

CHAPTER – I

INDRODUCTION

1.1 Background of the Study

Education has been recognized as a basic instrument for human development, which in turn greatly contributes to the development process of the country. Although, there is tremendous change in the education scenario in Nepal it cannot be defined that Dalits are still deprived of educational opportunities in comparison to the non Dalits. Basically, education has been remained prime component of social, economic and political development of every country. It makes citizens able, informed, attentive and confident. To overcome all sorts of social and political discriminations and inequalities education is being panacea all over the world. It contributes for gender equity, creates conducive environment for social change and helps to bridge the gap between the rich and the poor, haves and haves not, advantaged and disadvantaged social groups. Virtually, education is considered as a major factors for development endeavors. It not only brings the changes in economic and social statues, but also improves per capita income, investment capacity and better productivity of the people. It is not only a backbone of any nation, but also it is the light of the life of every individual.

Nepal is multi-ethnic, multi cultural and multi-lingual country where more than 60 ethnic groups dance with their own dresses and languages. Nepal is a meeting ground for different people and culture situated at the natural boundary and the watershed that runs through the middle of the largest continent in the world, the land has traditionally attracted and given shelter to people from all direction, east, west, north and south (Bista, 1976). So social development is equally important along with the geographical space in the process of national development. Although some ethnic groups belongs to upper class from the point of view of social status, economic conditions and disadvantages groups. The national development must cope with them all, which requires the socio-cultural improvement of these communities. The meaning of development will be applicable only when it meets the interest and aspiration of the country as a whole.

We often say that Nepal is a development country, although some people enjoy European standard, drive Pardo and Pagero, go for shopping at Thailand and Singapore. It is because, not all major sectors, groups and population are developed. Nepal will always remain a developing country unless it addresses its entire people. Nepal is a common stadium of the people from different cultural and social strata. Naturally, it has wetlands and thundering rivers that pass through the middle of the largest continent in the world. The land has the traditionally attracted and given shelter to people from all direction East, West, South and North.

Besides geographical diversities, there are several ethnic groups belonging to upper class in social status, economic activities and political participation as well. Mountain, Hill and Terai have their distinct physical Features along with population characteristics. Specially, Bhote, Sherpa, Lopa etc. in the Mountains region, Rai, Limbu, Gurung, Chepang etc. in the Hilly region and Satar, Tharu, Musahar etc. in the Terai region are the main ethnic groups.

The Satar community includes 42698 (0.19%) of the total national population where as Jhapa district they constitute 23,172 (3.66%) (CBS, 2002). In the study area their population is 546 (3.40%). They live in isolation from other communities, basically near the forest area and on the bank of the river. They live in a cluster at least two or three houses of their close paternal relatives. They cultivate few goats, pigs, hens, but the agricultural land is rare. They have their own beliefs and hardly participate in social events.

Education is the window which medium we can pear all over the world. Education is a key variable of social development, whether it is formal or informal. It is equally crucial in case of socialization. It is very hard to uplift disadvantaged groups without properly education them. This sort of education must be culture based and society oriented. Although our government focused in our first five years plan (1956-61) to discuss upon the importance of education for development, the present condition shows only 93.74% literate population (CBS: 2002) and many study show that the literacy rate of disadvantaged group us like is very poor. The recently report indicate that the literacy rate of Satar is 29.7% (CBS:2001).

Education policies for ethnic minorities, what is seen include major objectives of eradicating literacy from ethnic communities and providing skill and knowledge to put them in the nation building process. But it is not satisfactory. For this proper education is the vital catalyst for awareness and socialization of disadvantage and weaker population of our country. To achieve the goal of good governance poverty alleviation, democracy and equality, education will be one of the major instruments in our country.

1.2 Statement of the Problems

Proper education is the vital catalyst for awareness, socialization and progress of disadvantaged and weaker population of any country. But in our country it is not satisfactory, they are excluded in the nation building process.

To achieve the goal of good governance, poverty reduction, democracy, equality and overall sustainable development, education will be the one major instrument in our country. Without, literate and conscious people the country can never achieve its goal. Consciousness comes through education. Democracy without literate people will gradually change into autocracy therefore, education on is a way of socialization and developments. In Nepal democracy is not functioning well because majority of people are uneducated. People are facing many kinds of social problems but they can not raising those problems as issues, Minorities are dominated by educated people in matters of achieving nation fruit, participating in national affairs etc. Educated people are getting richer and richer overnight while uneducated weaker people are losing their property, culture and what they have. This situation is creating a vast gap between bares and haves not.

Illiterate do not get jobs, chances and other opportunities. Their health and social condition is very poor. And most of the illiterate come from ethnic minorities like Satar, Kami etc. In this way, society is producing unemployed, unskilled and unsocialized manpower. And, they in turn are threat to our society. Illiterate and unemployed people are involved in inhuman violence. And this issue is centered on disadvantaged.

1.3 Background of the Study Area

Considering the common biases in the selection of the study area, Anarmuni VDC of Jhapa was selected. Some key information about the VDC are given below:

1.3.1 Physical Setting and Location

Anarmuni VDC is located eastern part of the Jhapa. There is Charpane VDC to the west, the Garamani VDC to the east and south and Sanischare and Arjundhara to the north. The total population of the VDC is 21418 out of which 12568 are male and 11750 (CBS: 2002) are Female. Among these population of Anarmuni 546 are, Satar.

1.3.2 Ethnic Composition and Population

In the VDC the Brahmin, Chhetri, Rajbansi, Rai, Dhimal, Limbu, Gurung, Satar, Kami, Newars, Damai etc cast live harmoniously. The indigenous cast like Satar, Dhimal, Rajbansi live apart from other cast within their own cluster. They make their own community.

1.3.3 Major Resources

The major agricultural products are rice, wheat, maize, tea etc. Animal husbandry is common to all families of the VDC. Forest resource is also another important resource of the VDC.

1.3.4 Social Organizations and Industries

There are many social institutions in the VDC. Some purely social. Some religions and some economic organizations are working in the VDC. There are some kinds of industries like Brick, Tea etc.

1.4 Scope and Limitation of the Study

Since it was a social research, it was not beyond and limitations. some major limitation were as follows.

- i. The study was concentrate in the Anarmuni village development committee of Jhapa district. To the findings of this study may or may not be relevant to other areas of the country.
- ii. In case of education, Formal education was given more priority.
- iii. In this study not only the household heads but the students occupational figures were also included for the study support.
- iv. The given work schedule was followed strictly.

1.5. Objectives of the Study

Education is the backbone of any society. The general objective of the study is to find education status of the Satar community of Anamuni VDC, their attitude toward education and their enrollment in the school. The specific objectives are as follows:

- i. To study the present educational status of the Satar community.
- ii. Examine the child enrollment in the primary school.
- iii. To analyze the major constraints of Satar community hindering their participation in educations.

1.6. Significance of the Study

In the words of Jean Jreze and Amartya Sen "education not only provides opportunity to him or herself for the betterment of their life but also contributes to a person's effective Freedom"¹ Furthermore, greater literacy and basic education can facilitate public discussion of social needs and encourage individual towards collective demands. By being educated the disadvantaged groups can increase their ability to resist oppression. It encourages to be organized politically and to get a fairer deal. It can be important not only between different social groups, but also within the family to reduce the gender based inequalities.

¹ Jean Drze and Amariya Sen Economic Development and social opportunity, Delhi: Oxford, 1995. PP. 14.19

Now a days there is increasing interest among graduates to study political relation, participation, sociocultural change and so on. There are various research reports, thesis concerning these topics. Many of them are devoted to study the disadvantaged groups: Their culture backwardness, poverty and so on. But there is little concern about their education. The importance of education is given less priority in case of their poverty and backwardness. This study will be more significant to relate the impact of education on the prosperity of life and socio-economics development of the nation.

According to E.F. Schumacher development does not start with goods, it starts with people and their education, organization and discipline. In fact education plays a prominent role in creating patriotic, disciplined and productive manpower, multidimensional development and progress of a country depends upon the educational status and the policy adopted by a country. Education broadly means transmission of knowledge, attitudes and skills. Moreover, it is one of the fundamental capabilities that a person needs to make sense of one and of the world one is living in. There is increasing interest among people to study the education status of backward society.

This study report will help to determine the role of education for a community or a society as a whole. The major socio-economic and cultural factors that determine the status of education of a community can be picked up from this report. Here one can find that education can cure the backwardness and backwardness is a state of lack of education. The important one's own mother tongue, the reality of females education in a disadvantaged community can be observed in this report transparently. One can realize that mainstreaming and education are interrelated to each other.

It is hoped that this study report will be more useful for government authorities and other NGOs, INGOs acting in the education field. It can provide them a guideline to construct educational policies for any disadvantaged communities. It will also be a useful document for those who are interested to know about the Satar community.

CHAPTER II

REVIEW OF LITERATURE

Introduction

This part of the report is concentrated to review of related books, journals, newspapers etc. There were many related materials concerning the topic. Here, some of the accessible materials are reviewed. Concept about Satar community, their culture, community structure and education, education and disadvantaged groups, education and rural development are explained in this section.

2.1 Who are Satar?

Satar is a name of a caste that belongs to Austic family although Satar people seem like Mongolian at first sight (Dahal, 2050 B.S.). In India they are called suntal, santhal and satal but in Nepal they are called Satar (Mechi Dekhi Mahakali, 2031 B.S.). Generally they are short, small headed, black wrinkled haired, downward eyes covered by yellow colour at white part. They are simple, honest and brave (Dahal, *ibid*).

About the name 'Satar' there are different opinion presented by different intellectuals. Soota is considered as a place of Midnapur. Bangal and from Soota some assumed that Satar originated and than Satar or Santhal (Mechi Dekhi Mahakali, 2031 B.S.). On the other hand, when the Arya over powered them, they came to live in pragnas but before them thee was another caste called Santal. So, when they lived near Santals of prognnas and intermixed with them, this caste also began to address as Santal and they were recognized by Santal (Mrs. Baske in Upadhyaya. Ed. 1976 A.D.). Actually, in the words of Satar themselves, they became 'Satar' because of the pronunciation of the Terai indigenous tribe Rajbansi. When Santal entered Nepal from India, especially pronunciation of Rajbansi left a word 'al' from Santal (Dahal, 2050 B.S.). In this way, Santal is correct in the opinion of Satars themselves. They are called Satars by others and became Satar but they themselves say as 'Hor' or 'Hod' (Shrestha, 2038 B.S.)

Many writers are of the opinion thas Satars are Terai people but some have took them indigenous people of Nepal. But some have disagreed with their own

views. Satars are not indigenous people of Nepal and they are recognized as recently entered caste in Terai (Mechi Dekhi Mahakali, 2031 B.S.). Bista (1976) has noted that the Satar people are Terai people living along the southern boarder with India. He has compared them with the Tharus of Terai and has believed to be same people as the Santhals of Bihar in India. Shrestha and Singh (1987) have recorded Satars as one of the ancient ethnic group of Nepal. Authors have the opinion that their origin is still obscure, but most probably they are migrated from Santal pragnnas and Choota Nagpur of Bihar. Satars are Indian ethnic group in Nepal. They are migrated into the Eastern plain region of Nepal from Danka district of Santhal proggnas, a subdivision of Bihar state, nearly 6-7 decades ago (Dahal, 1978 AD). Characterizing Satars as the Santhals of India, Bihar, Shah (1975) has further mentioned that they are nomads who travel back and forth across the Nepal-India border. He has additional opinion that the Bodes and the Dhimals are classed with Satars because they live close to one another.

2.2 Main Areas Where Satars Live in Nepal

Satars are scattered in different countries along with Nepal. They are found in Nepal, India, Srilanka, Maldives, Bangladesh, Morises etc. More excessively they are found in India. (Dahal, 2050 B.S)

In Nepal they are especially found in Jhapa, Morang and Sunsari district. In Jhapa, they live in Dhulabari, Dhijan, Kakarbhita, Anarmani, Duhagadi, Jyamirgadi, Garamani, Bhadrapur, Haldibari, Chandragadi, Mahespur, Saranmmati, Kumnarkhod, Taghandubba, Chakchaki, Surunga, Satasi, Mahabhara, Sibgunj, Rajghod, Ghailaduba, Charpane etc. VDCs and the areas connected to these VDCs. In some places they are found in groups and otherwise they live individually. In Morang, they live in Urlabari and others areas joined with Jhapa district. In Sunsari, they are found in Inaruma and Itahari (Dahal, *ibid*). Many writers and researcher have agreed about the habitat of Satars in Jhapa and Morang districts of Nepal.

2.3 Culture and Way of Life

Satars have their own culture and way of life. They do not have books written about their culture and festivals. They think their culture is pioneered among world's culture and it is foundation of other culture in the world (Dahal, 2050 B.S.). They say

the Gods and Goddesses which Arya worships were their Gods and Goddesses and Arya translate them into Hindu Gods and Goddess (ibid).

Simply Satars are Hindu. They worship Thakur Jee, Morang Buru and Mareka (Agni). Their Gram God is Ato Banga (Mechi Dekhi Mahikali, 2031 B.S.). Satars follow both traditional and Christian religions (Dahal, 2050 B.S.). Traditional Satars who own Hindu religion celebrate Hindu culture along with other Hindus. In this process they celebrate many Nepali local culture. But the Christian Satars celebrate Christian Feasts and Festivals at the time when traditional Satars celebrate their rituals. Because, in their caste there are no fixed days or months to celebrate Festivals (Dahal, ibid)

Basically the indigenous caste enjoys their life through different rituals and festivals. Rituals are seemed to be main source of entertainment for them. There are some rituals of Satars, which they celebrate on different days of different months:

- Arok (Aar)
- Hariyad
- Soharia
- Siruwa Bishuwa
- Vaha
- Dashara parwa(Dashai Parwa)
- Janthad
- Chhata Pokha
- Sakarat Utsar (Dahal, 2050 B.S.)

They celebrate two festivals mainly, one is vaha in spring and other is Soharia in winter (Mechi Dekhi Mahakali, 2031 B.S)

Satars have the concept of Bhoot-pret (Ghosts) and anger of Gods and Goddesses. And they rarely go hospital for their diseases. A Satar patient is usually

placed under the care and treatment of Jhankri (Shrestha and Singh 1987 AD). Every adult Satars have the knowledge of treatment.

They have their own court to judge the appeals and other conflicts headed by Majhi, a chairman (Mechi Dekhi Mahakali, 2031 B.S, Shrestha, 2023 in Kunwar: Shrestha, 2038 B.S). So they seldom go to the official court and VDCs. The Majhi or Manjhi Hadam has supreme power to solve the cases of murder and rape too.

Their most favorable food is meat. They use any kind of bird and animals for their food (Dahal, 2050 B.S; Shrestha, 2023 in Kunwar). Basically they include fish in their daily meal. So they live near the jungle and on the bank of the river. Drinking is their way of life. They need Jhand for every ritual, festival. Jhand is their heart (Dahal 2050; Bista, 1976 AD)

Satars are very simple people who can easily intermix with other people and culture. They simply wear cloths: male Kachhad and Dhoti while female were Guniu (ibid). Generally the male appear in Banian and Gamchha while female with cottage sari on her wrist, chholo on her breast and othene on her head. Today young children seem with modern cloths. There is a wave of modernization in the Satar community. Because of the necessity of introducing themselves to modern civilization and new time, there is change in their culture (Dahal, 2050 B.S)

They are migratory, who frequently migrate form one place to another in the process of hunting and labour. So they seem like nomads (Shah, 1975; Dahal, 2050 B.S)

2.4 Population

Although Satars are called indigenous tribe of Nepal, their migration in Nepal was late than that of the Dhimal, Meche and Rajbansi. There is no recorded data of their arrival. It is believed that before 2007 B.S. onwards (Dahal, 2050 B.S). Dahal (1978) has estimated their arrival nearly about 6.7 decades ago and noted that up to 1970 B.S. (1913 AD) no Satars were landlords in Jhapa.

In this way, the population statistics of the Satar community can be found. From 2026 record.

Table No. 1

Year	Total Population	Population of the Satar	Percentage (%)
2028	11,555,983	23,853	0.20
2038	15,022,839	22,403	0.14
2048	18,491,097	33,332	0.18
2068	23,151,423	42,698	0.19

Source: CBS 2068.

District	Total	Satar	Percentage (%)
Jhapa	633042	23172	3.66
Morang	843220	16387	1.94
Sunsari	625633	567	0.05

Source: CBS, 2068.

2.5 Occupation

Because of the poor educational status, Satars do not have so standard job in Nepal. On the other hand, they are nomads in nature due to which they do not possess any permanent job or occupation. The Satars of Nepal are basically poor and uneducated (Dahal, 2050 B.S) Low literacy and poverty have forced them to hand in any kind of occupation that they find in front of them. But in India educated Satars are comparatively more in number than in Nepal and they are in the post of teachers, professors, doctors, engineers and military service, social workers, political leaders, ministers etc. (ibid)

Satars work purely as agricultural labourers (Dahal, 1978 AD). Many of them work as labour in agricultural field. Hunting is their occupation (Mechi Dekhi Mhakali, 2031 B.S; Shrestha, 2038 B.S; Bista, 1972 AD). Because of an inseparable part of their customs, hunting is still a main side job although there is limited area of the jungle and administrative control over there. Today they are mostly found as tea labour in Jhapa (Dahal, 2050 B.S). Some of them also work as peasant in some part of district.

2.6 Community Structure

The Satar community stresses on occupation rather than individualistic action. This cooperative ethic is observable in their social, economic and religious affairs. They are very attentive in keeping their house clean. They decorate the walls of their houses with painted figures, geometrical patterns, birds, animals etc (Dahal, 1978 AD). They prefer nuclear family rather than joint family (Dahal, 2050 B.S; Bista, 1972 AD; Shrestha, 2038 B.S). But in every social work through cooperation and coordination. Naik is chosen among them for their religious ceremonies. All respects Majhi, who decides all their problems.

2.7 Language and Literature

The language of the Satar community is called Santali or Santhali language. Some linguistics has named the language as Satar, Sota, Santali or Santhali due to differentiation on pronunciation (Dahal, 2050 B.S). In Nepal there are 0.18 percent people who speak Santhali language (CBS, 2001). Satar language belongs to Munda group of Agneya. Asiatic family. But other researcher has assumed it belonging to 'Melopolenesian', Dravid, Serawari etc. (Dahal, ibid)

Although they have their own language, they speak it at their house and group only. They speak Nepali well and very clearly. Today they use Nepali language at their house also. The Satar caste has developed their own script, which is called Alchiko. This new script was developed as 1936-37 Ad by Pandit Raghunath Murmu (Dahal, 2050 B.S). But all Satars do not know this script. They speak the popular language of that particular locality where they live.

Satars written literature is still in infant age but it's Folk Literature is very rich (Shahu 'Sarur' 1960 AD). In Satars Folk Literature, Folk Song has taken an important space in which subjects like love, life, pain and grief, jungle, songs, patriotism etc are presented (Dahal, 2050 B.S)

In Nepal there is no any symptom of development of the Satar literature although some young literate has published their articles and poems in some magazines.

2.8 Education – Why it is Necessary

Intellectuals have presented different logics about why education is necessary for a community or a society. Everybody today gives stress on the primacy of education for any kind of work. The achievements of this century are believed to be the result of the education.

Aryal (1970) has stressed the importance of education in the following words:-

"Education exercises a great impact on the life of the individuals of a particular society. It's influences are believed to be in the rising activities of indiscipline, in the multitude of crime and corruption, in the disbalanced economy, in the changing shape of social and moral concepts, in the struggle to develop, and, in short in all the spheres of life activities of the human beings. Education is considered to be an effective instrument for the reshaping of the quality of the individual, of the society and of the nation at large" (P.V)

Education is believed to be an instrument that shapes an individual than a society and prepares it to solve the entire problems. Education empowers', it helps people become more proactive, gain control over their lives, and widen the range of available choices (www, adb. Org). The problems of 21st century are so complicated that there is necessity of a long-term vision in education (Farkher, 2003 AD). It (education) opens the door to a life of dignity and independence, for people and countries (www. Oxfam. Org. uk)

In this way education can be taken as a necessary instrument for democracy, independence and a fundamental rights of a person.

2.9 Education and Rural Development

Education brings about change in the sphere of development. Development is measured on the basis of educational attainment; it's quality and standard. Education and rural development are closely interrelated to each other.

Education plays a dynamic role in rural development. It's role extends form equipping rural people with basic literacy skills and preparing local manpower to bring about changes in the value system of the rural people and fostering in them a

commitment to action for the improvement of their living conditions (Manandhar, 1988 AD). Education for rural people could help to create a group of rural territory. Education is closely linked to virtually all dimension of development human, economic and social. It is also a key factor in improving governance ([www. Adb.org](http://www.adb.org)). Relevance of education for rural development has given appropriate attention in Nepal. Among various programs, "Education For Rural Transformation" was one with clear objective to mobilize the local people through the medium of the school which play the central role in developing education oriented programmes which will encourage the members of the community to participate in and benefit from the programmes (Kasaju and Pradhan, ed. 1994).

2.10 Education and Poverty

All dimensions of poverty are in one way or other related to education. Social, economic or mental states of poverty cannot be illustrated without accounting education. Poverty is both a cause and effect of insufficient access to or completion of quality education (www.adb.org). The relationship between education and poverty eradication is very clear; educated people have higher income, earning potential and are better able to improve the quality of their lives (ibid). Indigenous groups are often associated with poverty in a given country, and, so in a low level of education (Psacharo Poulos, 1992)

The relationship between education and poverty is, in one hand, inseparable, and on the other, not clear. The link between education and poverty is much debated. In the increasingly knowledge based economy of the twenty first century, education will be even more critical determinant of poverty or wealth (www.oxfam.org.uk)

2.11 Education and Disadvantaged Groups

Disadvantaged groups are often characterized by low level of educational attainment. Education is one of the distinct causes of the state of disadvantaged. In all countries (Asia and Pacific), the problem of literacy is more serious among the disadvantaged and vulnerable sections of the population (Shakya in Mainali, et-al.1986)

Gurung (2003) has opined that literacy provides opportunity of employment (Kantipur Daily, 11 September). But due to lack of the literacy, disadvantaged population have low level of employment opportunity. When they lack employment opportunity, relatively they have low-income level. And so they can't spend on education. Although those groups need literacy most, it is by no means an easy task to provide literacy to there (Shakya, *ibid*).

In fact education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities (www.adb.org).

2.12 Educational Policies of the Nation for Disadvantaged Groups

At past there were no any special educational policies for disadvantaged groups. The nation had no clear vision about national education policy. The subject of schools and colleges in Nepal may be treated as briefly as that of snakes in Ireland. The lower classes are simply without education any kind whatever (wright, ed. 1877). Individual and community got education through their own access and interest. The early traces of Nepalese education are characterized by indigenous education with a strong religious bent (Aryal, 1970 AD). To quote Aryel (1970) again, 'Interestingly enough, the Malla Rulers, though Staunch Hindus, did not put any social restrictions on education even for untouchables. However, no evidence is found for the provision of education for women. However, in his short rule he (P.N. Shah) made provision to educate the children of those soldiers who died in was (p. 16)

Rana period of Nepal was totally dark in the context of education. Rana tried to rule people forever. Therefore they didn't give chances to the people to become ruler by any means. There was a vacuum so far as education was concerned (Aruval, *ibid*). However, during the Late Rana period prime Minister Padma Shumshere tried to make socio-economic, political and educational reforms. In 1932, S.L.C. Examination Board was established, before that in 1918 Trichandra College was established by Prime Minister Chandra Shumshere.

The period 1951-61 is recognized as the 'Decade of Educational Reforms' in Nepal. In this period the first democratic government for the first time recognized education as the right of the people and took significant steps for its spread, organization and

organization (Aryal, *ibid*). So, the advent of democracy in 1950 has opened the door for Nepali people in education along with other socio-political fields. This decade is also characterized by the decade when institutions like the Ministry of Education and Culture, National Board of Education, National Commission for Planning Education etc. were established.

The Panchayati region has provision to increase the numbers of school's new books in different curriculum areas. Free and compulsory education and the likes. Basically, this period is recognized by the introduction and implementation of The National Education System Plan (NESP 1971). The National Education System Plan (1971) had emphasized on linking the education to the development of the country. Under that aim, the NESP had planned to establish the model schools that are schools that act as vehicles for change (Kasaju and Pradhan, ed. 1994). The plan had major objectives to utilize the schools as a major change agent for rural transformation through an active involvement of the community, democratization of education and national integration i.e. to generate among the diverse ethnic groups of people in Nepal a feeling of National Unity and integration (*ibid*). Fifth plan (1976-81) had presented the concept of universalization of primary education.

After the restoration of democracy in 1990, the nation has changed its policies in education. The policies are targeted and specialized. Some facts of change have been visible today. One of the changes that have been noted is the increasing participation of rural children in education (Shrestha, 1993). 7th and 8th plan of this period launch a policy of education of the disadvantaged and girls' children, scholarship distribution, quota reservation at higher education, free education were the main policies (Bajracharya, et. al. 1998).

In comparison to 9th plan, 10th plan is more specific in the context of education. 10th plan has accepted education as one of the main mediums of national overall development. 'Educational policy of the country will be favourable for the production of appropriate manpower for national development' plan document has stated. For the sake of school management, local community has encouraged with an aim to participate local communities in managerial administration. Free education, literacy programs, decentralization of education, formal and informal education, quality education, education for disabled are the main policies taken by the plan.

Among various long-term visions of the plan, special educational program for the disadvantaged group is hypothesized to increase the access of them in quality education. Informal education is taken as a tool to literate disadvantaged groups.

B. Review of Related Studies

This part of review constitutes a review of previous works related to my topic. This part has covered a review of these and project reports that were found. Review is basically focused to research objectives, research methodology and major findings of researches.

Tharu (2001) has tried to present a detailed feature of educational status of the Tharu community, from a case study of Patabhar and Gola VDCs of Bardia district. The facts and figures are studied through demographic angle.

For the analysis of both primary and secondary data collected from primary and secondary sources, the research-work maps, table, graphs and diagrams as well as simple statistical tools such as percentage and dependency ratio are used. Simple random sampling and purposive sampling are used for sampling. The researcher has collected that data by household survey, individual interview and field observation.

Researcher has found that the Tharu of the selected VDCs have become more conscious as they have begun to understand the value of education. The traditional attitude of the Tharu education has undergone a change. Although a large number of the Tharu girls and boys are enrolled at various levels of education, the dropout situation seems very high. The situation is tremendous in females. The poor economic condition was found to be a crucial factor of the Tharus backwardness in education.

'Educational Status of the Tharus' (1988) is another attempt in this field, conducted by a study team of Research center for Educational Innovation and Development; Kathmandu, Nepal. This study is designed as a study report with a brief introduction of the Tharu people in 'Appendix A'. Only educational data have been interpreted in this study, which is concentrated in four districts; Dang, Kailali, Chitawan and Sunsari. The interpreted objectives of the study are: to assess the educational status of the Tharu community, to explicate their attitude and opinions

towards education, to make an appraisal of the problem and to suggest measures for promotion of education in that community.

This study has used basically primary data collected from the field through household survey, structured and unstructured questionnaire and field observation. Secondary sources of data have also used. Respondents, schools and households have been randomly sampled. The relevant data collected have been interpreted by tabulating, computing with simple statistical tools such as percentage.

Prasain's work (1985) has presented in ethnographic feature of the Satar people. It is totally socio-cultural aspect upon them and traces their culture, religion, customs, language etc. But the work has not given any good attention toward the educational status of the Satar people.

To examine the changes in the different aspects of Satar life with an emphasis on family, marriage policy, life cycle, ceremonies, religion, dress pattern, food habits, economy and so on, is a main objective of Prasain that is explained in the research.

The approach of the study is descriptive and analytical using simple random sampling. The methods applied are participant observation, questionnaire and traditional fieldwork method for the data collection.. Researcher has not made any conclusive paragraphs about culture and tradition of Satar people. He has just explained about their myth of origin, food habits, religion, social structure etc.

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

The study is mainly based on primary data. Simple random sampling has been used to selected the household and respondent. Data have been collected through structured and semi-structured questionnaire and interview. The collected data have been interpreted by tabulating, classifying with simple statistical tools like percentage.

Different figures have also been used for the sake of data presentation. Researcher has found education, as a crucial factor determining desired family size and sex preferences.

Gautam (1990) with his research objectives to provide short ethnographic description of the Satar people and to analyze the trend of socio-cultural change in the marriage, family, kinship, religious tradition, life cycle ceremonies, food, habits and dress pattern of Satars, has written a few words about 'Education and Change' in the Satar community. He has noted that due to poor economic condition, Satar people are less interested towards literacy and learning.

Research is designed in a descriptive way. Both primary as well as secondary data have been interpreted. Purposive sampling has been used to choose the respondent. Questionnaire and observation are the only tools to collect the data from the field. Tabulated data have been analyzed descriptively. Researcher has found that although Satar people are changing themselves in their cultural pattern, they are very badly affected by poor economic condition due to which they do not think about their education.

Prasai (1998) has traced ethnographic characteristics of the Satar people. Only two paragraphs have been written about their educational status. The thesis has been interpreted with three objectives, mainly, to provide an analysis of socio-cultural changes in the Satar community and to provide factors and forces responsible for socio-cultural change in the Satar community.

The thesis is a descriptive ethnography. Primary and secondary data are used collected from relevant sources. The tools of data collection are participant observation, structured questionnaire, unstructured interview and case studies. Method of data analysis is totally descriptive.

Researcher has concluded that the Satar people are underprivileged and underdeveloped people who have fewer chances in every aspect of life. But there has been something changing due to socio-cultural influence of high caste people.

K.C. (1998) has prepared another volume of socio-economic study of Satar community. This work is not so far different from those of other previously reviewed

works. But this research is enlarged to study the objectives some are similar to previous works and some are totally different. Causes of backwardness, migration, landholding pattern, school enrolment and economic activities of the Satars have been studied within the research objectives.

The methodology used is descriptive in nature. Both primary and secondary data are used for the research purpose. Simple random sampling and purposive sampling have been used to select respondents and households. Participant observations, household survey, key information interviewing, observation are the tools to collect the data from the field. The data have been analyzed both descriptively and statistically.

The researcher has found that the Satar people were too backward. They seemed to have difficulty in changing their habits. They were unconscious and uneducated. So although government has launched awareness programs for their sake, they did not respond consciously.

Adhkiari (1999) is another researcher to include Satar people in his study. The study has aimed to judge the poverty situation of the Satar people from a case study of Topgachhi VDC of Jhapa district. But the work has not made any connection between poverty and education.

The main objectives studied are :- the poverty situation of Satar people and the impact of different income generation activities on poverty.

For the sake of the study relevant variables have been described. Study has been designed in an explorative framework. Both primary and secondary data have been interpreted. Data have been collected through the tools like questionnaire, observation etc. Data have been processed or analyzed by using various statistical tools such as Gini-coefficient, Lorenz curve etc.

Researcher has found that the poverty is high among small ethnic groups like Satar. Along with other social and economic causes, illiteracy is another main cause to lead ethnic groups to poverty.

Similarly, Niroula (2057 B.S.) and Acharya (2055 B.S.) have conducted researches about the language of the Satar people. They have made separate volumes of their own. These both researches are in Nepali version. One is devoted to 'Barnanatmak Adhyayan' of the Satar language and another is comparative study of Nepali and Satar language.

CHAPTER- III

RESEARCH METHODOLOGY

3.1 Research Design

According to the nature of research problem and objectives descriptive and exploratory research design has used in the study. To find out the educational status of Satar community researcher applied the descriptive research design where as explorative design used to know the reasons of less enrolment of concern community in school.

3.2. Nature and Sources of Data

During the data collection procedure the researcher has used both primary and secondary sources of information. Primary data were collected from the field and secondary data were collected by different literature. According to the requirement of research problem nature of data is both qualitative and quantitative.

3.3. Universe and sampling

The researcher has taken the data of household from the census 2011. According to census there are 70 households in the study area. 20 household among the 70 has taken from different age groups by using purposive sampling.

3.4. Data Collection Techniques and Tools

Household Survey

To find out the educational status of research respondents household survey has conducted by using the questionnaire as the tools. Questions were filled up by the answer of both household heads and children. For households heads sex was not determined but both male and female were used as respondents purposively. Children were basically school going and dropped out. The number of the school going children was 5 and the number of dropped out children was 5.

Key Informants Interview

To find out the overall condition and different socio cultural aspects of Satar community interview has taken with local elites, leaders and teachers. For this purpose researcher has used list of questions as tools.

Focus Group Discussion

Different focus group discussion has conducted with male and female of Satar people. Information obtained from (FGD) was noted separately in notepad, latter on they were analyzed and screened. The useful information was interpreted. For this techniques checklist used as the tools.

3.5. Data Analysis Procedure

Data obtained from the field were very much heterogeneous. For the simplicity of the analysis, the processing was done by editing and coding. So edited and coded data were tabulated under required headings- subheadings. The headings were; Educational status. School Enrollment, Dropout Situation, Socio-economic condition, Awareness of Education, Incentives for Education Major Finding and conclusions and Recommendations.

Assuming the educational status as dependent variable, the data obtained were so categorized assuming landholding occupation, migration etc as independent variables. The influence of the variable was interpreted with the help of percentage and percentage frequency. (PF).

The data concerning school enrollment, dropout situation and constraints hindering the access to education that were obtained from interview schedule and observation were similarly processed and tabulated. These were interpreted by tables and graphs in terms of percentages. The net enrollment ratio of the Satar children in the school was evaluated with the help of this Formula:

$$\text{NER} = \frac{\text{Total school going children}}{\text{Probability of children to go to the school}} \times 100$$

The total school going children and probable children to go to the school were obtained from the field survey. The information obtained from personal interview, FGD and observation were also analyzed by careful revision. They were not mixed to the house heads information in the table but interpreted within same headings.

The average literacy rate at households was calculated with the help of this formula:

$$\text{Average Literacy} = \frac{\text{Total Literate Population at HH}}{\text{Total Population at HH}} \times 100$$

For the purpose of the analysis, total population at households denotes the sum of the population of sampled households collected from the field visit. Total literate population at households denotes the sum of the literate population collected from the sampled households from the field visit. To suggest the recommendations similar methods of data analysis were used.

CHAPTER IV

DATA ANALYSIS AND PRESENTATION

4.1 Education Status

The educational status of the Satar is analyzed in terms of parents' status, children's status and enrolment in non-formal education. For this analysis, household heads of this study are taken as parents. The schools going-aged children are taken to study the children's status.

4.1.1 Parents' Status

Educational status of the Satars was found to be very poor. Out of the total respondents, 40.74 percent were literate. Among them only 7.4 percent could read and write and rest could just write their name. By the analysis of the survey data, 59.25 percent were found illiterate. Female's illiteracy was very much high than that of male.

About the Satars' status of education about 60 percent respondent said they were very back and about 30 percent answered they were very back. While 20 percent had opined that they were back only.

4.1.2 Children's Status

Educational status of the Satars children is analyzed through their enrolment status of primary, secondary and higher levels.

In the primary level, children seemed odd with higher age. A 9-year girl was reading in class 1 and a 16-year boy was reading in class 5. The enrolment rate was found very much encouraging. Out of the total children with age required to enrol at primary level collected from the household survey, 75 percent found enrolled. Enrolment from ward 2 and 3 was high comparatively. Although they seemed very conscious to enrol their children in the primary level, they were weak to care after their school going children. On the other hand, some children were found reading at boarding schools. But they were male children only.

The Satar students were found quite young at secondary level too. The enrolment percentage was also discouraging with only 45 percent. Gradually with the increase of grades, they found dropping the classes. In classes 6 and 7 they found regular but at the SLC exam there were rare students. Status of the females was not good. 28.57 percent girls were found reading in secondary levels from the household survey.

There were only two students in higher education. They were both male. But their age was appropriate with prescribed age of government for higher education. One boy was reading in scholarship at +2 college while another was with his self-finance at Mechi Multiple college.

In the field survey, 40 percent students told that the environment for them in the school was bad. Behaviour of teachers and friends were indicated as main causes. These points stated by teachers indicated the children's status in schools: (a) Irregularity in school (b) Dropout the classes because of hunger (c) They seem with thin dress even in the winter (d) Their parents do not look after them.

It can be concluded that the Satar people are interested in education. But they lack awareness about age and reading culture. They do not give time to look after their children and rarely visit to school. In wards 2 and 3 Satar population is high. From these wards enrolment was also high and the students in secondary and higher levels were found from these wards. It can be concluded that population is a cause that impact upon educational status and trend. It was seemed that when one child from a household admitted, following the same culture, another family also admits his children.

Similar to that of other disadvantaged groups, the girls of the Satar community were found backward in education. In comparison to Satars' enrolment in primary and secondary level, girl's status was found very poor in higher education.

4.1.3 Enrolment in Non-Formal Education

During the field visit period the researcher did not find running adult-literacy classes. On the visiting period, it was found that one adult literacy class for one month had been conducted in ward no. 4 of the VDC.

Out of the total respondents, there were only six respondents who had already taken the adult literacy class. Four were male and two were female. 26 percent illiterate respondent said, they were not interested in non-formal education because of their old age. But 74 percent were interested and demand the adult-literacy classes at their clusters.

It seems that the non-formal education will do good for the educational status of the Satar community. One female respondent claimed it was the adult-literacy class that made her a member of Parents Teachers Association of Devi primary school. But she criticized the irregularity and unfamiliar process of classes and frequently absence of the teacher.

4.2 Status by Major Socio-Economic Factors

Socio-economic factors such as land-size, job holding, migration, culture and tradition were examined to analyze the educational status of the Satars.

4.2.1 Status by Land-size

Basically, the Satars do not possess land of their own. They are like nomads. From the household survey, 60 percent were found landless. Those who had land did not have more than five Bighas. The primary occupation was wage labour. Although some of them claimed themselves as one of the ancient indigenous people of Terai, they surprised that why they did not have farming land.

The table explained below shows the role of land-size on educational status of the Satar people. The tabled data are primarily collected from the household survey.

Table No. 2
Educational Status by Land-Size

Land-Size			School enrolment	Total
Not at all	Less than 1 Bigha	More than 1 Bigha		
31.25 (5)	11.11 (1)	-	0%	22.22 (6)
18.75 (3)	-	-	1-50%	11.11 (3)
18.75 (3)	22.22 (2)	50.00 (1)	51-99%	31.25 (5)
31.25 (5)	66.66 (6)	50.00 (1)	100%	48.14 (13)
59.25 (16)	33.33 (9)	7.40 (2)	Total	100 (27)
41.90	75.50	69.30	Average literacy	62.23

Source: Field Survey, 2015.

To explain this table, it could be found that there is a little impact of ownership of land on education. 31.25 percent of respondents with no land at all did not send their children to school. While same percentage of the respondent who did not have land, send 100 percent of their children to school. 50 percent of the respondent with possessing land more than 1 Bigha sent their all children to school. On the other hand, the average literacy of household who did not possess land is 41.90 in comparison to household with land below and more than 1 Bigha.

Land size is a crucial economic indicator to measure the literacy status of any community. Although there seems a little bit role of land on child enrolment, it is not a basic fact. Instead of lack of own land, the Satar people have witnessed to enrol their children to school. But average literacy is very poor at those households who do not have own land at all. From this fact land can be examined as a major tool of educational status.

4.2.2 Status by Occupation

From the field survey, respondents were found holding these occupations; wage labour (62.96), agriculture (29.62) and job (2.40). The role of occupation on child enrolment to school and average literacy of households with different occupation is explained below.

Table No. 3

Educational Status by Land-Size

Wage labour	Agriculture	Job	School Enrolment	Total
23.52 (4)	50.04 (4)	50.00 (1)	0%	33.33 (9)
35.29 (6)	12.50 (1)	50.00 (1)	1-50%	29.62 (8)
23.52 (4)	-	-	51-99%	14.81 (4)
17.64 (3)	37.5 (3)	-	100%	22.22 (6)
62.96 (17)	29.62 (8)	7.40 (2)	Total	100 (27)
(57.98)	(42.85)	50%	Average literacy	50.27

Source: Field Survey, 2015.

Note : For the purpose of analysis, an occupation, which provides a regular monthly salary, is defined on a job.

It is to be noted here that a regular job is not an important cause for the Satar community that encourages community to enrol their children to school. 50 percent job holding respondents did not send their children to school and only 50% was the average literacy at those households. On the other hand, more than 50 percent respondents who were wage labours send more than 50 percent children to school. The average literacy at their household was 57.98 percent, which is more than those households having a regular job as their occupation.

4.2.3 Migration and Education

Migration was also found to be another factor that cause education of the Satar people. The Satar people migrate frequently in search of work and a good habitat to live. The field survey showed that 98 percent of respondents said migration as a cause of their illiteracy and educational backwardness.

Similarly, out of the total (5) sampled dropout students, 3 (50%) indicated migration as their dropout cause. Some local leader and schoolteacher also indicated migration as one of a crucial element.

4.2.4 Culture, Traditions and Education

During the field visit , no respondents were found engaged in any ceremony. But the Satars were found to be tired from their tradition and culture. Most of the respondents showed disappointment towards their ceremonial activities in which they compulsorily required Jhand-Raksi (alcohol).

Supporting the inherent hypothesis made by this researcher, more than 60 percent respondent said that one of the main causes of their educational backwardness was culture and tradition. Out of the total (10) school going and dropout student, 66 percent claimed culture and tradition as the main cause of their backwardness. Out of the respondents (27), 34 percent said that they used to borrow money from moneylender and friends to go to fairs for drink and eat.

Local leaders and school teachers had the same opinion. Total of them agreed upon it.

Most of the cultures and traditions pointed were : (a) extravagant (b) Orthodox (c) Frequently travel to fairs (d) lack of deposit habit (e) child marriage minded (f) use of Jhand-Raks (alcohol) at every ceremonial activities and drinking.

By the observation of the above-examined socio-economic factors, we can exclude land-size, occupation or economic factors as primary factors of educational backwardness of the Satar community. Socio-cultural factors are more crucial for them. Because it was found that socio-cultural process was constructing a shape of economic factors for the Satar young. Some respondent were found having changed their religion/tradition and adopted Christianity as their religion. Those who had adopted Christianity said they dropped to follow the rules of their traditions. So they left to drink Jhand-Raksi (alcohol) in every household activity. They also abandoned to use Dhama-Jhankri. Some adult and young opined that their community has been spending thousands of rupees for unnecessary works in the name of culture and tradition.

4.3 Awareness of Education

What is education? What it can do? The answers of these questions indicate the awareness of education. One can be recognized as educationally awarded if he has some expectations from education.

4.3.1 Parents' View

The Satars people were found aware of education. They had a high expectation from education. 60 percent were of the opinion that education would provide man a job. Respondents had different expectations from education. So they were not concentrated to job only. 41 percent of the respondent agreed that if they were educated they would not be discriminated and cheated by other people. Few of them claimed that job was not necessary for them, if they remained without discrimination and cheating.

They also recognized education as a medium of easy and comfortable life, to improve the level of mind, and to read and write letters. Out of total respondent, their percentage was 15, 26 and 18 respectively. Very few, about 8 percent expected to maintain their family account. From the study, it was also found that some people did not see any advantage from education. About 12 percent argued that there was nothing to gain from educating them and their children. They opined that although their children got education, they couldn't compete with other persons to have job.

4.3.2 Students' View

Students' expectations were a little different to that of parents' view. Most of the students expected a bright future. 67 percent students out of total school going students expected a good future. They believed education as a means of their good and easy life. 50 percent students desired a job after their education. Similar to that of their parents, 50 percent students were of the opinion that education could get rid of them from social discrimination (Data are analyzed in percentage frequencies).

These data show students are more hopeful than their parents from education. Another fact that can be viewed is that there is some kind of social discrimination from which they want to come out.

4.4 Examination of Child Enrolment in the Primary Level

Child enrolment in the primary level indicates the education interest and trend in any community. In the Satar community, child enrolment was encouraging at primary level in comparison to secondary level. The Net Enrolment Ratio (NER) was found to be 67.85 percent from the field survey. Whereas there was 84.72 percent NER of the VDC as a whole (Source: Bhadrapure Source Center, 2070).

Examination of children enrolment in the primary level was done by examining age of enrolment, causes for enrolment, sex preferences for enrolment and situation at different schools.

4.4.1 Age of Enrolment

It was obtained that about 48 percent respondents preferred 5-year age of children to join in school. 29 percent liked the age below 5 year to join their children in school. On the other hand, 22 percent preferred the age of above 5 year.

But from the field survey, the average enrolment age at class 1 was found to be 6 year. Similarly, 12 year was the average enrolment age at class 5.

It was clearly found that there was difference about the age they preferred and they enrolled in the school.

4.4.2 Cause of Enrolment

To the question asked about why the preferred that particular age for enrolment at the primary level, the respondents answered vividly. But more than 40 percent pointed that when their children speak Nepali well then they try to enrol them in the school. About 20 percent respondents indicated teasing from the children of the other community and fear from the school teachers as causes of enrolment at that particular age. Some were found interested to enrol at bellow 5-year but they said school didn't accept their children. So they kept the interest about how to join their children in boarding schools with lowest cast as far as possible.

It was found that learning Nepali language was problem to enrol their children at the age they want. About 2 percent respondents were sending their children to

school because children disturbed them at home to work or to go for wage labour. They opined that children bored them asking food for hunger.

4.4.3 Sex Preference for Enrolment

An interesting data was obtained about sex preference for enrolment in the Satar community. Although 74 percent respondents out of the total preferred both sexes without any discrimination, rest 26 percent preferred female or girls. They opined that if female got proper education they could manage a family well and could pass their life happily in the Sasurali.

4.5 Constraints Hindering Access to Education

There was very poor access to education of the Satar community. About 65 percent of the total house heads were illiterate. Among them female's situation was very poor with 98 percent illiteracy. There were several constraints hindering their access to education. Those constraints were analyzed through parents' view, students' view and local leaders' and teachers' view.

4.5.1 Parent's View

There was an open-ended question for respondents to answer for the constraints hindering their access to education. Several causes were pointed out. They are tabled below for the simplicity of analysis.

Table No. 4
Constraints Hindering Education: Parents View

S.N.	Constraints	Percentage frequencies
1.	Tradition and culture	66.66
2.	Economy	55.55
3.	Language	37.03
4.	Lack of awareness	33.33
5.	Children not interested to go to school	18.51
6.	Education is expensive	18.51
7.	Tribal discrimination	14.18
8.	Citizenship	11.11
9.	Literate Satars did not get job	11.11
10.	Poor population	7.4
11.	Lack of permanent residence	3.70

Source: Field Survey, 2015.

This shows tradition and culture as major issues for the Satar community. They themselves agreed upon it. Although they are economically weak, their maximum amount goes to cultural ceremonies and to Jhand-Raksi (alcohol). Besides poor economy, there are other distinct constraints for their education. Table indicates the Satars are tribally discriminated and they are back from the society. 11.11 percent pointed unavailability of jobs for the literate Satars as a constraint of their education. They were not able to compete with people from higher communities. Similarly their opinion was also centred to citizenship. Due to lack of the citizenship card, they were unable to apply for jobs and even to admit their children in the school. Lack of permanent residence was another problem pointed by them. The medium of communication, the language was pointed as a problem by 37 percent respondents. They said that they had faced language problem during their study.

4.5.2 Students' View

For open-ended questions, students had noted different kinds of answers for their poor access to education. Students' view was not widely ranged. The table below illustrates them.

Table No. 5
Constraints Hindering Education: Students' View

S.N.	Problems	Percentage frequency
1.	Economy	100%
2.	Lack of parent's education	100%
3.	Culture and tradition	83.33%
4.	Lack of awareness	66.66%
5.	Language	50%
6.	Tribal discrimination	16.66%
7.	Educated Stars did not get job	16.66%

Source: Field Survey, 2015.

Here only one notable figure or fact is that 100 percent students complained parents' education as a main cause of their poor access to education. This fact shows that students are suffered by their parents' illiterate behaviour or parents' lack of answerless of education.

50 percent of them opined languages as constraint of their education. Their aspect was that language has been a problem in the primary level mainly. Because of lack of fluent Nepali and teaching materials in the Satars' language, they cannot interact with teachers and reading materials.

4.5.3 Local Leaders' and Teachers' View

Local leaders and school teachers pointed same points as constraints of education in the Satar community. But their stress was different. 60 percent local leaders stressed upon culture and tradition of the Satar community and 10 percent of them stressed upon economy. While 40 percent teachers stressed upon economy. The table given below shows the facts.

Table No. 6

Constraints Hindering Education: Local Leaders' and Teachers' View

S.N.	Problems	Percentage frequencies		
		Local leaders	Teachers	Total
1.	Tradition and cultural	60%	40%	50%
2.	Economy	10%	40%	25%
3.	Lack of awareness	20%	20%	20%
4.	Language	20%	0%	10%
5.	Socio-political situation	10%	0%	5%

Source: Field Survey, 2015.

Summarizing all the facts obtained from the field study, it can be said that culture and tradition, economy and lack of awareness are the major constraints of the education of the Satar community. Language seems another cause because Satars have their own language and script too, named Alchiki. They speak their own language at home. By the field observation it was found that their language is a little difficult to speak and learn by other people. The pronunciation is very strange and difficult too. So Nepali language was difficult for them.

The major cultural and traditional behaviour that were constraints for them were irregularity in works, frequent migration, now response towards changes, carelessness towards future etc.

4.6 Dropout Situation

Dropout situation was deterrent in the Satars community. There were only 6.94 percent regular students reading in different secondary and primary schools of the study area. Whereas from the field study, 29 percent children were of school going age. Maximum respondents who were literate and dropped the school. And maximum (about 85%) had dropped at primary level.

4.6.1 Primary Level Situation

During the field observation, more students were found at grade 1. The ratio of male and female was not so wide. But as we observed higher classes 2, 3, 4 etc., along with the wideness of male-female ratio the number of students were lower.

Another interesting fact found was that for one or two weeks, a Satar student seemed irregular with 1 or 2 attendance at the register. And after 1 month, he was found dropped. Similarly those students did not do their homework regularly, did not wear school dress and bring required books and copies.

Although there were socio-economic facts affecting their regularity in schools, the distance of the school from the house was found another crucial factor. Where the distance between the school and house was long, the situation of dropout was high. During the field survey it was found that a child send to school was fishing in the river but his father caught him and scold much in his own language.

4.6.2 Secondary Level Situation

Similar case as that of the primary level was found in the secondary level too. But the case was a little different. The dropout period was the examination period. Half early exam had no more impact upon it while final examination had a great impact. So the next class was found with no or a little Satar students. Girl's situation was high. There found rare Satar girls at grade 8, 9 and 10.

In secondary level too, the house heads and students showed distance of the school as a cause of dropout. They opined that they had no cycle to go to school of distant place. So dropout was only alternative.

4.6.3 Causes of Dropout

Field survey provided a wide range of causes related to dropout situation in the Satar community. Socio-economic factors were found more crucial. The attitude of parents and interest of children were also found equally important. Some of the notable causes of dropout are pointed below. All are found out during the field study.

-) 33.33 percent respondents said that they had to drop the school because parents were not interested to teach them. The reason was that parents were unable to spend for their education.
-) 25.92 percent respondents said that they dropped the school because of the economic problems. Problems they indicated were lack of house, lack of agricultural land, job, business etc.

- J 22.22 percent respondents had the opinion that their children were not interested to go to school. They opined that because of the lack of school bag, school dress, shoes, they hesitated to go to school. Another notable reason was that they did not want to go to school because they would be alone or few in the school from their community.
- J Death of the parents was another cause obtained from the field survey. 14.81 percent had opined that they left the school for this reason.
- J 7.4 percent respondents pointed social discrimination or behaviour towards the Satar community as another cause. Household works such as caring children, helping parents; the same number of respondents pointed ceremonial works.
- J 11.11 percent had the opinion of marriage as a cause of the dropout. It was found that when a regular student got married than he automatically dropped his reading. A system of child marriage was found in the Satar community.
- J Enrolment at higher age was found to be another cause. 3.70 percent pointed this cause as one of the constraint for their dropout. From the field observation, the Satar students of higher age were found reading at lower primary classes. They seemed odd in comparison to students of other communities.
- J Migration was another cause. A regular student had to drop the class because of parents' migration to another places. The Satar people often migrate from one place to another. About 8 percent respondents were agreed with this cause.

4.7 Incentives for Satar's Education

The government has planned educational incentives for disadvantaged communities. The Satar is also a disadvantaged group. They need incentives of all kinds. Within the goal of 'Education for all', the government has made some provision to disadvantaged groups. The data obtained are studied under two topics, (a) incentives for children (b) incentives for the community as a whole.

4.7.1 Incentives for Children

During the field study it was tried to draw whether the Satar children were benefited from the government policies or not. Whether there were any special educational packages for the Satar children or not. The interview schedule was designed as so. The main aim of the researcher was to draw either the Satar children were benefited from any kind of facilities or not.

The data obtained from the field survey were analyzed within these topics: (a) parents' view (b) students' view (c) local leaders' and teachers' view. All the information is illustrated with help of the table given below.

Table No. 7
Incentives for Children

S.N.	Needed incentives	Percentage frequencies		
		Parents	Students	Local leaders and teachers
1.	Free education	62.96	60	100
2.	School stationary	62.96	100	80
3.	Economic help	18.51	20	20
4.	Special programs	3.7	20	-
5.	Nutrition	22.22	40	60
6.	School near the village	3.7	-	-
7.	Teaching materials in the Satar language	-	-	40

Source: Field Survey, 2015.

4.7.2 Parents' View

From the field survey, the Satar parents were found much unhappy towards the government's policy about poor community like them. Most of them claimed that there was the educational policy to spend money for their community or children but the government personnel and teachers misused that. They showed their dissatisfaction that they were unable to become rich due to government's policy.

About 67 percent parents said they could not get any kind of facilities for their children. Only 33 percent had opined that they got some kind of facilities such as Rs. 250 per year, school dress, books etc. for their children. But they reacted that Rs. 250 per year was ridiculous and other facilities were not sufficient.

Table 7 shows that about 63 parents' need was free education or scholarship and stationary, school dress etc. for their children. Another opinion to point here obtained from the table is that about 22 percent demanded food or nutrition for their children from the schools.

It can be noted that parents were unable to meet the schools and children's demand. So they demanded stationeries and school dresses. Although there was free education for students in the primary level, the examination fee was expensive for them. One girl student was found leaving the school by two days because of lack of examination fee. The school dress was another problem for them. School dress demands a high cost at a time, which is really expensive for them. Such problems are forcing them to withdraw their children from the school.

4.7.3 Students' View

Students were of the opinion that there was not any clear policy framed by the government. They asked whether it was government's duty to conserve a disappearing tribe like the Satar. They claimed that the government must make incentives.

Out of the total respondents, 20 percent were facilitated by scholarship of Rs. 250 for two times. 80 percent were not found to be facilitated by incentives of any kinds.

The daily stationeries were their first need. 100 percent respondents agreed upon it. Table 7 shows that 60 percent demanded free education at all levels without examination fee. Examination fee was also a problem for them. Nutrition was demanded by 40 percent of them.

4.7.4 Local Leaders' and Teachers' View

Local leaders and school teachers presented a little different view about how to encourage the Satars' education. They stressed upon nutrition. About 60 percent of

the total respondents stressed upon nutrition that is to provide for the Satars' children in the schools. Pointing the problems of stationeries and school dresses they also demanded them.

Another important issue raised by them was teaching materials in the Satar language. They indicated due to the lingual problem, children did not understand teachers' view and they bear difficulties to do homework.

Most of the school teachers and local leaders said that there was no special educational policy for the Satar community. Some teachers had the opinion that they were about to make a plan to prepare that kind of policies for the Satar like people from their side.

The parents and students were very much hopeful for those needed incentives. They claimed those incentives were not forever, but for a short period of time. They responded that the Satar community was a hard laborious and gentle one. If the incentives they demanded could be provided to them for 4-5 years, they could manage their necessities. During the period of field survey, the Satars people were found discussing about how to change their tradition and culture; mainly drinking ceremonies. They opined that their backwardness was curable.

4.7.5 Incentives for the Community as a Whole

The incentives that the respondents demanded were much different than that of the children's need. Their need was found relatively connected to their permanent future and solution of the community vulnerabilities. Their demands were not for a short time period. The obtained information is analyzed with the help of the table given below.

Table No. 8
Incentives for the Community as a Whole

S.N.	Needed incentives	Percentage frequencies	
		Parents' view	Local leaders' and teachers' view
1.	Land	62.96	25
2.	Job	59.25	50
3.	Household to live	48.14	-
4.	Rasan Pani (bread and butter)	51.85	-
5.	Interest free loan	22.22	-
6.	Citizenship	25.92	-
7.	Awareness program	22.22	50
8.	School near the cluster, teachers from their own community and teaching materials in their own language	18.51	50
9.	Informal language	11.11	25
10.	Information	11.11	25

Source: Field Survey, 2015.

Analyzing the parents' opinion, it can be found that the needed incentives are related to their permanent residence and the opportunities to do some extra commercial activities. 62.96 percent house heads demanded land and 48.14 percent opined the need of house. Migration seemed a great problem to the Satar community. Land and house can solve this problem. Job and Rasan Pani(bread and butter) were pointed by 59.25 percent and 51.85 percent respectively. It showed that they have the problem of money to buy their daily necessities. Some opined that agricultural land was enough while other stressed upon the job only. Citizenship was also a problem. Because of lack of the citizenship, they were unable to enrol their children in the school, buy land and so on.

Local leaders and teachers had vivid opinions. Although 50 percent agreed upon the need of job for the Satar community, other 50 percent highlighted the necessity of school, schoolteacher of their own caste and teaching materials reflecting the Satars' socio-cultural aspect. Equal number of leaders and teachers were agreed

upon the need of special educational conservation programs and awareness programs. In the context of job to be provided to the Satars people, they preferred the qualification of them. According to them, the job had to provide to the Satars people according their qualification, either by conservation or by competition. Awareness campaign was crucial for the Satar community in the opinion of the local leaders and teachers.

4.8 Major Findings of the Study

Some key information is obtained from this field-based study about the educational status of the Satar community. Main thing is that the Satar people still behave like nomads. From the field study not only the educational factors of the Satar community were observed but their habits, habitat, community structure, family status etc. also. These fact ors have relationship with the education of a society. The major findings about the educational status of the Satar community are given below:

-) The Satar community is educationally vulnerable. Illiteracy is about 60 percent of the community. There are extremely few Satar people who can both read and write. Those who are literate can only read and write their name. Comparatively female's status was poor than male. Children's status is hopeful.
-) Major socio-economic factors such as occupation, land-holding are not the crucial factors determining their educational status. But culture and tradition is a crucial socio-cultural factor.
-) There are no Satar people holding governmental services in the study area. No one of them is schoolteacher. Those who are jobholder are Tractor Driver with monthly salary 3,000.
-) Maximum Satar people expected of job, which can provide them regular salary. They believe that if they have a job they can easily enrol their children at the school and educate them as other communities.

-) Enrolment of children at the primary level is very much encouraging. Maximum parents are sending their children to the school. They are also interested to job children at the school.
-) Dropout situation is very high in the Satar community. It starts from the end of the primary classes. Girls have dropped the classes more than boys. There are no girls at high secondary level and there is no one from the community at Bachelor level.
-) Economic factors are not the major causes hindering their access to education. Even though economy is not so negligible factor. About the constraints of their education, the parents' and the children's opinions are different. Again, local leaders and school teachers have their own opinion different from the Satar people.
-) There are no special focus programs for the educational development of the Satar community. Even some students are facilitated that is negligible or uncountable. Due to the lack of incentives for their education from the government, their interest towards the education is changed.
-) Some necessary steps are required for the educational development of the Satar community. It is found that the Satar community will accept any programs focusing their education. They are interested to welcome those kinds of programs.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Some interesting, notable and useful information are drawn from the field study about the present educational status of the Satar community. The data obtained were not so ranged from the preliminary assumptions made by the researcher. By the analysis of the obtained data following necessary conclusion are made by the researcher. By the analysis of the obtained data following necessary conclusions are made.

The Satar community still lives in isolation from other communities. They still preferred habitat near the jungle for hunting and construction materials of house. They frequently change the place of living. They are cultural rich, simple and gentle but economically poor. Most of them do not have their own land. They basically depend upon wage labour at tea farming. Child marriage is prevalent within the community and fertility as well as mortality rate is high. The Satar is an ultra poor caste.

Educational status is too much discouraging. Literate people are only literate; they can sign their name only. There are rare or no Satar parents who can both read and write their attitude and trend toward education is changed a little. Children's status is somewhat encouraging at primary and secondary level. But girls are very back. There were only 3 girls at secondary level. No girls were at higher level, only two boys were reading at class 12. The environment of the school and the society is not properly positive for them. This is hampering their interest of education.

Although they are old, the parents are interested in Adult Literacy classes. The classes, but, need to be regular. The teaching materials needs relevant with socio cultural aspect of the Satar community.

The economic factors are not so serious factors hindering their educational status. The Satars who have no any own land at all are sending their children to the school encouragingly. During the field survey, a jobholder Satar was found not sending his children to the school while a labour Satar was sending his children. But

socio-cultural factors are crucially leading their educational status. Migration and customs are more responsible factors.

They have hope upon formal education. Most of them think that education will provide a job. But there is disappointment within them that there is no job for educated Satar people. There is awareness in the community that girls are more important for future. They want to educate girls preferably than boys.

Child enrollment in the primary level is encouraging. From the field survey 67.86% was found Net Enrollment Ratio (NER). In schools, there are only 5.76% of the total students from Satar community. Age of enrollment is greatly affected by the lingual problem. Children speak Satar language at home. So they need time to learn and Nepali. For easy two-way communication they lack capacity at lower age. By this lingual problem, they enroll at higher age than standard one.

About the constraints hindering their access to education, economy is found as major one. Traditional believes, habits and customs are found influencing their education. Although parents try to send them to the school, children are not interested. They like fishing and playing. Language is another constraint because the two-way communication is not possible. It has found that the teaching materials and their contents do not match the Satars' socio-cultural status.

The students' opinion is that due to the lack of parents' education, their educational status is poor. The children point parents' traditional thoughts, behaviors and poor attitude towards change. Even though their opinion is identical with parents, local leaders and schoolteacher. Schoolteacher and local leader do not point language as major problem, they do not stress upon it. It also indicates that there is no problem of language for school going children in the school.

Dropout situation is rampant in the Satar community. Very few students cross the boarder of SLC examination. Every examination influence children to drop the classes. Very few among the total Satar's student take the examination. Teachers have to call them to take the examination. Dropping among girls is very high. There are no Satar girls in higher and secondary level (IX and X classes). The regular students also do not attend the class regularly. Maximum parents have dropped the classes during

their schooling. Hence. Dropout situation is deterrent in the Satars community; the causes are: -

1. Expensive education
2. Economic problem
3. Children do not have interest to go to the school
4. Death of the parents
5. Social discrimination
6. Early marriage
7. Enrollment at higher age
8. Migration

All the cause mentioned above are equally accountable.

Owing to the incentives that are to provide for the Satars children, free education at all levels with scholarship and school necessities are from the Satar community suffer from hunger at the school time and leave the class. So nutrition is a helpful instrument

While for the community as a whole, rehabilitation program with land and a house is important. The required major incentives are:

1. Rehabilitation Programs
2. Awareness program
3. Informal education
4. Information
5. Special conservation program
6. Citizenship
7. Rasan Pani (bread and butter)
8. Interest free loan

The primary school near the community, teachers from the Satar community and learning and teaching materials in their own language are other elements of incentives.

Actually Satars are affected by so many kinds of cause that are being economic, social and cultural. Not only one case is highly important and not any one-

dimensional program can cure them all. Problems are dimensional and cure should be done dimensionally.

Conclusions:

The Satar community is educationally vulnerable. Illiteracy is about 60 percent of the community. There are extremely few Satar people who can both read and write. Those who are literate can only read and write their name. Comparatively female's status was poor than male. Children's status is hopeful. Major socio-economic factors such as occupation, land-holding are not the crucial factors determining their educational status. But culture and tradition is a crucial socio-cultural factor

Enrolment of children at the primary level is very much encouraging. Maximum parents are sending their children to the school. Dropout situation is very high in the Satar community. It starts from the end of the primary classes. Girls have dropped the classes more than boys. There are no girls at high secondary level and there is no one from the community at Bachelor level. Economic factors are not the major causes hindering their access to education. Even though economy is not so negligible factor. About the constraints of their education, the parents' and the children's opinions are different. Again, local leaders and school teachers have their own opinion different from the Satar people.

5.2 Recommendations

After analyzing the facts and figures obtained from the field study, some important findings and conclusions are made. Those findings and conclusions reflect some issues that are to judge and consider. On the basis of the conclusion and findings, the following recommendations are made to enrich the educational status of the Satar community.

1. In order to develop awareness about the role of education in one's life, awareness programs will be more convenient. Such type of programs may change their general attitude and concept of education. Such programs should be designed considering the Satars' socio-cultural life and concepts. Programs should be made in an integrated and coordinated manner by the participation of the government, non-government organizations and local bodies.

2. A rehabilitation program focusing the population of the Satars should be launched. It should be implemented in an integrated manner including land, house or quarters and a job for an individual family.
3. Non-formal educational programs should expand and it should be made relevant to life of the Satar people. Non-formal educational programs should be gender sensitive. As far as possible, teacher should be brought from the Satar community. Time factor must be considered operating the classes.
4. In every kind of local (Village level) educational activities, parents of the Satar community, either literate or illiterate, should be included. Their representation in the school's activities, management committee etc is necessary. Those parents, who send their children to the school regularly, should be awarded.
5. To involve the Satar people in socio-economic activities, the interest free loan as a micro-credit should be provided.
6. To encourage the children in schools, the schools should provide some attractive programs. Lending of textbooks, school necessities, school dress will be more attractive along with free education. Monthly and weekly cultural programs in the schools should involve the Satar community.
7. Schoolteacher should be trained in a manner to attract the children from a community like Satar from their behavior.
8. Examination fee the Satar student be made free. School must not hope and kinds of economic contribution from the Satar students.
9. A Satar student with his minimum qualification to teach in the primary or other level should be provided opportunity. Teaching sectors should be opened for qualified satar candidates.
10. Along with free education, it should also be made compulsory for girls. To. Education the Satar girls, special provision should be managed such as training facilities, job security, special scholarship programs etc.

11. To solve the lingual problem, pre- primary classes should be managed at every clusters of the community. The teachers should be hired from the same community as far as possible. It should be opened within the given time schedule.
12. Schools' curriculum should be developed in a manner that it could touch the reality of life. Curriculum for a rural community may differ to an urban community. So at the time of curriculum development, consideration should be given to different aspects of communities; their culture, tradition, customs, etc. Curriculum should be developed in participatory manner.
13. In formation is crucial to aware a community. The Satars are very far form social information. A sole way to inform them should be developed.

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APPENDIX-A

Questionnaire for field survey on education status of the Satar community in Anarmuni VDC , Jhapa Nepal

A. Household Questionnaire (For heads of household).

1. District VDC Ward no.

Name of the respondent:

Age: Sex:

Type of house

2. Introduction of the family.

S.N	Name	Age	Sex	Relation to the respondent	Educational status						
					Literate	Illiterate	Passed Class	Regular	Dropped	If dropped, Causes	

Marital status			Occupation				
Married	Unmarried	Age	Agriculture	Labor	Job	Business	Other

3. What type of ethnic group live in your neighborhood?

- a) Brahmin
- b) Kshtri
- c) Mongolian
- d) Satart
- e) Newars
- f) Others

4. Do you have your own land?

Yes [] No []

4.1. If yes, then how much? Bigha [] Katha [] Dhur []

4.2. If not, then have you earned land? Yes [] No []

4.2.1 If yes, then how much? Bigha [] Katha [] Dhur []

- 4.2.2. If yes, then do the production meet your family? Yes [] No []
5. Why do you go to fair?
- a) entertainment (Dance, Singing)
 - b) culture and tradition
 - c) to buy Goods
 - d) others
- 5.1 How do you collect money for fair?
- a) labor
 - b) loan
 - c) selling household goods
 - d) others
6. What is your religion?
- a) hindu
 - b) buddha
 - c) Christian
 - d) Muslim
 - e) Others
7. How many religious ceremonies do you organize in your house in a year?
-
8. What are yours income sources?
- a) agriculture
 - b) job
 - c) labor
 - d) others
9. Total household income of the year? (In about) _____
10. Why reading and writing is necessary?
- a) to have to job
 - b) to know what is right and what is wrong
 - c) to maintain the account
 - d) no one can cheat a acknowledgeable person
11. Do you make environment to send your children to school?
- Yes [] no []

- 12.1 Is it good to admit children in school?
Yes[] No[]
- 12.1.1. If good, then why?
- a) good education in school
 - b) illiterate parent in school
 - c) children can know other things in school
 - d) children can be socialized in school
- 12.1.2 If bad, then why?
- a) work at home
 - b) no expenditure for education
 - c) no value of education
 - d) others
13. DO your children want to go to school?
Yes[] No[]
14. Who have to be taught?
- a) Son
 - b) daughter
 - c) both
- 14.1 Why?
- a) both are equal
 - b) daughter can do as that of son
 - c) son will care at old age
15. What the children do when they drop the school?
- a) work at home
 - b) work as labor with parents
 - c) work as labor in rich persons' house
 - d) others
16. Do you help your children in their study?
Yes[] No[]
- 16.1 If no, why?
- a) lack of time
 - b) Illiteracy
 - c) lack of money
 - d) others

17. Satar community is (a) back (b) very back (c) very-very back in education

17.1 What are the reasons?

- a) poor economy
- b) lack of awareness
- c) tradition and culture
- d) others

17.2 Is language a cause that is making problem in your study?

Yes[] No[]

18. Which age is suitable to admit children in the school?

- a) 3 yrs
- b) 4 yrs
- c) 5 yrs
- d) 6 yrs
- e) 7 yrs

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

Yes[] No[]

19.1 If not, what kind of facilities do you need?

19.2 In your opinion, what things have to do to develop the educational status of the Satar community

- a)
- b)
- c)
- d)
- e)

B. INDIVIDUAL QUESTIONNAIRE (for school going and dropout children)

1. District VDC Ward no.

Name:

Age: Sex:

2. Introduction of the family

S.N	Name	Age	Sex	Relation to the respondent	Educational status						
					Literate	Illiterate	Passed Class	Regular	Dropped	If dropped, Causes	

Marital status			Occupation				
Married	Unmarried	Age	Agriculture	Labor	Job	Business	Other

3. Do your friend tease you in the school? (If the respondent is regular student)

Yes [] No []

4. How do teachers treat you?

- a) they love
- b) they encourage and help
- c) they hate
- d) do not care

5. Why is reading-writing necessary?

- a) to gain knowledge
- b) to have a job
- c) it is right
- d) so that no one can cheat you

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

Yes[] No[]

- 6.1 If no, why?
- a) do not have time
 - b) illiteracy
 - c) tradition and culture
 - d) others
7. Do you like to go to school?
Yes[] No []
- 7.1 If yes, then why?
- a) school's environment is good.
 - b) interaction with other boys and girls
 - c) valid education in school
- 7.2 If no, then why
- a) expensive education
 - b) school is so far
 - c) teased by other boys and girls
 - d) others
8. Why did you drop the school? (if dropped)
- a) lack of monthly fee and admission fee
 - b) pressure from parents
 - c) no value of education
 - d) death of parents
 - e) others
- 8.1. What are you doing now? (If dropped)
- a) work at home
 - b) work with parents (labor)
 - c) cowboy
 - d) job
9. Satar community is (a)back (b) very back (c) very-very back in education.
- 9.1. What are the reasons?
- a) economic status
 - b) social value
 - c) parents are illiterate
 - d) lack of awareness

- 9.2 Is language a problem?
 Yes [] No []
10. Have you ever got any facilities for your study?
 Yes [] No []
- 10.1 If not, then what should the government do for your children?
- a) free education
 - b) school necessities
 - c) nutrition
 - d) economic help
 - e) others
11. What would you do after your education?
- a) job
 - b) social service
 - c) politics
 - d) not think yet

c. Individual Questionnaire (For the Local Leaders and Teachers)

1. District _____ VDC _____ Ward no. _____
 Name: _____
 Age: _____ Sex: _____
 Reference: _____

Name of the school (for teachers only): _____

2. How is educational status of the Satar community?
- a) general
 - b) back
 - c) very back
 - d) very -very back
3. How is educational status of the Satar community?
- a) poor economy
 - b) tradition and culture
 - c) lack of awareness
 - d) socio-political system
 - e) others

- 3.1. Do you think language is a problem for their education?
Yes [] No []
4. Has the government provided any kinds of facilities for the Satar children in their study?
- 4.1 If not, then what kinds of facilities are necessary?
- a) free education
 - b) economic help
 - c) provision of nutrition
 - d) provision of school necessities
 - e) others
5. What should be done for their educational development?
- a)
 - b)
 - c)
 - d)
 - e)