

Socio-Economic Status of Sarki : A Study of Narayan Municipality, Dailekh

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Abstract

The study is related with the Sarki community of Narayan Municipality, Dailekh. The general objective of the study is to find out their socio-economic condition. For the study, the extensive field visit was conducted to collect primary as well as secondary data and information from the study area. There are total 529 households in the Sarki community. This Sarki community is the universe for the rationale of the study. From this community 10% households are randomly selected for the study. Thus, only 53 HH from the universe are selected for sample size.

Socially, the condition of Dailekh Sarki community is more miserable than other caste people. The state of caste-based discrimination is still existed in some particular place like in private house of upper caste people; but the public places are open for them to go and use them equally. At the present, the caste based discrimination is gradually fading away from this society due to the changing of time and awareness level of the people. Economically, the Sarki people of Narayan municipality are poor. Leather-based indigenous occupation also exists in their community; they have been adopting leather-based occupation yet but their indigenous profession is gradually reducing generations to generations.

Keyword: Socio, Economic, Status, Society, Awareness

Introduction

Nepal is religious country. The people of different indigenous castes are dwelling in Nepal. Nepal lying in the central Himalaya extends over 8 degree of longitude and 4.5 degree of latitude. The three factors that influence ecological environment are altitude, latitude and regional vantage location (Gurung, 2057).

The word "Dalit" comes from the Marathi language, and means "ground", "suppressed", "crushed", or "broken to pieces". It was first used by Jyotirao Phule in the nineteenth century, in the context of the oppression faced by the erstwhile "untouchable" castes. (From Wikipedia, the free encyclopedia)

In Hinduism caste system, a Dalit, formerly known as untouchable (achuta) is a person outside of the four Varnas, and considered below of all and polluting. Dalits include people as leather-workers, scavengers, tanners, flayers, cobblers, agricultural labourers, municipal cleaners, gymnasts, drum beaters folk musicians and street handicraft persons. Where, Sarki is one of them who are known as cobblers or leather-workers. Sarkis are the followers of Hinduism. The people of this community are identified as Nepali, Mijhar, Bisankhe, Roka, Acchmi, Bramhasanmkham, Purkoti, Paheli, Ramtel etc. The Sarkis are also called Gandhe, due to their dirty occupational work Sarkis fall in the category of Sudra, considered to be lower untouchable and impure. In Nepalese society, Brahmins are supposed to be pure one while Sarkis are called impure. So, they are placed in the category of Dalit. Sarkis has been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

Nepal is a multi-cultural country. The constitution of Nepal 1990 has a vision that encompasses social harmony and equality of development opportunities for all castes and communities. However, continuing unacceptable level of caste discrimination throughout Nepal overshadows the implementation of the constitution; of the four castes of Nepal Brahman, Chhettri, Vaishya and Shudra with in the Hindu social hierarchy, Sudra occupies the lowest rank. The members of this caste group are treated as untouchables and referred to as Dalits (the oppressed). Dalits in opposition to Non-Dalits are not allowed by social custom to touch each other in any physical way particularly so with regard 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.).

The categorizations made by Bhattachan, (2001) about Dalits are categorized in four groups which are Pahadi Dalit (Damai, Kami, Sarki, Gaine are the main), Madhise Dalit (Dusahat, Mushar, Chamar, Dome, Halkhor, Watar, Khatwe, Tatma, Bhadhi are the main)

In Nepal three major occupational Dalit castes, the Kami, Damai and Sarki are traditionally artisans. Sarkis are the leather workers they make and repair the shoes. Sarkis are mainly living in the hilly areas but can be seen in all urban areas as well as district. From the demography statement of 2006 the total populations of Sarkis caste were 318989 which is 1.37% of the Nepal's total population. Out of this the populations of Sarkis living in Dailekh district are 6200 (CBS, 2001).

At present, social discriminations started breaking down. However, even this change could not abolish untouchability though public places were opened to Dalit caste people in some places, but caste system is still a major social issue and discrimination hasn't been eradicated. Untouchability has been found prevailing in Nepalese society. Where, Narayan municipality is also a part of Nepalese society.

The socio-economic enlistment of the Sarki caste is still logging behind and back warded community like Sarkis are marginalized, neglected and economically deprived "groups". Time was not worse during their past as they were interacting with the higher caste people. They had to serve the upper caste people by doing various types of leather related works and in return they were benefited by food or money but the development process of modernization and globalization led the establishment of large industries which are replacing the hand made items of the Sarkis and these are considered as the indigenous Knowledge related skill. Today there are big factories manufacturing shoes, bags and various leather products that the Sarkis used to make. Machinery works are cheaper, quicker to product, smoother, economically low cost and comparatively well finishing. Most of the modern or today people tend to use these machinery product leaving behind the Sarkis as being good for nothing cobbling profession was once enough to handle a whole family, now has an income rate not enough for a one day meal. Such type of decreasing rate of indigenous knowledge related profession it by various development related governmental and non-governmental organization for further policy formulation process. Since these Sarkis do not have much land and have poor economical background which can create an even larger gap between the Sarkis and other higher caste people.

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 meals 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

drink tea he has to clean the cup but for the higher caste the shopkeeper himself cleans the cup himself even though the Sarkis pay equal amount of money the high caste pays for a cup of tea (Caplan, 1970).

The Sarkis of Nepal has some major differences in their indigenous knowledge skill especially in Dailekh district. Sarki people of Dailekh district are also living in traditional way and lacking different kind of facilities such as communication, health, irrigation, education, social discrimination, economic problems, and transportation and so on. They have their own handed knowledge of making Challno (flour processing leather equipment), Horse Kanti (horse riding using leather equipment) and Nara (ploughing leather equipment) so on, but such valuable knowledge skill is being disappeared day by day due to the lack of its promotion from government side. Social exclusion, racial discrimination, untouchability and indigenous knowledge skill of Sarkis are the major parts of this study which influence on the socio-economic, educational and traditional occupational aspects of Sarkis. Various studies have been conducted in socio-economic status of Sarkis but have not been in the study area where present researcher has conducted about social, economic and educational aspects of Sarkis in Narayan municipality of District.

Objective

The objectives of the study area to analyze socio- economic aspect of the sarkis and to find out the problems and prospects of the indigenous production of Sarki community.

Literature Review

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 do not 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.

Bista, (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 shoemaker blacksmith, goldsmith, tanners or tailors were willing to accept the position of untouchables. However, recently the people of Kathmandu valley do not treat most of the occupational classes as untouchables. The increase in investment in construction projects

and the development of industrial infrastructure has created more jobs for the lower castes, which is slowly decreasing their economic dependence on the higher caste. Some Sarkis blame their fate for being an untouchable and are far behind from taking first step opposing this social stigma. Professor Bista states that the development of Nepalese society is only possible when the caste system is set absolutely free of its fatalistic tendencies. He concludes that fatalism and development are correlated terms as the former one is mainly responsible for underdevelopment status of Nepal in the modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are mostly found to be residing along the hilly regions. Bista's writing has in depth about caste system which was very helpful to have a through idea about the caste system in Nepal.

Modhnath Prasit in his article named "Jatpat Ra Chuwachut Partha", that is printed in "chapama dalit, 2001 page 87-98" he describes the caste and untouchability system as a classical context which took place thousands of years back in India, Nepal and in some neighboring countries. So Indians and Nepalese societies are being affected by caste and untouchability system. This system is rarely in practice in other countries in the World. In his article he states that the Varna system, caste and untouchability are originally from India. In a primitive society all people were equal. After this primitive period, this Varna system got rooted in the society, said Balmiki Ramayan. On the basis of caste and rank, which shows Varna system was not followed during that primitive period of time. But later, on Tratatayug after Satyayug, Chhettri started meditation like Brahman making no difference between Brahman and Chhettri to Manu and other Rishies. So they divided the society in four Varna system which was not seen anywhere except in the North India as said in the Linga Puran. This is a controversial matter, whether Satyayug and Tratatayug are hypothetical or not. The performance of the Hindu religion is itself from the Vedic religion. In that, Vedic society equality was among various groups of people. The Aryans used to sing a song reflecting the equality that once prevailed in Nepalese society. Rigveda, (10/19/3-4) stated four Varna as the mouth, hand, waist, foot of God Brahma were Brahman, Chhettri, Vaishya and Sudra respectively. Around Before Christ 1200, the society was divided in to four Varna based on the labour division categorizing as the intellectual and Religious, Political, the Economic and Labor sector. These jobs were particularly defined for Brahman, Chhettri, Vaishya and Sudra respectively.

Timilsena (2010) has studies about the Socio-economic status of Magar of Narayan municipality in Dailekh district. The main objective of the study has to examine the socio-economic condition of Magar people who are non-Dalits ethnic group. In this study he has pointed out that the literacy rate is lower than nation literacy rate, and the female are not aware of the education of their children as well. So the illiterate persons have adverse effect on their socio-economic condition; and has identified that Magar people spent their major sources of earning feast and unproductive activities. There is no any trade or industry to improve their economic condition. Agriculture pattern is old and could not develop animal husbandry as professional occupation; they take animal husbandry for the purpose of manure milk and meat as their household demand only. The family size is very high. All these above mentioned reasons reflect their root cause of backwardness.

Besides farming Magar people of Narayan municipality do certain workers which might be additional source of income. They engage in service, wage labor etc. Since, they do not play significant role to bring change in their economy status. The Magar people of the study area had their own ways of performing birth, marriage and death ceremonies but the basis concept of performing lifecycle ceremonies was according to Hindu rites and, he has concluded that most of the Magar people had lack of higher education they were not trained with any vocational guidance. So they were compelled to do unskilled labor with low wage. All these reason have adverse effect on their socio-economic condition. So we may say the socio-economic condition of Magar people is very miserable in Narayan Municipality.

Methodology

This study is mainly based on descriptive research design. Descriptive research design describes the general pattern of Sakis socio-economic condition and situation of their indigenous occupation status. The quantitative information are collected to analyze major objectives and are equivalent the quantitative data into qualitative, descriptive and diagnostics research design are applied to describe the findings of the study.

There are total 3627 households in the universe (Narayan municipality). The Narayan Municipality is divided into nine wards and entire in nine wards, there are 529 HH of Sarki communities. This Sarki community is the universe for the purpose of the study. From every nine wards 10% HH are selected randomly from the study area. Thus, only 53 HH from the universe are selected for sample size which covers only 10% of HH. This study is based on primary and secondary information. Major objectives of this study are achieved by the primary data and information. Primary information is collected to analyze the socio-economic condition and educational status of Sarki. Primary data and information are obtained from sampled households of the study area.

Secondary information is maintained according to official documents, literatures, and publications of related reports of NGO's and INGO's. Population composition, ethnic composition etc. data of the study area are obtained from municipality office as well as DDC Dailekh. Many information and facts about the study area are liberalized by the publication document, brochures, hand book, journal, articles, and dissertations. As mentioned earlier this study depends on the technique of primary and secondary information. To run this topic primary and secondary both tools are used. Specially to achieve the objective of this study, some primary tools are also used. Major tools are pointed out below:

Household survey is conducted to obtain required data. For this, a structured open and closed questionnaire is prepared to administer the selective households. Where, questions are applied in simple words, which are easily understood by Sarki people. Manly, the objectives of the study are mostly based on the response of questionnaires.

Generally, during the field survey, to find out the related problems of this research, the researcher have observed the surrounding area of Sarki Community. Observations have done to obtain the primary data about the socio-economic condition of Sarki like clothing, food, education and festivals inhabitants of the Narayan municipality. Thus, the observations by hearing, seeing and feeling

about the overall information of Sarki in this study area have clearly been observed from different aspects.

This study is mainly based on descriptive statistics. After the field survey the data and other information are arranged in tabular form according to needs of the research design. In this study, descriptive as well as analytical methods are used to analyze the data and information. The relative information are also be used in analysis chapter which are gathered by observation, interview and group discussion.

To illustrate the research work tables, percentage and average etc. are used. Most of the information are incorporated in percentage and presented in table. The data are coded and processed manually and analyzed according with simple statistical tools. Most of the data are analyzed in two ways. The first one is based on percentage of respondents whereas the other one is based on percentage of response topic. Some maps and diagrams are also prepared. Similarly, chapter, sub-chapter are divided as a technique of data analysis.

Data Analysis and Interpretation

Cultural Condition

The society of Sarki people of Narayan municipality is highly complex. Their cultural values reflect social status of Sarki community. The prevailing cultures in Sarki community such as language, food habit, clothing and ornaments, ritual, marriage system, festivals, religion etc. represent the social status of Sarki community in Narayan municipality.

Food Habit

The main food that the Sarki of Narayan municipality consumes is rice, lentils, vegetables and meat products of buffalo, pig, hen and fish. Sarki mainly grows vegetables, cereal crops and plant crop grains like rice, maize, wheat and millet. It was found that the Sarkis do not eat carcass anymore but they said their ancestors used to eat.

Ritual Passage

People are always being influenced through various social ritual ceremonies. These rituals are based on social beliefs, mores, taboos that are a part of social institution of any cultures of the community. Various caste groups throughout their life practice have been guided. In the Sarki community of Narayan municipality has many ritual passages like Holy book Devkarya, Pitri Karya, Kulane Puja of different god and daities. Sarkis also have followed all ritual practices done by high caste people like Chhetri and Brahmin people in Nepalese society, but use more alcohol products in these rituals like Pooja and Shareng Nach (Hata khellne). Pooja is a ritual passage of the Sarki community which helps them unite together in the socio-culture, religious and economic life. But some Sarkis who have changed their religion Hindu from Christian, they left to celebrate such ritual passage in Narayan municipality. Only 19 households are Christian and other 34 households are Hindu from where 35.85% are Christian and 64.15% are Hindu. Thus these 35.85% Christian don't have such type ritual passage.

Birth Ritual

Sarkis of Narayan municipality also has some restrictions when the baby is born. If the baby is boy Nuwran is done after 11 days and if the baby is girl Nuwran is done after 9 days. Sarki community

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

Birth Ceremony (Annaprasan)

When the baby boy and girl are respectively 6 months and 5 months, they perform rice feeding ceremony as breast-feeding is not enough for the baby. They fix a very prosperous day for this holy ceremony with the consent of the priest. During this, the priest prays to God and feeds the baby with milk-pudding or rice. In this occasion they invite their relatives, friends and neighbors for this feast. If the family is poor they celebrate among themselves. Thus they celebrate it according to their economical status. During the feast, meat, rice and liquor are offered to the guests. Animal sacrifice is essential for Sarkis to worship their God who followed Hinduism. But, some Christian Sarkis are in against of it.

Death Rituals

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

The men who conduct various death ritual activities are called Kriyaputri. At the time of Kriyaputri they don't touch other people. If they touched other people, they are considered impure and their death ritual becomes failure. They don't take salt at the time of Kriyaputri. They only use ghee with their meal once a day. The time of Kriyaputri is 13 days. After 13 days they are purified by a priest. They take Bharkhi length of 45 days to one year. At the time of Kriyaputri and Bharkhi they have a system of Jutho Barne. At the time of Jutho Barne, they don't celebrate any type of festivals for a year.

Religion

The religion is the traditional belief towards various God and Daities. The situation of religion in Sarki community people of Narayan municipality is shown in the table No. 1.

Table 1

Distribution of Religion of Respondents

Religion	Household No.	Percentage
Hindu	34	64.15
Christian	19	35.85
Total	53	100

Source: Field Survey, 2026

The above table clearly shows that out of the total population 64.15% are Hindu and 35.85% are Christian in Sarki community of Narayan municipality. Hindu believes that the person goes to either heaven or hell after his/her death. So, the people of Sarki community are also guided by such beliefs towards Hindu religion, which are the largest in number in their community of this municipality.

Economic Condition

The Dalit Sarki people in general, are very hard working people, having specialization in one art and craft or other. The Sarki people of Narayan municipality have also their specialization indigenous occupation. They have been adopting leather-based occupation yet. 33.96 of the total Sarki populations have been continuing it as their main occupation because 18 households have been engaged in it of the total 53. The majority of populations of Nepal are surviving under the poverty line. Basic needs for human survival such as food, clothing, and shelter are the matter of challenge for Sarki community of this municipality. This is one of the reasons why Nepal finds itself in the least of the least developed country. To fulfill those above basic human needs economic activities play a vital role for a community to improve living standard of them. There are only three sampled households having satisfactory income. Where only two households are engaged on indigenous occupation and one is in service. The Sarki people of this community have various occupations which they have adopted as their income source.

Occupation

The Sarki of Narayan municipality has been found in various occupations. The following table No. 2 shows the respondents' occupation.

Table 2

Distribution of Occupation Respondent

Occupation	No. of HH	Percent
Leather based occupation	18	33.96
Labor	13	24.53
Agriculture	7	13.21
Transportation	6	11.32
Business	4	7.55
Service	2	3.77
Others	3	5.66
Total	53	100

Source: Field Survey, 2026

The above table shows that out of the total 53 household 33.96% work on leather based indigenous occupation, 24.53% use to do labor work, and only 3.77 percent are engaged on service. These 2 respondents of 3.77% are working as a plumber and a teacher of primary school. Most of the people of this community have engaged in leather based occupation and labor work. Although, all of the people have some land for agriculture but, agriculture is not main occupation for all of them. Only 13.21% are engaged on agriculture as main occupation.

Only 33.96% of the total is giving continuity as their main occupation to the leather-based indigenous occupation. Respectively 11.32% and 7.55% local people have adopted the transportation and business as their main occupation in that community.

Situation of Leather-Based Indigenous Occupation

Indigenous occupation means the specialization art handed technology which is easily transferable to other generation. The Sarki people of this municipality have also such type of leather-based indigenous occupation which supports the economic status of Sarki. They make various products of leather and repair these old products too.

Market for Indigenous Occupation

The Sarki people of Narayan municipality have not the access to external market to sell their indigenous products. Only 33.96% have been making and repairing various leather-based products like shoes, belt, horse Kanti, Chalno, Nara, knife cover, gun belt, gun cover and Dahama cover which have used for local people purpose only. Thus the local market is only the major place to sell and exchange to those indigenous products with money. No, any modern equipments and machines are used for those products. Thus only local needed products are made by using local available materials or resources. Only 18 respondents of total 53 have continued their indigenous occupation. Among those, only 11 respondents make new products but other 7 respondents only repair the old products. The type of their indigenous occupation is given below on the table No. 3.

Table 3

Type of Leather based Occupation

Type	No. of HH	Percent
Making and Repairing	11	61.11
Only Repairing	7	38.89
Total	18	100

Source: Field Survey, 2026

Only 11 respondents have good skill to make new and repair old too. Other 7 respondents have only repairing knowledge but they have not good skill about how to make new one. Thus 61.11% of the total Sarki people who have engaged in indigenous occupation have skill to make new and 38.89% of the local people have not skill full knowledge to make new products only they can repair the old products. They earn money and food grains from these products to sustain their family. The income condition from various occupations is given bellow of the respondents.

Table 4

Income from Different Occupation

Income in thousand Rs.	<10	10 -20	20 -30	30 -40	40 -50	50 +>	Total	Percent
Indigenous Occupation	1	2	5	4	4	2	18	33.96
Agriculture	7	0	0	0	0	0	7	13.21
Business	0	1	2	1	0	0	4	7.55
Service	0	0	0	1	0	1	2	3.77
Labor	6	3	4	0	0	0	13	24.53
Transportation	0	2	3	1	0	0	6	11.32
Others	1	2	0	0	0	0	3	5.66
Total	15	10	14	7	4	3	53	100
Percent	28.30	18.87	26.41	13.21	7.55	5.66	100	

Source: Field Survey, 2026

The above table No. 4 shows that the economic support for this Sarki community form various occupations. In which it is known that only 33.96% Sarki people who engaged in indigenous occupation they earn less than 10000 to more than 50000 Rs. yearly. Most of them within 53 HH 24.53% (5+4+4=13 HH) earn 20000 to 50000 Rs. yearly. All of the Sarki communities of Narayan municipality 28.30% earn less than 10000 Rs. yearly, where 11.32% (6 HH) are depended in labor work. So, it can be realized that the position or situation of this indigenous occupation is not good in this community because only 33.96% Sarki are applying their profession and it is disappearing day by day because of some major problems.

Causes of Economic Backwardness

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

Lack of Proper Skills and Training

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

Lack of women Participation

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

Dalit Sarki people are economically poor, made socially untouchable, politically devoid of access to all resources and are 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 Narayan municipality too have a clan (Gotra) and Kuldevata. The major clan of Sarki found in the study area was Remtel and Rokya. The Sarki family generally prefers marriage within their caste. Inter-caste marriage was not privileged in their community. Even though the Sarki people are the followers of Hindu religion, only 19 households out of 53 are Christian. Out of the total population 19% Sarki people are illiterate and only 81% are literate, among them 50% are only literate who can only write their name. And, only 2 male person of this community has passed the Bachelor level.

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

There are only 34% of the total populations, Sarki people continuing their leather-based indigenous occupation, 13% are engaged in agriculture and only 4% are in service sector. From their indigenous occupation, they produce various kind of leather-based goods like shoes, belt, Nara, horse Kanti, Chalno, purse, knife cover, gun belt, etc. Among those 34% Sarki who engaged on indigenous occupation, only 11 respondents can make new products and 7 respondents can't make new products but only can repair the old products. Thus out of the total 18 respondents who have involved in it 61% have knowledge to make new products and other 39% have only repairing knowledge which shows that the situation of indigenous occupation is decreasing day by day gradually.

Females are dominated by the males in this community and those females are not participated in any outer activities like social and developmental. 29% of the Sarki females are illiterate and 71% women respondents are literate among them most of can only write their name. 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.

Leather based indigenous occupation, and labor work is the major occupation of this Sarki community in Narayan municipality where 34% of the total households have adopted leather based indigenous occupation as the main occupation and 25% have adopted labor occupation.

Male literacy rate is higher rather than female where Out of total male 90.58% are literate and 70.9% female are literate as well as out of total literate 50% are only literate or called semi-literate and graduation people are only 0.9%. Academically, the Sarki community has not been so advanced yet 47.6% are schooling for formal education in different grade and 100 persons or 52.4% are not schooling at present

The proportion of enrolled student in higher education is less rather than secondary education. The drop out tendency is being common in Sarki community after increases age. Out of total schooling pupils (91) less than male or 44.0% girls take share on it. But, total of non schooling children (100) more than male or 54.0% girls take share on it. In the scenario of participation on social institution, out of total 27 people only 7 women or 26% take share on it. The women population has a lower condition than the condition of male in the Narayan municipality.

Conclusion

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

The study of socio-economic condition of the Sarki caste living in the Narayan municipality of Dailekh district the Sarki society falls under the category of Dalit and untouchables. But the feeling of untouchables is slowly declining. The economic condition of Sarki is poor, thus many Sarki children are forced to dropout from schools when their parents cannot afford to pay their loan. The social status of the females in the Sarki community is low than the males. Inter-caste marriage and widow marriage are not preferred in this society. The proposal of the marriage is only considered if its 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. 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 municipality. Caste is an important factor responsible for different patterns of literacy. Dalit castes are not only less literate, but on the whole are also economically more backward. The Brahmins, the priestly and teaching class, were given the privilege of reading and writing in Hindu religious scriptures. The Sudras or Dalits were at the lowest step of the social hierarchy. In Nepal, in ancient time education was made highly functional. The group which did not require formal education for its duty was denied education. The philosophy of imparting education only to those for whom it was of functional value becomes deeply embedded in Nepalese society. So, Dalits are less educate than non-Dalits.

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