

Chapter One

INTRODUCTION

1.1 Background of the study

Nepal is a country having numerous nationalities differing in language, religion, customs and culture. The society here presents a composite picture of various national cultures representing all the three ecological regions: the Mountain, the Hill and the Terai. It is comprised of mosaic society with over forty mutually unintelligible language groups and further division by casts. It was and still is a rich country of cultural diversities. That's why we call Nepal as a country of unity within diversities. In this light, Satar community is not an exception having its native background because they are also one of the ancient groups of Nepal. They live in eastern Terai region mostly in Morang and Jhapa.

These people usually characterized in their physical appearances by dark complexion, medium height, wide nose, narrow eyes, large ears, thick lips and thick dark curly hair. They belong to the indigenous category. Satar people form a minority group in comparison to other ethnic groups. Their cultural practices were different from other groups of people in the past and they still practice till date.

Satar people are basically nomadic forest people, shifting their village to forest clearings at intervals of some years. They are skilled in making fishing nets and baskets of bamboo and wild reeds. Their economy, based on shifting cultivation, has been greatly affected by the large-scale encroachment on forest land by new migrants practicing settled agriculture. Because of this, most of the Satar community and also other similar tribes have been displaced and have had to turn to labor work.

The Satar people (both males and females) are mostly fond of wearing ornaments made from brass, silver and bell-metal and also decorate themselves with wild flowers. Among them the Satar ladies are usually found wearing brass and silver anklets, armllets and bangles and also silver necklaces. They wear an undergarment and an upper one to cover their breast and scapula. On the other

hand, Satar males cover their body with a dhoti of home-made coarse cloth and put a piece of cloth over their shoulders.

The Satar community is divided into a number of exogamous clan units. Some of them are: Baske, Basars, Hasda, Hemram, Kisku, Murmu, Saren and Tudu. They are prohibited from marrying within the same clan. Anyone breaking marriage rules and committing other offences is excommunicated or made to pay a fine of one hundred rupees and a feast of one hundred meals of boiled rice.

Marriages among the Satar people are monogamous and patrilocal. The descent is patrilineal. The childless widow of a brother can marry the elder brother of her deceased husband. The widow of the elder brother has a more commanding position in the household than the wife of a younger brother. She continues to hold this position even after her marriage with the younger brother of her deceased husband. Early marriages do not take place among them. Boys and girls are married only when they attain the age of 20 or more.

Bista (1970) writes 'Satars do not practice early marriage. Usually the ages of the bride and the groom are twenty years or more. The young people enjoy absolute freedom in premarital sexual activities. In case of pregnancy before 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'.

Theorists of women's status in a society have examined status in number of ways and defined the concept and determinants of status from varieties of perspectives.

Status is a multi-dimensional concept and the measurement of status involves complicated exercise in grading and judgment. (Acharya, 1981)

In most of the cases women rear children and do the household chores because they get hardly anytime and opportunities to work outside. Though they can perform the jobs conventionally done by men, they have less access to income, wealth, education, health and job opportunities than that of men. (Luintel, 2008)

Acharya (1981) explains, 'household decision making includes seven different schedules covering decision making in the following areas: Household labor allocation, Agriculture, Cash and kind expenditures (food, gifts, travel, and medicine etc.), Investment, Borrowing and disposal of other family resources'.

Decision making is also influenced by ethnicity in which women's decision making power is relatively high in Rai, Gurung and other communities than in Brahmin and Chhettri. (Acharya and Bennett1, 1983)

Bista (2024) writes 'Satar women get a great deal of respect and confidence from their men folks. Hodgson focuses that daughters inherit the family property when the mother dies and the husband lives with wife's mother. Satar women have no restriction to keep sexual relation before marriage and there is too freedom of courtship, singing, dancing and walking before marriage. A girl's marriage costs the mother ten rupees, a boy's costs five rupees and marriage is arranged by mother although a grown up woman can select a husband for her'.

Although the decision making power of Satar women is comparatively high than other castes, the role of social/cultural pattern in Satar community is responsible for the difference in gender construction. Most of the previous researches have been focused only on economic, political, religious and ethnographic aspect of Satar culture. No in-depth research has been carried out to study the status and the decision making power of Satar women. In this light, this study has been focused to figure out the overall status and the decision making power of Satar women.

1.2 Problem Statement

Nepal is a multiethnic and multilingual country. The people in Terai region speak different languages of their own, such as Maithali, Bhojpuri, Rajbanshi, Tharu and Satar depending on what ethnic group they belong to. Hindi is widely understood and spoken among the Terai people. That is why it is in a way their lingua franca. (Shrestha D. B. and C. B. Singh, 1987)

Satar people have their own typical language and culture. Gautam Rajesh and Asoke K. Thapa-Magar (1994) write, 'The Santhali bhasa spoken by the Satar people is said to belong to the Kolarian category linguistically by the language

experts. It is further stated that there exist similarities between this language and those like Munda, Khasi, Mon-Khmer and the languages spoken by the Australian aborigines and the people inhabiting the Malaysian Peninsula and the outlying islands. It does not have its own script and it uses both Devnagari and English alphabets when written’.

Since many of them are landless and make only a temporary living in the middle of forest clearings they are quite mobile. (Bista, 1972)

It is seen that from the highly developed stage of pregnancy in eight month, the female is not permitted to perform and participate in religious ceremonies or worship of any kind of household, as she is considered polluted from this time onwards till the birth and naming of the child. The Satar are happy when a male child is born and it is associated with the fact that there is a patriarchal society. (Gautam Rajesh and Asoke K. Thapa-Magar, 1994)

The present research finds out some positive aspects of Satar women. The position of women in Satar community is different than that of others. Unlike in other communities, they get respected position. Males are engaged in agriculture, hunting and other productive works and females are engaged in household management and fishing. The women support men in economic activities. Women are free to remarriage and no restrictions are laid on pre-marital sexual relations.

Though they have high position, women don’t have decision making power. They are oppressed by patriarchal system. They have less access to income, wealth, and avenues of employment. They have access only in household sphere which is considered as unproductive work. They have less access to public sphere, income and distribution system. It is the main causes of their low social status which is constructed through their social cultural practices.

Based on the above background my research focuses on the following questions:

1. What is the social, cultural, political and economic status of Women in Satar community?
2. What is their role in household management?
3. How is the workload distributed?

4. Who defines and makes decision on resources distribution in the household?

1.3 Objectives of the Study

The fundamental objectives of this research are:

1. To find out social, cultural, political and economic status of women in Satar community.
2. To explore the problems faced by Satar women.
3. To find out changing status of Satar women in the study area.

1.4 Limitations of the Study

The limitations of the study/research area are as follows:

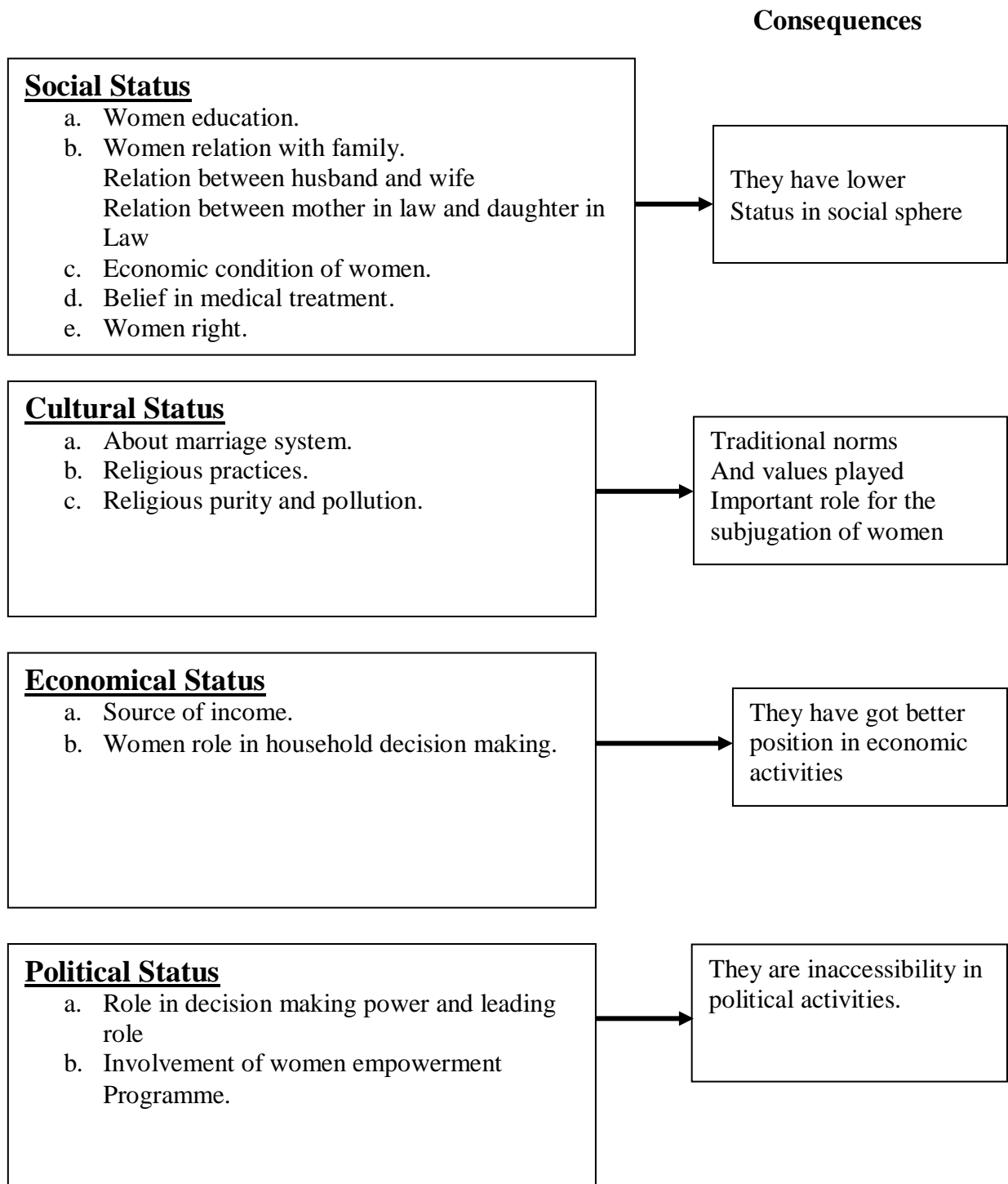
1. The study is carried out in Shivagunj village of Jhapa and has been focused on Satar women's role in household arrangement and their decision making power.
2. The study is conducted for the partial fulfillment of the master degree level requirement in sociology.
3. This study includes limited statistical tools and techniques like percentage, ratio and proportion.
4. Data for the study is collected with limited tools such as interviews, questionnaires and observations.

1.5 Rationale of the Study

Traditionally, Nepalese societies are dominated by patriarchal system in which women are given lower status in every spheres of society. The effect of patriarchy is more dominant in Brahmin and Chhettri communities than others; however, women's positions are undermined by patriarchal notion on both communities.

Therefore, I would like to focus my research on such ethnic group specially, Satar community where patriarchy is a dominant ideology. Women in Satar community are freer socially or culturally than others communities. They have no any effective access in the public sphere despite their freedom. Thus they are still backward and bear a lower status in their community. My study is concerned with the pertinent question of why women's status and decision making power in Satar community is still lower?

1.6 Conceptual Framework



Chapter Two

LITERATURE REVIEW

2.1 Status of women Preliminary Review

Researchers of field, no doubt, have made their attempts to study and analyze several ethnic groups in their own perspectives. They have done really a lot to dig out the cases, anthropological ethnographic study of Satar people and so on. But no thorough study of the social, cultural, economic and political status of Satar women has been carried out which is considered to be rankled to study. Hence, this research is focused on to study the latter.

This chapter presents the selected previous studies related to the present study. Regarding this topic different writers and scholars have provided their view to analyze this matter.

Bhasker (1995) writes ‘Women status can not be studied within a single discipline and requires a multi disciplinary approach because of the multiple roles they have to perform’.

Through these lines, Bhasker tries to express that investigations must be conducted in every areas and fields to know the condition of women because they have multiple roles to perform in outdoor and indoor activities.

Theorists of women’s status in society have examined status in a number of ways and defined the concept of status and its determinants from a variety of perspectives. (Schlegal Alice, 1977)

Acharya Meena (1997), ‘Conventional social custom is one of the major reason obstructing women for participating fully in economic development. This results of low decision making power in the women’s hand, higher the participation of women for economic development; higher will be the decision making power for women.’

Through these lines she tries to show that the main cause of women’s economic backwardness is traditional social customs and values.

Shtri Shakti (1995), 'Women's public life is culturally restricted to the degree that it is causally related to the patriarchal social system which confines them to subordinated position. Religion, ethnicity, law, tradition, history and social attitudes place severe limits on women's participation in public life worldwide and governed in divided self image, subsequently affecting the understanding and practice of development. Women work for 10.9 hours per day as compared to men's input of 7.8 hours, a difference of 3.1 hours. The study also depicts that there is an increase in male control over decision making (61.7%) and a corresponding lessening influence of women (29%) over this decision.'

Shtri Shakti presents the gender biasness on workload distribution and its impacts on the economic status of women. It shows that women are socially and culturally oppressed and it is the main cause of low status.

Meena Acharya and Lynn Bennett (1983) highlight the fact that the women are the primary supports of domestic and subsistence sectors. The time allocations studies and decision making data reveal women's major role in agricultural production both as labors and as managers of the production process.

According to Meena Acharya and Lynn Bennett (1983), 'Nepalese women are not just silence workers who take direction from men. On the contrary their managerial role in agriculture production appears to be commensurate with labor input into sphere. The area covered for decision making are farm management, resources allocation and domestic expenditure. There is variation between communities regarding male and female input into the farm management decision.

Talking about the status of women, these statements explain women have got non productive work. That is called unpaid labor and they engage in private sphere which make them economically and politically powerless. So, the Patriarchal system is the main factor for their subjugation.

The two concepts "Household" and "family" differ; since not all member of a family share a common household, not all members of a household are members of same family (wably, 1996). However; Rayan (1978) has conveniently classified

these two concepts as such household is the part of larger economic system a set of relation within which people pool sources and perform tasks that are related to social production, where as family as an ideological construction. One purpose of which is to recruit people to households.

2.2 Brief Introduction of the Satar

“When and where men first appeared is still under investigation”

The Satar people live in the eastern Terai of Nepal. They mainly found in Jhapa, Morang, and Sunsari district. Likewise they are also found in Bihar, Bengal, Bangladesh, Bhutan, Sri Lanka, Maldives, Maridar and Punjab of India. Satars are called the indigenous people of Terai region of Nepal. There is no authentic proof that when and where the Satar people came from to settle in Nepal. So, we have to go through some scholar’s viewpoint. (Bista, 1967)

Satars are the indigenous as well as one of the most backward ethnic groups of Nepal. Satar people are known by different names such as Satar, Santhal. No matter where they live, either in Nepal or India, they have same culture, civilization and rituals. They live near the forest. Originally, they were a nomadic hunting and gathering tribe, wearing Panchi, Lagauti, and Lungi, but today they live in settled communities in the Terai and they have started to wear pants and shirts by male and Saree, Kurta Salwar by female. They have their own priests. Hunting and gathering is their main occupation. Besides, cultivation is also their main attraction.

The ancestral place of the Satar people is not actually known, although it is hypothetically said that they might have migrated to Nepal from the District of Dumka Santhal province due to some pull factors. (Mechi Dekhi Maahakali, 2031)

Above statement illustrates that Satar people are migrated people, although the book is unclear about the reasons and causes why they migrated to Nepal. Likewise, D.R. Dahal (1978) has also made an attempt to give general ethnographic picture of Satar community of Nepal based on anthropological theoretical model in a descriptive way.

Delton (1972) writes a detail ethnographic picture of Satar people of Paragon of India.

Rishikesh Shah (2036) wrote the life of Satar people in general.

The ethnographic study of Satar people has also helped in understanding the different aspects of the Satars of Nepal.' However, these studies provide very little contribution on the ethnographic aspect of the Satar people; it does not cover the whole aspects of the Satar people (Premlata Ghimire, 1979).

While studying and analyzing about the Satar, Rajesh Gautam and Asoke Thapa-Magar (1994) deeply analyzed and explained about the historical background and their migration to Nepal. Not only that, they have also studied about the legend of Satar origin, their languages, physical characteristics, their lifecycle rites and their birth rituals. Here, they have tried to show the gender biasness in the birth rituals and have explained about their Nwaran, Marriage practices, dress and ornaments patterns, religion, festivals, Dancing and singing and food habits. Also, they have explained about the economic status, hunting and death rites in their study.

Likewise, the book, 'Jhapa ko Adhibasi (Sastra Datta Panta,) also gives a short introduction of Satar people though it lacks detail information.

Regarding their origin, D. B. Bista (2002) illustrates that, the name 'Satar' is derived from their earlier ancestral place 'Sount' which lies in Midnapur.

Sharma (2054) writes, 'During the late 19th century and the early 20th century British government expanded the railway lines 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 works or during work, they started residing in densely forest covered areas 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 can not be rejected that

the Satars came from India but it is difficult to sketch an exact statistics as to what percent of the Satars entered to Nepal.’

Sharma writes about their migration, festivals, culture, population and weapons but it does not cover the whole aspect of Satar people.

Their main occupation is agriculture, but their farming implements and methods of cultivation are of primitive kind. (Shrestha and Singh1987)

D.B. Shrestha and C.B. Singh (1987) describe only the general introduction of historical background and marriage system. They could not focus on cultural and religious practices of Satar people.

Indra Majpuria (1981) only describes in detail about the marriage system of Satar community. He writes, ‘Marriages among the Satars are monogamous and patrilocal. The decent is patrilineal. There is absolute freedom in pre-marital sexual activities among the young people. If the girl becomes pregnant before marriage, the lover has to marry the girl or he should find a husband for the girl. The boy has to pay compensation to the girl for the delivery expenses. Among the Satars, a majority of young persons settle their own marriage. Even in an arranged marriage, the young couple is given free option to know and understand each other. If the young couple agrees for marriage, the parents of the boy have to pay some amount to his bride’s parent and grand-parents.’

Other scholars, such as Daulat Vikram Bista, S. L. Shrestha, have 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. And some students of sociology/Anthropology wrote about the Satars culture, religion and their ethnography, but no one has ever explored the position of women in their community. In this context, regarding their positions within their community, this study tries to provide a general sociological Gender perspective of Satar women living in Jhapa, especially in political, economical, social and cultural aspects.

Chapter Three

RESEARCH METHODOLOGY

3.1 Rational of the study

Area of my Study is Shivgunj village located in southern part of Jhapa district. This area has many Ethnic groups, out of them the Satar population is higher than others and hence, it is of a vital importance to Study about Satars, the status of Satar women and their role in household decision making.

The social-economical situation and ethnographic studies of Satar women have been conducted in several researches. However, no sociological/anthropological research has been carried out on Satar women's decision making power. That is why I have selected this area of study to find the Status (social, cultural, economical and political) of Satar women in their community.

3.2 Research Design

The formidable problem that follows the task of defining the research problem is the preparation of the design of the research project, popularly known as the 'Research Design'. (Kothari2006; 31)

The Research adapted descriptive design because it shows the present and the changing status of women in Satar community. I was careful to record all the observed events (household activities, cultural attitudes and economic resources).

3.3 Sampling procedure

The study area was Shivagunj Tole of Shivagunj VDC, ward no. 1 and all Satar women living in Shivgunj Tole were the universe for this study. A total of 50 Satar Women belong to different Popular cluster's were randomly selected as sample for this study.

3.4 Nature of Data

This study has included both primary and secondary sources of information. The primary data were collected through field survey, whereby it followed different techniques and tools such as interview, case study, questionnaire and observation.

I collected secondary information through library, articles, dissertation, books, journal, and records of VDC and DDC offices of Shivagunj, Jhapa.

3.5 Techniques of Data Collection

3.5.1. Interview Schedule

Interview schedule was primarily focused to collect information on roles and responsibilities of men and women among Satar community.

3.5.2. Questionnaire

The questionnaire was pre-tested on the respondent of Shivgunj VDC. Questionnaire was based on both structured and unstructured question to collect data about Women Status, their problems and their changing Status.

3.5.3. Observation

Under the observation method, the information was sought by a process of own direct observations of the investigator without asking from the respondent. This method was used when the respondents (men and women of village area) were either not ready or couldn't answer because of their shyness and so on. Hence, the daily lives of both women and the men were observed indirectly.

3.5.4. Key Informant's Interview

Satar norms, values and dominant factors could be drawn through key informant's interviews. Since it is an important aspect of data collection, I interviewed with some elder persons of their community.

3.5.5 Data Analysis

Collected data were analyzed through simple statistical tools and techniques. Qualitative analysis was also used through case study and questionnaire.

Chapter Four THE SETTING

4.1 Location and Environment of Jhapa District

This chapter deals with the Geographical location of the Satar people and their scattered nature of population. Some comparison with the other neighboring districts where they have migrated and settled should be made for fulfillment of the purpose.

The present study has been carried out in Shivgunj village of Jhapa district. This lies in the west of West Bengal, East of Morang district, South of Illam district, and North of Bihar (India) that surrounds Jhapa.

Jhapa lies in the Eastern Development Region. Geographically, Jhapa has covered an area of 1606 sq. km. The climate of Jhapa district is sub-tropical and temperate. The average temperature lies between maximum of 30.6° C and minimum of 14.2° C. The land surface is elevated from the sea level from 70m. to 381m. The major rivers are Kankaimai, Mechi, Biring, Ratuwa and Kamal. Topographically, Jhapa district is divided into Midmountain, Siwalika and Terai. Chandragadhi is the head quarter of this district. (NDP-1998)

4.2 Shivgunj Village Development Committee (VDC)

Shivgunj is one of the VDCs of Jhapa district. This VDC is situated in the Southern part of the Mahendra Highway, North from Dighal-Bang (India), west from Sarnamati VDC and East from Panchagacchi VDC. There are total nine wards in Shivaganj VDC.

4.3 Population, Composition of Shivgunj VDC

The total population of males and females of Shivgunj VDC is presented in the following table.

Table1

Sex	Population	Percentage
Male	8999	47.66%
Female	9879	52.33%
Total	18878	100

Source: Village Development Committee: 2008

The above table shows the population composition of the Shivgunj VDC. where male composes 47.66% and female composes 52.33% of the total population. That is, the male population is much higher than the female population.

4.4 Age and Sex Composition of Satar in Shivgunj VDC

It is better to scrutinize the particular ethnic group on their ground of age and sex despite various other elements.

Table2

Age group	Male	Female	Total (%) Male	Total (%) Female	Sex Ratio
0-5	12	14	4.68	5.95	0.85
5-10	11	14	9.78	5.95	0.78
11-15	19	15	8.08	6.38	1.26
16-20	23	26	9.78	11.06	0.88
21-25	9	11	3.82	4.68	0.81
26-30	17	20	7.23	8.51	0.85
31-35	5	11	2.12	4.68	0.45
36-40	4	5	1.17	2.12	0.8
41-45	6	7	2.55	2.97	0.85
46-50	2	2	0.82	0.85	1
51 above	1	1	0.42	0.42	1
Total	109	126	46.38	53.61	8.72

Source: Field Survey2008

The above table, in this regard, clearly demarcates them on the basis of sex and age. The researcher, in his field survey found the above mentioned sort of age and sex group of Satar.

According to the table, the population of females is higher than the males. The main reason behind this cause is because Satar community gives more priorities to male child. This is also one key reason that has increased the population growth rate in their community.

4.5 Ethnic Composition of Shivgunj VDC

14 different castes and ethnic groups have settled in this area, which are presented in the table below. Among the total population of the study area, the population of Satar is 235, which is 13.50 percent of the total. All among the 1740 population of

this area, Rajbanshi are in highest numbers (483), Brahmins and Chhetris combinely are in 2nd highest numbers.

Table 3

Ethnic Group	Total Population	Percentage
Satar	235	13.50
Bramin	275	15.80
Chetry	205	11.78
Rajbanshi	483	27.75
Gangai	400	22.98
Meche	25	1.43
Musalman	70	4.02
Magar	7	0.40
Gurung	2	0.11
Newar	6	0.34
Limbu	4	0.22
Tharu	18	1.03
Rai	5	0.28
Tamang	3	0.17
Other's	2	0.11
Total	1740	100

Source: Shivaganj VDC, (village profile), 2008

Satar comes on the fourth position in the total number of population. There are also other different castes and ethnics. But they are less in numbers than above major five castes/ethnics.

4.6 Natural Resources

The Shivgunj Village Development Committee is rich in many natural resources such as rivers, ponds, soil etc which are essential for mainly production purpose.

4.7 Flora and Fauna

I couldn't find out thick jungle in core area but 3 km east from there covers with a thick jungle named as Jalthal, where the varieties of tree species are available as Sal-forest, Pine bamboo, Simal, Neem, Cotton tree, Amala and Gauva tree. These trees are of immense importance, especially for the medicine, timber and fire woods. The forest is the main source of income which supports and strengthens the economy of the country. The forest provides habitat to the wild animals like

elephant, Bear, Monkey, Tiger, etc. and Crow, Dove, Sparrow, Parrot etc and other various species of birds.

4.8 River

In Shivaganj VDC there are mainly three Rivers; Kankai-Mai which is one of the biggest rivers of Jhapa, Satashi and Jhiljhile River. The banks of these rivers are very fertile for cultivation and the rivers are useful for irrigation in the local areas.

4.9 Pond

In the field survey, I found small type of ponds and wells around the location. Well is meant for drinking water and ponds are used for fish farming and irrigation.

Chapter Five
SOCIAL, CULTURAL, ECONOMICAL AND POLITICAL
STATUS OF SATAR WOMEN

5.1 Social Status of Satar Women

Social status is built up from the factors such as: Social relations, Health Consciousness, Educational Condition, Income activities, Human Rights etc. Is there a good relationship among women and family members? Could they support her for out door activities? What was the educational condition? What kinds of religious condition they are facing? Are they aware about the health consciousness? These issues are all related to the social status.

The social characteristics of respondents such as age, education, family, structure, women right, family relationship, access in outdoor activities are presented in the following paragraph and table of the study area.

5.1.1 Age and Education Composition

There is a good education facility in the village. Student enrollment is getting higher everyday in the schools. Satars of the study area are also sending their children to school. But they do not help and guide their children at home. The children have to look after the cattle and goats in the afternoon. Satar girls and boys are relatively good in studies in the beginning. But as they reach class seven or eight, the dropouts increase because of the growing household responsibilities. Most of the girls marry before reaching class nine or ten.

For the purpose of analysis, the age of the respondents are categorized into 7 groups: 5-10, 11-15, 16-20, 21-25, 26-30, 31-35, 36-40, 41 and above respectively. Age is an important demographic characteristic. Education depends upon age and it shows the literary capacity of a country, communities, age groups, males, females and elders. In this study, ages of sampled population of Satar people ranged from 5 to 41 and above. Highest numbers of students were in the age group of 16-20 and most of them were at secondary level. Majority of Satar people aging 26 and above were unable to Read and Write. Among them only 4 males could Read only. The total numbers of population in the sampled

households were 235. Among them, the population of 109 (46.38%) were males and 126 (53.61%) were females.

Table4. Distribution of Sampled Household by Educational Status

Educaton	Age Group															
	5-10		11-15		16-20		21-25		26-30		31-35		36-40		41 & above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Unable to Read & Write	7	18							15	20	4	11	4	5	8	10
Read Only						6		4	2		1				1	
Primary Level	16	10	10	12												
Lower Secondary Level			9	3	8	6										
Secondary Level					15	14	7	5								
+2Level							2	1								
B. A. Level								1								
Total	23	28	19	15	23	26	9	11	17	20	5	11	4	5	9	10

Source: Field Survey20008

In the above table, the literacy rate of female (28.93%) is lower than male (65.53%), and this was because females were found more engaged in household activities and also due to the lack of awareness for daughter's education. There accessibility to higher education by women was very low. Only two females had acquired the higher secondary and bachelor's level education in that area. Reasons behind such low access to higher education by women were: Firstly, they had had no enough money for improving their children's education and secondly, they also lacked ideas about higher education for daughters.

5.1.2 Marital Status on the basis of Age

Early marriage is one of the important characteristics of Nepalese women. Marital status makes difference in women's status, because it is through marriage that a daughter changes into daughter in law, which suddenly increases their responsibilities regarding the decision making.

Marital status of the household members is categorically divided into 5 age groups. Out of total 235 respondents 45 males and 67 females were married followed by 33 males and 10 females unmarried at ages above 10. Also, 4 females were widow and 2 divorced. There were 5 males and 15 females who remarried.

Table below shows the rate of women's remarriage is higher than the male. More of those who have married in the early age have become widow.

Table5. Distribution of Sampled Household by Marital Status on the basis of Age

Marital Status	Age											
	0-10		11-20		21-30		31-40		41 above		Percentage	
	M	F	M	F	M	F	M	F	M	F	M	F
Married			9	31	24	24	4	6	8	6	19.14	28.51
Unmarried	23	28	33	10							23.82	16.17
Widow									1	4	0.42	1.70
Divorce					2	2					0.85	0.85
Remarried						5	5	10			2.12	6.38
Total	23	28	42	41	26	31	9	16	9	10	46.35	53.61

Source: Field Survey 2008

Though the divorce system is not so popular in this community, there are some cases of being divorced. Because of abandoning the system of forced marriage, better understanding between husband and wife can be seen which has resulted a minimum chance of conflict within the family.

5.1.3 Family Relation on the basis of Economic Condition

I have divided the family relationship into 4 categories as shown in the table below. The economic condition of 16% respondents is normal, 50% is severe and 24% is very severe in total. The relationship here implies the relationship between Husband and Wife, Mother and daughter, daughter in law and mother in law which are also presented in the table. In the normal economic condition the Husband-Wife and Mother-Daughter relationships were very good but the relationship between Mother in law and daughter in law was only good. In the severe condition as a whole there was good relationship but the condition of relationship in very severe family was very bad.

In the table below, the relationship between husband and wife is very good and between daughter-in-law and mother-in-law is good in severe economic condition. Because of equal capacity of earning, they are equally responsible for the maintenance of the economic condition of the family. In very severe families the relationship between husband and wife is worse than others. This is because the sources of income are low in such families and mostly depend only on husband's

income which is insufficient for them. This is one of the reasons of quarrel between them.

Table 6 Distribution of Sampled Respondent by Family Relation on the basis of Economic Condition

Relationship	Economic Condition								
	Normal			Severe			Very Severe		
	Husband +Wife	Daughter in law +Mothere in law	Daughter +Mother	Husband +Wife	Daughte r in law +Mather in law	Daughter +Mother	Husband +Wife	Daughte r in law +Mother in law	Daughter +Mother
Very Good	5		8	7		19			5
Good	2	5		16	10	6	7		9
Bad	1	3		2	14		8	9	2
Very Bad					1		2	8	1

Source: Field Survey 2008

The relationship between sister-in-law and mother-in-law is also very bad in such families because the lack of income creates distance between them and hence they think themselves to be burden to each other.

5.1.4 Family Structures in Economic Condition

Structure of family plays an important role in decision making. There were only two types of families in the study area; joint and nuclear. Nuclear family includes husband, wife and their unmarried children and joint family includes, husband, wife, their married and unmarried children and other relatives who have their meal in same kitchen. However, it was found that the women from nuclear families had a greater contribution in decision making than the women from joint families in which other members also intervene in make decision process.

Table7 Economic Condition Distribution of Sampled Respondents by Family Structure within Economic Condition

Family Structure	Economic Condition		
	Normal	Severe	Very Severe
Joint	3	2	
Nuclear	5	23	17
Total	8	25	17

Source: Field Survey 2008

Among 50 households, 10% of them were joint families and 90% were nuclear. According to the table above, majority of joint families are in normal economic

condition where as nuclear families are higher in severe and very severe conditions.

As a result, in joint families there are fewer crises where as in nuclear families there are higher crises. Hence the chances of stability in joint families are higher. Nevertheless, the existence of joint family is considered unfavorable by young couples and hence they prefer to form nuclear family despite the severe economic condition.

5.1.5 Belief in Medical Treatment on the basis of education

People here do not take immediate action concerning minor health problems which raises the possibilities of getting seriously ill in future. They do not cure minor sores; rather, they say that they are used to with such wounds. They let their children play in the dust even when these children have bad cough, saying that they were also brought up in similar environment. However, they are well aware about child immunization and take their babies for immunization in time.

Table 8 Distribution of Sampled Respondents by Belief in Medical Treatment on the basis of Education

Education	Belief in Types of Treatment			
	Doctors	Dhami	Both	Others
Unable to R&W		25	3	1
Read Only	1	11	6	
Primary Level				
L. Secondary Level				
Secondary Level	1			
+2 Level	1			
B. A. Level	1			
Total	4	36	9	1

Source: field survey 2008

In earlier generations, most of the population believed in necromancy (Dhami-Jhakris). But due to invention of medical science it is not same in modern days. However in my study area most of the Respondents (72%) still believed in Dhami-Jhakris. This was because of the lack of awareness and proper education on health. In the study area, the health consciousness of respondents was tested

through beliefs they had in treatment process depending on their educational status. Their beliefs in medical treatment were divided into 4 categories; doctor, Dhami, both and others respectively. Respondents who believed in Dhami-Jhakris were mostly of the category that was unable to read and write. Those who believed in both were mostly belonging to the categories that were unable to read and write or read only. Only a few numbers of educated respondent believed in doctors.

5.1.6 Women rights on the basis of family structure

The rights of women has been studied under three categorizes. They are Household Management, Reproductive Health and Children Education. The condition of woman rights in the joint family was not good; women had less access in household management, reproductive health and child education. But the condition of the woman right in the nuclear family was relatively better. In such families, wife was found more active in household management and child education but rights on reproductive health was still poor.

Table9. Distribution of Sampled Respondent by Women Rights on the basis of Family Structure

Family Structure	Women Rights														
	Household Management					Reproductive Health					Children Education				
	Husband	Wife	Both	Others	(%)	Husband	Wife	Both	Others	(%)	Husband	Wife	Both	Others	(%)
Joint	3		1	1	10%	3		1	1	10%	2	1	2		10%
Nuclear	9	22	14			13	9	23		90%	8	16	21		90%
Total	12	22	15	1	100	16	9	24	1	100	10	17	23		100

Source: field survey 2008

The above table shows that the position of woman in HH management is better in nuclear families than in joint. It was because husband was not concerned to HH management; rather they preferred to go outside for earning. This is why women have to manage every household activity in absence of their husbands. In the case of reproductive health women do not have much decisive role because the male domination is still in practice. Likewise, in the case of educating children women play important role in nuclear families than in joint. This is because, in nuclear

families, women have more decisive power regarding households and family activities.

5.2 Cultural Status of Satar Women

“Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society” (Tyler).

Cultural status belongs to the marriage system, divorce, religion, purity and pollution. I have tried to show the condition of respondents within marriage system, divorce and religious practicing which are presented in the following paragraph and table.

5.2.1 Marriage System on the basis of Age

Marriage is an important component among various social components. No any society completes without the custom of marriage. It is socially recognized institution for having legitimate sexual relationship between a man and a woman for protection, upbringing, maintenance and socialization of children through establishing a family. In my study area there is monogamous and patrilocal marriage system. Marriage is always arranged within caste endogamy and clan exogamy.

Table10 Distribution of Sampled Respondent by Marriage System on the basis of Age

Age	Marriage System			Percentage
	Forced	Arranged	Love	
15-25			10	20%
26-35		37		74%
36-45	3			6%
Total	3	37	10	100

Source: Field Survey 2008

There were 3 types of marriage system in practice; forced, arranged and love. Out of 50 respondents, 6% of respondents followed forced marriage at the age group of 36 and above. 74% of respondents followed arranged marriage at the age group of 26-35. Similarly, 20% of respondents followed love marriage; most of them came under the age group of 15-25. Thus, arranged marriage is in more practice.

In the above table, the rate of arranged marriage is higher than the love. Force marriage is getting lost. Because of change in time, acculturation and various bad outcomes of love marriage, arrange marriage has become the best choice among families. Another reason for it is that, parent's decision of selecting bride or groom is believed to be considerably more agreeable by junior family.

5.2.2 Religious practice on the basis of Economic Condition

Religion is the most important part of human life. Satar communities used to follow their traditional religion called *Sar*. The name *Sar* is derived from the name of a tree 'Sal' in their language, which they use to worship as an incarnation of God. It is found that, traditionally, they didn't worship humanized God. Today, their Religion has taken a new form due to the influence of most common religions such as Hindu and Christian.

Religions that were followed by the respondents are divided into 4 categories; Hindu, Buddhist, Christian and Others. Hindu religion has been followed by more of those, whose economic condition is severe. However their belief in older religion and tradition are in continuous depletion. This is because the impacts of modernization, acculturation and Christianity have been largely experienced.

Table11 Distribution of Sampled Respondent by Religious Practice on the basis of Economic Condition

Religion	Economic Condition			
	Normal	Severe	Very Severe	Percentage
Hindu	5	22	12	78
Christian	1	3	5	18
Others	2			4
Total	8	25	17	100

Source: Field Survey

In the table above, 78% of total respondents are practicing Hindu Religion. Most of them who followed Hinduism are in severe condition. Buddhist Religion has not been found in practice. 18% of respondents have been practicing Christianity and many of them are in very severe condition. 4% of respondents have been practicing other Religions. This shows that the respondents of very severe categories are influenced by Christian Religion. As a result it has helped to better

up the women condition, because in Christian religion little or no restriction is observed as that of Hindu religion.

5.2.3 Religious Purity and Pollution

Most of the Satar people have been practicing Hindu Religion. Hinduism has its own rules and Customs. There are several restrictions for women. Under this topic I have studied the Religious restriction for women in Satar community. In my study area there were mainly two types of religious practices, Hindu and Christian. Within the Hindu Religion more of the daughters and daughters in law have been considered as pollution rather than purity; whereas, in Christianity all of the daughters and daughters in law have been considered as purity.

The table below shows that 60% of respondents following Hindu religion have treated their daughters and daughters in law as pollution and none of the Christians has been considered as pollution.

Table12 Distribution of Sampled Respondent by Religious Purity and Pollution

Religion	Purity				Pollution			
	Daughter	Daughter in law	Others	(%)	Daughter	Sister in law	Others	(%)
Hindu	9			18	13	17		60
Christian	5	4		18				
Others			2	4				
Total	14	4	2	40	13	17		60

Source: Field Survey 2008

Among Satars who follow the Hindu religion, Daughters have been supposed to be pure but daughters in law, the pollution. Satar people have a belief that daughter holds a superior position over daughter in law. The main cause behind this supposition is their superstitious belief that ‘somebody who has come from another house couldn’t take the position of daughter.’ So there is vast difference between Hindu and Christianity regarding the concept of purity and pollution of women in Satar community.

5.3 Economic Status of Satar Women

The major sources of income for almost all the selected households were found to be agriculture, wage labor and livestock and some significance inclination

towards service were also found among the respondent groups. Women undoubtedly showed a greater output into the domestic and subsistence sector. Their activities ranging from household chores, cattle rearing, wage earning, child care down to all kinds of agricultural activities.

The economic characteristics of respondents such as education, sources of income (main and secondary), family structure, household decision making are presented in the following paragraph and tables of the study area.

5.3.1 Sources of income on the basis of Education

In my study area there were two types of sources of income, namely the main and the secondary sources. Almost all the selected respondents were engaged in agriculture and wage labor. Only two of the respondents who had +2 level and a B.A. degree respectively were engaged in services. For those respondents who were unable to read and write the main sources of income were agriculture and wage labor; whereas livestock was secondary sources.

Table13 Distribution of Sampled Respondent by Source of income on the basis of Education

Education	Main Sources of income					Secondary Sources of income				
	Agri	Service	Wage Labor	Livestock	others	Agriculture	Service	Wage labor	Livestock	Others
Unable to R & W	18		11			6		18	3	2
Read Only	9		9			4		12	2	
P. Level										
L. S. Level										
Sec. Level	1							1		
+2 Level	1						1			
B. A. Level	1						1			
Total	30		20			10	2	31	5	2

Source: Field Survey 2008

Most of the Satar women were engaged in agriculture and wage labor despite some were educated. Because of lack of family support there is the belief that women member of family should not go for outside job. Not only that, being backward group, they were also exploited and they don't have accessibility on outside official job.

5.3.2 Household Decision Making on the basis of Family Structure

Increase of women's decision making power narrow down the gender gap of the country as a whole. But due to the lack of education and knowledge, most of the decision (specially in rural areas) are made by males only, in other words it can be said that males decisions making power predominates over females in each category. Only in the absence of their counterparts the decision making power for women increase

In my study area the household decision making categories into 4 category, household activities, livestock farming, cropping, and traditional property right. In the Joint family father's decision making power was higher than mother's. In the Nuclear family mother's decision making power was higher than father's. Others decision making power like livestock farming, cropping, and traditional property right were decided by both members but little more father was active in those decision making power.

Table14 Distribution of Sampled Respondent by Household Decision Making on the basis of Family Structure

Decision Making	Family Structure							
	Joint				Nuclear			
	Father	Mother	Both	Any Other	Father	Mother	Both	Any Other
H.H. Activities	2	1	1	1	1	21	14	
Livestock Farming	2		2	1	10	9	26	
Cropping	3		1	1	7	5	33	
Traditional Property Right	1		3	1	12	3	30	

Source: Field Survey 2008

In the Satar community household decision making power of women in nuclear family is higher than joint because women member were active in such indoor activities and husband doesn't have a time to manage house. They need to go outside for earning. Other activities like livestock farming, cropping and keeping the traditional property both male and female decide equally in such family because there is no one to dominate them and there is mutual understanding between husband and wife.

5.4 Political Status of Satar Women

Political status means categorically the involvement in leading roles, decision making power, right for vote and political awareness. Without political awareness people can not choose good leader and do not concern on what is happening in the country or world. That is why political awareness is one of the most important aspects that help to build confidence and make them know about women rights. In the political field women's participation is less and thus very few women are in decision making and leading roles.

In my study area no respondents were in the decision making and leading roles. Most of the respondents did not know about the politics; like Voting and political rights. I have tried to show the causes of inaccessibility in political decision making and leading roles. Also the participation of women in empowerment program in the study area has been presented in the following paragraph and table.

5.4.1 Women Inaccessibility in Political Decision Making Power and Leading Role

Women of this community seem unaware about the political situation of the country. Most of the Satar women do not have access in political decision makings. There was no single female member in ward committees. Only few numbers of males were actively involved in politics in the study area.

The studies of inaccessibility to political decision makings and leading roles have been categorically done under fivefold cause; namely, unable to read and write, lack of political awareness, no opportunities, not interested, and others.

In the table below, 38% of Satar Women responded that the main cause of inaccessibility in decision making was due to inability to read and write and 34% responded that the lack of political awareness was the main reason. On the other hand, 46% of respondent replied that the lack of political awareness was the main reason for their inaccessibility to political leading roles. Only 26% replied that inability to read and write was the main cause of inaccessibility in leading role.

18% of respondents replied, they were not interested to have any participation in leading role.

Table15 Distribution of Satar Women Inaccessibility in Political Decision Making Power and Leading Role

Causes	Women's Inaccessibility			
	Inaccessibility in P.D.M.P	(%)	Inaccessibility in P.L.R.	(%)
Unable to R.& W.	29	38%	13	26
Lack of Political Awareness	17	34%	23	46
No Opportunity	2	4%	2	4
Not Interested			9	18
Any others	2	4%	3	6
Total	50	100	50	100

Source: Field Survey 2008

Only 4% thought they have no opportunities. As a whole it says that all those causes are more or less responsible for the women's inaccessibility in political decision making power and leading role.

5.4.2 Women Empowerment Program on the basis of Education

For the purpose of analysis, the empowerment programs have been grouped into five categories; namely, adult education, vocational training, political activities, welfare activities and none. Many of respondents had have participated in adult education but no one had participated in political activities.

Table16 Participation of Satar Women in the Women Empowerment Program on the basis of Education

Education	Participated Respondents				
	Adult Education	Vocational Trainings	Political Activities	Welfare Activities	None
Unable to R&W	16				13
Read Only	3	2		6	7
Primary Level					
L.Secondary Level					
Secondary Level		1		1	
+2 Level		1		1	
B. A. Level		1		1	
Total	19	5		9	20

Source: Field Survey 2008

Among the respondents 3 educated had participated in vocational training and welfare activities. 40% of respondents were none participated. Most of the women

involved in different empowerment programs and vocational trainings were uneducated and they have not participated on adult education and other activities.

The main reason behind less activeness of women in such programs has been their lower economic status and their traditional beliefs to be engaged in household management. They spent more time working on farm and wage earning. So, they left behind from such opportunities.

5.5 Problems encountered by Women in their everyday life

Women's problems indicate those problems which make women backward and are neglected. For the women equality, first of all, we find out the obstacles which are barrier for the success of women.

In my study area, I have tried to find out the problems which make Satar women backward. The focus has been basically on their economic condition, access to education, access in outdoor activities, keeper of household income, choices of marriage, dowry system, about the political awareness, relationship with high class people, which have been presented in the following paragraphs and table.

5.5.1 Keepers of the Household Income in the context of Family Structure

Based on survey it is found that in most of the households, incomes were possessed by both members of a family. The table below shows that incomes of almost 62% nuclear families were possessed by female comparatively higher than male (10%).

Table17 Distribution of sampled Respondent by Keeper of the household in the context of Family Structure

Keepers	Family Structure	
	Joint	Nuclear
Husband	3	5
Wife	1	31
Both		9
others	1	
total	5	45

Source: Field Survey2008

Incomes of 18% of families, all of them nuclear, were possessed by both the members of family. But the women involved in keeping incomes in joint families

were very few. Income keeping by male in Joint families was remarkably higher than female (60%). Data shows that the condition of women in the nuclear family is better, they can possess the household income but in the same cases they have no authority to circulate without the permission of male members.

The above data shows that the women condition in the nuclear family is better than the joint. They can possess the household income but in some cases, they can not circulate without the permission of male members. Because of male dominant concept is still in their society.

5.5.2 Behavior and the relationship of high caste people towards Satar Women on the basis of Economic Condition

In my study area there were three types of economic condition and I tried to find out the relationship of Satar women with high caste people through economic condition, which are positive, negative and neutral. Based on survey report, in the normal family, Satar women positively provide help and in necessity (8%) and they were invited in the social and religious function (4%) by high cast people.

Table 18 Behavior and the Relationship of High Caste People towards Satar Women on the basis of Economic Condition

Behaviour & Relationship With H.C.P.	Normal				Severe				Very Severe				
	+ve	Neutral	-ve	(%)	+ve	Neutral	-ve	(%)	+ve	Neutral	-ve	(%)	
Provide help In necessity	3			8%	2			4%					
Invite in the Soca.&Relig. Function	2			4%	1			2%	1			2%	
Provide Employment		2		4%		18		36%		3		6%	
Caste Discriminat.		1					4	8%				11	22%
Labor Exploitation												2	4%
Total	5	3		16%	3	18	4	52%	1	3	13	34%	

Source: Field Survey 2008

In the severe family, there relationship were neutral for the provide employment (36%) and there were (8%) negative relationship of cast discrimination. In the very severe family there were much more negative relationship between high cast people and Satar women in the context of caste discrimination (22%) and labor exploitation (4%). That's why we can say that there is the worse relationship between high caste people and Satar women.

The relationship between high caste people and Satar women as a whole is not so sound. It is found that their relationship is limited only as employer and employed. They take Satar women as domestic worker and call them in their necessity. Another thing what we clearly found, there is caste discrimination between them. High caste people take Satar as *pani-nachalne* and do not allowed them to enter in religious and other function.

5.5.3 Outdoor Activities faced by Satar Woman on basis of Education

In my study area, there is still traditional concept about the women's outdoor activities. They engage in household chores. Among the total(50) respondents, 58% of respondents worked wage labor, 15% respondents engage in fishing, 8% of respondents did petty business and 4% of respondents engaged in service. But it is not enough for them. It is secondary sources of income. Their main source of income is agriculture. That is why Satar women are still in poor condition.

Table19 Outdoor Activities Faced by Satar women on the basis of Education

Educatin	Out door activities			
	Wage Labor	Fishing	Petty Business	Service
Unable to Read&Write	15	13	1	
Read Only	13	2	3	
Primary Level				
Lower Secondary Level				
Secondary Level	1			
+2 Level				1
B. A. Level				1
Total	29	15	4	2

Source: Field Survey 2008

The main reason of women's backwardness in the outdoor activities is patriarchal system. The bad concepts about women are also the factors of women's backwardness because women are not allowed for outdoor activities. They don't have proper education and extra knowledge for fighting others.

Chapter Six

CHANGING STATUS OF WOMEN IN SATAR COMMUNITY

6.1 Introduction

Changing with the time, the status of women in Satar community has also been changed. In the past they used to live in joint families and women used to be engaged in household activities. Satar community had their own religious practices and customs. They used to enjoy in their traditional music and instruments. They had their own songs which they used to sing in their rituals as a cultural practice. They used to wear traditional ornaments and dresses. They had their own village polity which was enough for their justice. But the impacts of acculturation, modernization and educational awareness changed their attitude and practices of traditional culture, perception and life style. Satar women are no exception of these changing cultures, resulting changes in the status of women in Satar community.

6.2 Family

There are 9 wards in Shivagunj Village Development Committee. Satars are settled in every ward. But I observed only Shivagunj village. And I took 50 women respondents as samples. There were two types of family, joint and nuclear. Nuclear family consists of married couple with or without their unmarried children, and when families of two or more members are living together including their children is called a joint family. But the Satar people of the study area were found to be practicing mostly nuclear family system.

Table20 Changes in Family Structure:

S.N.	Family Structure	Respondents	Percentage
1.	Joint	5	10%
2.	Nuclear	45	90%
Total		50	100

Source: Field Survey 2008

In my observation and interview I found some changes in family structures of Satar community. 90% of the respondents lived in nuclear family system and 10%

lived in Joint Family. The causes of marriage, modernization, imitation of the life style of high class people and low income resources are the main factors for the change of both Joint and extended family into Nuclear family system. It was good for women to live in nuclear family because they felt better position. Also there were high chances of participation in decision making for women with diminished chances of exploitation from husband and mother in law.

6.3 Religion

Bista stated that religious practices and festivals are related with the seasons. Their festivals are related with the economic activities. “Satars observe a number of festivals all of which are related to seasion of agriculture, game hunting and collecting of wild fruits and tubers. The important festivals were Baha, obrseved in February making the spring seasons and Sohraya observed in November after the harvest the paddy. They worship their ancestor” (Bista, 1967).

Baha is also an occasion to worship the deities of forest and to ask permission from them for hunting and collecting wild fruits. Their most celebrated God is Thakur Jyu (Surya). Marang Buru (big mountain) and Moreko (fire or agni) are other gods.

Table21 Distribution of Sampled Respondent by religion

S.N.	Religion	Respondents	Percentage
1.	Hindu	39	78%
2.	Christian	9	18%
3.	Any other	2	4%
Total		50	100

Source: field survey2008

Through the interview of respondent and key informants I found that the religion is continually changing in Satar community. Even though Satar people follow Hindu religion, now a days converting to Christianity is also found. Many of the Satars adapt the Hindu or Sarana religion. Some of the Satars are adopting the Christianity. However their religious traditions are completely unrelated to Hinduism and based on their own tribal traditions. But no concrete proofs are found how and when Satars started to adapt Hindu religion. I found that intellectual Satars still claim that they are not Hindu. By the influence of

Hinduism they started to adapt Hindu God and goddess but they claim that their own religion is Sarana. They claim that it has been proved by their history of Marangbru, Pilchu Haddam (Satar's God). On the other hand, with the influence of Christianity, Satar women's position is getting better because there is less or no gender biasness in Christianity. It treats equally with both male and female. That's why religion is important factors for women's development and progress.

6.4 Songs, Music, Instruments and Dance

Satar people were actually backward in the past more than what they are today. Backward in the sense that they used to enjoy in the periphery of their own culture. They sang their own songs in their own language and perform peculiar dance. In the past they neither knew Nepali nor Hindi songs. They used to think that their own songs were far better than others. So far as musical instruments are concerned, they did not have any idea how to play the modern musical instruments like Drums, Piano, Harmonica, and Guitar. They played only the traditional type of Madal, Flutes, Jhali and so on. Although they were not familiar with the modern music but they were found to be very conscious in culture and their tradition.

Here is an example of a Marriage song and it's meaning in Nepali (sharma, 2054):

shajai dego dego nayo mora

shajai doge doge baba mora

hamaro nayohara baba shashur aaela

uhi wala dile pahile

Meri ama malai shingarideu, mero baba malai shingarideu

Mera shashuralibata shashura ayeka chhan

Uni malai dan dinchhu au bhani bolauchhan

Mero gharma pahireko pheta gharaima rahos

Buba shashura malai, kakhma rakhi naya pheta pahiraun chahanchhan

Through primary and secondary source of information I found many changes on traditional songs, musical instruments and dances. Satar people had had their traditional songs and dances. All the songs were in their own language. Their main instruments were drums, flutes. They used to dance and sing only in special

occasion like fairs, *Dashain*, *Tihar* and *Sorahi*. Even females used to dance on the special occasion and festivals. The men and women in dance used to be decorated with peacock feathers. But nowadays all those systems are gradually changing. They have started to play Piano and Harmonium instead of drums, and flutes. They also have started to sing Nepalese and Hindi songs. Solo dances are usually performed in modern way. But when they dance in their traditional songs, they dance in group. Satar people are very much fond of dancing. They dance and sing specially in occasions like Fair, *Dashain*, *Tihar* and *Sorahi*. Females are also found dancing in festivals but are prohibited in *Melas*. Thus, no drastic changes are seen in women's front and they are still following their traditions.

6.5 Dress Pattern and Ornaments

Through the observation and interviews of key informants I found that the traditional Satar dress was *Panchi*. It is different than the cloths of hilly people. Both men and women use *Panchi* which covers shoulder to knee. It is 6 hands long. Besides that they also use *Markhing* (simple cotton cloth), *Darht* (non sewn cloth), *Lagauti* (line cloth) *Gamcha* and *Loongi*. Generally Satar people don't use slippers and shoes. Satar boys tie handkerchief around their head while they go to market to show their smartness. Satar men use bracelet made of iron as their fashion which they buy from local markets. Satar women use flower on their head and also use different types of ornaments such as *Bank*, *Ponora*, *Makadi*, *Sankhu*, *Batari*, *Paulamala*, *Siurimala*, *Sitapaty*, *Paigan*, *Khaga*, *Fudra*, *Harharu*, *Hodar*, *Kath Mala Ghugsu Jhunku* and *Bala*.

Nowadays, the influences of high class people and culture around their locality are largely seen. They have started to use pants, shirts, shoes and slippers. Satar women also have started to wear Blouse, Sari and Maxi and *Kurta-salwar*. The changes are mainly due to the changes in their economic condition. The traditional ornaments mentioned above are only found in rich Satar family houses. Rich Satar women use these ornaments especially in occasions. But in general they use simple type of ornaments, which they buy from the local market.

6.6 Marriage and Divorce

Satar people do not practice early age marriage. Usually the age of the bride and bridegroom found to be twenty years or more. Pre-marital sexual activities are frequently found in youths. 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, who is not very difficult, but in such cases he is also expected to pay compensation against the delivery expenses of the girl. 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 parent and village head man. Satars have been practicing three types of marriages, Forced, Arranged and Love Marriage. (Bista, 1967)

(Dr.Gautam and Thapa-Magar, 1994) There are several types of marriage systems of their own. In their own languages, they are called: *Kiring vahu Valpa* (arrange), *Tunki Dipil Valpa* (no requirement of janti and groom) *Hirom Chetan Valpa* (polygynous,) *Sangya Valpa* (widow), *Ghardi Jawai Valpa* (gharjawai), *Golat Valpa* (exchange), *Jawai Kirinok Valpa* (pri-maritual relation), *Nirbolok Valpa* (bride choice), *Itut Valpa* (forced) and *Apangir Valpa* (love).

Through the interview and secondary source of information I found that marriage is one of those institutions where women position is stronger. They can choose as they like and bridegroom most satisfied bride's mother for the marriage. Earlier, forced and arranged (*Kiring bahu Valpa*) marriages were widely practiced.

But now-a-days, forced marriages are rarely found, because new generation is reluctant of this type of marriage. But love and arranged marriage are so frequent. In my study area, among the 50 respondents, 10% practiced forced marriages that were above 50 years old, 20% practiced love marriage and 68% practiced arranged marriage. Also, system of arranged marriage provides respective position for Satar women in their community.

Divorce occurs in Satar society by tearing a leaf '*Sakamara*' in their language. If a husband wants divorce, he should pay certain amount of money to his wife, which is called '*Pon*'. *Pon* varies with the type of marriage. *Pon* should be paid either in

cash or in goods. If a wife wants to divorce her husband, she has to pay double amount in accordance with marriage types. But the amount that must be paid by husband is only half than that of women divorcing their husband.

S.N.	Marriage System	Respondent	Percentage
1.	Forced	3	6%
2.	Arranged	37	74%
3.	Love	10	20%

Table22 Distribution of Sampled Respondent by Marriage System

Source: field survey2008

I found only two women of age group 21-30 who were divorced because of the early and forced marriage. It shows that with the decline of forced marriage, divorced is also declining in Satar community.

6.7 Village polity

From the beginning of the human civilization we were just bound on law and orders. Satar people are also one of them who had their own type of village policy. Being ignorance and fearful, they did not go to court or any police station for the legal remedy. Rather they had their own type of village policy which shows that they are rather conscious, knowledgeable and diplomatic because they decide all the cases by the selected person.

Dailtion (1973) mentioned Santhal had patriarchal polity. In each village there are first a Jagmanjhi, whose most important duty is apparently to look after all straight local. A pauranik, whole business is to often to the farming arrangement and to look after the guest, selfless village priest who is called Naial (Nayak) he has to arrange feasts for the people twice a year .

Bista (1967) writes about village polity of Satar Law and order within the community is maintained with the help of a village council. The decision of the village council is object without hesitation by the village. The council of the village address is presided over by a Majhi, who is appointed as the headman with the unanimous support to the village.

Through the observation and interview, I found only three people are selected as the decision makers. It is not necessary to selected only elder person as the headman (Majhihadam) of Satar but also educated people as well as active people also be chosen as the headman. There are three main selected people who are Majhihadam, Desmajhi and Lobir. Their village polity is like a Supreme Court, District Court and Appellate Court, like the structure of our judiciary.

It is already mention that if any case happens in the Satar community then it is seceded by them. Satar people deny going to court or local police station because they believe that they do not have had proper decision from the administration. So, they solve all the cases within their community. But being a Nepalese we all Nepalese people are bound by our law and administration. So each and every ethnic group of society has to obey our law and order. Nowadays, it is not possible for the Satar people to only observe their law and order. In the murder case, land case, if case is related with other community then they have to obey Nepalese law and order.

In the past, there were male in the head of village policy and obviously they judge male favors, female were in shadow and there were Less chances of female. When those systems are broken down and Satar people used to accept the court and law, there is better position of woman and they get justice.

6.8 Change in Health awareness in Satar Community

The health rate of country seems to improve along with the progress in literacy. People living in advanced country are more conscious of their health than those living in developing or underdeveloped countries. As for Nepal, the average health rate of Nepalese is not much encouraging despite the efforts made by HMG and NGOs.

Through the observation and interview I found some changes in health awareness in Satar community. Satar people used to suffer from Malaria when they came to Nepal. After the eradication of malaria, establishment of health post and spread of education, they became aware of those modern types of medicine and treatment. Satar people are completely ignorant of the health and sanitation. Satar people are

completely unaware of the modern medical facilities. They believe in traditional healers like Dhami, Jhakri rather than modern doctors and medicines which they can easily get in any hospital or pharmacy. I found the Satar people motivated by different type of program lunched by HMG like family planning, environment problem, land slid and population education and so on. Now they care much about the pollution. They have started to use toilet. Even they keep their animals far from their house due to awareness of pollution and the communicable disease of animals. In this way, their condition has seemed more developed now than it was.

6.9 Change in traditional Agriculture

Agriculture is the main occupation of Satar people. Deforestation of their nearby forest compelled them to change their traditional agriculture practices. Hence, they have also started to use modern agricultural tools, such as plough, rake, and spade. Similarly they use chemical fertilizer, improved varieties of seeds and insecticide of the purpose of improving Agricultural production (Prasain1985).

Previously like other Tarai people, Satar people had also much more land than they have now. They were fully depended upon agriculture. There was traditional agricultural system. There was not impact of modern technology in production of agricultural goods. There were no involvement of business, good service and outdoor activities. There was no the system of selling agricultural goods in market. But now the agriculture system is changing gradually with the change of time. Traditional agriculture system is replaced with modern technology. They have started to use modern agricultural tools such as plough, rake and spade. Similarly they use chemical fertilizer improved varieties of seeds insecticide of the purpose of improving agricultural production. They started to sell agriculture goods in market. It helps to grow up their economic condition.

6.10 Education

Education is the main factors for Human awareness and successes. Previously Nepal was backward in education. There were only educational chances for Royal Family. The impact of democracy, educational awareness was also increased. There so many government schools were established. People were interested in

education. Now educational ratio is growing faster in Nepal. But there was not much impact of education on Satar people. Because of their poverty and problem to understand Nepali language, they face many problems in educational sector. Only countable male number of Satar community got chance for learning at school. But the Female were comparatively back ward from getting education.

Through the observation, I found some changes in educational attainment in Satar community. In my study area, the rate of literacy is higher of male than of female. Above 30 age of respondents have had lack in education. But the age of 20 bellow respondents have studied in school and collage.

I found 1 respondent have studied in B.A. level and she has engaged in teacher of primary level. Other one has studied in +2level and she has engaged in peon of VDC. It was great for this community.

The traditional attitude about educating children is being changed. High percentage of guardians has interested to send their children to school. They also realize about the importance of daughter's education.

Table 23 Distribution of Sampled Respondent by Education

S. N.	Education	Respondents	Percentage
1.	Unable to read & write	29	58%
2.	Read only	18	36%
3.	Primary Level		
4.	Lower Secondary Level		
5.	Secondary Level	1	2%
6	+2 Level	1	2%
7	B. A. Level	1	2%
Total		50	100

Source: Field Survey2008

Through the field visit I found all the Christian Satar's children went to school of Bhatiyagunj (India). They are poor or rich, all the expenditure are paid by Christian missionaries.

6.11 Household Decision Making Power

Household decision making power is concerned to analyze women's status within household activities. In the contest of Nepal it mainly depends upon religion. Religious norms, values effect their decision power On the basis of caste system in Nepal, there are high caste people like, Brahmin and Chhetry women have got more restriction and less chances in decision but the condition of women in ethnic group is better, they have got more freedom and high in decision making power.

Through the observation and interview I found that, woman of Satar community has got more freedom and high decision making power. In the past, they used to live with extended and joint family. Women were engaged in household activities and men were engaged in agriculture. Women did not have any idea about cultivating, they engaged in rearing and caring of the children and cooking. In those condition male decided in livestock farming, cropping and he also kept household income. Women had got fewer chances in all those above.

In my study area, among 50 respondents; 44% of respondents have got decision making power in household activities. It shows better position of women but in others like livestock farming, cropping and traditional property right, they don't have had good position.74% of both have got decision making power in traditional property right.2% of others have decided in all .As whole we can say that the changing status of Satar women is good than the past.

Table 24 Distribution of Sampled Respondent by decision making power in household activities

S.N.	Decision Making	Father	%	Mother	%	Both	%	Any other	%
1	Household Activities	3	6	22	44	15	30	1	2
2	Livestock Farming	12	24	9	18	28	56	1	2
3	Cropping	12	24	8	16	34	68	1	2
4	Traditional property right	13	26	3	6	38	74	1	2

Source- Field Survey-2008

Through the interview I found some changes in household decision making power in Satar community. The role of Satar women in household decision making is changed by the establishment of Nuclear family system. Previously household decision making power is on the hand of male but now-a-days woman get access to decide for household activities. They become freer to perform the household activities. Spouse decides together for the household management. There is good relationship between husband and wife.

The main reason behind such change is the change in time and the changed concept of people with the change in family structure. Joint families are converted into nuclear and women were becoming powerful to decide every household activity, farming and others. In the case of keeping traditional property too women are becoming active due to the awareness on them and changed social and familial structure and concept.

Chapter Seven

SUMMARY AND CONCLUSION

7.1 Summary

My study includes the households from Satar community of Shivagunj village of Jhapa District to explore women's position in their community. The present research has exposed the status of women in Satar community. In my study I found that the position of Satar women is better than women of any other caste especially in household decision making and marriage. But Satar women's position within their community is not so good. Patriarchal system is still in practice there. Women were subjected by the patriarchy and male members of the community because of which women are still deprived of different opportunities. They do not have much access on education, public sphere activities and they are totally unaware about the state politics.

In my study, I have mostly focused on the issues related to status of women and their involvement in decision making. Many scholars both foreign and Nepalese have done a lot of studies about the women status in other ethnic groups of Himalayas and Hilly regions. But there was lack of such studies in Satar communities, and thus I chose women of Satar communities as my study topic. It is pity that the status of women in Satar community has been neglected. I have tried to find out the condition of Satar women by studying a small village area.

In my study, the problems of Satar women are also included. That is, their economic condition, access in education, access in outdoor activities, their household income, choice of marriage, knowledge about politics and relationship with high caste people have also been studied to find out their problems.

Objectives of my study are to find out social, cultural, economical and political status of women in Satar community, to explore the problems faced by them and to find out their changing status in the study area. The study area is Shivagunj village and all Satar women living in Shivagunj village is the universe of this study. A total of 50 Satar women belong to different clusters were selected as samples. Primary and secondary sources of information were the nature of data

collection. Primary sources included questionnaires, interviews, observations and key informant's interviews where as secondary sources included books, theses and articles. The collected data have been systematically analyzed in descriptive and quantitative manner.

The findings of the research are as follows:

Main findings

- The overall cultural status of women in my study area is moderate. In the Religious prospective they are dominated. The full religious customs are in favor of male where as, in marriage system women have better position, such as remarrying, pre-marital relations and right to choice of partner.
- The social status of Satar women is not good. This is because they have low literacy rate and have unhealthy relationship between sister in law and mother in law. Also their rights on issues such as household decision makings, reproductive matters and child education is low.
- The economic status of Satar women is moderate. They have greater access in decision making of household incomes in nuclear families, but lower in joint families. Similarly decision making in livestock farming, cropping and traditional property right is equally shared between men and women. Women are restricted in outdoor income generating activities.
- The political status of Satar women is very worse. Women of this community seem unaware about the political situation of the country. Most of the Satar women do not have access on political decision making. There are no any female members in ward committees. Only few men members of this community were found actively involved in my study area.
- In my study area, in joint family, the condition of women right in household decision making was not good. There was less access in household management, reproductive health and child education. But in Nuclear family, the condition of women right in household decision

making was better, where wife was more active in household management and child education but the condition of wife in the right of reproductive health was still poor.

- The relationship between husband and wife in Nuclear family is very good but in Joint family, the relationship between mother in Law and sister in law is not so good, because daughter in law are dominated in such families.
- Marriages in Satar communities are Monogamous and Patrilocal. There is better condition of women in marriage custom. There is lacking of early age marriage. Boys and girls are married only when they attain the age of 20 or more. The childless widow of a brother can marry the elder brother of her deceased husband. In my study area the custom of arranged marriage is higher than the love. Forced marriage is in continuous decline. Because of changing in time and acculturation, they are practicing arranged marriage widely.
- In my study area Hindu religion is in more practice than others. Because they are bound by religious belief but the impact of modernization, westernization, acculturation and migration of people Christianity is increasing day by day.
- Most of the respondents were still holding traditional concept. They still have belief in Dhamsi-Jhakris. Because of lack of health awareness and education, there is, the condition of respondents about the health conscious was tested through belief in medical treatment.
- In Satar community daughters are considered as pure, where as daughter in law as pollution. The later are still not allowed to involve in religious activities. This is because, Satar people believe that daughters are more pure than daughter in law. The main reason behind this act is their superstition about girls or women coming from another house, who could not take the position of daughter.

- Most of the women of this community are deprived of formal education. They are not participating on adult education and other activities. Main reason behind this less activeness of women in such programs like adult education, vocational training, political activities, and welfare activities is their lower economic status and their traditional belief. They spent more time on working on farm and wage earning for their existence. So they left behind from such opportunity.
- In his community women literacy rate is lower than men. Because of early marriage, their engagement in household activities and unawareness for the daughter's education among females only few members have got access of higher education.
- In the study area the subsistence economy of Satar is agriculture. Beside this, their subsidizing occupations are wage labor, livestock farming and fishing. Women equally participate with men in every sphere of economic activities.
- Because of the bad economic condition Satar people of the study area are not interested to educate their children. Their children had high economic value. They graze cattles, collect fodder, planting, harvesting, caring manure and clearing the pot. But the new generation is paying a little attention towards sending their children to school.
- In Satar community, they have their own village policy. They select three main people for justice. Their village polity structure is similar to our judiciary system like Supreme Court, District court and Appellate court. But now it is not possible for the Satar people to only observe their law and order. In the cases like murder, land disputes and disputes linked with other communities, they have to rely on national judiciary system.
- In my study area Joint families have been changing into Nuclear families. The high percentage of Nuclear families is living there. The modernization, imitation of high caste people's life style and low income resources are the

main factors for the change of Joint and Extended families into Nuclear family system. It was good for women because they had better position in Nuclear family.

- There has been occurring a constant change in their religious believes. Now they have started to adapt Christianity. Also changes in songs, musical instruments and dance are observed. They play piano and Harmonium instead of traditional drums and flutes. They have started singing Nepalese and Hindi songs. Their single dances are rather modern.
- There are also the changes in dress patterns and ornaments, mainly due to growing influence of the styles of high caste people and culture around their locality. They have started to use pants, shirt, shoes, slippers, even glasses. Satar women have started to wear blouse, Saris and Kurta Salwar. The reasons behind such changes are the effects of modernization, acculturation and reach of media. Also their changing economic status is playing a great role.

7.2 Directions for the Future Research

The result of this study does not cover the status of Satar women of all areas. Many researchers have carried out studies about Satar ethnography and their religion, but the status of Satar women in their community has never been studied. Micro level study should be conducted in this area to bring out the real position of Satar women in their community and the causes of being lower.

Because of the limited time, economic problem, lack of enough data and information, my research could not cover several facts in details. So following problems could be researched in future.

1. The over all status of women in Satar community.
2. Comparative study of women's status with other ethnic groups and castes.
3. The impact of acculturation and migration in their culture.

7.3 Conclusion

The present research focuses the status of women in Satar community in terms of social, cultural, economical and political condition and their changing positions. Generally we know that the status of women of ethnic group is better than the condition of Brahmin and Chhetri women in their community.

In nutshell, compared to women's position of other caste, Satar women are in better position in activities like household decision making and marriage. But in activities like politics and education they still are very backward. In my opinion, to uplift the status of Satar women to better condition first of all awareness generating programs such as basic education should be provided. Female literacy rate is far below than the rate of male. Therefore the parents should be encouraged to send their daughters to school. And non female education programs also should be conducted with equal emphasis to both male and female adults. On the other hand there is also lack of political awareness among them. Thus, NGOs and INGOs should focus these areas to bring such awareness programs. There is also need to make their agricultural activities professional. For this, the agricultural specialists such as JT and JTA should provide them valuable suggestions and trainings for making them professional agriculturist.

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