

# **CHAPTER-ONE**

## **INTRODUCTION**

### **1.1 Background**

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 like geographical, social, cultural, environmental, etc so it can say Nepal is a natural museum. 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 three 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 Baitadi district comes around to be 2192(CBS 2002).

## **1.2 Statement of the Problem**

Nepal is one of the poorest countries of the world. According to the national statistics 24% people are under the poverty line (NLSS-2010) and Nepal is classified as a least developed country. According to the Human Development Report 2010, the aggregate human condition of the people ranks Nepal is 144<sup>th</sup> position in the Human Development Index out of total 182 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 Patan VDC 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 Patan VDC in Baitadi district.

The specific objectives of the study are as follows:

- To analyze the socio-cultural status of the Sarkis in the study area.
- To analyze the economic condition of Sarkis in the study area.
- To identify 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 Patan VDC in Baitadi district which is the part of whole Sarki Society of Patan VDC . 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 Limitation of the Study**

This present study is concentrated only above 50 households of Patan VDC of Baitadi 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 Sarkis.

### **1.6 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 Patan VDC of Baitadi and consists of geographic location, natural resources and social setting and Chapter Five deals with Data Presentation and Analysis, social condition of Sarkis and consists of history of the Sarkis of Patan VDC, 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, 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 Patan VDC, problems and prospects of indigenous occupation.

Finally, chapter Six 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 13<sup>th</sup> century Brahman migrated from the North East of India when the Muslims and Hindus invaded India as a result Brahman brought the Hindu culture with them. It was acculturated by other ethnic groups and end of the Licchavi period Shankaraychary was able to convince the Nepali King, Shivadev to have Brahman appointed with exclusive privileges to act as prists at the Pashupatinath temple in Kathmandu, which gave them high ritual

status at the political level, and they were endowed with land grants. They were economically independent and had the upper power with their ritual practices attracting other ruling elites. Both Brahamans 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.

Gautam and 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.

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

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 drums in the wedding band.

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.

A study (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 ideas 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 6<sup>th</sup> 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 Thar and Gotra of Sarkis**

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

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 designed for the descriptive and analytical purposes.

#### **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 Patan VDC of Baitadi District.

The study area is lies in the Far western part of Nepal (Kathmandu). There are 50 households of Sarkis. For the depth study of Socio-economic condition of Sarki in periphery of Baitadi distrist, one VDC of Patan 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 Baitadi distrist.

### **3.3 Sources of Data**

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

### **3.4 Sampling Procedure**

The study is focused mainly on the Sarkis inhabitants of the Patan VDC of Baitadi district and the total households of Sarki Community in this VDC 340. Out of this universe, 50 households are taken as sample which account 14.70%. These 50 households were selected randomly from 9 wards of Patan VDC. Among these 9 wards, 6/6 no. of household were taken .From 1 to 7 wards as a sample and from remaining two wards 8&9 ,4/4 HH were taken because Sarkis are dense sitting in ward No.1-7 & slatter in 8&9.

### **3.5 Data Collection Techniques and Tools**

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, FGD 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**

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 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.

### **3.5.4 Focus Group Discussion**

It is the main techniques of the Participatory Rural Appraisal (PRA) methods. Using this method the researcher has discussed with Sarkis people both male and female and collected the information about the past and present situation of Sarkis and the main problem to improve the socio-economic status of Sarkis in the study area.

### **3.5.5 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.



## **CHAPTER-FOUR**

### **INTRODUCTION OF THE STUDY AREA**

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

#### **4.1 Geographic Location**

Patan Village Development Committee (VDC) of Baitadi district Mahakali Zone in Far Western Development region of Nepal was selected as the study area. Baitadi district lies between 29.5' latitude and 80.15' to 81.45' longitude. This district is situated 390m to 2950m high from sea level.

It is located in the hill and mountain region with the location 29.46.N 80.55.E within the country. The district is connected to the eastern border with Bajhang district, Western border with India UP Pradesh, Northern border with Darchula district, and South border with Dadekdhura district. The total area of the district is 1,519 sq.kms.

Patan VDC has been chosen as the study area. The study covers the socio-economic condition of the Sarkis living in Patan VDC. Patan VDC comes under 62 VDC of Baitadi district which seems to be moderately developed compared to other VDCs. Patan VDC is rich in biodiversity and geographical diversity. It is known as the natural supermarket of Baitadi district. The elevation of Patan VDC is 1200-1500 m from the sea level.

Patan VDC is completely located in the hilly region of Nepal. The landform of this VDC was formed by fold mountains which contain redimentary rocks. Meltada/Likha VDC lies to the southern part of Patan

VDC, Similarly Surnaya Ghad to the east, Patan Airport (Sakar VDC) to the west and Wasti VDC lies to the north of our study area. This is the most fertile part of the VDC which is famous for rice and wheat cultivation.

## **4.2 Climate**

The climate of the study area is moderate which is warm temperate type, suitable for human settlement. The annual variation of temperature of the area is not very extreme warm temperate type of climate is formed in the study area. The summer temperature is 15°C to 30°C whereas winter temperature is 4°C to 20°C but some times in winter during rainfall, the temperature goes down to 0°C, we star lies wind comes a little rainfall in the winter reason. Summers are wet and hot whereas winter is cold and dry in the study area. The average annual rainfall is 40mm in 2010. The study area lies in the landslide affected part of the district. The people have to face a hardship to save their life from landslide during monsoon season.

## **4.3 Natural Resources**

Basically in this topic, water, land and forest resources of Patan VDC are focused in the natural resources of Patan VDC. The natural resources have been dead in the terms of falling:

### **4.3.1 Land**

Patan VDC covers an area of 1200 heter land. Agriculture land comes out of 59% of the total area of land and 41% of land is unproductive land which is made of socky hills and pine forest. The productivity per unit area is good in the riverside land is generally classified as Aaul Sim, Doyam and Chahar. People living in this VDC are mostly dependent on

agriculture, but mostly substance type of agriculture system is practiced in the study area. They follow other side jobs such as carpentry, tailoring and some earn money working in the factories of nearest cities of India. Dalli, Jammu and others. The land of the study area is deprived of irrigation facility even people have to walk 1km away to fetch drinking water. The major agricultural product of this area are maize, wheat, potato and other vegetables.

#### **4.3.2 Forest**

Another very important natural resource of the study area is forest. Patan VDC is rich in bio-diversity. The trees of deciduous and coniferous forest are found in Patan VDC. There is a dense coniferous forest of pine trees in high alleviation of land. The deciduous forest is found in the river side and mid hills. After the concept of community forest Patan VDC has done remarkable progress in the conservation and extending of forest area. Forest is the main source of obtaining fuel, animal fodder and construction materials. Cattle rearing is mostly supported by forest and grassland. The detail information of Community forest of Patan VDC shows by table No.4.1

**Table No. 4.1**  
**Community Forests of Patan VDC**

S. N.	Name of Community Forest	Ward No.	Area (in Hector)	Percentage
1	Dipchan	1	158.56	21.08%
2	Shahasralling	1	4.80	0.64%
3	Karkal	2	157.25	20.90%
4	Timlagair	3	12.59	1.67%
5	Hansraj	4	168.41	22.38%
6	Tudipatal	6	90.20	11.99%
7	Dandakuti Mainakot	7	113	15.02%
8	Simjadahalphod	8,9	37.30	4.96%
9	Nagargun	3	10.23	1.36%
Total			752.34	100%

*Source: Satwaj Range Post Office, Baitadi District*

### **4.3.3 Water Resources**

Patan VDC is rich in water resources. There is a river in the middle of the VDC. But the study area has no access with this river which is far away from the stream water. The people have to walk a km. to fetch. Water for drinking purpose. There is no irrigation facility. The irrigation project can be constructed with high investment from the origin of this river but the local government has not stepped forward for the same. There is rear city of drinking water in the study area. The local community is planning to organize a project of irrigation facility. However some sources of drinking water are found in the low alivation of this VDC.

### 4.3 Social Setting

#### 4.3.1 Population size

More than 4314 people live in Patan VDC. Out of this 2005 are males and 2309 are females. The total number of household in this area comes around to be 810. The literacy rate over 6 years age of population has been stated to be 40.37%, .There are 11 government schools, 1 higher secondary school,1 Campus. Pant, Joshi, Dhama, Damai, Sarki,Bist, Kark are the major castes of people living there. The table No.4. 2. shows ward wise distribution of population of Patan.

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

Ward No.	Total House No.	Female	Female Percentage	Male	Male Percentage	Total Population	Ward percentage
1	75	236	56.20%	184	43.80%	420	9.30%
2	67	176	53.20%	155	46.80%	331	8.30%
3	112	311	53.30%	310	46.70%	621	13.80%
4	112	347	62.12%	250	37.88%	597	13.80%
5	79	232	51.90%	215	48.10%	447	9.80%
6	108	307	53.60%	266	46.40%	573	13.30%
7	110	309	52.82%	276	47.18%	585	13.60%
8	74	197	51.57%	185	48.43%	382	9.10%
9	73	194	54.20%	164	45.80%	358	9.00%
Total	810	2309	53.52%	2005	46.40%	4314	100.00%

*Source: District Profile, DDC,2061/2062.*

Table no 2 shows total house No. are 810 in Patan VDC and 4314 people lives in there. Ward No. 3 is big in population size and ward No. 2 is

small in population size. 53.52% population covers by female population and 46.40% population cover by male.

#### **4.3.2 Language, Caste and Religion**

The caste/ethnic composition of this VDC comprise Brahmin, Chhetri, Dhimi, Kami Sarki and others. Brahmin and Chhetri as major castes of the VDC. Baitadi(Kumau) language is the only one language spoken by the people of Sarmoli VDC. Due to the influence of Indian city nearby; Hindi is also spoken in some extent. Hindu is followed by the people in Patan VDC. They respect and celebrate both festivals of Hindu. (VDC Profile 2010).

#### **4.3.3 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 Brahmin, Chhetri and Dalits. Many places around this VDC, Sarkis are migrated from Baitadi during the ancient period. 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 340 houses of Sarkis and they are divided in 9 wards. 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. In the kitchen, they used to cook and keep their hens and goats, cows, Buffalo, 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.

#### **4.3.4 Development Infrastructure in Patan VDC**

Patan VDC is also one of the leading VDC in the development sector among 62VDCs in Baitadi 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 8 government schools, 1 higher secondary school, 1 Campus the VDC source reveals that out of total population (4314), the literacy rate has been stated as 43.37%. Health facility is also available to the people, one Health post is in Patan VDC ward No. 4 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 District hospital or Pithairagada(India). which is 42 Kosha far from the office of VDC. VDC is rich of local resources too. The major production of agriculture materials such as Dal and Guda(sweets) are exported to nearer neighbor VDC. About 31.6% land of total land is used for agriculture production and 10% of total agricultural land is receiving irrigation facility. This facility is boosting up economy sector of this area.

Telephone lines have been extended to this VDC, telecommunication service is available. Electricity facility has all over the VDC through the Solar system and one post office is in VDC building.

## **CHAPTER-FIVE**

### **DATA PRESENTATION AND ANALYSIS**

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 Social Condition of Sarkis in the Study Area**

According to the information, many places around Patan VDC Sarki are migrated from Baitadi (Khalanga) during the ancient period but according to the key informants, the Sarki of Patan 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 Patan.

The Sarki of Patan 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.

##### **5.1.1 Population of Sarki**

Sarki Community live in Patan VDC with 340 HH & total 2040 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 Patan VDC. Table No. 5.1.1 gives a detail data of Sarki of Study area.



**Table No. 5.1.1**

**Distribution of Population of Sarkis by Thar and Sex**

Thar	Total HH	Household	Male	Female	Total	Percentage
Damai	150	23	410	460	870	42.65%
Sarki	112	20	335	395	730	35.78%
Bhul	78	7	208	232	440	21.57%
Total	340	50	953	1087	2040	100.00%
	Percentage		46.71%	53.28%		

*Source: Field Survey, 2011.*

According to above data only 3 types of Thar of Sarki community are living in Patan VDC. Damai are in large number with 23 household and Bhul are in very small number. Sarki is 2<sup>nd</sup> place. . Male population is 953 and female population is 1087 of total population, which are 46.71% and 53.28% respectively.

**5.1.2 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 50 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.

### 5.1.3 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. 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. 5.1.3**

**Respondents' View towards Untouchability in the Patan VDC**

Views towards untouchability	Household No.	Percentage
It is traditional attitude	28	56%
Everyone is equal	22	44%
Total	50	100.00

*Source: Field Survey, 2011.*

Among the total household 56% 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 44% of the household said it's not logical to blame history or religion and that education will remove the sense of caste-based discrimination.

### 5.1.4 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 Patan VDC is very critical. Table no 5.1.4 show that the educational status of the study area.

**Table No. 5.1.4**  
**Distribution of Educational Status of the Respondets**

Thar	Household No.	Literate	Illiterate	Total	Percentage of HH member
Damai	23	335	445	780	38.23%
Sarki	20	295	410	705	34.56%
Bhul	7	225	330	555	27.21%
Total	50	855	1185	2040	100.00%
Percentage		41.91%	58.09%		

*Source: Field Survey, 2011.*

The above table No.5.1.4 shows that only 41.91% are literate and 58.09% are illiterate but in Patan VDC. So, in this context the education status of Sarki community is very low.

### **5.1.5 The Social Lifestyle**

The social status of Sarki of Patan 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, 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.

### **5.1.6 Family Structure**

Family is the primary institution of the society. It is a system of organized relationships involving workable and dependable ways of meeting basic social needs. 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. 5.1.5**  
**Family Size of the Household**

Member No.	Household No.	Percentage
Less than 3	16	32%
4 to 5	24	48%
Greater than 5	10	20
Total	50	100%

*Source: Field Survey, 2011.*

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. 32% population has less than 3 members. Only ten 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. 5.1.6**  
**Population by Age Group**

Age Group	Member	Percentage
0-5	410	20.10%
6-15	450	22.05%
16-30	510	25%
31-60	505	24.75%
Over 60	165	8.10%
Total	2040	100.00%

*Source: Field Survey, 2011.*

In the Sarki community of field area, populations less than 5 years age group are only 410 and 6 to 15 years age group are 450. In large number population are in 16 to 30 years age group so it help to economical support to the family.

### **5.1.7 Condition of Women**

Due to patriarchal structure of Sarki community it is male dominated and women are kept subordinate in a number of ways. Women are

discriminated, disregarded, insulted, controlled, exploited and violated with in the family, at the work place in the society.

There has 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 50 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.

#### **5.1.8 Social and Political Awareness**

No matter what, the caste based discrimination still exists in various village communities. The Patan 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, 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.

### **5.1.9 Major Findings of Social Condition**

The Sarki community of Patan VDC 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 Patan 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 Patan VDC.

## **5.2 Cultural Conditions of Sarkis in the Study Area**

### **5.2.1 Language**

The language of Sarki at the study area is simmlar with Brahman / Cheetri. They generally speak Baitadi(local) language. They have not their own separate language. Thus they have no problem to communicate with other people in Nepali-language.

### **5.2.2 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 Patan VDC eat rice, maize, wheat and corn flower and meat products of goat, 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.

### **5.2.3 Dress and Ornaments**

The Sarkis of the study area, they do not wear traditional type of dress or they used simple dress as Bramhan, Cheetri. The elderly wear Daura and Suruwal, Coat, Dhanka Topi and leather shoes while the new generation wears Shirt, Pant, T-shirt, Suitor and Jacket. The elderly women usually wear Dhoti, Gunnio, Patuka, Bulawas and Cholo while the young girls were 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.

### **5.2.4 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 Patan 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.

#### **5.2.5 Birth Ritual(Chhaiti and Nwaran)**

Sarkis of Patan 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 11 days. No any exact rules for Nuwran day in Sarki community in Patan VDC. 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 Gaut, (Cow urine) the mother, baby, family members as well as

house, after which she is fully liberty to resume social intercourse with her neighbors.

Nawaran is also known as "Naming Ceremony", there does not seem to be any special principle under lying 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 born. On the occasion, they invite relatives to a feast Jand, Raksi, Rice, Pulse and meat.

#### **5.2.6 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 khuwani' or 'Pasni'. They fix very prosperous day for this holy ceremony with the consent of the priest. During this, the priest prays the God and feds the baby. In this occasion, the baby is well dressed, Kannya (Small Girl) feed the child first and then it is proceed by others. In addition, a kind of singing and dancing is performed. The relatives gives cloth and gifts are presented to the child is called "Uphaar".

#### **5.2.7 Bratabandha (Initiation Ceremony)**

This tradition is also highly practiced in Sarki community of Patan 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 play 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 the God. The ceremony ends as the priest gives the boy a sacred thread. But the higher caste people forbid the Sarki people to

wear this sacred thread. The uncle-in-law gives the by new clothes that is must given.

### **5.2.8 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 Patan 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 meet 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.

### **5.2.9 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 13 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.

### **5.2.10 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 Patan VDC celebreate festivals as same as Brahman and Chhetri.on the other side, they celebreate as whole festivals of Hindus. such as Gaura

Parwa, Dashain, Tihar, Tij, Maghe Sankranti, Chaite Dashain and Ram Nawami, Thulo Aakadashi, Holi, Shivaratri, Krishna Astami etc.

### **5.2.10.1 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. 10<sup>th</sup> day form 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.

### **5.2.10.2 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.

### **5.2.10.3 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.



#### **5.2.10.4 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, Cheteai Dashainetc. These other festivals are celebrated under the system of Hinduism.

#### **5.2.11 Religion**

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

**Table No. 5.2.11**

#### **Distribution of Religion of Respondents**

Religion	Household No.	Percentage
Hindu	50	100%
Christian	0	0.00%
Total	50	100%

*Source: Field Survey, 2011.*

The above table clearly shows that out of the total population 100% are Hindu in Sarki community of Patan 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.

### **5.3 Economic Condition of Sarki in the Study Area**

#### **5.3.1 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 labor but they live in poverty.

The Sarki people of Patan VDC have also their specialization indigenous occupation. Nowadays, a small population 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 Patan 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 households 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.

### 5.3.2 Occupation

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

**Table No. 5.3.1**

**Distribution of Respondents by the Main Occupation**

Occupation	Household No.	Percentage
Leather-based (indigenous occupation )	5	10%
Agriculture	14	28%
Business	3	6%
Public Service	0	0
Private Service	10	20%
Labour	18	36%
Total	50	100%

*Source: Field Survey, 2011.*

The above table shows that out of the total 50 households 36% work as labour, 28% are engaged on agriculture and only 20% 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.

### **5.3.3 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 matter 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 Patan 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 Patan VDC 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. 5.3.2**

**Distribution of Total Income from Various Occupations**

Occupation	Yearly Income in RS	Household No.	Percentage
Leather-based (indigenous occupation )	576000	5	10%
Agriculture	230000	14	28%
Business	70,000	3	6%
Public Service	0	0	0
Private Service	190000	10	20%
Labour	724000	18	36%
Total	1790000	50	100 %

*Source: Field Survey, 2011.*

The above table No.5.3.2 shows that the economic support for this Sarki community form various occupations. Where large income from labour occupation and in this field 36% 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.

#### **5.4 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 indigenous occupation has occurred their in their community of Patan VDC.

#### **5.4.1 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 Patan 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. 5.4.1**

#### **Distribution of Landholding Size of Respondents**

Landownership (Ropanis)	Household No.	Percentage
0 to 0.5	26	52%
0.5 to 2	16	32%
More than 2	08	16%
Total	50	100.00

*Source: Field Survey, 2011.*

Out of the 50 household no one is landless, 26 household (52%) have less than 0.5 ropanies they have only Ghar Ghadari (A house hold land), 16 household (32%) have 0.5 to 2 roapnies and 8 household (16%) have the land ownership above 2 ropanies.

#### **5.4.2 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. 5.4.2**  
**Distribution of Agriculture Production in a Year**

Production in Muri (Rice)	Household No.	Percentage
Less than 4	15	30%
4 to 8	25	50%
Over 8	10	20%
Total	50	100%

*Source: Field Survey, 2011.*

The above table shows that 3respondents produces riceless than 4 muri, 15 respondents produces rice4-8 muri and remain 10 respondent produce rice greater than 8 muri per year. Wheat is another main crop of study area.

### 5.4.3 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. Garadi village of Sarmoli VDC, Sarki shares little profit through the livestock farming. But they have not kept livestock for commercial purpose.

**Table No. 5.4.3**

**Distribution of the Respondents by Livestock**

Livestock	Household No.	Percentage
Only hen	7	14%
Hen and goat	8	16%
Hen, pig and goat	8	16%
Only pig	7	14%
Cow and hen	13	26%
Cow, hen and goat	7	14%
Total	50	100%

*Source: Field Survey, 2011.*

The above table shows that the most popular livestock item is cow and hen, 26% people have this item. only 14% people kept only hen and only Buffalo in their house.

### 5.4.4 House Structure

House structures 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 mud. Most of house is found 2-3 rooms. Among 50



houses 2 houses have a modern design. The total status shows by following table.

**Table No. 5.4.4**

**Distribution of the Respondents by House Structure**

House Structure	Household No.	Percentage
Made by stone & mud(stone in roof)	12	24%
Wood(stone in roof)	25	50%
Wood, mud, khar	13	26%
Total	50	100%

*Source: Field Survey , 2011.*

**5.4.5 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 area agriculture, private and public service and leather-based work.

**Table No. 5.4.5.1**

**Distribution of Respondent by Yearly Income Level**

Yearly income (In Thousand)	Household No.	Percentage
30-40	24	48%
41-50	9	18%
51-60	8	16%
60 above	9	18%
Total	50	100.00%

*Source: Field Survey, 2011.*

In the above table No. 5.4.1 48% people have 30-40 thousands income per year. 18% people income level in between 41-50 thousands. Only 8 household has income level per year in 51 to 60 thousand and 9 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 Patan VDC only 9 respondent or 18% people have greater than 60 thousand income level.

**Table No. 5.4.5.2**  
**Distribution of Respondent by Yearly Expenditure**

Yearly Expenditure (In Thousand)	Household No.	Percentage
30-40	21	42%
41-50	13	26%
51-60	11	22%
60 above	5	10%
Total	50	100.00%

*Source: Field Survey, 2011.*

The above table or Table no 5.4.2 shows the yearly expenditure of Sarki community of Study area. 21 household expend 30-40 thousands per year. The large population or 42% expend 30-40 thousand and one respondent expend 51-60 thousand. Remain 10% or 5 respondent expend greater than 60 thousand in a year.

**Table No. 5.4.5.3**  
**Distribution of Respondent by Household Total Yearly Saving**

Yearly saving in Thousand	Household No.	Percentage
0-10	9	18%
10-20	7	14%
Above 20	6	12%
No saving	28	56%
Total	50	100.00%

*Source: Field Survey, 2011.*

The saving condition of Sarki has 18% in the range of 0-10 thousand, 14% in the range of 10-20 thousand, 12% in the range of above 20thousand and 56% 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. 5.4.5.4 below shows the condition of loan in Sarki community.

**Table No. 5.4.5.4**  
**Distribution of Loans of Respondents**

Loan Holder in Rs.	Household No.	Percentage
0-10000	19	38%
10000-20000	10	20%
20000-30000	8	16%
None	13	26%
Total	50	100.00%

*Source: Field Survey, 2011.*

Out of 50 respondents 19 respondents 38% of the total the majority of Sarki population are loan-holders in the range of Rs. 0 to 10000 thousand, 20% are in the range of Rs. 10,000 to 20,000, 16% are in the range of Rs. 20,000 to 30,000 and only 26.% of the total has not taken loan.

#### **5.4.6 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 Patan VDC.

#### **5.4.5.1 Traditional Agriculture System**

Sarki community of Patan VDC 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.

#### **5.4.5.2 Lack of Proper Skills and Training**

Sarki people of Patan VDC 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.

#### **5.4.5.3 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.

#### **5.4.5.4 Lack of Education**

The Patan VDC has many public schools. Even though the government schools provide free education till the SLC there are cases of dropout when the Sarkis students reach to grade 4-5 because of their poverty. There are 4 persons of Sarki community of study area who have passed the SLC and among them 2 persons have passed at intermediate level but nobody has passed over intermediate level. Nobody is 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 no qualification of getting a job. Thus the economy level of Sarki is poor in this VDC.

#### **5.4.5.5 Burden of Loan**

Due to the poor economic condition, the Sarki families have taken loans from various informal and formal sources in general from merchants of the village and shopkeepers. Some time they have taken a big amount with a collateral of their property and paid that amount with interest and a small amount of loan paid by labour work. Some of them take loans 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.

#### **5.4.5.6 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 are all not aware about health and have no idea about a 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 InformationCenter 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.

#### **5.4.5.7 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-SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Summary**

The purpose of this study was to find out social, economic and cultural condition and education status of Sarki of Patan VDC. 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 Patan VDC too have a clan (Gotra) and Kuldevata. The major clans of Sarki found in the study area are Patan. The Sarki family generally prefers marriage with in their caste. Inter-caste marriage is not privileged in their community. Even though the Sarki people are the followers of Hindu religion. These Sarkis are little aware about medical care because they go to the health post and hospital. Out of the total population 41.91% Sarki people are illiterate and only 58.09% 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, 36% are engaged in labour and only 20% 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.

Labor is the major occupation of this Sarki community of Patan VDC, where 36% of the total households have adopted it as the main occupation. They work in other's agriculture land and construction area as labour. Only 28% 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 Gaura parwa, Dashain, Tihar, Tij, Maghe Sakranti, Holi, Kuldevata Puja etc. Sarki people of this study area use liquor as an important part of all the celebrations.

## **6.2 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 Patan VDC of Baitadi 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 Patan 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.

### **6.3 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 from 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.

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