

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a Himalayan kingdom with an area of 147,181 km² located in South Asia (See map no. 1). It has 885km east west length and 193 km north south with. Two growing powers in the World, China and India, border it forms all sides. The country is located between 26⁰22" and 30⁰27" north latitude and 80⁰4' and 88⁰12' east longitude. Nepal has the heights from the sea level ranges from 63m (Kechana Kalan, Jhapa) to 8848 m (Sagarmatha).

Nepal presents a unique climatic variation between the Tibetan plateau of China in the north and India in the south. In approximately 100 miles between the Gangatic plain and the Tibetan platen there are at least seven district geographic zones in Nepal: the plans (Terai), the siwalik, range and the mahabharat range, which generally run parallel, though merge with the siwalik, creating a chain of valleys which are called Bhitri Madesh (inner Terai), a mid-mountain area between the first set of mountain ranges and the Himalayas, the Himalayan range it self, and the high mountain valleys of the inner Himalayan (Bista, 2000). The geographical, environmental and cultural variation created unprecedented physiographical, environmental and cultural variation in the country.

Nepal is multiethnic, multi cultural and multilingual country where there are 92 language groups, 101 different caste lethmic groups and 10 religious groups (CBS, 2001). Each geographical region comprises of their own social feature and cultural entities, not matched to other zones.

In Nepal, about 85 percent of the total population is dispersed throughout the country in many villages (CBS, 2004). It is a nation of villages inhabited by

diverse ethnic groups speaking different languages, with different faith and cultures. So, the entire groups can be classified into three communities as: original Nepalese tribes, Indo-Nepalese tribes and Tibet-Nepalese races. The original Nepalese tribes include several ethnic groups that have existed in the country from ancient period. Late two other groups infiltrated. The original Nepalese community constitutes two sub-groups, the major ethnic groups and the minority ethnic groups. The major ethnic groups consists of Brahmin, Gurung, Rai, Limbu, Newar, Tharu, Tamang and the later include tribal sub-groups such as Satar, Danuwar, Rajbanshi, Majhi, Kurunda and Chepang.

The disadvantaged ethnic groups consist of the Danuwars, Sunuwars and Chepangs who are in an early stage of transition. Besides, there are also the Satar, Kusunda and Rauts who retain their vigorous tribal life with distinctive features different from other ethnic groups. They still are living in primitive state, the Satars are one of living in primitive state, the Satars are one of them. For generations, the Satars have been a semic-nomadic existence, hunting, food-gathering as well as some slash and burn cultivation who rely on the forest products to maintain their food and other basic requirements of life. Satars are god-fearing, honest and humble followed by superstition and ignorance. They have never been well benefited by government and non-governments planning in general and no special programme was introduced. Even today, the Satars follow the traditional job food gathering, fishing and hunting along with simple agriculture and wage labour.

The Satar community includes 42,698 (0.19%) of the total national population whereas in Jhapa district they constitute 23,172 (3.66%) (CBS, 2004: 24). To achieve the goal of good governance, poverty alleviation, democracy and equality, government should bring different policies and programmes Satar communities. The purpose of this study is to focus in

analyzing socio-economic conditions of Satars of Surunga VDC of Jhapa district.

1.2 Statement of the Problem

Nepal is a country of different immigrant people. So, we found the diversity of culture, ethnicity, religion, racial, language on our country. These diversity of ethnical groups have significant role for national-integration and national building acts. Every ethnical group has its own social, religious and cultural beliefs and standards. Various ethnical groups have inhabited in Jhapa district. Among them, Satar is one ethnical group, which is known as oldest immigrants. This beliefs with excluding the Satar culture, the study of Nepalese cultures will not be completed. In the time of settlement of Rajbanshi people in the study area, there was dense forest and climate of that area was not favorable to human being. There was problems of malaria and the fear of dangerous wild animals. With knowing the different difficulties, the Satar people settled these and developed their social and economical organization as well their, culture and tradition. But at present day, those cultures and traditions of Satar people are found to have been disappearing. That is because dominance of conscious and caste of upper level people.

Although, the Satar communities have great contribution in the regional and national development, the Satar have been neglected in all aspects of development. In the field of education, politics, economy and other social welfare they have been given fewer opportunities. They posses a unique cultural tradition and social organizations but all these have been disappearing due to infiltration of high caste into their area.

The study is focused on identifying and locating the problem of Satars in Surunga VDC of Jhapa district. The Satars are ultra poor. There is huge gap in the distribution of social justice as well. They practice traditional farming

system. The production of food grains is not sufficient to maintain livelihood for the whole year. Mostly they are wage labour. There is no any cottage industry in the vicinity.

The present study aims to bring it open and suggest to concerns groups or organizations and seeks to map out present socio-economic conditions of Satars of Surunga VDC.

1.3 Objectives of the Study

The objectives of the studies are follows;

- i. To examine/analyze the demographic socio-economic characteristics of the Satars of Surunga VDC.
- ii. To describe the cultural practices of Satars.
- iii. Identify the causes of backwardness.

1.4 Limitation of the Study

Since it is a social research it is not beyond any limitations, some major limitations are as follows:

- i. The study was concentrated in Satar community of Surunga VDC of Jhapa district. So, the findings of this study might or might not be relevant to other areas of the country.
- ii. In the case of socio-economic status, the study would be centered in only a Satar community.

1.5 Significance of the Study

This study has dealt with the socio-economic patterns, way of living, custom, tradition and others subsistence activities of Satar community. The changes due to the immigration and modernization in the social, cultural and other aspects of lives would be tried to unleash. The study has also payed

attention on the economic activities that are the main means of livelihood of this community.

The socio-economic status represents the living condition of a particular community. There is no any previous study on the Satar community in Surunga. So, the present study is very much important in the context of Nepal because it is a real challenge and a call that they should be included in the mainstream of Nepalese society.

It is expected that this study will be more useful for the government authorities and other NGOs, INGOs, CBOs action on the socialization filed. It can provide them a guidance to construct the developmental policies for any disadvantaged communities. It will also be useful document for those who are interested to know about the Satar community.

1.6 Organization of the Study

This study has been organized into seven chapter. The First chapter is introductory chapter which is divided into background of the study, statement of the problem, objectives of the study, limitation of the study and significance of the study. The second chapter presents the relevant literatures were reviewed. The third chapter presents the methodology adopted for the study in which various methods of data collection and analysis are described. The fourth chapter discussed about the general introduction of the study area. The major part of the study, analysis of the survey data occupied in the fifth chapter which consists of the socio-cultural condition and economic condition of Satar. Finally chapter six has included the summary, conclusion and recommendation.

CHAPTER-II

LITERATURE REVIEW

Reviewing literature is a way to develop the idea about the research thoroughly. In a research, literature comprises an important part. It helps a researcher to acquire knowledge about the topic, objectives and to design a research frame work.

2.1 Review of General Literature

Socio-economic means relation to or consumed with interaction of social and economic factors. The term socio-economic condition means, in a system of social stratification. It refers to the combination of various social and economic index of rank which are use in research studies. The term is often used to deal with stratification, in a society without the need for the assumption that these are district social clauses (Bhusan, 1989).

Caplan (1972) has described about priest and cobblers, "Which have come about in the past two decades in relation between castes (particularly priests or Brahmins) and untouchables (most of the cobblers) in a Hindu village in the hill of western Nepal". Particular attention is paid to shifts in the economic and political links between the two groups since 1951, when Nepal emerged from a century of isolation from the outside world and internal stagnation under despotic regime.

Seddon (1987) has examined the root cause of poverty and inequality in Nepal. He has analyzed the prevailing social inequality, he argues that it is due to the combination of social structure of agrarian economy characterized essentially by unequal control and by archaic forms of exploitation.

According to the dictionary of anthropology, ethnic group is defined as the member of people having own fundamental tradition life-style and culture.

They values and beliefs in different geographical environment of Nepal different ethnic groups are found to be settled in high Himalayan region, there are Rai, Limbu, Magar, Gurung, Sunuwar, Danuwar, Koche, Meche etc. And in Siwalik region, there are Tharu, Mushar, Dom, Chamar, Rajbanshi, Jhangad, Satar etc.

Rana and Malla (1982) have analyzed about the nation's heritage and problems, the definition of Nepal's identity the problems that are handless in Nepal' chosen path of modernization and total picture that emerges in a stereoscopic view of Nepal. Similarly, Gurung (1996) has mode an attempt to give general ethnographic picture of various ethnic groups of Nepal. Nepali (1965) has analyzed a considerable sociological value on his intensive study, be has concentrated on urban and rural differences, Furthermore, it is concerned to find out a detailed study on marriage and family among the Newars, regional variation of socio-cultural life, Guthi, religion, caste, maternal culture, tradition, feast and festival etc.

Subedi (1995) has traced the socio-economic and demographic characteristics of the Satar people. There is an evaluation of sex preferences and desired family size of the Satar community. To explain the research, examination of the magnitude of sex preferences and desired family size, the existing reasons of desire for children and the strength of relationship of socio-economic and demographic variables with desired family size have mentioned as research objectives.

K.C. (1998) has prepared another volume of socio-economic study of Satar community. This work reviewed works. But this research is enlarged to study the objectives some are similar to previous work and some are totally different such as causes of backwardness, migration land holding pattern,

school enrollment and economic activities of the Satar have been studied within the research objectives.

2.2 Specific Literature Review of Satar

2.2.1 Origin of Satar

The foreign and indigenous sociologists have studied on different ethnic groups of Nepal. The pioneer Nepalese anthropologist Prof. Dor Bahadur Bista, who has attempted to sketch an ethnographic picture of the Satar's traditional, sociological and cultural lives in brief. His work is purely descriptive and noted that the Satars are Terai people living along the southern border with India. They can be compared with the Tharus of Terai and believed to be same people as the Santhals of Bihar in India (Bista, 1972).

The authors have their opinion that their origin is still obscure, but most probably they are migrated from Santhal Pragnas and Chota Nagpur of Bihar, India. Satars are Indian ethnic group in Nepal. They are migrated into the eastern plain region of Nepal from Dumka district of Santhals Pragnas, a subdivision of Bihar state nearly 6-7 decades ago (Dahal, 1978).

Satar is a name of caste that belongs to the Austic family although Satar people seem like Mongolian at first sight. They are short small headed, black, wrinkled color at white part. They are simple honest and brave (Dahal, 1994).

About the name Satar there are different opinions presented by different intellectuals. Soota is considered as a place of Midnapur, Bangal and from Soota. Some assumed that Satar originated and then Satar or Santhal. Many writers are of the opinion that Satars are Terai people but some have taken them as indigenous people of Nepal. But some have disagreed with their own views. Satars are not indigenous people of Nepal and they are recognized as recently entered caste in Terai (Mehi Dekhi Mahakali, 1974).

When the Arya over powered them they came to live in pragnas but before them there was another caste Santhal. So, when they lived near Santhals of pragnas and intermixed with them, this caste also began to address Santhal and they were recognized by Santhal (Baske in Upadhaya, 1978). Actually, in the words of Satar themselves they become Satar because of the pronunciation of the Terai indigenous tribe Rajbanshi left a word 'al' from Santal and they pronounced Santhar or Santar and at last it become Satar (Dahal, 1994). In this way, Santal is correct in the opinion of Satars themselves. They are called Satars by others and became Satar but they themselves say as 'Her' or 'Hod' (Shrestha, 1981).

Characterizing Satars as the santhals of India Shah (1975) has further mentioned that they are nomads who travel back and forth across the Nepal-India border. He has additional opinion that the Bodes and Dhimals are classed with Satars because they live close to one another. Satars shift one area to another and come back to the original place few years later. They may be said to practice shifting cultivation that in contact to other tribal and mountainous part of Asia, is not common in Nepal. They supplement their income from fishing and hunting (Shah, 1975). Prasain (1985), has expressed Satars must have migrated to Nepal from India in different times from different parts of India as well as Bangladesh.

2.2.2 Main Clustered Area of Satar

Satars are scattered in different countries including Nepal, India, Bangladesh, Srilanka, Maldives etc. more excessively they are found in India (Dahal, 1994). In Nepal they are especially found the Jhapa, Morang and Sunsari districts. In Jhapa, they are specially found in Dhulabari, Surunga, Dhijan, Jyamirgadi, Haldibari, Garamani, Kumarkhod, Satasi, Mahabhara, Sivguj, Rajghar, Ghailadubba, Chakchaki, Taghandubba, Bhadrapur,

Maheshpur, Charpane, Saranamati etc. In some areas, they are found in groups and other wise they live individually. In Morang they live in Uurlabari and others areas joined with Jhapa district. In Sunsari, they are found in Inaruwa and Itahari (Dahal, Ibid).

2.2.3 Population

Although Satars are called indigenous tribe of Nepal, their migration in Nepal was late than that of Dhimal, Meche and Rajbanshi. There in no recorded data of their arrival. In Nepal, the Satars are found mainly in Jhapa, Morang and Sunsari and it they are found in other districts they should be there for a temporary job (Sharma, 1997).

The population statistics of the Satar community can be found from 1971 (2028 B.S.) census record.

Table: 2.1
Population Distribution

Year	Total population	Population of the Satar	Percentage
2028 (1971)	11555983	23853	0.20
2038 (1981)	15022839	22402	0.14
2048 (1991)	1849491097	33332	0.18
2058 (2001)	23491097	42698	0.19

District	Total	Satar	Percentage
Jhapa	633042	23172	3.66
Morang	843220	16387	1.94
Sunsari	625633	357	0.05

Source: CBS, 2001, Updated 2004.

2.2.4 Social Life and Culture

Satars have their own culture and way of social life. They think their culture is pioneered among world's culture and it is foundation of other culture in the world. They say the Gods and Goddesses which Arya worship were their

Gods and goddesses and Arya translate them into Hindu Gods and goddess (Dahal, 1994). Satars follow both traditional and Christian religions. Traditional Satars who own Hindu religion celebrate Hindu culture along with other Hindu culture. But the Christian feasts and festivals at the time when traditional Satars celebrate their rituals. In their caste there are no fixed days or months to celebrate festive (Dahal, Ibid).

Simply Satars are Hindu, they worship thakur Jee, Morang Buru and Mreka (Agni). Their gram god is Ato Banga (Mechi Dekhi Mahakali, 1974). Basically in indigenous caste enjoy their life through different rituals and festivals, Rituals are seemed to be main source of entertainment for them. There are some rituals of Satars, which they celebrate on different months: Soharia, Vaha, Arok (Aar), Siruwa Bisuwa, Hariyad, Dashara Parwa (Dashai Parwa), Janthad, Chhata Pokha, Kadam Utshav, Sakarat Utsav (Dahal, 1994).

They celebrate two festivals mainly, one is Soharia in winter and other is Vaha in spring (Mechi Dekhi Mahakali, 1974).

There are many types of marriage in the Satar community like Kirin Vahu Valpa, Thunki Dipil Valpa, Hirom Chetan Valpa, Sangya Valpa etc. The main link who fixes the pre-marriage talks is the wad-Ama. The bride and a groom only meet each other for the first time on the day of wedding. Among these Satars, marriage between people of the same step or sup-step is not permitted and this is prevalent so as to avoid clashes in the agnatic lineage which is head or 'bone'. Discreet sharing of an elder brother's wife is seen to exist among these folks indicates the survival of fraternal polyandry which seems to have been a common feature in those ancient times (Gautam, 1994 AD).

Bista (1972) has the view that culture of the Satar people is different with Brahmin and Chhetri Satars are free in pre-marital activities. Virginity of

the Satar bride is not necessary, the culture and society of Satar community allows the girls to have a sexual contact with anyone, but it is demanded that she should not be pregnant in the case of pregnancy, the boy had to marry her.

The freedom of pre-marital sexual relation, marriage and divorce is easy among the Satar. There is no judicial procedure like other ethnic groups such as Brahmins and Chhetri. The couple can easily divorce each other paying certain money and no one force them to stay each other (Kattel, 1985).

Satar community is divided into different clan units. They do not marry with in their clan. They are divided into twelve clans-soren, Murmu, Mardi, Kisku, Bisra, Hansada, Tudu, Baski, Hemrom, Karwar and Chorai (Dalton, 1972).

Satar are very simple people who can intermix with other people and culture. They simple wear cloths, male kachhad and Dhoti while female wear Guniu. Generally the male appear in Banian and Gamchha while female with cottage sari on her wrist, chholo on her chest and odhene on her head. Today young children seem with modern cloths. There is a mode of modernization in the Satar community. Because of the necessity of introducing themselves to modern civilization and new time, there is change in their culture (Dahal, 1994).

They have their own court to judge the appeals and other conflicts headed by Majhi, a chairman (Mechi Dekhi Mahakali, 1974). So they seldom go to the official court and VDCs. The Majhi or Majhi Hadam has supreme power to solve the cases of murder and rape too (Shrestha, 1982)

Their most favourable food is meat. They use any kind of bird and animals for their food (Dahal, 1994, Shrestha, 1982), Basically they include fish in their daily meal. So, they live near the jungle and on the bank of river.

Drinking is their way of life. They need Jhand for every ritual, festival. Jhand is their heart (Dahal, 1994, Bista, 1976).

Satars have the concept of Bhoot Pret (Ghosts) and anger of Gods and Goddess. And they rarely go to hospital for their diseases. A Satar patient is usually placed under the care and treatment of Jhankri. Every adult Satars have the Knowledge of treatment (Shrestha and Singh, 1987).

2.2.5 Occupation

Satars do not have standard job due to poor educational status. On the other hand, they are nomads in nature due to which they do not possess any permanent job or occupation. The Satars of Nepal are basically poor and uneducated. Low literacy rate and poverty have forced them to hang in any kind of occupation that they find in front of them. But in India educated Satars are comparatively more in number than in Nepal and they are in the post of teachers, Professors, doctors, engineers and military service, social workers, political leaders etc. (Dahal, 1994).

Satars work purely as agricultural labours (Dahal, 1978). Many of them work as labour in agricultural field. Hunting is their occupation (Shrestha, 1981). Because of an inseparable part of their customs, hunting is still a main side job although there is limited area of the jungle and administrative control over there. Today they are mostly found as tea labour in Jhapa (Dahal, 1994). Some of them also work as peasant in some part of district.

According to Gautam (1994), the major occupation of the Satar is agriculture. Besides that, they fulfill their basic needs by making Doko, Mats, Rugs, by hunting animals which are sold, working as a grass cutter for wages and also as hali (ploughman). Though it is seen that these people do earn to live and eat, they have no idea or concept of economics and so use up their financial

resources before schedule, thus leaving them always short of basic necessity. This is when they go to the doors of the local money lenders and ask for credit against their next season's crops or some such promise. It is also seen that practically even star family owns a pair of oxen for ploughing and this is a great help to their life.

2.2.6 Language and Literature

The language of the Satar community is called Santhali or Santhal language. Some linguistics has the named the language as Satar, Sotal, Santali or Santhali due to differentiation on pronunciation. Satar language belongs to Munda group of Agneya-Asiatic family. But other researcher has assumed it belonging to 'Melopolenesian', Dravid, Serawari etc. (Dahal, 1994). In Nepal there are 0.18 percent people who speak Santhali language (CBS, 2001).

Satars have their own language, but they speak it at their house and group only. They speak Nepali well and very clearly. Now a days, they use Nepali language at their houses also. The Satar caste has developed their own script, which is called Alchiki. This script was developed at 1936-37 A.D. by Pandit Raghunath Murmu (Dahal, 1994). But all Satars do not know their script. They speak the popular language of that particular locality where they live. In Nepal there is no any symptom of development of the Satar literature although some young literature.

Educational status is very low in the Satar communities. Almost all Satars are illiterate but these day some Satar's children can be seen going to school and till the date it is believed that their literacy rate is increasing slowly (Nepal, 2004), not many priorities have been given for their literacy by development agencies and also by the less interest by themselves towards the education. There is difficulty in increasing their literacy rate (Paudel, 2003).

2.2.7 Community Structure

The Satar community stresses on co-operation rather than individualistic action. This co-operative ethic is observable in their social, economic and religious affairs. They are very interested in keeping their house clear. They decorate the wall of their house with painted figures, geometrical patterns, birds, animals etc. (Dahal, 1978). But in every social work, they work through co-operation and co-ordination. A Naik is chosen among them for their religious ceremonies. All respects majhi, who decides all their problems.

Although the Satars are ancient ethnic groups of Nepal, they are getting backward in every aspect of the development. All planning era touched to uplift the disadvantaged group but this planning could not reach to the Satar community. They contribute to the Nepalese society being a downtrodden ethnic group. There is no place and name of Satars. Many scholars have written different books and journals only about social status, cultural conditions and housing pattern. But no one can be reached about their contribution in development work (Nepal, 2004).

Having a great potentiality of Satars, the researcher tries to explore the participation of them in development. If we give the place to the main stream of the Nepalese culture, it will certainly be fruitful to our nation building.

CHAPTER-III

METHODOLOGY

This chapter mainly discuss on the research methodology that has used to collect qualitative and quantitative data for the present study. To achieve the main objectives of the study and system study of socio-economic condition of Satar community, the methodology divided in to sub sections i.e. research design, selection the study area. Nature and sources of data, universe and sample size, respondents, technique of data collection, data processing and analysis of data.

3.1 Research Design

Analytical and descriptive research design has been adopted in this study. The purpose of research design is to explore, describe and analyze the socio-economic condition, educational status and health practices. This study has been made more empirical with relevant primary data colleted from the study area.

3.2 Selection of the Study Area

Surunga V.D.C. of Jhapa district was selected as the study area. The V.D.C. lies in the mid part of the Jhapa districts. Satar community is one of the primitive indigenous ethnic groups. Satar community is educationally and technologically backward despite they are rich in their culture. There are 102 house hold in the study area.

3.3 Nature and Sources of Data

This study is supported by both primary as well as secondary data. Although the research was intended to be more field based with data collected from the field, secondary sources of data were also used. The main sources of

secondary data are books, research reports, articles, Journals. Newspaper, VDC-report, officials report etc.

3.4 Universe and Sample Size

Surunga VDC of the Jhapa district is the universe of the study. The sample size and the respondents were selected randomly from each ward. Out of 102 households 60 households (about 59%) were selected for this study using random sampling technique.

3.5 Respondents

The heads of households were the real respondents of this study.

3.6 Techniques of Primary Data Collection

The following data collection techniques were used.

3.6.1 Household Survey

Sixty households were surveyed with the help of questionnaire prepared prior to the visit to the field. Both structured and unstructured questionnaires were used.

3.6.2 Key Informant Interview

Key informant interview was used to collect additional information about the socio-economic condition of Satar community. Some of the socially active volunteer, educated people VDC authorities, school teachers, NGOs staffs and neighbors were taken as key informants.

3.6.3 Focus Group Discussion (FGD)

FGD was one of the crucial tools during the field survey that helped to pick out some hidden information supporting the objectives of this study.

Before organizing the group discussion, FGD instruction was prepared. And then the necessary participants for discussion were informed. They were provided with the topic of discussion. The necessary out put or results were picked by the researcher.

3.6.4 Observation

Observation tool is basically used by the anthropologist to observe their local fete and fair and their ceremonies that held in their special occasion. And also observed their meetings or justice and social welfare.

3.7 Tools of Primary Data Collection

In order to meet the stated objectives of the study, the following tools of data collection were used.

3.7.1 Household Interview Questionnaire

Household interview questionnaire was the main tool of data collection. It was designed to collect the data from the field. The questions were asked to the household head. The household head provided the real data to the researcher which was more reliable to interpreter the data. The questionnaire was mainly designed about socio-economic conditions and health practices. The questionnaire was closed ended while an open ended questionnaire was also designed.

3.7.2 Key Informant Interview Questionnaire

Key informant interview questionnaire was another crucial tool for the collection of data. It was designed to collect the information on educational status, causes of backwardness from the view of key informants.

3.7.3 Observation Chick List

Different kinds settlement pattern, food habits life styles, dresses, animal holding positions, ceremonies etc of the Satar community were directly observed during the field survey. Prior to the visit of the field a chick list was prepared not to be confused during field survey for what it is to be observed.

3.8 Data Processing

After the completion of the field survey, the information was gathered in one place. The data thus gathered were first edited and then coded with the help of coding table. After coding the data, they were tabulated. Before tabulation of data, the data were classified and put under the required headings and sub-headings. And other textual information was also synchronized in simple and meaningful manner.

3.9 Analysis of Data

The processed data were analyzed using simple statistical tools. Some results of analyzed data were shown in bar diagram, pie-chart and line graphs. The qualitative data were analyzed in systematic text form. The location map of the study area have been prepared by using GIS software.

CHAPTER-IV

INTRODUCTION TO THE STUDY AREA

4.1 Location

Jhapa District lies in far Eastern of Mechi zone (See Map No. 2), Nepal. The population density of Jhapa district is highest among the districts of the far Eastern Terai region. The total area of district is 1606 square kilometer and has been ranked the 41st district among the districts. The altitude of the district varies from 58 m to 380m above the sea level. It is located between 26^o22' to 26^o90' north and 87^o39' to 88^o12' east. The average east-west length is 29 k.m. The east boundary of the district is Bangal and Bihar of India and similarly the Ilam district in the north, the morang to the west and again the Bihar of India to the south.

The total population of the district is 688,109 with annual growth rate 1.5 percent. The sex ratio is 0.98. There are 137,301 numbers of households in the district and average household size is 5.01. The average literacy rate is 67.1 percent. Out of these male literacy rate (75.6%) which is higher than female literacy (58.8%) rage (CBS, 2001). The human development index (HDI) of the district is 0.42 percent politically, the district has 47 VDCs and 3 municipalities.

Surunga VDC is situated mid part of the district Mahendra highway crossed in the mid part of the VDC (See Map No. 3).

4.2 Surunga Village Development Committee The Study Area

4.2.1 Physical Setting

Surunga Village Development Area (VDA) is a fairly large and rural base terrain area. This VDA has an area of 57 square kilometers, having

population of 23405, male population is 12161 and female population is 11244. The sex ratio (M/F) is 1.08. The total household comprises 3637. The central point of this VDA is Surunga, a fairly developing market area in the middle of Jhapa district and secures the rank of fifth important and popular market in Jhapa. This VDA is bisected by the east-west highway (Mahendra Highway), length of which is 5 km within this VDA.

4.2.2 Climate

The climate of VDC is sub-tropical and temperature. The average temperature varies from 36° to 39° in summer and 8° to 10° in winter respectively. The average rainfall is 2,518 millimeter, which occurs mostly during the monsoon from June to September (Metrological section, Jhapaf 2004).

4.2.3 Natural Resources

Natural resources are an important component for human being. Natural resources provide the means of livelihood and shelter. The main natural resources can be categorized in following way.

4.2.3.1 Land and Soil

Land is an important natural resource. The land of study area in supposedly fertile for agriculture is the main occupation of the people. Most of the households of the study area completely dependent on land. The soil yield wide range of varieties of crops. The main crop is paddy and other crops such as maize, millet are also cultivated. Legume crops such as khesari, rahar, pea bean, rajma, soyabean etc. Different kinds of vegetables and fruits are also planted. Basically, there are five types of soil found in Surunga VDC such as black soil, loam soil, matteulo yellow soil, sand and other kinds of soil. People harvested twice or thrice per year wide variety of crops in a piece of land. So,

intensive agriculture is practiced due to the irrigation facilities available, technical and other facilities accelerate the momentum of crop yielding in the study area.

4.2.3.2 Flora and Fauna

The dense forest is found in the northern side of the VDC. Community managed forest and government managed forest available in this area. Most of the poor people depend on the forest products such as wood, fodder for animals etc. The floras like Sissau, Sal, Simal (*salmelia wallichii*), Tanki (*Bauhinia purpurea*) etc. The faunas are crow, peacock, sparrow, eagle, dove, deer, monkeys, pigeon and many others.

4.2.3.3 Rivers and Rivulets

Mainly, two main rivers run in this VDC i.e. Kankai and Biring. Kankai runs through western edge of the VDC and Biring runs east-south. Kankai and Biring play important role in rivulet like Surunga which flow in the mid part throughout the VDC.

4.2.4 Health Facilities

In Surunga VDC, there is one Health post and others private Allopathic, Homeopathic and Aryurvedic clinics. There is so dense population in the study area. Only one health post cannot resist all patient of this VDC. The people of this VDC are poor and sick people unwantedly go to the traditional healers like Dhami, Jhankri, Baidawa etc. It is the main problems for the dwellers of this VDC.

4.2.5 Economy of the Village

As in the other rural part of the country, the economic activities of the people of Suruga VDC is based on agricultural activities. The main agricultural product is paddy. Other crops along with paddy are maize, wheat, mustard,

potato etc. and cash crops like Jute, and Sugarcane. Besides, agriculture animal husbandry is another source of income. Cattle, buffalo, ox, goat, pig, chicken etc. are kept as supplementary sources for agriculture.

Due to the unequal distribution of land more than half of the population do not produce enough crops to feed them for the whole year. Very few people are engaged in off-farm activities some people are working in government services and wage, labour.

4.2.6 Population Distribution of the Study Area

The total population of the VDC is 23,405. The male population is 12,161 and female is 11,244. The population mostly consists of the Indo-Aryan community. However, this VDC accommodation people from both Terai and Hill origin but it predominantly populated with the people of Terai origin.

Table: 4.1

Population Distribution by Religion of VDC

S.No.	Religion	Population	Percent
1.	Hindu	22,153	94.65
2.	Buddhist	714	3.05
3.	Christian	137	0.58
4.	Islam	103	0.44
5.	Others	298	1.27
Total		23,405	100

Source: Surunga VDC, Jhapa, 2057.

From the above table, the Hindu religion has highest population i.e. 94.65%. Hindu cultures predominantly appear in this VDC.

Table: 4.2
Population Distribution by Caste of VDC

S.No.	Caste	Population	Percent
1.	Brahmin	9088	38.82
2.	Chhetri	4981	21.28
3.	Limbu	607	2.60
4.	Rai	1009	4.31
5.	Magar	661	2.82
6.	Satar	1143	4.88
7.	Damai	661	2.82
8.	Kami	612	2.61
9.	Sarki	265	1.13
10.	Bhujel	459	1.96
11.	Rajbansi	109	0.46
12.	Newar	1086	4.64
13.	Giri	341	1.45
14.	Mushar	229	0.98
15.	Gurung	376	1.60
16.	Kumal	129	0.55
17.	Tamang	226	0.96
18.	Bihari	76	0.32
19.	Miya	140	0.60
20.	Tharu	425	1.81
21.	Bangali	26	0.11
22.	Agrawal	123	0.52
23.	Others	663	2.83
	Total	23405	100

Source: Surunga VDC, Jhapa, 2057.

$$\text{Total ethnic population percentage} = \frac{\text{No.of population of particular ethnic group}}{\text{Total population}} \times 100$$

The above Table 4.2 presents that there is highest population i.e. Brahmin and second highest is Chhetri, Satar, Rai etc. The table shows that 4.88 percent of the Satar settled in the study area.

CHAPTER-V

SOCIO-ECONOMIC AND CULTURAL STUDY OF SATAR COMMUNITY

Analysis is the main part of the project. All collected data are analyzed and interpreted by separating different topics. They are as follows:

5.1 Socio-cultural Condition of Satar

In this chapter, the collected data is analyzed for fulfillment of the objectives. So, the main component of the study were settlement pattern, family structure, population distribution, education, life cycle ceremonies religion, language, health and sanitation etc.

5.1.1 Settlement Pattern and Housing Condition of the Respondents

The clustered Satar settlement is separated from that other castes in the Terai village. Generally, it is separated by a distance of an uninhabited area intending to prescribe commingle with them. This signifies the 'low' social position according to them.

The most striking feature of the Satar settlement is its separateness, isolation or aloofness from the rest of the village as indicated above. The other caste group assign the Satar low and untouchable status, want to keep them. Satars seem to live in closely packed communities both physically and socially. There houses were clustered touching one family's roof of the house with the others. The houses are built of the most in expansible and easily available materials such as bamboo, hay, haymade rope, relatively well maintained clean and quite area. They had wall painting culture. The main door of the house both part of mud walls decorated with colourful paintings of flowers, birds, elephants and different kinds of animals.

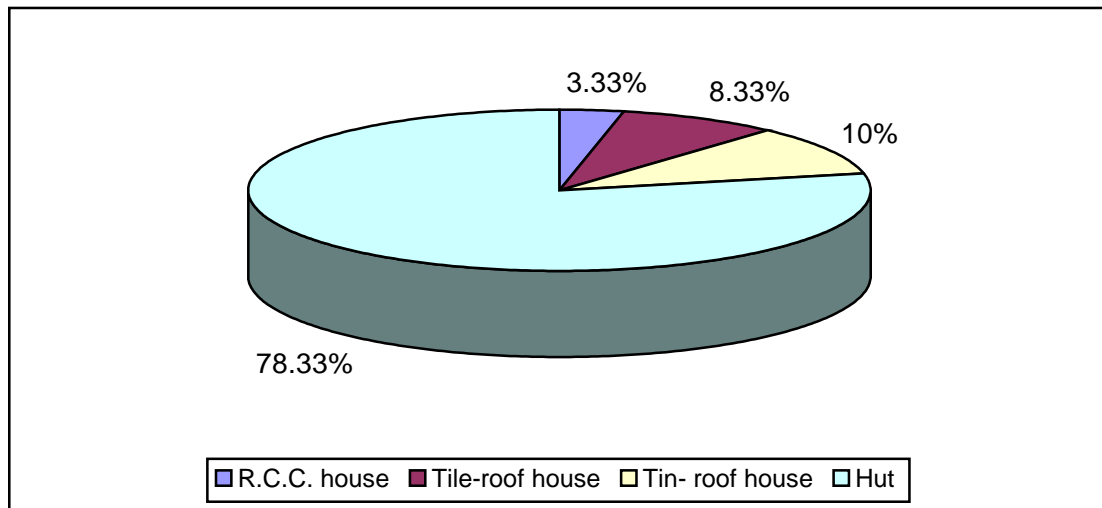
Table: 5.1
Housing Pattern

S.No.	Types of house	No. of respondent	Percent
1.	R.C.C. House	2	3.33
2.	Tile-roof house	5	8.33
3.	Tin-roof house	6	10
4.	Hut (Jhupadi)	47	78.33
Total		60	100

Source: Field Survey, 2005.

From the above table shows that out of 60 respondents, 78.33 percent have thatched roof, 10 percent Tin-roof house, 8.33 percent Tile roof house and only 3.33 percent have R.C.C. house.

Fig. 1: Pie-chart of Present Condition of Housing Pattern



The houses and its structure help to count economic level of the people. The people who are living in huts are absolutely poor, but those having tile-roof houses and tin roof houses are better than those living in the hut and those

having rod, cement, concrete house (Pakkahouse) are better than other three. Only jobholders and businessman can make their house pakka.

5.1.2 Family Structure of the Respondents

Family is the basic unit of society. Family is a universal as well as one of the oldest institutions of human society. It is a primary and universal group characterized by common residence performing common economic activities and living under a single roof. It consists of two or more related by blood and marriage. From the sociological point of view, there are three types of family structure i.e. nuclear, joint and extended.

Table: 5.2
Type of Family

S.No.	Types of family	No. of respondent	Percent
1.	Nuclear family	33	55
2.	Joint family	24	40
3.	Extended family	3	5
Total		60	100

Source: Field Survey, 2005.

a. Nuclear Family

Nuclear family consists of married couple with or without their unmarried children. In nuclear family system there is no economic co-operation between brothers and free from the control of elders. In the study area, the researcher found 55 percent Satar people living in a nuclear family.

b. Joint Family

In a joint family not only parents and children but also brothers and step brothers live on the common property and households. In other words, two or more married brother live together with their children. Among the 60

households of Satar in the study area it had been found that 40 percent household of Satar are in joint family system. From this table we can know that few people prefer to live in a joint family system.

The Satar people of the research area are not fully practicing the joint family system. The Satar is idea living of joint family from their tradition. But nowadays their changing socio-economic milieu compelled to practices the nuclear family.

c. Extended Family

The extended family consists two or more nuclear affiliated through and extension of the present child relationship rather than of the husband wife relationship. In the study area out of 60 households of Satar families only 5 percent households were adopting a extended family system.

d. Changing Context of Family Structure

In the research feed most of the Satars has been in labour and agriculture. One of the respondent had expressed joint family is better than others. "To do different sorts of works, it requires much manpower so that joint family is better". But at present, the impact of modernization and urbanization is significant in case of Satar in Surunga VDC. They strongly prefer nuclear family rather than joint and extended families by the new generations.

There are several causes, which are responsible for bringing nuclear family systems into practice are as follows:

- i. The system of residing separately after marriage.
- ii. Decreasing economic condition.
- iii. The tradition of living separately for happy life.
- iv. Quarrels among the wives of married brothers.
- v. Having good earning capacity of some brothers.

- vi. Unequal love of father-in-law and mother-in-law to the daughter-in-law.

Due to the above stated causes, the system of joint family and extended family has been decreasing day-by-day and the system of nuclear family has been increasing.

5.1.3 Distribution of Respondent by Sex and Age Group

According to the population census of 2001, the total population in Jhapa district is 23,172. In study area, they are 1,143 in number. The population of Satars in Surunga VDC accounts for 4.93 percent of the total population of Jhapa district.

Age play an important role for human beings. Time factor plays vital role for the achievement of social and economic goal. Age group of the respondent has been categorized into six categories viz. below 20 years, 20-30, 30-40, 40-50, 50-60 and 60 years above.

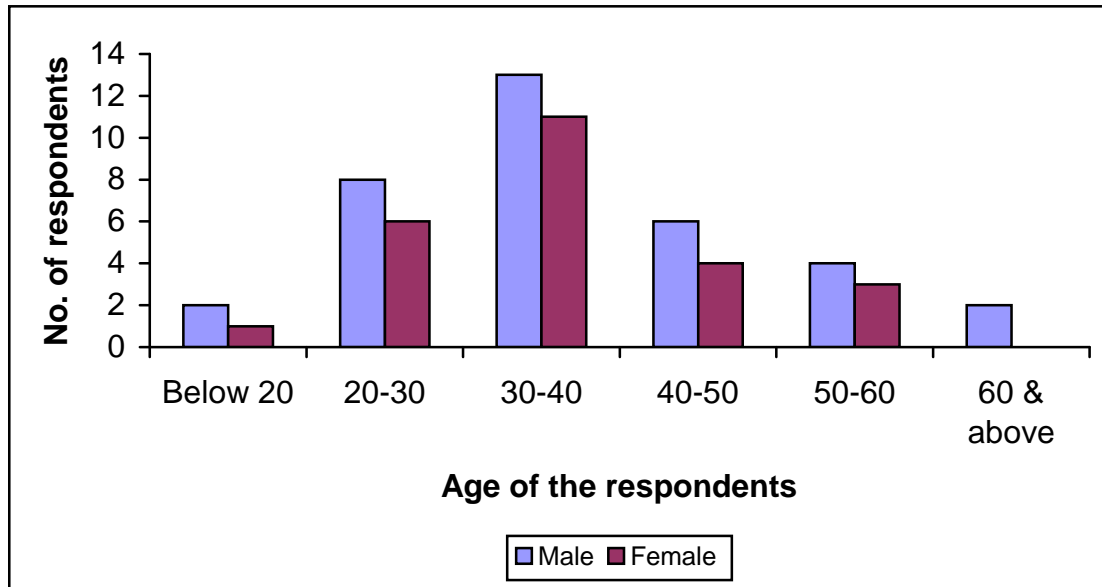
Table: 5.3

Distribution of Respondents by Sex and Age Group

S. N.	Age (Years)	Sex		Total	Percent
		Male	Female		
1.	Below 20	2	1	3	5
2.	20-30	8	6	14	23.33
3.	30-40	13	11	24	40
4.	40-50	6	4	10	16.66
5.	50-60	4	3	7	11.66
6.	60 and above	2	0	2	3.33
	Total	35	25	60	100

Source: Field Survey, 2005.

Fig. 2: Distribution of Respondent by Age Group



From the above table, the higher numbers of the respondents were from the age groups of 30-40. Analyzing the surveyed data, the age from 20-59 are active participant in every aspect viz. development, economic, social etc. This table shows that Satar women are backward than male, i.e. male respondent cover 58.33 percent whereas female respondent cover 41.66 percent.

5.1.4 Religion of the Respondents

Satar people are Hindunized tribe man. Their gods and goddess are same to high caste Hindus. The Satar of the study area worship gods of Hindu pantheon like Mahadev, Kali, Bishnu etc. It seems that the religion life of Jhangad in guide by Hindu philosophy. But their celebrating patterns are different from other caste. Nowadays, Christianity influence to Satar community.

Table: 5.4
Distribution of Respondents by Religion

S.No.	Type of Religion	No. of respondents	Percent
1.	Hindu	50	83.33
2.	Christian	10	16.33
	Total	60	100

Source: Field Survey, 2005.

The above table shows that 83.33 percent of the respondent adopting Hindu religion whereas 16.66 percent respondents adopting Christian religion. The researcher has found that all the respondents were Hindu at first. But the Christianity influenced their society and they became Christian. One respondent said they became Christian due to low economic status. He added to celebrate Hindu's God and Goddess is very expensive.

5.1.5 Respondents by Language Spoken

Language is a system of communication, or a means of communication through which we can share out ideas and feelings. Language is the system of arbitrary voluntary vocal system of human communication. Every person has his own language. In Nepal, there are more than 40 dialects. Among them Satar (Santhal) language is spoken in Satar community. The researcher found they equal speak mother tongue language and Nepali language.

Table: 5.5
Respondent by their Language Spoken

S.No.	Language	No. of respondents	Percent
1.	Mother tongue	8	13.33
2.	Mother tongue & Nepali	52	86.66
	Total	60	100

Source: Field Survey, 2005.

In the above table, all respondents speak their mother tongue i.e. Satar language but 86.66 percent respondents speak Nepali language also. The impact of modernization has deeply rooted in terms of language. To communicate other dominant caste, Nepali language is necessary. Their children are going to Nepali medium school. It influences the Nepali language in their community.

5.1.6 Educational Status of Respondents

Education is a social and developmental indicator which enables people to take participation in concerned affairs. Nepal literacy rate is very low. The poor and downtrodden caste or ethnic group's children do not go to school.

Table: 5.6

Educational Status of the Respondents

S.No.	Educational attainment of the respondent	Male	%	Female	%	Total	%
1.	Literate	9	25.72	3	12	12	20
2.	Illiterate	26	74.28	22	88	48	80
	Total	35	100	25	100	60	100

Source: Field Survey, 2005.

Table 5.6 presents that the literacy rate of the respondents is poor i.e. whereas male literacy percent is 25.72 and female literacy percent is 12. The low economic income was the main cause of educational attainment. There exists hand to mouth problem and think to solve their problem without going school.

5.1.7 Life Cycle Ceremonies and Other Rituals of the Satars

In Hindu society all members observe three main rituals which we know as *sanskars*. All castes celebrate these *sanskars* as their own culture. These

ceremonies have their own cultural importance and meaning in their society. The main life cycle ceremonies are birth, marriage and death. Satar people also celebrate these three ceremonies in accordance to their cultural traditions.

i. Birth Ceremony

It is believed that the pregnancy is the natural outcome of the union between men and women. The birth of a child in a family belonging to any community adds new dimensions to the existing relationship between and among the family members and others associated with it.

Birth ceremony in Satar people is different from other ethnic groups. When a baby takes birth in their society, 'Dahi Ama' is employed for caring both baby and the mother. They don't use the modern medical treatment. The parents of the new born baby observe five days birth pollution. After a woman begets a child, she is considered as impure. The oldest son is always named after his grandfather and other children are named after their birthday. When the pregnant women feel uneasy, they call Jhankri in that situation and he gives wild herbs for easy childbirth. At first they give it to the Morang Baru, the main God of their community. Then, it is distributed to the mother and other members of the family and might be other relatives who are present there in that situation. Satar people give more preference to the birth of a male child because the male child has a high economy value than female child. So, the parent of the girl have to pay bride price on the occasion of marriage, but after the age of six and seven the male child begins to work with his father pulling the cart, ploughing, digging, carrying the seeds, grazing the cattle of the land owners and so on. In their society, there is a tradition to give a name to their child according to the specific day of the birth. The days are given below:

Table: 5.7

Child Name According to the Specific Day of the Birth

S.No.	Satar	Nepali	English
1.	Adwa din	Aitabar	Sunday
2.	Som	Sombar	Monday
3.	Mangal	Mangalbar	Tuesday
4.	Budh	Budhabar	Wednesday
5.	Lukhi	Brihaspatibar	Thursday
6.	Shukul	Sukrabar	Friday
7.	Shanibar	Sanibar	Saturday

Source: Field Survey, 2005.

If their child is born on Sunday, they name him 'Adwa but when the daughter is born the name is given 'Adewi'. Like this if the oldest daughter is born then she is given the name after her grandmother. But the second child is given the name after the father's or uncle's name and daughters are named after their marital grand mothers.

ii. Marriage

Marriage is also one of the most universal and most important social institutions of human society. When a boy and a girl get married, they can enter the family life and they are socially as well as legally permitted to have a sexual relationship. Marriage as an institution is universal to the human society. But its types and forms differ from place to place and from one ethnic group to other in accordance to the rule and regulation and belief system of particular society.

Marriage means 'Bapla" in Satar language. Among them arrange marriage is predominant mode of marriage. But the researcher in the study area

found that these days almost all Satars prefer love marriage. This can be seen by the table below.

Table: 5.8

Marriage Preferred by the Respondents

S.No.	Types of Marriage	Male	Percent	Female	Percent	Total	Percent
1.	Love	21	60	7	28	28	46.66
2.	Arrange	14	40	18	72	32	53.34
	Total	35	100	25	100	60	100

Source: Field Survey, 2005.

By the above table we can see that 60 percent male prefer love marriage, while only 28 percent female prefer love marriage. Likewise 40 percent male prefer arrange marriage and 72 percent female prefer arrange marriage. So the conclusion can be drawn that among the Satars of the study area are equal numbers of these people prefer love marriage and arrange marriage.

In marriage practices, Raibarikh is employed as a middle man for the settlement of marriage in Satar community. When Raibarikh is satisfied with the socio-economic status of the boy then he arranges a feast which is a symbol of agreement of marriage by both parties. In the feast the proposed bride-groom pays 12 rupees for the girl's party that is said as 'Chuman Takka' in Satar language. This money is shared to girl's mother and father both receiving rupees 5 each and grandmother receives rupees 2. the date is also fixed in this day. The girl and the boy make knots of the rope to fix the day and this rope is used to see how many days remain for the marriage.

When the marriage date is fixed, the groom party's men go to the bride's parents' house. Then the groom party reaches near the bride's house and Jagmajhi receives this procession. They rest somewhere for a while and go to

the house of the bride along with Jagmajhi and there a group of the women welcome them by throwing a full vessel of water. This is tradition of cleaning their guest with full respect. After that, the party of groom makes a round on the house of the bride's parents and the two parties begin to sing, dance and feast in front of the bride's home. When the mid night pass, the groom makes his appearance riding on the hip of his intimate friends and immediately the bride is brought outside with a brother or brother-in-law in a basket who are the respective members in this party. They put both bride and groom either side into the basket and hold upward and downward. And then in Sindra Dan, the inevitable rite is performed, i.e. putting vermilion into bride's head which is divided into two parts at that time. In this particular situation, all the members start to cry with loud voice saying 'Hari Bol'. Next day the newly married couple is admonished by an old man, basically Jagmajhi as "From this day you should share comfort and sorrow and fulfill all the responsibilities as a member of married couple in accordance with our culture." When they finish all this process, the procession along with the bride and groom return back to the groom's house. In this particular time, all the relatives can get splendid feast and a lot of drinks. In this occasion, the prestige of the groom's guardian lies in how much he spends.

Among the Satars, marriage is held within the caste endogamy and clan exogamy. Child marriage is not found in their community. Satars community is divided into different twelve clans. They don't like to marry within their clans. There is polygamous marriage system in their village. This means one man can marry more than one wife. Pre-marital sexual activities are free for the young people in their society. In the pregnancy case, the boy is expected to marry the girl. most of the marriages are arranged by the parents. The young couples are given enough opportunity to know each other before marriage.

Types of Marriage

'Mechi Dekhi Mahakali Samma' (1974) has mentioned ten types of marriage system in this society. These are:

- a. Kirin Babu Bapla
- b. Tunki Dipal Bapla
- c. Hiram Cherm Bapla
- d. Sanu Bapla
- e. Ghards Juwal Bapla
- f. Golat Bapla
- g. Jawal Kirinok Bapl
- h. Mir Bolak Bapla
- i. Utut Bapla
- j. Apang Gir Bapla

There are many types of 'Bapla' or marriage system found in Satar people. Among them some marriage systems which are relevant in Satar community are discussed below.

a. Kirin Babu Bapla

The groom pays some money to the birdes' parents in this system of marriage. The name itself indicates that the bride is purchased by the groom. So the bride price is fixed according to the purchasing amount of the bride by the groom. There is no feast given to the groom's party before the marriage ceremony. It is done by the boy's party themselves, the next day the newly married couples are admonished by Jagmajhi as "From this day you should share comfort and sorrow and fulfill all the responsibilities as a member of married couple in accordance with our culture."

b. Tunki Dipal Bapla

This is next marriage system in Satar community. Two relatives go to the home of bride from groom's house. From there the bride with some clothes on a basket comes, that is called Tunki in Satar language. The groom does not go to the house of the bride in this marriage, he stays in his home. His relatives do everything in bride's home.

c. Golat Bapla

This story of marriage is really popular among them who are in the low socio-economic profile or who can't afford a lot of money for the marriage. This marriage is very important for them. In this system, after the marriage of the daughter of a family, the brother of the bride also marries the daughter of the groom's family. This sort of marriage system is not prevalent in some village.

d. Ghards Juwal Bapla

In this marriage system, unmarried Satar boy comes to the girl's home before his marriage and work there for five years. After working for five years, the parents of the girls agree for the marriage with the Satar boy. This is also important marriage system in their community.

e. Mir Bolak Bapla

If a girl wants to marry any boy then she can also force a boy by carrying a vessel full of water and can enter into the boy's house. On such an occasion the mother and sister of the boys tries to drive away the girl by giving different sorts of trouble. If she becomes able to stay in house in spite of all this trouble, she should be accepted as a bride.

f. Utut Bapla

If a boy wants to marry a girl and if she refuses it, then the Satar boy can put vermilion on the hair parting on the occasion of meeting in the public places, market places etc. But if girl's party were able to catch the boy they will hit them. Then the boy cannot get that girl. If they didn't catch him then boy can take the girl by forcing and after some days that girl will automatically become the wife of that boy.

g. Apang Gir Bapla

This is called love marriage in their community. In this marriage, the Satar boy and girl love each other and later anytime they leave their home and go to somewhere to stay for some days. Then again they return back to the boy's home and get married. The parents of the both sides might agree for this marriage.

In Satar community, there has been significant change in expenditure in the marriage ceremony but not in the form of the marriage. previously they used to invite not only the clans relatives but also invite all the neighbors of their community. They used to enhance the prestige in over marriage expenditure and invite more people. There used to be marriage feast till three days at the bride's home and seven days at groom's home. They have no any practice of saving money for future. But now a days, they have adopted an economical habit which encourages the reduction of marriage expenditure. Now-a-days, they are changing their socio-economic milieu and are influenced from high caste Hindus. They don't invite lots of people and only give lunch and dinner from both sides. At the same time they only perform compulsory marriage rites which are inevitable for their socio-cultural traditions.

iii. Death Ceremony

Every human society possesses a social organization of the experience of death both as personal and family and as of social structure and role placement. The immediate crisis is met by the mortuary rites and practices of each society, while the long term problem of transmission of property position is met by the rules of the inheritance and succession. Every man has to face an unavoidable event of life, which is death. In fact, death is certain for all human beings. According to the Malinocoski (Cited in Haviland: 1990), "Funeral ceremony provides an approved collective means by which individuals may express their

fellings, while at the same time maintaining social cohesiveness and preventing description of society."

When Satar people die, the body is wrapped in a white cloth and tied on to a Khatiya which he used to sleep on. The corpse is carried first by the son and then other relatives, when it reaches a cross road some friends of the dead person spread rice and cotton seeds are scattered about to please the evil spirits that might cause obstacles on the way of this last rites. The dead body is buried near some rivulet or any particular place, which is predetermined by their society. Then the son of the dead person cuts his hair and returns back to the house. When they reach the house of the dead person they start having meat and alcohol. After the entire work is done all kinsmen and relatives mourn for three days.

Previously, he (family of the dead person) used to give a feast on the fifth or seventh day at the liquor shop. But these days the Satar people observe funeral rituals from 9 to 13 days. They give dinner at the last day in their home instead of arranging it at liquor shop. In comparison to the past, they have cut down the over expenditure in this ceremony. If compared other castes like Brahmin, Chhetri then it looks like unique one because Brahmin and Chhetri do not take liquor and meat for 13 days and some for one year. But these Satar people start from the first day.

5.1.8 Religion

Bista stated that the religious practices and festivals are related with the seasons. Their festivals are related with the economic activities. "Satars observe a number of festivals all of which are related to seasons of agriculture, game hunting and collecting of wild fruits and tubers. The important festivals were Baha, observed in February making the spring season, and Sohraya observed in

November after the harvest of paddy, they worship their ancestors". (Bista, 1967)

"Baha is also an occasion to worship the deities of the forest and to ask permission from them for hunting and collecting wild fruits". (Ibid- 140)

In Nepal, each religion has got equal rights to be observed like, Saiva, Buddhism, Hindu, Christian, Jain and so on. Their greatest god is Thakur Jyu, (Surya) whom we have already mention in origin history of Satar and then after their main god is Marang buru (Big mountain) and Moreko (Fire or agni).

i. Satar's Gods and Goddesses

Some of the gods and goddesses of the Satars are as follows:

- a. Tharkur Jeu b. Marang Buru c. Jaher Ada
- d. Gosai Ara e. Ato Bonga f. Bhitri (family god)

a. Tharkur Jeu

Thakur Jeu is the main God of the Satar People. The Satar of Sarnamati village development committee, had a belief that Thakur Jeu is the man who created man. They don't believe that the Lord Brahma (Hindu god) was created a man and the earth.

b. Marang Buru

Some scholar's view that this Marang Buru is the great Mountain and other believe that it is a Goddess bright as the Sun. For the Satar Marang Buru is considered as a guardian God. At the time of trouple, drought and sorrow they sacrifice goats, pigs cocks, and hens to worship Marang Buru.

c. Jaher Ada

This god is like a Hindu goddess. Even the Hindu people first worship to this god after that other gods. First of all, Satar people also worship Jaher Ada god then after other god. They have believed that Jaher Ada Goddess will take message to the main god so, they worship this god for the Messenger.

d. Gosai Ada

This God is believed to worship for the woman welfare and also gives suggest and solutions, if any trouble arise to Satar people.

e. Ato Bonga

This God is a local deity of the Satar people. This deity is also known as the name of 'Majhesthan' they have built a small house with tin or grass roof near their house and established the Ato Bonga. Satar people offer some agricultural production to this God. They believe that if they don't offer agriculture production first to this Bonga, this Bonga might be angry and some trouble or sorrow may befall on them. Basically, they gathered in one place and worship this God collectively. They worship this God on the occasion of marriage ceremony. (When the bridegroom from other village comes here for marriage he has to worship this God)

f. Bhitri (Family God)

Bhitri plays an important role for the maintenance of joint living. some Satar people call it Bhitri and some call it Mane although it is a family or ancestral God of Satar people the elder man worship this god at home. It is believed that if some one is sick in the family the main reason is that the God is angry with them so it believed to be worshipped. It is just like "Kuldevata" according to Hindu religion.

5.1.9 Festivals

In Nepal, as in all countries, festivals are celebrated in slightly different ways and with varying degrees of intensity, depending upon locality, economic and social status, education, religious and family background and personal inclination. (Prasain, 1985)

The Satars people also celebrate the different festivals as other ethnic groups. These feasts and festivals fall on the different seasons of they year and become a calander. 'Sohari', 'Baha puja', 'Yorok', are the most important festivals of the Satar people.

a. Sohari

Sohari festival is greater than others festivals in Satar community. They celebrate these festivals in the month of November. In Sohari festival, Satar people anoint cattle with oil. They give food/grass to the ox on that day. They don't use animal in works that day and give a rest to their animals. Traditionally Satar people give local beer to the cattle. On this day, they offer blood sacrifices of fowls, pigs, pigeons, 'Boka' or uncastrated goat etc.

b. Baha

Baha festival is the second festival in Satar community. This is similar to the Sripanchami of the Hindu. This festival occurs in winter and they enjoy in this festival. They have a belief that after this festival all their households as well as other transaction of previous year will be cleared off since then new transaction starts. This festival fosters the new spirit of working and well-being of their society.

c. Yorok

Yorok festival is also an important festival in Satar community. Some people say it 'Dashain' and some other 'Durga Puja'. In this festival, they first

gather in the house of the village head and move to the public place dancing and singing. Males as well as females take part in this festival. They pay great homage to the 'Kali' or 'Durga'. Goats, pigs and chicken are sacrificed for Durga and Kali. However, they do not 'Tika' on their forehead. But they roam house to house by singing and dancing.

5.1.10 Food and Drink Habit

The Satar people are non-vegetarian. Meat is their staple food. Their food consists of meat, rice, potato and green vegetables. They take pork, mutton and chicken. They also take rat's meat too, which is the gift of nature i.e. free from paying cash. However, they do not take buff and beef. In other words, animals as well as wild fruits, root and shoots are also their natural food.

The Satar people are habituated to take alcohol and tea. The 'Hadiya' (local beer) and 'Raksi' (liquor) are mostly taken in their prosperous season. Besides these, they take milk and curd if these are produced in their houses.

All of them are fond of smoking chutti (local cigarette made of tobacco rolled within a leaf of sal tree), hooka (hubble-bubble), bidi, cigarette are also taken by them in their daily life.

5.1.11 Dress and Ornaments

The dress up of Satars is very ordinary. The male Satars cover their lower part of the body with a 'Dhoti' or 'Kachhad' (a loin cloth) and upper part of the body with an Indian style shirt or kamij. They also use a big handkerchief (Gamchha) for the purpose of robbing sweat out of their body.

The female wear the clothes, which are similar to sari, with which they cover their breast by crossing the sari from right shoulder to waist. The children are normally naked. However, the young generations of Satar use modern dresses such as pants, shirts, sari, blouse, shoes, slippers etc.

The female Satars are fond of decorating themselves with different types of ornaments of brass, silver and different types of flowers as well as leaves of the herbs. They put on silver and brass anklets, armlets and bangles and silver necklace.

5.1.12 Dances and Songs

Dances and songs are the essential part of Satars socio-cultural life. They Satar people as well as all ethnic groups of Nepal very much indulge in religious and recreational aspects. The dances and songs are not only their religious and recreational aspects, but these aspects also indicate their ancient mode of life which the natural phenomenon as well as other ethnic dances and songs have passed on from one generation to another for hundreds of years as these are found in this society at present time.

They deeply respect their traditional custom, tradition and usage. Likewise, they indulge in dances and songs too. Generally, they dance in the open space in the evening in front of the Jagmajhi's house. In spite of this, they basically dance and sing on the special fairs and festive occasions in the public place in accordance with their culture. In the dancing time both the male and female decorated with flowers and different types of ornaments walk closely to each other and make a big circle and move their body parts as if they belong to one creature.

Similarly, they sing the songs of different types by playing on flutes and drums with perfect harmony. These songs, are based on legends and myths as well as folk songs in accordance with fair, festive occasion and other time.

5.1.13 Kinship

The term kin or kinship system is part of the social structure. It includes definite social groups of which the most important is the family. According to

Winick (1992: 154), kinship system may include socially recognized relationship based on supposed as well as actual genealogical ties. In defining kinship, Majumdar and Madan has said, "In all societies, people are bound together in groups by various kinds of bounds. The most universal and most basic at these bonds is that which is based on reproduction, an inherent human drive, which is called kinship in sociology and anthropology.

The desire of reproduction gives rise to two kinds of bond. Firstly, there is a bond between parents and their children and that between siblings. The first kind of bond which arises out of a socially or legally defined marriage relationship is called affinal kinship. The affinal kin are not connected to each other through blood. The relationship based on the blood ties for e.g. relationship of parents and their children is called consanguineous and affinal are found in every human societies. There are two types of kinship among Satar people, viz., consanguineous and affinal kinship.

Satar community is divided into twelve clan-units. They don't marry within their own clan. According to one old respondent in the study area those twelve clans are:

- i. Murmu
- ii. Hansda
- iii. Hemron
- iv. Kisku
- v. Mardi
- vi. Soren
- vii. Tudu
- viii. Baskie
- ix. Bisra
- x. Paudia
- xi. Chaudaya
- xii. Bedi

The Satar people in Surunaga VDC has the terms to refer to Satars relations such as Gago (Mother), Baba (Father), Wapon (Son), Dad (Own brother, mother's father's son), Hadomba (Father's father, mother's mother) etc. Satars are prohibited to marry within the same kin group. If anyone breaks the marriage's rule in their society, there is a rule to fine that person up to hundred rupees and a least of one hundred meals of boiled rice. Once the wrong person

pays this fine then he is forgiven for his offence and taken back into the community.

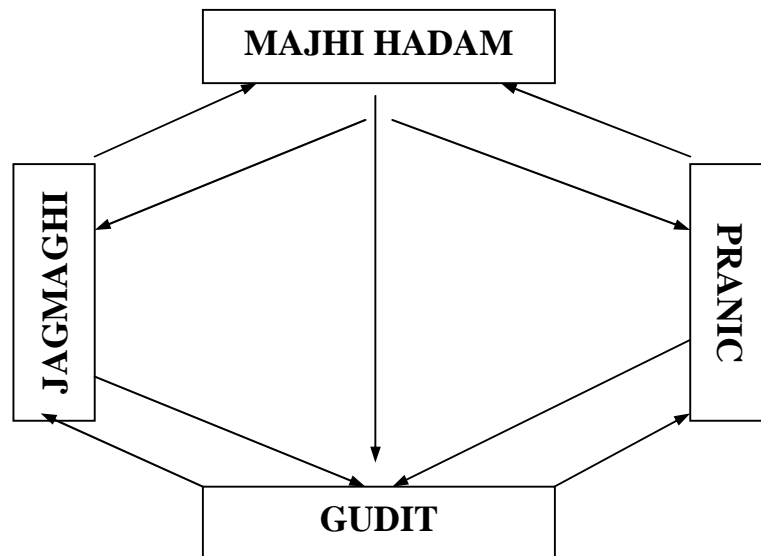
5.1.14 Village Polity

From the very beginning of human civilization each and every society, community as well as state has its own type of governing body. It may be tribal council, village Panchayat, regional or central government.

Many ethnic groups have their own tribal political institutions. Satar ethnic group is not an exception to it. Satars have their own traditional political institution known as 'Panchayat', which serves as a governing mechanism within the community. While analyzing the political structure of the Satar community we can find four hierarchically based strata, which are shown in the following chart.

Fig. 3

Diagram of Village Polity



At the top of the institution there is "Majhihadam" who is regarded as the supreme authority. Then comes the hierarchy of "Pranic" who is known as village priest. He performs the cultural activities: namely, reception of groom

party in marriage ceremony, to organize village feasts etc. "Jagmajhi" is in the third hierarchical level. His function is to decide cases, which occur now and then in Satar society. At the bottom of the village political organization, there is a post called "Gudit". The "Gudit" is a guard, caretaker, peon and policeman. All the posts of this village council are heredity.

Previously, they did not prefer to go to the court or police office to decide the case because they believed that their village council clearly understood the case. But now a day they believe in VDC or police or judicial body appointed by the government. However, they still do not prefer to go outside if the case is culturally attached.

5.1.15 Health and Sanitation

Health condition of the Satar people in Surunga VDC is very poor. They do not have knowledge about good for their health or they do not knowledge about balance diet. They wear dirty clothes and spend most of the time around agriculture farm or labourious work. There is one health post in Surunga VDC. They believe on Dhami, Jhankri are considered to be a special doctor. At first, they specially asked for Majhi Hadam. Whatever, Majhi Hadam said, they do like this. The respondents opined differently when asked about the preference of treatment.

Table: 5.9

Preference of Treatment

S.N.	Preference	No. of respondent	Percent
1.	Health Practitioners/Doctor	24	40
2.	Traditional healers (Dhami, Jhankri) & indigenous medicine	36	60
	Total	60	100

Source: Field Survey, 2005.

From the above table, the higher number of respondents (60%) believed on Dhami, Jhankri rather than health practitioners. But a few respondent (40%) believed on health practitioners or doctors. Most of the respondent showed their first preference to indigenous healers. The attention towards health post, hospital and doctor is also found but the number is low.

5.1.16 Sources of Drinking Water

Water is essential for human to survive their life. Most of the Nepali people are away from safe drinking water. In the study area most of the Satar people had used the tube-well (artesian) which was used as the main source of drinking water.

Table: 5.10
Sources of Drinking Water

S.N.	Water source	No. of respondent	Percent
1.	Tube-well	50	83.33
2.	Well	6	10
3.	River	4	6.6
4.	Natural spring	0	0
	Total	60	100

Source: Field Survey, 2005.

Above table shows that tube-well is the main source of water in the study area. 83.33 respondents used water from tube-well for daily use and 6.66 percent respondents depended in the river to meet their water use.

5.1.17 Use of Toilet

Toilets are the main factor for sanitation. Sanitation plays vital role for health. Health conditions determines their level of sanitation. Most of the Satar people don't use toilets.

Table: 5.11
Use of Toilet

S.N.	Use of Toilet	No. of respondent	Percent
1.	Toilet users	11	18.33
2.	Toilet non-users	49	81.66
	Total	60	100

Source: Field Survey, 2005.

Table no. 5.11 percent that 81.66 percent of respondent did not use toilet. They either use open area or bank of river or bush. But only 18.33 percent respondent used toilet made by rapping straw in unsafe place. This data have showed that low hygienic condition of Satar community.

5.2 Economic Condition of Satar

This section basically dealt with the general economic activities of the Satar people of the study area. It includes land type, occupation, cropping pattern, production traditional and non traditional occupations, income and expenditure system.

Economic condition plays a vital role in the society. People want to become economically able in order to establish a good status or social prestige in the society.

The economic condition of the Satar people of Surunga VDC is weak they do not have enough land to produce sufficient foodstuff to feed than for a whole year. The young men of the house work as unskilled wage labour. They get only unskilled work and earn very little money. Their traditional source of income has become less productive or almost insufficient. They are compelled to look for other alternative source of livelihood. So, at present they practice both traditional as well as non traditional modes of subsistence agriculture,

fishing, food gathering etc. are included under the traditional occupation and industrial labor, business, employment in offices etc. are included under the non traditional occupation.

5.2.1 Land Holding Pattern

Satar are primarily dependent on the agriculture. Although they are old ethnic groups, they do not have own land. Land holding Satar people are easily counted in finger. The ownership of land reflects the economic condition of Satar people.

Table: 5.12
Land Holding Pattern of Respondents

S.N.	Land size	No. of respondent	Percent
1.	Land less	40	66.66
2.	1-5 Kattha	12	20
3	5-10 Kattha	3	5
4	10-15 Kattha	2	3.33
5	15-20 Kattha	1	1.6
6	20-25 Kattha	1	1.6
7	25-30 Kattha	1	1.6
8	30 Kattha and above	0	0
	Total	60	100

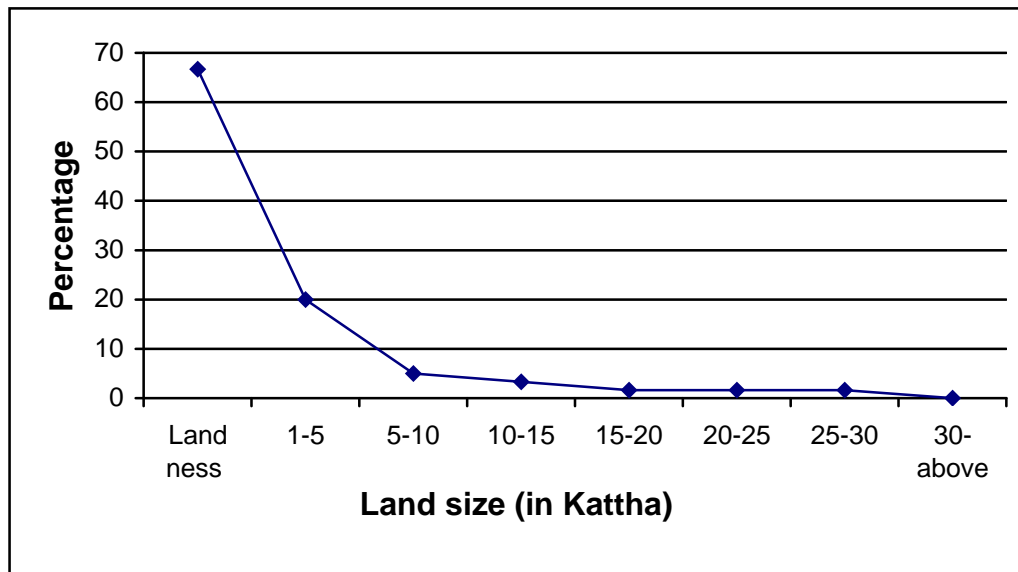
Source: Field Survey, 2005.

Note: 1 Kattha= 20 Dhur,

1 Kattha= 0.05 Bigha

1 Kattha= 0.03 Hector

Fig. 4
Land Holding Pattern of Respondents



Above table shows that, out of 60 respondents. 66.66 percent respondents do not have any land i.e. landless. Out of 66.66 percent respondents 78.5 percent living on other land paying certain tax to owners and 21.5 percent respondent were living unregistered land i.e. government land. 20 percent respondents have 1-5 Kattha, this land only provide residential purpose. So, there is unequal land distribution which shows weaker economic status of majority Satars.

5.2.2 Occupation

Satar people fall under the ultra poor community. The main occupation is agriculture and wage labour. No one involved in governmental job. Their community supply wage labour in agriculture to other communities.

Table: 5.13
Occupation of the respondent

S.N.	Occupation of the respondent	No. of respondent	Percent
1.	Agriculture	15	25
2.	Live stock	1	1.66
3	Business	2	3.33
4	Labour	39	65
5	Governmental job	0	0
6	Others	3	5
	Total	60	100

Source: Field Survey, 2005.

The table no. 5.13 shows that the majority of the respondent (65%) involved in wage labour and 25 percent of respondents were involved in agriculture. There is no sufficient land and all men, women as well as children compelled to do work in field to full fill their hand to mouth problem. They were involved wage labour in farm or off farm activities. Off farm labour includes in construction company i.e. loading and unloading of construction materials i.e. stones, bricks etc. So we can predicts that the Satar people are under the poverty line.

a. Agriculture

Nepal is predominantly an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. Agricultural sector itself is a chief contributor to the country's G.D.P. Approximately 80 percent of the people are engaged in agriculture. Agriculture sector contributes almost 40 percent of the country's total G.D.P even today. Most of the Satars are landless and only few people have land. Those Satar people who have land their family member become disguised unemployment because there is no sufficient land for all

family members. Their annual production from agriculture cannot meet their total expenditure and they compelled to be a wage labour to other's farm and construction companies. The table 5.13 shows that only 25 percent of the respondent partially involved in agriculture. This data shows that Satar cannot survive only one their own agricultural production.

b. Wage Labour

Most of the Satar people are land less and they work on farm as wage labour. There is vast discrimination wages in between male and female labour. Male gets higher wages than female. Male and female do same type of work but male gets high wages. The researcher has found that male get Rs 80-100 but female got Rs. 60-80 daily wages in the same work. They do not have special knowledge or technical knowledge in other field and they compelled to involve in labour in farm and off farm activities. Most of them are paid in grain (i.e. paddy maize etc.) instead of cash according to their condition of work but non agricultural labour they are paid in cash. They got oil, salt, vegetables etc. incase of farm labour. But in off farm labour they only got cash. So, most of the women labour wanted to work as farm labour. But men wanted to work hard in construction company or transportation company. They have to do loading and unloading of construction materials (i.e. stone, gravel, rods etc.) they are paid high wages rather than farm labour.

c. Employment on Other Sector

Satar people not only involved in wage labour but also involved in other job i.e. carpenter, driver, shopkeeper. But few numbers of people involved in this sector. The researcher found 2 carpenters 1 shopkeeper and 1 Rishaw driver. Due to the development of transportation and consciousness among other communities towards Satar people, Satar people are going to be level up

to their status. That was the cause of modernization. Only male Satars were involved in such occupation.

d. Animal Husbandry

Animal husbandry is the main source of subsistence for Satar people. They have oxen for ploughing and cow for milking purpose. Along with ox and cow they also have pig, chickens, ducks, goats etc. Most of the Satar people want to keep chickens in their house because eggs and meat of chickens used in different ritual purpose. They sell cows, ducks, and chickens in market and fulfill their essential things i.e. salt, sugar, oil, clothes etc. The Satars of the study area are fallen under the ultra poor. If oxen fall on sick, a poor farmer is in danger of losing his farm. Table no.5.14 represents the livestock ownership of sampled households by life stock combination.

**Table: 5.14
Livestock Ownership of sampled Households**

S. N.	No of HHs	Number of Livestock					
		Chicken	Duck	Goat	Pig	Cow/ Buffalo	Oxen/he buffalo
1	6	28	-	-	-	8	-
2	5	-	11	-	7	-	-
3	4	17	-	10	-	-	-
4	3	13	18	7	-	-	-
5	2	-	-	-	-	-	4
6	19	107	-	-	-	-	-
7	21	-	-	-	-	-	-
Total	60	165	29	17	7	8	4

Source: Field Survey, 2005.

The table shows that, 39 households have at least one cattle or birds and 21 HHs do not have any livestock. The researcher found that they have limited livestock because they do not have time to care them. They have to do work from morning to evening. They reported that they bought cattle by taking loans

from different sectors. Maximum number of household do not sell chicken and duck in market because they use themselves in different ritual events.

5.2.3 Annual Income and Expenditure of the Respondents

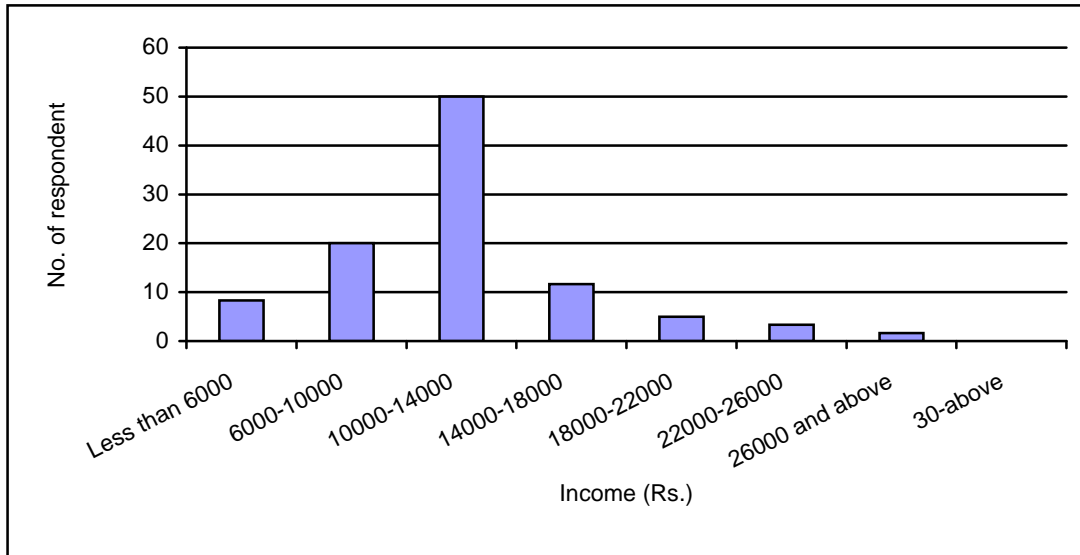
The economic condition of Satar of the study is extremely low. They cannot fulfill their demand, which is used in daily life. Their total annual expenditure is greater than their annual income. Their survival is running in deficits from generation to generation. The labour wages is so cheap and cannot maintain their foods and cloths for a whole year in their families. The food grain production is not sufficient to them throughout the year. There are no irrigation facilities. They depend upon monsoon. The method and tools of agriculture is traditional. Their family size is big. There is no awareness about family planning and other technological implementation. Due to the population growth and inheritance practice, land has been fragmented into smaller segments. That shows their severe malnutrition and below the basic needs. The level of income shows that they fall on the ultra poor. Table no. 5.15 shows the annual income of the Satar of the study area.

Table: 5.15
Annual Income of the Respondents

S.N.	Income in Rs	No. of respondent	Percent
1.	Less than 6000	5	8.33
2.	6000- 10000	12	20
3	10000 - 140000	30	50
4	14000 - 18000	7	11.66
5	18000 - 22000	3	5
6	22000 - 26000	2	3.33
7	26000 and above	1	1.66
	Total	60	100

Source: Field Survey, 2005.

Fig. 5
Diagram of Annual Income



The table shows that out of 60 respondents 8.33 percent earn less than Rs. 6000 per year, 20 percent earn Rs. 6000-10000, 50 percent earn Rs. 10000-14000, 11.66 percent earn Rs 14000-18000, 5 percent earn Rs. 18000, 3.33 percent earn Rs. 22000-26000 and 1.66 percent earn Rs. 26000 and above. They have no any surplus. They can not think of buying any goods and material of their interest.

The researcher found that 28.33 percent of the Satar people whose annual income below Rs. 10000, make their regular expenditure taking gift from others. Their health condition is low. Whose annual income in between Rs. 10000-22000, they spent almost of the income (i.e. 95 percent of annual income) for food and sometime to buy clothes and medicine. 5 percent whose annual income is Rs. 22000 and above, their, expenditure can meet to buy cloth, medicine and other entertainment activities but they cannot use their money whole year for these purpose.

All above data shows their contribution in society is higher to uplift the other communities by supplying labour. But they are down trodden and under the poverty line.

5.2.4 Sources of Loan

The economic condition of Satar people is very low. They spend all annual income only for survive. They cannot fulfill their basic necessities and they are compelled to take loan from money lenders. Most of the Satar people do not have citizenship of Nepal and they cannot take loan from bank and cooperatives. The researcher found that the maximum number of Satar people are bounded by traditional loan. Their economy is under the subsistence level and deficit on whole year.

Table: 5.16

Sources of Loan and Interest Rate of the Respondents

S.N.	Source of loan	No. of respondent	Interest Rate (%)	Percent
1.	Money lender	51	36	85
2.	Bank	-	-	-
3	Co-opratives	-	-	-
4	Not taken loan	9	-	15
	Total	60	100	100

Source: Field Survey, 2005.

The table shows that 85 percent of respondents have taken loan from moneylender with high interest rate. 15 percent of the respondents did not take any loan. The researcher found that moneylender was only one source for loan in the study area. The Satar people have returned loan in the form of wage labour and giving children for household worker.

5.3 Cause of Backwardness

Due to the lack of technological knowledge and education, they cannot adopt the modern system in all round activities that is adopted by other communities. Illiteracy and landlessness are the main cause of the innovation of technologies. Backwardness is both the ends and mean of poverty because it creates poverty. The backwardness is shaped and reshaped by the feudal upper caste Hindus feudal aristocratic exploitation.

a. Causes of poverty

The causes of poverty involve a complex interaction of several social economic, demographic and political factors some major causes responsible for poverty and degradation of Satars are as follows.

b. Landlessness

Most of the Satar people are landless. They work as labour on others farms and field in an agricultural society like Nepal where land has been the source of all subsistence, social security, position and power.

c. Low income

As daily wage earner with no assistance or saving, they wholly depend on the meager (few) wage that they receive from work the wage payment is cash is equally small which they spend on food with nothing left in their hand for saving. Naturally this situation leads to indebtedness. Low income of Satar creates many economic problem of their social life. Similarly considerable low income also cannot generate surplus than they cannot invest any capital investment in other sector. So, low income is an important cause of poverty of the Satar community.

d. Under employment

There is no gainful employment opportunity in the rural area. There is no income generating activities to engage them but such activities are seasonal for the rest of the year. A sizable manpower of the hard working Satar community remains idle. They are either unemployed or underemployed.

e. Illiteracy

Illiteracy is one of the major causes of their miserable plight. Satars are community of illiterate people. Illiteracy combined with economic misery has further impoverished and complicated their life. Ignorance of all kinds of provisions and providence to the poor and it leads to illiteracy. Illiteracy leads unskilled manpower and lack of the entrepreneurship due to which result the low income and low saving consequently the low standard of living.

f. Caste system

Poverty is general cannot be treated as an economic phenomenon only. It is also and outcome of the social interactions among various social groups. It is closely interconnected with the problem of the caste system. Satar like other downtrodden caste are treated as inferior being not fit for higher social role except the traditional assigned to them in the present social structure. Caste system intensified the subjection and marginalization of the deprived people for the entertainment of mainstream development opportunities of the socio-economic and political process.

g. Demographic factors

Due to the lack of education, their high fertility rates, the population growth is high in Satar in one hand and lack of health facilities in other hand, high rates of death which loss the economically active manpower. There are no uses of family planning measures to control the rampant population growth, which also causes the poverty.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The present study attempts to explain the socio-economic condition of Satar in Surunga VDC of Jhapa district. For this study, 60 household of the universe of Satar people are taken for the sample from whole VDC by random sampling. To analysis this study the primary source of data information, which is collected by researcher himself with the help of structured questionnaire, is taken in the account. The out put of this study after has analysis of data has summarized by following points:

- ❖ Satar people of this study area live in terrible plight both socially and economically. They are victim of economic, racial and social discrimination.
- ❖ In the study area they are in considerable number because they occupy 4.88 percent of the total population of the VDC.
- ❖ The field survey clearly shows that most of the sample population (78.33%) are settled in Hut (Jhapadi) with thatched roof which shows that they are absolutely poor.
- ❖ Land holding pattern of the people shows that almost respondent (66.66%) are landless. They have settled down in government owner's land near the jungle and rank of river. And some are settled in others land.
- ❖ Annual income of the people shows their trrible poverty because the majority of the Satar people (78.33%) earn below Rs. 15000 annually. Their total annual expenditure is greater than their annual income.

- ❖ Among total sampled households 85 percent have taken loan from moneylenders and there is arbitrary interest rate adopted by money owners (Jamindars) i.e. there is high interest rate.
- ❖ According to field survey, 91.66 percent of the sampled people depend on less than six months of their food requirement from their own agriculture and wage labour. It clearly shows that Satars cannot survive only on their own agriculture production and wage labor.
- ❖ Most of the economically active age group are involved in hard working labour. They have no time to care their children and their children are also involved in household worker. This show that the illiteracy being deepening in their society.
- ❖ The impact of poverty and backwardness can be seen in life expectancy and educational life of the people. The life expectancy of the people. The life expectancy of the people shows that their longevity in very low, only few Satar meet the average life expectancy of overall Nepales. 80 percent of the Satar people are illiterate. They are unable to adopt good method of sanitation.

6.2 Conclusion

In the concluding remarks, the research had been conducted with the perspectives of socio-economic condition of Satar community. It is concluded that the Satar community still lives in isolation from other communities. They still preferred habitat near the jungle for hunting and construction materials of house. They are culturally rich, simple and gentle but economically ultra poor. Most of them do not have their own land. They basically depend upon wage labour at farming.

Social status of the Satar people is quite low and miserable and they are treated as untouchable. They are considered as inferior class of the society.

Satar people are backward people. They have been neglected in all aspect of social life. The backwardness is shaped and reshaped by the feudal upper caste Hindu. Feudal aristocratic exploitation and now-a-days peripheral capitalistic suppression.

Education status is too much discouraging. Literate people are only literate, they can sign their name only. There are rare or no Satar parents who can both read and write. Their attitude and trend towards education is changed little. Satar people have contributed to the society from long time ago but no any changes can be seen till today. But the modernization has changed a little their traditional ways of rituals i.e. marriage, family kinship, religion, village polity, dance, songs, dresses etc.

6.3 Recommendation

On the basis of the finding of study, an attempt has been made to recommend some suggestions, which are making for the further betterment of the Satar of Surunga VDC. What is true today may be false tomorrow so some suggestion should be occupied which are follows.

6.3.1 Recommendation to the HMG/N

- ❖ Most of the Satars are landless. They are living in unregistered land. So, it is suggested that the governmental programme should be in favour of providing the land to the land less famers.
- ❖ The Satars are very backwardness and depressed caste for a long time. So, to improve their status, awareness generating programme should be launched through both governmental and non-governmental organizations.
- ❖ Educational status plays the vital role to change the society to all sides. Non-formal education programmed should be conducted and

emphasized for educating both children as well as adults. Due to their poor economic condition their children cannot afford schooling so that scholarship should be given to Satar people.

- ❖ Skill development programme is very necessary to assure the rural labour. Construction and maintenance of road, bridges, canals, biogas plants, electrification works, involvement in carpentry etc. are such activities which need skill labour and also assure other skill development training like sewing and stitching cloths, sweaters knitting, basket making etc.
- ❖ Satar do not use contraceptives. They are living in joint families and produce more children in the hope of getting help in the farming and labouring but it leads them indirectly socio-economically backward. So, it is necessary to encourage the usage of contraceptives and living in nuclear family as well.
- ❖ To avoid rapid growing population and unemployment problems of educated and uneducated people, it is necessary to encourage the agro-based industries. Sugar mills, textile mills, loaf/bread factory etc. can be established where the raw materials are easily available. It provides more benefits to agro-based society.
- ❖ In the study area, more cultivable land is found deprived of irrigation and based on seasonal irrigation system. So, it is necessary to increase irrigation facilities in order to increase production on these lands.
- ❖ Agricultural extension training should be conducted for better production in this area.
- ❖ Financial aid must be granted to them for establishing micro-industries to raise income level.
- ❖ Most of the Satars do not have citizenship so, government must launch special package for providing citizenship to Satar people.

6.3.2 Recommendation to the I/NGOs

- ❖ Different CBOs, INGOs have also enormous roles for the socio-economic change of untouchable caste, so they should be adopted various programmes, which directly concentrate towards the Satar people.
- ❖ The government, other NGOs and INGOs should be involved in welfare of backward people to uplift them from the present condition. First of all, awareness generating programmes should be implement to meet the needs of Satar community.
- ❖ Programme should be culturally accepted and socially sanctioned by the Satar community.
- ❖ The programme should be participatory. The active participation of Satar people is necessary which encourages them to involve in the programme. Programme should be for Satar by Satar and to the Satar.
- ❖ Energy resource education needs to be provided which encourages the Satars to use renewable energy technologies like Biogas, improved chullo, etc.
- ❖ Privatization liberalization and globalization are the effective terms for the economic reform. Under this trend market should be established small scale industries in remote areas, looking the condition of indigenous people as well as rural poor.
- ❖ Various educating programmes, health facilities and other social infrastructures should be implemented for betterment of socio-economic condition.

6.3.3 Recommendation to the Households

- ❖ It is necessary to encourage the usage of contraceptives and living in nuclear family as well.

- ❖ Corrupt habits like drinking, gambling and smoking habit should be avoided.
- ❖ Community development programmes through CBOs need to be conducted in their areas, which encourage them to participated actively.
- ❖ Society is a web of social relationship. So, they should unite themselves as the single homogeneous community and make themselves as an organized force and raise their voices for their rights.

6.3.4 Recommendation to the Further Research

- ❖ The government and non-government agencies as well as subsequent researcher should adopt research process on the Satar people and their problem.
- ❖ The following research topics are more suitable for further research
 - Eradication of racial, religious, cultural, educational discrimination.
 - Role of mother tongue on the educational status of the Satars.
 - Culture and change in Satars community etc.

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Annex-I
Household Questionnaire

1. Study area: District: VDC:
 Name of village:
 Name of Households Head:
 Age: Sex: Religion:
 Marital status:
 Name of respondent:

2. Family background

S.N.	Name of other persons of year house	Relation to head of HHs	Age	Sex	Occupation	Marital Status	Religion
1							
2							
3							
4							

3 Family types

- a. Nuclear b. Joint c. Extended

4. Types of house

- a. Jhupadi (Hut)
 b. Tiled/Zinc roof house
 c. Pakka House

5. What is your mother tongue?

.....

6. Is your kitchen separate or attached to the houses?

- a. Separate b. Attached

7. System of medical treatment.
 - a. Hospital
 - b. Tradition medicine use
 - c. Dhami and Jhakri
8. Have you immunized your children?
 - a. Yes
 - b. No
9. Have you practiced family planning in your family?
 - a. Yes
 - b. No
10. If you have not practiced the family planning. Why give reason?

11. What is the source of drinking water?
 - a. Tube well (Artesian well)
 - b. Hand pump
 - c. River
 - d. Natural spring (well)
12. Do you have toilet?
 - a. Yes
 - b. No
13. What sort of marriage do you prefer for your children?
 - a. Arrange marriage
 - b. Love marriage
 - c. Elopement marriage
14. Do you want to separate your son after his marriage?
 - a. Yes
 - b. No
15. Do you invite other people when you are performing vitals ceremonies in our family?
 - a. Yes
 - b. No
- 15.1. If 'no' why? Give reason.
- 15.2. If 'yes' in which rituals ceremonies you would invite more population?
 - a. Marriage
 - b. Death rituals
 - c. Other

16. Which one is the more expensive ritual ceremony in your community?
 a. Marriage b. Death c. Other
17. What should be the age of marriage?
 a. Of boys (state in year)
- b. Of girls (State in year)
18. Literacy of Respondent

S.N.	Level	Respondent	
		Male	Female
1	Illiterate		
2	Literate		

19. What types of festivals do you celebrate in a year?
- | | |
|------------------|-----------------|
| Name of Festival | Worshipping god |
| | |
| | |
20. Do you call Brahmin for your festivals and rituals?
 a. Yes b. No
21. What sorts of rituals do you perform after birth of baby?
22. What sorts of rituals do you perform during marriage?
23. What sorts of rituals do you perform for death Ceremony?

Economic

1. Do you have own land?
 a. Yes () b. No ()
- 1.1 If yes, how much? Bigha () Kattha() Dhur()
- 1.2 If not, have you earned land of other people?
 a. Yes () b. No ()
- 1.3 If yes, how much?
 a. Bigha () b. Kattha() c. Dhur()

- 1.4 If yes, does its production meet the need your family?
 a. Yes () b. No ()
- 1.5 If the production does not meet the need/subsistence level of your family, what are the other resources of income?
 a. labour b. Household work c. Cottage industry
2. What is your major occupation?
 a. Agriculture b. wage labour
 c. Business d. Service e. Other
3. Do you have any livestock?

S.N.	Name of Cattle	Numbers	Remark
1	Cow/Oxen		
2	She buffalos		
3	Hen/chicken		
4	Duck		
5	Pig		
6	Goat		
7	Pigeon		
	Total		

4. Have you taken any loan during the last year?
 a. Yes b. No

- 4.1. If 'yes' what is the source of loan transaction?

S.N.	Source	Amount	Interest rate
1	Bank		
2	Co-operative group		
3	Money lender		
4	Relatives		
5	Other		

5. Why did you borrow that amount kindly mention the reason?
.....
6. What are the means of means of modernization do you have?
a. Radio b.T.V. c. Bicycle d. Others
7. What types of programs do you wish government and NGOs should implement for the upliftment of your community?
.....

Checklist

1. When and where you and your forefather did come in this village?
2. What type of practice do you follow for the corpses?
a. Burial b. Cremation c. Both
3. Do you have your own traditional dress pattern?
4. What mother tongue do you speak?
5. Do you have your own food habit?
- 5.1 What types of food you preferred most?
6. Any other noticeable culture and tradition in your community?
7. Indicate the type of customs, which is being practice in your family during birth, marriage and death ceremonies?
8. What types of dances and songs you preferred?
9. Tell me about village polity and their function.
10. Tell me about kinship terminology.
11. Have you planned any scheme to improve your economic condition?

Annex II Photographs



Hut with Joint Family



Interviewing with Female Respondent



Interviewing with Male Respondent



Zinc Roof House with Extended Family



Key Informant Interview



Entertaining with Dancing