

CHAPTER ONE

INTRODUCTION

The title of this thesis is about “*Dimension of Social, Economic, and Political Exclusion of Madheshi*” that brings into discussion about the social, economic, and political exclusion of Madheshi in Rautahat Santapur (M.). In the light of the discussion this chapter introduces the issues of study, problem of study, its objectives, research hypotheses, limitation of the study, and organization of study.

1.1 Background of the Study

Nepal is a multi-ethnic, multi-lingual, and multi-religious country with diverse cultures (Thapa, 2009). Its population of 26,494,504 people comprises some 126 caste /ethnic groups, speaking 123 languages spoken as mother tongue, and practicing ten different religious beliefs (CBS, 2012).

Madheshi community in general has been marginalized and the people suffer from a combination of linked problems such as illiteracy, poverty, poor skills, unemployment in public sector, and the average low incomes. Madheshi population inhabiting in the Tarai region bordering India have been historically marginalized from the political, economic, and social sectors of the country (USAID, 2007).

The Madhesi issue is as old as the emergence of Nepal’s democratic movement in 1950s; major grievance of that time was the imposition of Nepali as medium of education (Shah, 2006). In 1956 the K.I. Singh-led government formally removed Hindi as a medium of instruction for schools and introduced Nepali as the soul national language. In 1959 the constitution of Nepal declared the Nepali language as the sole national language (HMG, 1959). In 1961 the second education commission recommended Nepali language as the sole medium of instruction in the school throughout Nepal (Borgstrom 1980:17). The Nepal company act of 1964 made use of the Nepali language compulsory in business. The education Act of 1971 further discouraged the marginalized communities by declaring Nepali language as the soul medium of instruction in schools. Supreme Court in 1999 declared that the Government offices the use of any language other than Nepali was illegal (Mathema, 2011).

In the mid-1970s and 80s, issues of citizenship and 'work permit' were the major problems for the Madheshi. Laws were passed in 1964 and 1990 that made it difficult for Madheshi to obtain a citizenship certificate. An official report in 1995 found that more than three million Madheshi lacked citizenship certificated (Sinha, 2008). To get a citizenship certificate the applicant had to know the Nepali language, which may Madheshi failed to speak as they had other mother tongues (Mathema, 2011). For the last fifty years, they have been raising their voice against alleged 'discrimination' by the state, yet their problems remained unresolved (Yhome K 2006 cited in Yadav, 2007).

Undoubtedly, there are some households situated in Madhesh such as Brahmin, Kshatriya, and Kayasth are relatively educated, well off, prosperous, and lead a comfortable life, but they are in minority in number. The majority of the population belonging to Dalits, Janjati, Muslims, and other caste groups living in rural areas are facing acute hardship. There have been little efforts to prevent social, economic, and political exclusion and to reintegrate those who have become excluded through unemployment, landlessness, homelessness, and so on (Shah, 2006).

Madhesi are wrongly stereotyped as "Indians" by the Hill people. They are as Nepalese as any other Nepalese people. Due to centuries of suppression and oppression against Madheshi, they generally shy away from speaking out loudly against such practices. However, the communal tension between the Hill peoples and Madheshi that broke out for few days in December of 2001 indicated that the bond that ties between the Hill people and Madhesi are very fragile and that Madhesi have courage to speak out against suppression and oppression against them (Bhattachan, 2003).

Madheshi are under-represented in all areas of national life. They occupy less than 12 percent of the posts in influential areas, including the judiciary, executive, legislature, political parties, industry, and civil society. The security forces are most actively discriminatory, in particular the army, which has no senior Madhesi officers (CGAR, 2007: page 4).

Politics leaders did not glorify the contribution made by Madheshis for Nepal because they fear that if they do so then they will be labeled as pro-Indian. The leaders cannot speak the truth that Madheshi aren't Indians but Nepali because they fear to be unpopular

by challenging a well established myth which for over two and a half centuries had preached that Madheshi are not Nepali. The political leaders feared to speak the truth. It was a result of this failure to speak the truth that the Madheshi launched their uprising in 2007(Mathema, 2011).

The Madhesh uprising has made most Pahadhies¹ realize that the Madheshis were not well treated in Nepal in the past. Many more Pahadhies now support the empowerment and inclusion of Madheshi. Despite the danger from Pahadi and Madheshi extremist groups who are trying to polarize these two communities, the majorities of Pahadhies have realized that Madheshis are as much Nepalese as they Pahadhies are. This has reduced the antagonism between them (Mathema, 2011).

Demand for participation in national main stream by Madheshi is human rights, as well as, it is a philosophy of human life for peaceful co-existence. It is neither a racial issue nor an intension of cessation. It is simply a firm voice for justice and human rights for those, who are victim of injustices, suppression, discrimination, and denial (Yadav, 2007).

All the issues discussed here are data based; there are many minor issues raised very often but data and information related to those issues are not available. The major issues of this study is to find out social, economic, and political exclusion of Madheshi in terms of education and education attainment, health coverage, participation in social organization, discrimination in public places, landholding, employment in private sector and government sector, voting right, political participation, political identify, and citizenship.

1.2 Statement of the Problem

In present Nepal, Madheshi people are residing in Tarai region, are living as second class citizen or colonized person. The State had has compelled them to suffer economically, politically, socially, and emotionally. Their language and culture have been eroded. They are excluded significantly from policy and decision making; as well as from administrative and judiciary frame work of the government. They are victims of

¹ The term Pahadi means people from the hills. However, the Madheshi will not be called Pahadies even if they have been living in the hills of Nepal for many generations. Similarly, Pahadies will continue to be Pahadies whenever they live (Mathema, 2011).

discrimination in employment in government sectors; and are not allowed employment in the arm force. State had has been sponsoring and supporting internal migration of non-Madheshi people in the Madhesh land (Yadav, 2007).

The Madheshi people feel highly discriminated and has almost lost ‘the sense of belongingness to this nation’. In fact, the Madheshi community has never been fully integrated in the overall political, socio-economic, and human resource development agenda of the country. They have been excluded from the national mainstream. Education facilities and job opportunities either in government or international organizations functioning in the country are not easily available for Madheshi people. They are not allowed to work in military service and very few people work in police service. The Pahadi people particularly the Brahmins² and Chhetris³ control most of the positions of power and influence the government, other governing institutions in their action. They consider Madheshi people as ‘non-Nepali’ or ‘less Nepali’ and the later gets excluded from a higher post unless a Madheshi person is in their high level of confidence. Many of the Madheshi people who are landless or homeless – a large number of Dalits, Janjatis, Muslims, and other caste people are landless- are denied of citizenship certificates (Shah, 2006).

The views mentioned above are concerned with social inclusion, which has become burning issue in Nepal (including the current study area) where indigenous peoples, women, Madhesi, Dalits, and other marginalized communities have been excluded since the issue of inclusion/exclusion has been a political agenda among political leaders, a subject of academic discourse among intellectuals and a field of development priority among development practitioners (Gurung, 2009).

1.3 Objectives of the Study

The prime objective of this study was to examine to what extent Madheshi peoples living in Santapur-6 Naya Basti in Rautahat district have been excluded from the mainstream of socio-economic and political scenario. The specific objectives of the study included:

² Bahun is the colloquial Nepali version of the Sanskrit term for Brahman, the priestly caste that ranks highest in the hindu Varna system (Gurung, 1996).

³ The term Chhetri is a vernacular rendering of the Sanskrit kshatriya, for warrior caste. Chhetries from the bulk of the Khasa-Bahun society of Nepal. For those in the plains, the Chhetri are pahari people representing the regulations and an element of spirit possession in religion(Gurung, 1996).

-) To find out demographic situation of study area.
-) To examine existing social, economic, and political situation of the study area population.
-) To find out the causes of social, economic, and political exclusion.

1.4 Research hypotheses

Based on research objectives and literature review, the following hypotheses are formulated:

-) Higher the level of education, higher the participation in social and political organization and lower the discrimination in public place.
-) Land holding pattern affects the participation in social and political organization and lowers the discrimination.
-) Participation in social organization affects participation in political organization and lower discrimination in public place.
-) Higher the participation in political organization, higher the participation in social organization and lower the discrimination in public place.

1.5 Limitation of the study

This study is limited to the Madheshi of Santapur-6 Naya Basti in Rautahat districts. So the finding of the study may not be generalized for other population groups of other communities. Likewise, this study is only concerned with the social, economic, and political exclusion regarding Madheshi on the basis of selected variables as well as this study isn't considered, those people living in the Tarai/Madhesh such as Muslims, Tharus, Pahadis, Dalit and indigenous groups. Similarly the study had to be completed in short duration (20 days). Further, some slightly out dated data had to be taken into consideration for empirical review because of unavailability of recent and issue specific data. This study is based on purely quantitative analysis.

1.6 Organization of the Study

This study is divided into seven chapters.

-) First chapter deals with introduction to “*Dimension of Social, Economic, and Political Exclusion of Madheshi : A case study of perception in Santapur(M.) VDC Nayabasti wardno.6 in Rautahat district*”. Its background of study, statement of problem, objective of study, research hypothesis, limitation of study, and organization of study.
-) Second chapter consist the theoretical literature review, review of exclusion of Madhesh and Madheshee, empirical review, and conceptual framework on social, economic and political exclusion which enable us to understand the research gap.
-) Third chapter describe the methodology of study, which includes background of study area, research design, study area, sample size and selection criteria, determinants of household, nature and sources of data, data collection techniques, method of data analysis, defining Madhesh and Madheshi, operational definition of study and identification and defining variables.
-) Fourth chapter focuses on the basic information on socio-economic and demographic characteristics of the household population of the study area.
-) Fifth chapter provides the demographic, social, economic, and political exclusion of the study population.
-) Sixth chapter deals with statistical analysis of social, economic, and political situation of study area population by different independent variables.
-) Seventh chapter summaries the whole research study and draw conclusion.

CHAPTER TWO

LITERATURE REVIEW

The purpose of this chapter is to review the literature which are related and have important link in analyzing and formulating the ideas in study of social, economic, and political exclusion of Madheshee. For this purpose, the chapter is divided into three sections: theoretical literature review, empirical literature review, and conceptual framework. Scholar's concrete ideas and thinking on issues of exclusion especially social, economic, and political from its beginning to present era are discussed in first section. The second section includes the major observations and study conducted by various researchers and scholars in identifying the exclusion of Madheshees. After the understanding the theoretical and empirical ground, the concept of the study the social, economic, political exclusion is molded in conceptual framework.

2.1 Theoretical review

2.1.1 Approaches of social exclusion

Ideas about social exclusion date back a long time. Plato's political work *I nomoi* distinguished the artisans and farmers from the citizens arguing that being a citizen is in it a full-time job, superior to all others. He subsequently ranked people in three quality groups. In the first group and of the highest quality he placed the philosophers, followed by the citizens and then came the artisans and farmers and finally completely excludes women and slaves, stressing that they should have neither any political nor any social rights. In the Middle Ages and between the XII to the XIX centuries, the socially excluded were those people considered unacceptable by the church. This group included killers, thieves, the poverty-stricken (known as paupers), certain occupations (such as butchers, decorators, mercenaries etc), women, the physically and mentally handicapped, the elderly, the prostitutes, and the beggars etc (Dirk-Jan Omtzigt, 2009).

Hilary Silver (1994) elaborates social exclusion in terms of three paradigms namely solidarity, specialization, and monopoly. In the solidarism paradigm, social exclusion is the expression of a rupture in the social bond (lien social) between the individual and society. The second paradigm, which Silver names "specialization," sees exclusion as

occurring when people lack access to economic and social exchanges. In the third approach—termed the “monopoly paradigm”—social exclusion occurs because insiders earn rents by excluding outsiders. The solidarity paradigm locates social exclusion in the failure of integrating processes, especially the cultural and moral infrastructure and group solidarity. In the specialization view, discrimination or group distinctions prevent people from exercising their choices as regards exchanges and social interactions. In the monopoly paradigm, social exclusion results from social closure through the monopolization of key resources by powerful interest groups and the interplay of class, status, and political power (as cited in Rawal, 1971).

Jackson (1999) reminds us that inclusion can also produce exclusion, and this occurs, when excluded groups successfully achieve inclusion based on excluding groups even weaker than themselves. For example, women may deny their gender interest in bid for inclusion through adopting male postures or the socially mobile poor may position themselves nearer the center through dissociation from the seriously poor.

Aasland and Flotten (2000) argue that the concept of social exclusion is no more unambiguous than the concept of poverty. They consider social exclusion as multidimensional phenomena and have considered several important living condition variables as proxies for social exclusion. They are: 1) Exclusion from formal citizenship rights; 2) Exclusion from labor market; 3) Exclusion from participation in civil society and 4) Exclusion from social arenas. Participation in all these arenas would suggest that people are not socially excluded, but indicators of participation, degree of participation, and how degree of participation in different areas should be considered in relation to each other still need to be specified.

Sen (2000) states: “Inclusion is characterized by a society’s widely shared social experience and active participation, by a broad equality of opportunities and life chances for individuals and by the achievement of a basic level of well-being for all citizens”. This, however, poses a problem - social exclusion is not the converse of social inclusion, as Hilary Silver points out that ... “there is not a zero-sum relationship in which greater exclusion means less inclusion. Rather, both processes are interrelated and can occur simultaneously.” Sen’s capability approach, social exclusion can be understood as the

impossibility to achieve some relevant functionings leading to a state of deprivation. For this definition to become operational “the relevant functionings” need to be identified as well as the excluded individuals in every dimension and their degree of exclusion. Sen argues that the purpose of economic development should be to expand 'valuable' capabilities (as cited in Dirk-Jan Omtzigt, 2009).

Further Sen (2000) differentiates between exclusion in terms of *constitutive relevance* (or intrinsic importance) and *instrumental importance* or consequence as two ways in which social exclusion can lead to capability deprivation. For example, being excluded in the sense of not being able to take part in the life of a community can directly impoverish a person's life; it is a loss on its own, in addition to whatever further deprivation it may directly generate (2000: 13). An example of instrumental importance is not having access to using the credit market, which by itself may not be of inherent importance but can, through causal linkages, lead to other deprivations such as income poverty.

Sen (2000: 14-15) also distinguishes between *active and passive exclusion*. Active exclusion is the result of deliberate policy or laws, as for example, when immigrants or refugees are not given political status, resulting many kinds of deprivations and social exclusions. Passive exclusion occurs through social process in which there is no deliberate attempt to exclude, as in the case of poverty that is generated by sluggish economy and not a consequence of any deliberate policy or law (as cited in Dirk-Jan Omtzigt, 2009).

Iris Young (2000), a political scientist, argues that the concepts of social exclusion and inclusion lose meaning if they are used to label all problems of social conflict and injustice, as they are done in Europe. For Young (2000: 12-14), the main type of exclusion is political exclusion, that is exclusion from basic political rights, from opportunities to participate in discussions and decision-making, and the hegemonic terms of debate with which they have to engage. Some aspects of political exclusion are widely discussed in Nepal. Young further differentiates between external and internal political exclusion. External exclusions are the "many ways that individuals and groups that ought to be included are purposely or inadvertently left out of for discussion and decision-making". Internal exclusion concerns ways that "people lack effective opportunity to

influence the thinking of others even when they have access to the fore and procedures of decision-making" (as cited in Pradhan, 2006).

Atkinson and Davoudi (2000) cite a framework for organizing and understanding the main institutional causes of social exclusion. The framework distinguishes between four institutional subsystems, the failures of which are thought to cause exclusion. Those subsystems are (i) the democratic and legal systems, which foster civic integration; (ii) the labour market, which fosters economic integration; (iii) the social welfare system, which aids social integration; and (iv) the family and community system, which enables interpersonal integration. In principle, social exclusion may occur when any one of these institutional subsystems fails, but generally occurs when more than one fails as part of a chain reaction.

The European Commission (2000) cites the following structural causes of social exclusion: (1) changes in the labour market (due to globalization, technological evolutions, and industrial restructuring) which have altered the relative balance between job flexibility and security, and marginalized the least adaptable individuals and groups; (2) expansion of the knowledge society (and the social and economic roles of information technologies) which has marginalized the technologically illiterate and others who lack newly requisite knowledge and skills; (3) socio-demographic changes (e.g. aging of the population; declining birth rates; evolutions in family and community structures and patterns; immigration; migration; and increasing ethnic, religious, and cultural diversity); and (4) territorialism, or geographic bias and polarization of development, which has left some areas (e.g., old urban industrial sites) devoid of the financial, physical, and other forms of infrastructure required for economic and social development and, ultimately, inclusion.

Similarly, in the UK, the Social Exclusion Unit (2001) cites two main categories of structural causes of social exclusion. One category is economic and social in nature. They include (i) industrial restructuring (which has altered the relative importance of industrial sectors, forcing many people out of the labour market -- either permanently or for very long periods of time, allowing re-entry only at substantially lower wages); (ii) family restructuring (which has resulted in an increased number of single parent and other

fragile families); and (iii) community fragmentation and polarization (which have weakened social networks and other supports traditionally available to vulnerable individuals and groups).

Geddes and Benington, (2001), the multidimensional concept of exclusion broadens out the notion of material poverty and identifies social problems and then labels them as aspects of social exclusion. Geddes and Benington (2001) argue that this approach to exclusion is naïvely heuristic and tautological in that it identifies social problems and then labels them as aspects of exclusion. It is not guided by any particular social science paradigm or theorization of what either exclusion or inclusion is. Its lack of theoretical rigor, however, means that the absence of a strong ideological orientation allows a relatively open approach to identifying exclusion, even if its symptoms, and conditions are not systematically understood (Geddes and Benington, 2001, cited in O'Reilly, 2005:81).

Jo Beall (2002) has identified three approaches to social exclusion which are described below.

First, the neo-liberal approach views social exclusion as ‘an unfortunate but inevitable side effect of global economic realignment’ (Beall, 2002:43).

A second approach argues that ‘social exclusion represents little more than an unhelpful re-labeling of poverty or acts to distract attention from inequality generated by the workings of the economic system’ (Beall, 2002:44).

The third, transformation list, approach focuses attention on social relations embedded in formal and informal institutions, and ‘signals the use of the social exclusion framework to analyze international processes and institutional relationships associated with rapid social and economic global change and local impacts and responses’ (Beall, 2002:44).

Brain Barry (2002) distinguishes between the “fact of exclusion” and “cause for concern” with social exclusion. This is because there are forms of social exclusion which are voluntary, and hence those individuals who voluntarily exclude themselves should not be forced to include themselves. That is, there is a fact here that some person is socially excluded, but because they have chosen to do so, this fact gives us no cause for concern.

However, Barry points out that it may be the case that, were those individuals suddenly disposed to want to enter “society” and they lacked the opportunity to do so. This then would be bad, even though chosen, because justice requires that there be the opportunity to engage socially. This is a version of the claim sometimes made that a choice set is not valuable only in as much as it contains a choice worthy option: the value of options which are not chosen is itself a valuable element of choice, as it makes a life richer in terms of valuing what is chosen. Obviously this is also what makes having a society with a vast array of opportunity desirable (Barry, B. 2002).

Barry’s justify why social exclusion is normatively bad. First, and most obviously, social exclusion can be a symptom of or cause of, social injustice. Social exclusion can lead to, first, exclusion from “unequal educational and educational opportunities” (Barry, 2002: 20). Second, social exclusion can lead to lack of access to political participation. So, social exclusion is a cause for concern just because it violates the demand for social justice. The second reason for social exclusion being normatively bad is that it reduces social solidarity.

Ruth Levitas (2005) is primarily concerned to illuminate how ideological underpinnings for concepts of social exclusion change over time and how these are translated into different policies/action. Her focus is the UK and her work is based on an analysis of political discourse over the past two decades or more. Levitas identifies three different social exclusion discourses in the UK. These are described briefly below.

The redistributionist discourse (RED), emphasizes poverty as a prime cause of social exclusion. It posits citizenship as the obverse of exclusion: ‘poverty spells exclusion from the full rights of citizenship... and undermines people’s ability to fulfill the private and public obligations of citizenship’ (Lister, 1990:68). RED addresses social, political, cultural, and economic citizenship, broadening out into a critique of inequality.

The moral underclass discourse (MUD) emphasizes cultural rather than material explanations of poverty. It focuses on the behaviour of the poor and implies welfare benefits are bad as they undermine people’s ability to be self sufficient creating dependency. It is a strongly gendered discourse.

The social integrationist discourse (SID) sees social inclusion and exclusion primarily in terms of labour market attachment. It obscures inequalities between paid workers, particularly gender inequalities (as cited in WHO2008).

World Bank (2007) is rooted in Sen's capability approach and looks at the underlying causes of exclusion defined as a lack of 4 forms of capital instead of the consequences of exclusion. Individuals who are deprived of certain capabilities could be excluded from participating in the labour force, consumption, wealth accumulation, and from social functions. The World Bank study measured four forms of capital that can affect an individual's well being, economic fortunes, poverty, and inclusion. These forms of capital are:

Financial Capital. An individual has financial capital when they own financial assets or have the ability to acquire financial capital through employment earnings. Financial capital gives an individual the power to participate in exchanges and trade.

Physical Capitals. An individual was defined as having physical capital if they privately own land or property. In addition to private ownership of private living, physical capital would also include neighborhood infrastructure and assets that would facilitate access to education and, social activities and education.

Human Capitals. An individual has human capital from their education and years of schooling and training. For this exercise, those lacking education capital were defined as those who did not reach the compulsory level of education in their country.

Social Capitals. At the individual level, this comprises of social networks and relationships that allow them to achieve reciprocated goals.

From an Anglo-Saxon poverty tradition, Matt Barnes (2005:15) has attempted to draw distinctions between poverty, deprivation, and social exclusion. In his schema, and in contrast to poverty and deprivation, the concept of social exclusion 'evokes a multi-dimensional notion of participation in society, involving a combination of physical, material, relational, and societal needs, over a period of time' (Barnes, 2005:16). This approach echoes Estivill's suggestion (2003:21) that: 'if poverty is a photograph, exclusion is a film'.

Table 2.1: Comparison of Poverty, Deprivation and Social Exclusion

Poverty	Deprivation	Social exclusion
One-dimensional	Multi-dimensional	Multi-dimensional
Physical needs	Physical needs Material needs	Physical needs Material needs Societal participation
Distributional	Distributional	Distributional Relational
Static	Static	Dynamic
Individual	Individual	Individual
Household	Household	Household Community

Source: Barnes (2005)

Salais (2007) puts : “Social exclusion as capability deprivation is thus, for one part, the lack of basic functioning’s, material such as being correctly fed, housed, educated, having a decent job, or immaterial such as having social relations, voting, etc. It is, for the other part, the lack of effective freedom to choose and to act in the circumstances where the person is staying. These two parts are really non separable. If one of them is absent, the person continues to suffer from capability deprivation (as Cited in Dirk-Jan Omtzigt, 2009).

The United Nations Development Programme (UNDP) is a strong advocate of a human rights-based approach to address social exclusion. At a recent virtual round table facilitated by the UNDP (UNDP, 2007a), it was argued that translating social exclusion as the UN non discrimination clause enables the concept to be grounded in international law applicable to the majority of states, and allows the necessary relationships between ‘duty bearers’ and ‘claim holders’ to be cultivated. From this perspective, social exclusion is understood to involve discrimination on the basis of social attributes and social identity (WHO, 2008).

2.1.2 Review of Exclusion of Madhesh and Madheshi

Madhesh has a long historical background dating back to the kingdom of Videha or Mithila established in eastern to central Madhesh and a part of the present day north Bihar, India (Malangia, 1997). In the mid western Madhesh, Shakya kings ruled in 600 BC, the Buddha belonging to the Shakya dynasty was born in 563 BC. Similarly, kingdoms were established in Simraun Garh in the present day Bara district. In Madhesh,

several kingdoms were established and ruled by many dynasties (Thakur, 1956), which all perished with time and were abandoned and the land converted into forests. Gaige (1975) concluded: “the ancient and medieval history of this region is a cyclic one in which men and forests have dominated in terms”. Many ruins which are still to be identified and properly studied would tell the ancient history of this region. The history of Kathmandu Valley and some hill regions have been studied and reported by Pahadi scholars and historians in much detail while they ignored Madhesh region. Again, there are very few Madheshi historians and scholars who due to lack of resources have not yet studied in detail the complex ancient history of Madhesh. In recent decades, Lumbini area in Madhesh, the birth place of Buddha, received worldwide recognition, and support for meaningful excavation, detail study, and renovation of key sites (Shah, 2006).

Before the quest, 1813, there were several small principalities or republics in the Madhesh region. The Nepal rulers treated the Madheshi people as second class citizens or colonial subjects, and suppressed them particularly in four areas: i). denying employment in the army overtly, and other government services covertly; ii). Capturing their land iii). Disempowering through restrictions in the use of their languages and practice of their customs; IV). Denying citizenship right. As a result, the Madheshi are suffering economically, politically, socially, and emotionally (Neupane G 2006 cited in Yadav 2007).

In 1885 AD, Prime Minister Bir Shamsheer Rana declared the Daura-Suruwal, traditional dress of the ruling hill communities of Nepal, as the national attire of Nepal and this continued till 2006. The continuous recognition of Daura-Suruwal by the later regimes such as the Panchayat (1960-1990) and democratic government (1990-2002) and king's dictatorship (2002-2006) was understandable because the traditional attire of a ruling community which was also worn by many other communities of Nepal had every right to be declared as a national dress. However, other traditional dress such as the traditional attires of the Madheshis, the Adavasi community and the Janjati community was not recognized as national dress. This made those communities feel that the state and even the country did not belong to them but only to the ruling community of Nepal (Mathema, 2011).

In 1957 the Nepalese language was declared by the Panchayat government as the soul language to be used as medium of instruction in education throughout Nepal. Nepalese language continued to be the official language of Nepal even after the democratic government was formed following the people's movement of 1990. Having only Nepali language as an official language had multifarious impacts on Nepalese society. It becomes compulsory for students to pass a National language examination in SLC examination. Those who failed in Nepalese language failed the entrance SLC examination. This promoted unfair competition between students who spoke Nepali as their first language and those for whom it was a second or even third language. Madheshi as well as other ethnic communities from continuing their studies in a system which taught them in a language that they did not fully understand. As result of these state monolinguals, Pahadhies who spoke Nepali as their first language were at an advantage over Madheshis and other ethnic communities. Hindi, the connecting language between the various Madheshi communities of the Tarai, was allowed to be used on the floor of the national legislature only after the people's movement of 1990. Though Hindi and other language spoken by the Madheshi community are still taught at universities, its non-recognized by the government discourages its studies to a great degree (Mathema, 2011).

The Madhesh movement 2007 is an outburst of anger against systematic exclusion of Madhesh since long ago. The Anglo-Nepal war of 1814-16 – in which at least some Madheshis took the side of British India (Goait 2007: 3) – was the starting point of the existing discrimination against Madhesh. The prohibition on Madheshis in the security forces was its legacy. Madheshis had to obtain a written permission to enter the Kathmandu Valley during the Rana regime (1846- 1950). Only in the post-1950 period did the Nepali state actively and aggressively launch several programmes to integrate the Tarai, culturally, economically and administratively. The state designed scheme of national integration and acculturation through the imposition of Nepali language (as the only official language and medium of education) and hill culture adversely impacted to the Madheshis. The Citizenship Act of 1963 is biased against non-Nepali speaking population and consequently many Nepali citizens of the plains origin were either

deprived from citizenship certificate or they faced much difficulty in process of acquiring citizenship cards (Hachhethu, 2007).

The Madhesh movement 2007 is the strongest identity-based movement to have taken place in Nepal's modern history of political mobilization around issue of rights, representation, language, and Federalism in Tarai dates back six decades, but it was after an unprecedented mass mobilization in 2007 that Madheshi issues occupied the national center-stage. Since then there have been remarkable accomplishment particular in the realm of political representation. And electro system with provision for inclusive proportion representation best system was created, Madheshi compromise one third of the strength of the constituent assembly (C.A) and several Madheshi Ministers found position of power in the cabinet. The efforts to redefine Nepali nationalism have continued, and Madheshi have become more confident to retain their own identities, yet assert their claim to be Nepali citizen. While many Madheshi continued to be deprived of citizenship, step were taken to partly address the problem with distribution of citizenship certificate in 2006 and 2007. A Madheshi civil society has emerged which has vocally raised issue of discrimination, Human right abuse, and encouraged public discoursed on Madheshi issues (NEMAF, 2012).

The relationship between pahadies and Masdheshis has worsened since the Madheshi upraising. During the upraising and after it many Pahadies were displaced from Madheshi-dominated area of the Tarai. This brought antagonism between these two communities. The targeting killing of Pahadhis by Madheshi armed group has also greatly radicalized Pahadhis in the Tarai where some of them have even formed anti-Madheshi armed groups .The Madhesh movement 2007 transformed Madheshi ethnic identity into a political ideology and by melding ethic, religion, and regionalist, nationalist and in some cases even populist sentiment and slogan brought all madheshi under their banner. The movement attracted not only the masses of poor, illiterate, and low income earning people but also the middle class, intellectuals, and radicals who join the upraising to promote their own vision and interests (Mathema, 2011).

The interim constitution of 2007 has declared Nepal to be federal Democratic Republic. The federal arrangement of the state is the outcome of along peoples struggle, the historic

people’s movement of 2006 and the Madhesh Movement of 2007. The new constitution is expected to put an end to all kinds of discrimination based on class, culture, gender, ethnicity, language, religion and region. The new constitution will formally eliminate the centralized and unitary form of the state. It is believed that the forthcoming constitution will lay a foundation for a prosperous, modern and equal new Nepal (Prasad, 2012).

2.2 Empirical Review

The Madhise or Tarai caste people total 5.7 million and account for 30.1 percent of Nepal’s population. They belong to various linguistic, religious, and social groups. The major languages by their number of speakers are Maithali (2.2 million), Bhojpuri (1.4 million), Tharu(1.0 million) and Awadhi(0.4 million). Maithali and its various dialects are dominant east of the Bagmati river. Bhojpuri is prevalent west of the Bagmati and in the central Tarai. Awadhi is restricted to the western Tarai, the Naya Muluk (new territory) that was under the Oudh rule during 1816-1860. Tharu is spoken along the length of the Tarai region but is much influenced by the above three languages (Gurung, 1996).

The various castes fall under four major status categories according to the Hindu hierarchical order. These are (a) the twice-born (b) other clean castes, (c) unclean but touchable castes, and (d) untouchable castes (see table 2.2).

Table 2.2: Distribution of Madhise (Tarai) Caste

Caste (Traditional Occupation)	Population (in percent)
a. Twice-born	20.9
) Brahman(priest)	5.5
) Rajput (landholder)	1.9
) Rajbhat (genealogist)	1.1
) Kayastha (scribe)	1.8
) Kuswaha (cultivator)	7.0
) Baniya/Nuniya (trader)	3.5
b. Clean Castes	42.8
) Haluwai (confectioner)	1.5
) Kewat (fisherman)	3.5
) Kumhar (potter)	2.4
) Kurmi (cultivator)	5.7
) Mallah (boatman)	3.8
) Yadav/Ahir (herdsman)	25.6
c. Unclean but Touchable	19.0

) Dhobi(washerman)	2.6
) Kaluwar/Sudi (trader)	5.5
) Teli/Kanu (oil-presser)	10.9
d. Untouchable	17.2
) Khatwe/Mushar (labourer)	7.1
) Chamar (cobbler)	6.9
) Dusadh (scavenger)	3.2

Source: Gurung, 1996

More than 50 castes/ethnic groups identified in the Madhesh. Classification of population according to caste and language is only tentative. In Tarai, Madheshee ethnic groups includes Kishan(0.0079%), Gangai(0.28%), Jhangar/Dhagar(0.28%), Tajpuria(0.15%), Tharu(12.6%), Danuwar(0.32%), Dhanuk(1.67%), Dhimal(0.19%), Meche/Bodo(0.036%), Rajbansi/Koche(0.012%), Satar/Santhal(0.39%) etc. caste and other ferried to the plain strip of the land groups includes Yadav(7.81%), Teli(2.66%), Chamar(2.50%), Kushwaha/Koiri(2.26%), Kurmi(1.73), Musahar(1.72%), Dusadh/Paswan(1.56%), Sonar(0.47%), Kebat(1.15%), Brahmin-Tarai(0.96%), Baniya(0.96%), Mallah(1.29%), Kalwar(0.89%), Hazzam/Thakur(0.83%), Kanu(0.92%), Sudhi(0.67%), Lohar(0.56%), Tatma(0.79%), Khatway(0.76%), Dhobi(0.81%), Nooniya(0.53%), Kumhar(0.47%), Halwai(0.59%), Rajput(0.29%), Kaystha(0.31%), Badhai(0.22%), Marwadi(0.28%), Banter(0.42%), Baraee(0.59%), Kahar(0.39%), Rajbhar(0.071%), Lodhi(0.25%), Bin(0.56%), Noorang(0.002%), Gaderi(0.19%), Chidimar(0.009%), Mali(0.10%), Bengali(0.17%), Dom(0.09%), Kamar(0.009%), Halkhor(0.029%), Panjabi/Sikha(0.047%), Dhunia(0.12%), Munda(0.016%), Muslim(8.31%), Patharkatta/Kushwadia(0.019%), Sarbaria(0.036%) and Natuwa(0.023%) etc (CBS, 2012).

Most of the Madheshis have Maithali, Bhojpuri, Awadhi or Bajjika as their mother tongue (Mathema, 2011). The Maithali language is the second largest language in Nepal after Nepali. About 3.0 million people or 11.6 percent of Nepali's population have Maithali as their mother tongue. Bhojpuri is third largest language in Nepal, spoken by 1.5 million people or 5.98 percent of Nepali's total population. Bajjika is the Seventh largest language, spoken by almost a quarter of a million people or 2.99 percent of Nepal's population. More than half of million people or 1.89 percent of Nepali's population have Awadhi as their mother tongue, making it the tenth largest language in Nepal. Hindi is

the sixteenth largest language in Nepal and is the mother tongue of 77,569 people or 0.29 percent of the population (CBS, 2012).

Maithali is the mother tongue of 90 percent of people in Dhanusa district, 85 percent in Siraha, 83 percent in Mahottari, 75 percent in Saptari, 54 percent in Sarlahi, and 32 percent in Sunsari district. Bhojpuri is the mother tongue of 84 percent of the people in Parsa district, 76 percent of the people in Kapilbastu district, and 44 percent in Banke district. Bajjika is the mother tongue of 43 percent of the people in Rautahat district (Rimal, 2009 cited in Mathema, 2011).

Three castes/ethnic groups; namely Brahmins, Chhetri and Newars have dominated the civil service in Nepal. In 1991, these three castes constituted 36 percent of total population in Nepal but occupied 89.2 percent of positions in the civil service, while Madheshi community accounted for 32 percent of population but occupied only 8.4 percent of positions in the civil service. It is interesting to note that in 1971 these three castes had occupied 89 percent of posts in civil services. Thus, the pattern of civil service had not changed much over the twenty years between 1991 and 1971 (USAID, 2007). Nepal Public Service Commission report revealed that only one Madheshi in the list of 77 persons was recruited for the post of Section Officer. One from hill-janjati and one Madheshi are in the period of multi party democracy. The administration and civil service sector is composed of 85 percent Brahmin, 9 percent Chhetris and 2.6 percent Newars (Yadav, 2007).

In the two houses of parliament composed after the 1991 election, Brahmins held 38.1 percent of the seats, and Newars 8.3 percent, the highest proportion in all four legislatures. Similarly, these groups continued to retain their numbers even in the election of 1999 where Brahmins and Newars held 39.6 percent and 8.3 percent respectively. Brahmins, Chhetri, and Newar dominated the seats in combined upper and lower houses of parliament constituting 65.2 percent of seats while they represent 36 percent of the population. On the other hand, the Madhesh community constituted only 17.4 percent of seats while representing 32 percent of populations. Thus, one finds a serious imbalance in the representation of the various communities in the so-called national legislature, which is the law-making body (USAID, 2007).

In July 2008 Dr. Ram Baran Yadav from Nepali Congress party was elected as the first precedent of Nepal by the members of the CA. in almost two and half centuries this was the first time that a Madheshi had become the head of the state of the Nepal. The first vice precedent of Nepal is also from the Madheshi communities. After the 2001 CA election the Madheshis, who had a relatively large number of seats in the parliament, occupied several important ministerial posts. During the UCPNB-Moist led government the foreign minister, Agriculture and cooperatives Minister, Education and Sport Minister, Minister of physical planning and works, Minister of local development and Minister of Commerce and Supply were from the Madheshi community(Mathema, 2011).

About 45 Percent of the 20 tarai districts have the worst poverty rankings and only 25 Percent are ranked as 'best' compared to districts in hills and mountains where 35Percent are ranked as 'best' and 29 Percent are ranked as 'worst'. The tarai districts, having good access to transportation marketing systems, cultivated land, and rich natural resources are endowed in their rankings. Siraha, Dhanusha, Mahottari, Sarlahi, and Rauthat districts, where about 78-94 Percent of the total populations are Madheshi, are ranked as having worst poverty cases; the poverty ranking index ranges from the lowest 4 in Rauthat to 13 in Sarlahi district. The poverty level is reported to be very low in Jhapa, Chitwan, and Morang where majority of the people are of hill origin. Similarly, about 90Percent of the tarai districts have a large number of educationally deprived populations compared to only 13 Percent in hills and mountain districts. Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat and Bardiya have the largest number of educationally deprived people. 50 Percent of the tarai districts have 'worst ranking' for child literacy rates compared to 29Percent in hills and mountain districts. Rauthat, Sarlahi, and Mahottari are the worst in child literacy index values. Again 40Percent of tarai districts have lower overall literacy rates compared to 31Percent in hill districts (Sharma and Shah 2002, ICIMOD, 1997 cited in UNDP, 2007).

The government expenditure on the security sector (Comprising Nepal Police and Armed Police force) in the districts of Madhesh as a percentage of Nepal's total security sector expenditure in fiscal year 2010-11, there are all together 28 Central Police Offices, 23 Regional/ Zonal Police Offices, 75 Districts Police Offices, 10 are located in Tarai. Similarly, 14 Regional/Zonal Police Offices and 20 Districts Police Officers are in

Madheshi districts. However, no Metropolitan Police is situated in this region. 40.4 percent of Nepal's total security sector government expenditure was spent in Madhesh. Similarly, the share of armed police Force expenditure in Madhesh was 53.8 percent (Financial Comptroller General Office, Government of Nepal cited in Prasad).

About 81 percent of the total manpower involved in the 30 multilateral agencies working in Nepal and 61 projects funded by these agencies are from Pahadi community; 14.1 percent are foreigners and the rest, 5.2 percent, are Madheshi people. Similarly, just over 8 percent of the total judges in the country are from Madheshi community, while the rest, 92 percent, are from Pahadi community (UNDP, 2001).

Compared with the elicited communities of the hills, the Madheshi had very limited employment opportunities in Nepal. To be employed in the Government offices they had to be examined in the Nepalese language and compare with other Nepalese whose mother language was Nepali. The poor Pahadhis, including the Adivasi and Janjati communities, had the opportunity to join the military or police services but Madheshis had very limited opportunities in these sectors as well. The employment opportunities for Madheshi in private and multinational organizations working in Nepal were also limited. Reports show that 81 percent of the total manpower involved in the 30 multinational agencies working in Nepal and 61 projects founded by these agencies were from the Pahadi communities, 14.1 percent were foreigners and the remaining 5.2 percent were Madheshi people (Shah 2006:11 cited in Mathema, 2011).

As the data of NLSS (2011) suggests the consolidated literacy rate of the Madheshi population of 15 years and above is 51.6 percent. Madheshi men score much better (67.6 percent) than their women counterparts (39.1 percent). The enrollment rate at the higher secondary level for Madheshi men and women is 57.7 and 62.1 percent respectively; this is much worse in case of Madheshi men when compared to the men's national average of 76.8 percent whereas the enrollment rate for Madheshi women is to some extent better than their male counterparts but again poorer compared to the women national average of 74.8 percent. This enrollment rate at tertiary level for Madheshi men and women is 16.2 and 9.9 percent respectively. At this level, the enrollment rate average of 13.4 percent. Madheshi men though have better enrollment rate than those of Madheshi women at

tertiary level; their rate is lower compared to men's national average of 22.9 percent. The schooling pattern and preference of Madheshi students is mainly community/government school (66.1 percent) and private school and institutions (31.7 percent). Reasons for not attending schools are high expenses, distance, and unwillingness of parents, as well as the belief that women must at home (as cited in Gupta and Hajariya, 2012).

Human Development Index (HDI) of Madheshi is lower (0.494) than that of the hills (0.543). Among different social groups of Madheshi, the HDI of Braman/Chhetri is highest (0.625), followed by Tarai Janjati (0.470), middle castes (0.450) and Dalits (0.383). the Human Poverty index (HPI) of Madhesh is also higher than the hills as the data of 2006 suggests 36.9 in Madhesh and 32.7 in the hill region. The Gender Development Index (GDI) in Madhesh is lower (0.423) than in hill areas (0.534). The Gender Empowerment Measure (GEM) of Madhesh is also lower (0.469) compared to that of hill area (0.515) (NHDR, 2009 cited in Gupta and Hajariya, 2012).

In the manpower distribution in judiciary, only 10 percent Madheshi were chief justices and Supreme Court justice, 16.7 percent were chief judge of appellate courts, 12.3 percent were judge of appellate courts, 6.1 percent were judges of districts courts and there were no Madheshi first class officers in juridical services. 91.7 percent of the manpower in the judiciary was Pahadi and merely 8.3 percent was Madheshi (HMG, 2001).

The Madheshi community seems less migratory in nature as 95.4 percent of Madheshis live in the Madhesh region while the remaining 4.6 percent live in hills and mountains; whereas, about 18 percent of the hill people live in Madhesh region and they migrate more easily from their settlements. "the hill Brahamans, Chhetris and Newars are well educated, resource rich, possess more land property, and they have achieved leadership dominance not only in their settlements or regions but also in Madhesh region" (Shah, 2006)

The cultivable land in Madhesh is 49 percent against 51 percent in the hill and mountain regions taken together. The production food crop in Madhesh was 57 percent of the total production in Nepal in 2007-08. Madhesh accounted for 74 percent of total cash crop

production in the same fiscal year. in the Madhesh region accounts for 58 percent of total manufacturing establishments and 67 percent of total manufacturing production(Jha, 2010 cited in Prasad).

The work of Uddhav Sigdel focused on the citizenship problem of Madheshi Dalits (SIRF, 2009). He identified 34.8 percent of Madheshi Dalit people don't have a citizenship certificate. The situation of Madheshi Dalit women is more severe as 45.5 percent of Madheshi Dalit women don't have citizenship certificates against 25.5 percent of males. Citizenship is a proof of the national identity of citizen and it guarantees permanent citizenship rights. Dalit youth of Madhesh face citizenship problems which affect their right to nationality also and prevent them from exercising their state guaranteed rights and provisions.

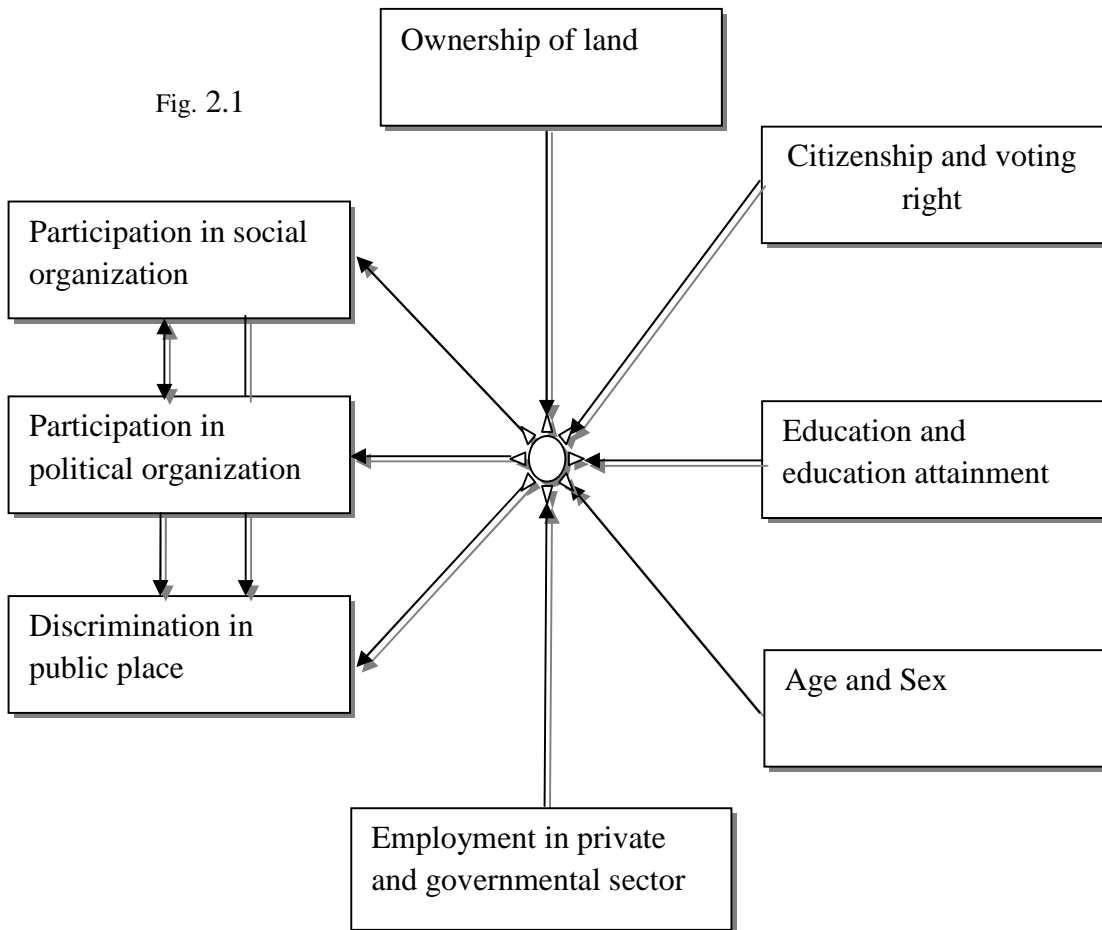
Umesh Kumar Mandal explores and identifies the role of international labour migration on livelihood strategies for Madheshi and their development planning. This research has been carried out research in Arnaha VDC of Saptari district, an eastern terrain region of Nepal (SIRF, 2009). This research found that one percent of economically active sampled population (i.e. Madheshi) is employed in government services and international labour migration accounts more than 70 percent surveyed household, further his study highlights that the degraded condition existing agriculture practices plays a dominant role in the international labour migration. Likewise, 3 percent people were able to receive the loan from Agricultural Development Bank and the rest had to borrow from the moneylenders with the very high annual interest (i.e. between 30percent-60percent) his study revealed that the international labour migration (i.e. particularly to Malaysia, Qatar, Dubai, Jordon, Saudi Arab, and Kuwait) accounts 6 percent, followed by international migration and India migration with 19.84 percent, and 11.9 percent respectively. His study concluded that the international migration has improved the economic status of Madheshi.

Subahash Jha analyzed with religious and cultural dynamics among Mushahar, the Madheshi Dalit (SIRF, 2009). His study found that the name Mushahar might have come from their traditional occupation of these tribal people who are still famous for killing rats (mouse or moos in Maithali). Musahars are Hindu by their religion. There is no change their worship place than that of their ancestors. They live in compact settlement

and their habitation is called “Musahari tole” in their local language. His study concluded that their religion and culture has not changed significantly. Some observed changes in the religious and cultural practices are spontaneous changed occur in every community.

2.3 Conceptual Framework

In this study, conceptual framework includes the different social, economic, and political variables that determine the social, economic, and political exclusion of Madheshi. In this study education, participation in social organization, land holding pattern, employment in private, and government sector are taken as socio-economic variables; citizenship, voting right, and participation in political organization are taken as political variables; and age and sex is taken as demographic variables. The relationships between demographic, social, economic, and political variables are presented in figure ‘2.1’.



Demographic, social, economic, and political factor is core part to determine social, economic, and economic inclusion and exclusion in state. Higher the social, economic, and political participation higher the practicing of the social, economic, and political right and vice versa. Above conceptual framework shows that demographic variables are responsible to determine socio-economic and political variables which affect the social economic and political exclusion as well as socio economic and political exclusion play vital role to determine socio, economic, and political variables.

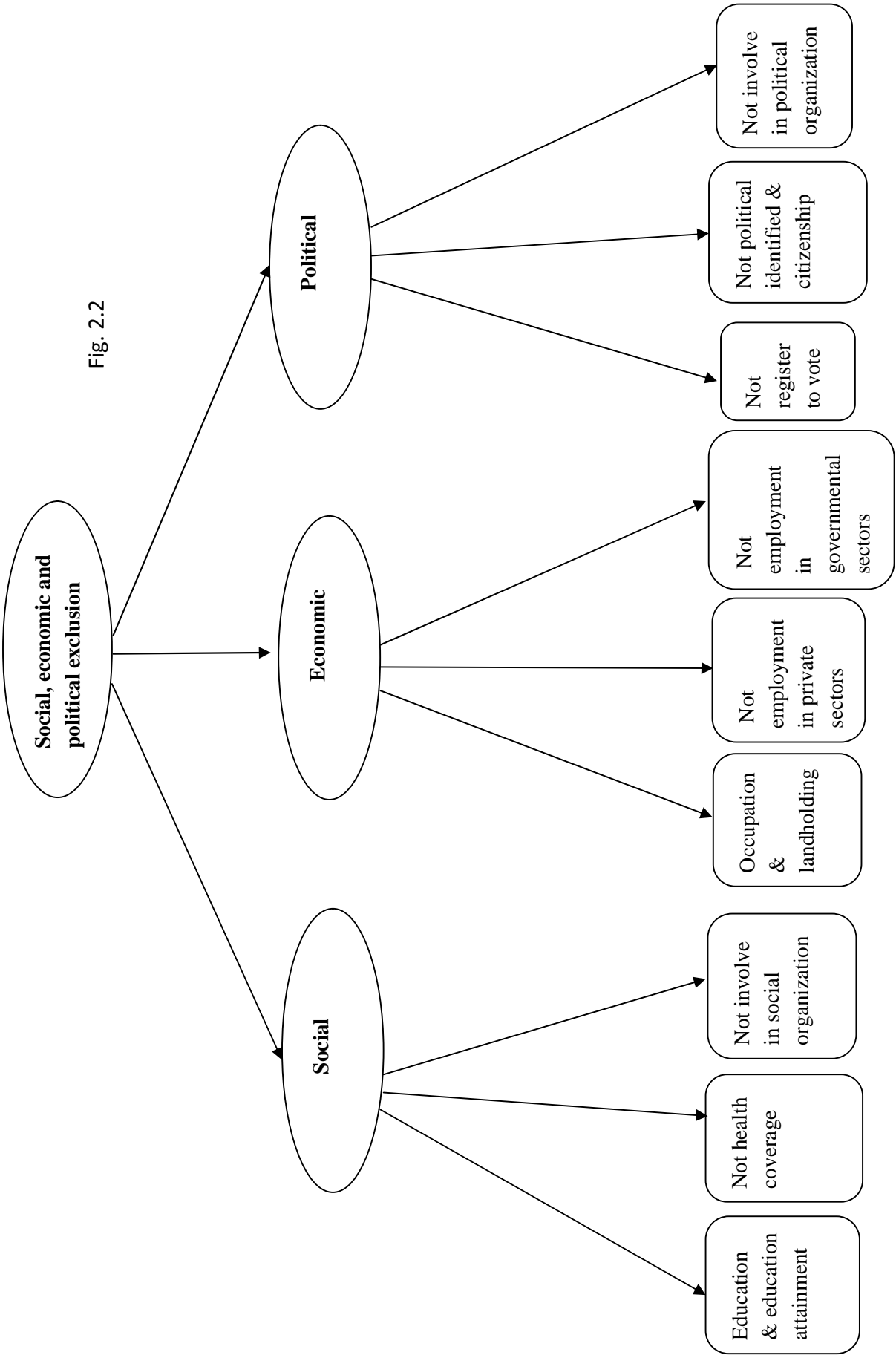


Fig. 2.2

CHAPTER THREE

METHODOLOGY

This chapter presents methodology that includes study area, research design, sample size and selection criteria, determinants of household, nature and sources of data, data collection technique, method of data analysis, defining Madhesh and Madheshi, operational definition of study and identification and defining variables.

3.1 Background of the Study Area

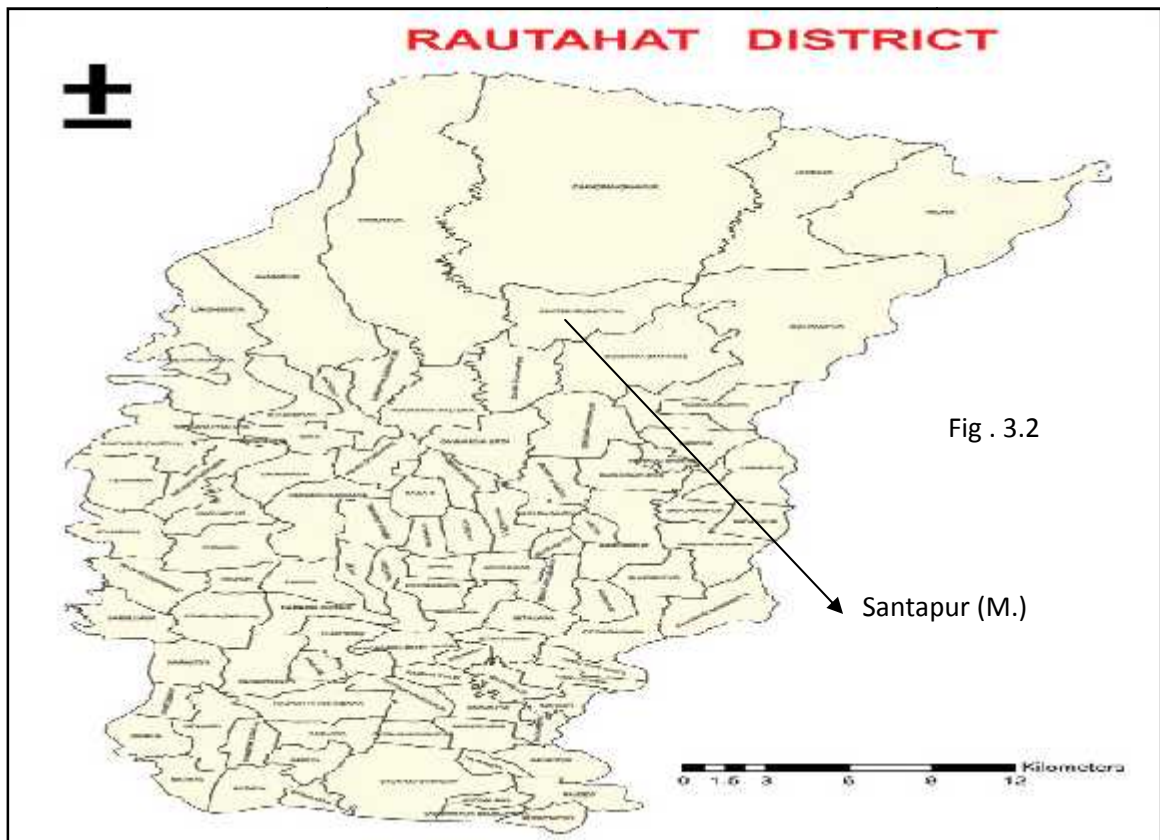
3.1.1 Nepal

The Kingdom of Nepal lies in South Asia between the east meridians of 80° 4' and 88° 12' and the north parallels of 26° 22' and 30° 27'. Nepal is bordered by India on the west, south and to the east, and by Tibet region of the People's Republic of China in the north (Bista, 2013). The total land area of Nepal is 147,181 square kilometers rectangle in shape and stretches 885 kilometers in length (east to west) and 193 kilometers in width (north to south). According to the results of the 2011 population census, the population of Nepal stands at 26,494,504 (CBS, 2012).



3.1.2 Rautahat District and V.D.C Santapur (M.) Ward no-6

Administratively, Nepal has 75 districts among these Rautahat is one districts which lies in central Tarai region. It is joined with Makawanpur district in north, Sindhuli district in north east, Sarlahi district in east, Bara district in west and India in south. Mahindra highway stretches from central (east-west) and Briendra highway stretches from central (north south). The district lies between 26° 46' north latitude and 85° 18' east longitude. Politically, there are six election constituencies, one municipality called Gaur municipality and 96 VDCs having area 1126sq. km. The total population is 686,722 with 104.6 sex ratio⁴ and 51.1 masculinity proportion⁵ as well as average household size 6.44(ISRC, 2013).



Santapur (M.) is one of the VDC out of 96 VDC of Rautahat district which is jointed with Chandrnigahapur V.D.C in north, Dumariya (m.) V.D.C in east south, Simra Bhawanipur

⁴ The sex ratio is usually defined as the number of males per 100 females. Sometime it's also defined as the number of female per 100 males. One hundred is the point of balance of sexes according to this measure. A sex ratio above 100 denotes an excess of males; a sex ratio below 100 denotes an excess of females (Shryock & siegal).

⁵ the masculinity proportion is the measure of the sex composition most commonly used in nontechnical discussion(Shryock & siegal). It is defined as the number of male per 100 total populations.

VDC west south and having 18 sq. km Birendra highway stretches from central (north-south). This V.D.C lies between 85° 18' 18'' to 85° 22' 16'' (west east) longitude and 27° 2' 35'' to 27° 5' 58'' (south north) latitude having nine wards. The total population is 15048 with 103 sex ratio, 50.8 masculinity proportion and average household is 5.60 (ISRC,2013).

The study area Naya Basti ward no. 6 is one of the ward out of nine ward of Santapur (m.) V.D.C which is boarded with Bajjnathpur ward no. 7 in north east, Banarjhula ward no 4 in south, Birendra highway in east, jungle in south, Banbauhari ward 6 in west south, and Basantpur ward no 4 in south west.

3.2 Research Design

The quantitative survey design has been used to explore the issues of the social, economic, and political exclusion of Madheshi of Santapur-6 Naya Basti in Rautahat district.

3.3 Sampling Size and Selection Criteria

3.3.1 Determination of Sample size

To determine sample size for study following formula was used.

$$n = \frac{(Zr/2)p}{E^2}$$

At 95 % confidence level with 7.6⁶ % Standard error⁷

95 % confidence level

$$1-\alpha = 0.95$$

$$\alpha = 0.05$$

$$\dots Z_{r/2} = Z(0.025) = 1.96$$

) Maximum error of estimate, $E^2 = 0.076$

) $p =$ Proportion of population

⁶ 7.6= I took this value deliberately in order to calculate appropriate sample size.

⁷ The standard deviation of sampling distribution of statistics is known as its standard error and it's considered as key to sampling theory. The standard error gives idea about the reliability and precision of sample. The smaller the standard error greater the uniformity of sampling distribution and hence greater the reliability of sample. Standard error measure the different between sample vale and population value(Kothari, 2006)

$$) \quad q = (1-p)$$

$$) \quad pq(1/4)^8$$

$$\begin{aligned} n &= \frac{(Z_{\alpha/2})^2}{E^2} \times \frac{1}{4} \\ &= \frac{(1.96)^2}{(0.05)^2} \times \frac{1}{4} \\ &= \frac{3.8}{(0.05)^2 \times 4} \\ &= \frac{3.8}{0.01} \\ &= 166.2 \end{aligned}$$

By considering the possibility of non response and refusal error, sample size has been inflated to 175 which are approximately 5 percent more than the estimated sample size.

3.3.2 Determination of Households

In the study area According to VDC secretary 600 households and approximately 3360⁹ population are in study area¹⁰. Thus, Systematic sampling technique was used to select households.

$$K = \frac{N}{n}$$

Where,

K= sampling interval

N= population size (3360)

n= desire sample size (175)

$$\begin{aligned} K &= \frac{3360}{175} \\ &= \frac{3360}{175} \\ &= 19.2 \end{aligned}$$

Thus, households were collected in interval of 19.

⁸ If we don't know the value of p and q, it is known that regardless of values of p and q, the value of pq will never be more than 1/4 (subedi, 2010)

⁹ 3360 population is estimated on the basis of average HH size 5.6(District & VDC profile 2013).
600 X 5.6 = 3360

¹⁰ In this area (Santapur (M.) ward no- 6) 100 percent people are Madheshi .

3.4 Nature and Source of Data

This study was primarily based on primary source of data, which was collected through sample survey using structured questionnaire schedule. Similarly the use of secondary source data (e.g., journals, articles, paper reports, books, website and records) was used.

3.5 Data collection Technique

3.5.1 Questionnaire Design

Mainly, two sets of questionnaires (household as well as individual) were designed to collect the information for the study as follows:

The purpose of household questionnaire was to collect the information about demographic and socioeconomic characteristics of the family members. This questionnaire included question about age, sex, literacy status, educational attainment, occupation, employment status, and also to identify the head of households. Similarly, the purpose of the individual questionnaire was to generate information on socioeconomic and political exclusion/participation of individual.

3.6 Method of Data Analysis

The completed questionnaires were manually checked before entry into computer. Then data were made enter into Epi data entry programme. Then data were exported into SPSS for frequency distribution and statistical analysis (e.g., correlation, R^2 , regression, and ANOVA).

Correlation analysis was used to describe the degree to which one variable is related to another. The *coefficient of determination*¹¹ was also estimated. Socioeconomic and political variables for examples, participation in social and political organization, discrimination in public place, land holding pattern, and participation in political organization) were considered to measure the relation of participation in social and political organization and discrimination in public place with other variables, exclusion of Madheshi at the time of survey is used.

¹¹ Everitt(2002, p.78) defined “ coefficient of determination”: the square of the correlation between two (general) variables). subedi(2010) argued the coefficient of determination will always be positive, and can only take values between 0 and 1, and will have a lower numerical value than the coefficient of correlation. It is noted that the value obtained for r^2 doesn't give evidence of cause and effect, despite the fact that we talk about explained variations. Explained here refer to explained by the analysis and is purely an arithmetic answer.

In order to examine the cause and effect of different social (education, participation in social organization and discrimination in public place, economic (ownership of land) and political (participation in political organization) on social, economic and political exclusion, regression analysis was used.

3.7 What is Madhesh? , Who Madheshi are?

Introduction to the target study area i.e., Madhesh and its people is a major concern to assess the objectives of the study. The term "Madhesi" is also one of the contested and controversial terms in Nepal. The Madhesi scholars differentiate between the terms "Madhesi" and "Taraibasi" ("Dweller of the Tarai region), the former is a historical, political, and sociological concept that refers to a groups or communities discriminated by the dominant groups where as the latter refers to any caste or ethnic group, including the dominant caste or group, who lives in the Tarai region The present study considers the work of Yadav (2007) including Mandal (2008), which argued that the southern part of Nepal that is lowland between the boarder of Indian states of West Bengal, Bihar, Uttar Pradesh and Uttranchal, and hill-foot, presently called Tarai of Nepal; historically known as Madhesh and Madheshi since ancient time. They resemble Indian's physical appearance.

3.8 Operational definition of the Study

The striking point is that hill people living in Tarai also claim themselves as "Madheshi". However, this study excluded the hill originated caste/ethnic communities including Muslim, and considers only Madheshi', which is used as caste-origin Tarai Hindu groups, reflecting four Varna groups with distinct hierarchical structure within them: Bhramin (Maithali Bharamin, Bhumihaar), Chhetri(Rajput), Vaisya (Yadav, Hajam, Teli, Mahatoo, Nuniya and others).

3.9 Identification and Defining the Variables

3.9.1 Identification of Variables

The following variables were considered as dependent and independents.

Dependent variables

The variable which is influenced by independent variables termed as dependent variable. For this study, following three dependent variables were considered to measure the exclusion of Madheshi namely

-) participation in social organization
-) participation in political organization
-) Discrimination in public place.

Independent variables

The variable which represents the causes is termed as independent variables. In another words, expected to explain change in dependent variable is referred to as the independent variables. The following independent variables were identified in order to measure participation in social and political organization and discrimination in public place.

-) Education and education attainment
-) Citizenship
-) Voting right
-) Ownership of land
-) Employment in private and governmental sector/civil service
-) Participation in social and political organization
-) Sex

3.9.2 Defining of variables

a) Participation in social organization

In this study, participation in social organization was considered as a major variable. It is dependent variable because social organization is a sociological concept, defined as a pattern of relationships between and among individuals and groups (Janice L. Dreachslin

et, al, 2012). Social organizations are those engaged in social activities. It is the one of the important variable to measure the exclusion.

b) Participation in political organization.

The participation in political organization is another major variable because a political organization is any organization that involves itself in the political process, including political parties, non-governmental organizations, advocacy groups and special interest groups. Political organizations are those engaged in political activities aimed at achieving clearly-defined political goals, which typically benefit the interests of their members (see: [http://www.wikipedia/political organization](http://www.wikipedia/political%20organization)). It is the most powerful tools to identify inclusion or exclusion.

c) Discrimination in public places

In this study, the discrimination in public place was also considered as a major variable to identify inclusion or exclusion because Discrimination is the prejudicial and/or distinguishing treatment of an individual based on their actual or perceived membership in a certain group or category, "in a way that is worse than the way people are usually treated (Cambridge Dictionary, 2013). Higher the participation in political and social organization lowers the discrimination in public place. Similarly, higher the education, ownership of land, employment in private and government sector lower the discrimination in public place and vice versa.

d) Education

The role of education in exclusion or inclusion seems to be quite important. Education should be means to empower people alike to become active participants in transformation of their societies. Education improves the quality of life, enhance the skill and capacities, reduce ignorance and exposes frontiers and opportunities not previously handled as well as ensuring equality of opportunity for members of all racial, national and ethnic groups. Higher the education status higher the chances of participation in political and social organization and lowers the discrimination in public place.

e) **Citizenship**

As Weis (1979) pinpoints, possession of citizenship is normally associated with the right to work and live in a country and to participate in political life. A person who does not have citizenship in any state is said to be stateless. It also plays vital role in exclusion or inclusion to understand the relationship between citizenship and participation in social and political organization and discrimination in public places.

f) **Voting right**

It's fundamental right of people and most powerful tools to identify inclusion or exclusion. A person who does not have voting right in political elections, no chances of participation in social and political organization and face higher the discrimination.

f) **Ownership of land**

Land is the main source of survival as well as income in rural Nepal Land ownership is more often associated with socio-economic status and has a linkage with the availability of food for the people. In an agrarian economy, the extent of land ownership is the main indicator of relative economic status of people. The size of land one owns raises the status of a family (Chaudhary, 2012). It determines the level of exclusion/inclusion.

g) **Employment in private sectors**

Employment is a relationship between two parties, usually based on a contract, one being the employer and the other being the employee (See: <http://www.wikipedia/employment>). Employment in private sector indicates employment outside of government sectors such as in NGOs, Boarding school, private banks etc. There is positive relationship between employment in private sector and participation in social and political organization. Similarly, there is inverse relationship between employment in private sector and discrimination in public places.

h) **Employment in government sectors/ Civil service**

Employment in government sectors/civil services seems to be quite important in exclusion or inclusion. It should be means to empower people alike to become active participants in political and social organization. This mean there is positive relationship between employment in governmental sector/civil service and participation in social and

political organization. Similarly, there is inverse relationship between employment in governmental sector and discrimination in public places.

i) Sex

The personal characteristics of sex hold a position of prime importance in demographic studies. Many types of planning, such as military, community constitution and services, particularly health services required separate population data for male and females. The balance of sexes affects social and economic relationship within a community. Social roles and cultural patterns may be affected by sex (CBS, 2001).

CHAPTER FOUR

DEMOGRAPHIC, POLITICAL, AND SOCIO-ECONOMIC CHARACTERISTICS OF HOUSEHOLD POPULATION

This chapter presents basic information on demographic, socio-economic, and political characteristics of the household population situated in the study area. The household heads are eligible respondents to collect information about social, economic, and political exclusion. The field survey recorded basic information of respondent's age, sex, cast/ethnicity, language, religion, education status, occupation, and marital status, ownership of land, citizenship, voting right fundamental right, knowledge and participation in Madhesh movement, knowledge and perception toward Federalism as well as associated in social organization and NGOs, visiting health post, felling of being Madheshi, discrimination faced in public place and reasons of discrimination, and view of respondents toward Madheshi leader. The information was collected from 175 household head in the field survey. All household head were covered by asking questionnaire from questionnaire schedule.

4.1 Demographic Characteristics of Study Population

4.1.1 Age and Sex Composition of Population

The percent distribution of population by sex and five-year age groups for Rautahat district and study area population is presented in Table 4.1. It is clearly seen that in early age groups, there is higher proportion of population in the Rautahat district than in the study area. However in the working age group (15-60year), a higher proportion of populations, in the Rautahat district (51.96%) than in the study area (57.2%) have been reported. Similarly significant differences in proportion of population in the old age group (60+ years) can also be noted, with higher proportion in the study area (6.7%) than in the Rautahat district (7.49%). It is also noticed in Table 4.1, the population in age group 0-4 years is lower than the age group 5-9 and 10-14 year. This could be the effect of fertility and this is not surprising now a day because fertility is decline (CBS, 2003). Although, both study area and Rautahat district have less population for age groups 0-4 years, in study area (10.3%) it is less than in the Rautahat district (11.8%), this reveals study area fertility is rapidly decline than the Rautahat District. By sex composition, in

Rautahat district the higher sex ratio (104.6) and higher masculinity proportion (51.1) was recorded (CBS, 2012), which is slightly lower (102.5) sex ratio and (50.6) masculinity proportion was observed in the study area.

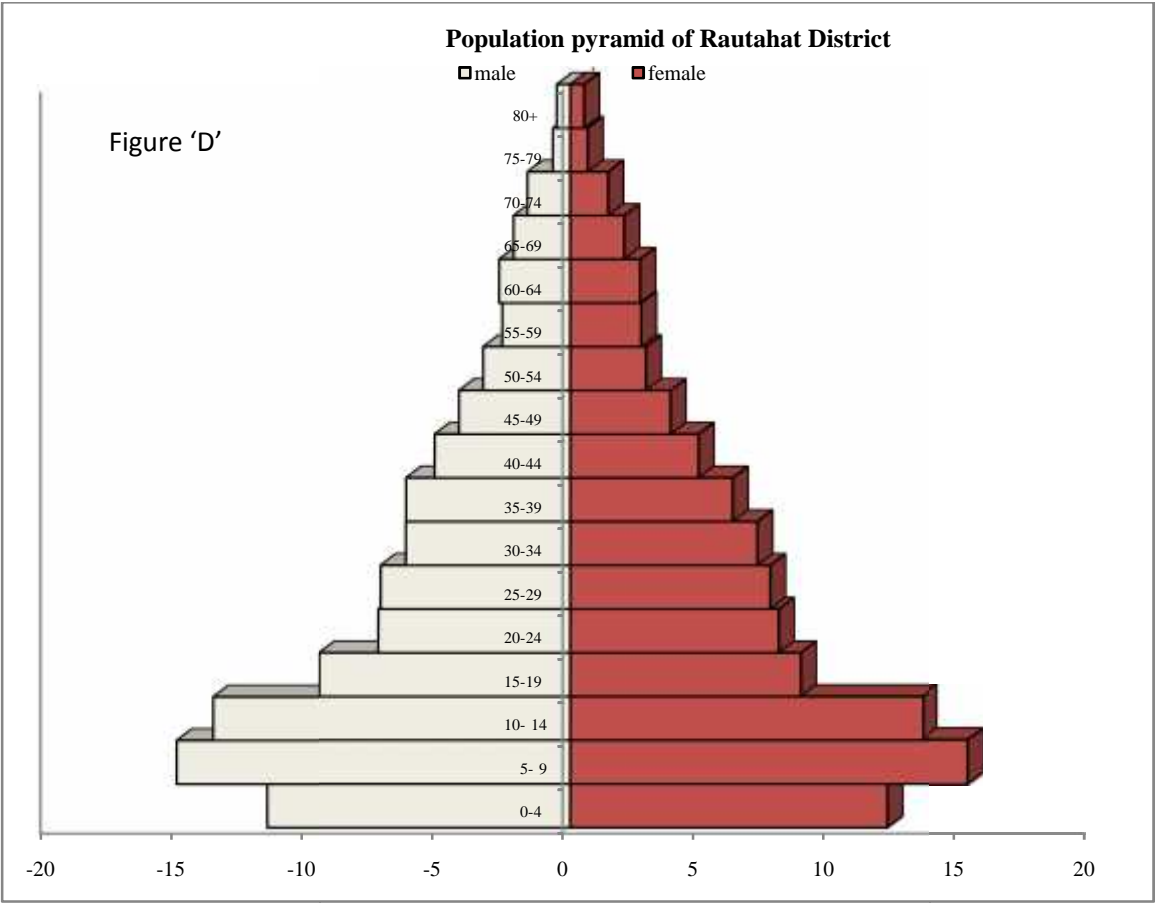
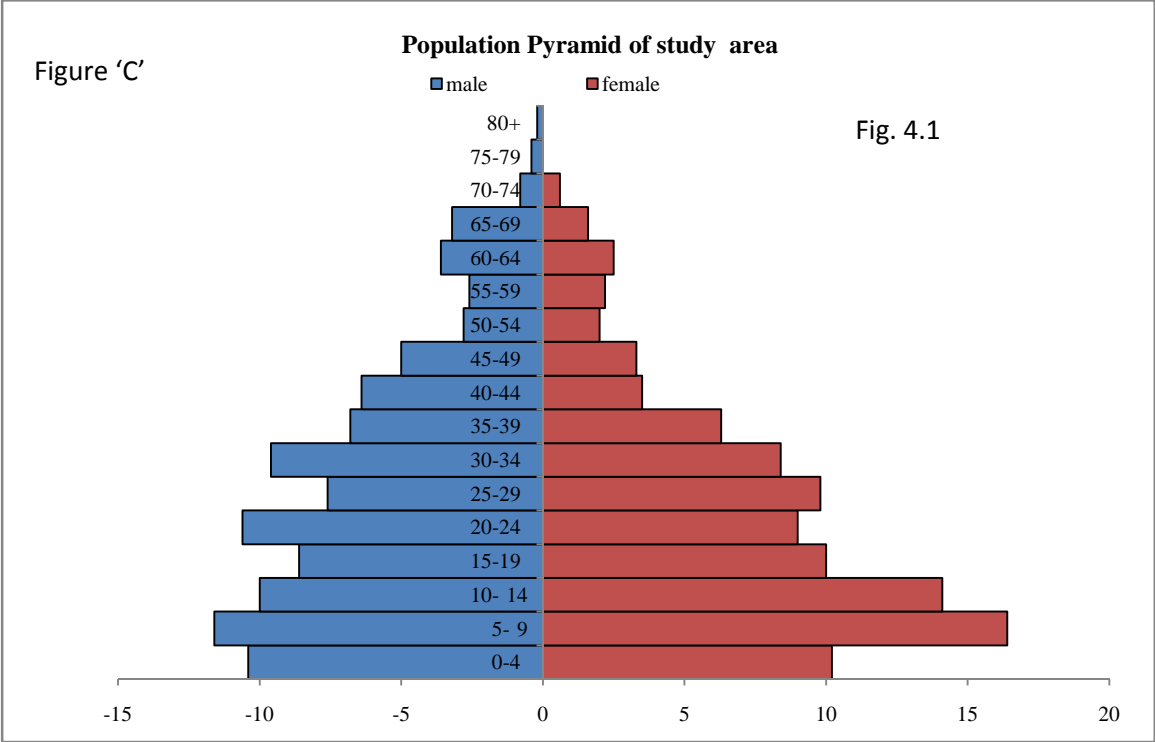
Table 4.1: Distribution of Study Area and Rautahat District Population by Age and Sex

Age group	Study area*						Rautahat District**					
	Male		Female		Total		Male		Female		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
0-4	52	10.4	50	10.2	102	10.3	40841	11.6	40591	12.0	81432	11.8
5-9	58	11.6	80	16.4	138	13.9	52869	15.0	50909	15.1	103805	15.1
10-14	50	10	69	14.1	119	12.0	47993	13.6	45180	13.4	93173	13.5
15-19	43	8.6	49	10	92	9.3	33611	9.57	29497	8.79	63108	9.19
20-24	53	10.6	44	9	97	9.8	25683	7.32	26670	7.95	52353	7.62
25-29	38	7.6	48	9.8	86	8.7	25376	7.23	25581	7.62	50957	7.42
30-34	48	9.6	41	8.4	89	9	22022	6.27	23932	7.13	45954	6.69
35-39	34	6.8	31	6.3	65	6.6	21988	6.26	20734	6.19	42752	6.23
40-44	32	6.4	17	3.5	49	4.9	18137	5.17	16397	4.89	34534	5.03
45-49	25	5	16	3.3	41	4.1	14883	4.24	12814	3.82	27697	4.03
50-54	14	2.8	10	2.0	24	2.4	11640	3.32	9655	2.88	21295	3.10
55-59	13	2.6	11	2.2	24	2.4	9107	2.59	9062	2.70	18169	2.65
60-64	18	3.6	12	2.5	30	3.0	9502	2.71	8936	2.66	18438	2.68
65-69	16	3.2	8	1.6	24	2.7	7592	2.16	6881	2.05	14473	2.11
70-74	4	0.8	3	0.6	7	0.7	5705	1.63	4828	1.44	10533	1.53
75-79	2	0.4	0	0	2	0.2	2326	0.66	2202	0.66	4528	0.66
80+	1	0.2	0	0	1	0.1	1777	0.51	1780	0.52	3521	0.51
Total	501	100	489	100	990	100	206,684	100	213,793	100	420,477	100

Source: *Field Survey, 2013 and **CBS 2012

4.1.2 Graphical Representation of Study area Population

The age sex pyramids graphically display demographic characteristics to improve understanding and easy comparison (CBS, 2001). The population pyramid shown in Figure C and D is constructed by computing a percent distribution of a population simultaneously cross-classified by age and sex. Figure C and D indicates population growing rapidly. The overall shape of the both pyramid indicates the potential for further growth. The shape of both pyramid is result of high birth rates, shrink the relative proportion at the oldest ages, death rate declines, more people survive to the reproductive ages and beyond, and the birth they have further widen the base of pyramid. It reflects both a history of rapid population growth and the potential for future rapid growth.



4.1.3 Age Dependency Ratio

One frequently used index summarizing an age distribution is known as the dependency ratio. The age dependency ratio of study area and Rautahat district is presented in Table 4.3. In total, the overall dependency ratio in Rautahat district is 92.5 (78.1 for child dependency and 14.5 for the elderly dependency) (CBS, 2012) which is lower in the study area 74.7 (63.4 for child dependency and 11.3 for the elderly dependency) as shown in Table 4.2. Further, aged-child ratio is higher in Rautahat district (18.4) as compared to study area (17.8) (See table 4.2).

Table 4.2: Distribution of Study and Rautahat District Population by Dependency Ratio

Dependency group	Study Population*		Rautahat District**	
	Number	Ratio	Number	Ratio
Child dependency ¹² (0-14years)	359	63.4	278410	78.1
Elderly dependency ¹³ (60+years)	64	11.3	51493	14.5
Total dependency ¹⁴	423	74.7	329903	92.5
Aged-child ratio ¹⁵ (60+year/0-14year)	-	17.8	-	18.4

Source: *Field Survey, 2013 and **CBS, 2012

4.1.4 Household head¹⁶ and their Sex

Household head is the one of the important indicators of empowerment¹⁷. Table 4.3 shows that household head by their sex in study area and Rautahat district. it is interested to note that in the study area and Rautahat district, approximately same 94 percent of the households were headed by males and remaining 5.5 percent by female . This situation expressed that still our society is male dominated, so in study area and Rautahat district few female headed household were found. Even though female performs all tasks of house and their male counterpart is in foreign country, they preferred their male as a household head.

¹² it's ratio of children under 15 year age to working age population(p_{0-14}/p_{15-60})

¹³ It's a ratio of old age population (60+) to working age (15-60). The proportion of aged persons has also been regarded as an indicator of a young or old population and of a population that is aging or youngling. On this basis population with 10 percent or more 65 year old and over may be said to be old and those with under 5 percent may be said to be young (Shryock and Siegel, 1976).

¹⁴ The variations in the proportions of children, aged persons, and persons of "working age" are taken account of jointly in the so-called age dependency ratio. It represents the ratio of combined child population and aged population to the population of intermediate age (Shryock and Siegel, 1976).

¹⁵ The ratio of the number of elderly persons to the number of children, or the aged child ratio, takes into account the numbers and changes at both ends of the age distribution simultaneously. Population with aged –child ratios under the value 15, like Indian's may be described as young and population with aged –child ratio over the value 30 may be described as old(Shryock and Siegel, 1976).

¹⁶ Head of house hold has high respect in Nepalese society. Generally, the eldest male member of household is regarded as head. Being male dominate society, most of household are usually reported the male member of household(CBS, 2003)

¹⁷ Empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes ([www.world Bank.org](http://www.worldbank.org)).

Table 4.3: Distribution of Study Population and Rautahat District Population by Household head and Their Sex

Sex	Study Population*		Rautahat District**	
	Number	Percent	Number	Percent
Male	166	94.5	100,570	94.3
Female	9	5.5	6,098	5.7
Total	175	100	106,668	100

Source: *Field Survey, 2013 and **CBS, 2012

4.2 Socio-Economic and political Characteristics of Study Population

4.2.1 Caste/Ethnic Composition

Table 4.4: Distribution of Study, Tarai, and Nepal Population by Cast and Ethnicity

Cast	Study population*		Tarai**		Nepal**	
	N	%	N	%	N	%
Madheshi Brahmin ¹⁸	11	1.1	127,599	0.96	134,106	0.50
Kanu ¹⁹	34	3.4	122,440	0.91	125,184	0.47
Hajam / Thakur ²⁰	34	3.4	109,779	0.83	117,758	0.44
Mallaha ²¹	56	5.7	171,960	1.29	173,261	0.65
Yadav	61	6.2	1,041,061	7.82	1,054,458	3.97
Kurmi ²²	90	9.1	229,127	1.72	231,129	0.87
Teli ²³	125	12.6	355,372	2.67	369,688	1.39
Baniya ²⁴	167	16.9	127,149	0.97	138,637	0.52
Bin ²⁵	181	18.3	74,481	0.56	75,195	0.28
Sudhi ²⁶	231	23.3	88,561	0.67	93,115	0.35
Other casts	-	-	10871176	81.6	23981973	90.5
Total	990	100	13,318,705	100	26494504	100

Source: *Field Survey, 2013 and **CBS 2012

Table 4.4 shows that caste/ ethnicity composition of study area and Nepal. In Nepal Out of total population (26494504), Yadav (3.97%), Teli (1.39%), Kurmi(0.87%), Mallaha(0.65%), Baniya(0.52%), Madheshi Bharamin (0.50%), Kanu(0.47%), Hajam/Thakur(0.44%), Sudhi(0.35%) and Bin(0.28%) were recorded(CBS, 2012). Similarly, in Tarai out of total population (13,318,705), Yadav (7.82%), Teli (2.67%),

¹⁸ Brahmin caste that ranks highest in the hindu Varna system.

¹⁹ Kanus are confectioners who make sweets for weddings and feasts(Bista, 2013).

²⁰ Hajams are professional barbers and their women are women's nail cutters, beside this they have very important roles to play during many of the religious ceremonies and weddings in the houses of high-caste people(Bista, 2013)

²¹ Mallahas are fisherman and boatman of the community and also hire out as agricultural labourers for wages(Bista, 2013).

²² Kurmis work as personal attendants to rich Brahmins and Rajputs in the eastern terai district, where they are in minority(Bista, 2013).

²³ The Telis are oil pressers. They collect seeds from the villagers and press them for cooking oil, which they in turn sell for cash or kind(Bista, 2013).

²⁴ Baniyas are traders and shopkeepers(Bista, 2013).

²⁵ Bin work as fisherman

²⁶ The Kalwar and Sudhi castes are of the same social status as the Teli but are just general traders and do not press oil(Bista, 2013).

Kurmi(1.72%), Mallaha(1.29%), Baniya(0.97%), Madheshi Bharamin (0.96%), Kanu(0.91%), Hajam/Thakur(0.83%), Sudhi(0.67%) and Bin(0.56%) were recorded(CBS, 2012) where as this situation is different in study area, Sudhi caste is found higher (23.3%) followed by Bin (18.3%), Baniya (16.9%) and Teli (12.6%). Only 1.1 percentages of Madheshi Brahmins were recorded (See table 4.3).

4.2.2 Marital status

Table 4.5: Distribution of Study Area and Rautahat District Population by Marital Status

Marital status	Study area*						Rautahat Districts **					
	Male		Female		Total		Male		Female		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Never married ²⁷	115	29.4	113	31.5	228	30.5	91085	35.4	64,910	26.6	155,995	31.1
Married ²⁸	257	65.7	238	66.3	495	66	159131	61.8	167192	68.5	326323	65.1
Separate and Divorced ²⁹	4	1.1	1	0.2	5	0.6	265	0.1	301	0.1	566	0.1
Remarriage ³⁰	3	0.8	0	0	3	0.5	2,144	0.8	673	0.2	2,817	0.5
Widow and widower ³¹	12	3.1	7	1.9	19	2.54	4,717	0.9	11,067	4.6	15,784	3.2
Total	391	100	359	100	750	100	257,342	100	244,143	100	501,485	100

Source: *Field Survey, 2013 and **CBS, 2012

Table 4.5 shows the current marital status of study area and Rautahat district population who are of above 10 year old. In Rautahat district, sixty-eight percent of women and 61 percent of male are married. A higher proportion of men (35%) than women (26%) have never been married. In combination, divorce, separation, and widowhood are higher among women as among men (4.7% and 1% respectively). Less than one percent of ever married males compared to 0.2 percent of ever married females reported to have remarried (CBS, 2012) where as this situation is different in study area. Sixty-six percent of total populations are ‘married’. By sex, the proportions of male and female are more and less same (65.8 % male and female 66.3%). The portion of never married covers 30.5 percent. There are only 2.54 percent of widow/widower people. There are 3.1 percent male and 1.9 percent female in widowhood out of total population. In study area the cases

²⁷ A person who isn't married in any way (legally, religiously or socially), or who hasn't lived as husband or wife even once at the time of census is known as a person who has never married(CBS,2003).

²⁸ A person who has lived vas husband and wife after being married religiously or socially is defined as married(CBS,2003).

²⁹ A person who hasn't broken the marital union legally or by any means but living separately from his/her husband or wife without any relationship to each other is considered separated. And the married person who has broken the marital status legally or by any means is known as divorced(CBS,2003)

³⁰ It refers to currently married person who is married more than once and currently living with only single spouse(CBS,2003).

³¹ A man who has lost his wife due to death and has not remarried is defined as a widower. On the other hand if a women has lost her husband on account of death and hasn't remarried she is known as widow(CBS, 2003).

of divorce and separation remained only 0.6 percent. Only 0.5 percent people are remarried (See table 4.5).

4.2.3 Educational Status

Education is one of the fundamental means for all for alleviating poverty and bringing improvement in the standard of living thought-out different socio-economic activities (CBS, 2003) which also shapes population momentum in the society. Table 4.6 presents education status of study area and Rautahat district population who are of above 5 year old.

Table 4.6: Distribution of Study Population by Education Status and their Sex

Education status ³²	Study area*						Rautahat District**					
	Male		Female		Total		Male		Female		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Illiterate	228	50.8	244	55.6	472	53.2	149750	48.3	198428	67.3	348178	57.5
Literate	221	49.2	195	44.4	416	46.8	160,488	51.7	96,624	32.7	257,112	42.5
Total	449	100	439	100	888	100	310238	100	295052	100	605290	100
Level of education												
Literate but not schooling	21	9.5	17	8.8	38	9.1	-	-	-	-	-	-
Beginner	-	-	-	-	-	-	3,431	2.2	2,582	2.7	6,013	2.4
Primary	114	51.6	119	61.1	233	56.1	71,529	44.6	52,061	53.9	123,590	48
Secondary	69	31.3	52	26.7	121	29.1	48303	30.1	25082	25.9	73385	28.6
SLC and +2	11	4.9	6	3.1	17	4.1	26923	16.8	11807	12.2	38730	15
Bachelor and above	6	2.7	1	0.5	7	1.6	5747	3.4	1551	1.6	7298	2.8
Others	-	-	-	-	-	-	589	0.3	686	0.7	1,275	0.5
Informal edu	-	-	-	-	-	-	1,968	1.3	1,294	1.4	3,262	1.3
Not stated	-	-	-	-	-	-	1,998	1.3	1,561	0.2	3,559	1.4
Total	221	100	195	100	416	100	160488	100	96624	100	257112	100

Source: *Field survey, 2013 and **CBS, 2012

The overall literacy rate in Rautahat district is 42.5 percent for both sexes, 51.7 percent for the males and 42.8 percent for females (CBS, 2012) which is higher in the study area (46.8 %) as shown in Table 4.6. By sex, males are more literates (49.2 %) as compared to females (44.4%). Further, in the Rautahat district the total literate at the primary level is 48 percent, in total, 44.6 percent for boys and for the girls 53.9 percent. It means that about 52 percent of the primary school age children are not in schools. More boys of

³² In common interpretation, literacy is the knowledge of reading and writing. Those who can read and write are called literates (CBS, 2003). And those who can't read and write are called illiterates. The stricture of school level education with primary education of grades 1-5 and secondary education of grades 6-10. And informal education is a general term for education outside of a standard school setting. It can refer to various forms of alternative education, such as homeschooling, self-teaching, youth work, mass media, library etc.

primary school age (55.4%) are not in schools, compared to 46.1 percent of the primary school age girls (CBS, 2012). In study area, total literacy rate at primary level 56.1 percent (51.6 % males and 61.1% females) exceeds than Rautahat district average 42.5 percent. Similarly, the literacy rate at secondary level is slightly lower in Rautahat district (total 28.6% where 30.1 % male and 28.6 % female) than study area (total 29.1% where 31. % male and 26.7% females). Likewise, literacy rate at SLC, +2 Bachelor level and above is higher in Rautahat district as compare than study area (See table 4.6)

4.2.4 Religion and Language

Religious and language distribution of population is one of the important aspects of social and cultural characteristics. In the study, questions were asked about, what is your religion and which language do you speak as a mother tongue? All respondents said that they were Hindu and Bajjika as their mother tongue during the survey. However, in Rautahat district, Hindu religion is found higher (77.8%) followed by Islam (19.7%), Buddhism (1.9%), Prakriti (0.16%), and Christianity (0.15) (CBS, 2012) and Bajjika is the mother tongue of 43 percent of the people in Rautahat district (Rimal, 2009:25 cited in Mathema, 2011).

4.2.5 Social Organization Membership

Association with social organization is considered as an important indicator for empowerment. Table 4.7 shows that family members are associated in social organizations. In study area an overwhelming majority of respondents (85.7%) said that their family members weren't associated with any social organization. Among them all were males (See table 4.7).

Table 4.7: Distribution of Family Members Association in Social Organization by Sex

Social organization Membership	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	25	15.1	0	0	25	14.3
No	141	84.9	9	100	150	85.7
Total	166	100	9	100	175	100

Source: Field Survey, 2013

4.2.6 Family Members Associated in NGOs

Involvement of family in NGOs is one of the important factors to measure empowerment situation. In the study area only 0.6 percent of respondents said that their family members were associated in NGOs while remaining 99.4 percent said 'No'. Further none female were associated in NGOs. This situation revealed that they are excluded in terms of associated in NGOs (See table 4.7).

Table 4.8: Distribution of Family Members Associated in NGOs by Sex

Associated in NGOs	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	1	0.6	0	0	1	0.6
No	165	99.4	9	100	174	99.4
Total	166	100	9	100	175	100

Source: Field Survey, 2013

4.2.7 Employment/Occupation

Employment and occupation are one of the measures of the socio-economic status. Out of 990, 750 members of households aged 10 years and above were asked about their employment/occupation situation (See table 4.8).

Table 4.8: Distribution of study population by Employment/ Occupation and their sex

Employment/occupation	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Agriculture	117	29.9	81	22.6	198	26.5
Trade	27	6.9	2	0.5	29	3.9
Daily wage	125	31.9	107	29.8	232	30.9
Students	92	23.5	65	18.1	157	20.9
Dependents	10	2.6	9	2.5	19	2.5
Thikdari	16	4.1	-	-	9	1.2
House wife/work	-	-	95	26.5	95	12.7
Private services	4	1.1	-	-	4	0.5
Total	391	100	359	100	750	100

Source: Field Survey, 2013

Table 4.8 shows that one in three households (30.9%) informed that daily wage is the major means of occupation followed by agriculture(26.5%), students(20.9%), housewife/housework(12.7%), trade(3%), dependents(2.5%), and thikdari(1.2%). Only 0.5 percent people were employed in private services. In this study area No one was

employed in governmental sector. Household work was female predominance while remained occupations were male predominance.

4.2.8 Registered of Land in Family

Land holding reflects about economic status of the country. In the study area most of the respondents (85.1%) informed that they had their own family registered land. Among them 85.5 percent male and 77.8 percent female were reported they had own family registered land (See table 4.9).

Table 4.9: Distribution of Registered Land in Family by Sex

Register of land	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	142	85.5	7	77.8	149	85.1
No	24	14.5	2	22.2	26	14.9
Total	166	100	9	100	175	100

Source: Field Survey, 2013

4.2.9 Distribution of Land in Family

In Nepal's context, land ownership remains the main sources of wealth and identity and sources of economic and political power within family, and society at large (Pathak et. al, 2009 cited in NEMAF, 2012). Table 4.10 shows that land distribution in family.

Table 4.10: Distribution of Land in Family in Hector

Distribution land in hector ³³	Frequency	Percent
Landless	27	14.9
Marginal landholding ³⁴	120	68.5
Small landholding ³⁵	23	13.1
Big landholding ³⁶	5	2.9
Total	175	100

Source: Field Survey, 2013

In the study area, about 15 percent of total households are still landless. More than two third majorities of households (68.5%) reported having less than 0.5 hector land (marginal), followed by small landholding households (13.1%) and big landholding households (2.9%) (See table 4.10).

³³ The hectare (/ h kt r/ or / h kt r/; symbol 'ha') is a metric unit of area defined as 10,000 square meters (100 m by 100 m), and primarily used in the measurement of land.

³⁴ Less than 0.5 hectare

³⁵ 0.5-1.99 hectare

³⁶ 2 and above hectare

4.2.9 Involvement of Family Member in Political Organizations

Table 4.11: Distribution of Family Member Involvement in Political Organization by Sex

Involvement in political organization	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	14	8.4	0	0	14	8
No	152	91.6	9	100	161	92
Total	166	100	9	100	175	100

Source: Field Survey, 2013

Political participation is necessary ingredient of every political system. Involving people in matter of state, political participation foster stability and order by reinforcing the legitimacy of political authority. One question was asked to household head about their existing status of participation of family member with political organization. Only 8 percent reported that their family members were associated with any political organizations. By sex, all members were male (see Table 4.11).

CHAPTER FIVE

CHARACTERISTICS OF RESPONDENTS

The chapter describes the demographic, social, economic, and political situation of respondents

5.1 Demographic Characteristics of Respondents

5.1.1 Age and Sex Composition of Respondents

Table 5.1: Distribution of Respondents by Age and Sex in Broad Ten Year Age Group

Age groups	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
20-30	37	22.3	0	0	37	21.1
31-40	47	28.3	0	0	47	26.9
41-50	37	22.3	2	22.2	39	22.3
51-60	25	15.1	6	66.7	31	17.7
61-70	18	10.8	1	11.1	19	10.9
71 and above	2	1.2	0	.0	2	1.1
Total	166	100	9	100	175	100

Source: Field Survey, 2013

Table 5.1 shows age and sex composition of respondents. In the study area, out of total respondents, one-fourth falls in 31-40 age groups, followed by 22.3, 21.1 and 17.7 percent in age group 41-50, 20-30 and 51-60 respectively. Further, total number of Male respondents is higher than female respondents. This data reveals that our society is male dominated (See table 5.1).

5.2 Social Exclusion and Social Discrimination Faced by Respondents

5.2.1 Education Status of Respondents

Out of total 175, two in three respondents (60 percent) were illiterates whereas all females were illiterate (100.0%). The literacy status is further classified as per the definition of level of definition. The proportion of educated men with secondary education is found higher as compared to other categories. Among total literate male, 15.8 percent were literate but not schooling, 51.4 percent respondents were attainment secondary schooling followed by primary(22.9%), SLC and +2 (7.1%), and Bachelor and above (2.8%) (See table 5.2).

Table 5.2: Distribution of Respondents by Education Status and Their Sex

Education status	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Illiterate	96	57.9	9	100	105	60
Literate	70	42.1	0	0	70	40
Total	166	100	9	100	175	100
Level of education						
Literate but not schooling	11	15.8	0	0	11	15.8
Primary (1-5)	16	22.9	0	0	16	22.9
Secondary (6-10)	36	51.4	0	0	36	51.4
SLC and +2	5	7.1	0	0	5	7.1
Bachelor and above	2	2.8	0	0	2	2.8
Total	70	100	0	0	70	100

Source: Field Survey, 2013

5.2.2 Association in Social Organization

Table 5.3: Distribution of Respondents Association in Social Organization by Education

Associated in social organization	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	9	12.9	2	1.9	11	6.3
No	61	87.1	103	98.1	163	93.7
Total	70	100	105	100	175	100

Source: Field Survey, 2013

To describe association in social organization by education status data shows that, 93.7 percent of respondents said they weren't associated in any social organization while remaining 6.3 were involved. Further, literacy and association in social organization were positive correlated. Respondents who were literate had highest (12.9%) association in social organization compare than the respondents who were illiterate (1.9%) (See table 5.3).

5.2.3 Members of NGOs

NGOS are legally constituted corporations created by natural or a legal person that operates independently from any form of government. One question was asked to household head about members of NGOs. In the study area, 100 percent of respondents said they weren't member of NGOs.

5.2.4 Reasons of not being Member of NGOs

Table 5.4: Classification of Reasons of not being Member of NGOs

Reasons	Number	Percent
Lack of education & higher education	137	78.3
Lack of opportunity	6	3.4
Don't know	23	13.1
Not interest	9	5.1
Total	175	100

Source: Field Survey, 2013

Beside various reasons of not being member of NGOs, in the study area most of the respondents (78.3%) said they hadn't education and higher education. Similarly 3.4 percent reported that they lacked opportunity. Further 13.9 percent said 'don't know' and 5.1 percent said 'not interest' (See table 5.4).

5.2.5 Visit to Health Post

In study area, among total respondents, only 1.7 percent respondent said they weren't visit health post while remaining 98.3 percent said 'yes' when they become sick(See table 5.5).

Table 5.5: Distribution of Respondents Visit to Health Post

Visit to health post	Number	Percent
Yes	172	98.3
No	3	1.7
Total	175	100.0

Source: Field Survey, 2013

5.2.6 Feeling of Being Madheshi

It is the one of the important aspect to measure perception regarding to their own ethnic/caste group. One question was asked to household head about their felling to be Madheshi. It is observed that 100 percent of Madheshee were reported 'proud' to be Madheshi.

5.2.7 Discrimination Faced in Public Places

Discrimination is one of the best indicators to measure exclusion. The study hypothesized that higher the discrimination, higher the exclusion and vice versa. In study area, out of

total 175 respondents, 44 percent of total respondents faced discrimination (See table 5.6).

Table 5.6 Distribution of respondents discrimination faced in public place

Discrimination	Number	Percent
Yes	77	44
No	98	56
Total	175	100.0

Source: Field Survey, 2013

5.2.8 Forms of Discrimination Faced by Respondents

Those who faced discrimination more than two-third majority of respondents (71.4%) said that they were experienced from ‘*rough speak*’, followed by ‘*domination*’ (28.6 %) in public places (See table 5.7).

Table: 5.7: Classification of Forms of Discrimination Faced by Respondents

Forms of discrimination	Frequency	Percent
Speak rough	55	71.4
Domination	22	28.6
Total	77	100.0

Source: Field Survey, 2013

5.2.9 Reasons of Discrimination

Respondents were asked about the reason of discrimination. Following reasons were reported by a respondent which is presented in table 5.8.

Table 5.8: Classification of Reasons of Discrimination

Reasons of discrimination	Frequency	Percent
Lack of punishment	22	28
Lack of proper legislation	27	35
Don’t know	28	36.3
Total	77	100

Source: Field Survey, 2013

Out of 77 respondents who faced discrimination, at least one third of respondents (36.3 %) reported they ‘*don’t know*’ about reason of discrimination whereas 35 percent and 28 said *lack of proper legislation* and *lack of punishment* respectively (See table).

5.3 Economic Exclusion

Economic exclusion would primarily include unemployment, income, economic opportunity, social and support services such as health and drinking water and basic infrastructure. Economic exclusion of the study area is presented below.

5.3.1 Registered of Land in Name of Respondents

Registered land is one of the prime components of poverty analysis. In the study area at least one in every five interviewees (22.3%) informed that they had not their own registered land. By sex, only four women hold registered land (See table 5.9).

Table 5.9: Distribution of Respondents by Register of Land and their Sex

Register of land	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	132	79.5	4	44.4	136	77.7
No	34	20.5	5	55.6	39	22.3
Total	166	100	9	100	175	100

Source: Field Survey, 2013

5.3.2 Reasons of not having Land

In study area, an overwhelming majority of respondents (95%) who were landless reported that they hadn't sufficient income to buy land, followed by individuals (5%) who had lost their land due to natural disaster(See table 5.10).

Table 5.10: Distribution of Reasons for not having Land

Reasons of not having land	Number	Percent
Lack of Income	37	95
Natural disaster	2	5
Total	39	100.0

Source: Field Survey, 2013

5.3.3 Involvement in Income Generating Activities during Past 6 Month

Table 5.11 shows the situation income generating activities during past six months. In study area, out of total respondents (175), 90.3 percent respondents reported they were engaged in income generating activities while remaining 9.7 percent said they weren't engaged. Male involvement (91.6%) is higher than female (66.7%) (See table 5.11).

Table 5.11 Distribution of Respondents Involve in Income Generating Activities by Sex

Involve in income generating activities	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	152	91.6	6	66.7	158	90.3
No	14	8.4	3	33.3	17	9.7
Total	166	100	9	100	175	100

Source: Field Survey, 2013

5.3.4 Employment and Occupation Status of Respondents

Table 5.12: Distribution of Respondents by Employment/Occupation and Their Sex

Occupation/Employment	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Agriculture	54	32.5	1	11.1	55	31.4
Trade	25	15.1	0	0	25	14.3
Thikdari	11	6.7	0	0	11	6.3
Private service	4	2.4	0	0	4	2.3
Daily wage	72	43.4	3	33.3	75	42.9
House work/house wife	0	0	5	55.6	5	2.8
Total	166	100	9	100	175	100

Source: Field Survey, 2013

Employment and occupation is one of the measures of the socio-economic status. Data shows the occupation was highest in daily wage 42.9 percent followed by agriculture (31.4%), trade (14.3%), thikdari(6.3%), house wife/work(2.8%), and private service(2.3%). In this study area, none was employed in governmental sector. Further the male working population was higher than female working population in every sector except house work/wife (See table 5.12).

5.4 Scenarios of Political Exclusion

Political exclusion can include the denial of citizenship rights, voting rights such as political participation and right to organize, and also of personal security, the rule of law, freedom of expression and equality of opportunity. Political exclusion of study area is present below.

5.4.1 Having Citizenship

Citizenship provides one with the identity with a nation and grants access to services and power. 'It is a symbol of legitimacy for people living within their national boundaries. Citizenship is a bond between the individuals and the government of a nation and,

therefore, important in the process of national integration’ (Gaige: p. 87). One question was asked to household head about their citizenship. In study area 100 percent of respondents reported they have citizenship.

5.4.2 Voted in Election

Voting right is an important factor that can bring the political inclusion and ensure the other right of people. In study area, it was found that 100 percent of respondents were reported they were voted in election. This situation revealed that Madheshi are included in terms of voting rights.

5.4.3 Member of Political Organization

A political organization is any organization that involves itself in the political process, including political parties and advocacy group. Political organizations are those engaged in political activities aimed at achieving clearly-defined political goals, which typically benefit the interest of their member. To describe association in political organization by sex data shows that the 88.6 percent weren’t involved in any political organization where as 11.4 percent were involved. Furthermore the females weren’t involved in political organization (See table 5.13).

Table 5.13: Distribution of Respondents by Members of Political Organization

Member of political organization	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	20	12	0	0	20	11.4
No	146	88	9	100	155	88.6
Total	166	100	9	100	175	100

Source: Field Survey, 2013

5.4.4 Knowledge about Constitution

A constitution is a set of fundamental principles or established precedents according to which a state or other organization is governed. Knowledge about constitution is sources of political awareness (See: <http://www.wikipedia/constitution>). Table 5.14 presents knowledge about constitution in study area. To describe knowledge about constitution by sex data shows that the 68 percent of respondents said they were unknown about

constitution while remaining 32 said 'yes'. Further 33.7 percent male and no female were known about constitution (See table 5.14).

Table 5.14: Distribution of Respondents by Knowledge about Constitution and Sex

Knowledge about constitution	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	56	33.7	0	0	56	32
No	110	66.3	9	100	119	68
Total	166	100	9	100	175	100

Source: Field Survey, 2013

5.4.5 Constitutional Provision to Madheshi

In study area, out of total 175 respondents, who know about constitution(56), 71.4 percent said 'basic right' while remaining 28.6 percent said they 'don't know' (See table 5.15).

Table: 5.15: Constitutional Provisions to Madheshi

Constitutional provision to Madheshi	Number	Percent
Basic right	40	71.4
Don't know	16	28.6
Total	56	100.0

Source: Field Survey, 2013

5.4.6 Idea about Fundamental Right of Madheshi

Fundamental rights are generally regarded as a set of legal protections in the context of a legal system, wherein such system is itself said to be based upon this same set of basic, fundamental, or inalienable "rights." Such rights thus belong without presumption or cost of privilege to all human beings under such jurisdiction. Idea about fundamental right of Madheshi is presented in table 5.16.

Table: 5.16: Distribution of Respondents by Ideas about Fundamental Right

Idea about fundamental right	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
yes	58	34.9	1	11.1	59	33.7
No	107	64.5	8	88.9	115	65.7
Don't know	1	0.6	0	0	1	0.6
Total	166	100	9	100	175	100

Source: Field Survey, 2013

To describe Idea about fundamental right of Madheshi by sex data shows that the 65.7 percent of respondents said they were unknown about fundamental rights of Madheshi while remaining 33.7 said 'yes' followed by *don't know* 0.6 percent. Idea about fundamental right of Madheshi among male is higher than female (See table 5.16).

5.4.7 Knowledge about Madhesh Movement

The Madhesh movement is the strongest identity-based movement to have taken place in Nepal's modern history of political mobilization around issue of rights, representation, language, and Federalism in Tarai dates back six decades, but it was after an unprecedented mass mobilization in 2007 that Madheshi issues occupied the national center-stage (NEMAF, 2012). In study area, it was found that 100 percent of respondents were reported they were known about Madhesh movement.

5.4.8 Participation in Madhesh Movement

The Madhesh movement started on Magh 2, 2063 B.S. which ended with an agreement on Bhadra 13, 2064 B.S. which accepted proportional representation in every state organs, recognize Madheshi culture, language to make autonomous state, to eradicate all sorts of discrimination, to enact Muslim law, to recognize regional languages, to award citizenship to all Madheshis(See: <http://www.mprfn.org>). In this movement a large number of Madheshi people were participated.

Table 5.17 Distribution of Respondents by Participation in Madhesh Movement and Sex

Participated in Madhesh movement	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	101	60.8	0	0	101	57.7
No	65	39.2	9	100	74	42.3
Total	166	100	9	100	175	100

Source: Field Survey, 2013

In study area, out of total respondents (175), more than half (57.7%) respondents were participated in Madhesh movement while remaining 42.3 percent weren't participated. Further no female were participated in the Madhesh movement (See table 5.17).

5.4.9 Secure the Right of Madheshi before Madhesh Movement

It has been identified that Madheshee population is subjected to extreme national oppression, poverty and exploitation, lack of all democratic rights before Madhesh movement(See: <http://www.madheshee.blogspot.com>). In the study area, the view of respondents toward secures the right of Madheshi before Madhesh movement is presented in table 5.18.

Table 5.18: Secure the Right of Madheshi before Madhesh Movement by Education

Secure the right of Madheshi before Madhesh movement	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	22	31.4	6	5.7	28	16
No	17	24.3	18	17.1	35	20
Don't know	31	44.3	81	77.1	112	64
Total	70	100	105	100	175	100

Source: Field Survey, 2013

To describe the situation of secure the right of Madheshi before Madhesh movement data shows that the 64 percent of respondents said they 'don't know' about it while remaining 20 and 16 percent said 'no' and 'yes' respectively. Further, thirty-one percent educated respondents said the government of Nepal secured the right of Madheshi before Madhesh movement which is higher than illiterate respondents (5.7%) (See table 5.18).

5.4.10 Respected the Right of Madheshi after the Madhesh Movement

Madheshi people of Nepal have been subjected to domination, exploitation, discrimination and suppression of their human rights and fundamental freedom since the foundations of the state of Nepal, still continue at all levels (Saha, 2006). The three year interim plan (2007-2010) has given special attention to Madheshi community which has been excluded from the economic, social and regional development process of the country. This is for the first time that Madheshi community has been included by the plan in order to address in the inclusive development. Table 5.19 presents secure the right of Madheshi after Madhesh movement by education status. Out of total respondents (175), more than half (54.3%) said government of Nepal secured the right of Madheshi after Madhesh movement where as 44.6 percent said they 'don't know' about it. Further 71.4 percent literate and 42.9 percent illiterate respondents were expressed the government of

Nepal secure the right of Madheshi. Similarly 25.7 percent literate and 57.1percent illiterate respondents were expressed they ‘don’t know’ about it (See table 5.19).

Table 5.19: Secure the Right of Madheshi after Madhesh Movement by Education Status

Secure the right of Madheshi after Madhesh movement	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	50	71.4	45	42.9	95	54.3
No	2	2.9	0	0	2	1.1
Don't know	18	25.7	60	57.1	78	44.6
Total	70	100	105	100	175	100

Source: Field Survey, 2013

5.4.11 Want to Be Called

It is important factor to measure about nationality. Table 5.23 presents respondent’s view toward their nationality. In study area, Out of total 175 respondents, majorities of respondents (93.7%) said they want to be called ‘Nepali Madheshi’ where as 5.1 respondents said ‘Madheshi’ followed by same percent (0.6 %) Nepali and Taraibasi. (See table 5.20).

Table 5.20: Distribution of respondents according to nationality (want to be called)

Want to be called	Number	Percent
Nepali	1	0.6
Madheshi	9	5.1
Nepali Madheshi	164	93.7
Taraibasi	1	0.6
Total	175	100

Source: Field Survey, 2013

5.4.12 Place Where Respondents Want to Live

Table 5.21 Distribution of Respondents by Place Where they Want to Live

Place to live	Frequency	Percent
Nepal	174	99.4
Others	1	0.6
Total	175	100.0

Source: Field Survey, 2013

This is also one of the important aspects to measure view of respondents towards nationality. Out of total 175 respondents only 0.6 percentages of respondents said they

want to live another place while remaining 99.4 percent said they want to live in Nepal (See table 5.21).

5.4.13 Knowledge about Federalism

Federalism is a political concept in which a group of members are bound together by covenant with a governing representative head. It is a system based upon democratic rules and institutions in which power to govern is shared between national and provincial/state governments (See: <http://www.wikipedia>). The concept of Federalism came in Nepal after establishment of republic Nepal. Knowledge about federalism in study area is presented in table 5.22.

Table 5.22: Distribution of Respondents by Knowledge about Federalism

Knowledge about Federalism	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	32	45.7	15	14.3	47	26.9
No	38	54.3	90	85.7	128	73.1
Total	70	100	105	100	175	100

Source: Field Survey, 2013

In study area out of total respondents nearly third quarter (73.1%) respondents said they were unknown about Federalism while remaining 26.9 percent said they had knowledge about it. Further, knowledge about Federalism is higher among literate (45.7%) in comparison to illiterate (14.3%) (See table 5.22).

5.4.14 Need of Federalism is needed in Nepal

In aftermath of the return of democracy to Nepal in the late 2000s and abolition of the monarchy, regional decentralization and Federalism has become a continuous topic of political debate of national level. The Constituent Assembly (CA) of Nepal in its very first meeting held on May 20, 2008 formally declared Nepal a Federal Democratic Republic (See: <http://www.Wikipedia>). In the study area, among total respondents who know about Federalism, 61.7 percent respondent said ‘Federalism needed in Nepal’ while remaining 38.3 percent said ‘No’. It is interesting to note that, the respondents who said, Federalism needed in Nepal was higher among illiterate in comparison to literate (See table 5.23).

Table 5.23: Need of Federalism in Nepal by Education

Need of Federalism	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	19	59.4	10	66.7	29	61.7
No	13	40.6	5	33.3	18	38.3
Total	32	100	15	100	47	100

Source: Field Survey, 2013

5.4.15 Reasons of Need Federalism in Nepal

Table 5.24: Distributions of Reasons for Need of Federalism in Nepal by Education

Reasons need of Federalism	Literate		Illiterate		Total	
	Number	Percent	Number	Percent	Number	Percent
Development	12	63.1	7	70	19	65.5
Identity	7	36.9	3	30	10	34.5
Total	19	100	10	100	29	100

Source: Field Survey, 2013

Table 5.24 shows that reasons of need Federalism in Nepal. Out of 29 respondents who said Federalism needed in Nepal, 65.5 percent said for 'development' while remaining 34.5 percent reported for 'identity'. Further, 63.1 percent literate and 70 illiterate reported federalism is needed for development. Similarly 36.9 percent literate and 30 percent illiterate said for identity (See table 5.24).

5.4.16 Types of Federalism Needed in Nepal

There are various types of Federalism. Among them some types of the Federalism are presented in table 5.25 which was reported by respondents. Out of the total respondents (29), who said 'Federalism is needed' in Nepal, 96.6 percent respondent reported 'regional based' while remaining 3.4 percent said 'cast based' (See table 5.25).

Table 5.25: Distribution of Different Types of Federalism

Types of Federalism	Number	Percent
Cast based	1	3.4
Regional based	28	96.6
Total	29	100.0

Source: Field Survey, 2013

5.4.17 Reasons of not need Federalism

In the study area out of total respondents (18), who said “federalism isn’t needed in Nepal, 100 percent reported ‘Division of country’.

5.4.18 View of Respondents towards Madheshi Leaders

Table 5.26 shows view of respondents toward Madhesh leaders. In study area, out of total respondents more than half (59.5%) said ‘positive’ followed by ‘don’t know’ (28.7%), ‘negative’ (9.2%), and ‘non stated’ (2.9%) (See table 5.26).

Table 5.26: View of respondents toward Madhesh leaders

View toward Madhesh leader	Number	Percent
Positive	104	59.5
Negative	16	9.2
Not stated	5	2.9
Don't know	50	28.7
Total	175	100.0

Source: Field Survey, 2013

CHAPTER SIX

STATISTICAL ANALYSIS

In this chapter, the research hypotheses as mentioned in Chapter –I are examined to examine to what extent the social, economic, and political exclusion have been influenced to measure the status of Madeshi people by using statistical methods (e.g., simple correlation, R^2 , ANOVA and regression analysis).

6.1 Testing hypotheses

The following research hypotheses are examined.

6.1.1: *Higher the education higher participation in social and political organization and Lower the discrimination in public place.*

a) Education and Participation in Social Organization.

To examine the relation between education and social organization, one hypothesis was formulated. Low correlation between literacy status and participation in social organization has been found. Where, R has a value of 0.221(See Appendix 1). This value reported positive correlation although not significantly different from 0 because the value of p -value of 0.221 is greater than 0.003, therefore 'R' is highly significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted. That is why we can conclude that there liner relationship between education and participation in social organization.

R^2 measures the strength of a liner relation between two variables. The model summary table reports the strength of the relationship between the model and the dependent variable. The value of R^2 is 0.049(See Appendix 1), which tells us that literacy accounts 4.9 percent of variation in participation in social organization. This means that 95 percent of variation in social organization can't be explained by literacy status alone. Therefore, this suggests that planners should focus their effort on educating people because there is appreciable effect on social exclusion.

The ANOVA table is a useful test of the model's ability to explain any variation in the dependent variable; it does not directly address the strength of that relationship. In this

survey data, F ratio (ANOVA) is 8.889(See Appendix1), which is significant because the value of F ratio is higher than the value in column labeled *Sig.* 0.003(See Appendix1).

According to analysis of regression by taking participation in social organization as dependent variable and education as independent variable. In this analysis least square formula ($Y = a + bx$) has been used. It is more useful that this value represent the changes in the outcomes associated with a unit change in the independent variable. Therefore, if independent variable (education) increases by one, then this model regressed that the value of participation in social organization will be increased by 0.110. It was found that education independently affecting the participation in social organization by 22.1 percent. (See Appendix1). The detailed of calculation has been presented in Appendix1.

b) Education and Participation in Political Organization.

To justify the relation between education and participation in political organization, one hypothesis was formulated. Low correlation between literacy status and participation in survey has been found. Where, R has a value of 0.293(See Appendix 1). This value reported positive correlation although not significantly different from 0 because the value of p-value of 0.293 is greater than 0.001. Therefore 'R' is highly significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted. That is why we can conclude that there liner relationship between education and participation in political organization.

The value of R^2 is 0.086(See Appendix 1), which tells us that literacy accounts 8.6 percent of variation in participation in political organization, While remaining 91.4 percent explained by other factors. Therefore, this suggests that planners should focus their effort on educating people because there are appreciable effects on political exclusion.

In this survey data, F ratio is 16.282 (See Appendix1), which is significant because the value of F ratio is higher than the value in column labeled *Sig.* is less 0.001. The significance value of the F statistic is less than 0.05, which means that the variation explained by the model is not due to chance (See Appendix 1).

According to analysis of regression by taking participation in political organization as dependent variable and education as independent variable. If independent variable (education) increases by one, then this model regressed that the value of participation in political organization will be increased by 0.190. It was found that education independently affecting the participation in social organization by 29.3 percent. The detailed of calculation has been presented in Appendix 1.

c) Education and Lower the Discrimination in Public Place

To verify the relation between education and discrimination in public place, one hypothesis was formulated. Very low correlation between literacy status and discrimination has been found. Where, R has a value of 0.033(See Appendix 1). This value of 'R' (0.033) is less than tabulated value 0.661; therefore 'R' isn't significant. Thus, we can say that null hypothesis is accepted.

The value of R^2 is 0.001(See Appendix 1), which tells us that literacy accounts 0.1 percent of variation in discrimination in public place while remaining 99.9 percent is explained by other factors. Therefore, this suggests that planners should focus their effort on educating people because there are appreciable effects on discrimination in public place.

In this survey data, F ratio is 0.182 (See Appendix 1), which isn't significant because the value of F ratio is lower than the value in column labeled Sig. is less 0.661(See Appendix 1).

According to analysis of regression by taking discrimination in public place as dependent variable and education as independent variable. if independent variable (education) increases by one, then this model regressed that the value of discrimination in public place will be increased by more than (0.24). It was found that education independently affecting the discrimination in public place by 3.3 percent. The detailed of calculation has been presented in Appendix 1.

6.1.2 Land holding pattern affects the participation in social and political organization and lowers the discrimination.

a) Ownership of Land and Participation in Social Organization.

To examine the relation between land holding pattern and participation in social organization, one hypothesis was formulated. Low correlation between ownership of land and participation in social organization has been found. Where, R has a value of 0.140 (See Appendix 1). This value of 'R' (0.140) is greater than tabulated value 0.66, therefore 'R' is significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted.

The value of R^2 is 0.019(See Appendix 1), which tells us that landholding accounts 1.9 percent of variation in participation in social organization. This means that 98.1 percent of variation in social organization can't be explained by ownership of land.

In this survey data, F ratio is 3.420 (See Appendix 1), which is significant because the value of F ratio is higher than the value in column labeled Sig. is less 0.066(See Appendix 1).

According to analysis of regression by taking participation in social organization as dependent variable and ownership of land as independent variable. if independent variable (ownership of land) increases by one, then this model regressed that the value of participation in social organization will be increased by 0.081. It was found that education independently affecting the participation in social organization by 14 percent. The detailed of calculation has been presented in Appendix 1.

b) Land holding Pattern and Participation in Political Organization

To study the relation between ownership of land and participation in political organization, one hypothesis was formulated. Moderate correlation between literacy status and participation in political organization has been found. Where, R has a value of 0.499(See Appendix 1). This value reported positive correlation because the p-value 0.499 is greater than 0.001, therefore 'R' is significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted.

The value of R^2 is 0.249(See Appendix 1), which tells us that landholding account 24.9 percent of variation in participation in political organization while remaining 75.1 percent is explained by other factors.

In this survey data, F ratio is 56.945 (See Appendix1), which is significant because the value of F ratio is higher than the value in column labeled Sig. is less 0.001(See Appendix 1).

According to analysis of regression by taking participation in political organization as dependent variable and landholding as independent variable. if independent variable (ownership of land) increases by one, then this model regressed that the value of participation in political organization will be increased by 0.39. It was found that ownership of land independently affecting the participation in political organization by 59.9 percent. The detailed of calculation has been presented in Appendix1.

c) Ownership of Land and Discrimination in Public Place.

To verify the relation between ownership of land and discrimination in public place, one hypothesis was formulated. Low correlation between land holding pattern and discrimination in public place has been found. Where, R has a value of 0.22(See Appendix 1). This value of 'R' (0.22) is less than tabulated value 0.711; therefore 'R' isn't significant. Thus, we can say that null hypothesis is accepted.

The value of R^2 is 0.001(See Appendix 1), which tells us that ownership of land accounts 0.1 percent of variation in discrimination in public place. This means that 99.9 percent of variation discrimination in public place can't be explained by ownership of land alone.

In this survey data, F ratio is 0.087 (See Appendix1), which isn't significant because the value of F ratio is lower than the value in column labeled Sig. is 0.768. The significance value of the F statistic is more than 0.05, which means that the variation explained by the model is due to chance (See Appendix 1).

According to analysis of regression by taking discrimination in public place as dependent variable and ownership of land as independent variable. If independent variable (ownership of land) increases by one, then this model regressed that the value of discrimination in public place will be increased by 0.019. It was found that ownership of

land independently affecting the participation in political organization by 22 percent. The detailed of calculation has been presented in Appendix 1.

6.1.3 Participation in social organization affects participation in political organization and lower discrimination in public place.

a) Participation in Social Organization and Participation in Political Organization and vice versa.

To evaluate the relation between participation in social organization and participation in political organization, one hypothesis was formulated. Moderate correlation between participation in social organization and participation in political organization has been found. Where, R has a value of 0.499(See Appendix 1). This value of 'R' (0.499) is greater than tabulated value 0.001; therefore 'R' is highly significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted.

The value of R^2 is 0.249(See Appendix 1), which tells us that participation in social organization accounts 24.9 percent of variation in participation in political organization while remaining 75.1 percent is explained by other factors.

In this survey data, F ratio is 56.945(See Appendix 1), which is significant because the value of F ratio is higher than the value in column labeled Sig. less than 0.001(See Appendix 1) The significance value of the F statistic is less than 0.05, which means that the variation explained by the model is not due to chance.

According to analysis of regression by taking participation in social organization as independent variable and political participation as dependent variable if independent variable (participation in social organization) increases by one, then this model regressed that the value of participation in political organization will be increased by 0.654. It was found that participation in social organization independently affecting the participation in political organization by 49.9 percent. The detailed of calculation has been presented in Appendix 1.

b) Participation in Social Organization Lowers the Discrimination in Public Place.

To clarify the relation between participation in social organization and discrimination in public place, one hypothesis was formulated. Low correlation between participation in social organization and lower discrimination in public place has been found. Where, R has a value of 0.028(See Appendix 1). This value of 'R' (0.028) is less than tabulated value 0.711; therefore 'R' isn't significant. Thus, we can say that null hypothesis is accepted.

The value of R^2 is 0.001(See Appendix 1), which tells us that participation in social organization accounts 0.01 percent of variation in discrimination in public place. This means that 99.9 percent of variation in discrimination in public place can't be explained by participation in social organization alone.

In this survey data, F ratio is 0.137(See Appendix 1), which isn't significant because the value of F ratio is lower than the value in column labeled Sig. less than 0.711. The significance value of the F statistic is more than 0.05, which means that the variation explained by the model is due to chance(See Appendix 1).

According to analysis of regression by taking participation in social organization as independent variable and political discrimination in public place as dependent variable. If independent variable (participation in social organization) increases by one, then this model regressed that the value of participation in political organization will be increased by 0.041. It was found that participation in social organization independently affecting the discrimination in public place by 2.8 percent. The detailed of calculation has been presented in Appendix 1.

6.1.4 Higher the Participation in political organization lowers the discrimination in public place.

To justify the relation between participation in political organization and discrimination in public place, one hypothesis was formulated. Low correlation between participation in political organization and lower discrimination in public place has been found. Where, R has a value of 0.213(See Appendix 1). This value of 'R' (0.213) is greater than tabulated

value 0.005; therefore 'R' is significant. Thus, we can say that null hypothesis is rejected and alternative hypothesis is accepted

The value of R^2 is 0.045 (See Appendix 1), which tells us that participation in political organization accounts 4.5 percent of variation in discrimination in public place while remaining 96.5 percent of variation is explained by other factors.

In this survey data, F ratio is 8.193(See Appendix1), which is significant because the value of F ratio is higher than the value in column labeled Sig. less than 0.005 (See Appendix1).

According to analysis of regression by taking participation in political organization as independent variable and political discrimination in public place as dependent variable. if independent variable (participation in political organization) increases by one, then this model regressed that the value of participation in political organization will be increased by 0.234. It was found that participation in social organization independently affecting the discrimination in public place by 21.3 percent. The detailed of calculation has been presented in Appendix1.

CHAPTER SEVEN

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter has summarized major findings, conclusion and recommendations that came from the study area.

7.1 Summary of Finding

The study provides a clear view regarding existing social, economic, and political exclusion of Madheshi. The data for this study was collected from all 175 respondents of VDC Santapur ward no. 6, Nayabasti, Rautahat. The head of households were the eligible respondents for this study. Households and individual questionnaires were administered during survey. Data were analyzed by Epi data management and SPSS software programmed. Further, Correlation, R^2 , regression and one way ANOVA technique were used to test significance and hypothesis of study. The major findings of the study are summarized below.

7.1.1 Summary Finding of Household Characteristics

-) The study population includes population of 990. The total number of Male population is higher than female population. The highest age group 5-9 is 13.9 percent. The higher sex ratio (102.5) and higher masculinity proportion (50.6) has observed in the study area.
-) In study area, the overall dependency ratio is 74.7 (63.4 for child dependency and 11.3 for the elderly dependency).
-) Out of total 175 respondents, 94.9 percent of the households are headed by males and remaining 5.1 percent by females.
-) By caste/ethnic group, the population of Sudhi caste were found higher (23.3%) followed by Bin (18.3%), Baniya (16.9%) and Teli (12.6%). Only 1.1 percentages of Madheshi Brahmins were recorded in the study area.
-) Among total respondents who were above 10 year. 66 percent of total populations are 'married'. By sex, the proportions of male and female are more and less same (65.8 % male and female 66.3%). The portion of unmarried covers 30.5 percent.

There are only 2.54 percent of widow/widower people. There are 3.1 percent male and 1.9 percent female in widowhood out of total population.

-) In study area, the overall literacy rate is 46.8 percent for both sexes, 49.2 percent for the males and 44.4 percent for females. Total literacy rate at primary level is 56.1 percent (51.6 % males and 61.1% females). Similarly, the literacy rate at secondary level is 29.1percent (31 % male and 26.7% females). Likewise, literacy rate at SLC, +2(4.1%) followed by Bachelor level and above (1.6 percent).
-) All respondents said that they were Hindu and Bajjika as their mother tongue during the survey.
-) In study area an overwhelming majority of respondents (85.7%) said that their family members weren't associated with any social organization. Among them all were males.
-) In the study area only 0.6 percent of respondents said that their family members were associated in NGOs while remaining 99.4 percent said 'No'. Further none female were associated in NGOs.
-) In the study area, one in three households (30.9%) informed that daily wage is the major means of occupation followed by agriculture(26.5%), students(20.9%), housewife/housework(12.7%), trade(3%), dependents(2.5%), and thikdari(1.2%). Only 0.5 percent people were employed in private services. In this study area No one was employed in governmental sector. Household work was female predominance while remained occupations were male predominance.
-) In the study area most of the respondents (85.1%) informed that they had their own family registered land. Among them 85.5 percent male and 77.8 percent female were reported they had own family registered land.
-) In the study area, about 15 percent of total households are still landless. More than two third majorities of households (68.5%) reported having less than 0.5 hector land (marginal), followed by small landholding households (13.1%) and big landholding households (2.9%).
-) In the study area only 8 percent reported that their family members were associated with any political organizations. By sex, all members were male.

7.1.2 Summary of Characteristics of Respondents.

a) Finding regarding to Demographic Characteristics

) In the study area, out of total respondents, one-fourth falls in 31-40 age groups, followed by 22.3, 21.1 and 17.7 percent in age group 41-50, 20-30 and 51-60 respectively. Further, total number of Male respondents is higher than female respondents.

b) Finding regarding to Social Exclusion and Discrimination.

) In the study area, out of total 175, two in three respondents (60 percent) were illiterates whereas all females were illiterate (100.0%). The literacy status is further classified as per the definition of level of definition. The proportion of educated men with secondary education is found higher as compared to other categories. Among total literate male, 15.8 percent were literate but not schooling, 51.4 percent respondents were attainment secondary schooling followed by primary(22.9%), SLC and +2 (7.1%), and Bachelor and above (2.8%).

) Among 175 respondents of study area, 93.7 percent of respondents said they weren't association in any social organization while remaining 6.3 said 'yes'. Further, literacy and association in social organization were positive correlated. Respondents who were literate had highest (12.9%) association in social organization compare than the respondents who were illiterate (1.9%).

) In the study area, 100 percent of respondents said they weren't member of NGOs. Among various reasons of not being member of NGOs, in the study area most of the respondents (78.3%) said they hadn't education and higher education. Similarly 3.4 percent reported that they hadn't opportunity. Further 13.9 percent said 'don't know' and 5.1 percent said 'not interest'

) In study area, among total respondents, only 1.7 percent respondent said they weren't visit health post while remaining 98.3 percent said 'yes' when they become sick.

) In study area, 100 percent of Madheshee respondents were reported 'proud' to be Madheshi.

) Out of total 175 respondents, 44 percent respondents faced discrimination; while remaining 56 percent reported they haven't faced discrimination yet. In which

mostly (71.4%) respondents said that they experienced ‘rough speak’ followed by ‘domination’ 28.6 percent in public places.

- J Out of 77 respondents; who faced discrimination, 36.3 percent reported they ‘don’t know’ about reasons of discrimination where as 35 percent and 28 said *lack of proper legislation* and *lack of punishment* respectively.

c) Finding regarding to Economic Exclusion.

- J In the study area at least one in every five interviewees (22.3%) informed that they had not their own registered land. By sex, only four women hold registered land.
- J In study area, an overwhelming majority of respondents (95%) who had not land reported that said they hadn’t sufficient income to buy land, followed by individuals (5%) who had lost their land due to natural disaster.
- J In study area, out of total respondents (175), 90.3 percent respondents reported they were engaged in income generating activities while remaining 9.7 percent said they weren’t engaged. Further, male involvement (91.6%) is higher than female (66.7%).
- J Among total 175 respondents the occupation was highest in daily wage 42.9 percent followed by agriculture (31.4%), trade (14.3%), thikdari(6.3%), house wife/work(2.8%), and private service(2.3%). In this study area none was employed in governmental sector. Further the male working population was higher than female working population in every sector except house work/wife.

d) Finding regarding to Political Exclusion

- J In study area, 100 percent of respondents having citizenship.
- J In study area, 100 percent of respondents were reported they were voted in election.
- J Out of 175 respondents, 88.6 percent weren’t involved in any political organization where as 11.4 percent were involved. There weren’t female associations in political organization.

- J Among total 175 respondents, 68 percent of respondents said they were unknown about constitution while remaining 32 said 'yes'. Further 33.7 percent male and no female were known about constitution.
- J Out of total 175 respondents who know about constitution, 71.4 percent said 'basic right' while remaining 28.6 percent said they 'don't know'.
- J Among total respondents, 65.7 percent of respondents said they were unknown about fundamental rights of Madheshi while remaining 33.7 said 'yes' followed by don't know 0.6 percent. Idea about fundamental right of Madheshi among male is higher than female.
- J In study area, out of total respondents (175), more than half (57.7%) respondents were participated in Madhesh movement while remaining 42.3 percent weren't participated. Further none female were participated in the Madhesh movement.
- J Among total 175 respondents, 64 percent of respondents said they 'don't know' about it while remaining 20 and 16 percent said 'no' and 'yes' respectively. Further 31.4 percent educated respondents said the government of Nepal secured the right of Madheshi before Madhesh movement which is higher than illiterate respondents.
- J Out of total respondents (175), more than half (54.3%) said government of Nepal secured the right of Madheshi after Madhesh movement where as 44.6 percent said they 'don't know' about it. Further 71.4 percent literate and 42.9 percent illiterate respondents were expressed the government of Nepal secure the right of Madheshi.
- J Out of total 175 respondents, majorities of respondents (93.7%) said they want to be called Nepali Madheshi where as 5.1 respondents said Madheshi followed by same percent (0.6 %) Nepali and Taraibasi respectively.
- J Out of total respondents nearly third quarter (73.1%) respondents said they were unknown about Federalism while remaining 26.9 percent said they had knowledge about it. Further, knowledge about Federalism is higher among literate (45.7%) in comparison to illiterate (14.3%).
- J In the study area, among total respondents who know about Federalism, 61.7 percent respondent said 'Federalism needed in Nepal' while remaining 38.3

percent said 'No'. It is interesting to note that, the respondents who said, Federalism needed in Nepal was higher among illiterate in comparison to literate.

- J Out of 29 respondents; who said Federalism needed in Nepal, 65.5 percent said Federalism is needed for '*development*' while remaining 34.5 percent reported for '*identity*'. Further, 63.1 percent literate and 70 illiterate said federalism is needed for development. Similarly 36.9 percent literate and 30 percent illiterate said for '*identity*'.
- J Out of the total respondents (29), who said '*Federalism is needed*' in Nepal, 96.6 percent respondent reported '*regional based*' while remaining 3.4 percent said '*cast based*'.
- J Among 18 respondents, who said "federalism isn't needed in Nepal", 100 percent reported 'Division of country'.
- J In study area, out of total respondents(175), more than half (59.5%) said '*positive*' where as 28.7 percent said they '*don't know*' followed by '*negative*' and '*non stated*' 9.2 percent and 2.9 percent respectively.

7.2 Conclusion

The present study entitled "*Dimension of Social, Economic, and Political Exclusion of Madheshi*" was conducted for find out demographic, social, economic, and political status of Madheshi as well as causes which leads to exclusion.

From the preceding analysis, it is evident that the social, economic and political exclusion of Madheshi has emerged as an issue of great concern in Nepal after Madhesh movement (start on Magh 2, 2063 B.S. which ended with an agreement on Bhadra 13, 2064 B.S.).

In study area, Madheshi people are backward because they are excluded economically, socially, politically, and regionally. They are also deprived of resources, opportunities, government services, and land ownership. They have been confined to the role of working as wage labour. They don't have access to representation and participation in the power wielding and decision making levels leading to a crisis of identity and reorganization. Further, various problem faced by the Madheshi people of study area include illiteracy, lack of quality and higher education and dismal levels of attainment of higher education and lack of access to scientific and job oriented education system.

Similarly, The participation of Madheshi in various sectors, armed forces, social and

political organization, judiciary as well as the non governmental and private sector remains wanting. It is interesting to note that, the level of political awareness of Madheshi has increased yet they have claimed their right full share in the political process of nation.

7.3 Recommendations

On the basis of summary of finding and conclusions, the recommendations for further area of research and policy implementation are suggested accordingly.

7.3.1 Recommendations for Further area of Research

Extensive areas are available for research as a sequel to this study. Some of the potential areas which could not be covered by the present study but could be more useful for future researchers are suggested as follows:

-) This study was limited to 175 respondents of rural area, so these types of research should be done in urban area.
-) This study was limited to 166 male and only 9 female respondents. So a comprehensive research is required on social, economic, and political exclusion of Madheshi women.
-) This study was only concerned to respondents from Madheshi community. It failed to address respondents from other community (Brahmin, Chhetri, janjati, Dalit etc). Therefore another research should be done by taking half Madheshi respondents and half from other community respondents for comparative study to reach out their gap on social, economic and political situation.

APPENDIX 1

6.1.1 Higher the education higher participation in social and political organization and Lower the discrimination in public place.

a) Education and Participation in Social Organization.

Correlations			
		Education status	Participation in social organization
Education status	Pearson Correlation	1	.221**
	Sig. (2-tailed)		.003
	N	175	175
Participation in social organization	Pearson Correlation	.221**	1
	Sig. (2-tailed)	.003	
	N	175	175

** . Correlation is significant at the 0.01 level (2-tailed).

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
	.221a	.049	.043	.238

a. Predictors: (Constant), Education status

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	.504	1	.504	8.889	.003a
Residual	9.805	173	.057		
Total	10.309	174			

a. Predictors: (Constant), Education status

b. Dependent Variable: Participation in social organization

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.762	.061		28.664	.000
Education	.110	.037		2.982	.003

a. Dependent Variable: SE03 Participation in social organization

b) Education and Participation in Political Organization.

Correlations			
		Education status	Be member of political organization
Education status	Pearson Correlation	1	.293**
	Sig. (2-tailed)		.000
	N	175	175
Be member of political parties	Pearson Correlation	.293**	1
	Sig. (2-tailed)	.000	
	N	175	175

** . Correlation is significant at the 0.01 level (2-tailed).

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
	.293a	.086	.081	.306

a. Predictors: (Constant), Education status

ANOVA						
Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	1.524	1	1.524	16.282	.000a
	Residual	16.190	173	.094		
	Total	17.714	174			

a. Predictors: (Constant), Education status

b. Dependent Variable: Been member of political parties

Coefficients						
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta			
	Constant	1.581	.079		20.015	.000
	Education status	.190	.047	.293		.000

a. Dependent Variable: Been member of political parties

c) Education and Lower the Discrimination in Public Place.

Correlations			
		Education status	Discrimination in public places
Education status	Pearson Correlation	1	.033
	Sig. (2-tailed)		.661
	N	175	175
Discrimination in public places	Pearson Correlation	.033	1
	Sig. (2-tailed)	.661	
	N	175	175

Model summary			
Model	R square	Adjusted R Square	Std. Error of the Estimate
1	.001	-.005	.352
a. Predictors: (Constant), Education status			

ANOVA						
Model	Sum of Squares	Df	Mean Square	F	Sig.	
Regression	.024	1	.024	.192	.661a	
Residual	21.405	173	.124			
Total	21.429	174				

a. Predictors: (Constant), Education status

b. Dependent Variable: Discrimination in public places

Coefficients				
Model	Unstandardized Coefficients		Standardized Coefficients	T
	B	Std. Error	Beta	
constant	1.819	.091		20.029
Education status	.024	.054	.033	.439
a. Dependent Variable: Discrimination in public places				

6.1.2 Land holding pattern affects the participation in social and political organization and lowers the discrimination.

a) Landholding Pattern and Social Participation

Correlations			
		Participation in social organization	Land registered in name of respondents
Participation in social organization	Pearson Correlation	1	.140
	Sig. (2-tailed)		.066
	N	174	174
Land registered in name of respondents	Pearson Correlation	.140	1
	Sig. (2-tailed)	.066	
	N	174	175

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.140a	.019	.014	.242

a. Predictors: (Constant), Land registered in name of respondents

ANOVA						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.201	1	.201	3.420	.066a
	Residual	10.104	172	.059		
	Total	10.305	173			

a. Predictors: (Constant), Land registered in name of respondents

b. Dependent Variable: Participation in social organization

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
constant	1.837	.057		32.240	.000
Land registered in name of respondents	.081	.044	.140	1.849	.066

a. Dependent Variable: Participation in social organization

b) Landholding Pattern and Participation in Political Organization.

Correlations			
		Participation in social organization	Been member of political parties
Participation in social organization	Pearson Correlation	1	.499**
	Sig. (2-tailed)		.000
	N	174	174
Been member of political parties	Pearson Correlation	.499**	1
	Sig. (2-tailed)	.0000	
	N	174	175

** . Correlation is significant at the 0.01 level (2-tailed).

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.499a	.249	.244	.212

a. Predictors: (Constant), Been member of political parties

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.563	1	2.563	56.945	.000a
	Residual	7.742	172	.045		
	Total	10.305	173			

a. Predictors: (Constant), Been member of political parties

b. Dependent Variable: Participation in social organization

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	constant	1.219	.096		12.649	.000
	Been member of political parties	.381	.050	.499	7.546	.000

a. Dependent Variable: Participation in social organization

c) Landholding Pattern and Discrimination in Public Place.

Correlations			
		Land registered in name of respondents	Discrimination in public places
Land registered in name of respondents	Pearson Correlation	1	.022
	Sig. (2-tailed)		.768
	N	175	175
Discrimination in public places	Pearson Correlation	.022	1
	Sig. (2-tailed)	.768	
	N	175	175

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.022a	.001	-.005	.352

a. Predictors: (Constant), Land registered in name of respondents

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.011	1	.011	.087	.768a
	Residual	21.418	173	.124		
	Total	21.429	174			

a. Predictors: (Constant), Land registered in name of respondents

b. Dependent Variable: Discrimination in public places

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
	Constant	1.834	.083		22.216	.000
	Land registered in name of respondents	.019	.064	.022	.295	.768

a. Dependent Variable: Discrimination in public places

6.1.3 Participation in social organization affects participation in political organization and lower discrimination in public place.

c) Participation in Social Organization and Participation in Political Organization

Correlations			
		Participation in social organization	Been member of political parties
Participation in social organization	Pearson Correlation	1	.499**
	Sig. (2-tailed)		.000
	N	175	175
Been member of political parties	Pearson Correlation	.499**	1
	Sig. (2-tailed)	.000	
	N	174	175

** . Correlation is significant at the 0.01 level (2-tailed).

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.499a	.249	.244	.278

a. Predictors: (Constant), Participation in social organization

ANOVA						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	4.403	1	4.403	56.945	.000a
	Residual	13.298	172	.077		
	Total	17.701	173			

a. Predictors: (Constant), Participation in social organization

b. Dependent Variable: Been member of political parties

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	Constant	.619	.169		3.661	.000
	Participation in social organization	.654	.087	.499	7.546	.000

a. Dependent Variable: Been member of political parties

d) Participation in Social Organization lowers the Discrimination in Public Place.

Correlations			
		Participation in social organization	Discrimination in public places
Participation in social organization	Pearson Correlation	1	.028
	Sig. (2-tailed)		.711
	N	174	174
Discrimination in public places	Pearson Correlation	.028	1
	Sig. (2-tailed)	.711	
	N	174	175

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.028a	.001	-.005	.353

a. Predictors: (Constant), Participation in social organization

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.017	1	.017	.137	.711a
	Residual	21.391	172	.124		
	Total	21.408	173			

a. Predictors: (Constant), Participation in social organization

b. Dependent Variable: Discrimination in public places

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	Constant	1.777	.214		8.289	.000
	Participation in social organization	.041	.110	.028	.371	.711

a. Dependent Variable: Discrimination in public places

6.1.4 Higher the Participation in political organization lowers the discrimination in public place.

Correlations			
		Been member of political	Discrimination in public
Been member of political parties	Pearson Correlation	1	.213**
	Sig. (2-tailed)		.005
	N	175	175
Discrimination in public places	Pearson Correlation	.213**	1
	Sig. (2-tailed)	.005	
	N	175	175

** . Correlation is significant at the 0.01 level (2-tailed).

Model summary				
Model	R	R square	Adjusted R Square	Std. Error of the Estimate
1	.213a	.045	.040	.344

a. Predictors: (Constant), Been member of political parties

ANOVA						
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.969	1	.969	8.193	.005a
	Residual	20.460	173	.118		
	Total	21.429	174			

a. Predictors: (Constant), Been member of political parties

b. Dependent Variable: Discrimination in public places

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
Constant	1.416	.156		9.063	.000
Been member of political parties	.234	.082	.213	2.862	.005

a. Dependent Variable: Discrimination in public places

Individual questionnaire

Name of the respondents:-

I.D from household:-.....

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Economic Exclusion

S.N	Questions	Descriptions	Codes	Remarks
1	Does your family has own registered land/property?	Yes	1→	Go to 2
		No	2→	Go to 3
2	If yes, how much land/property registered in Your family?	Bigha..... Katha..... Dhur.....		
3	If no, what are the reasons?	Encroachment	1	
		Sale of land due to economic crisis.	2	
		Loosing of land due to natural disaster.	3	
		Lack of citizenship	4	
		Others.....	5	
4	Do you have any land in your name?	Yes	1→	Go to 5
		No	2→	Go to 6
5	If yes, how much land/property in your name?	Bigha..... Katha..... Dhur.....		
6	If no, what are the reasons?	Lack of citizenship	1	
		Others.....	2	
7	Are you engaged in any income generating activities during the past 6 months?	Yes	1→	Go to 8
		No	2	Go to 9
		Don't know	3	
		Not stated	4	
8	If yes, in which sectors?	Agriculture	1	
		Trade	2	
		Business	3	
		Private services	4	
		Governmental services	5	
		Others.....	6	
9	If no, what are the reasons?	..... .....	

Political exclusion

S.N	Questions	Descriptions	codes	Remarks
1	Do you have citizenship?	Yes No Not stated	1 2→ 3	Go to 2
2	If no, what are the reasons?	..... ..... .....	
3	How many of your family members are associated with in any of the political organizations?	Yes (total....) Male..... Female..... No	1 2	
4	Have you ever voted any political parties in any Elections?	Yes No Not stated	1→ 2→ 3	Go to 6 Go to 5
5	If no, why and what are the reasons?	..... ..... .....	
6	If yes, have you ever been a member of the political parties?	Yes No Not stated	1→ 2 3	Go to 7
7	If yes, Who encouraged you to be a member of the political parties?	..... .....	
8	Have you ever heard of our constitution?	Yes No Don't know Not stated	1→ 2 3 4	Go to 9
9	If yes, what are the constitutional provisions relating to the Madheshi?	..... ..... ..... .....	
10	Have you any idea about fundamental right of Madheshi?	Yes No Don't know Not stated	1→ 2 3 4	Go to 11
11	If yes, what are the fundamental rights of Madheshi	Citizenship Voting rights Education Health Opportunity in Governmental & private sector Others.....	1 2 3 4 5 6	
12	Do you know about Madhesh movement?	Yes No	1→ 2	Go to 13

13	If yes, did you participate in the Madhesh movement?	Yes	1	
		No	2	
		Not stated	3	
14	Did you feel secure during Madhesh movement?	Yes	1	
		No	2	
		Not stated	3	
15	Did you lose Property, family member and other things during Madhesh movement?	Yes	1	
		No	2	
		Not stated	3	
16	Before Madhesh movement, had the government of Nepal respected the right of Madheshi?	Yes	1	→ Go to 17
		No	2	
		Don't know	3	
		Not stated	4	
17	If yes, in which sectors?	Citizenship	1	
		Voting rights	2	
		Education	3	
		Health	4	
		Opportunity in Governmental & private sector	5	
		Others.....	6	
18	After Madhesh movement, has Government of Nepal respected the right of Madheshi?	Yes	1	
		No	2	
		Don't know	3	
		Not stated	4	
19	Have Madheshi parties secured the right of Madheshi ?	Yes	1	
		No	2	→ Go to 20
		Don't know	3	
		Not stated	4	
20	If no, what are the reasons?	Selfishness	1	
		Internal division	2	
		Others.....	3	
21	What do you want to be called? (choose only one option)	Nepali	1	
		Madheshi	2	
		Nepali Madheshi	3	
		Teraibasi	4	
		Pahadi/Himali	5	
		Others.....	6	
22	Where do you want to live?	Nepal	1	
		Others.....	2	
23	Do you know about Federalism?	Yes	1	→ Go to 24
		No	2	
		Don't know	3	
		Not stated	4	
24	Do you think, Federalism is needed in Nepal?	Yes	1	→ Go to 25 & 26 → Go to 27
		No	2	→
		Don't know	3	

		Not stated	4
25	If yes, what are the reasons?	..... ..... ..... ..... .....
26	If yes, what types of Federalism is needed?	Cast based Religion based Regional based Language based Cultural based Identity based Others.....	1 2 3 4 5 6 7
27	If no, what are the reasons?	Division of countries Others.....	
28	What is your view toward Madheshi leaders?	..... ..... .....

Social exclusion

S.N	Questions	Descriptions	Codes	Remarks
1	How many of your family members are associated with in any of the social agencies/organization?	Yes (total.....) Male..... Female..... No	1→ 2	Go to 2 & 3
2	If yes, in which agencies?	School Management Forest User Group Road User Group Mother's Group Small Credit Group Vegetable Grower's Group others.....	1 2 3 4 5 6 7	
3	Are you member of any of the above mentioned social Agencies/organizations?	Yes No Not stated	1→ 2 3	Go to 2
4	How many of your family members are Associated with in any of the NGOs?	Yes (total.....) Male..... Female..... No Not stated	1→ 2 3	Go to 5 Go to 6
5	If yes, in which NGOs?	..... .....	

6	If no, what are the reasons?	..... ..... .....	
7	Are you member of any NGOs?	Yes No Not stated	1→ 2→ 3	Go to 8 Go to 9
8	If yes, in which NGOs?	..... .....	
9	If no, what are the reasons?	..... ..... .....	
10	Have you ever been health post/ sub health post/ primary health post when you sick?	Yes No Not stated	1 2→ 3	Go to 11
11	If no, what are the reasons?	Fell excluded Humiliations Lack of knowledge Fell shy Others.....	1 2 3 4 5	

Social discriminations

S.N			Codes	Remarks
1	How do you fell being Madheshi?	Proud Humiliations Domination Don't like Others	1 2 3 4 5	
2	Is there discrimination in the public place like Bus, work place hotel, shop, health post etc?	Yes No Don't know Not stated	1 2 3 4	Go to 3
3	If yes, what kinds of discrimination did you find there?		
4	What are the reasons of discrimination?		

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QUESTIONNAIRE

Districts:..... VDC:..... Ward No:..... Family serial No:..... Name of respondents:.....

1. Household Questionnaire

S.N	Name(Household head first)	Age	Sex	Relation with household head	Marital status	Literacy status	Educational Attainment	Occupation & employment	Religion
1	2	3	4	5	6	7	8	9	10
1									
2									
3									
4									
5									
6									
7									
8									

Codes of Questions

Q.4 sex	Q.5 Relation of Household	Q.6 Marital status	Q.7 Literacy Status	Q.8 Education Attainment	Q.9 Occupation & Employment	Q.10 Religion
01 Male 02 Female	01 Household 02 Husband/wife 03 Son/Daughter 04 Grand son/Daughter 05 Father/Mother 06 Brother/Sister 07 Causion 08 Other Relative 09 No Relation 10 Don't know	00 Below 10 year 01 Unmarried 02 Married 03 Divorced/Separated 04 Widow/Wider 05 Remarriage	01 Literacy 02 Illiteracy	00 No Schooling 01 passed Cass-1 02 passed Cass-2 03 passed Cass-3 04 passed Cass-4 05 passed Cass-5 06 passed Cass-6 07 passed Cass-7 08 passed Cass-8 09 passed Cass-9 10 Test Passed 11 SLC 12 I.A or Equivalent 13 Baclor or greater 98 Don't know	01 Agriculture 02 Cttag Industry 03 Service 04 Trade 05 Daily wage(agri) 06 Daily wages(ExAgri) 07 Household 08 Physically incapable 09 Students 10 Currently no working 11 Dependents 12 Foreign Employment 13 Others 98 Don't know	01 Hindu 02 Buddhist 04 Christian 05 Muslim 05 Other