of physical and socio-economic setting of characteristics of Inaruwa Municipality, in the following sections:

4.1 Physical Setting of Sunsari District

Sunsari is the biggest district of Eastern development regions. It lies on 26⁰23" North to 26⁰55" Northern longitude and 87⁰5" East to 87⁰16" East latitude. The total area of the district is 1257 sq.km. This district is touched with Morang District in the east, Saptari and Udayapur District (Koshi River) in the west, Dhankuta District (Vedetar) in the North and Bihar in the south. Sunsari district has capability to compete with other districts in the matter of Natural resources. Mahavharat Parbat, Charkose Jhadi and irrigated land. Sunsari district is situated in the range of 152m and 914m ft from the sea level (south to north). Mainly Saptakoshi, Sunsari, Budhi and Seti are the main rivers of this district (District Profile, 2006).

There are 5 electoral sectors, 3 Municipalities, 15 Elakas and 49 VDCs in this district. Sunsari district has the majority of ethnic groups (mainly Rai). Even though this district is far from the capital city of Kathmandu. There are concepts of social evils like caste division, untouchability are deep rooted in this district. Farmers are using traditional Agriculture system. Sunsari District is little far behind in the case of education, health and transportation rather than other districts.

4.2 Natural Resources

The natural resources of Inaruwa Municipality have been dealt as in the terms of following:

4.2.1 Land

The Inaruwa Municipality has very fertile soil and most of the land is cultivable. People living in this Municipality are mostly dependent on agriculture. There is an area which is receiving water from irrigation scheme but it is not sufficient for the whole area.

of land. The major agricultural products of this area are food crops and vegetables. In every Monday and Thursday, they occupy their market as Hatbazar.

4.2.2 Forest

Sunsari District is rich in forest like charkoshe jhadi. It has important value in source of income of this District. And *Sal, Sallo, Saj, Simal, Khayar* are the main vegetation found there.

4.2.3 Water

Towards the south of Sunsari District there lies the budhi Khola, in east and west the Koshi River of this District. Safe drinking water supply is distributed in the most of the wards of this District from various sources.

4.3 Social Setting

4.3.1 Population Size

The total population of this District is 625633. Out of this, 315530 are males and 310103 are females. The total population of Inaruwa Municipality is 23200. Out of this, 11844 are males and 11356 are females. The total number of households in this area 4497. Brahmin, Chhetri, Newar Magar, Kami, Damai, Sarki, Koiri Mandal, and Tharu are the major castes of people living there. The table 4.1 shows ward wise distribution of population of Inaruwa Municipality.

**Table 4.1 Distribution of Population of Inaruwa Municipality by Ward,
Household and Sex**

| S.N. | No. of households | Population | | |
|-------|-------------------|------------|--------|-------|
| | | Male | Female | Total |
| 1 | 423 | 1040 | 924 | 1964 |
| 2 | 435 | 1136 | 1094 | 2230 |
| 3 | 636 | 1539 | 1486 | 3025 |
| 4 | 239 | 702 | 690 | 1392 |
| 5 | 536 | 1289 | 1303 | 2592 |
| 6 | 571 | 1586 | 1510 | 3096 |
| 7 | 668 | 1929 | 1760 | 3689 |
| 8 | 160 | 523 | 465 | 988 |
| 9 | 600 | 1514 | 1549 | 3063 |
| 10 | 229 | 586 | 575 | 1161 |
| Total | 4497 | 11844 | 11356 | 23200 |

Source: CBS, 2006

As shown in the table 4.1, the number of total household in the Inaruwa Municipality is 4497, the male population is 11844 (51.05%) while the female population is 11356 (48.95%) and the total population is 23200. Ward No. 9 and 10 fall under the study area. The total population of Sarki is 78 and it constitutes (0.34%) of the total population of this Municipality.

4.3.2 Caste and Ethnicity

Inaruwa Municipality has a very diverse population of various ethnic backgrounds. The main castes are Brahmin, Chhetri, Kami, Magar, Tharu and others are Damai, Sarki, Koiri, Mandal. etc.

Table 4.2: Caste/Ethnic wise Population of Inaruwa Municipality

| S.N. | Caste | Population |
|-------|--------------------|------------|
| 1 | Chhetri | 1372 |
| 2 | Brahmin | 6112 |
| 3 | Kami | 85 |
| 4 | Magar | 355 |
| 5 | Newar | 1127 |
| 6 | Gurung | 120 |
| 7 | Teli | 858 |
| 8 | Dhanuk | 1059 |
| 9 | Damai | 319 |
| 10 | Chamar | 139 |
| 11 | Musahar | 600 |
| 12 | Hajam | 123 |
| 13 | Lohar | 78 |
| 14 | Haluwai | 361 |
| 15 | Sattar | 22 |
| 16 | Unidentified Dalit | 14 |
| 17 | Limbu | 72 |
| 18 | Koiri | 2030 |
| 19 | Sarki | 78 |
| Total | | 14924 |

Source: *Municipality Profile, 2006*

According to the above table, Brahmins have the greatest population (40.95%) and Sattar have the smallest (1.47%). In the composition of ethnic groups, the population of Dalits is comparatively high than the population of Janajatis.

4.3.3 Language

Inaruwa Municipality is a Town with multi-ethnic, multi-lingual people and diverse culture. Diversity in language is also found to some extent. The table 4.3 shows that the Nepali language is widely used.

Table 4.3: Distribution of Population by Languages

| S.N. | Language | Population | Percentage |
|-------|----------|------------|------------|
| 1 | Nepali | 6788 | 96 |
| 2 | Magar | 206 | 2.9 |
| 3 | Maithili | 61 | 0.9 |
| 4 | Others | 8 | 0.1 |
| Total | | 7063 | 100.00 |

Source: CBS, 2002

Above table shows that 96 percent of the total population speaks Nepali, only 4 percent other remaining population speaks their native languages.

4.3.4 Religion

Hindu and Buddhist religions are followed by the majority of people while a little percentage has adopted Christianity.

4.3.5 Development of Infrastructure in Inaruwa Municipality

The physical facilities are very limited there. Whatever facilities are there the Municipality has an access of motor-able road linked with the Mahendra highway. However it is only graveled and now the bus service is four times a day.

Telephone lines have been extended to this Municipality telecommunication service is available. There is a post office which has reestablished after the time of peace process of country.

The commercial shops in Inaruwa Municipality have Hotel, General Stores with Food Stuffs and Daily Use Goods, Medical Stores, Stationery Center, Agrovot, Tailoring Shop, Restaurants and Tea Shops and Telephone Booths. These numbers are 10, 35, 2, 3, 2, 6, 11, 5, 4 and 3 respectively (Source: Field survey, 2008).

There is a health post in Ward No. 7, in addition, there are two medical stores, where assistant health workers provide health service to the people of this area.

4.4 History of Sarki in Inaruwa Municipality

According to the key informants, the Sarki of Inaruwa Municipality does not have strong facts about their ancestral history. But some of them claimed that their

ancestral home was India and other claimed to Dailekh as their ancestral home. Later they came down in the Inaruwa Municipality. This event took place after the eradication of Malaria 2028 B.S.; 37 years ago had started to settle there. Mostly they have adopted Hindu and some have changed their religion and adopting Christian. But their whole ancestral religion was Hindu. The Sarki of Inaruwa Municipality simply couldn't answer about the meaning of 'Sarki' and 'untouchability'. They believe that this untouchability started as a tradition but were not sure how and when this untouchable took place. The discrimination on Sarki of Inaruwa Municipality has been low now compared to the past. Some well educated people and new generations have now started to consider them equal. The older people belonging to the upper caste who are illiterate do discrimination to them in some particular places. But all are equal in public spaces.

CHAPTER - V

PRESENTATION AND ANALYSIS OF DATA

5.1 Social Condition of Sarki

5.1.1 Introduction of Sarki of Inaruwa Municipality

The Sarkis of Inaruwa Municipality have their own social status. Among the various castes, Sarki possess as a strong hold of the Nepalese socio-cultural status. They are the group of people considered as untouchables and faced constant discrimination from the society from upper caste as well as among Dalits too. But this belief of caste system nowadays is slowly declining from the society.

5.1.2 Population of Sarki

In a small population of 78 people of Sarki, they live in Inaruwa Municipality ward No. 9 and 10. From the demography statement of 2002 the total population of Sarki in Nepal were 3,18,989 which is 1.40 percent of the total population out of this the total population of Sarki living in Sunsari district 2747, and percent are Sarkis of the total population 2747 of Sunsari District (CBS, 2001).

5.1.3 Caste Based Discrimination on Public Spheres

There was a question asked to the 30 respondents as "Caste based discrimination of most on various places and where you feel?" Answer from them has been given in a tabular form.

Table 5.1: Distribution of Discrimination by Place

| Location | Respondents | Percentage |
|--------------|-------------|------------|
| House | 30 | 100 |
| Tea shops | 0 | 0 |
| Public place | 0 | 0 |
| School | 0 | 0 |
| Hospital | 0 | 0 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

Nowadays people are being educated and are more aware of their surroundings. Thus this feeling of untouchables is being slowly removed. This above table shows some optimistic results, as caste-based discrimination is not in public places like teashops, public places, school, hospital but in private house that form of caste based discrimination is still existing because 100 percent result from the respondents answered that the house as a highly place of caste based discrimination.

a. Untouchability

Untouchability is still existing in the Nepalese society. Despite of the new civil code of 1963 that abolished the caste-based discrimination. Some Sarki family of remote villages said that they were discriminated while fetching water from the same source. Dalit are being suppressed by the upper caste people. But few Dalits satisfy themselves believing that untouchability is the traditional behaviour of society. While the educated Sarkis believe that this is unfair. They feel that they should have all the rights as upper caste people have.

Table 5.2: Respondents' View Towards Untouchability in the Inaruwa Municipality

| Views Towards Untouchability | Respondent | Percentage |
|-------------------------------------|-------------------|-------------------|
| It is traditional attitude | 22 | 73.33 |
| Everyone is equal | 8 | 26.67 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

Among the total household 73.33 percent of the household member feel that this is the traditional value based on the fatalism and is very hard to abolish from the society that has strong belief in religion. While 26.67 percent of the household said it's not logical to blame history or religion and that education will remove the sense of caste-based discrimination. The table below shows the feelings of all respondents on what should be done to abolish caste based discrimination.

Table 5.3: Distribution of the Feelings of Respondents to Abolish Caste-Based Discrimination

| Description | Respondents | Percentage |
|--------------------|--------------------|-------------------|
| Through education | 15 | 50 |
| Elevating poverty | 9 | 30 |
| Strict law | 6 | 20 |
| Total | 30 | 100 |

Source: *Field survey, 2008.*

Out of the total, 50 percent feel that through education the deeply rooted caste-based discrimination can be over thrown, while other 30 percent believe in elimination of poverty and the other 20 percent believe in implementation of strict laws.

5.1.4 Educational Condition

Due to the caste-based discrimination Dalit have been suffering from the early periods of the history. Out of the total population of Nepal, Dalit take the majority of 20 percent and their literacy rate is just 5%. The significance of education in this modern society cannot be overlooked. In this modern time period, education for any society is of vital importance. Education removes poverty and helps for the development as well as fulfillment of human needs. Besides this it helps to minimize untouchability, which is the big problem that the nation is facing now. The condition of education of Sarki community in Inaruwa Municipality is very critical and falling down where the educational status of them is presented in the table 5.4 below.

Table 5.4: Distribution of Educational Status of the Respondents

| Status | Respondents | Percentage |
|---------------|--------------------|-------------------|
| Literate | 12 | 40 |
| Illiterate | 18 | 60 |
| Total | 30 | 100 |

Source: *Field survey, 2008.*

The above table 5.4 shows that only 40 percent are literate which can read and write but 60% are illiterate which can't read and write. So, this survey shows that the people of Sarki in Inaruwa Municipality are illiterate and educational status is very poor of this community.

5.1.5 The Social Lifestyle

The social status of Sarki of Inaruwa Municipality is low. Especially due to the low economic background of Sarkis, their religion, rituals and celebration of various festivals are as similar to the other higher caste people. The Sarkis living here fall in the minority social group, as the majority of the people living are Chhetri, Brahman, Newar and Kami. Sarkis were astonished when asked about their language. They said their social rituals are very similar to those of Brahmin and Chhetri. They speak Nepali language which is their mother tongue.

5.1.6 Family Structure

Family is the primary institution of the society. It is a system of organized relationships involving workable and dependable ways of meeting basic social needs. It is the most multifunctional of all institutions. Family plays vital role and has tremendous influence on the individuals, his behaviors and his actions. Baby child learns various social values from the early childhood through the family. There are only two types of family Nuclear consisting of husband, wife and children and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with a fringe of spouse. Similarly, in the Sarki community they have slowly started to adopt the trend of nuclear family. This is shown in the table below.

Table 5.5: Family Size of the Respondents

| Member No. | Respondent | Percentage |
|------------|------------|------------|
| 1-4 | 5 | 16.67 |
| 5-8 | 14 | 46.67 |
| 8 above | 11 | 36.66 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

The above table shows that a households of family members up to 4 is considered as small family, while members from 5 to 8 is a medium and members of 8 above is the large family. It is clear that 16.67 percent of the families are small, 46.67 percent of the families are medium and 36.66 percent are the large.

Table 5.6: Distribution of the Respondents by Family Type

| Family type | Respondent | Percentage |
|--------------------|-------------------|-------------------|
| Nuclear | 18 | 60 |
| Joint | 12 | 40 |
| Extended | 0 | 0 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

Most of the families of Sarki community are nuclear, which includes father, mother and their children. Due to the poor economic conditions, Sarkis prefer to stay as a nuclear family since there are less family members to support.

Table 5.7: Respondents' Son and Daughter by Age Group

| Age | Son | Daughter | Total | Percentage |
|------------|------------|-----------------|--------------|-------------------|
| 0-10 | 21 | 32 | 53 | 45.69 |
| 10-15 | 12 | 15 | 27 | 23.28 |
| 15-25 | 30 | 6 | 36 | 31.03 |
| Total | 63 | 53 | 116 | 100.00 |

Source: *Field survey, 2008*

In the Sarki family, sons are more than daughters. General children of age group of 15-25 give economical support to the family. The Sarki society gives more priority to son or males. Because Sarkis family is considered as a patrilinear society, as the elder male person in a family takes all the decisions, while the female usually decide the minor household work.

Thus, female takes the responsibility in some extent such as in the absence of elder male person, the elder female takes the responsibility. Sarkis are generally cooperative and helpful in their community, and especially get together and bond strongly during various occasions of festivals and others. When asked about the priority over sons and daughters they give more priority to sons. They still have the superstitious feeling that only son can open the door to haven by performing various rituals. But the six households are against the idea of cultural superstition and said will provide equal opportunity to their sons and daughter.

Table 5.8: Distribution of the Respondents by Marriage Age

| Age | Respondents | Percentage |
|----------|-------------|------------|
| Under 20 | 15 | 50 |
| 20 to 25 | 13 | 43.33 |
| Above 25 | 2 | 6.67 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

Above table 5.8 clearly shows that the trend of marriage age from which most of the Sarki people do marriage under the age of 20 years because it takes 50 percent of the total 30 households respondents and 43.33 percent have been marriage of age of 20 to 25 and only 6.67 percent have been marriage over age of 25. Thus the early marriage system has existed in Sarki community of this Municipality.

Table 5.9: Distribution of the Respondents by Marriage System

| Marriage System | Respondents | Percentage |
|-----------------|-------------|------------|
| Arranged | 24 | 80 |
| Love | 6 | 20 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

Above table 5.9 shows that six respondents preferred love marriage and 24 preferred arranged marriage system which is 20 percent and 80 percent respectively. Thus the Sarki people of this Municipality have the arranged marriage system.

Table 5.10: Distribution of the Respondents by Type of Marriage

| Type of Marriage | Respondent | Percentage |
|------------------|------------|------------|
| Monogamy | 28 | 93.33 |
| Polygamy | 2 | 6.67 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

The table 5.10 shows that about the type of marriage of Sarki people where has been found monogamy type of marriage has most existed in the Sarki community because 93.33 percent of the respondents have adopted monogamy type of marriage. But Polygamy type of marriage also has been little existed in the community of Sarki. In the field, it has been seen inter-caste marriage was in one respondent with Brahmins' daughter but it is in diverse now.

The Kinship of Sarki is similar to other chhetri and Brahmins' kinship system like Chori/Jwai are most respected in the family and given them high prestige of kinship value.

5.1.7 Condition of Women

Due to patriarchal structure of Sarki community it is male dominated and women are kept subordinate in a number of ways. Women are discriminated, disregarded, insulted, controlled, exploited and violated with in the family, at the work place in the society.

There has not found women's participation in social activities. Instead they are engaged in household activities, child rearing and taking care of them Like the most of the caste of Nepal, Sarki also give more importance to sons than the daughters because 30 households' 100 percent answered in favour of the sons but 0 percent and 0 respondent was in the favour of daughter, which is shown from the table 5.11 below.

Table 5.11: Distribution of Respondents in Importance towards Sons/Daughters

| Type of Marriage | Respondent | Percentage |
|------------------|------------|------------|
| Son | 30 | 100 |
| Daughter | 0 | 0 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

Being male dominated society females are considered to be the inferior sex. While the husband goes out to work, generally they stay at home doing various household works like washing, sweeping, digging, taking responsibility of household actives etc in

Sarki community. The marring age of Sarkis girls mostly of 14 years to 21 years is seen in the field. Most of the women/females work at their small piece of land more than males where they are highly exploited from the males in the agricultural work. The condition of Sarki women is miserable in this Municipality.

5.1.8 Social and Political Awareness

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

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

Politically they are also little aware and participated in the post of different parties of Municipality level and district level political posts. Thus the political awareness as well as social status of Sarkis in Inaruwa Municipality is satisfactory.

5.2 Cultural Condition of Sarki

5.2.1 Language

The Sarki people generally speak Nepal (*khas*) language. The Sarki people of Inaruwa Municipality too speak Nepali language. They have not their own separate language like other ethnic groups. When asked if they have their own language, they were surprised and said they speak the same language as Brahmin and Chhetri. Thus they have no problem to communicate with other people in Nepali-language.

5.2.2 Food Habit

The main food that the Sarki of Inaruwa Municipality consumes is rice, lentils, vegetables and meat products of buffalo, hen and fish. Sarki mainly grows vegetables, cereal crops and plant crop grains like rice, maize, wheat and millet. It was found that the Sarkis do not eat carcass anymore but they said their ancestors used to eat. The Sarki family generally sits down on Pirka and Sukul during meals.

5.2.3 Clothing/Ornaments

The clothing of Inaruwa Sarkis' is very simple. The elderly wear *Daura* and *Suruwal*, *Coat*, *Dhanka Topi* and leather shoes while the new generation wears *Shirt*, *Pant*, *T-shirt*, *Suitor* and *Jacket*. The elderly women usually wear *Sari*, *Gunnio*, *Patuka*, *Bulawas* and *Cholo* while the young girls were *Kurtha*, *Suruwal*, *Skirt Myaksi*, *Sari*, *Blouse* etc. They wear various golden and silver ornaments like *Tilahari*, *Ear/nose Rings*, *Dhungri*, *Madhari*, *Bulaki*, *Khanto*, *Phuli*, *Bali* etc. are the main types of ornaments of Sarki community of this Municipality.

5.2.4 Ritual Passage

People are always being influenced through various social ritual ceremonies. These rituals are based on social beliefs, mores, taboos that are a part of social institution of any cultures of the community. Various caste groups throughout their life practice have been guided. In the Sarki community of Inaruwa Municipality has many ritual passages like *Holy book Devkarya*, *Pitri Karya*, *Kulane Puja* of different god and *deities*. Sarkis also have followed all ritual practices done by high caste people like Chhetri and Brahmin people in Nepalese society, but use more alcohol products in these rituals like *Pooja* and *Sharenge Nach (Hata khellne)*. *Pooja* is a ritual passage of the Sarki community which helps them unite together in the socio-culture, religious and economic life. But some Sarkis who have changed their religion Hindu from Christian, they left to celebrate such ritual passage in Inaruwa Municipality. Only 6 households are Christian and other 24 households are Hindu from where 20% are Christian and 80% are Hindu. Thus these 20% Christian don't have such type ritual passage.

a. Birth Ritual

Sarkis of Inaruwa Municipality also has some restrictions when the baby is born. If the baby is boy *Nuwran* is done after 11 days and if the baby is girl *Nuwran* is done after 7 days. Sarki community people select a priest from their own circle of family. They mainly choose sons-in-law and *Bhanjas* as their priest. If they are not available other Sarkis caste people can act as priests. After the baby is born the near family members are forbidden to perform holy activities until *Nuwaran* is done which is known as a *Sutak*. The ceremony of *Nwaran* purifies the family. The priests read some holy scriptures to purify the house where mother stays and give name to the baby. The house is purified through the use of cow dung and soil cow urine is often sprinkled along with water washed by gold. This enables the family to perform any holy activities, and celebrate various festivals. The nourishing mother is often fed with foods having high protein and iron. The most popular food item is meat and rice, ghee and rice with *Jwanoko* soup. There are served three times a day. After a month the girl's parents call the nourishing mother (*Sudeni*) to look after her and her baby. Thus the husband has engaged to serve his wife at that time.

b. 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 consent of the priest. During this, the priest prays to God and feeds the baby with milk-pudding or rice. In this occasion they invite their relatives, friends and neighbours for this feast. If the family is poor they celebrate among themselves. Thus they celebrate it according to their economical status. During the feast, meat, rice and liquor are offered to the guests. Animal sacrifice is essential for Sarkis to worship their God who followed Hinduism. But some Christian Sarkis are against of it.

c. Bratabandha (Initiation Ceremony)

This tradition is also highly practiced in Sarki community of Inaruwa Municipality when the son is in between 12 to 15 years of age. In its celebration, they consult the priest to forecast a prosperous time for this act. In this ceremony the maternal uncle shaves the boy's hair. The steps of this ceremony are carried out the recitation of

various spells and with offerings the God. The ceremony ends as the priest gives the boy a sacred thread. But the higher caste people forbid the Sarki people to wear this sacred thread. The uncle-in-law gives the by new clothes that is must given.

d. Marriage

Marriage has a very important place in the Sarki community. Men and women are regarded as mature, responsible and given prestige when after marriage. Unmarried people are called impure and incomplete in this community. The unmarried people are not allowed to perform death rituals and other worship (*Kulane Puja*). The marriage proposal is accepted only if it is from the male family. Arrange marriage system is the most adopted in this community but now new generations (younger) are in favour of love marriage. Still some family do not accept love marriage and prefer arrange marriage because the bride family usually provides pots, clothes and golden ornaments in the form of dowry. The process of marriage is started form the priest by reading holy scripts. This process needs by *Tika* on the bridegroom's head by grooms' parents; they also then wash his feet and drink the sacred water. Bridegroom to puts *Tika* on his father-in-law's forehead and gives him some money as *Dakshina*.

This process is followed by *Magani* (engagement). When the *Magani* is success then they are ready to marry or they are called as husband and wife from that *Magani* time.

e. Death Rituals

Death ceremony is one of the important ceremonies of the Sarki of Inaruwa Municipality. When someone member of this community dies, every relative, friends, brothers and neighbours are come themselves without calling or informing them to come. They help to take dead body towards the *Chiyan Ghat*. The dead body is placed on top of he piled dry wood, where the son lights the body by placing fire on the mouth of the dead body. Such work is called as *Dagbatti*. After burning the whole dead body, people take a bath in the river. Then the priest shaves the sons' head and gives them white clothes to wear. At home the females bath themselves and rap dhoti without blouse.

The men who conduct various death ritual activities are called *Kriyaputri*. At the time of *Kriyaputri* they don't touch other people. If they touched other people, they are

considered impure and their death ritual becomes failure. They don't take salt at the time of *Kriyaputri*. They only use ghee with their meal once a day. The time of *Kriyaputri* is 13 days. After 13 days they are purified by a priest. They take *Bharakhi* length of 45 days to one year. At the time of *Kriyaputri* and *Bharakhi* they have a system of *Jutho Barne*. At the time of *Jutho Barne*, they don't celebrate any type of festivals for a year.

5.2.5 Festivals

The Sarki community celebrates various festivals just like Brahmin and Chhetri. They say that they do not have any separate festivals. But the style of celebration of festival is different. All the major festivals of Hindu like *Dashain*, *Tihar*, *Teej*, *Maghe Sakranti*, *Holi*, *Shivaratri* and *Krishna Astami* are also celebrated by them. But some of the six respondents 20 percent of the total are Christian who are against of these festivals followed by Hindu Sarki. 20 percent Christian Sarki celebrate Christmas as their major festivals. But the majority of 60 percent Sarki of Inaruwa Municipality celebrates the festivals under the system of Hindu religion.

Dashain is one of the major Nepalese festivals, which falls on the month of October. The Sarki community of this area celebrates it giving great importance. The family buys new clothes, food items due to the economic ability. In this festival who are living far away come to pay a visit to the elders. The first day of this festival is called *Ghatasthapana*. The goddess Durga is worshipped for 9 days from this first day. Everyday they clean and wipe the house floor with cow dung and soil. They take a bath and plant *Jamara* at *Ghatasthapana*. They celebrate *Phulpati* and *Asthami*. The Sarki worship *Jamara* and sacrifice animals. The day after *Asthami* comes *Dashain*. They sacrifice the various animals like goat, pig, hen etc. for worshipping and pleasing the God and goddess. 10th day from the *Ghatasthapana*, Sarki people celebrate *Dashain* by receiving *Tika* and *Jamara* from their elders.

Tihar is also a major festival of Sarki of this area. In this Sarki community it is believed that the God *Yamraj* was worshipped by sister Yamuna for five days. Sister Yamuna had worshipped him by giving him delicious food. Yamraj felt glad for what his sister did and fulfilled his wish. Thus five days relation between brother and sister is called *Tihar*. *Tihar* falls on the month of October or November. The first day of *Tihar* is called *Kag Tihar* (Worship of crow), second day is *Kukur Tihar* (Worship of

crow), and third day is *Laxmi Puja* (worship of cow). The children go around houses playing *Bhailo* and fourth day is *Goru Tihar* (Worshipped of ox). The men start to play *Deusi*. The last fifth day is called *tihar* which is celebrated by receiving *tika* and *phulmala* by the sister. Brother provides *Dakshina* to her sister. Thus the sister feeds her brother various delicious food items like *Sel*, *Patre*, *Anarsa*, *Puri*, Fruits and various kinds of bread items, and meat items to please him.

Other festivals which were celebrated by the Sarki people of this area are same to other caste people like *Shivaratri*, *Magheshakranti*, *Teejh* etc. These other festivals are celebrated under the system of Hinduism. But some of the Sarki people are not in favour of celebrating these Hindus' festivals because they have adopted Christian religion. They celebrate Christmas as their great festival.

5.2.6 Religion

The religion is the traditional belief towards various God and *Daities*. The situation of religion in Sarki community people of Inaruwa Municipality is shown in the table below.

Table 5.12: Distribution of Religion of Respondents

| Religion | Household No. | Percentage |
|-----------|---------------|------------|
| Hindu | 24 | 80 |
| Christian | 6 | 20 |
| Total | 30 | 100 |

Source: *Field survey, 2008*

The above table clearly shows that out of the total population 80 percent are Hindu and 20 percent are Christian in Sarki community of Inaruwa Municipality. Hindu believes that the person goes to either heaven or hell after his/her death. So, the people of Sarki community are also guided by such beliefs towards Hindu religion which are in the largest number in their community of this Municipality.

5.3 Economic Condition of Sarki

The Dalit Sarki people, in general, are very hard working people, having specialization in one art and craft or other. The Sarki people of have also their specialization indigenous occupation. They have been adopting leather-based

occupation yet. 43.33 percent of the total Sarki population has been continuing it as their main occupation because 13 households have been engaged in it of the total 30.

The majority of population of Nepal surviving under the poverty line. Food, clothing, shelter which basic needs for human survival are also the matter of challenge for Sarki community of this municipality. This is one of the reasons why Nepal finds itself in the least of the least developed country. To fulfill those above basic human needs economic activities play a vital role for a community. To improve living standard of them. There are only two households of ward No. 10 having satisfactory income. But these two households are not engaged on indigenous occupation. They have joined on service as primary source and agriculture as secondary source of income. The Sarki people of this community have various occupations which they have adopted as their income source.

5.3.1 Occupation

The Sarki of Inaruwa Municipality has been found in various occupations. The following table shows the respondents' occupation.

Table 5.13: Distribution of Respondents by the Main Occupation

| Occupation | Respondent | Percentage |
|--------------------------|------------|------------|
| Leather-based occupation | 13 | 43.33 |
| Agricultural Work | 15 | 50 |
| Business | 0 | 0 |
| Labor Work | 2 | 6.67 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

The above table shows that out of the total 30 household 43.33 percent work on leather-based indigenous occupation, 50 percent are engaged on agriculture and only 6.67 percent are engaged on service. These 2 respondents of 6.67 percent are working as a plumber and a teacher of primary school. Most of the people of this community have engaged in agricultural activities to product the rice, maize, wheat and vegetables.

But only 43.33 percent of the total is giving continuity as their main occupation to the leather-based occupation. And no any people had adopted the business as their main occupation in that community.

a. **Situation of Leather-Based Occupation**

Leather-based occupation means sew, repair and makes new shoes. The Sarki people of this Municipality have also such type of leather-based indigenous occupation which supports the economic status of Sarki. They make various products of leather and repair these old products too.

Table 5.14: Distribution of the condition of Leatherworks of respondent

| Type of leather work shop | Respondent | Percentage |
|---------------------------|------------|------------|
| Good | 1 | 33 |
| Moderate | 2 | 67 |
| Total | 3 | 100 |

Source: *Field Survey, 2008*

5.3.2 Land Ownership

The Sarki community of Inaruwa Municipality has their own land. Table No. 17 shows that 50 percent people of Sarki community have adopted agriculture as their main occupation. Majority of the people are engaged in agriculture as their income source for sustain their family. Every people have their own land and no one is landless in this community. Landholding size is described or presented in this table below.

Table 5.15: Distribution of Landholding Size of Respondents

| Landownership (kathas) | Household No. | Percentage |
|------------------------|---------------|------------|
| 0-10 | 7 | 23.33 |
| 10-20 | 13 | 43.33 |
| 20 above | 10 | 33.34 |
| Landless | 0 | 0.00 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

Out of the 30 households no one is landless, 7 households (23.33%) have less than 10 Kathas, 13 household (43.33%) have 10 to 20 Kathas and 10 household (33.34%) have the land ownership above 20 Kathas.

5.3.3 Situation of Agricultural Production

All the Sarki people have their own land and they use it for cultivation to sustain their lives in Inaruwa Municipality. They engage themselves on their cultivation activities.

Table 5.16: Distribution of Agriculture Production in a Year

| Production in Muri | Respondents | Percentage |
|--------------------|-------------|------------|
| 1-5 | 2 | 6.67 |
| 5-10 | 3 | 10 |
| 10-20 | 22 | 73.33 |
| 20 above | 3 | 10 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

The above table shows that 6.67 percent of the population produces 1-5 Muri, 10 percent of the total population produces 5-10 Muri, 73.33 percent produces 10-20 Muri and only 10 percent population of the total produces above 20 Muri in this Municipality. Thus the overall situation of agriculture has well. But it has no significance towards the sustainability for the families needs.

5.3.4 Livestock

In this study area of Inaruwa Municipality, Sarki shares little profit through the livestock farming. But they have not kept livestock for commercial purpose.

Table 5.17: Distribution of the Respondents by Livestock

| Livestock | Respondents | Percentage |
|---------------------|-------------|------------|
| Only hen | 2 | 6.67 |
| Hen and goat | 2 | 6.67 |
| Hen, ox and buffalo | 1 | 3.33 |
| Cow, ox and buffalo | 3 | 10 |
| Cow and ox | 6 | 20 |
| Ox and buffalo | 2 | 6.67 |
| Only ox | 14 | 46.66 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

The above table shows that the most popular livestock item is ox as there is 46.66 percent of the total household only rearing ox. The rearing the ox is highly used for cultivation on agriculture to plough the field in Sarki community of this Municipality.

5.3.5 Income, Expenditure and Saving Condition of Sarkis

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

Table 5.18: Distribution of Respondent by Household Total Yearly Income Level

| Yearly income in thousand | Respondent | Percentage |
|---------------------------|------------|------------|
| 0-25 | 12 | 40 |
| 26-50 | 10 | 33.33 |
| 51-100 | 7 | 23.33 |
| 100 above | 1 | 3.34 |
| Total | 30 | 100.00 |

Source: Field survey, 2008

Table 5.19: Distribution of Respondent by Household Total Yearly Expenditure

| Yearly expenditure in thousand | Respondent | Percentage |
|--------------------------------|------------|------------|
| 0-25 | 8 | 26.67 |
| 26-50 | 14 | 46.66 |
| 51-100 | 8 | 26.67 |
| 100 above | 0 | 0 |
| Total | 30 | 100.0 |

Source: Field survey, 2008

Table 5.20: Distribution of Respondent by Household Total Yearly Saving

| Yearly saving in thousand | Respondent | Percentage |
|----------------------------------|-------------------|-------------------|
| 0-10 | 9 | 30 |
| 10-20 | 2 | 6.67 |
| 20-30 | 1 | 3.33 |
| No saving | 18 | 60 |
| Total | 30 | 100.00 |

Source: *Field survey, 2008*

The above table 5.17, 5.18 and 5.19 show that the 12 respondents of total 30, 40 percent population fall in the majority of yearly yearning in the range of 0-25 thousand, 33.33 percent earning in the range of 26-50 thousand, 23.33 percent yearly earning in the range of 51-100 thousand and only 1 respondent 3.34 percent of the total population yearly earning in the range of 100 above thousand. Thus yearly earning rate is not so good in this community because majority of the population have only 0-25 thousand in a year.

The expenditure of this community is comparatively more than their income level. Because majority of the people of this community has the range of 26-50 thousand yearly. But no one expands in the range of 100 above thousand.

The saving condition of Sarki has 30 percent in the range of 0-10 thousand, 6.67 percent in the range of 10-20 thousand, 3.33 percent in the range of 20-30 thousand and 60 percent has no saving. The above saving condition of Sarki people shows that the majority people have no saving in a year. Thus it is also the clear picture of economic backwardness of this community. They were expanding their income or earning in their needs of food, cloth and sheltering only. For other purpose like child education, health and celebrating various festivals, they have taken loan form money lenders and from their relatives.

The table 5.20 below shows the condition of loan in Sarki community.

Table 5.21: Distribution of Loans of Respondents

| Loan holders in Rs. | Respondents | Percentage | Loan provider in Rs. | Respondent | Percentage |
|--------------------------------|--------------------|-------------------|---------------------------------|-------------------|-------------------|
| 0-10000 | 11 | 36.67 | 0-10000 | 4 | 13.33 |
| 10000-20000 | 10 | 33.33 | 10000-20000 | - | 0 |
| 20000-30000 | 7 | 23.33 | 20000-30000 | - | 0 |
| None | 2 | 6.67 | None | 26 | 86.67 |
| Total | 30 | 100.00 | Total | 30 | 100.00 |

Source: *Field survey, 2008*

Out of 30 respondents 11 respondents (36.67%) of the total the majority of Sarki population were loan-holders in the range of Rs. 0 to 100000 thousand, (33.33%) were in the range of Rs. 10,000 to 20,000, (23.33%) were in the range of Rs. 20,000 to 30,000 and only (6.67%) of the total has not taken loan.

And in the context of loan provider ratio, only 13.33 percent of the total populations of Sarki had provided loan to others for their economic progress. And the majority of population 86.67% had not provided loan to others. Thus from the above table it is shown that the people of Sarki community in Inaruwa Municipality has burden of loan.

5.3.6 Causes of Economic Backwardness

Economy of any community plays a very significant role in the development of this community. The other factors that influence the economy are occupational system, political aspect, education and the socio-cultural aspect. The major causes of economic degradation of Sarki in Inaruwa Municipality are as follows:

a. Lack of Education

The Inaruwa Municipality has many private and government schools. Even though the government schools provide free education till the SLC there are case of dropout when the Sarkis students reach to grades 4-5. there are 2 Sarkis person passing the SLC but are in no position of getting the job of their qualification. If the Sarkis people are not qualified they fall behind from jobs and end of working as labors. The male person of a soul, thus the economy of the Sarkis people is very poor.

b. Situation of traditional Occupation

The traditional occupation of Sarki is leather-based work, thus they have still used the traditional methods of making various products that cannot compete with the industrially manufactured leather products. People are more attracted towards the industrially built products and the Sarkis' traditional occupation is left behind. Slowly the Sarki people are being discouraged to follow their indigenous occupation and rather than improving they are living it day by day.

c. Lack of Proper Skills and Training

Sarki people do not hold any training or skill for different income generating activities. Thus they are forced themselves to work under physically demanding works such as ploughing in the field, carrying the loads and traditional work like making leather products only. Till now there has been no such provision as to hold the Sarki people to get knowledge and training on various fields of works.

d. Traditional Agricultural System

Sarki families of Inaruwa Municipality have their own land but the production of agriculture is not sufficient to sustain their families because of the using of traditional methods of cultivation. The Sarki families lack proper method and modern technology to boost up their agricultural product.

e. Burden of Loan

Due to the poor economic condition, the Sarki families have taken loan from various sources mainly from moneylenders and shopkeepers. They send their younger son to India to earn then they are now having a hard time paying back the loan. Some of them take loan to celebrate the various festivals. Thus the burden of loan is the main cause of their economic backwardness.

f. Lack of Health Facilities

The standard of food the Sarki families consume is not hygienic and they have no money for a balanced diet. They all have almost no idea about balanced diet and nutrients. As a result they frequently fall ill that hampers the families' source of income. Liquors are highly consumed and the Sarki families have various health

disorders. Some Sarki children are malnourished. Thus there is good health facilities only one health post is there which is not sufficient for this Municipality.

g. Lack of women Participation

Majority of Sarki women of this Municipality are illiterate and lack proper income generating skill too. Thus they rely fully on their husband. It is the male dominant community where Sarki women only stay at home and manage the household works. The husbands only bear the total load of income generating work of this society. Women are not participated there for the purpose of outside activities like development and other income generating activities in this community.

CHAPTER - VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The summary of the socio and economic condition of the Sarkis caste are stated as follows. There is no doubt that Nepal has a very diverse from of various caste, ethnicity and language. Among these various castes that has been a glory to the country, ironically the Sarkis falls under the category of untouchables (Dalit). Sarki people are economically poor, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged. The Sarki people of Inaruwa Municipality too have a clan (*Gotra*) and *Kuldevata*. The major clan of Sarki found in the study area was *Remtel* and Basel. The Sarki family generally prefers marriage with in their caste. Inter-caste marriage was not privileged in their community. Even though the Sarki people are the followers of Hindu religion, only six households out of thirty were Christian. These Sarkis are little aware about medical care because they don't go to the witch doctor. They feel that witch doctor is wrong conception for health care and they had started to go to the medical or hospital. Out of the total population 60% Sarki people are illiterate and only 40% are literate who can only read and write. The only one male person of this community has passed the SLC.

There is only 43.33 percent of the total population, Sarki people continuing their leather-based occupation, 50 percent are engaged in agriculture and only 6.67 percent are in service sector. From their traditional occupation, 43.33 percent Sarki who engaged on indigenous occupation, only 4 respondents can make new products and 9 respondents can't make new products but only can repair the old products. Thus out of the total 13 respondents who have involved in it 30.77 percent have knowledge to make new products and other 69.23 percent have only repairing knowledge which shows that the situation of indigenous occupation is decreasing day by day gradually.

Females are dominated by the males in this community and those females are not participated in any outer activities like social and developmental. Majority of the Sarki females are illiterate and only two women respondents were literate who can only read and write. It is the male dominant society, where every social and economic decisions are taken by the males and, only household support is provided by women

of this community. It was found that the Sarki families generally live in a nuclear family. But looking through their history, they had a big joint family. But now 60 percent families are nuclear and 40 percent only are joint families there in study area.

Agriculture is the major occupation of this Sarki community in Inaruwa Municipality where 50 percent of the total households have adopted it as the main occupation. They product various food grains like wheat, rice, maize and vegetables from it. Most of the household's product in the range of 10 to 20 muri in a year which ratio is 73.33 percent of the total.

Culturally, Sarki celebrates all the Hindu festivals like *Dashain, Tihar, Tij, Maghe Sakranti, Holi, Kuldevata Puja* etc. while some minority Sarki people celebrate Christian festivals. Christmas is the main festival of Christian. Sarki people of this study area use liquor as an important part of all the celebrations. If the Sarki people were asked that whether they still feed on the carcass, they said that their older generation used. But they don't use it now.

6.2 Conclusion

Dalit Sarki people are inter-dependent with other high caste people. Their socio-economic condition is poor. They have their own land but their cultivation is traditional which is not sufficient to sustain their families. On the other hand their traditional occupation which is the supportive key occupation is in a decreasing stage. Because of the high competition in the modern market with highly developed machinery products.

The study of socio-economic condition of the Sarki caste living in the Inaruwa Municipality of Sunsari district has the following conclusions.

- The Sarki society falls under the category of Dalit and untouchables. But the feeling of untouchables is slowly declining.
- The economic condition of Sarki is poor, thus many Sarki children are forced to dropout form schools when their parents cannot afford to pay for their education.
- The social status of the females in the Sarki community is very low than the males as their society is patrilineal society. After the fathers death all the properties goes to the sons.

- The main causes for degrading situation of Sarki caste are due to poverty, lack of education, lack of social awareness. So far there have not been any kinds of policies and plans being formulated to uplift the Sarki community in this study area.
- Inter-caste marriage and widow marriage are not preferred in this society. The proposal of the marriage is only considered if it's from the boy's side.
- The budget from the government to improve their standards has never been analyzed about its effectiveness and all the expenditure from the government's side.
- Despite the constitution of 1963 that abolished the untouchability, but in some particular place like in private house, the form of caste-based discrimination still exists in parts of our society.
- There are no employment opportunities for the sarkis of the Inaruwa Municipality.
- Some families have slowly started to live a hygienic life and are giving up smoking and drinking alcohol.
- The study shows that there is not much done by the governmental and the non-governmental sectors to improve the socio-economic conditions of the Sarki people in this Municipality.

6.3 Recommendations

Through this study we can come to a conclusion that Sarkis are facing various problems. The following points need to be considered for improving the overall socio-economic condition of the Sarki people.

- Expansion of qualitative and practicable education
- Avoid the social stratification and hierarchical system.
- Social awareness needs to be created among Sarki people.
- In the study area most of Sarki households are landless. They should be provided with land for cultivation and house to live and provide the irrigation facility.

- Skillful training should be provided for protecting their traditional knowledge from going it in decreasing stage which can create self-employment to them.
- Traditional feast and festivals of Sarki community seems to be unnecessary expensive, so the unproductive expensive habit should be minimized by providing awareness.
- Caste-based discrimination among in Dalits should be eliminated at first; only then the discrimination form upper castes will end.
- The main cause of the socio-economic and cultural poverty in Sarki community of the area has been found to be alcoholism and smoking. So, such habit should be minimized.
- Traditional arts and crafts should be protected of Sarki people and its need to transfer in modern technology.
- Equitable distribution of resource for all Sarki as same as called higher caste.
- Most of the Sarki people do not have saving habits they should be encouraged to make certain savings.
- There is excess labor force engaged in agriculture sector. It should be transformed into other productive sectors. Agro-based industries are to be established.
- There should be provision of certain seat reservation for Dalit Sarki women from local to national levels development activities.
- To raise public awareness through seminars, workshops, interaction and networking so as to orient policy makers and development practitioners about Dalit Sarki.
- The government should abide by the resolution of the UN convention of elimination of all forms of racial discrimination.
- Incorporation of Sarki people upliftment program is government plan and programs which should be targeted towards those who are really marginalized.

- The status of women in the study area is worsening due to the illiteracy and unemployment so non-formal education and vocational training must be provided to uplift their condition.
- Provide the skill development training.
- The training provide for leather work seems to be reduce the poverty of Sarki people.
- At last, it is the responsibility of all of us as a citizen of Nepal to have respect and concern about occupation caste and their traditional profession like Sarki people in Inaruwa Municipality.

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QUESTIONNAIRE

1 Biodata of the respondent:

Name:

Sex: Male Female

Age:

2 What type of family do you have?

a. Nuclear b. Joint family c. Extended family

3 How many members do you have in your family?

4 How many son and daughter do you have?

Sons Daughter

5 Do your children go to school?

a. Yes b. No

6 Who is the head of your family?

7 Whom do you value more?

Sons Daughter Both equal

8 Is there dowry system in your community?

a. Yes b. No

8.1 If yes, whom do you offer the dowry to?

a. Boy b. Girl

9 Who leave the parents house after marriage?

a. Boy b. Girl

- 10 What is your social leader called?
- 11 Do you have your own land to cultivate?
- a. Yes b. No
- 11.1 If yes how much?
- 12 Is it your own land or others?
- 13 How many crops do you have in a year?
- a. 1 b. 2 c. 3
- 14 Do you work in others field as an agriculture labour?
- a. Yes b. No
- 14.1 If yes, how much wage do you get in a day?
- 15 What other works do you do?
- 16 What is your main occupation?
- 17 Has any of your family members gone to foreign country?
- a. Yes b. No
- 17.1 If yes why?
- 18 Has any of your family members a government employee?
- a. Yes b. No
- 19 Do you have any loan for agriculture?
- a. Yes b. No
- 20 What is your source of income in emergency?