

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Nepal is a landlocked and poor country situated in the southern part of Asia. It is 1127 km far from the nearest point of the sea. It occupies 0.03 percent of the world and 0.3 percent of Asia. Nepal is located between 80°04" to 88°12" east longitude and 26°22" to 30°27" north latitude. Nepal is small country an area of 1,47,181 square kilometers and population of Nepal is 2,64,94,504. The per capita income is roughly US\$.720 and it is estimated that about 25.4 percent of its population are living below the poverty line (CBS, 2013).

Nepal is small in size but it is multi-ethnic, multi-religious, multi-lingual country. It has a heterogeneous society. In Nepal there are more than 60 ethnic groups with their own culture and language. Among them Satar is one of the most backward ethnic group.

Satar are also Known as 'Shantha'. They are live in eastern part of Nepal. Satar are also called themselves Hor. Satar is found in Jhapa, Morang and Sunsari district. They prefer to live is the peripheries of forest. Satar is a name of cast that belongs to the Austic family. Although Satar people seems like as Mongolian. They are short, small headed, black with wrinkled colour and curly haired. They are simple honest and brave. They have also been called as a subgroup speaking a language belonging to the Munda family (Dahal, 1994).

They have a unique language and life style. Satar language is only one language speaking in Nepal under Dravid language family. They have original culture and like to live in their own community. They mostly live in southern belt of eastern Terai. They are excluded from mainstream of development. Where there is the development infrastructure made, the Satars are disappeared.

They have their own unique religion and culture most of Satars are engaged in farming and labors and their favorite occupations is hunting and fishing. Although owner's of land in the past, these are few land owners among the Satar today. Satars are very poor and back warded in every sector like education, health, participation, decision making etc. These casts are the threats of extinction due to lack of education and awareness. They were facing poverty due to education and their tradition.

The religion of Satar is called Sarna religion. However, they also worship Hindu gods. They live near forest originally. They were a nomadic hunting and gathering Tribe. They were punchi lagaunti and lungi but today liked in settled community in the Tarai and they also started to wear pants and shirts. Satar have their own priests. Hunting and gathering is their main occupation. Besides this cultivation is also their main occupation (Sharma, 2054).

Jhapa is the main residential area of Satar. Dangibari VDC is located in Jhapa district of Mechi zone. Total population of Satar is 51, 735 and 30,651 total population of Satar is in Jhapa district (CBS, 2011). The VDC lies in the mid part of Jhapa district. Education is the process of learning and learning is seem to be complicated only if there is change in behavior. Dangibari VDC is rural area. It is a main residential area of Satar community. Satar are educationally and economically very miserable. Education is important part of development which can change living standard and behavior of people. When people gain education they become aware and achieve knowledge and skill as well. Due to lack education Satar are very backward in every activities like development sector, participation in social activities.

Education is in dispensable for social development. The health, education, gender balance, political awareness and awareness of marriage of appropriate age, avoidance of untouchability are main elements for social development of the society. The people should aware about these elements which become social empower. For the social development of the society health of the citizen is one crucial factor and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), full education and health are basic objective of development, they important ends in themselves. Health is central to well-being, education is essential for satisfying and rewarding life, both are fundamental to the broader nation of exponent human capabilities that lie at the heart of the meaning of development. Education

aware and develop the knowledgeable of the people about their life skill such as health and sanitation, marriage practice at appropriate as, participation in different group of activities and others.

Similarly the early child marriage is the one major courses of hampering the overall development of an individual as well as society and education is means to aware about marriage as legal age. According to publication on child marriage: Legal response (UNIFEM, 2007), lack of education seems to be one of the important factor contributing to child marriage. Early marriage hampers the overall development of spouse and they could not be self dependent. Such marriage practices create health hazard, economic problem, more child production and nutrition deficiency. This system specially hampers achieving the education of the girl child in the community.

The education helps to aware about the legal and fundamental right of the people and encourage to people to raise their voice against those if seen any biasness of their right. Education also influences the people to participation in decision making process and the process of implementation of any social and development activities. The parent's illiteracy creates big problem for child achieving the education of their children and if the current children become far from education then it will again the problem for next generation. In addition it is seen that the education is the very important of the nation as well.

Satars are very poor and least educated ethnic group in Nepal. The accessibility of the education is lacking because of their poverty. This Thesis has been submitted with the well managed topic "Educational Status of Satar Community". This research will support to know the actual educational status of Satar community, to point out the bad aspects and make plan for uplifting education by solving the problems of this caste in future.

## **1.2 Statement of Problem**

Education is main part for the development of Nation. It helps the people to increase their living standard and health. In education sector the condition of Nepal is not good. Satar are least studied ethnic group of Nepal. They are facing poverty due to their traditional job and lack of education. Satar have neglected in all aspects of the development activities and policy making. They have been given less chances in the field of development and decision making. Satar have disappeared due to effects of high caste in their area.

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The Satar community is one of the ancient ethnic groups of the Tarai. But they are becoming helpless and down trodden day by day. The traditional boundary of laws and acts could not be induced in their welfare. The traditional boundary of local governance has been widening to the extent of incorporating every stratum of the society. The process of decentralization has empowered the local people to take interest in local affairs. Even though the concept of local self governance has become a means of decentralization, it has not coped with the socio political issue of the disadvantaged groups.

The main reason of backwardness of Satar community is that they have low accessibility in education. It is the most importance to explore the affecting factors for development of education in Satar community. The research questions are as follows:

Is the education status of Satar children Poor? What is the problem that compels them to dropout the school? How the effect at economy that affects the accessibility of education? Hence, the study analyzed the different issues of education in Satar community.

### **1.3 Objectives of the Study**

The General Objectives of the Study is to examine out the educational status of Satar community in Dangibari VDC. The specific objectives of the study are as follows;

1. To examine the social and economic condition of Satar community.
2. To find out educational status of Satar children.
3. To explore the causes of drop out of Satar students from school.

## **1.4 Importance of the Study**

Globally, Nepal is a small, however it is known as prosperous in many races and diversity in language and culture Satar are one of the indigenous people whose participation is lacking in politics, policy making, health, education, government job and many other importance aspects, Satar have low accessibility of education. They are engaged in hunting and labour activities and agriculture.

Nowadays there is an increasing interest of people to study political, social changes, education levels and so on. But there is little concern about backward ethnic group like Satar. This study explores the real picture and education condition of Satar. It will be useful document for those who are interested to know about Satar community and useful for recommending to policy and plan makers, government, I/NGOs, students, teachers to upliftment the educational status of Satar community.

## **1.5 Limitation of the Study**

This study has its own limitation due to time and resource constrains. So it has been focused only on particular area which could be investigated within the limit of the researcher's capacity. Its limitations are:

- a) The research has held in a primary, lower secondary and secondary school where Satar children are studying in Dangibari ward No. 6 and 7.
- b) This study has been done with help of Satar students, teachers, social workers and leaders to achieve the objectives of the study has been taken 50 respondents and their household information and data randomly.
- c) The selection of school has been done on the basis of particular purpose.
- d) The means of study were based on primary and secondary data.

## **1.6 Organization of the Study**

The study has been organized into five chapters. The first chapter describes the major issues to investigate along with the background of the study, statement of the problem, objective of the study and significance of the study.

The second chapter is devoted to literature review.

The third chapter is included the research methodology, selection of the study area, data collection tools and techniques and data analysis.

The fourth chapter, setting of the study area, deals with the general introduction of the study area.

This chapter contains the analysis and interpretation of primary data too. It presents the result of survey of school, household and key informant's interview.

Lastly, summary and conclusions are presents in chapter five. It also contains the recommendations based on findings of the study.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

Review of literature is one of the most crucial parts of every research work. It helps to find out the unidentified problem. For this study different book, journals, previous research work, report, acts, articles and other publish and unpublished documents related to the subject are reviewed.

Various sociologists both indigenous and foreign have carried out various ethnographic studies in Nepal. But very few of them were found interested to study about the Satar people of Eastern Tarai of Nepal. Satar are economically and educationally backward ethnic group. Many researchers have studied various group from different angle among them some of the study have focused on education status of different ethnic group like Satar.

Education is the main basis of development. Education makes everyone capable and civilized. It supports to enhance the opportunities of living in this 21<sup>st</sup> competitive era. The future of children becomes bright when parents are educated. Family is economic status, religion, culture; social custom and tradition are also important factors of education. Nepal's education status is not very good. Presents literacy rate of Nepal is 65.9 (CBS, 2011).

The trend of educational institutes started only after the abolition of Rana rule in 2007 B.S. However indigenous people are still back in education. Policy making in the state ruling education, health, communication and many other aspects are still being out of reach for indigenous people who are out of main stream of development. In the country there are countless political changes however there is still feeble representation of these people. The literacy rate of Nepal was 55.5 in 2058 and 65.9 in 2068 (CBS, 2011). Gradually literacy rate being increased. Although the literacy rate of Nepal is being increased, the indigenous and ethnic groups are backward in education and they have got less chance in government activities and job.

The school education system in the country consists of primary, lower secondary, secondary and higher secondary education. Primary school starts from grade one to five years of education followed by three years of lower secondary, two years of secondary and two years of higher

secondary education. Early childhood development (ECD)/pre-primary classes (PPC) are gradually expanding from the support of community people as well as by the school. The pre-primary classes running institutional (private) school are called nursery or kindergarden where is the ECDs running in the community (public) school and community are known as 'Shishu Kashya'. The prescribe age groups for the ECD/PPCs are three to four years, 5-9 years for primary, 10-12 years for lower secondary, 13-14 years for secondary and 15-16 years for higher secondary education program (DOE, 2010).

Education is a fundamental human right of all people – of value in and of itself, for improving the quality of life and age and essential part of social and human development. The provision of basic education, whether it is formally or non-formally delivered, is a core responsibility of the state with active and genuine collaboration of parents, communities and civil societies. All people, especially those must disadvantage and excluded, must be guaranteed access to a basic education of decent quality (UNESCO, 2000).

The government of Nepal has committed in the re-affirmed the vision of the World Declaration of Education for All in Jomtien, Thailand in 1990 by The World Education Forum that was in Dakar, Senegal in April 200 for the fulfillment of goal for "Education For All" by 2015. According to that commitment the (Gov) has formed an Education For All National Work Plan 2001-2015 on the basis of which Education For All 2001-2009 Core Document has been implementing by formulation as a five year strategic plan since Fiscal Year 2004/05. The Interim Constituency of Nepal has also declared that the education as a fundamental rights of an individual (DOE, 2010). According to Program Implementation Book 2006, for the fulfillment of commitment, the program for work based, useful for life and for quality education the parentless, handicapped, helpless, poor, street children, conflict affected and backward as well as disadvantage children and people of different age group without gender discrimination with eliminating different constraints for illiteracy are included in this core document.

The implementation of Secondary Education Support Program 2003-2007 has completed which was for increasing the access of secondary education; guarantee the quality of education and by supporting organizational capacity for effective implementation of secondary education program. Obviously the enrolment of children in both primary and secondary level are increase according to Flash Report 2007 but most of the people of Dalit and marginalized community are far even



from the basic and primary education as they are not aware their rights due to lack of information and knowledge about the importance of education as well as other social and economical rights besides of those efforts of the government.

The Nepal National Education Planning Commission (NNEPC) was the first educational commission in the country and constituted a report between 1954-56 about the better management of rapid growth of school as well as overall development of the education system for pupils of the country. After the political change in 1960, the All-Round National Education Committee (ARNEC) was formed in 1961, which made another attempt to reform the educational system (IEES, 1988, cited in Shrestha 2005). According to Shrestha (2005) with the reference of IOE (1984) said that the National Education System Plan (NESP), was also introduced in 1971 and gave a new direction to educational system with the provision of a national system of public education. On the basis of which all primary schools were nationalized in 1973 (NPC, 1995, cited in Doftori, 2004). After the political change in 1990, the multi-party democracy has brought a new educational optimism in Nepal. The signing of the CRC and the World Conference on EFA guided an expanded vision of primary education in the Kingdom. In 1992, the government constituted the National Education Commission to make policy recommendations for education based on democratic values. Free primary education has been considered as fundamental right to every child. Education system development in Nepal since 1990 is less of autonomous and more connected with project funding from bilateral and multilateral donor agencies as well as lending agencies such as the World Bank.

In the Seventh Plan (1985-1990), a separate survey was carried out to find factors behind school dropout rates, It emphasized the activity involving NGOs in the children's education programs (ibid, 41, cited in Doftori, 2004) and the 8<sup>th</sup> five year plan (1992-97) has given a high priority to basic and primary education. The long term objectives of Ninth Plan (1997-2002) have been to provide equal opportunity of education for all sections of society. An emphasis was given to increase equal participation in education by providing free access of education to deprived people inhabited in the remote areas and backward communities, Children various lower caste group inhabitants in Nepal, such as lower castes and backward ethnic tribes people like Dom, Chamar, Mushahar, Dushadh, Raute, Bhagat, Satar, Dhimal, Kami and so on will receive Rs. 25 a month up to 10 months scholarship to encourage their children to admit to and study in the

schools through Lower Caste Student Scholarship Program during 9<sup>th</sup> plan. The Tenth Five Year Plan was also developed Special Program for quality education with the consideration of increasing the access of Women, Dalit and backward Ethnic community and Non formal education was provided specially for Women Dalit and backward Ethnic community. The tenth plan was also carried free education up to secondary level for Dalit, backward Ethnic community, Women and disabled as well as handicapped people below poverty line as well as scholarship program to the backward class like Dalit, backward Ethnic community, Women and handicapped children (MOES, 2003, website).

The Three Year Interim Plan is also given more priority on women, Dalit, indigenous nationalities, Madhesi, the conflict affected, the displaced and the disabled through its policy as improving the structure and raising the quality of education right from the primary to the higher levels, increasing the role and contributions of the local bodies, making education inclusive and increasing the access and establishing the right to education, Literacy programs will be implemented as a well-coordinated campaign and mobile facilitators will be arranged. The educationally deprived – Dalit, indigenous nationalities and ethnic groups, Muslims, disabled, conflict-affected, the displaced, women and poor segments of the population – will be specially targeted and NGOs, local bodies, schools and the private sector will be made involved to implement the literacy campaign. The Interim Plan also emphasizes that the existing vacancies in schools will be filled by giving preference in recruiting Dalit, women, indigenous ethnic groups, Madhesi and the disabled.

Each and every individual is to get education after birth is the human nature in the universe. The initiation of education is starts from own home by getting the opportunity of learning language and behavior education. The opportunity of getting education becomes broaden as child becomes older and alder relatives, village, community as well as friends group0 and from others external affect, similarly child is learning behavior and additionally children get opportunity to receive formal education when they enter in school. When the children completed their school education then they started to gain higher education in college and university but for those people who never get the opportunity of formal education, government and different I/NGOs give them the opportunities through literacy and skill based program. The people who get even the opportunity of school and college education are participated in different types of government as well as

I/NGOs sort term program for enhancing their additional knowledge and skills. According to Dhakal (2005), the education can be divided into three types according to attain the nature of education. They are (a) formal education (b) Non-formal education and (c) informal education.

Formal education consists of systematic instruction, teaching and training by professional teachers (wikipedia). According to Coombs, the highly institutionalized, chronologically graded and hierarchically structured, "Education System" spanning lower primary school and the upper reaches of the university. The system of study from one level to another level in every year with predetermined curriculum is belongs to formal education, Particular predetermined curriculum is set in this type of education. The period of time is also predetermined for the study of that curriculum and on the basis of evaluation the students agree done marking and if they cross certain mark then they become pass out after that they started to study another level. These types of activities are continued through each level. Dhakal (2005) also stated that the education system provided from primary school to university belongs to Formal Education. As normally used, the term formal education refers to the structured educational system provided by the state for children. In most countries, the formal education system is state-supported and state-operated. In some countries, the state allows and certifies private systems which provide a comparable education.

The formal education system in Nepal is divided into two education system, the first one is school education system and another is university. The school education system in the country consists of primary, secondary (lower secondary, secondary and higher secondary) education and the university education system are room intermediate to PHD level. The higher secondary education and intermediate are consider as same level of education and intermediate will be phase out from 2009/2010 onwards after the implementation of new structure in Nepal (MOE, 2010). Formal Education focuses on the cultivation of skills, trades or professions, as well as mental, moral and aesthetic development.

Primary education is the first stage of compulsory education. It is preceded by pre-school or nursery education and is followed by secondary education. In North America, Japan, The Netherlands this stage of education is usually known as elementary education. In the US the first stage of compulsory education is generally known as elementary education. Primary (or elementary) education consists of the first years of formal, structured education. In general,

primary education consists of six or seven years of schooling starting at the age of 5 or 6, although this varies between and sometimes within, countries. It takes place in elementary schools which usually incorporate the first five grade schools or grammar schools (Wikipedia). In the context of Nepal, according to Flash I Report 2064, the primary school education starts from grade one to five years of education for which the prescribed age group children belongs to 5-9 years.

Globally, around 70 percent of primary-age children are enrolled in primary education and this proportion is rising. Under the Education for All programs driven by UNESCO, most countries have committed to achieving universal enrollment in primary education by 2015, and in many countries, it is compulsory for children to receive primary education. According to Education For All 2004-2009 core Document the government of Nepal has also set the goal to reach the enrolment rate up to 96 percent by 2009. More than 99 percent of Japanese elementary school-age children are enrolled in school.

The Government of Nepal in 2013 for the first time started non-formal education program with an aim of making the people literate particularly in Nepali language. However, its need was already felt immediately after the establishment of the democracy in 2007 because only 3 percent of the people were literate in the country at that time, Similarly, the Seti Project implemented non-formal education program for 5 years in 2025. In 2001, the Ministry of Education executed women and child literacy programs through primary education project. Then the Non-Formal Education Center as a secretariat of the non-formal education council was established in 2059 responsible for planning and implementation of the non-formal education council was established in 2059 responsible for planning and implementation of the programs (MOE, 2003). According to this center, Its program are executed with a view to make 46 percent illiterate people literate of the country, as they cannot attend the formal school for education. In addition the major mandate of Non-Formal Education Center is to upgrade and extend literacy, post literacy, and skill oriented activities by integrating different non-formal education programs like Adult literacy, Women Literacy I and II, Post Literacy Programs, Alternative Schooling programs, School Outreach Programs, Alternative Schooling program (ASP), Program for School Dropout Children, Income generating program.

Non-Formal Education (NFE) is any organized, systematic, educational activity carried outside the framework of the formal education system to provide selected types of learning to particular sub groups in the population including adults as well as children and youth. NFE is characterized by having flexible and diversified curriculum which is responsive to learner and environmental needs. Its structure has flexible points of entry and exit, re-entry and re-exit. The evaluation is validated by learners' experience of success and the delivery is environmental based, community related, learner centered, resource serving, self-governing and democratic (MOE, 2010). In contrast, non-formal education refers to education which takes place outside of the formally organized school. Most typically, the term or phrase non formal education is used to refer to adult literacy and continuing education for adults. This education is called non formal because it is not compulsory, does not lead to a formal because it is not compulsory, does not lead to a formal certification and may or may not be state-supported.

According to MOE (2010), Literacy and various types of non-formal education programs will affirm the rights of basic education of all adults and youths, allow them to participate actively on continuing education, and enable them to develop their capacities to participate fully in their society. Non-formal education will be useful to those who are out from the primary school, and it will be useful for the continuing education. To ensure access of basic education and literacy program to all the SSR will develop and extend non-formal mode of education to both school age children and adults (MOE, 2010).

Education is indispensable for social development. The health, education, gender balance, political awareness and awareness of marriage of appropriate age, avoidance of untouchability are main elements for social development of the society. The people should be aware about these elements due to which they become social empower. For the social development of the society health of the citizen is one crucial factor and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), full education and health are basic objective of development, they important ends in themselves. Health is central to well-being, education is essential for satisfying and rewarding life, both are fundamental to the broader nation of expanded human capabilities that lie at the heart of the meaning of development. Education aware and develop the knowledgeable of the people about their life skill

such as health and sanitation, marriage practice at appropriate as, participation in different group of activities and others.

Similarly the early child marriage is the one major causes of hampering the overall development of an individual as well as society and education is means to aware about marriage as legal age. According to publication on child marriage: Legal response (UNIFEM, 2007), lack of education seems to be one of the important factor contributing to child marriage. Early marriage hampers the overall development of spouse and they could not be self dependent. Such marriage practices create health hazard, economic problem, more child production and nutrition deficiency. This system specially hampers achieving the education of the girl child in the community.

A World Bank study prepared by (Lockheed and Janison, 1989) on primary and lower secondary school participation in the Terai region of Nepal indicates that parents from higher socio economic background and with some education trend to send their children to school more often than those with low socio-economic status. The study indicates that children's school participation was determined by the household wealth, the schooling attained by household heads and the caste of the household many poor parents are unable to send their children to school where as educated and wealthy parents perceive education as a means of securing, better jobs in the government.

Research conducted by the Center for Educational Research Innovation and Development (CERID) on "Parents Attitude towards Education and Expectation from Education" (1982) explain the positive attitudes towards education from the parents. The parents equated education with the prosperity of their children in the future. A majority of parents felt that the education could provide an opportunity to a acquire expertise in various areas necessary to secure prestigious position in the government agencies and elsewhere. For most of the wealthy parents, education is a source of income, even those parents whose children are under privilege to attend the school felt that education opens of the gate to prestige and increase the probability of improving their living condition. There are many other related factors which prevented parents towards their children varied according to the level of education, occupation and house hold income.

A study conducted by CERID in (1984) on “Determinants of Educational participation in Rural Nepal” have found that the educational level of the adults of the households was a significant predictor of children’s’ school participation. The attitude of the head of the household toward modernity is positive to the educational awareness. Occupation of family members predicted participation on education. Children whose family is engaged on labour exhibited a lower participation rate than those families who are not engaged in labor.

Yar (1979) showed ethnic inequality existed in the educational attainment between European-American and Asian-African people. He states their poorer academic performance and higher dropout rate because they lay in the development of effective learning. Their deficiencies are activated mainly to the socio-economic background of oriental families and their traditional cultural heritage. Similarly institution discrimination is also cited as a causes of inequality because schools are social institution committed to universalistic standards of performance.

Eng and Hender J (2002) in their study” A study of social and Educational status of Tharu Women and Girls of Eastern and Central Region”(2000) has concluded the poor situation of Tharu women. They found the male dominated Tharu community. The property is handled by male while females are concentrated only in the domestic works, discrimination between son and daughters was found in the study area, the ratio of Tharu girl students to Tharu boy students was quite high at primary level but gradually tapers at the higher grades. The dropout rate of Tharu girl students was higher than of the boys. Early marriage, language problem, use of their children in the field works, ignorance of parents are presented as the cause of dropout. Apart from these, poor economic condition is found to be the main principal factors of determining.

Maharjan in his study on “A comparative study of Caste and Ethnic Group Parents Attitudes Concerning Education in Nepal”(1986) has mentioned the attitudes and perception of high caste, low caste or minority ethnic groups parents’ toward education. This study has included ten major groups both high and ethnic groups in Bidur and Kakani VDCs of Nuwakot. The study shows more positive attitude toward education of their sons than daughters. Children from the high caste group have higher rate of enrollment than the children from low caste and minority ethnic group. Economic condition, social factors are presented as major factors preventing both groups of parents from sending their children to

school. The difference between higher and lower caste are reflected in to the occupation and educational status of both groups. The high caste presents are educated and engaged in government services but minority and low caste presents are illiterate and engaged in agriculture.

A study on “Educationally Disadvantaged Population Groups” (1990) by CERID (1990) describes the educational situation of backward society in Nepal. The report pointed out major problem of the poor economic condition is due to the illiteracy. The various factors which have influenced the poor economy of the communities are the socio-culture such as early marriage negate attitude toward girl education and school relation (i.e. language problems and teachers behaviors on students). The study has found out the higher dropout rate in the higher level classes. In the context of girls’ education, this trend is more rapid than in the boys.

The research carried by CERID (1987) has presented the educational status; the Tharu are educationally a disadvantaged community, the Tharu children look over aged for their grades, because they are enrolled in the school very late. Larger number of Tharu children goes to schools from Tharu families living in mixed communities than from exclusive Tharu community. For economic reasons the percentage of school going children fm extended families is higher than that from nuclear families. Very few Tharu young men and women go to colleges for higher education. Most of those who go study subjects in Humanities and Social Science. A small percentage of Tharu children complete their education.

Pointed out the economic causes of low enrollment of Tharu community; most parents cannot afford to pay the expenses of education of their children, land holding and food sufficiency of the family have strong relationship with the Tharu children, many parents find it difficult to release their children from domestic or farm work, in view of their traditional attachment to agriculture as the only source of their livelihood they see little relevance of education, girls show little interests in going to schools, difficult with the Nepali language, especially in the early grades of the primary school, makes learning an uneasy task.



As examined by CERID the old notion that an educated person becomes irrelevant to the family for he cannot extend his hands in the occupational (agriculture) activities of the family still prevails, they need the help of their children in their field work, children are not much interested in going to school, girls' attitude to education is more negative than that of boys, however, the younger generation shows considerable interest in education. Their education is changing and they want to send their children to the school.

A study "Onset of Menarch and Female Dropout from School" (1993) prepared by New Era, Kathmandu has tried to study the relation between the onset of puberty and dropout of female students from the school in Dang and Rolpa districts. The study reports the reasons of dropout of adolescent girls who are in menstruation. The other reasons are early marriage, parent's expectation from the girls to participation more in household and agriculture works. The study is exclusive as it focuses only on the relation between menstruation and school dropout in Dang and Rolpa.

Ghimire, in his study "Enrollment of Girls at Primary Level in Dhankuta and Nuwakot" (1997) has found that the girls' enrollment in Primary Level, in spite of equal age level population, was lower than that of boys in both districts. The main causes were found to be the poverty, negative parental attitude, girl's involvement in farming and household works and lack of educational awareness in parents. He also found girls a decreasing trend of enrollment from primary to the secondary level in both districts. Though high rate of enrollment were found in the primary level, in comparison to other levels, the proportion of girl's enrollment even at this level was only 38 Percent as against 62 Percent of the boys.

A study on "Educational Status of Tharus" (1988) was carried out by research Center for Educational Innovation and Development (CERID) in four districts i.e. Sunsari, Chitwan, Dang and Kailali. These districts have a large population of tharu. This study has concluded the educational situation and Tharus parents' attitude toward education. The major findings of this study are: Educationally a disadvantage community, large number of children goes to school from this community living in mixed community than from exclusive tharu community but small percentage of them completes their education. The dropout rate from the school is high in the secondary level and participation of girls is very low from Tharu community. The study states that land-holding and food sufficiency of the

family have strong relationship with the enrollment of the Tharu children. The economic, socio-cultural and school related factors are presented as the major determining factors on education of Tharu community.

On the study “Bounded Labour in Nepal”, (1999), Subedi has mentioned the root of major cause of bounded labour (Kamaiya) in Tharu community is illiteracy. In the absence of Literacy they are not aware of the surrounding. So they are cheated by others. Poverty is the major cause of the non-participation and dropout from the school. In this context most of the Kamaiya children are made traditional bounded labour.

Status of Female Education in Nepal, a study report (CERID, 1994) focus on participation, repetition, dropout, socio economic condition, female teacher availability, family education background, government’s support system and so on.

Prasain J.N. is another scholar who has written about Satar. Prasain in his book, “An ethnographic study of the Satar people A cultural” published in 1985 give the ethnographic figure of the Satar people in detail. According to Prasain “Agriculture is the main occupation of Satar people. Deforestation of their nearly forest compelled them to change their traditional agricultural practices. Hence they have also started to use modern agricultural tools such as plough, rake, spade etc. Similarly they use chemical fertilizer, improved varieties of seeds and insecticide for the purpose of improving agricultural production”. Prasain shows the new changes of Satar economy. The Satar people who are famous for hunting and generation occupation, now influence by the hill people they are changing their mode of life (Prasain, 1985).

Sharma J.L., in his book “Hamro Samaj Ek Addhyan” writes different social aspects of Satar community. According to him “Satar were interesting inhabiting the forest and reclaimed the jungle for habitation. By this very fact it was natural for increasing their attraction towards Jhapa districts”.

Similarly Rishikesh Shah also attempt to deal with different aspect of Satar people in a descriptive way. “An introduction to Nepal” (1975). Other scholars, such as Doulat Bikram Bista “ Satar Haruko Ritithiti” (2024) and S.L. Shrestha (Hami Nepali, 2028) has also made an attempt to give an ethnographic picture of Satar community of Nepal describing different aspect of their lives.

The ancestral place of the Satar is not actually known, although it is hypothetically said that they must have migrated to Nepal from the district of Dumka, Shanthal province due to come pulol factor” (Mechi Dekhi Mahakali Samma, vol. 1, 1974). But, what were the pulling factors for their migration is not described in detail in this book. So, it gives information to readers mainly on the customs and belief of the Satars. But this book is unable to show the pure sociological as well as anthropological study of Satar people. It gives only the general introduction of Nepalese ethnic groups.

Nepalese scholar Prof, Dor Bahadur Bista has attempts to sketch an ethnographic map of all ethnic group Nepal. In this book 'People of Nepal' he has presented ethnographic picture of Satars tradition, socio-economic status, culture and religion in brief. But he has not explained education status of Satal in Detail.

About tradition skill of Prof. Bista writes "their women folk make their own clothing and depend very little depends on factory made textile goods. They are also skilled in making straw, mats, brooms and baskets. Their women decorate themselves with brass and silver bangles, bracelets and silver necklace".

Sarad Chandra Sharma in his book "Nepal ra Yeska Newashi" 2<sup>nd</sup> edition published by publication depart in 2045 B.S. describes about the culture history and religion of Satar community. In his book he states Satar are under developed cast of Dravid origin. So they depends upon hunting instead of cultivation they are interested in hunting in group.

Sastra Datta in his book "Jhapa ka Adibashi" has attempted to show the socio-economic station of Satar people. According to him the economic condition of Satar is critical. As they are economically poor, they are mentally backward too. The reason of their backwardness is the uncooperative to each other. Satar families are economically and educationally backwards.

In prehistoric era Satar were known as the land owners but today it is doesn't matter to say that they don't have their own registered piece of land due to lack of education. Income status of Satar is very low. They are backward in every activity. Their caste are the threats of extinction due to lack of education.

Traditional occupation of Santhal caste is agriculture they use to sustain their lives by hunting, fishing and collecting fruits of forest besides their agriculture. But now due to the encroachment of land, destruction of forest and inaccessibility of natural sources their tradition of hunting and having fruits by collecting in forest is in the threats of extinction. The main present occupation of Santhal caste are labour Industry, work of porter in rice mill and labor in tea state. According to baseline survey of Highly Marginalized Janajatis (HMJs) of Nepal federation of indigenous nationalities lead by Puskar K. Pradhan 66.06% Santhal are engaged in wage labour (Pradhan, 2006).

According to Census, 2001 the literacy rate of Satar is 29.7 percentages which is very lower than the average literacy rate of Nepal (54%). According to the report of Non-government organization Sagun, only 130 Satar students have passed SLC exam and 7 Satar students have passed the bachelor level. This report shows that the children of this caste are not sent to school. Among the enrollment of students, the number of students of them is very low to study up to secondary level due to poverty. Another main reason to drop out the school is the negative behavior and perspective of non-Santhal students and teachers towards them (Lama and et.al. 2005).

While interacting with teacher and students the consciousness for education has been increased in Santhal community since last decade. The number of students has been increased in school from this community. The discrimination towards Santhal students in school is been decreased. Female student of this community have freely started to go to school. However more than 50 percent of female students drop out the school after their marriage. From the experience of Santhal students, the main reasons of their backwardness are a little knowledge about Nepali language. They feel difficult as all books are in Nepali language and it discourages them for their study (Rai, 2066/67).

Though Santhal castes have been living since periodic era, they have been deprived of participation in state mechanism. There is no real evolution of their rule upon state building and political changes. Some of them are undergoing different problem as they have not got citizenship yet. For the upliftment of Santhal community Nepal Santhal Aadibashi Utthan Sang has been formally organized in Morang in 2050. After second mass moment 2062/63 the positive impact of inclusion also has been reflecting in Santhal community (Rai, 2066/67).

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter deals with research methodology. It is set of methods and technique to discover a new facts and information about particular subject matter.

#### **3.1 Research Design**

The research has been basically designed as descriptive and analytical in its nature. This study has focused on the educational condition of Satar of Jhapa districts. This research has tried to find out the educational status and socio-economic status of Satar community.

#### **3.2 Rational for the Selection of the Study Site**

Considering the common basis in the selection of the study area is Dangibari VDC was selected. The VDC lies in the mid part of Jhapa district. Jhapa is the main residential area of Satar. Total population of Satar is 51735 and population of Satar in Jhapa district 30651. The area has selected to get information about Satar and their educational and social condition. Education is the process of learning and learning is seem to be complicated only if there is change in behavior. Dangibari VDC is rural area. It is a main residential area of Satar community. Satar are educationally and economically very miserable. Education is important part of development which can change living standard and behavior of people. When people gain education they become aware and achieve knowledge and skill as well. Due to lack education Satar are very backward in every activities like development sector, participation in social activities.

This area has been selected to explore the real socio-economic condition and educational status of Satar community. Only education can change the living standard and behavior of backward group.

### **3.3 Nature and Sources of Data**

Jhapa district is suited in western part of Nepal. Satar are poor and marginalized group of Nepal. Jhapa is the main residential area of Satar. Dangibari VDC has been selected for study because it is easily accessible; heterogeneous is socio-economic status.

This study is based on both qualitative and quantitative data. There are two types of data. They are primary sources and secondary sources of data, from which data can be collected. In order to accomplish the intended objectives has been used both primary and secondary sources of data.

#### **3.3.1 Primary Sources of Data**

This study is primarily based on primary sources of data. The primary data has been obtained through the use of interview, questionnaire and observation method mainly.

#### **3.3.2 Secondary Sources of Data**

The secondary data has been consulted by books, previous research works, CBS, various journals, articles, reports and World Wide Web, published and unpublished documents etc.

### **3.4 Population, Sample and Sampling Procedure**

Dangibari VDC is the one of the residential area of Satar community. There are 639 Satars in Dangibari VDC (CBS, 2011). Among them 132 in ward no. 6 and 171 in ward no. 7. This study has been done in 50 respondents, the respondents among them 30 students, 5 school teachers and 15 households are selected through random sampling procedure.

- 5 teachers were selected from 2 schools as key informants.
- Among the 15 households 8 were selected from ward no. 6 and 7 households from ward no. 7.
- 30 students from 2 schools have been selected who are below 17 years old. Among them 20 students are regular and 10 are dropout students which are given below in table no 3.1.

**Table no. 3.1 Selected school and selected student**

S. No.	Name of School	Select Class	Regular Satar Student		Droupout Student
			Total Std.	Selected No.	
1.	Shree	4	9	3	2
	Pancharatna Primary School	5	7	2	3
2.	Shree	6	5	3	-
	Gaurishankar	7	11	4	1
	Higher Secondary School.	8	6	3	3
		9	7	3	1
		10	4	2	-
	Total		49	20	10

Source: Field Survey, 2014

### **3.5 Technique Tools and of Data Collection**

This study has depended on both primary and secondary data. Both open ended and closed ended questionnaire has been used to collect data for the study. The primary data has been collected from the field work conducted during household survey, key informant interview and observation using following techniques;

#### **3.5.1 Questionnaire Survey**

Set of questionnaire has been used as a tool to collect primary data in order to achieve the research objectives. Structured questionnaire has been prepared to acquire the realistic and accurate data from survey of Satar community.

#### **3.5.2 Key Informant Interview**

The key informant has been interviewed using mainly unstructured schedule but relating subject of the study. Key informant has been applied to obtain information from the knowledgeable persons of the community. The key informants are Satar people, social workers, teachers, elderly

or matured people and local leaders or in-charge of certain areas etc., who have real knowledge about subject matter.

### **3.5.3 Observation**

During the study, the attributes of the local places has been observed. This method was applicable to collect the clear and reliable information for the study.

### **3.6 Process of Data Collection**

First, the selected area Dangibari VDC, Jhapa district was visited. After that, the purpose and process of research were clarified to the stakeholders of education sector, key informants of selected area. Questionnaire has been distributed to teachers and students than request them for observation. Finally, time and place has been purposed and select for the interview to the selected people.

### **3.7 Method of Data Presentation and Analysis**

The purpose of data collection is to obtain information, to keep on record, to make discussion about important issue, to pass information on to other various techniques like table, graph, charts, statistical tools, computes software etc has been used to analyze the data.



## CHAPTER IV

### DATA ANALYSIS AND INTREPRATION

#### 4.1 General Introduction of the Study Area

Jhapa District lies in the far eastern part of Mechi zone, Nepal. Population density of Jhapa district is the highest among the districts of the far eastern Tarai region. The total area of the district is 1606 square kilometer and it has been ranked the 41<sup>st</sup> district of Nepal. The altitude varies from 58 m to 380m above the sea level. It is located between 26<sup>o</sup>22' to 26<sup>o</sup>90' north and 87<sup>o</sup>39' to 88<sup>o</sup>12' east. The average east-west length is 29k.m. The district is bordered by Bengal and Bihar of India in the east and Ilam district in the north, Morang to the west and again Bihar of India to the south.

The total population of Jhapa 1843841 and the literacy rate of Jhapa is 75.09 percent.

The major rivers and rivulets of the district are Kankai, Ratuwa, Biring, Mawa and Mechi (the eastern boundary of the kingdom). The religious and tourism destinations are Khechankawal (the lowest area of the kingdom), Kankai Mai, Birat Pokhar, Arjundhara, Satashidham, Kichakabadha, Samayaghad, Chillaghad and Chandraghad (District Profile of Jhapa, 2005). The major market centers are Birtamode, Damak, Kakarbhitra, Bhadrapur, Dhulabari, Surunga, Gourigunj and Budhabare.

Satar have their own unique religion and culture most of Satars are engaged in farming and labors and their favorite occupations is hunting and fishing. Although owner's of land in the past, these are few land owners among the Satar today. Satars are very poor and back warded in every sector like education, health, participation, decision making etc. These casts are the threats of extinction due to lack of education and awareness. They were facing poverty due to education and their tradition.

### **4.1.1 Physical setting**

Dangibri VDC situated in Jhapa district and it is rural base area with population of 7761, male representing 3581 and 4180 female. Population of Satar in Dangibari VDC is 629 (319 male and 310 female). Literacy rate of Dangibari VDC is 69.63 percent.

### **4.1.2 Land and soil**

Natural resources are an important component for human development. They provide the means of livelihood and shelter. The main natural resources are described below.

The land situation of study area is supposedly fertile for agriculture as the main occupation of the people. Most of the households of the study area completely depend on land. The soil yields a wide range crops. The main crop is paddy followed by maize and millet. *Khesari*, *rahar*, pea bean, *rajma* and soyabean are legume crops. Different kinds of vegetables and fruits are also grown. Basically, there are five types of soil found in Dangibari VDC such as black soil, loamy soil, matteulo yellow soil, sandy and other wet and rocky soil. People harvest a wide variety of crops in a piece of land twice or thrice per year. Intensive agriculture is practiced due to the irrigation facilities available. Technical and other facilities accelerate the momentum of crop yielding in the study area.

### **4.1.3 Health facilities**

In Dangibari VDC, there is one health post and others private allopathic, homeopathic and Ayurvedic clinics. There is so dense population in the study area. Only one health post cannot resist all patients of this VDC. The people of this VDC are poor and sick people unwontedly go to the traditional healers like Dhami, Jhankri and Baidawa. It is the main problem for the inhabitants of this VDC.

### **4.1.4 Education**

Education is a social indicator, probably more crucial, which enables people to take participation in concerned affairs. The literacy rate of Jhapa district is 75.09 percent but in study area the average literacy rate is 69.63 percent. The VDC constitutes one primary and one higher secondary school. Basically, these schools are the means through which children from disadvantaged communities get formal education. There is one private boarding school in this VDC.

#### **4.1.5 Economy of the village**

As in other rural part of the country, the economic activities of the people of Dangibari VDC are based on agriculture. The main agricultural product is paddy. Other crops along with paddy are maize, wheat, mustard and potato and cash crops like jute, and sugarcane. Besides agriculture, animal husbandry is another source of income. Cattle, buffalo, ox, goat, pig and chicken are kept as supplementary sources for agriculture.

Due to the unequal distribution of land, more than half of the population does not produce enough crops required for the whole year. Very few people are engaged in off-farm activities. Some people are working in government services wage and labor.

#### **4.1.6 Population distribution in the study area**

The total population of the VDC is 7761. The male population is 3581 and female is 4180 The population mostly consists of the Indo-Aryan community. However, this VDC accommodates people from both the Tarai and Hill origin but it is predominantly populated with the people of the Tarai origin. Population Distribution by Caste/ethnicity of Dangibari VDC is given below in table no. 4.1.

**Table No. 4.1 Population Distribution by Caste/ethnicity**

<b>S.N.</b>	<b>Religion</b>	<b>Population</b>	<b>male</b>	<b>Female</b>
1.	Chheti	897	386	511
2.	Bramin-hill	1885	871	1014
3.	Magar	41	16	25
4.	Tharu	90	43	47
5.	Tamang	210	96	114
6.	Newar	315	151	164
7.	Kami	158	73	85
8.	Yadav	38	18	20
9.	Rai	164	78	86
10.	Gurung	36	13	23
11.	Damai	121	53	68
12.	Limbu	613	258	328
13.	Snayasi	53	23	30
14.	Kewat	23	7	16
15.	Briman-tarai	452	216	236
16.	Bhujel	158	70	88
17.	Kumal	248	117	131
18.	Rajbanshi	1420	650	770
19.	Majhi	11	4	7
20.	Rajput	11	6	5
21.	Satar	639	319	310
22.	Othre	99	46	53
23.	Undefined Others	29	15	14
Total		7761	3581	4180

Source: Central Bureau of Statistics, 2011

Table no. 4.1 exposes the caste and ethnic composition of Dangibari VDC. Dangibri VDC is a place with the inhabitants of various caste and ethnic groups. Brahmin-Hills and Rajbanshis are in larger number than others. Similarly, Majhi, Raput are lower number than other caste groups.

## **4.2 Socio-economic Condition of Satar Community**

Satars were not so poor in the past. They first settled in Jhapa and Morang district by clearing the charkose Jhadi (forest). They cultivated land but could not become owner of the land. They worked as tillers. The land reform program (1967A.D.) did not result on behalf of them. The economic situation of satar now is worst because of political Suppression and economic exploitation.

The people from the hill tricked and took the land of Santhal. Their socio-economic condition became very weak and these above situations forced them to flee to Bihar, Bengal and other places. More of the people who are in Nepal are working as bonded and daily wage labor. Others work as tillers rickshaw- puller, fishermen and food collectors.

Satars are divided into many exogamous clan groups. The major clan names are Hemram, Hasda, Murmu, Tudu, Kisku, Soren, Mardi, Besra, Chade, Pauria Bidhya, and Baske. They practice clan exogamous marriage system, but they don't practice matrilineal cross-cousin marriage.

### **Religion of the respondents**

The Satar people are Hindunized tribe men. Their gods and goddess are same as those of high caste Hindus. The Satars of the study area worship gods of Hindu pantheon like Mahadev, Kali, Bishnu and others. It seems that the religious life of Jhangad is guided by the Hindu philosophy. However, their celebrating patterns are different from other castes. Nowadays, the Christianity has influenced the Satar community. Distribution of respondents by religion is presented in table No. 4.2.

**Table 4.2 Distribution of Respondents by Religion**

<b>S.N.</b>	<b>Type of Religion</b>	<b>No. of respondents</b>	<b>Percent</b>
1.	Hindu	13	87
2.	Christian	2	13
<b>Total</b>		<b>15</b>	<b>100</b>

**Source:** Field Survey, 2014.

The table 4.2 shows that 87 percent of the respondents were adopting the Hindu religion whereas 13 percent respondents were adopting the Christianity. The researcher found that all the respondents were the Hindu at first. But the Christianity influenced their society and they became Christian. One said they became Christian due to low economic status. He added it was very expensive that to celebrate Hindu's God and Goddess.

### **Marriage System**

Marriage is a oldest and universal institution found in all society. The pattern of marriage is an important factor in determining the fertility and growth rate of the society. Social custom and laws specify as to whom, how and when one should marry and these differ from society to society and from one sub-group to another. In Nepal various social custom and tradition are associated with marriage practices such as marrying among near relatives. So, marriage is the institutionalized and legitimate form of man and women's relationship based on sex.

Satar community has divided into different clans. They do not marry with their own clans. There is polygamous marriage system in Satar village. "Balpa" in Satar language means marriage. Arrange marriage is predominant mode of marriage among the Satar people. Different writer describes different types of marriage system among Satar society. The book "Mechi Dekhi Mahakali" maintains different types of marriage system among the Satar. They are:

- ) Golat Balpa
- ) Ghar Di Jawai
- ) Apang Gir Balpa
- ) Kirin Baha Balpa
- ) Jawai Kirinok Balpa
- ) Mirbolak Balpa

- ) Tonki Dipal Balpa
- ) Itut Balpa

In Dangibari VDC most of the marriages were arranged by parents but the young couples are given enough opportunity to know each other before the marriage. A man is employed as a middle man for the settlement of marriage of Satar, which they called "Raibarikh" in their language. The middle man has to see the social status of boy and girl. Early aged marriage is a main cause of Satar student to stop their study.

### **Festivals**

Satar celebrates their festivals and Hindu festival also. The most important festival of the Satar is celebrated in December after the paddy harvested which is called "Sorahi" in Satar language. Goats, pigs, chickens and pigeons are scarified in the festivals. Similarly they celebrate their own festivals "Pabni, Baha, Aero" called in Satar language.

### **Land Holding and Ownership Patterns**

Land ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Satar of Dangibari VDC. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand, it is an index of social states and prestige also.

Satar people are the one of the indigenous people of Dangibari VDC of Jhapa district. In this study area among the total households of people near about half percent of people are landless, some are owner and tenant. Most of Satar people do not have land on their own ownership for agriculture. They are cultivating in other people's land and they help their land lord in his necessity. These people's main source of income is wage labour, it shows that they have serious problem to sustain and operate livelihood activities. They reside in a very small plot of land.

Most of the people in the study area involve in agriculture. The satars also engage in agriculture mostly as laborer. The distribution of land between satars and non satars seems extremely unequal. Agriculture in the study area depends upon rainfall so that productivity is very low. The land distribution among satar community is given below.

**Table No 4.3 Land Holding Size of the Respondent**

<b>Size of land holding</b>	<b>No of house hold</b>
Land less	7
Marginal (up to 1 Kttha)	5
Small (1 to 10 Kattha)	2
Medium (10 to 20 Kattha)	1
Total	15

Source: field survey, 2014

The Table No.4.3 shows the land distribution among different groups i.e. landless, marginal, small, and medium. Among out of 15, 7 house hold are landless, 5 household are marginal, 2 household are small and only 1 household hold 1 Bigha (20 Kattha) land in study area.

### **Housing Structure of respondent**

The clustered Satar settlement is separated from that of other castes in the Tarai village. Generally, it is separated by a distance of an uninhabited area indicating low social position. 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 groups regard the Satar as a group of low and untouchable status and want to keep them far. The Satars seem to live in closely packed communities both physically and socially. Their houses are 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, hay made rope, relatively well maintained clean and quite area. They had wall painting culture. The main door of the house, and both parts of mud walls were decorated with colorful paintings of flowers, birds, elephants and different kinds of animals. The housing structure of satar in Dangibari VDC is traditional and the houses are small and narrow. Most of house have thatched roof. The housing structure of the respondent is given below in the table.



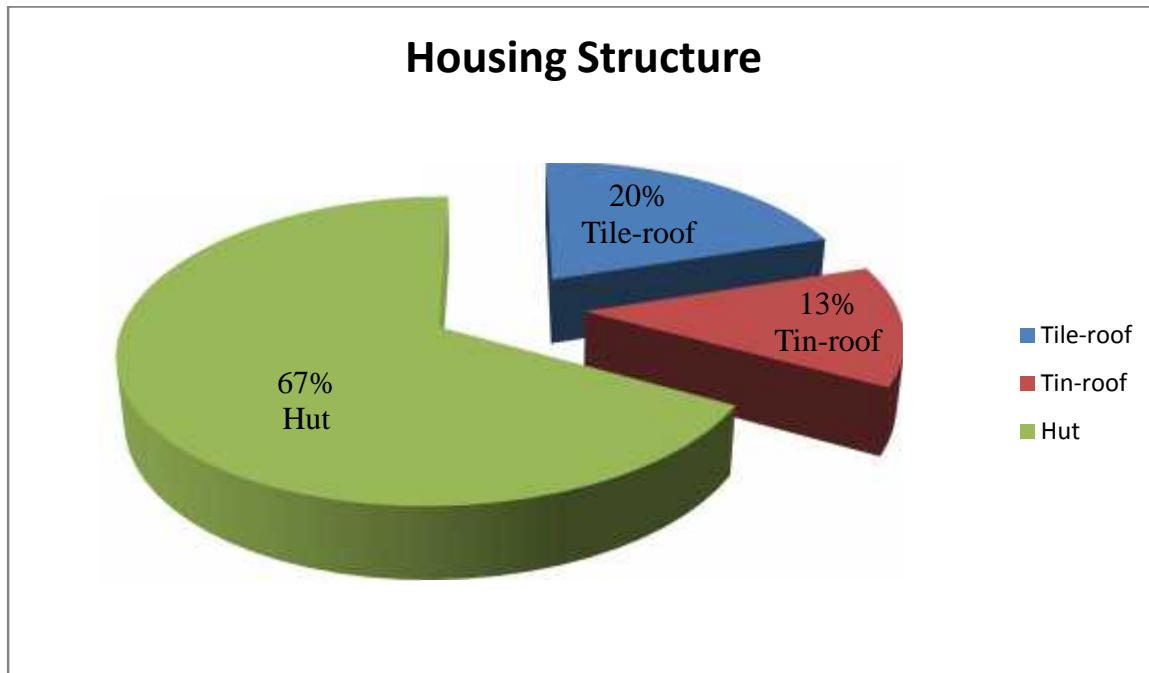
**Table No. 4.4 Housing structure of respondent**

SN	Types of house	No of respondent	Percentage
1	Tile-roof	3	20
2	Tin-roof	2	13
3	Hut(Jhupadi)	10	67
Total		15	100

**Source:** Field Survey, 2014

From Table No. 4.4 it is clear that out of 15 respondents, 67 percent have thatched roof houses, 13 percent tin-roof houses, and 20 percentage tile-roof house.

**Figure No. 4.1 Pie Chart of Housing Structure of Respondents**



**Source:** Field Survey, 2014

From Figure no. 4.1 it is clear that out of 15 respondents, 67 percent have thatched roof houses, 13 percent tin-roof houses, 20 percentage tile-roof house.

## Occupation of Respondent

Satars are mostly engaged in agriculture. In the visits, they reported they have no citizenship and no land in their ownership for cultivating. They take land on rent from the land lord. The rent is very high. Hence satars always become unable to take benefit from the agricultural sector. The following table shows their occupational structure of total Household which is given below;

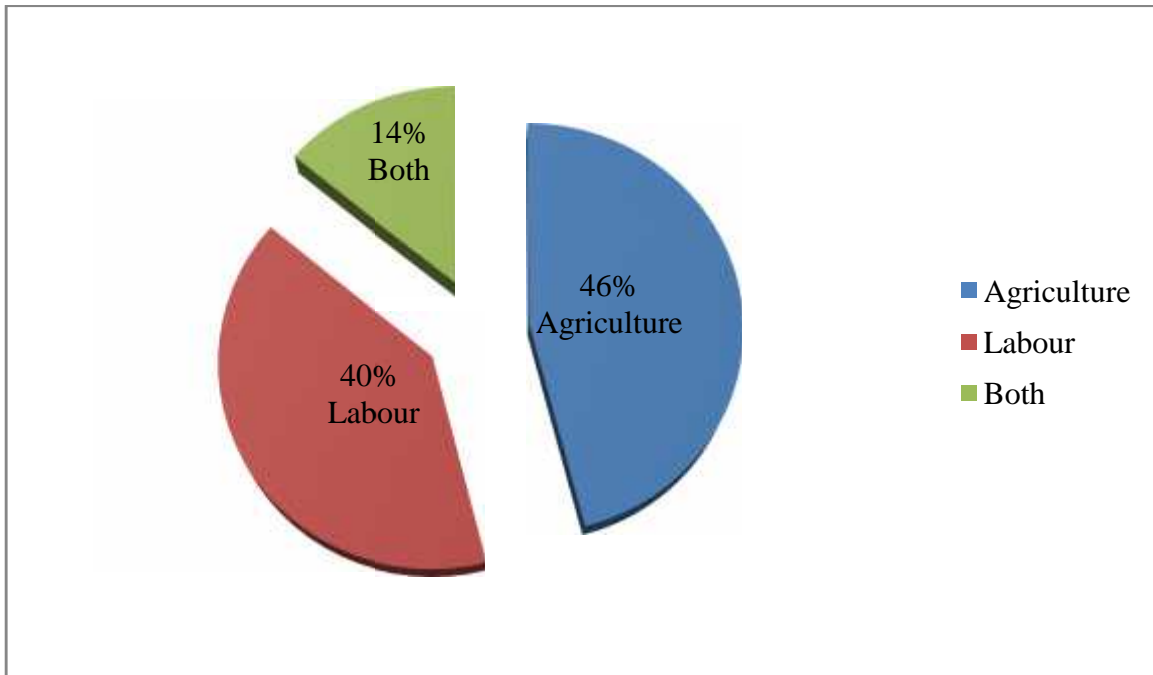
**Table No. 4.5 Occupation Pattern of Respondents**

<b>Occupation</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Agriculture	7	46
Labour	6	40
Both	2	14
Total	15	100

**Source:** Field Survey, 2014

The Table No.4.5 shows that 46% of Satar communities are engaged in agriculture and 40% are engaged in labour. Only 14% Satar community are engaged in both labour and agriculture. It means main occupation of Satar community in labour and agriculture.

**Figure No. 4.2 Pie-Chart of Occupation Pattern of Respondents**



**Source:** Field Survey, 2014

The figure no.4.2 shows that 46% of Satar communities are engaged in agriculture and 40% are engaged in labour. Only 14% Satar community are engaged in both labour and agriculture. It means main occupation of Satar community in labour and agriculture.

### **Participation of the Respondents in Local Organizations**

Local institutions are the means that provide easier participation in local affairs. These are the means through which the members take part in CBOs, VDCs' and NGOs' activities. The existence of such kinds of institutions and their fair activities represent the interest and will of local people, enables participation and provides ways for good governance. The Satar people are ultra poor and live in isolation from other communities. They have no social awareness about participation in local institutions. LSGA (2055) provides equal opportunities to all ethnic groups in participation of different local institutions like CBOs, VDCs, and NGOs, political and religious.

CBOs are the main functioning units of the society that empower the Satar people to bring them in the mainstream of development. The CBS has identified the Satar as an ethnic group. It has been known from the field survey that the Satar community in the study area belongs to the Dalit

within an ethnic group. LSGA, (2055) states that there is no discrimination among the Dalits to form the CBOs. Every Dalit has a right to form the CBOs and work freely. The Tenth Plan (2059-2064) also addressed the Dalits in order to bind them through organizations. But, due to lack of awareness and education there is very low participation of Satar people in CBOs and any other development activities.

### **Economic Condition of Satar Community**

The land of the study area is fertile. Hence, most of the people involved in agriculture and few engage in other sectors like service, labor and so on. Satars are mostly engaged in agriculture. In the visits, they reported they have no citizenship and no land in their ownership for cultivating. They take land on rent from the land lord. The rent is very high. Hence satars always become unable to take benefit from the agricultural sector. The major agricultural products of this VDC are paddy, wheat, maize, pulse, vegetables, oil seeds, jute and so on. The traditional methods, tools and technologies are used in farming that has caused low productivity.

The Economic condition of the Satar people of the study area is extremely low which is given below;

**Table No. 4.6 Economic Condition (HHS)**

<b>S.No.</b>	<b>Income (per annum)</b>	<b>No. of Respondents</b>	<b>Percent</b>
1.	20000-30000	4	26.67
2.	30000-40000	4	26.67
3.	40000-50000	5	33.33
4.	More than 50000	2	13.33
	Total	15	100

Source: field survey: 2014

In the study area 26.67% of the respondents earn 20000-30000 per annum. They cannot sustain their livelihood with minimum requirement of life from such amount of money. Similarly 26.67% Satar house hold have annual income of 30000-40000 and 33.33% Satar house hold earn 40000-50000. Only 13.33% Satar people earn money more than 50000 thousand annually.

### **4.3. Educational Status of Satar Community of Dangibari VDC**

Education is the main basis of development. Education makes everyone capable and civilized. It supports to enhance the opportunities of living in this 21<sup>st</sup> competitive era. The future of children becomes bright when parents are educated. Family is economic status, religion, culture; social custom and tradition are also important factors of education. Nepal's education status is not very good.

Education can be considered as a master key to all components of development. Female education is another important factor for lowering fertility, infant mortality rate and maternal mortality rate. Women's education influences the age at marriage and family size because educated women are more aware of the issue of quality of health and children than that of uneducated women education changes the behavior of women in every aspect of life i.e. economical, political, family, society but low level of socio economic status of women inspires them to have large family size. The general status of education of Satar in the study was found below the average status of nations.

Women members of the households of ward no 6 and 7 were found illiterate in these wards most of the children are literate and go to school until primary level. Among them some of the children are doing continuation of education and most of children drop out the school after primary level. All the male members of Satar community are illiterate which probably rare example is in Nepalese society. Non government organizations at Satar community have empowered them to send children to school.

**Table no 4.7 Total Student of Satar in Dangibari VDC from selected school**

S. No.	Class	Total Student	Student of Satar			Percentage
			Boys	Girls	Total	
1	1	106	18	12	30	28.30
2	2	98	7	5	12	12.24
3	3	88	14	13	27	30.68
4	4	95	11	12	23	24.21
5	7	105	19	12	31	29.52
6	6	63	3	2	5	7.94
7	7	60	6	5	11	18.33
8	8	64	4	2	6	9.38
9	9	51	5	2	7	13.73
10	10	66	4	-	4	6.06
	Total	796	91	65	156	

**Source:** Field Survey 2014

According to admission register 2070/71 total number of Satar student are 156, in the Dangibari V.D.C. i.e. 31 Satar students read in class 7, which is the highest number of the class 1 to 10.

**Selected school and selected students.**

1. Shree Gaurishankar Higher School,
2. Shree Pancharatna Primary School

**Table No. 4.8 Shree Gaurishankar Higher Secondary School**

S. No.	Class	Total Student	Satar			
			Boys	Girls	Total	%
1.	1	50	11	8	19	38
2.	2	53	2	2	4	7.54
3.	3	55	6	6	12	21.82
4.	4	59	5	7	12	20.33
5.	5	60	15	9	24	40
6.	6	63	3	2	5	7.93
7.	7	60	6	5	11	18.33
8.	8	64	4	2	6	9.37
9.	9	51	5	2	7	13.72
10	10	66	4	-	4	6.06
	Total	581	61	43	104	

**Source:** Field Survey, 2014

From the table we have found that total students of Satar are 104, among them 61 are boys and 43 are girls. Highest students are in class five and lowest in class ten and two. There is no Satar girl in class ten.

**Table No.4.9 Shree Pancharatna Primary School**

S. No.	Class	Total Student	Satar			
			Boys	Girls	Total	%
1.	1	56	7	5	12	21.42
2.	2	45	5	3	8	17.17
3.	3	33	8	7	15	45.45
4.	4	36	6	5	11	30.55
5	5	45	4	3	7	15.55
Total		215	30	23	53	

**Source:** Field Survey, 2014

From table we have seen 15 Satar students read in class 3 which is highest number and 7 Satar students read in class 5 which is lowest number of Satar student. And every class the number of Satar boy is higher than Satar girl student.

For the study, 30 students were selected from two school among them 10 students were selected from Shree Pancharatna Primary School and 20 from Shree Gaurishankar Higher Secondary School. Among the selected 30 student, 20 were regular student and 10 were dropped out student. They were asked some questions, related to Satar have found out as fallows;

- 25 students replied no and 5 students replied yes, when they were asked whether their friend teased them at school.
- Economic problem is main reason of backward in education.
- All of them got dress and book from government.
- They said that all of them had got the positive response from the teachers.
- All students liked to go to school but economic problem and early aged marriage were main barricades to continue their study.

**Table 4.10 Pass Rate of Satar Student**

<b>Class</b>	<b>Admission</b>	<b>Attempt in exam</b>	<b>Pass</b>	<b>Pass %</b>
1.	25	20	18	72
2.	12	11	9	75
3.	24	21	17	70
4.	20	15	11	55
5.	19	11	7	36.84
6.	10	5	4	40
7.	8	6	5	62.5
8.	7	4	2	28.57
9.	5	5	3	60
10	3	2	1	33.33
<b>Total</b>	<b>133</b>	<b>100</b>	<b>77</b>	

Source: Field survey 2014



In Dangibari VDC 133 students of Satars have been admitted in class 1-10, 100 students have passed the exam. 33 students did not appear in exam. According to admission register 25 students are in class one, which is highest. In comparison with junior classes, there are few students in senior classes.

### **Educational Status of the Satar Community**

Education helps people to improve their living standard and participation in developmental works. Participation is the main functional unit of the development. During the field survey, the researcher was asked to key informants about the educational status of the Satars community in Dangibari VDC. Their views have been tabulated in table No 4.13

**Table No.4.11 Educational status of Satar community**

<b>S.N.</b>	<b>Participatory Status</b>	<b>No. of Key Informants</b>
1	General	1
2	Back	2
2	Very back	2
<b><i>Total</i></b>		<b>5</b>

**Source:** Field Survey, 2014.

The data in the table 4.13 indicates that 1 key informants had agreed to the educational status of Satar student is general. Two key informants expressed their views the educational status of the Satars was back and 2 key informants had said that the educational status of Satar student was very back.

The educational status of the Satars is backward. It is due to the poor economy, lack of awareness and their social customs. The elite groups bring them in participation only for hard worker labour and depression came over the Satar people and their participation in development activities is also very backward. They could not play decisive role and their opinion could not be regretted. Due to this reason, the Satar people becoming backward day by day.

#### 4.4. Causes of Dropout of Satar Students from School

There were multiple causes for children to dropout the school. Some root causes were the less aware on the importance of education, poverty and illiterate parents. During the field survey it was found that must crucial factor for the dropout of Satar children from the school was poverty and early aged marriage tradition of the community which is given below in Table No. 4.12.

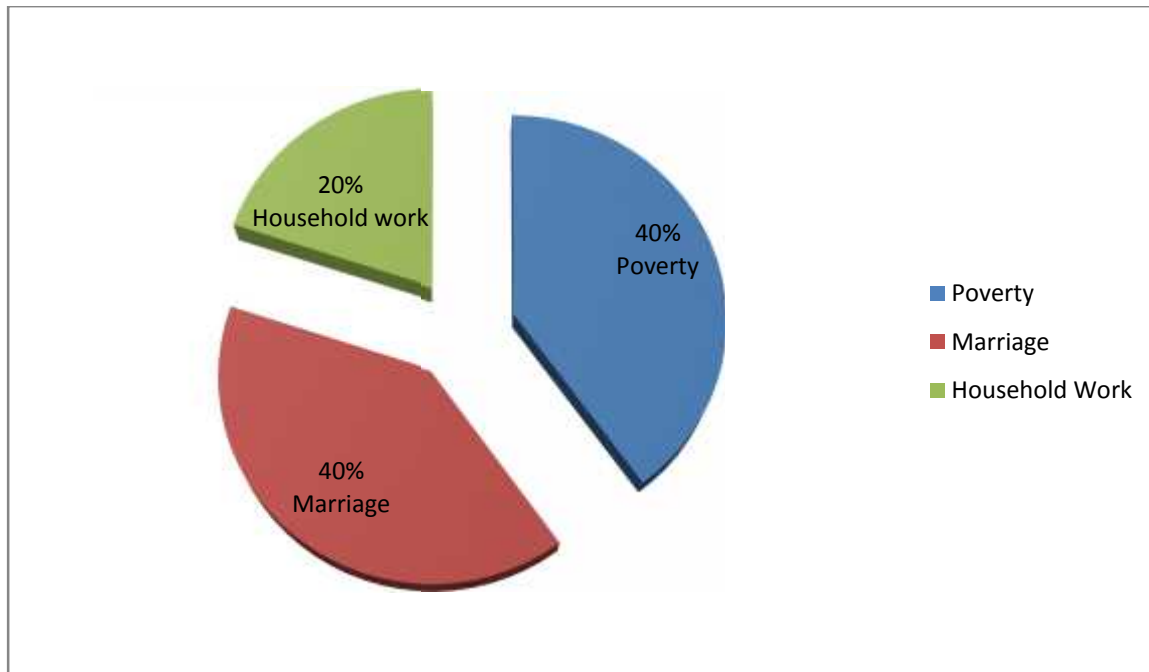
**Table No.4.12 Cause of dropout the Satar student from School**

<b>Constraint and Causes</b>	<b>Number of Students</b>	<b>Percentage (%)</b>
Poverty	4	40
Marriage	4	40
House hold work	2	20
Total	10	100

Source: Field Survey 2014.

The table no 4.12 shows, the main cause of dropout the Satar student from the school are poverty and early age marriage. Similarly house hold work is another main cause of dropout the Satar student from the school.

**Figure No. 4.3 Pie-chart of Causes of Dropout of the Satar student from schoolss**



**Source:** field survey 2014

The figure no.4.3 shows that the main causes of dropout the school are poverty and marriage and another one is house hold work also. Multiple responses were documented from the respondents to control the dropout of school children. Out of total students and households must of respondents viewed that school dropout of children is directly linked with poverty and early aged marriage tradition of the community.

## **CHAPTER-V**

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

#### **5.1 SUMMARY**

Present study was carried out the educational status of Satar community in Dangibari VDC of Jhapa district. The data were obtained from the field survey. Household heads teacher and student were the major respondents of the study. There were altogether 50 respondents including teacher. Most of the common tools of data collection of the social science such as questionnaire, key informants interview and observation have been taken in the study.

This study has analyzed the Satar community's educational status and their socio-economic condition. The study was limited to analysis of participation of the Satar communities in development process. This was basically an empirical study with the help of the primary data collected from the field survey. Secondary data were also used to support primary data.

Education is the process of learning and learning is seem to be complicated only if there is change in behavior. Satar are educationally and economically very miserable. Education is important part of development which can change living standard and behavior of people. When people gain education they become aware and achieve knowledge and skill as well. Due to lack education Satar are very backward in every activities like development sector, participation in social activities. Satar have their own unique religion and culture most of them are engaged in farming and labors and their favorites occupations are hunting and fishing. Although owner's of land in the past, these are few land owners among the Satar today. Satars are very poor and backward in every sector like education, health, participation, decision making etc. These casts are the threats of extinction due to lack of education and awareness. They were facing poverty due to education and their tradition.

Jhapa District is Terai area in this way it is rich in terms of biodiversity and cultural diversity. It has been considered as multi-ethnic, multi-lingual district of different caste/ethnic groups living

here people from Mechi to Mahakali. Satar is the oldest ethnic group of Dangibari V.D.C. Satar has their own native language but now is not in practice. They speak their own language and Nepali also. They are Hindus. They celebrate their own festivals like Pabni, Soharai and they also celebrate Dashain and Tihar. According to the census 2011 the total population of Satar in Jhapa District is 30651 and 639 Satar are live in the study area. Satar is one of the indigenous castes of Nepal and they have contributed equally to the well being of motherland as other Nepalese, major source of income of Satar community is agriculture, labour and they also enjoy in fishing. Due to the lack of the sources of livelihood their living condition is deteriorating.

Now a days they send their children to the school but they cannot complete their education because of poverty and early aged marriage. They will not know about the importance of education for human life. A Satar who gets an education in his life is changed, other expense in one side and have lack of awareness in this regard in another side Satar are minority group at this V.D.C. They are local people of this area, but due to the continuous interaction with other groups. They have been losing their own cultural and social identity.

The general status at education of Satar in the study area was found to be very much below the National average. The illiteracy rate is found different in male and female members. All female and male members are illiterate while some male members are literate. None of the households has reported that they have permanent toilets. The use of toilet was found among the higher caste group who live in Market area. The Rich families of the village were found to be using toilets. The Remaining family went to open fields and banks of River side for toilet.

For treatment of their illness, almost all the households of the study area consulted traditional healers, very few of them who were economically better tried to go to hospital. Health post or sub health posts. Economically poor and landless goes to traditional Healer. it is because traditional healer are easily available in the village and most of the people have faith on them and another reason is then they do not take money as fee as a doctor.

Poverty has played great Role to the reproductive health of the Satar woman along with socio-cultural and religious factors. Another fact is that more they became Rich in society more they become strict to their religion. The religious rules are strict to the woman. Woman are engaged in their household job which is less regard able estimable among the community in comparison to

males other productive jobs. On an average every women have more than five children in her life span.

The Satar community has no representation in VDC working community and has minimal representation in VDC working committee. There was no participation of women due to the underestimation from elite group. The provisions of the LSGA-2055 (1999) have been neglected. Although the act has provided six seats including one woman for disadvantaged groups, no one had been nominated by the VDC Council from the Satar community.

Participation of the Satar community in local institution is not encouraging. The Satar community rarely gets information of plans and programmers of the VDC or ward committee. Mostly, the Satars are not involved in decisive posts of the local institutions. They themselves cannot form such sorts of institutions that may have a significant role in local governance system.

The role and participation of the Satar community in local decision-making is very poor. Only elected ward chairman and active members of the party participate in all local affairs. So their participation is only representative, and not significant. They hardly get or do not get responsibility to conduct the ward level programmers. The VDC level programs are very far from their access. Most of them were found to be involved in labour sharing during the implementation of the programs. It shows a severe situation of the Satar community in local decision making process.

The major factors hindering the access of the Satar community to local institutions and other developmental activities are level of education, economic status, population size, political culture, social structure and institutional provisions. The higher level of education, greater will be the socio-economic opportunities. But the educational status of the respondents is very low. Mainly, political culture plays as a major obstacle to influence the mobilization, empowerment and participation of respondents in rural development. Their economic condition is very low. Some laws and acts are also hindering the access of the Satar community to local governance system. The laws and acts do not have any compulsory provisions for implement action.

Present situation of the representative, in the VDC has again neglected the issue of backward and down trodden classes. The VDC has not formulated and implemented programmes for their race.

The Satar community is not getting easy service delivery from the VDC due to lack of their representatives. They are facing problems even in registering their land. Only those who have good relationship with the VDC Secretary or other personnel or former chairman can meet their target in the VDC.

The study indicates that the educational and socio-economic condition of the Satars is very weak and they are also neglected in developmental activities and decision making process too. The spirit of the local self-governance is not able to cope with the issue of disadvantaged people and has not addressed them too.

## **5.2 FINDINGS**

Education is the process of learning and learning is seem to be complicated only if there is change in behavior. Satar are educationally and economically very miserable. Education is important part of development which can change living standard and behavior of people.

Present study was carried out the educational status of Satar community in Dangibari VDC of Jhapa district. The data were obtained from the field survey. Household heads teacher and student were the major respondents of the study. There were altogether 50 respondents including teacher. Most of the common tools of data collection of the social science such as questionnaire, key informants interview and observation.

This study has analyzed the Satar community's educational status and their socio-economic condition. The study was limited to analysis of participation of the Satar communities in development process. This was basically an empirical study with the help of the primary data collected from the field survey. Secondary data were also used to support primary data.

Some of the findings as below:

1. Socio-economic condition of Satar is very weak.
2. Satar community depends upon agriculture and wage level.
3. Although the main occupation of Satar is agriculture, most of them are landless. They depend on landlord.
4. Land holding size of Satar community is less than five kattha.

5. They are hardly sustaining their life and their per capita income seems to be very low than the average per capita income of Nepalese people.
6. Satar community does not have the significant role and participation in local decision making.
7. Lack of education, income, cultural and social structure is major hindering factors for their participation in development activities.
8. The education status of Satar community is very poor.
9. Most of the parents are illiterate. All female were found illiterate and some male literate in household survey.
10. Early age marriage and poverty were found the main causes for the drop out school and similarly lack of awareness is also one of the factors for this.

### **5.3 CONCLUSION**

The Satar community is one of the ancient ethnic groups of the Tarai. But they are becoming helpless and down trodden day by day. The traditional boundary of laws and acts could not be induced in their welfare. The traditional boundary of local governance has been widening to the extent of incorporating every stratum of the society. The process of decentralization has empowered the local people to take interest in local affairs. Even though the concept of local self governance has become a means of decentralization, it has not coped with the socio political issue of the disadvantaged groups.

The general status at education of Satar in the study area was found to be very much below the National average. The illiteracy rate is found different in male and female members. All male members are illiterate while some female members are literate which is unlikely to other community in Nepal. They send their children to the school but the children could not complete their education because of poverty and early age marriage. They will not know about the importance of education for human life. A Satar who gets education in his life is changed, other expense in one side and have lack of awareness in this regard in another side Satar are minority group at this V.D.C. They are local people of this area, but due to the continuous interaction with other groups. They have been losing their own cultural and social identity. Among Satar respondent main causes of drop out the school are early age marriage and poverty.



Social status of the Satars is quite low and miserable and they are treated as untouchable. They are considered as inferior class of society. They are backward people and have been neglected in all aspects of the social life. The backwardness is shaped and reshaped by the feudal upper caste, feudal aristocratic exploitation and now a day peripheral capitalistic suppression. The participation and representation of the Satar community in local institutions and governance is extremely low. They have represented or participated in the VDC working committee meeting to fulfill the majority of the meeting but their representation is not at decisive level. They are neglected in all the levels of working plan i.e. formulation of programs, budget preparation and other work conducted by the VDC.

The local political culture burdens to participate in developmental activities. Similarly, other socio-economic indicators like education, economic condition, and social structure and institutional provisions have equally played a vital role to make them participate in every aspect of developmental activities and local governance system.

## **5.4 RECOMMENDATIONS**

The findings of the study show that the Satars rarely participate in developmental activities of the society. Even disadvantaged groups are not mainstreamed in participatory work in the society. The spirit of local self-governance has not been able to cope with them and they are not democratized by the democratic society. So to involve them in the mainstream of participation, decision making even in local governance, they must be socially and politically aware and must be democratized. The social, political and economic indicators of the society must be improved.

The role of the local leadership is an important indicator that can enhance the participation of the disadvantaged groups in development activities. The laws and acts and social and cultural values of the society must be reformed. Hence, on the basis of findings of the study, the following recommendations have been made:

- ) Educational status plays a vital role to change the society in all aspects. In this context, literacy and awareness programs should be launched especially for them.

- ) Government should provide necessary materials needed for the education to such disadvantaged group through the proper implementation of free education for their upliftment.
- ) Education level at Satar people was found in very low profile so, intervention should be done in the education literacy and empowerment so that they could get job in modern productive sector.
- ) Most of Satar people are landless. So, to provide them land the government should implement Land Reform Program.
- ) Short term training programmers should be launched to generate skill and increase income level.
- ) Traditional ways of agriculture should be transformed into modern ways of agriculture.
- ) Social awareness programs should be conducted to discourage early age marriage and some target programs should be handled for the reduction of poverty as early age marriage and poverty have become barriers for the completion of their study.
- ) Most of the Satars do not have citizenship. So, the government must be launched special package for providing citizenship to the Satar people.
- ) Most of the disadvantaged groups are far from the information about national as well as local affairs. So a strong and effective information mechanism should be developed.
- ) Education of women and age at marriage are strongly associated both with the individual as well as at the social level. Women with secondary level education even found to be aware about sanitation and health of their child. Therefore highest priority should be placed on female education.
- ) Loss of traditional occupation and lack of capability to find new and modern type of job is serious problem to Satar people to sustain their livelihood. So the defected on law and regulation of government should be a mended to make their life easier.

The research paper has been prepared in descriptive style on the basis of educational status of Satar people of Dangibari VDC. It also tries to include the economical, social and cultural aspects of these people.

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[www.academia.edu.com](http://www.academia.edu.com)

# ANNEX I

## Questionnaire for Key Informant (Teacher)

1. District: \_\_\_\_\_ VDC: \_\_\_\_\_  
Name: \_\_\_\_\_ Age: \_\_\_\_\_ Sex: \_\_\_\_\_  
Name of the school: \_\_\_\_\_
2. How is educational status of the Satar community?  
a) General                      b) Back                      c) Very Back
3. What are the reasons for backwardness in education?  
a) Poor Economy                      b) Tradition and Culture  
c) Lack of Awareness                      d) Socio-Political System  
e) Other
4. Do you think language is problem for their education?  
Yes                       No
5. Has the government provided any kind of facilities for the Satar children in their study?  
Yes                       No
6. If not, then what kind of facilities are necessary?  
a) Free education                      b) economic help  
c) Provision of nutrition d) Provision for school necessities
7. What should be done for their educational development?  
a) .....  
b) .....
8. What should be done to control them not to drop out the school?  
a) Free education                      b) Free school necessities  
c) Economic help                      d) Awareness building  
e) other

## Questionnaire for Field Survey on Educational Status in Satar Community Of Jhapa District of Nepal

A. Household questionnaire (For head of the family)

1. District:

VDC:

Ward No:

Name of respondent:

Age:

Sex:

Marital Status:

Occupation:

2. Introduction of the family.

S.N.	Name	Age	Sex	Relationship	Educational Status					
					Literate	Illiterate	Passed Class	Regular	Dropped Out	Dropped Out Cause

3. What is the ethnic group live in your neighborhood?

a) Brahmin

b) Kshetri

c) Satar

d) Other

4. Do you have your own land?

Yes

No

If yes, than how much?

Bigha

kathha

Dhur

If No, then have you earn land?

Yes

No

If yes, then how much?



Bigha  Kathha  Dhur

If yes, do the production meet your family?

Yes  No

5. What is your religion?

a) Hindu                      b) Buddhist                      c) Christian                      d) other

6. How many religious ceremonies do you organize in your house in a year?

.....

7. Total household income of the year (in about)

.....

8. Do you send your child to school?

Yes  No

If yes, why reading and writing is necessary?

a) To get job                      b) To know what is right and wrong  
c) No one can cheat                      d) Children can know other thing in school

If no, what is the reason of not sending them to school?

a) Poverty                      b) lack of awareness  
c) Household work                      d) other

9. Do you make environment to send them school?

Yes  No

10. Do your children want to go to school?

Yes  No

11. Who have to be taught?

- a) Son                      b) Daughter                      c) Both

Why?

- a) Both are equal      b) Daughter can do as that of son  
c) Son will care as old age

12. Why do the children dropped out the school?

- a) Lack of money                      b) Marriage  
c) For earning money                      d) Household work

13. Do you help you children in study?

Yes                       No

If no, why?

- a) Lack of time      b) lack of money      c) Illiteracy      d) other

14. Is a language a cause that is making problem in children study?

Yes                       No

15. What age is suitable to admit children in school?

- a) 3 year                      b) 4 year  
c) 5 year                      d) above 6 years

16. Have you ever got any kind of facilities for your children to study?

Yes                       No

If yes, what kind of facilities?

.....

If no, what kind of facilities do you need?

.....

17. In your opinion, what things should be done develop the status of Satar community?

.....

## Questionnaire For Going And Drop Out Children

1. District:

VDC:

Ward No:

Name:

Sex:

Marital Status:

2. In which class do you read? (If respondent is regular student)

.....

3. Do your friend tease you in your school?

Yes

No

4. How do your teachers treat you?

a) They love

b) They encourage and help

c) They hate

d) do not care

5. Why is reading and writing is necessary?

a) To gain knowledge

b) to have a job

c) it is right

d) so that no one can cheat

6. Do your parent make environment to send you to school?

Yes

No

7. Do you like to go to school?

Yes

No

If No, why?

a) Expensive education

b) School is so far

c) Tease by other boys and girls

8. Satar community is

a) back

b) very back

c) very very back in educatin.

What are the reasons?

- a) economic status
- b) social values
- c) lack of awareness
- d) language problem

9. Have you ever got any facilities for your study?

Yes  No

If yes, what kind of facilities?

.....

If No, Then what should the government do for study?

- a) Free education
- b) Free school necessities
- c) economic health
- d) other

10. What would you do after your education?

- a) job
- b) social service
- c) politics
- d) not think yet

11. Why did you dropped out the school? ( if dropped)

- a) lack of monthly fee and admission fee
- b) Pressure from parents
- c) Marriage
- d) Death of parents
- e) language problem

12. From which class did you dropped out the school?

.....

13. what are you doing now?

.....

14. Did your friend tease you while studying in the school?

Yes  No

15. What types of behavior you used to geet from teacher in school?

- a) they loved
- b) they encouraged and helped
- c) they hate
- d) They didn't care

## ANNEX II

### NAMELIST OF RESPONDENTS

<b>Types of Respondents</b>	<b>Name of Respondents</b>
<b>Key Informants</b>	<ol style="list-style-type: none"><li>1. Amar Bahadur Katwal</li><li>2. Manju Bhattarai</li><li>3. Netra Prasad Paudel</li><li>4. Tularam Niraula</li><li>5. Rapatlal Rajbangshi</li></ol>
<b>Household (Head of the Family)</b>	<ol style="list-style-type: none"><li>1. Charan Hemrem</li><li>2. Talamoi Tudu</li><li>3. Gadra Murmu</li><li>4. Jamuna Kisku</li><li>5. Lukhi Baski</li><li>6. Marang Murmu</li><li>7. Ganesh Tudu</li><li>8. Tuk Hemram</li><li>9. Ganga Murmu</li><li>10. Marangmai Tudu</li><li>11. Geeta Soren</li><li>12. Lalita Mardi</li><li>13. Som Murmu</li><li>14. Marangmai Hasta</li><li>15. Dhuma Mardi</li></ol>

## STUDENTS

Regular	Dropped Out
1. Keshar Murmu	21. Milan Hemram
2. Mistri Murmu	22. Shanti Murmu
3. Prameshwor Tudu	23. Sabita Murmu
4. Lalita Murmu	24. Lukhiram Murmu
5. Sushila Hasta	25. Soren Mardi
6. Sunita Murmu	26. Champa Mardi
7. Parbati Mahali	27. Bishwanath Hasta
8. Mohan Hemram	28. Junu Hasta
9. Juba Hemram	29. Lukhi Tudu
10. Ishwor Baski	30. Mughli Murmu
11. Bimala Hemram	
12. Shivalal Murmu	
13. Sita Murmu	
14. Sumitra Murmu	
15. Sukhi Hemram	
16. Manoj Hasta	
17. Babita Murmu	
18. Surya Murmu	
19. Sita Mardi	
20. Jani Mardi	

# ANNEX III



Photo 1 : Map of Jhapa District



Photo 2 : Map of Dangibari VDC



**Photo 3 :** Photo of Satar woman



**Photo 4 :** Photo of Satar children