

CHAPTER-ONE

INTRODUCTION

1.1. Background of the study

Nepal is a small landlocked south Asian country, which lies between India and China. The total area of Nepal is 147181 square kilometer. The topography of Nepal starts from the world's deepest gorge 'Kaligandaki' to highest peak point on the earth, The Mt. Everest (8848m). Nepal is located between 26⁰ 12⁰ to 30⁰ 27⁰ North latitude and 80⁰ 4⁰ to 88⁰ 12⁰ East longitude.

"Nepal is a garden of four castes and thirty-six sub-castes" remarked by the King, Prithivi Narayan Shah long ago. When the people divide as accordance with their castes, they definitely have different traits and qualities on the ground of their castes. Our country, Nepal, is a country of unity within diversity. In this light, satar people are also not the exception of it.

At abstract level, nationalistically, our way of behaving and philosophy of life is different from that Indians, Americans, and British. These fundamental differences exhibit the Nepalese typical culture of divergent ethnic group.

Although every nation can geographically be divided into various regions. Each region has its special cultural traditional and patterns. Thus regional culture represents the peculiar type of culture which has a remarkable degree of culture homogeneity of that region.

Nepal is situated between two big countries namely, China in the North and India in the East, South and west. Geographically, three distinct geographical areas, namely the Mountain, Hill and Terai, characterize Nepal. Nepal covers an area of 147181-square km. The Mountain region is situated at an altitude ranging from 4877 to 8,848 meters above the mean sea level and it accounts for 35 percent of total land and only 5 percent of the total is arable land of the country, Himalayas is the Sanskrit word for the abode of snow (Mountain); culture is greatly influenced by the Tibetan Buddhism. Nepal is the only Hindu Kingdom in the world and is situated along the southern slope of the central Himalayas. There are numerous ethnic groups in Nepal such as Newar,

Rai, limbu, Kirat, Sherpa etc. Although Nepali is the major language of the country, there are other distinctly marked ethnic languages in the country such as Maithili, Bhojpuri, Tharu, Satar etc.

All ethnic groups have their own cultures, Socio-economic characteristics, languages and custom. Satar also have their own economic and academic peculiarity to differentiate them from the rest.

Santhal, Known also as Satar. They have a unique language and life style. Satar language is only one language speaking in Nepal under Dravid Language family. Satar is a laborious casts found at Eastern Terai especially Jhapa and Morang Districts, where 92.64 percent of Satar population are inhabitant. The total population of Satar in Nepal is 42,698, which is 0.19 percent of total population. In case of Jhapa district, total population of Satar people are 23172 (CBS 2001). Like other ethnic groups, they they also have their own customs, religions and language. They are believed to have migrated from Bihar. Satar of India and they are rich in their Indigenous traditional skills.

They make various products using their traditional skills and local raw materials. Some of the products are sold at market and themselves use some. They didn't get any formal training for this skill. New generation, Satar community is divided into different sub-communities. They are known by twelve different family names such as Beshra, Hasda, Murmu, Soren, Baske, Tudu, Hemrum, Kisku etc.

The present study intends to prepare a Socio-economic condition of an ethnic group of the Eastern Terai region. They are particularly "Satar" of Garamani VDC, Jhapa District.

1.2 Statement of the Problem:

In Nepal, there are numerous hill and Terai ethnic groups. Such as Rai, Limbu, Tamang, occupational castes, Rajbhanshi, Tharu, Dhimal, Meche, Danuwar etc. In Jhapa district, Satars are the oldest immigrants of this area and have their own tradition culture, which is not less important than any other ethnic culture. The contribution of Jhapa district is incomplete, if we neglect the contribution of Satar people. When they settled in the present Jhapa district, there was a dense forest,

dangerous wild-life and fatal climatic condition. They fought against all these and made this area more attractive and granary land of Nepal.

In spite of their great contribution in the regional and national development, the Satar have been neglected in all aspects of development. In the field of education, politics, economy and other social we fare, they haven been given less opportunities. They possess a unique cultural traditions and social organizations.

Although the Satars are the oldest inhabitants of Jhapa district, however they are treated as an alien group by the higher class and higher caste people, the encroachment of the Hindu caste into Satar area is increasing steadily. As a result the whole traditional way of life of Satar people is changing.

The present study is focused in identifying and locating the problems of Satar in Garamani VDC of Jhapa district. The Satar are very poor. There is huge gap in distribution of social justice as well. There is almost no representation of Satar in government and other state apparatus they practice primitive farming system. The production of food grain is not sufficient to maintain livelihood for the whole year. Many Satar go to India to earn money. Some of them work as wage-labours in the nearby villages and town. There is no any cottage industry vicinity.

These factors reflect the depth of poverty among the Satars of Garamani. The important question is," in spite of the government's effort to uplift the living conditions of the backward ethnic groups, and after the implementation of the seventh five years plan, why the Satars of Garamani village are still living in a miserable condition? "The present study aims to bring it open and suggest recommendation form the concerned groups and seeks to map out the present socio-economic conditions of the Satar of Garamani.

1.3 Objectives of the Study

The overall objectives of the study are to assess the present socio-economic study of the Satars of Garamani VDC of JHAPA district. The specific objectives are:

1. To describe the demographic, socio-economic characteristics of the Satar of Garamani VDC
2. To find out the family system, house type, school enrolment, and food habit etc. of the Satar in the area.

3. To know the trends of migration of Satar and identify the push and pull factors.
4. To identify the cause of their backwardness in the society and suggest measures for their sound upliftment.

1.4 Rationale of the Study

The socio-economic study of each ethnic group of Nepal is most important factor for introducing Nepal to the world. Systematic plans and programme to uplift the standard of living of Satar People require a clear understanding of their number distribution in different part of the country including their behaviors. This study focus on finding economic characteristics of satars of Garamani, and to provide valuable informations to prepare plans and programme to uplift their standard of living.

The socio-economic status represents the living condition of a particular community. There is no any previous study on the Satar community of Garamani. So, the present study is very much important in the context of Nepal, because it is a real challenge and a call that they should be included in the mainstream of this regard, the present study focus on the present scenario of socio-economic characteristics of the Satar of Garamani VDC of Jhapa district.

1.5 Limitation of the Study

Each and every study has its own limitations. This study aims to focus the socio-economic status of the Satar community in Garamani VDC. It is a micro study, which attempts to explore the socio-economic study of Satar of Garamani. It cannot comprehend the macro view of the socio-economic status of the Satars because the socio-economic condition of the Satar is vague and this study reflects some of the varieties of socio-economic status.

This study is limited only in Garamani VDC. This may not reflect the socio-economic status of the whole Satar community of Nepal. All the information in this study has been based on the data collected by the researcher.

1.6 Organization of the Study

The thesis has been divided into seven chapters.

The First chapter describes about background of the study, statement of the problem, objectives of the study, rationale of the study, limitations of the study and organization of the study.

The Second chapter has carried out a review of literature related to the study. Literature related to Satar community, their origin, socio-cultural and economic aspects e.t.c has been properly mentioned. Details of the literature have been mentioned in the References section of the thesis.

The Third chapter deals with research methods applied to carry out the study. It includes research design, rational of selection of the study area, nature and sources of data, universe and sample, techniques of data collection and data processing and analysis procedure.

Fourth chapter deals with study area and the people, which include sub sections like location, settlement pattern and housing structure.

Fifth chapter includes social characteristics of the respondents which also describe other sub topics like: origin myth, family structure, language, life- cycle ceremonies e.t.c.

Six chapter describes the economic system of Satars in detail.

The Seventh chapter is the concluding chapter which includes summary, conclusion and recommendations on the basis of findings from the study.

The appendix part includes supporting informations related to the study. These include interview and used for the study, informations related to Satars and related photographs.

CHAPTER TWO

REVIEW OF LITERATURE

Although some indigenous and foreign Sociologists and Anthropologists have studied on different ethnic group of Nepal, only a few have concentrated their study on Satar people of Eastern Tarai. The ancestral place of the Satar people is not actually known, although it is hypothetically said that they most have migrated to Nepal from the district of Dumka , Santhal Province due to some pull factor. (Mechi Dekhi Mahakali Samma, Vol 1, (1974). But, what were the pulling factors for their migration is not described in detail in this book. So, it gives informations to readers mainly on the customs and beliefs of the satars. But this book is unable to show the pure sociological as well as anthropological study of the satar people. It gives only the general introduction of Nepalese ethnic groups.

Land holding records from jhapa district verified till 1970 B.S. No satars were land holders in Jhapa. So, the Satar immigrated to Nepal form Dumka district of Santhal Pargana's sub-division of Bihar state, nearly six to seven decades ago (Dahal 1978:99).

According to Prasain "Satar must have migrated to Nepal from India in different times form different times from different parts of India as well as Bangladesh (Prasain 1985 :) Dwivedi has also tried to give a general introduction of satar but he does not talk about the pull factors of socio-cultural change.

Similarly Rishi Kesh Shah also attempted to deal with the different aspects of Satar people in a descriptive way." An Introduction to Nepal"(1975) Other scholars, such as Daulat Bikeam Bista " Satar Haruko Ritithiti"(1967-68) and S.L.shrestha (Hami Nepali-2028) hava also made an attempt to give an ethnographic picture of satar community of Nepal describing different aspects of their lives, however, their studies are not so important from sociological \anthropological point of view.

The books and articles written by above mentioned scholars (Bista, Dahal, Sharma, Shrestha and Shah) present only an introductory and basic informations on the satars. But they are very important. The different travel accounts and books on the satars such as "Nepali Samaj ek Adhyan " by Janak Lal Sharma (1982), Satar Sanskriti ek Chinari

by M.R.Kattel (2042-430), Premlata Ghimire (1979-80),"An Ethnographic study of satar people " Jivanath Parsain (1964-65)," Satar Jati ra Bhasha"Rup-Rekha(1966-670),"A note on the Nepalese satar Festivals of Soharai and Patamala "(Premlata Ghimire 1979-80),"Darvesa Ko satar Jati Ko Sanskritik Sarvekohan "(N. Kattel 1985)," Ethnic group of Nepal and their way of living "(C.B. Shrestha 2028) ," Nepali Janjivan" (N. Sharma 1976), " Nepal District profile" D.Aryal (1982) and Anne Buggelamd (1994) has helped in understanding the different aspects of satars of Nepal.

The main objectives of this chapter are to focus on the studies of satar people that has been already made in the course of thesis work.

Origin of Satar

The foreign and indigenous sociologists have made studies on different ethnic groups of Nepal. The pioneer Nepalese anthropologist Prof. Dor Bahadur Bista attempted to sketch an ethnographic picture of the Satar's traditional, sociological and cultural lives in brief. His work is purely descriptive and deals with the fact that the Satars are the Tarai people living alone in the southern boarder with India. They can be compared with the Tharus of the Tarai and believed to be same people as the Santhals of Bihar in India (Bista, 1972 A.D.).

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

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

About the name Satar there are different opinions presented by different intellectuals. Soota is considered as a place of Midanapur, Bengal and from Soota. Some argue that Satar originated and than Satar or Santhal. Many writers are of the opinion that Satars

are the Tarai people but some regard them as the indigenous people of Nepal. The others disagree with this view. The

Satars are not indigenous people of Nepal and they are recognized as recently entered caste in the Tarai (HMG, 1974).

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

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

During the late 19th century and early 20th century British government expanded the railway line in Bihar and west Bengal. Meanwhile the Satars inhabited in Santhal paragon and Dumka came to newly constructing railway line in Kisanganj, At that time, Jhapa was covered with dense forests. The Satars were interested in inhabiting in (forest) and reclaimed the jungle for habitation. By this very fact, it was natural for increasing their attraction towards Jhapa district.

After the completion of railway work or during work, they started residing in densely forest covered area of Jhapa district by crossing the Mechi River. The Satar pundit who came to support the researchers about the Satars justifies the entry of the Satar in Nepal. It cannot be rejected that the Satars come from India but it is difficult to sketch an exact statistics as to what percent of the Satars entered to Nepal. (Sharma, 2054, pp3)

Distribution of the Satar

The Satars are scattered in different countries including Nepal, India, Bangladesh, SriLanka and Maldives. More excessively, they are found in India (Dahal, 1994). In Nepal they are especially found in Jhapa, Morang and Sunsari districts. In Jhapa, they are found in Dhulabari, Surunga, Dhijan, Jyamirgadi, Haldibari, Garamani, Kumarkhod, Satasi, Mahabhara, Sivguj, Rajghar, Ghailadubba, Chakchaki, Taghandubba, Bhadrapur, Maheshpur, Charpane and Saranamati. In some areas, they are found in groups and in others they live individually. In Morang, they live in Urlabari and other areas closed to Jhapa. In Sunsari, they are found in Inaruwa and Itahari (IBID)

Occupation

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

The Satars work purely as agricultural labours (Dahal, 1978 A.D.). Many of them work as labour in agricultural field. Hunting is their occupation (Shrestha, 1981). Because of an inseparable part of their customs, hunting is still a main side job although there is a limited area of the jungle and administrative control over there.

Today they are mostly found as tea labourers in Jhapa (Dahal, 1994). Some of them also work as peasants in some parts of the district.

According to Gautam (1994), the major occupation of the Satars is agriculture. Besides that, they fulfill their basic needs by making Doko, Mats and Rugs. They are also engaged in hunting animals which are sold, as a grass cutter for wages and also as hali (ploughman). Though it is seen that these people do earn to live and eat, they have no idea or concept of economics and so use up their financial resources before schedule, thus leaving them always in search of basic necessity. This is when they go to the doors of the local money lenders and ask for credit against their next season's crops or some such promise. It is also seen that practically even the Satar family owns a pair of oxen for ploughing and this is a great help to their life.

Economy:

"Their dark complexion, curly hair and muscular well proportion bodies are very much like those of Tharu. But they are much worse farmers than Tharu. Their primitive agricultural tools and ploughs are not efficient. They show more interest in maintaining their bows and arrows, spares and other hunting weapons than agricultural implements. They eat, jackal, deer, snakes and many other wild animals, which are an important supplement to the diet of maize, rice and wheat, they grow themselves. Lots of wild fruits and tubers are also collected which supplement their staple food. (Bista, 1967: 138)

Prof. Bista writes about the economy of satar people. He says that satar are much interested in hunting and gathering the wild fruits and tubers than agricultural based economy. He further says, "Some people keep cattle, goats and chickens but many of them never milk their cattle nor do they use milk or milk product diet. (Ibid: 138)

"After agriculture their economy is based on hunting and gathering. They eat rats and wild animal. They are very much interested in hunting the big animals". (Sharma; 1976: 126)

"Hunting gathering was their traditional occupation. When a satar man started to work he used to engage himself in hunting gathering. This hunting gathering weapon

were/are bows, arrows, spears, axes, hoc etc. Men basically practice hunting while women did the gathering. Both men and women participated in fishing, however, the hunting gathering occupation has considerably declined. It is already mentioned the forest are in their vicinity has been deforested. Therefore, hunting gathering occupation is done only in the ritual ceremonies. (Ibid: 83)

"Hunting is another traditional source of subsistence for the Chepangs of Kandrang Khola. They are conversant with the use of bows and arrows hunting consists of mostly of trapping and sharing animals with the assistance of dogs which accompany them on their wanderings. Fishing among Chepangs of Kandrang Khola is a common scene which is done almost throughout the year. The Chepang eat and sell all varieties of fish including Tad poles and crabs. (Gurung, 1989)

Culture and Religion:

"Satar do not practice early marriage. Usually the age of the bride and groom are twenty years or more. The young people enjoy absolute freedom in pre-marital sexual activities. In case of marriage the lover is expected to marry the mother of his baby or at least it is his responsibility to find a husband for the girl, which is not very difficult, but in such cases he is also expected to pay compensation against the delivery expenses of the girl". (Bista op cit; 139)

"Pre-marital sexual relation is also found in satar society. If an unmarried girl is pregnant the boy who involved should marry her, he should pay certain amount of money to the girl's parents and village head man". (Kattel, 1985:55)

"Divorce accused in satar society by tearing leaf, 'Sakamara' in their Language. If a husband wants to divorce his wife, he should pay certain amount of money which is called 'Pon' pon varies with the types of marriage. Pon should be paid either in cash or in kind but the amount should be double of that of girl. If a wife wants to divorce her husband, she should be paid fixed amount in accordance with marriage types. But the amount is only 50 percent paid by the boy". (Prasain op cit: 55)

Language and literature

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

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

Educational status is very low in the Satar communities. Almost all the Satars are illiterate but these days some Satar children can be seen going to school and till the date it is believed that their literacy rate is increasing slowly (Nepal, 2004). No many priorities have been given to their literacy by development agencies and due to less interest towards education. There is a difficulty in increasing their literacy rate (Paudel, 2003 A.D.).

Community structure

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

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

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

CHAPTER -THREE

RESEARCH METHODOLOGY

3.1 Rational for the selection of the study area

The socio-economic status represents the living conditions of particular community. There is no any previous study on the Satar community of Garamani VDC. So, the present study is very much important in the context of Nepal, because it is real challenge and a call that they should be included in the mainstream of Nepalese society and carried in to a subtle silken thread of nationalism. In this regard, the present study focuses on the present scenario of socio-economic charecteristics of the Satar of Garamani VDC of Jhapa district.

3.2 Research Design

Research Design is the plan structure and strategy of investigation to obtain answer to research questions. A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Selltiz and others, 1959). Research design is the conceptual structure within which research is conducted.

This study attempts to identify the demographic and socioeconomic characteristics of Satars and suggest measures for their sound upliftment. This study is based on descriptive (survey cum analytical) and exploratory research design. Data and information are collected through field survey in the VDC and they are analyzed to get the answer of the research questions. For this study data was collected through questionnaire from local people, teachers, local leaders and village head.

The data collected through questionnaire were classified and tabulated according to the needs of the research.

3.3 Nature and source of Data

To find the above mentioned objectives. Both primary and secondary data were collected primary data was collected from the household survey, key informant interview and observation and secondary data was collected from the different related

materials, books, literature, reports, articles, journals and information of Garamani VDC.

3.4 Universe and sample

The area which was selected for this study is Garamani VDC of Jhapa district. The total household in the VDC are 3145 and total population are 20932 the total households of Satar in the VDC are 160 and total population are 942. The VDC has nine wards, Ward number 1, 2,3,4,5 and 9 were selected purposefully since the Satars are concentrated to a large extent in these wards. The total households of Satar in Garamani VDC are 160 out of (48) household which 30 percent was selected as sample household, 8 households of each VDC was selected randomly in the sampling procedure. A questionnaire was administered to each of the 48 household heads to receive information's on their socio-economic status, Observation was also made for collecting information on other aspects not covered by interview, though the universe was relatively small with less number of inhabitants.

The road to the study area leads through Birtamode. It takes about half an hour on bus and about an hour trek. The study area spreads to an area of 60 sq. km.

3.5. Techniques of Data Collection

The data were collected through the following techniques:

3.5.1 Participant observation:

Direct participant with the local people to study their settlement patterns, sanitation, land types, livestock, cropping pattern, sources of water for drinking and irrigation and festival celebrations were carefully observed, so as to record the exact conditions of the village life.

3.5.2 Household Survey

The household survey was conducted in 48 sample households using both structured and unstructured questionnaires. The basic quantitative and qualitative information such as education, personal health, festivals, family structure, agriculture productivity, sources of income, land holding,

occupation, drinking water and other socio-economic characteristics of the household were gathered through household survey.

3.5.3 Key Informant Interview

This method was used primarily with a view to collect more general data and in order to cross-check the data collected from other sources, village heads, school teachers and knowledgeable persons of the village key informants were interviewed in order to collect information about the socio-economic condition of Satars of Garamani.

3.6. Method of Data Analysis

In this study, the data has been analyzed both descriptively and statistically. After collecting various data, the data were manually processed with simple tabulation. Information which is obtained on geographical setting of the village, housing condition, sanitation, family structure, festival celebration has been descriptively analyzed. Information on marriage, kinship, education status, population composition, food habits, dress patterns, life cycle, income and expenditure have descriptively and statistically analyzed. The statistical tools and techniques used in the study are very simple. Most of the data have been calculated and tabulated on simple percentage basis.

CHAPTER-FOUR

DESCRIPTION OF THE STUDY AREA

4.1 Location

4.1.1 Jhapa District

Jhapa district is a part of Mechi Zone with an area of 1606 sq.km locationally, this district lies in the Eastern development region. This district is surrounded by the East and South by the Indian state of West Bengal and Bihar, while to the West and South lie the district of Morang and Ilam. This district has been elevated in different heights ranging from 125 and 381 meters. The district is situated between 87⁰ 39' to 88⁰ 12' longitude and 26⁰ 20' to 26⁰ 50' latitude. The climates of Jhapa include sub-tropical and temperate type. The average temperature varies from 30. 6⁰c to 14. 2⁰c in summer and winter season respectively. The average rainfall of the district is 2518.7 m.m., which occur mostly, during the monsoon months from June to September. The soil texture is sandy alluvial to sandy balder. Chandragadi is the district headquarters. The major river of the district is Ratuwa, Mechi and Kankai. (District Profile 1994 vol.1)

The total population of Jhapa is 593737 with male 299946 (50.51%) and female 293791 (49.48%). There are 110849 households with average household size 5.4 (CBS 1991).

The different ethnic groups living in Jhapa district are distinct. The ethnic composition of Jhapa district comprises majority of Brahmin, Chhetri, Rai, Limbu, Satar, Gurung, Dhimal, Rajbanshi, newar and a few other minority ethnic tribes. Of these tribes, Satars are the noteworthy ones. Satars are mainly concentrated in 5 VDCs. Like in other districts, different religious people such as Hindus, Buddhists, Kiranti, Jains, Muslim and Christians were also found living in the district. The census report of 1991 shows that about 33,332 satar

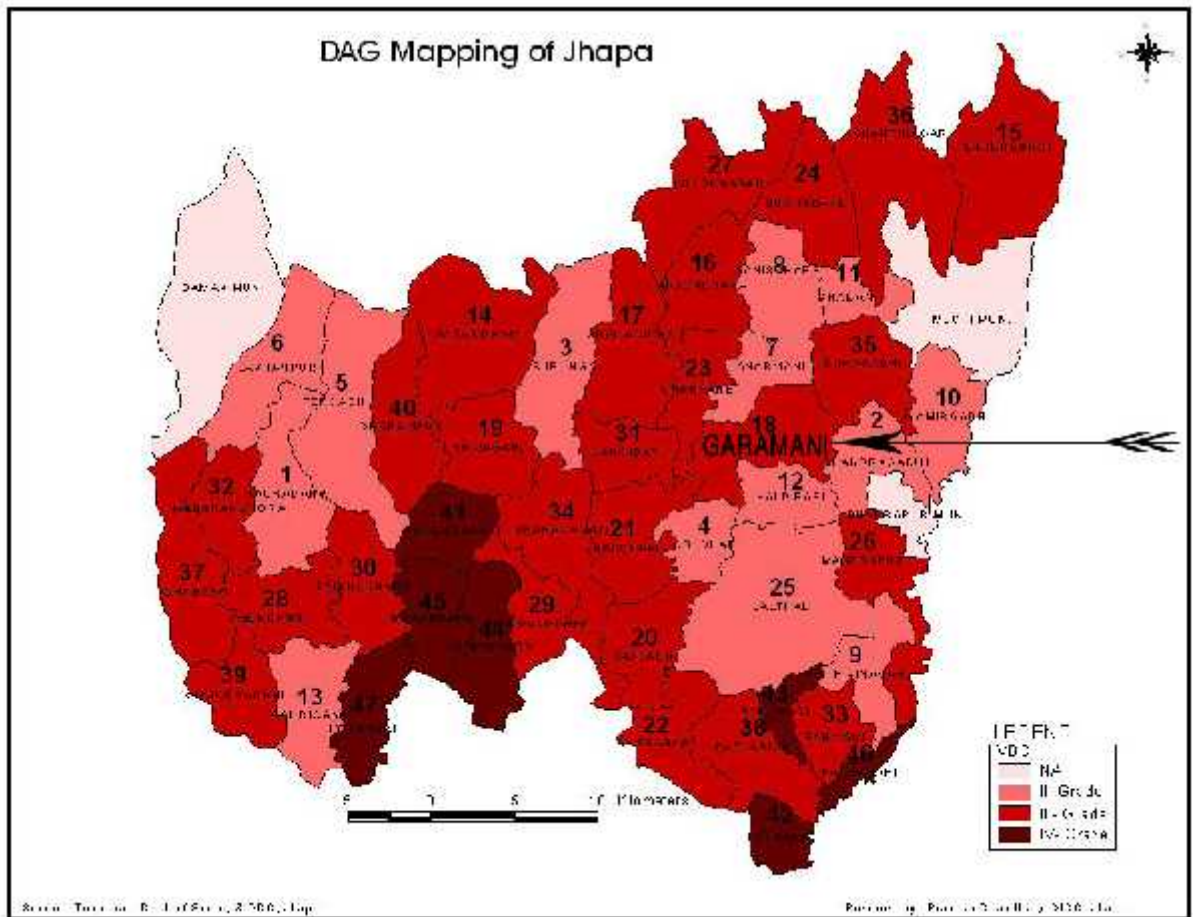
people are living in Jhapa and Morang district whereas roughly 30,000 of them were recorded in Jhapa district, alone during the census of 1991 (CBS 1991).

4.1.2 The Garamani Village development Committee (VDC)

There are 47 Village Development Committees in Jhapa district. Among them the Garamani VDC is selected as a study area. The study area, geographically located around 26°20' to 26°50' North and 87°39' to 88°12' East. Covering approximately an area 60 sq. km. This VDC separated by Chandragadi in the south and east, Anarmani in North and West, Charpane in West, Jalthal VDC in South. The Bhadrapur Highway is located in center of Garamani VDC. Its altitude is about 40-50 meters above the sea level. The Rivers (Rekha, Deuniya and Aduwa) flow at this area and play significant role in irrigation. The total length of the VDC is 12 km and breadth is 5 km. The climate of this VDC is hot and humid during the summer season. The average annual temperature reaches maximum above 30⁰c during April to August and minimum of 10⁰c in the months of January to February. The average annual rainfall is 25.19 mm and 90 percent of the rainfall occurs during the monsoon season (Mechi Dekhi Mahakali Vol. 1, 1974). The houses are found in clusters. The VDC is situated in an elongated oval shape. Administratively this VDC occupies nine different wards with different villages. The names of the village are Khalbadi, Khopbadi, Sainik Bazar, Nadiyabadi, Methibari, Garamani, Barghare, Deuniya, Harchana etc.

The total population of this VDC is 20,932 with the total population 10,157 male and 10,775 female, out of which 942 are satar people. The total number of households were 3145 out of which, 160 households belong to Satar people. There are different ethnic groups of people living in Garamani viz: Bramhin (8582), Chhetri (3201) Rajbansi (1946), Limbu (1499), Rai (385), Satar (942), Gurung (257), Muslim (546) etc. There are one healthpost in the VDC, 18 government and private school in different wards of VDC.

Figure No 4. 1, Garamani VDC in Jhapa District



4.1.3 Settlement Pattern of Satar community

The settlement pattern of the satar of Garamani VDC is found typical. These settlements were at one time surrounded by dense forest called Charkosejhadi but, today since in certain regions the forest has been cleared and the non-Satars from different parts of the country have migrated to these regions, most of the above mentioned satar hamlets are still in the vicinity to the forest and areas not easily accessible.

The Satar region lies on the flat land of Jhapa and Morang districts. A small portion of the Satar population is found still living in some parts of Bihar and West Bengal which is called the ancestral place of the satar. It is believed that they migrated from the different parts of Morang, Jhapa and Bihar to the

present region because of deforestation and some pull factor in that area. Since the forests are closely associated with the lifestyle and economy of the Satars, they had to find an alternative place for living.

The VDC is located in the South-east part of Jhapa district and near of its headquarter, Chandragadi. The VDC has a large flat land covered with jungle. The total areas of forest comprise 203.19 hectors. Which covers 8.57 percent of the total area of the VDC. The houses are found in clusters. The VDC is situated in an elongated over shape. The study area covers both sides of the main road of the development committee.

Housing Structure

The housing condition of the Satar of Garamani is traditional. Most of the houses have thatched roofs. The Satar houses are small and narrow. The house is one storyed with numbers of partition for different purposes. The walls of the houses are made of wooden planks bamboo and mud. Their houses have a partly enclosed verandah facing the court yard in front of the house. The door is the middle of the front wall. The front side of the house attaches the verandah. So, it is very important and useful for the guest and their daily functional life. Also, it is very important for their cultural activities. Satar houses are very clean and tidy. Because, they clean the house every day. They often decorate their houses with various types of paintings. Most of the houses face towards South East to get early sunlight. So, in the study area 99 percent of the Satar houses have thatched roof houses badly waiting for renovation.

CHAPTER-FIVE

SOCIAL CHARACTERISTICS OF THE RESPONDENTS

5.1 Origin Myth

Some Sociologist/Anthropologist have tried to trace the origin of Satar on the basis of their dialect and historical links. The Satars are the old inhabitants and the ancient ethnic group of Eastern Terai of Nepal. (Shrestha, 1992: 17). There are many assumptions on the history of origin of them. Satars and the Santhals are known as common origin or race. In Nepal, they are called Satar while in India they are known as Santhal (Ghimire, 1980). The Satars have emigrated into the Eastern terai part of Nepal from the Dumka district of Santhal praganana's sub division, and choota Nagpur of Bihar state and Midnapur of West Bangal, India state of Orissa nearly 6 to 7 decades ago (Dahal 1978:99). In Nepal these Satar people are mostly found in the dense forest of Morang and Jhapa. Only after their encroachment to the forest, other ethnic groups such as Brahmins, Cheetri, Gurung, Dhimal, Rajbansi, Rai, Limbu and entered the area etc. However most of the sociologist/ anthropologist argue that Satar people are not the aboriginal people of Terai, but poffenberger argues that satars are the aboriginals of malaria forest of Nepal (Poffenberger, 1980:9).

Satar people are dark in complexion, have curly thick and short hair, their nose seems to be Negreto and size of skull are like Aryan. Satars like Dravidian in their physical appearance (Shrestha S.L. and Dahal c.). According to field survey made by the researcher it denotes that these people migrated to Nepal from different parts of Northern India. During the field survey, they told same type of legend about the origin of the satar as Dalton has mentioned. According to them, once there was no world every where, there was water. So, there were no living creatures, but there was only 'Thakur Jeu' (main God of Satar) and his slaves. For the creation of man, he ordered Malin Budhi (who lived in water) to make two man's sculpture when Malin Budhi led the sculp ture to dry to sun, Singsadomp (sky living horse) came and spoiled it, then she made the other sculpture. Thakur Jeu sent the Malin Budhi to bring man's soul from a definite spot. But Malin Budhi did not get man's soul there, so she bought bird's

soal and pours it in the sculpture. After that these two sculptures of men began to fly in the sky. So, the Thakur Jau named them Hans and Hasin and they flew to the sky. They did not get the land to live.

So, they went to their creator and prayed to make the land for them. Thakur Jau order soleha (Fish), Katkom (Crabs), Lenden (Gadeula) and tortoise to the land of earth. All creator began to collect soil on the scale of the tortoise after some years, there originated an island on the ocean and these hans and hasin began to live in this island. These hans and hasin laid two eggs, from these eggs male and female children were born. Hans and Hasin named them Pilchuhadam and Pilchubudi and Thakur Jau taught them agriculture hunting technology. He also taught them to make the rice, rice pudding and liquar. One day Pilchuhadam and Pilchubudi drank the liquar and they forget that day they were brother and sister from them seven sons and seven daughters were born. Once they they quarlled, the wife with her seven daughters and husband with seven sons lived separately in different parts.

These seven brothers and seven sisters usually went for hunting and in search of wild flowers and fruits. One day they meet each other and began to dance and sing. So, they forget their relations and made the physical relation and they became relations ancestor of Satar, named as Soren, Hemrom, Murmu, Tudu, Hasda, Maram and Kisku. With the advancement of time, they felt the need to make up a society. The society was made such that Kisku makes the king, Murmu makes the Minister, Hemrum, Suren and Maram were policy makers, and finally the task of entertaining such as dancing and singing were allotted to Tudu. And, since the clans are so divided and graded, the marriage is not observed in between the same clans, but in differents clans. Most of the Satars of Garamani are influenced by other ethnic groups, due to their long contact.

The Satar of India and Nepal have vast different in their occupational as well as behavioral activities.

5.2 Structure of a Family

Family is the basic and universal social structure. It is the first institution in the history of man. Family is regarded as the primary stage of the social institution, where every child enters into the process of socialization of the community. Family is divided into two main categories viz: nuclear and joint family. Nuclear family consists of husband, wife with their unmarried children living together and the joint family consists of husband, wife together with their married children living together and sharing same kitchen and property.

In the context of the Satar family, it consists of a group of persons who are related by blood. In the observation of the present researcher, the male members are generally grandfather, father, father's brother, father's siblings, and father's son and so on. On the other hand, the female members of the family are father's mother, father's unmarried sisters and wives of the sons.

On the basis of present observation, it has been noted that the Satar preferred to stay in nuclear family rather than joint family. There are many factors which influence interest in hunting, food-gathering, fishing and eating meat rather than in agricultural activities and extension of transportation are responsible for the disintegration of joint family system and creation of nuclear families. But, in the context of the Satars, instead of these factors, other reasons such as poverty, illiteracy, lack of coordination and mutual understanding specially among the female members are responsible. The majority of the Satars prefer nuclear type of family. So, it has become an ideal norm, since, a long time back. A very few Satar live in a joint family.

Table-5.1

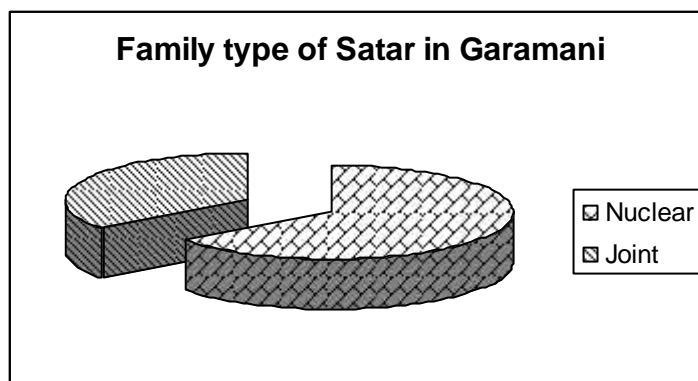
Family type of Satar in Garamani VDC

Family type	Household Number	Percentage
Nuclear	31	64.58
Joint	17	35.41
Total	48	100.00

Source: Field Survey, 2010

The above Table No. 5.1 shows that, of the 64.58 percent families were nuclear and remaining 35.41 percent were joint families.

Figure No 5.1, Family type of Satar in Garamani VDC



5.3 Language

The Satar have their own language, which is called Satar language in Nepal and Santhal language in India. It is totally different from the Nepalese language. This language belongs to the Indo-Aryan family. They don't have their own scripts. In Nepal 0.18 percent of people speak Satar language.

Table-5.2
Some Typical Satar Words

Satars language	English language	Nepali language
Naher	Plug	Halo
Sukuri	Pig	Sungar
Daa	Water	Pani
Sigel	Fire	Aago
Mit	One	Eak
Baria	Two	Dui
Piya	Three	Tin
Solehako	Fish	Macha
Piyo	Bread	Roti
Daka	Rice	Vhaat

Gidropidro	Children	Ketaketi
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Source: Field Survey 2010

5.4. Demography

According to the population census of 1991, the total population of Nepal is 18491097. The mountains contain 7.2% of the total population, 46% are in the hill region and 46.8% in the terai (Nepal Population Census 1991). So, half of the population live in the terai. The total population of Jhapa district is 593737 male 299946 (50.51%) and female 293791 (49.48%). Similarly the total population of Garamani VDC is 20932 out of which 10157 (48.8%) are male and 10775 (51.47%) are female. Among them 942 are Satar people. Population density in Garamani differs from place to place, because of topographical and climatic conditions. Eastern to Southern part have denser population than Northern ridge to the VDC. The population of Satars in Garamani accounts for 2.28% of the total population of Jhapa district.

5.4.1. Age and Sex Structure of Satar in Garamani VDC:

The age and sex structure of Satars in Garamani VDC is given in the following table:

Table-5.3

Age and sex structure of Population of Satar in Garamani VDC

Age group	Sex		Total	Total percent
	Male	Female		
0-9	35	42	77	28.74
10-59	80	74	154	57.46
> 60	15	22	37	13.8
Total	130	138	268	100

Source: Field Survey, 2010

The above table no. 3 shows that the young population (the age group 0 to 9 years) comprises 28.74 percentages; the economically active populations (age group 10 to 59 years) are 57.46 percent and the population above 60 years comprises 13.8 percent.

5.4.2. Different Ethnic Composition of Garamani VDC:

Different people belonging to various ethnicities reside in the Garamani VDC. Major ethnic groups are given below:

Table-5.4
Different Ethnic Composition of Garamani VDC

Caste	Population	Percent
Brahmin	8582	40.99
Chhetri	3201	15.29
Rajbansi	1946	9.29
Limbu	1499	7.16
Rai	385	1.83
Santhal	942	4.5
Newar	573	2.73
Gurung	257	1.22
Muslim	546	2.6
Magar	518	2.47
Kami	284	1.35
Tharu	318	1.51
Damai	278	1.32
Tamang	283	1.35
Sunuwar	291	1.39
Bhujel	121	-0.57
Sarki	91	-0.43
Majhi	54	-0.25
Kumal	117	-0.55

Ghale	15	-0.07
Sherpa	12	-0.05
Yadav	3	-0.14
Others	616	2.94
Total	20932	100

Source: Garamani VDC Office.

The total population of Garamani VDC is 20932 (VDC report 2064/65). Among the total population majority 40.99% is occupied by the Bhramans, followed by Chhetris with 15.29%. Other major ethnic groups belongs to Rajbanshi 9.29% and Limbu 7.16% whereas Satars occupy the fifth position with 4.5% of total population. Except them Newar, Magar and Muslim are other major ethnic groups. The overall and detailed ethnic composition of Garamani VDC can be studied from above table

5.5 Life-Cycle Ceremonies:

5.5.1 Birth Ceremony

When the Satar child is born, the mother of the baby is considered as impure. Also the parents of the new borne baby observe five days of birth pollution. On the fifth day, a special food is prepared (made with leaves of Nim with rice) and the fifth day, offer it to Morang Buru, the main God of Satar community. The food is later distributed to the mother, other members of the family and relatives. The eldest son is always named after his grand father and other child according to their birth day.

5.5.2 Hair-cutting Ceremony

Satars have head shaving (Hair Cutting) ceremony, when the male child reaches the age five years. The hair of the child is first cut by relative and then a barber. After that, they do not perform any other recognized ceremonies till their marriage.

5.5.3 Marriage

Marriage is the oldest and universal institution in all societies. The pattern of marriage is an important factor in determining the fertility and growth rate of

the society. Social customs or laws specify as to whom, how and when one should marry and these differ from society to society and from one sub-group to another. In Nepal various social customs and traditions are associated with marriage practices such as marrying among near relatives. So, marriage is the institutionalized and legitimate form of man women's relationship based on sex.

In Garamani, the Satar community is divided into twelve different clans. They do not marry within their own clan. There is a polygamous marriage system in Satar village. And one man can keep more than one wife. 'Bapla' in Satar language means marriage. Arrange marriage is the pre-dominant mode of marriage among Satar people. Different writers describe different types of marriage system among the Satar society. The book 'Mechi Dekhi Mahakali' mentions different types of marriage system among the Satar. These are (1) Golat Bapla (2) Ghar di jawai (3) Apang gir Bapla (4) Kirin Bahu Bapla (5) Jawai Kirinok Bapla (6) Miribolak Bapla (7) Junki Dipal Bapla (8) Itut Bapla.

1. Golat Bapla

This type of marriage is usually done as an exchange of the daughters between the two families. Such marriages are observed in people of low socio-economic status and are not prominent these days.

2. Ghar di jawai

In this type of marriage, the to-be-groom is allowed to stay and work in the to-be-bride's house for five years. Then after, they get consent for marriage.

3. Apang gir Bapla

This type of marriage is a love marriage in which the boy elopes together with the girls, and stays away from home for a few days. Afterwards, they return home and live as husband and wife.

4. Kirin Bahu Bapla

Here, the marriage is arranged. The groom side gives a certain amount to the bride side for sending their daughters. In this marriage, the feast is given only from the groom's side. The next day after marriage, the couple are told by jagmajhi

which goes like this - "From today, you two are to share all the comforts and sorrow and fulfill all the responsibilities as a married couple in accordance with our culture.

5. Jawai Kirinok Bapla

This is a kind of pressure marriage. Either side can force the other side for marriage. In this, the bride parents give money to the groom for making the bride pregnant.

6. Mirbolak Bapla

This kind of marriage is such that the girl who loves a particular boy can force the boy's parents for marriage. She can also force a boy by carrying a vessel full of water and she enters into the boy's house. Further, she can also go to stay at the house of the boy. Here, the girl can not be forced to get out of the house.

7. Junki Dipal Bapla

This marriage is such that the relatives of the groom go to the house of bride. And the bride carries some cloths on a basket (called 'Tanki' in their language). Here, the groom doesn't go to bride's house. Grooms relatives do every thing in bride's house.

8. Itut Bapla

In this marriage, the boy has to be courageous, because he may get a severe beating from the girl's friends and people. The boy has to be courageous enough to put vermilion in the parting of her hair in the open Hat (Market) bazaar.

In Garamani VDC most of the marriages were arranged by the parents but the young couples are given enough opportunity to know each other before the marriage. A man is employed as a middle man for the settlement of marriage of Satar, which they called 'Raibabarikh' in their language. If this is satisfied, a feast is arranged which is a symbol of agreement of the marriage by both sides.

5.5.4 Expenditure on Marriage

Marriage and other social ceremonies are the occasion of expenditure for Satar usually, the expenditure during these ceremonies are variable which is higher than what they can afford. So, they are compelled to take loan from the money lenders. They have no alternative to pay the loan back and the debt increase and it takes years to repay the debt and interest. Therefore, these phenomenon creates big problems among Satar people.

5.5.5 Death Rituals

Every human being has to face an unavoidable event of life, which is death. In fact, death is certain for all human being. When a Satar dies, the body is wrapped in a white cloth and tied on to a Khatiya which he had slept. The corpse is carried first by the son then other relatives, when it reaches a cross road some fried unhooked rice and cotton seeds are scattered about to please the evil spirits that might cause obstacles on the way of this last rites. The dead body is buried near some rivulet or any other particular place which is predetermined by their society. Then the son cuts his hair. Satar observe funeral rituals only for a day. On the ninth to thirteenth day, they have to feed those people who had attended to carry the deceased body (mourning ceremony), neighbors and relatives. After the completion of this ritual, they will be eligible to mix with society.

5.5.6 Religion

The Satars has been worshipping Hindu and Goddess since long time. In the study area of the research work, the researcher found that all the Satar are Hindus. They have their own priest, they don't invite the Brahmin priest. Nowadays, Satars are facing the twin problems of maintaining separate cultural identity as well as establishing their place within the surrounding Hindu culture. The God and Goddess they worship and the rituals they perform are similar to the Hindu God and Goddess and Hindu rituals. They had a belief in the god-creation of the earth as Hindu. The Gods and Goddesses worshipped

by Satars are Morang buru (The main God), Bhitri (Family God), Ato Bango, Thakur Jen, Jaher Ada, Moreko turai and Gosai Are. But they have a belief that Thakur Jen was the god, who created the earth (Ghimire,1980:9).According to one informants in research field, these gods, goddesses and other deities are briefly explained as follows.

Gods and Goddesses

A) Thakur Jau:

Thakur Jau and Morang Buru is the same God in Satar Community. In the study area Satar people had a belief that Thakur Jau is the main God who creates men. Satar people have too a belief in the invisible power. They meant this god is like a mountain and some have the view that this god is as bright as sun. There is no typical feature of this god. During the time of sorrow or trouble, Morang Buru is worshipped by them. They sacrifice goat, pig, pigeon, chicken e.t.c. for the propitiation of this god. The natural disaster and chronic disease are the punishment given by the god to them since the god is not pleased with their activities.

B). Ato Bango:

This is very important god in a Satar community. In the concept of people Ato Bango is a village deity. They make a small house for this deity near the Satar's village. They make a small roof of a grass or tin known as Majhi then tin the village and when the groom comes from other village he has to worship this god first. In their language they call it "Than". They give little part of their new crops every year. They worship this god on the month of Mangshir. If some have a quarrel, they swear on this then that they never quarrel.

C). Bhitri (Family God)

In satar community, Bhitri is the family God of the Satar. In their family the eldest male performs the puja to this God. They had belief that whether some one is sick or ill in the family. The main cause is that the god is angry with them.

D).Jaher Ada

In Satar community, Jaher Ada is a Goddess and messenger of the God Thakur Jeu. They have a belief that this Goddess will take the message to the God, that these people are worshipping the God. Before doing any work, they worship first this Goddess. That's Why, Jaher Ada is also important God in Satar community.

E) Gosai Ada

In the concept of Satar people about this God this Goddess gives suggestions and solution for women's welfare.

F) Modeko Tuerai

They mean or in their belief this God will appear in the sky as Stars. This God give the notice of the world and what is happening in the world.

5.5.7 Festivals

The Satars observe many feasts and festivals. They celebrate almost all the Hindu, festival as well as their own traditional festivals. Different writers describe the festivals of Satars in different ways, on the basis of the variation of Geographical setting, socio-economic status and period of time.

The most important festival of Satars are celebrated in December after the paddy is harvested which is called 'Soharai' in Satar language. Goats, pigs, chickens and pigeons are scarified in the festivals. Several deities are worshipped including Thakur jeu, Bhitri (family God), Ato Bango, Morang Buru (Great God), Gosai Ara and Moreko Turai, (Prof. Bista, 1967:127). According to Mrs. P.L. Ghimire, the festivals of Soharai and Patamala are highlights of Satars traditions (1973:267). Soharai, Yorok (Dashain or Durga Puja) and Baha (the spring festival) are the most important festivals of the Satar people.

These festivals include singing, dancing and feasting. They also celebrate, Dashain, Tihar Maghe Sankranti and purnia as the greatest festivals like Bramhins and Chhetries.

Some of the important Satar community festivals are:

1.) Sohari: Sohari festivals are greater than the others festivals in Satar community. They celebrate this festival in the month of December. In Sohari festival, Satar people anoint their cattle with oil. They give food or grass to the ox in that day. They do not use anima; that day and give a rest to their animals. Traditionally Satar people give local beer to the cattle.

Now a days they do not do this on this occasion. They enjoy and forget the hardship of planting of paddy and cutting of jute and preparing for harvesting crops. Dancing, singing and drinking the wine are usual features of this occasion.

2). Baha: Baha feastival is the second festival in Satar community. This is similar to the Shreepanchami of the Hindu people. This festival occurs in winter and they enjoy in this time.

3). Yorok: Yorok festival is also an important festival in Satar community. Some people say it Dashin and some other Durga Puja. In the research area people call it Dashin. Satar people first gather in the villager's head house and move to the public place dancing and singing in this festival. Both male and female Satars take part in this festival. They pay great homage to the Kali or Durga. Pigs, Goats and chickens are sacrificed for the Durga Devi or Kali. They go house to house by singing or dancing but do not take tika on their forehead.

5.5.8 Food and Drinking Habits

The Satar people of Garamani area are non-vegetarian and liquor-drinking people. They eat fish, pork, mutton, chicken, frogs, toads, buff and sometimes rats too. They eat rice, maize, roti, potato and other green vegetavales. They eat a kind of roti which is called vacca, which is made of the flour of the rice boiled on the steam. Meat is considered as the most necessary item for each food. They take the meat of almost all animals. Pork, mutton and chicken are the main flesh source for their festivals and other life cycle ceremonies.

The Satars are liquor drinking people. So, they are also, known as 'Matwali'. They grow the crops needed to make the drinks and prepare it at their homes. The most

necessary and important drink is Hadiya (local beer) and Rakshi (liquor). It is normally prepared from rice, maize, wheat and fruits. They need wine to worship Gods and at the time of their traditional ritual. Also they are very fond of smoking chutti (made of tobacco rolled within a leaf of a sal tree) Hooka, Bidi etc. in their daily life.

5.5.9 Migration

Nepal is a country of diverse ethnic groups. Many people from different ethnic groups migrate from one place to another in search of better opportunities. If we go back to the history of Satar the Satars are said to have come to Nepal long time ago. There is no specified data when they come here. It is believed that the Satars immigrated into the Eastern plain region of Nepal from Dumka district of Santhal praganana's sub-division of Bihar state. According to them, they had small size of farm land or were landless peasants in their ancestral place, which forced made them to migrate in the south Eastern part of the dense forest area of Nepal's Terai, namely Morang and Jhapa districts. Satars are found in greater number in Jhapa than in Morang district. Similarly the Satar people had come to Garamani VDC in search of better opportunities.

Duration of Migration

The duration of migration varies in Satars of Garamani. It has been classified as a short period, long period and permanent.

Table-5.5
Period and Destination of Migration in Garamani

Place	Period of Migration	No. of people	Percentage
Morang	Short period(for month)	2	50.00
Morang	Long period (for years)	1	25.00
Bihar	Permanent	1	25.00
Total		4	100.00

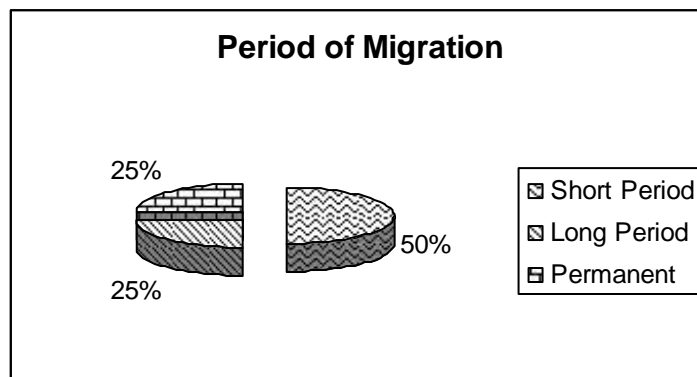
Source: Field Survey 2010

Migration flow among the Satars of Nepal are very limited while, observing the Satar community on the basis of above data shows that of the 4 migrants, 50 percent of people are migrated for a short period, 25 percent of people migrated for long period

and 25 percent migrated permanently to settle at other place. Despite the habit of not loving to leave house, migration is still observed among the Satars. Migration among these people is mainly because of their poor economic condition.

Above table is made clearer in the following figure:

Figure No 5.2, Period of Migration of the Satar people



5.6 Social Services

5.6.1 Health

The prevalence of disease and nutritional deficiencies of Nepal is among the highest in the world. Being a hilly and mountainous country, where health services and other facilities are concentrated only in the urban area, life spans are short (51.5 years: Population Commission, Nepal 1986), infant and child mortality rates are high and illness is a conspicuous features of daily life. The high rates of morbidity and mortality results more economic and availability of physicians and a nurse which is very low (World Bank 1979:44). Inadequate supply of safe drinking water and poor ill-ventilated housing condition also affect the people's health conditions.

5.6.2. Health Status and Treatment

There is only one health post in Garamani VDC. Health workers are not available all the time in the health post. It is not well equipped and there is insufficient supply of medicine. There is one health worker and two nurses. Satar people rarely visit the health post for treatment.

Most of the Satar people in Garamani prefer to get treatment from their local traditional curing practices used in the community. The methods of appealing super natural force involve a series of ritual ceremonies (Pujas) and sometimes sacrificing chickens in consultation with their local traditional healers like Dhami/Jhankri. As an initial treatment for almost any illness, the villagers practice Jharfuk while, Chanting Mantras. If their measures fail to cure the illness, then only these people approach the health post.

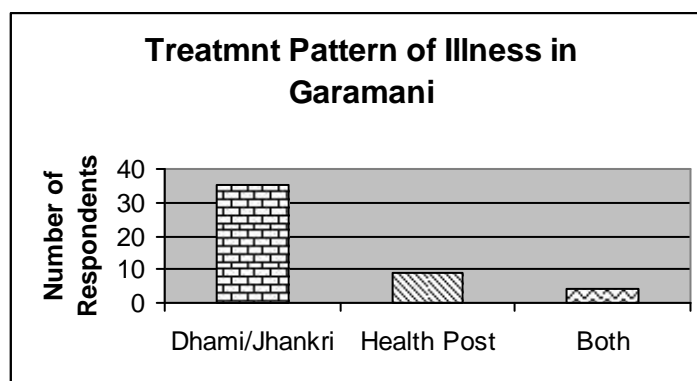
Table-5.6 Treatment Pattern of Illness in Garamani

Treatment Pattern	Frequency	(%)
Dhami/Jhankri	35	72.92
Health Post	9	18.75
Both	4	8.33
Total	48	100.00

Source: Field survey, 2010

Table 5.6 shows that 72.92 percent respondents go to Dhami/Jhankri, 18.75 percent go to health post and 8.33 percent visit to both health post and traditional healer. So, it signifies that they have faith over Dhami/Jhankri as well as health workers. It is made clearer in the following figure:

Figure No 5.3, Treatment Pattern of Illness in Garamani VDC



5.6.3 Family Planning

Family planning for Nepali people has been started from 1959 by an NGO called 'Family Planning Association of Nepal'. It began to educate people about the

availability and benefit of contraceptive use. The government of Nepal has taken a clear decision in favour of family planning and established the FP/MCH project in 1968.(UNICEF 1987). But the people of Nepal has not benefited from the project. However, it is observed that some percentage of birth rate has been decreased and has contributed in controlling the growing population of Nepal. Among the Satar community of Garamani, they have not benefited from any of these projects launched by governmental and non governmental organizations. These people are totally unaware about the family planning. They do not know about the family planning and its usefulness for the human being at the present situation of population. So, it is suggested that the FP project has to go through every household of their villages and to give information's about the importance of family planning so that, they can be aware of the usefulness of family planning.

Table-5.7
Sources of information about the family planning and contraceptives users of Garamani

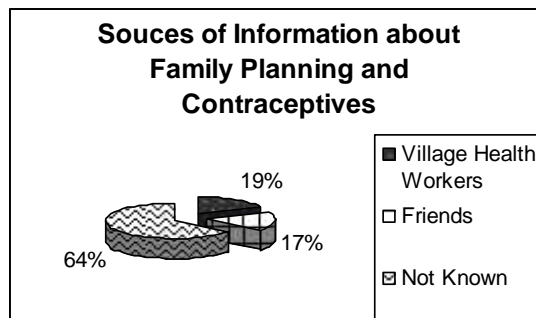
Sources	Frequency (%)	Method	No.of Respondens
Village health workers	9(18.75)	Condom	1(2.08)
Friends	8(16.66)	Vasectomy	1(2.08)
Not Known	31(64.6)	Not any	46(95.9)
Total	48(100.00)	Total	48(100.00)

Sources: Field Survey, 2010.

The above table 7 shows that of the 48 respondents only 18.75 percent have got information from village health workers. 16.66 percent have got information from friends and 64.6 percent of Satar members do not have knowledge about it. There are two types of available family planning means in Garamani . The temporary one includes condom similarly the permanent method vasectomy. Only 35.41 percent know of family planning 2.08 percent have used condom and only 2.08 percent have done permanent vasectomy. The 95.9 percent have not used any means of

family planning. Mostly, the satar people desired four children in average. It is know that people of Garamani consider more children as a blessing of god, so they easily accept to them. Usually, while getting married in the Satar community, the age of marriage for male is 17 years and for female is 15 years in an average. And the maximum age of family members is 65 in an average. It is made clearer in the following figure:

Figure No. 5.4, Sources of Information about family planning and contraceptives.



5.7 Drinking Water

Safe drinking water is one of the most important factor for good health. Being a terai region, most of the satar people obtain water from ground water (tubewell). They also use water of local rivers. As per the researcher's observation, 48 households of Satar community get water from ground water source (Tubewell). Despite the fact that the drinking water should be clean and potable, it is their destiny that they have no such preparations for quality drinking water. Government and municipal taps are inaccessible for the Satars of Garamani VDC. So, they are compelled to drink water from tube well and rivers. Because of all these poor provisions for drinking water, they are most frequently attacked by epidemics caused by water-borne diseases. The very many diseases that the Satar have to come across and get healed are Cholera, Typhoid, Paratyphoid, Diarrhea, Dysentery etc.

5.8 Education

Education is a better means through which human beings may step into a brighter side of life. Education is a learning process. It is an acquisition of such knowledge and

skills as it will help the individual to earn his/her livelihood and find a place in adult society. It is a harmonious and all-round growth and development of human power of mental and physical.

In the context of the Satar Community of Garamani VDC, it is not satisfactory. In Garamani, none of Satars are interested to send their children to the school. The main reason is the economic condition and most of them are uneducated. They do not understand the value of education. The Satar people of the Garamani reported that there is no use of educating their children. They do not need education to look after their agricultural and economic activities, which being a high economic value for them. In the whole area of Garamani, the children look after their livestock, cutting the grass for the cattle, grazing the cattle, claming the pots and so on. After the age of thirteen, they work on land digging, ploughing, planting and harvesting the crops and so on.

Table-5.8

Education attainment of Satar by sex in Garamani

Ward no	Population	1-5	6-7	8-10	S.L.C	I.A.	B.A or Over
1	32	3	1	-	-	-	-
2	307	8	16	5	4	2	-
3	263	60	13	6	5	4	-
4	35	4	3	-	-	-	-
5	92	15	2	-	3	1	-
6	46	8	5	3	2	-	-
7	146	10	2	1	3	1	-
8	4	-	-	-	-	-	-
9	17	1	1	-	-	-	-
Total	942	181	43	15	17	8	-
		19.21	4.56	1.6	1.8	0.84	

Source: Garamani VDC office

The above table no. 5.8 shows that 28.01 percent of Satar people are literate. The total percent of people having primary level education is the highest (19.21) percent followed by lower secondary level (4.56) percent and secondary level (1.6) percent. People attaining S.L.C. are only 1.8 percent and those having higher secondary education (I.A.) are 0.84 percent. No people were found having education above I.A. level.

CHAPTER-SIX

ECONOMIC CONDITION OF SATAR

Economic condition of a family is the main factor to establish a good status or social prestige in the society. While discussing the general feature of the population living in the rural areas adopt agriculture as their means of livelihood. Almost two third of the total area of the country is covered by hills and mountains region. The cultivable lands are confined in Terai and inner Terai parts of the country. Nepal is facing many constraints on the way of development. Geographical and topographical feature of the country presents a big barrier which have always created obstacle in the development process. In the field of industrialization, the country has not achieved significant progress. Therefore, the level of poverty varies from village to village because of the topographical and land scape variation.

Hunting, food-gathering, fishing and agriculture are the main sources of the Satar's livelihood from, ancient time it is their traditional occupation. But, theses sorces are not sufficient for the fulfillment of their basic needs. Formerly modern techniques were completely unknown to the agricultural sector of Satar, the technology of the agricultural production is traditional and primitive. Male and females of Satar perform different activities. Traditionally, male and females engaged in outdoor and indoor activities respectively Satar men basically practiced hunting while, women spend their time in collecting firewood, water, raising animals, gathering forest resources and so on because, Satar's women are in a better position to contribute much in helping and supporting in the agricultural activities. Some time both men and women participate in fishing as agricultural production is not sufficient for the whole year. So, they work as a wage laborers in the nearby villages or towns.

The Satar people of Garamani VDC are compelled to leave their traditional occupations, due to restriction on using forest products freely and the settlements of other superior high class groups in their vicinity area and the growth of population also have considerably affected their way of economic life.

Because of the dependency on their traditional profession of hunting-gathering and fishing, they did not pay much attention on acquiring the productive agricultural land. Gradually, they have been realizing that their untimely awareness can not provide them any positive advantages. So, they always recollect their past economic life, which they think comparatively for better than those of these days.

6.1 Agriculture

Maximum number of the Satars of Garamani work on land as temporary labourers.

Some of Satars are tenants also. They cultivate the land on share cropping basis that land owner received 50 percent of the yield.

The Satar people of the Garamani produced paddy, wheat, maize, Jute and as well as seasonal green vegetables. Paddy and maize are the main cash crops cultivated by them. But, the agricultural production is not sufficient for the fulfillment of their needs for the whole year. They use traditional compost type of fertilizer in their land. The major seasons of variation are rainy and winter. In the rainy season, cultivation start at onset of the monsoon , which includes maize , paddy , jute , and in winter season the crop that are cultivated include wheat and mustard etc. Due to lack of irrigation facilities agriculture in Garamani VDC is totally dependent upon monsoon rain . The tool or implement used agriculture activities by the satar of the study area are not different from those of other ethnic group of their vicinity area. The main tools is the plough ,which is pulled by a pair of buffaloes to loosen the soil . Kodalo, Kutto(spades) and Hansia (sickle) are considered as some of the major tools for them. Khurpa and Axe are used to cut or chop big and small pieces of wood similarly, there are other things which are indirectly employed in the agricultural activities. Likewise, Mohala, Doka, are some of the other things used by the satars. Mahola is made of bamboo reed and fixed to the muzzle of the buffaloes to prevent eating crops during the time of ploughing. Doko is used to carry manure and other needed things to the field.

6.2 Labour

The term 'labour input' means the fulfillment of required labor as per necessity. Both agriculture and animal husbandry are labour consuming economy. The domestication of animals requires regular labour compared to agriculture. All the family members are engaged either directly or indirectly in agriculture/animal husbandry. Almost every member of the family shares the work such as preparing the food, carrying manure to the fields, sowing seeds, collecting fire woods and fodder from the forest. As the family is the principal productive unit. It is also the sole source for labour supply. All the family members contribute during planting and harvesting season which, needs additional labour. In such occasion, Satar invite labour from their relatives/neighbors. They also practice labour exchange system

6.3 Wage Labour

Wage labour is the main economic activity of the Satar and is practiced by both male and female. They work in the neighboring village and township. They take food grain or cash in return to their services. On an average, the total estimated annual income from wage labour is Rs.40,000 In Garamani among 268 Satars, nearly quarter of them go to near by villages and township for wage labour during plantation, harvesting season because the annual food grain production is insufficient for them to maintain daily needs. It was observed that a person get Rs. 100 or 4 Kilograms of grain instead of doing full day.

6.4 Economic activities of Satar people:

The economic activities of Satar people were carefully studied. The study revealed that most of the Satars were involved in the following occupation:

Table-6.1

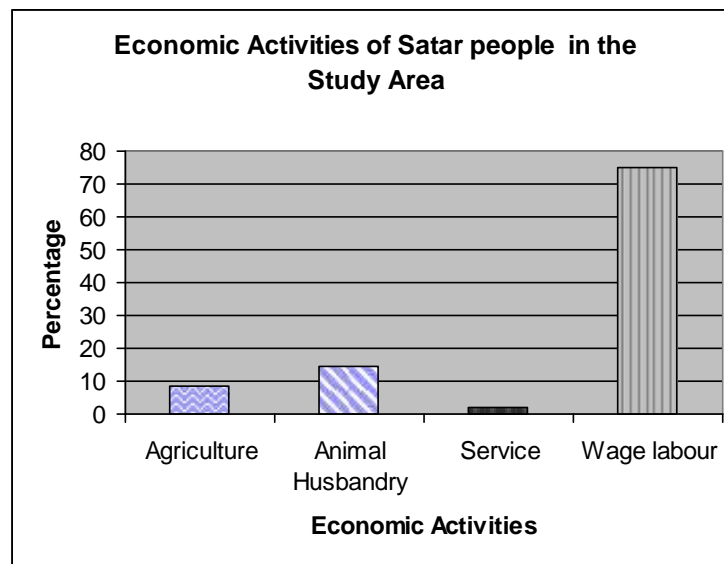
Economic activities of Satar people in the Study Area

Economic Activities	Number of Household	Percentage
Agriculture	4	8.4
Animal Husbandry	7	14.58
Service	1	2.08
Wage labour	36	75
Total	48	100

Source: Field Survey 2010

Above table is made clear in the following figure:

Figure No 6.1, Economic activities of Satar people in the Study Area.



The economic condition of Satar of Garamani are extremely low. For generations, Satars have lived a semi-nomadic existence like hunting, food-gathering, as well as some slash and burn cultivation, who rely considerably on the forest for much of their food and other necessities of life. Living in primitive stage in poverty amidst plenty of problems they are among the most economically backward communities of the nation. The major sources of cash income of Satar in Garamani is wage labour. Besides these, the Satar earn money by working in small factory and small business houses. Mostly they do the wage labour in near by village by sloughing, spading, crop plantation and the harvesting, but this sort of employment is

seasonal and is available only, during plantation and harvesting season. So, the daily wage labour is the main economic activity of their livelihood.

CHAPTER-SEVEN

SUMMARY, CONCLUSION, FINDING AND RECOMMENDATIONS

7.1 Summary, conclusion and finding

On the basis of ecological region, Nepal is broadly divided into three ecological zones such as the Himalayan region, the hill region and the Terai region. The inhabitants of each zone have their own culture, tradition and language. The present study focuses only on the Satar of the Garamani VDC of Terai region.

The Satar community of the study area is in the agglomerated settlement. So, it is difficult to find only one household of Satar community. The total population is 268 with 5.58 people in average in 48 households. That means they also possess the average family size of Nepali. The population of economically active population (10-59 years) is high. As their main source of income is wage labour, they can hardly feed rest of the people. The composition of population by age group can be considered normally because of the number of economically active people is high.

The Satar community of the study area has distinctive and specific type of norm and rituals which has made the social capital strong. Their main occupation is wage labour due to this they are suffering from the hand to mouth problem. The health facility is good in Garamani, the Satars have a distance to modern health facility as they mostly believe their own traditional treatment system. There are various specific festivals in the Satar community which they celebrate happily.

The Satar in the study area prefer nuclear family rather than joint family. Their houses are made of mud, bamboo and dry grass with attractive paintings. Their educational condition is poor. Though the rate of school enrolment is increasing, the drop-out rate is not decreasing.

The Satars in the study area are non-vegetarian and liquor drinking people. They are also fond of smoking. Meat is their traditional staple food. They take the meat of almost all animals such as pig, goat, chicken, frogs, toads and even rats. In winter, they eat a special kind of roti named vacca which is made of rice flour and cooked from the steam of boiled water.

In spite of their poor living conditions, the migration trend is not significant. The elder male person likes to go to India and near cities to earn money. Their low level of education and poor economic condition play the vital role to migrate them to these places for short duration.

7.2 Recommendations

Due to traditionally feudalistic social and political structure, primarily based on orthodox Hinduism, few dominant caste and ethnic groups have for long been enjoying social, economic and political supremacy in Nepal which is home to over one hundred minority groups. Most of the indigenous groups, who comprise 37.2 percent of the total population of Nepal, are largely excluded from the mainstream of national life and remain as highly marginalized and disadvantaged people. They face common problems of social exclusion, cultural discrimination, political oppression and economic exploitation. Many indigenous nationalities are highly marginalized and suffer from several deprivations; such as limited land ownership, landlessness, pronounced food insecurity, widespread illiteracy, limited access to educational and health services, dependence on uncertain and unskilled wage employment, political powerlessness and continuous dispossession of their limited assets.

The Satars in the study area are also severely affected by the social, economic and political problems which have made them marginalized and deprived. Pointing out the causes of backwardness of the Satar community in the study area:

1. Landlessness and low landholding size.

2. Low level of education.
3. Socially excluded group.
4. Lack of awareness.
5. Traditional belief.
6. High fertility rate.
7. Unskillful.
8. More festivals and bad habits of drinking and eating unnecessary things.
9. Indifference from the State.
10. Lack of empowerment.

Various plans and policies of the government are focusing for the inclusion, empowerment and upliftment of the excluded group like Satar but also their condition is not improving as mentioned in such plans and policies due to poor implementations.

Suggested measures:

For the community:

1. The people must be focused on their education.
2. They must be aware about their right from the state.
3. They must be involved in alternative earning system improving their skills.
4. They must check and control their unnecessary food and drinking habit.

To the Stakeholders:

1. Special program to improve their education.
2. Training provision of micro-credit for higher income.
3. Awareness programs about their right and health.
4. Better implementation of current plans and policies.
5. Specific and focused plans and policies for Satar community must be prepared and launched properly.

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APPENDIX 1
QUESTIONNAIRE

1. Household No.

2. Name of Respondent

Age: Education:

Address: Marital Status: Religion:

Occupation: VDC, Ward No:

3. Questionnaire Regarding Household:

Family Structure: Nuclear(), Joint ()

Age	Male	Female	Total	Marital Status	Education
0-10					
10-20					
20-30					
30-40					
40-above					

4. Questionnaire regarding occupation:

Occupation	Main	Subsidiary
Agriculture		
Animal Husbandry		
Wage/labour		
Service		
Other		

5. Education Attainment:

S.N.	Age Group	Male		Female		Total
		Literate	Illiterate	Literate	Illiterate	

--	--	--	--	--	--	--

6. Reasons behind not sending Children to School:

-
-
-

7. Sources of Drinking Water:

- a) Tube Well
- b) Tape Water
- c) River
- d) Other

8. What kinds of toilet do you use?

9. System of medical treatment:

- a) Hospital
- b) Traditional medicine practitioner

10. What was your age at marriage?

Sex	10-15yr.	16-24 yr.	Above 24
Male			
Female			

11. What do you prefer at the birth of a child in your family?

- a) Son
- b) Daughter

12. Family planning measures adopted?

Yes/No.....

13. What is your tenure status?

- a) Owner
- b) Owner cum tenant
- c) Tenant
- d) Landless

14. What do you grow as seasonal crops in your land?

15. How much do you produce?

16. Is the production sufficient to meet the annual food requirement of the family?

a) Yes..... b) No.....

17. If no, than how long?

Month.....

18. What is the measure source of income of your family?

19. How much do you earn per day/month/year?

20. How do fulfill you deficit?

21. Do you smoke?

a) Yes..... b) No.....

22. Which marriage did you do? Or will do?

23. Which are your major cultures?

➤

➤

➤

24. Livestock information:

Types	Own	Rent in	Total
Cow			
Buffalo			
Goat			
Hens/Ducks			
Pig			
Other			

25. Do you have interest in traditional occupation?

a) Yes..... b) No.....

26. If no, why?

27. Do you think such traditional occupation should be taught to your children?

a) Yes b) No.....

28. If no, why?

29. What kinds of problems do you feel in your occupation?

-
-
-

30. What kind of solutions do you want?

-
-
-

31. Do you participate in political institution such as VDC, DDC?

32. Do you service in government office?

33. What do you expect from the government to uplift your socio-economic status?

34. If you have any comment and suggestion in this regard
please.....