

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is a developing and landlocked country and it is mostly covered by rural area. It is situated in between the latitude 26°22'N to 30°27' North and longitude 80°4' to 88°12' East in South Asia. India lies in Eastern, Southern and Western part of Nepal and China lies in Northern part of Nepal. Average breadth is about 193km. The infrastructure is not properly built in rural area.

According the CBS 2001, the total population of Nepal is 23151423 and in total male are 49.93% and female are 50.03%. Nepalese are very poor and spending very difficult life, in present context around 30% people are under line of poverty and per capita income is US\$ 260. The poverty situation of Nepal is very fearful. The rural area covered 97% of total area and 85% people live in rural area so development of rural areas is development of Nepal. The elevation of land range from 70m (sea level) to the highest peak of the world (Mt Everest 8848m) and Nepal is divided into three parts by geographical. The highest peaks are lies in the northern range of Nepal and it covered with snow. Geographically, Nepal is divided in three major zones: Mountains, Hill and Terai. These zones cover 15, 68 and 17 percent respectively of the total land area of the Country.

Although Nepal is a small country but it is heart of the world due to its natural resources, Geographical region and Socio-cultural diversity. Various diversity found in various sector likes geographical, social, cultural, environmental, etc so it can say Nepal is a natural museum .so here is big potentiality of tourism. The main occupation of rural people is agriculture, which is also running as traditional system. Large numbers of population (around 81%) are involving in agriculture as seasonal and partial employee.

In Nepalese Society, it has complex diversity in socio-economic and cultural sector. People have multi-ethnic, multi-culture, multi-racial and multi- linguistic. In Nepalese society caste is one of the main bases of Society. Every caste group has different types of skill and indigenous knowledge. Those groups have played the vital role in society.

Rural people are living in traditional system with lack of social and economic infrastructure and modern technology. Due to Geographical variation development is not easily possible. So lives in rural area is more difficult than urban. In economic aspect, Nepal has dual economy, in one side urban area (rich people) spends luxurious life with many modern facilities such as communication, health, education, transportation and entertainment. In other side people are unknown about these facilities and they run to manage their food for morning and evening.

Caste is the main base of Hindu society in Nepal and caste system is based on the Varna System. Nepalese social structure is based on the Varna System where different caste group and individual interact and interdependent upon each other. Caste system is based on five primary social classifications. These are Brahman (Priest), Kshatriya (Warrior or Administrator), Vaishya (Merchant), Sudra (laborer) and The Untouchable or polluted. In Nepalese history, caste system was beginning from Licchavi Period. The Licchavi King divided people into four Varna and eighteen castes.

During the Medieval period King Jayasthiti Malla further structured the caste system that was formulated during the Licchavi Period. He divided work occupation accordingly to the various castes. During the modern period, Prithivi Narayan Saha addressed the Nation, "Nepal is a common garden where four castes and thirty six sub-caste 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. All recognized caste could be grouped into 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.) (Sharma, 1977)

The castes were further subdivided into many sub-castes, which help to stratify the Nepalese society. This process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.

In Nepalese context, Dalits are categorized 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)(Bhattachan, 2001)

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. Till now Mijhar, Bhiswakarma, Pariyar communities are working together. (Bhattachan, 2001)

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.).

So far the number of caste existing in Nepal are 101(CBS 2002) where as in the Malla period, Sarkis are mainly living in the hilly areas but can be seen in all district and urban areas in small numbers. From the demography statement of 2002 the total populations of sarkis caste were 318989 which is 1.40% of the Nepal's total population. Out of this population of sarkis living in Lalitpur district comes around to be 2798(CBS 2002).

1.2 Statement of the Problem

Nepal is one of the poorest countries of the world. According to the national statistics 30.85% people are under the poverty line (NLSS-2004) and Nepal is classified as a least developed country. According to the Human Development Report 2007, the aggregate

human condition of the people ranks Nepal is 136th position in the Human Development Index out of total 192 countries.

In these conditions there are such caste tribes and ethnic groups, who are bounded to give up their traditional occupation in changing condition. Sarkis are one of the poorest and backward caste people in Nepal. The problem of Sarki is not limited only within Rural Area but also in urban areas.

The **Muluki Ain**(1963) has eliminated the caste-based discrimination. It states that the caste discrimination is a social crime. But still, the rural areas and villages are not completely aware. And this type discrimination disturb for socio-economic development of that area.

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, 1972).

The Sarkis of Kathmandu valley of Nepal has some major differences in their indigenous knowledge skill especially in rural areas. Social exclusion, racial discrimination, untouchability and indigenous Knowledge skill of Sarkis are the major parts of this study which influence on the socio-economic, cultural and traditional occupational aspects of Sarkis.

Although their traditional work is leather work. They are giving up their traditional occupation because they cannot fulfill their basic needs by their traditional occupation very few and only seldom they take part time in leather work, most of the people working their own house and shoe factory.

In this context from sociological point of view it is very important to find out what the main causes are for the change in the sarki society. In one side they are giving up their

traditional occupation and in other side their economic conditions is still the same as it was in past.

However the study address the following research queries.

1. What is the identification of Sarkis caste and socio economic status?
2. What are the indigenous knowledge related occupations of Sarkis?
3. What kind of problem Sarkis are facing in their traditional occupation?
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?
7. What is the social, political and educational status of Sarkis?

1.3 Objectives of the Study

The general objective of this study is to find out the socio-economic condition of the Sarkis of Lamatar VDC ward No. 1 in Lalitpur district. The study of Sarkis includes to get information about the origin of the Sarkis of Lamatar VDC ward No.1 and to find out the clan of Sarkis living in the study areas. The study of social aspect of Sarkis covers family size, marriage, kinship, education, political participation and health. The cultural aspects of Sarkis are to describe about festivals, religions, languages, dress and food, rite, God and Dieties. The economic condition of Sarkis is to analyze economic status from the help of indigenous knowledge skill related occupation or traditional occupation like leather related and recent occupation like agricultural work, land holding position, status of indebtedness, food sufficiency and housing pattern of Sarkis of Lamatar VDC ward No. 1 of Lalitpur.

The specific objectives of the study are as follows:

- To analyze the socio-cultural aspects of the Sarkis in the study area.
- To examine the economic condition of Sarkis.

- To find out the problems and prospects of the indigenous knowledge skill related Products of the Sarki community.

1.4 Rationale of the Study

This study helps to know about Sarki society of Lamatar VDC ward No. 1 in Lalitpur district which is the part of whole Sarki Society of Lamatar as well as Kathmandu Valley. This study focuses on the Sarkis social, economic, cultural and indigenous knowledge related traditional occupation status of Sarkis so, it will helps to understand the overall living condition of Sarkis. It is very important to study about the Dalit (Sudras) especially Sarkis as they are still being discriminated in some rural areas. They are living very hard life in social and economic sectors from which they are replaced from their traditional occupation. The modern law has granted equal rights to every citizen but untouchability and castism still exists. Thus the economic and social lives of Sarkis are 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 policy and 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 Organization of the Study

Organization of the study has been made starting from Introduction, which be 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 of the study area. Chapter Three deals research methodology and consist 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 Lamatar VDC of Lalitpur and consists of geographic location, natural resources and social setting and

Chapter Five deals with social condition of Sarkis and consists of history of the Sarkis of Lamatar VDC ward no 1. Chapter Six deals with cultural condition of the Sarkis and consists of language, food habit, clothing, ornaments, ritual passage, birth ritual, birth ceremony, bratabandha, marriage, death rituals, festivals and religion.

Chapter Seven presents with economic condition of the Sarkis and consists of introduction, occupation (Indigenous knowledge skill related and other), housing pattern, land ownership, situation of food production, income status, live stock, income expenditure and saving condition of the Sarkis and causes of reducing involvement on traditional occupation of Sarkis of Lamatar VDC ward No. 1

Finally, chapter Eight deals about the summary of the study, conclusions and given the some recommendation in brief.

CHAPTER TWO

LITERATURE REVIEW

Literature review is one of the important parts of any research work. For this research work, this chapter presents about review on caste system, social discrimination and related other document by different scholars.

2.1 General Overview

Different sociologists/Anthropologists both foreign and non-foreign have carried out various ethnographic studies in Nepal. There are very few studies have been made on untouchable castes of Nepal. Among them, Dor Badhaur Bista is that indigenous pioneer scholar, who has given a lot of contribution on the field of ethnographic study. His book **People of Nepal** is one of the masterpieces of literature on ethnography. He had described about a lot of ethnic groups, some account of untouchables, occupational castes and few description of some Terain untouchable caste in his book. Similarly **Sabai Jatko Phoolbari** is another book of Dor Badhaur Bista, in which he has given the ethnography of different people.

Dor Bahadur Bista in his book **Fatalism and Development**, (1990) has discussed 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 priests 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 Brahman 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.

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.

Rajesh Gautam and Ashok K Thapa's (1994) books **Tribal Ethnography (Vol I and II)** are also books of ethnography. these books have traced about some untouchables castes of Nepal, such as: - Badi, Damai, Gaine, Kami, Musahar, Sarki (Chamar) etc untouchable castes are tried to described in these books.

Some foreign writer has tried to write about untouchable caste but they all are not ethnography study.

Patricia A Caplan (1972), **Priest and Cobbler** is an example that is a study of about social changes in a Hindu village of Western Nepal.

Dor Bahadur Bista (1996) a renowned anthropologist is also silence in this book about Chamar. In his book **People of Nepal**, he has just said "Chamar have charged of dirty and menial works in the community and eat dog, cat, and horse. The Chamar play drams in the wedding band.

Similarly the four volumes of **Mechi Dekhi Mahakali Samma** (1974) are also unable to give detail information about Sarki. These book give a very few things about chamars. "Mathili Brahmin Kajpul, Kauastha, Baniya, Teli, Kalwar, Dami, Sarki, Mushalman etc. had come in Saptari from southern states many centuries ago. Yadav, Koiri, Sudi, Tharu, Mushahar, Kurmo etc. speak Mathaili Tharus **Mechi Dekhi Mahakali Samma**(1974)

The Sarki traditionally earned from making shoes. They have called three name in the same caste. People of Terai called Chamar and People of Hillside called Sarki and Mizar is also called in response.

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.

In Hindu caste system, there is a diversity of economic status and ritual status, but these are interrelated. So that all priests are sacred and leather workers are untouchable. Every individual has status in the occupational framework of the community. The caste system defines cluster of such status and one particular cluster is imposed on all individual members of each particular caste. Sarki are lowest ranking untouchable in caste. They have very low social status than Brahman, Thakuri, Chhetri and Vaisys. The myth says that the body of God Brahma is the source of all castes. The highest caste Brahmins came from his mouth. The chhetri derived from his arms, the Vaishya came from his thighs and sudra born from his feet. Hence, they are untouchable. Later on this category of the Varna system took the form of caste system (Parajuli, 2000). The orthodox high caste Nepalese attitude generally is that untouchables are nothing but service caste, who is supposed to work for them. The Sarki sole purpose on the earth is to make shoes.

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 ides of untouchability in Nepalese society, to provide equal opportunity, and allow them to enter all religious and public places, as would any other citizen.

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.

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 existence in some remote villages till now.

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.

2.2 The Study of Thur 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, Remtel, Purkuti, Basel, Mungrati, Bogati, Surkheti, Uperkuti, Tolangi, Surdas, Malbul, Koirala, Bandele, Nepali, Bailkoti, Kunwar, KC, Pachele, Gotame, Bhurtel" etc. Dulal Thar is the superior among the Sarkis' Thar.

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 Acharaya. The people who lived at Gorkha were called Gorkhali.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It also presents with the short discussion of research design, rational of the selection of the study area, census, data collection technique, data processing and analysis.

3.1 Research Design

The study is mainly based on the micro study of Sarki Caste. The research is desired for the descriptive and analytical purposes.

3.1.1. Descriptive Research Design

This research design is formulated through the analysis of primary data collected in the field. Respondents are asked the various questions in depth related to the social, cultural and economic conditions of the Sarkis living in the area of the VDC ward No. 1. Responses of respondents thus obtained are analyzed using different social tools in order to obtain socio-economic condition of the Sarkies

3.2 Rational of the selection of the study area

In the context of Nepal, the total population of Sarki is 3,18,989 which is 1.4% of the Nepal total population. This population is divided in small communities in many part of Nepal. Among those communities this research focuses mainly on the Lamatar VDC of Lalitpur District.

The study area is lies in the eastern part of Lalitpur District (Kathmandu Valley). There are 30 households of Sarkis. For the depth study of Socio-economic condition of Sarki in periphery of Kathmandu Valley, one ward of Lamatar V.D.C (ward No. 1) of Lalitpur district is as the study area of this study.

The Sarki of this area are facing many discrimination and far behind in various field like Social, Political, Educational. Even this area is little kilometer far form the Ring Road of Kathmandu Valley.

3.3 Census Method

The study is focuses mainly on the Sarkis inhabitants of the Lamatar VDC (Ward No 1) of Lalitpur district and the total households of Sarki Community in this Ward is 30. Study area is small size so this study is undertaking Census Method.

3.4 Source of Data

Primary as well as secondary data is used in the study. Secondary data used from Lamatar VDC office, Lalitpur DDC office, Central Bureau of Statistics (CBS) and other various research organizations. Primary data is collect through field survey in the study area.

3.5 Data Collection Tools and Technique

In the study process of data collection plays a vital role, with out this the research study couldn't complete. The applied data collection techniques are framework for the accurate results. A close link is maintained with all the households taking part in this research. Observation, interviewing through the prepared questionnaire etc are widely applied in this research.

3.5.1 Observation

Each house hold was visited and observes socio economic condition like, clothing, house pattern, food, education, indigenous occupation, Social status and festivals of the study area.

3.5.2 Questionnaire Schedule

Structured questionnaire is prepared to generate the realistic and accurate data from house hold survey. The respondents was requested to give answer of questions and filled up.

3.5.3 Key informant Interview

The interview was taken as cross checking for data obtained from questionnaire. Key informants, interview was conduct to obtain the primary data about the socio-cultural condition and the problems and prospects of indigenous occupation of Sarki in study area. Some matured persons were selected as key informants and take detail interview

and suggestions about different aspects on socio-economic condition of Sarki and problems and prospects of their indigenous occupation status.

3.6 Data Analysis

Collection of the data has no meaning until it is processed and analyzed properly. Thus the success of the study lies in the presentation and the analysis of the collected data. Therefore, to study various aspects of the socio-economic cultural values of Sarkis, collected data is analyzed according to its nature.

3.7 Limitation of the Study

This present study is concentrated only above 30 households of Lamatar VDC ward No. 1 of Lalitpur district. The study is very specific like that of case study. The study wouldn't cover the whole condition of Sarkis because of the limited time frame. This study mainly focuses only social status, educational status, cultural condition and economic condition of Sarki.

CHAPTER FOUR

INTRODUCTION OF THE STUDY AREA

This chapter deals about Geographic Location, Natural Resources, Social Economic condition of Study Area. Lamatar VDC, in the following sections:

4.1 Geographic Location

Lamatar VDC is in 10 to 11 KM east from Patan City and 10 KM east from Ring Road of Kathmandu valley in Lalitpur district. Lalitpur district lies to Bagamati zone of Nepal and bordered by Kavera Palanchowk in the east, Bhaktpur in the North, Kathmandu in the west and Makawanpur in the south. Lamatar VDC is bordered by Reaila VDC of Kaverapalanchowk district in the east, Lubhu VDC in the west, Dadhikot VDC and Sirutar VDC of Bhaktapur district in the North and Bishnkhunaryan VDC in the south. The Ward No. 1 of Lamatar VDC has been chosen as the study area, the study covers the socioeconomic conditions of the Sarki Living in ward no 1 of Lamatar VDC. Lamatar VDC comes under the 41 VDC of Lalitpur District, which seems to be little forward than others in the development sector. The Lamatar VDC has rich in bio-diversity and geographical diversity. The elevation of Lalitpur district is 1200 ft to 5900 ft from the sea level. And Lakuri Bhanjayang is the highest point of this VDC, which is also famous for tourist destination. Ward No 2 and 8 are plain area, ward no 9 is completely hill and remain other wards are mixed. The total area of Lamatar VDC is 1345 hector.

4.2 Climate

The climate of Kathmandu valley is good for health and the temperature of study area is 10°C to 14°C in winter even sometime it goes down to -0°C and in summer it goes up to 15°C to 33°C . Scorching heat during months of May, June and July creates a dry environment. The maximum rainfall occurs in the months of June, July and August sometimes heavy and torrential rainfall in the months of these months causes flooding of the main river. During these months mobility is also difficult due to muddy slippery roads trails. The average annual rainfall is $15^{\circ} 31\text{ mm}$ (BS 1966)

4.3 Natural Resources

Basically in this topic water, land and forest are focused in the natural resources of Lamatar VDC. The natural resources have been deal as in the terms of following:

4.3.1 Land

The Lamatar VDC covers an area of 1345 hector (26214-5-10 Ropani) land. Agriculture land comes out to be about 8002 Ropanies and 69.4% (18214 Ropani) land is as unproductively land for agriculture production. The productivity per unit area is good in plain area and low in hill area. Land is generally classified as Bari (near from house where grows vegetables and fruits) and Khet (where grows paddy, wheat and potato as main crop) People living in this VDC are mostly dependent on agriculture. In agriculture land, which is receiving water from local source of irrigation. The major agricultural products of this area are food crops and vegetables. They are practicing as cash crops tomato, peas, mushroom, asparagus and cauliflower production and occupy its market within Kathmandu, Patan and Bhaktapur.

4.3.2 Forest

Another very important natural resource of the study area is forest. Lamatar VDC is rich in bio-diversity. The forest covers an area of 551 hector land of total 1345 hector land. Here are also many community forests. This VDC is rich in forest resource. And mostly all people have good approach in forest. Forest is the main source of obtaining fuel, animal fodder (Grass) and construction materials. The detail information of Community forest of Lamatar VDC shows by table No. 1

Table No. 4.1
Community Forests of Lamatar VDC

S. N.	Name of Community Forest	Ward No.	Area (in Hector)	Percentage
1	Patlea	1	104.6	18.98%
2	Kaflea	6	94	17.06%
3	Gomati	6	60	10.89%
4	Padali	7	46	8.35%
5	Cheasapani	1	1.72	0.31%
6	Dhikaspakha	5	37.8	6.86%
7	Mathilo Patlea	9	56.5	10.25%
8	Maanea Dada	9	25.5	4.63%
9	Gol Dada	9	119	21.59%
10	Shree Ganesh	3	5.96	1.08%
Total			551.08	100%

Source: Sisneri Range Post Office, Lamatar VDC.

4.3.3 Water

Lamatar VDC is rich in water resources. Here is numbers of rivers, Small rivers and spring water which is about greater than 50 numbers. The main rivers are Dharachower Khola, Kamarai Khola, Shringeri Khola, Gomati Khola and Dhungea Khola. Basically water used in drinking and irrigation. The agriculture land with facility of irrigation is 3043 Ropani .There is more than 1300 number of private water tap and other many spring water source. The VDC is almost dependent in water resource and no any scarcity of water. Most of the people in the study area use protected drinking water and which is almost enough to all even in dry season.

4.3 Social Setting

4.3.1 Population size

More than 7.5 thousand people live in Lamatar VDC. Out of this 3830 are males and 3733 are females. The total number of household in this area comes around to be 1457. The literacy rate over 6 years age of population has been stated to be 87.94%, .There are 6 government schools, 5 private school, 1 higher secondary school Brahmin, Chhetri, Tamang, Newar Thakuri, Magar, Kami, Damai, and Sarki, are the major castes of people living there. The table No. 2. shows ward wise distribution of population of Lamatar.

Table No. 4.2
Total population of Lamatar VDC (ward wise)

Ward No.	Total House No.	Female	Female Percentage	Male	Male Percentage	Total Population	Ward percentage
1	151	404	49.27%	416	50.73%	820	10.84%
2	152	406	52.12%	373	47.88%	779	10.30%
3	89	213	48.30%	228	51.70%	441	5.83%
4	203	447	46.08%	523	53.92%	970	12.83%
5	172	437	51.90%	405	48.10%	842	11.13%
6	107	274	47.57%	302	52.43%	576	7.62%
7	168	426	48.03%	461	51.97%	887	11.73%
8	150	386	53.46%	336	46.54%	722	9.55%
9	265	740	48.49%	786	51.51%	1526	20.18%
Total	1457	3733	49.36%	3830	50.64%	7563	100.00%

Source: Everest Consultancy and Research Center, Family Survey Lamatar VDC, 2064

Table no 2 shows total house No. are 1457 in Lamatar VDC and 7563 people lives in there. Ward No. 9 is big in population size and ward No. 3 is small in population size. 49.36% population covers by female population and 50.64% population cover by male.

4.3.2 Caste and ethnicity

Lamatar has a very diverse population of various ethic back grounds. The main castes of these people are Bramhan, Chhetri, Newar, Tamang, Sarki and others. The detail information show in Table no 3

Table No. 4.3
Distribution of Population by caste and ethnicity

Ward No.	Bramhan	Cheetri	Magar Gharti	Tamang	Gurung	Newar	Dalit	Others	Total
1	52	64	2	4	0	5	24	0	151
2	97	7	1	0	1	44	1	1	152
3	8	38	22	0	0	20	0	1	89
4	51	137	0	0	1	14	0	0	203
5	42	42	4	1	0	41	42	0	172
6	84	8	6	6	0	0	3	0	107
7	49	84	0	0	0	17	18	0	168
8	84	31	1	0	0	33	0	1	150
9	0	7	0	258	0	0	0	0	265
Total Households	467	418	36	269	2	174	88	3	1457
Total Population	2434	2178	188	1402	10	907	459	16	7593
Percentage	32.06%	28.68%	2.48%	18.46%	0.13%	11.95%	6.05%	0.21%	100%

Source: Everest Consultancy and Research Center, Family Survey Lamatar VDC, 2064

In Lamatar VDC Brahman are largest group and it takes 32.06% of total population (7593). Cheetri, Tamang, Newar, takes 2nd, 3rd and 4th place. Our study field cast or Dalit take only 6.05% of total population and in ward no 1 only 24 houses are Dalit. The Gurung are in small number only 0.13% or 10 people (2 houses) lies in Lamatar VDC.

4.3.3 Language

People of different caste use different language in Lamatar VDC. Majority of Newar people speak Newari language as mother tongue and Tamang people speak Tamang language as mother tongue and remain other cast speak Nepali language as mother tongue. Sarki also use the same language as Brahman and Chhetri i.e.Nepali. All caste people use Nepali language as common language and use to communicate with different caste.

4.3.4 Religions

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

4.3.5 Settlement pattern and house structure

Settlement is also an indication in Nepal of the ethnic compactness of the different communities, cultural environmental diversities are reflected through the pattern type and form of settlement. The major groups present in the study area are Brahman, Cheetri, Magar/Gharti, Tamang, Gurung, Newar, Dalit and other. Many places around Kathmandu valley, Sarkis are migrated from Gorkha during the period of Prithvi Narayan Saah but field area Sarkis have no any knowledge about their ancestors. They are generally situated separately than other community. They are supposed to be untouchable and their houses are built closely with each other. In the study area there are 30 houses of Sarkis and they are divided in two small villages and villages are near than half kilometer area. Most of houses are made by stone, mud and tin. Most of houses are found to be having 2-3 rooms; some are separate with a transparent fence. Some houses are also made of concrete.

Most of the houses are found to be having two - three rooms. In the kitchen, they used to cook and keep their hens and goats, too. The Sarki worship their traditional God (Kul

Devata). As the size of houses are very small and narrow because of their poverty. They totally clean their houses mostly once a year, especially in Dashain.

4.3.6 Development Infrastructure in Lamatar VDC

Lamatar VDC is also one of the leading VDC in the development sector among 41 VDCs in Lalitpur District. It has been now improving every sector of development infrastructures in much better way comparing to the past few decades. Towards the education sector covering total population density there are 6 government schools 5 private schools, 1 higher secondary school, the VDC source reveals that out of total population (7593), the literacy rate has been stated as 87.94%. So far transport facility is considered main pitched pavement connect in Kathmandu Valley is passing through this VDC making people convenient for the commodities to transport to the market. Whiten this VDC pitched road is about 3KM and gravel road is about 20KM Good means of transport is accelerating socio-economic development of VDC. Health facility is also available to the people, one Health post is in Lamatar VDC ward No. 9 and other Health and Information center is in ward no 2. For major condition of the patient the people of this VDC are referred to Patan mission hospital in Lagankhel, Lalitpur, which is 10KM far from the office of VDC. VDC is rich of local resources too. The major production of construction materials such as boulder and gravel are exported to nearer neighbor VDC for the construction activities. About 31.6% land of total land is used for agriculture production and 38% of total agricultural land is receiving irrigation facility. This facility is boosting up economy sector of this area. There is more than 1300 number of private water tap with some public water tap. In addition to this, well, spring water and stream are main source of water for drinking, irrigation and domestic use too.

Telephone lines have been extended to this VDC, telecommunication service is available but there are not sufficient of phone lines. Electricity facility has all over the VDC, and one post office is in VDC building.

CHAPTER FIVE

SOCIAL CONDITION OF SARKIS

Under this heading history of Sarki, family structure, social life style, caste based discrimination, kinship, education, social and political awareness, condition of women and population have analyzed for the purpose of study.

5.1 History of Sarki of Lamatar

According to the information, many places around Kathmandu valley Sarki are migrated from Gorkha during the period of Prithvi Narayan Saah but according to the key informants, the Sarki of Lamatar VDC does not have strong facts about their ancestral history. They don't know about their ancestral home. They claimed that their ancestral home was also in Lamatar.

5.2 Introduction of Sarki of Lamatar VDC

The Sarki of Lamatar VDC has 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. Although, this belief of caste system is slowly declining from the society.

5.2.1 Population of Sarki

Sarki Community live in Lamatar VDC ward No. 1 with small population of 121 people. From the demography statement of 2002 the total population of Sarki in Nepal were 3,18,989 which is 1.40% of the total population. Out of the total population of various caste groups, Sarkis rank in 5th position in Lamatar VDC. Table No. 4 gives a detail data of Sarki of Study area.

Table No. 5.1
Distribution of Population of Sarkis by Thar and Sex

Thar	Household	Male	Female	Total	Percentage
Bailkoti	13	29	27	56	46.28%
Bisunke	8	14	14	28	23.14%
Roka	5	10	12	22	18.18%
Surkheti	3	7	4	11	9.09%
Bramashaka	1	2	2	4	3.31%
Total	30	62	59	121	100.00%
Percentage		51.24%	48.76%		

Source: Field Survey, 2009

According to above data only 5 types of Thar of Sarki community are living in Terabesa of Lamatar VDC ward No. 1. Bailkoti are in large number with 13 household and Bramashaka are in very small number. Bisunke, Roka and Surkheti are 2nd, 3rd and 4th place respectively. Male population is 62 and female population is 59 of total population, which are 51.24% and 48.76% respectively.

5.2.2 Caste Based Discrimination on Public Spheres

Now a day's people are being educated and are more aware of their surroundings. Thus this feeling of untouchables is being slowly removed. There was a question asked to the 30 respondents as "Caste based discrimination of most on various places and where you feel?" They answered only in private house. This above question 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% result from the respondents answered that the house as a highly place of caste based discrimination.

5.3 Untouchability

Untouchability is deeply rooted in Nepalese society but now days it still exists in Nepalese society because of change in political, social and educational sector. Despite of the new civil code of 1963 that abolished the caste-based discrimination, the feeling of untouchability still exists in one from or the other in many remote villages and even at village near Kathmandu. Dalit are being suppressed by the upper caste people. But few Dalit satisfy them believing that untouchability is the traditional behavior of society. While the educated sarkis believe that this is unfair.

Table No. 5.2
Respondents' View towards Untouchability in the Lamatar VDC

Views towards untouchability	Household No.	Percentage
It is traditional attitude	18	60%
Everyone is equal	12	40%
Total	30	100.00

Source: Field survey, 2009

Among the total household 60% 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 40% 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 No. 5.3
Distribution of the Feelings of Respondents to Abolish Caste-Based Discrimination

Description	Household No.	Percentage
Through education	15	50%
Elevating poverty	10	33.33%
Strict law	5	16.67%
Total	30	100%

Source: Field survey, 2009

Out of the total, over 50% feel that through education the deeply rooted caste-based discrimination can be over thrown, while other 33.33% believe in elimination of poverty and remain 16.67 % believe in implementation of strict laws.

5.4 Educational Condition

Education is an essential factor for accelerating the development of community. If people are educated, their living standard also improves automatically. Thus education plays vital role in developing knowledge and development of society. Before the establishments of democracy in 1950 to no lower caste people were given a chance to enter the school education therefore, the majority of the lower and depressed caste people are still far behind in the field of education.

In Nepalese context Dalit take the majority of 20% and their literacy rate is just 5%. The condition of education of Sarki community in Lamatar VDC ward No. 1 is very critical. Table no 7 show that the educational status of the study area.

Table No. 5.4
Distribution of Educational Status of the Respondents

Thar	Household No.	Literate	Illiterate	Total	Percentage
Bailkoti	13	20	36	56	46.28%
Bisunke	8	9	19	28	23.14%
Roka	5	10	12	22	18.18%
Surkheti	3	5	7	12	9.92%
Bramashaka	1	1	2	3	2.48%
Total	30	45	76	121	100.00%
Percentage		37.19%	62.81%		

Source: Field survey, 2009.

The above table No. 7 shows that only 37.19% are literate and 62.81% are illiterate but in Lamatar VDC 87.94% people are literate. So, in this context the education status of Sarki community is very low.

5.5 The Social Lifestyle

The social status of Sarki of Lamatar VDC is very poor. 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 Bramhan, Cheetri, Tamang, Newar and 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.

5.6 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. A family can be defined as a set of people related by blood, marriage (or same other agreed upon relationship), or adoption that share the primary responsibility for reproduction and caring for members of society. 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.

According to the types of composition, family can be distinguished in three types, which are Nuclear, Joint and Extended 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 No. 5.5
Family Size of the Household

Member No.	Household No.	Percentage
Less than 3	10	33.33%
4 to 5	18	60%
Greater than 5	2	6.67%
Total	30	100%

Source: Field survey, 2009

The above table shows that in study area only nuclear and joint family are living. Family member from 4 to 5 are in large number. 33.33% population has less than 3 members. Only two households are greater than 5 family members. As above data only two families are joint family and remain all are nuclear families.

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 No. 5.6
Population by Age Group

Age Group	Member	Percentage
0-5	7	5.79%
6-15	13	10.74%
16-30	51	42.15%
31-60	45	37.19%
Over 60	5	4.13%
Total	121	100.00%

Source: Field survey, 2009

In the Sarki community of field area, populations less than 5 years age group are only 7 and 6 to 15 years age group are 13. In large number population are in 16 to 30 years age group so it help to economical support to the family.

5.7 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 a little participation of women's 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' almost 100% answered in favour of the sons. The girl's parents are the main

decision makers and choose the bridegroom. The people of this caste do not accept child marriage, polygamy, inter caste and widow marriage.

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 activities etc in Sarki community. The marring age of Sarkis girls mostly of 15 years to 21 years is seen in the field. Most of the women/females work as labour in other's land or construction area. The condition of Sarki women is miserable in this study area.

5.8 Social and Political Awareness

No matter what, the caste based discrimination still exists in various village communities. The Lamatar VDC is also a village but in this village the Sarkis have a feeling that the caste-based 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 VDC because they have also engaged on agricultural activities as well as, and only 4 households are giving continuity to their indigenous 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 this VDC. There is no discrimination on development infrastructures from the upper caste like Bramhan, chhetries, Tamang, Newar and others remaining castes.

Politically they are also little aware and participated in the post of different parties of VDC level. They also participated in community forest meeting as an active member.

5.9 Major Findings of Social Condition

The Sarki community of Lamatar VDC ward No. 1 inhabits a small population of Sarki People. The social condition of this community is low, as there are still some patches of superstitions that are clearly reflected.

The social condition of the Sarki community is similar to other community in this VDC but their social status is more miserable than the urban Sarkis and other castes people. The state of caste-based discrimination is still existed in some particular place like in

private house of upper caste people; a Sarki is not allowed to enter in to the upper caste people's house and not allowed to touch the water of house. But in the public places like Hospital, school Tap, Teashop, etc are open for them to go and use them equally. Thus Sarkis are discriminated in limited areas or places on caste-based factor from the upper castes. It means that the caste based discriminations is slowly reduce from this society due to the changing of time and awareness level of the people.

Due to the low economic condition of Sarkis the children have go to government school and have to get engaged in free time in other income generating activities to support his family. Caste-based discrimination, poverty and illiteracy are the major problems of Sarki of Lamatar VDC which directly affects the social condition and they are becoming helpless, poor and illiterate. No any government and non governmental institutions are their to help, only in center level and district level such institutions are working for elite and rich dalits, they said when it is asked in the field. Poverty is the main barrier towards development of Sarkis. No matter how low their economic condition is, their sense of celebration is quite strong as the Sarkis. The many Sarkis even take loans to celebrate various festivals. The joint family women are more associated towards the house hold work. Liquor has a very strong base in the Sarki community as this drink is widely consumed while celebrating some major festivals and worshipping the God. The Sarkis feel that about the untouchability, it is unfair and inequality in same human society. They believe that every citizen should be equal and have equal opportunities too. Thus, the government and non-governmental organizations should be aware towards such poor and socially deprived Dalit (Sarkis) to promote their social status which is accepted by the Sarkis of Lamatar VDC.

CHAPTER SIX

CULTURAL CONDITIONS OF SARKIS

6.1 Language

The language of Sarki at the study area is similar with Brahman / Cheetri. They generally speak Nepali (Khas) language. They have not their own separate language like other ethnic groups Tamang, Newar and others. Thus they have no problem to communicate with other people in Nepali-language.

6.2 Food Habit

Every society has its own food habits. Most of the Hindu societies of Nepal eat Dal, Bhat, Tarkari twice a day. The first is taken at about nine o'clock in the morning and at about seven o'clock in the evening. The main food that the Sarki of Lamatar VDC eat rice, maize, wheat and corn flour and meat products of buffalo, hen and fish. It was found that the Sarkis do not eat carcass anymore but they said their ancestors used to eat.

When their relatives or guests visit their home, they cooked rice, chicken and other delicious foods. According to them mainly they drink Liquor (Jand, Raksi) in their house in festival.

6.3 Dress and ornaments

The Sarkis of the study area, they do not wear traditional type of dress or they used simple dress as Brahman, Cheetri. The elderly wear Daura and Suruwal, Coat, Dhanka Topi and leather shoes while the new generation wears Shirt, Pant, T-shirt, Suit and Jacket. The elderly women usually wear Dhoti, Gunio, Patuka, Bulawas and Cholo while the young girls wear Kurtha, Suruwal, Skirt Myaksi, Sari, Blouse etc.

They are poor, the quality of clothes and ornaments are also low. They also wear various golden and silver ornaments. Women wear Earrings, Phuli, Tilahari, Dhungari and Ring as ornaments.

6.4 Ritual Passage

Every society is always being influenced through various social ritual ceremonies. These rituals are based on social beliefs that are a part of social institution of any cultures of the community. Various caste groups throughout their life practice have been guided by social ritual.

Rites of birth, marriage and death are the main rites of passage on Hinduism and these called 'Sanskar'. The word Sanskar means religions purification rites and ceremonies for sanctifying the body, mind and intellect of an individual so that became a full-fledged member of the community.

In the Sarki community of Lamatar VDC has many ritual passages like Holy book Devkarya, Pitri Karya, Kul Deveta Puja of different god and goddess. 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. These rituals festivals have helped Sarkis of this community unit together in the socio-culture religious and economic life. The Sarkis are also found performing this Sanskar according to their own culture.

6.5 Birth Ritual (Chhaiti and Nwaran)

Sarkis of Lamatar VDC also has some restrictions when the baby is born. Chhaiti is performed on six day after the birth of child. This ritual is performed believing god writes the fate of the child on that day. During this night burning lamp (Diyo), pen & copy is kept near the bed of baby. On this occasion, their family sees the baby's face. Family members give blessing and best wishes to the father of the newly born baby

When the child born, Nuwran is done after 3 or 7 or 11 days. No any exact rules for Nuwran day in Sarki community in Lamatar VDC ward No. 1. In this day, the Jwain (Son-in-law) and their family relatives are served as priest is called 'eastadevta'. The ceremony of Nwaran purifies the family. The priests read some holy scripts to purify the house. The house is purified through the use of cow dung and soil cow urine is often sprinkled along with water washed by gold.and used Teel(Sesame) and Jau(Barley) for

worship and sprinkles Gauri (Cow urine) on the mother, baby, family members as well as house, after which she is fully free to resume social intercourse with her neighbors.

Nawaran is also known as "Naming Ceremony", there does not seem to be any special principle underlying the giving of names to children, nor do such names as a rule resemble those of their father like some of the lower castes among their Hindu neighbors, children often take the name of others and some time of the day in which they were born. On the occasion, they invite relatives to a feast of Jand, Raksi, Rice, Pulse and meat.

6.6 Pasni (Annaprasan - The first rice feeding Ceremony)

When the child reaches in five months for girls and six months for boys, they perform rice feeding ceremony in which Bhat (rice), Machha (fish) and other good food are given to the child it is called 'Bhat khwani' or 'Pasni'. 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. In this occasion, the baby is well dressed, Kanya (Small Girl) feeds the child first and then it is followed by others. In addition, a kind of singing and dancing is performed. The relatives' gifts and cloth are presented to the child is called "Uphaar".

6.7 Bratabandha (Initiation Ceremony)

This tradition is also highly practiced in Sarki community of Lamatar VDC 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 uncle-in-law plays a leading role as he shaves the boy's hair. The steps of this ceremony are carried out the recitation of various spells and with offerings to 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 boy new clothes that must be given.

6.8 Marriage

Marriage is a strong institution in Hindu society and perhaps every other society. It subsumes reciprocal rights and obligations between the two spouses and their future children. Marriage is not only important for reproducing child but the importance is

towards managing the house of the husband and continuing the lineage. Marriage has a very important place in the 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 like Kul deveta Puja. The marriage proposal is accepted only if it is from the male family. Normally the arrange marriage (Magi Vivah) system is in Sarki Community in Lamatar VDC but nowadays love marriage is also popular. But still most of the families don't accept love marriage.

In Arrange marriage system, A 'lami' or 'aguwa' (Mediator) intermediary from the boy's side, pay a visit to prospective bride's parents, taking with him a bottle of raksi (home made wine) as present and formally ask the daughter's hand for the boy. In paying this formal visit the 'Lami' to prospective bride's parents for the second time house of the bridegrooms are always accompanied by Lami, their close relatives or leading men of their own community with five bottle of Raksi, one mana (above 1/2 kg) rice grain and some meat of pig, later acting as witnesses of the marriage contract. If the parents are accepted by the girl's father walks seven steps towards boy's home and tells "mero chhori tapailai diya (i gave my daughter to you)".

On the fixed day of wedding, the bridegroom with their family, relatives, neighbors and villagers called (Janti) proceed toward brides' house with playing their traditional instruments. The Janti are welcomed by the family of bride. The process of marriage is started from the priest by reading holy scripts. This process needs by Tika on the bridegroom's head by bride parents, and then also they wash his feet and drink the sacred water. Bride parents puts Tika forehead of Bridegroom and gives him some money as Dakshina

In the Dashain festival of first year of the marriage the bride should bring some part of goat with front leg and Raksi to her parent's home (Maiti) during Tika. And in return her parents give her some money and other gifts.

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.

In the study area, the type of marriage system of Sarki people where has been found arrange marriage has most existed in the Sarki community because almost all respondents have adopted arrange marriage but only one respondent has adopted love marriage.

6.9 Death Rituals

Immediately after death occurs, the corpse is carefully washed and covered with a perfectly new cloth by the nearest the sons. In this condition, it is taken outside the homestead door final disposal. The dead body is usually cremated on near the banks of rivers. In disposing of the corpse of dead body, many layers of wood are placed under the body. After placing the body on the funeral pile on fire on the mouth side and the fire carefully feed until every vestige of the deceased's body is consumed. After this the son and other close relatives too, shave their heads and all the participants of funeral procession take bath in the river.

Family and clan members associated with deceased are also ritually polluted are not allowed to take meat and mustard oil for nine days. In addition, pooja and religions ceremony cannot be performed during these days. This death pollution is purified by their caste member such as son-in-law or Bhanja (a nephew). In this purification the caste member used to sprinkle 'Gahut' (Cow Urine) and 'Sunpani' (Water touch to gold) is sprinkle to all of the members all corner of the house. The day of purification ceremony married sisters and daughters bring Jand, Raksi and meet from their own home and let him them to eat. On the same day there is also given a feast to those who have participated in funeral procession in Sarki society. According to Sarki, when parents die, married daughter, family member and close relatives are not use the salt for 5-12 days.

6.10 Festivals

Nepalese people celebrate various festival according their culture and tradition such as; they worship various gods and goddess and enjoy themselves by eating drinking and dancing. Therefore, it can be said that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated either one or the other of the divinities help sacred either in the Hindu or Buddhist theology. Sarki of Lamatar VDC celebreate festivals as same as Brahman and Chhetri. on the other side, they celebreate as

whole festivals of Hindus. such as Dashain, Tihar, Tij, Maghe Sankranti, Chaite Dashain and Ram Nawami, Thulo Aakadashi, Holi, Shivaratri, Krishna Astami etc.

6.10.1 Dashain

Dashain is one of the major Nepalese festivals it is also greatest festival of Hindus of Nepal. It comes in Aswain/Kartik month. 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. Ghatasthapana which means the establishing of the holy water vessel where the Kalas representing goddess Durga placed on the purify area. They put Jamara (Barley seedling meant) for worship of Bijaya Dashami.

The seven day is called phoolpati and it is an important day of Dashain. They celebrate Phulpati and Asthami. In Asthami Sarki worship Jamara and sacrifice animals. 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. Sarki people worship as same as other caste. They enjoy a lot of drink (Jand, Raksi) and playing cards.

6.10.2 Tihar

Tihar is another important festival of Nepalese people. In the Nepalese 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 comes on the month of Kartik. The first day of Tihar is called Kag Tihar (Worship of crow), second day is Kukur Tihar (Worship of dog), and third day is Laxmi Puja and same day is called Gai Tihar(worship of cow). On this day, light is lit on every where in the house. The children go around houses playing Bhailo and fourth day is Goru Tihar (Worshipped of ox). The children and young people start to play Deusi. The last fifth day of Tihar is called Bhai Tika which is celebrated by receiving tika and phulmala by the sister. Sisters invites their brothers to put Tika on their forehead, the tika

include red, yellow, blue, white, green, pink and purple color (Seven colors) Brother provides Dakshina to her sister. Thus the sister feeds her brother various delicious food items like Sel, Puri, various kinds of bread items, and meat items. In the Sarki community they drink Jand, Raksi and enjoy playing cards. People seem to be very much to be pleasure.

6.10.3 Tij

Brahman and Chhetri, and Sarki's especially women celebrate Tij festival. On this auspicious occasion, the maiti (Parent's house) invites, the sisters and daughters at their home. They come one or two days for Tij. Last night woman eat so many varieties of food such as sweets, home made sweets, and fruits. Women did not eat anything in Tij. This festival is for their husband to long live. Women enjoy singing and dancing and they worship of God Shiva. In the Sarki society they feel so happy and pleased on that day specially woman. This festival might say that this is woman festival.

6.10.4 Maghe Sankranti

The first day of Magha (one month of Vikram Sambat which comes in mid January) is called Maghe Sankranti. Most of the Hindu people are celebrated this festival. On the occasion parents and brothers invite to their sisters daughters and other relatives at their home. in that day they eat Ghee, Chaku (Especially home made sweet), Tarul (a kind of vegetable) and other delicious food. in Sarki community they eat Khichari as delicious food. The festival is celebrated as a belief of long life. They eat meat and drink Jand and Raksi on the occasion of Maghe Sankranti.

Other festivals which were celebrated by the Sarki people of this area are same to other caste people like Shivaratri, Sawanea Sankranti, Chetai Dashain etc. These other festivals are celebrated under the system of Hinduism. But Christian Sarki celebrates Christmas as their great festival.

6.11 Religion

The religion is the traditional belief towards various God and Goddess. The situation of religion in Sarki community people of Lamatar VDC is shown in the table below:

Table No. 6.1
Distribution of Religion of Respondents

Religion	Household No.	Percentage
Hindu	29	96.67%
Christian	1	3.33%
Total	30	100%

Source: Field survey, 2009.

The above table clearly shows that out of the total population 96.67% are Hindu and 3.33% are Christian in Sarki community of Lamatar VDC. Hindu believes that the person goes to either heaven or hell after death. So, the people of Sarki community are also guided by such beliefs towards Hindu religion. Which are the largest in number in their community of this VDC.

CHAPTER SEVEN

ECONOMIC CONDITION OF SARKI

7.1 Introduction

Three main basic needs for survival are food, cloth and shelter. Nepalese people are facing various problems for live. Nepalese are very poor and spending very difficult life, in present context around 30% people are under line of poverty and per capita income is US\$ 260 so the poverty situation of Nepal is very fearful. Dalit are also facing many economic problems in this periphery and their economic status is less than other upper caste even they do hard labour but they live in poverty.

The Sarki people of Lamatar VDC have also their specialization indigenous occupation. Nowadays, a small population of ward no 1 has been adopting leather-based occupation (Indigenous knowledge) yet. 4 household of the total Sarki community of study area have been continuing it as their main occupation.

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 study area of Lamatar VDC. This is one of the reason why Nepal finds itself in the least developed country. To fulfill those above basic human needs economic activities play a vital role for a community. here are only 5 households having satisfactory income in these 4 households are engaged in traditional occupation (Leather work) but one household is not engaged on indigenous occupation. In this community people 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.

7.2 Occupation

The Sarki of study area of Lamatar VDC has been found in various occupations. The following table shows the respondents' occupation.

Table No. 7.1
Distribution of Respondents by the Main Occupation³

Occupation	Household No.	Percentage
Leather-based (indigenous occupation)	4	13.33%
Agriculture	7	23.33%
Business	1	3.33%
Public Service	0	0
Private Service	5	16.67%
Labour	13	43.33%
Total	30	100%

Source: Field survey, 2009

The above table shows that out of the total 30 households 43.33% work as labour, 23.33% are engaged on agriculture and only 13.33% percent are engaged on private service. And only one respondent adopted the business as their main occupation and no any respondent engaged on public service.

7.2.1 Situation of Leather-Based Indigenous Occupation

Indigenous technology is national heritage of country. The very nature of such technology is labour intensive and it utilizes the national resources. As a mater of fact many such indigenous technology are found to be mixed with the local culture and art in such a way that is difficult to draw a line of demarcation between them. This is one unique feature of indigenous technology that is rarely found in modern technology According to time and circumstance. Indigenous technology can improve local people's living standard. With the help of indigenous technology local level problems such as poverty reduction, unemployment, etc would be solved.

Indigenous occupation means the specialization art of indigenous technology or indigenous knowledge which is easily transferable to other generation. The Sarki people of Lamatar VDC have also such type of leather-based indigenous occupation which supports the economic status of Sarki. They make some products of leather and repair old

products too. But small number respondents involve in indigenous occupation in study area in this situation the indigenous occupation is not sure to live for next generation in study area. The main productions of indigenous occupation are shoe, belt and bag respectively but they maintained all goods of leather.

The Sarki people of Lamatar VDC ward No. 1 have not the access to international market to sell their indigenous products. Only 13.33% respondents involving in this occupation and basically their major markets of these products are neighbor villages and local city.

Table No. 7.2
Distribution of Total Income from Various Occupations

Occupation	Yearly Income in RS	Household No.	Percentage
Leather-based (indigenous occupation)	576000	4	13.33%
Agriculture	210000	7	23.33%
Business	60000	1	3.33%
Public Service	0	0	0
Private Service	180000	5	16.67%
Labour	624000	13	43.33%
Total	16,50000	30	100 %

Source: Field Survey, 2009.

The above table No. 12 shows that the economic support for this Sarki community form various occupations. Where large income from labour occupation and in this field 43.33% respondent have been involve. but in comparative indigenous occupation is good for economic support in study area.. Agriculture occupation is also not suitable for that community.

7.2.2 Problems and Prospects of Indigenous Occupation

The economic contribution of Sarki community is high from this indigenous occupation. But its situation is not good in this community because it is in decreasing way day by day but why? It was asked to those respondents then they answered that:

-) Traditional technology couldn't supply the modern market demand.
-) Most of the Sarki people are unskilled.
-) Lack of training.
-) Lack of raw materials which needed them like mainly the leather of dead animals.
-) Their product has not good finishing in the comparison of modern industrial machinery products.
-) Some of them feel hesitation to do leather work.
-) They have not proper market to sale the products.
-) They are economically poor to establish the shop in modern way.
-) It is not sufficient to sustain their families.

Thus these above various problems related to indigenious occupation has occurred their in there community of Lamatar VDC.

7.3 Land Ownership

In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. The Sarki community of Terabisa of Lamatar VDC has their own land. The table no 12 shows that 23.33% people of Sarki community has 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 by following data.

Table No. 7.3
Distribution of Landholding Size of Respondents

Landownership (Ropanis)	Household No.	Percentage
0 to 0.5	18	60%
0.5 to 2	10	33.33
More than 2	2	6.67%
Total	30	100.00

Source: Field survey, 2009

Out of the 30 household no one is landless, 18 household (60%) have less than 0.5 ropanies they have only Ghar Ghadari (A house hold land), 10 household (33.33%) have 0.5 to 2 roapanies and 2 household (6.67%) have the land ownership above 2 ropanies.

7.4 Situation of Agricultural Production

The most interesting matter is that large no of the Sarkis have a small piece of land which they can not use for crop production they use that land for household and non crop production (Vegetables). The main production of agriculture is rice and after rice wheat comes in second rank. Other productions are maize, mustered, potato, peas etc. 12 household involve in agriculture activities but only 7 household totally dependent on agriculture.

Table No. 7.4
Distribution of Agriculture Production in a Year

Production in Muri (Rice)	Household No.	Percentage
Less than 4	2	16.67%
4 to 8	4	33.33%
Over 8	6	50%
Total	12	100%

Source: Field survey, 2009.

The above table shows that 2 respondents produces rice less than 4 muri, 4 respondents produces rice 4-8 muri and remain 6 respondent produce rice greater than 8 muri per year. Wheat is another main crop of study area.

7.5 Livestock

Live stock is also an important source of income of rural people. It supports the integrated farming system in rural area of Nepal. It is also a source of promoting of people and source of extra expenditure. Terabisa village of Lamatar VDC, Sarki shares little profit through the livestock farming. But they have not kept livestock for commercial purpose.

Table No. 7.5
Distribution of the Respondents by Livestock

Livestock	Household No.	Percentage
Only hen	3	10.00%
Hen and goat	5	16.67%
Hen, pig and goat	4	13.33%
Only pig	4	13.33%
Cow and hen	10	33.33%
Cow, hen and goat	4	13.33%
Total	30	100%

Source: Field survey, 2009

The above table shows that the most popular livestock item is cow and hen, 33.33% people have this item. only 10% people kept only hen in their house.

7.6 House Structure

House structure also give an economic status of rural area. rich people has big house with good roof and poor people has small house. In study area, most of house are built closely and Sarki community are generally separately than other communities. Most of houses are made by bamboo, wood, stone and Zink. Most of house is found 2-3 rooms. Among 30 houses 2 houses have a modern design. The total status shows by following table.

Table No. 7.6
Distribution of the Respondents by House Structure

House Structure	Household No.	Percentage
Cement Ghar (Made by Concrete and Cement)	2	6.67%
Tayal Ghar (Tayal in Roof)	3	10%
Jasta Ghar (Zink in Roof)	25	83.33%
Total	30	100%

Source: Field Survey , 2009.

7.7 Income, Expenditure and Saving Condition of Sarki

The indicator of economy is not only depending in income but it also depending expenditure. 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 economic sources of Sarki community are agriculture, private and public service and leather-based work.

Table No. 7.7
Distribution of Respondent by Yearly Income Level

Yearly income (In Thousand)	Household No.	Percentage
30-40	12	40.00%
41-50	13	43.33%
51-60	1	3.33%
60 above	4	13.33%
Total	30	100.00%

Source: Field survey, 2009.

In the above table No. 17 40% people have 30-40 thousands income per year. 43.3% people income level in between 41-50 thousands. Only one household has income level per year in 51 to 60 thousand and 4 respondents have good income level which is lie in over 60 thousand rupees in a year. Above table show that the income level is not good in

Sarki community in Lamatar VDC ward No. only 4 respondent or 13.33% people have greater than 60 thousand income level.

Table No. 7.8
Distribution of Respondent by Yearly Expenditure

Yearly Expenditure (In Thousand)	Household No.	Percentage
30-40	12	40.00%
41-50	16	53.33%
51-60	1	3.33%
60 above	1	3.33%
Total	30	100.00%

Source: Field survey, 2009.

The above table or Table no 18 shows the yearly expenditure of Sarki community of Study area. 12 household expend 30-40 thousands per year. The large population or 53.33% expend 41-50 thousand and one respondent expend 51-60 thousand. Remain 3.33% or 1 respondent expend greater than 60 thousand in a year.

Table No. 7.9
Distribution of Respondent by Household Total Yearly Saving

Yearly saving in Thousand	Household No.	Percentage
0-10	10	33.33%
10-20	5	16.67%
Above 20	3	10%
No saving	12	40%
Total	30	100.00%

Source: Field survey, 2009

The saving condition of Sarki has 33.33% in the range of 0-10 thousand, 16.67% in the range of 10-20 thousand, 10% in the range of above 20 thousand and 40% 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 No. 30 below shows the condition of loan in Sarki community.

Table No. 7.10
Distribution of Loans of Respondents

Loan Holder in Rs.	Household No.	Percentage	Loan Provider in Rs.	Household No.	Percentage
0-10000	14	46.67%	0-10000	5	16.67%
10000-20000	5	16.66%	10000-20000	2	6.67%
20000-30000	3	10.0%	20000-30000	1	3.33%
None	8	26.67%	None	22	73.33%
Total	30	100.00%	Total	30	100.00%

Source: Field survey, 2009.

Out of 30 respondents 14 respondents 46.67% of the total the majority of Sarki population are loan-holders in the range of Rs. 0 to 10000 thousand, 16.66% are in the range of Rs. 10,000 to 20,000, 10% are in the range of Rs. 20,000 to 30,000 and only 26.67% of the total has not taken loan.

And in the context of loan provider ratio, only 26.67% of the total populations of Sarki had provided loan to others for their economic progress. And the majority of population 73.33% had not provided loan to others. Thus form the above table it is shown that the people of Sarki community in Lamatar VDC has burden of loan.

7.8 Causes of Economic Backwardness

Economy plays a vital role for development of any 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 Lamatar VDC ward No. 1 are as follows:

7.8.1 Traditional agriculture system

Sarki community of Lamatar VDC ward no 1 have their small pieces of 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.

7.8.2 Lack of proper skills and training

Sarki people of Lamatar VDC ward no 1 do not hold any training or skill for different income generating activities. In study area, government and non government organization did not held any training for economic development of Sarki Community. Thus they are forced themselves to work under physically demanding works such as carrying bricks and construction materials at construction site. Till now there has been no such provision as to help the Sarki people to get knowledge and training on various fields of works.

7.8.3 Situation of traditional Occupation

The traditional occupation of Sarkis is the leatherwork, thus they still use the traditional methods that cannot complete with the industrially manufactured shoes. People are more attracted towards the industrially built leather product and the Sarki are left behind. Slowly the Sarkis are being discouraged to follow their traditional occupation and rather than improving they are leaving their traditional leatherworks.

7.8.4 Lack of Education

The Lamatar VDC has many public and private schools. Even tough the government schools provide free education till the SLC there are case of dropout when the Sarkis students reach to grade 4-5 because of their poverty. There are 4 person of Sarki community of study area has passed the SLC and among them 2 person has passed at intermediate level but nobody pass over intermediate level. Nobody getting the job of their academic qualification. But their children (School children) are increasing day to day towards education because every household has started to send their children to the school. They have not qualification of getting job. Thus the economy level of Sarki is poor in this VDC.

7.8.5 Burden of Loan

Due to the poor economic condition, the Sarki families have taken loan from various informal and formal sources in general from merchant of village and shopkeepers. Some time they have taken big amount with collator of their property and paid that amount with interest and small amount of loan paid by labour work. Some of them take loan to celebrate the various festivals. When they are unable to pay back the loan the Sarkis families are forced to sell their belongings, land and their houses. Thus the burden of loan is the main cause of their economic backwardness.

7.8.6 Lack of Health Facilities and Awareness

The standard of food the Sarki families consume is not hygienic and they have no money for a balanced diet. They all have no aware about health and no any idea about balanced diet and nutrients. As a result they frequently fall ill that hampers the families' source of income. Highly consumed of Liquors (Jand and Raksi), Sarki families have various health disorders. Some Sarki children are malnourished. Thus there is not good health facilities only one Health service and Information Center in VDC building, which is not sufficient for this VDC. The Sarki community of study area has not aware about health and any NGO and INGO do not help to aware about health for that community.

7.8.7 Lack of women Participation

Majority of Sarki women of this VDC are uneducated and lack proper income generating skill too thus they fully dependent 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 EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Summary

The purpose of this study was to find out social, economic and cultural condition and education status of Sarki of Lamatar VDC ward No. 1. It is found from the study that certain changes have occurred in the socio-culture life as well as economic status of Sarki.

Sarki people are economically poor, made socially untouchable, politically devoid of access to all resources and educationally disadvantaged. There is no doubt that Nepal has a very diverse form of various caste, ethnicity and language. These various castes have been a glory to the country. The Sarki people of Lamatar VDC too have a clan (Gotra) and Kuldevata. The major clans of Sarki found in the study area are Bailkoti and Bisunke. The Sarki family generally prefers marriage within their caste. Inter-caste marriage is not privileged in their community. Even though the Sarki people are the followers of Hindu religion, only one household out of thirty is Christian. These Sarkis are little aware about medical care because they go to the health post and hospital. Out of the total population 62.81% Sarki people are illiterate and only 37.19 are literate who can only read and write. The only 4 person of this community has passed the SLC.

There is only 13.33% of the total population of Sarki people continuing their leather-based indigenous occupation, 43.33% are engaged in labour and only 16.67% are in service sector. Instead of any agriculture work they are dependent on various labour works. The daily wage of these labour workers are RS 120 for female and RS 250 for male per day which is not enough to feed their family 2 times meal per day. These Sarkis have not various income generating skills thus do not have satisfactory income and have no saving.

Females are dominated by the males in this community and those females are not participated in any outer activities like social and development. Majority of the Sarki females are illiterate and only 17 female (with children and girls) are literate. It is the male dominant society, where every social and economic decision is taken by the males

and, only household support is provided by women of this community. It has found that the Sarki families generally live in a nuclear family. Now 28 families are Nuclear family and only 2 families are Joint family in study area.

Labour is the major occupation of this Sarki community of Lamatar VDC ward No. 1, where 43.33% of the total households have adopted it as the main occupation. They work in other's agriculture land and construction area as labour. Only 23.33% households are involving in agriculture sector. They product various food grains like wheat, rice, maize and vegetables from it. Most of the households product in the range of 8 to 10 muri in a year.

Culturally, Sarki celebrates all the Hindu festivals like Dashain, Tihar, Tij, Maghe Sakranti, Holi, Kuldevata Puja etc. but Christian family celebrate Christmas as main festival. Sarki people of this study area use liquor as an important part of all the celebrations.

8.2 Major Finding

The Sarkis of the Lamatar VDC ward no 1 falls under untouchables and are still being discriminated on the basis of their caste. But this discrimination is slowly declining as people are getting educated and aware of the fact that every one deserves to be equal. There is also a little believed in superstition so some time they go to a witch doctor. These communities still gives lots of importance to liquor and are unaware of the importance of balanced diet. Thus, many people are prone to chronic diseases due to the unhygienic lifestyle. Their traditional occupation is slowly diminishing as they are not in a position to compete with the modern manufactured shoes and leather product. They do not have any significant agricultural product to sustain the family. Thus their only source of income is through the labour intensive work that fetched them very little money. These temporary labour works cannot improve the socio-economic conditions of the Sarkis community of the study area. Their cultures are same as Bramhan and Cheetri of Hindu society.

8.3 Conclusion

Sarki people are inter-dependent with other high caste people and standing as a different social group of Nepal. Their socio-economic condition is poor. Sarki is a lower caste people in Hindu Religion and Nepal government is taking them as backward groups due of their poor education, economy and living standard. Their main occupation is leather work, mainly making shoe but which is not sufficient to sustain their families so they involved in agriculture and service sector. Caste base discrimination is also a responsible factor to make them unable to improve their economic condition.

The study of socio-economic and cultural condition of the Sarki caste living in the Lamatar VDC ward No. 1 of Lalitpur 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 going to government schools, and they couldn't pay money for education.
- The social status of the females in the Sarki community is very low than the males. After the fathers death all the properties goes to the sons.
- 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 boys' side.
- The main causes for degrading situation of Sarki caste are due to poverty, lack of education, lack of social awareness, lack of skillful training to protect their indigenous knowledge. So far there have not been any kinds of policies and plans being formulated to uplift the Sarki community in this study area.
- There are no employment opportunities for the Sarki of the Lamatar VDC
- Normally their son in law or their Bhanjas' can act as priests. their festival and culture are same as Bramhan and Cheetri.

- 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.
- 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 VDC.

8.4 Recommendations

Sarki is one of the backward communities of Nepal. Through this study we can come to a conclusion that Sarkis are facing various social and economic problems. The following points need to be considered for improving the overall socio-economic condition of the Sarki community.

- Social awareness needs to be created among Sarki people that their indigenous occupation is the major source of their economy.
- Improve the education and spray the slogs for education to each. Remove the conservative aspect of lower caste. Improve their health, sanitation, and environment. Improve their economy by forced and giving opportunity to involve in every field and jobs. Remove and control the traditional aspect like drinking Raksi, Jand smoking and gambling.
- Sarkis are backward and depressed group so uplift them first of all public awareness, income generating programs, such as education should be provided through both government and non government organizations and institutions.
- Caste-based discrimination among in Dalits should be eliminated at first; only then the discrimination form upper castes will end.
- Female literacy rate is far below than the rate of male literacy. Therefore, the parents should be encouraged to send their daughters to school. Formal and non-formal education both be conducted and emphasized for educating both male and female.

- Most of the Sarki people do not have saving habits they should be encouraged to make certain savings and Forced to community to established small cooperative institutions in their own village.
- There should be provision of certain seat reservation for Dalit Sarki women from local to national levels development activities.
- Incorporation of Sarki people upliftment program is government plan and programs which should be targeted towards those who are really marginalized.
- Provide loans and grants without collator so that the Sarki can have a basic ground to establish themselves in the community.
- Launch effective campaigns and awareness programs focusing mainly on the students, as they are the ones who can change the system of injustice later on.

APPENDIX

Questionnaire for the household

1. Respondents Name.....
2. Age..... Caste..... Sex.....
3. Religion.....4. Family Members.....
5. Male..... 6. Female.....

Questionnaire based on economic sector

1. Land owned presently. (In Ropani)

Types of Land	Owner	Others	Remarks
Plain Land			
Terrace Land			

2. Who is one in your family to take the important decision in economic sector?
(Male)..... (Female).....
3. Have you ever dominated in your (Sarki) community because of the low economy statues? (Yes)..... (No).....
4. How much month your agricultural products sufficient for your family?
.....
5. Have you taken a loan for your economic progress activities?
6. Have you provided loan for others for your neighboring members for his house holds benefits?
7. What is the main crop of agriculture production?
And how much production in your land.....

8. How many livestock you have? And main purpose of livestock.....

a. Milk related b. Meat related c. Agro relatedd. Income

Particulars	Cow	Goat	Pig	Hen	Others
total					

9. What is the contributing of your livestock towards the family income? Positive/ Negative.

10. What is main profession of your family?

11. What is monthly income of your family?

12. What is your yearly income and what are the sources of your income
a..... b.....

13. What is your yearly expenditure? (In Rs thousand)
.....

14. What is the daily wages you get in agriculture field?
Male..... Female.....

15. What is the daily wages you get in other field?
Male..... Female.....

16. What do you think must be done to improve your traditional occupation?
.....

Questionnaire based on socio cultural sector

1. Social- cultural information
 - a) Type of family.
 - b) Type of marriage.
 - c) Type of religion.
 - d) Caste based discrimination at most on various places.
 - i) public place ii) House iii) Tea shop iv) Hospital v) school
2. Whom do you give importance to?
Son / daughter
2. Do you prefer inter-caste marriage?
 - a) yes b) No
6. Have you ever gone in to the temple to worship?
 - a)Yes b) No
7. What is your view towards untouchables?
 - a) It is traditional attitude b) Every one should be equal
8. What do you think is the main cause for this discrimination?
 - a) Lack of education b) poverty c) lack of strict law
9. What are the various important rituals one has to do through the time of birth to death?
.....
10. What are the various important festivals? You celebrate and how do you celebrate?
.....
.....

11. Do you have any ethnic music or dance?

Yes/ No

What are the reasons?

12. From where and when did you come to settle here and how long have you been residing here?

a. Name of place (.....)

b. Coming year (.....)

c. Residing years (.....)

13 Respondents' Name and Cast.

Family Information

Name & Relation	Sex	Age	Marital Status	Education	
				Primary	Secondary

14 .What sorts of changes have you seen in their cultural and occupational behavior?

15. What does their youngster want in the context of their indigenous occupation and culture?

16. Have you seen any changes in Sarki community?

17. Do you have any suggestion about Dalit Sarki upliftment?

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