

# CHAPTER-I

## INTRODUCTION

### 1.1 Background of the Study

Nepal is a landlocked country situated in the southern part of Asia. It is located between 26°22' and 30°27' north latitude and 80°04' and 88°12' east longitude. The average breadth is 193 kilometers from north to south with an average length of 885 kilometers from east to west. It has an area of 1,47,181 square kilometers. The elevation ranges from 63 m (Kechana Kalan, Jhapa) to 8,848 m (Mt. Everest). Geographically, it is divided into three regions identified as the Mountain, Hill and Tarai. The country lies between the two big and powerful countries India and China (Map 1).

Population of Nepal is increasing day by day. The annual growth rate is 2.2% in 1991-2001 with a total population of 22,27,36,934 (CBS, 2002:3). The Tarai regions have higher percentage of population than others. The country's average literacy rate is 53.7 and GDP per capita income is only \$240. In global poverty index (2001) Nepal is ranked as the 77th among 90 countries. Nepal's Human Development Index and Human Poverty Index are 0.466 and 39.2, respectively (HDR, 2002). More than 80 percent of the Nepalese people depend upon agriculture that contributes more than 40 percent to the national GDP.

In the context of developing countries like Nepal, the rural poor countries are not seen as major resources for furthering the process of development, but rather as obstacles. Attention was turned to mobilize them through mass education and community development programme to reach the critical "take-off" point into self sustained growth. The rural areas were perceived to be lagging behind the national development effort and agricultural has to be improved to support the industrialization process. Projects and programmes designed to smooth the path were formulated by urban administrators and planners and little attention is paid to

the rural population which is regarded as traditional, even primitive and which, in a paternalistic way, needed to be educated out of their ignorance. After 1970s, various development strategies were explored and one of them was "participation" in developmental work.

Participation is not an end in itself but a fundamental pre-condition and a tool of any successful development strategy. The failure of the part development strategies is fundamentally linked to the absence of this missing ingredient participation.

The composition of the rural poor has been vigorously 'disadvantaged' and low-income group has been used to describe the large majority of people in rural areas. Development projects have by and large failed to reach this section of the rural population. Benefits have often been 'captured' by the rural elites. The rural poor are often geographically, socially and culturally isolated. They commonly lack the productive assets other than their labour power, which would enable them to struggle for independence. They remain attached in dependent ways to those who have a control over land and capital.

Participation is seen as a means for widening and redistribution of opportunities to take part in societal decision-making contributing to development.

Participation emerges as a result of some kind of bottom-up process. It is characterized as being "authentic" and focusing on distribution. In a broader sense, participation is considered as a voluntary contribution by the people to one or another of the public programmes supposed to contribute to national development but the people are not expected to take part in shaping the programmes or criticizing its contents.

Nepal is a multi-ethnic, multi-cultural and multi-lingual country where more than 60 ethnic groups dance with their own dresses and languages. Nepal is a meeting ground for different people and cultures situated at the natural boundary

and the watershed that runs through the middle of the largest continent in the world. The land has traditionally attracted and given shelter to people from all directions, east, west, north and south (Bista, 1976). So, social development is equally important along with the geographical space in the process of national development. In spite of some ethnic and political participation in the development process, there are several deprived minorities and disadvantaged groups. The national development must cope with them all, which requires the socio-cultural improvement of these communities. The meaning of development will be applicable only when it meets the interest and aspiration of the country as a whole.

Each geographical diversity constitutes its own type of population, disadvantaged groups and minorities. Himal, Pahad and Tarai have distinct natural features along with population characteristics. Bhote and Sherpa are Himali, Rai, Limbu, Raute, Chepang are Pahadi and Tharu, Satar, Musahar, Yadav are Tarain in their geographical identification.

The Satar community represents 4,26,987 (0.19%) of the total national population whereas in Jhapa district they constitute 23,172 (3.66%) (CBS, 2002). In the study area, their population is 874 (3.77%). They live in isolation from other communities, basically near the forest area and on the bank of the river. They live in a cluster with at least two or three houses of their close paternal relatives. They keep few goats, pigs and hens but the agricultural land is rare. They celebrate their own life style. As per our eye; they enjoy primitive life except some young boys who wear jeans. They have their own beliefs and rituals and they hardly participate in social events organized by other communities.

Participation of the Satar community in the development work is very rare. Majority of the group have dominance over them. To have a good governance and development of the society, participation of the disadvantage group will be one of the major tools in our country.

## **1.2 Statement of the Problem**

There are various cast and ethnic groups in Nepal; like Brahmin, Chhetri and other minorities. An ethnic group has its own tradition, culture, mother tongue and we feeling. The major criterion used in identifying it as ethnic group is own mother tongue. The Satar is a minority group. Inclusion of minority groups in the developmental work is rare. Because of the lack of education and awareness towards the information i.e. right to participate in developmental process, majority of the cast groups are handling the developmental work. Participation of minority groups is necessary in the developmental work conducted by HMG, CBOs, NGOs, and INGOs in order to make country prosperous. However, they are excluded in development work.

Disadvantaged groups like Satar, Kami, Sarki and others have also made a contribution to the regional and national development. However, the Satars have been neglected in all aspects of the development. They have been given fewer chances in the field of education, politics, economy and other social welfare. They possess a unique cultural tradition and social organization. However, they have disappeared due to the effect of high castes in their area. Viewing this situation in the Jhapa district, the researcher has made an attempt to explore the participation of Satar community in the developmental work.

## **1.3 Objectives of the Study**

The objectives of the studies are:

- i. To access the status of participation of the Satar community in local organizations like NGOs, CBOs, VDC and ward committee.
- ii. To assess the accessibility of the Satar community to the services and facilities provided by the HMG, NGOs and other formal and informal organizations.

- iii. To identify the obstacles affecting participation in development works in their area.

#### **1.4 Limitations of the Study**

Since it is a social research, it is not beyond limitations. Some major limitations are as follows:

- i. The study is concentrated in the Surunga VDC of Jhapa district. So the findings of this study may not be generalized at the national level.
- ii. It deals only with the Satar community and Organizational participation is given priority. Similarly, the analysis is based on qualitative approach, advanced statistical tools are not used in analyzing data.

#### **1.5 Significance of the Study**

The participation itself is an awareness building process. Participation brings the power and unites other communities. It is an active process, which brings the persons initiatives and asserts them.

Nowadays there is an increasing interest of people to study political relation, socio-cultural changes, educational level and so on. Many of them are devoted to the disadvantaged groups; their culture, backwardness and poverty. But there is a little concern about their participation in development process. This study would be more significant to relate the impact of participation in development work and socio-economic development of nation. This study report would also be helpful to determine the participation for a community or a society as a whole.

It is expected that this study would be more useful for government authorities and other NGOs, INGOs acting in the developmental field. It can

provide them a guideline to construct the developmental policies for disadvantaged communities. It might be a useful document for those who are interested to know about the Satar community.

## **1.6 Operational Definition of Concepts**

Operational definitions provide clear meaning to the terms that are use in the study for the specific purpose. They provide the specification to the research.

Since, this study deals with the participation of disadvantaged group in rural development, there were various terms to be defined specifically. The operational definitions of such terms are given below.

**Government:** The legally formed executive body.

**Governance:** The actions of three organs of government (i.e. Legislative, Judiciary and Executive).

**Local self-government:** The VDC.

**Local self-governance:** The actions, roles and responsibilities of the local self-government on the basis of Local Self-Governance Act-2055 (1999) and Local Self-Governance Regulation-2056 (1999).

**Local governance system:** An integrated whole of VDC, NGOs, CBOs, COs, political parties etc, their socio-economic com political roles for the sake of local development.

**Local institutions:** The NGOs, CBOs, and COs, political parties, PTA, School Management Committee (SMC), Arbitration Committee (AC) and Consumer Groups (CGs) etc.

**Disadvantaged groups:** The social groups such as Nationalities and Dalits. The identification of Nationalities and Dalits and Dalits has been done on the basis of government's categorization.

**Population size:** Total population of a community.

**Social structure:** The hierarchy level of society, the situation of classes, caste, touchable and untouchable groups and value given to these strata.

**Job:** An occupation that provides a regular monthly salary.

**Political culture of political parties:** The ways and practices of the political parties to implement their policies.

**Political culture of locals:** The behavior or response of local people towards the political parties, the political events and political decisions.

**Ethnic group:** The people who belong to the castes like Rai, Bhujel, Gurung, Rajbansi, Magar, Ganesh, Limbu, Satar.

## **1.7 Organization of the Study**

This work has been organized into six chapters. Chapter one includes introduction, background of the study, statement of the problem, objectives of the study, significance of the study. This chapter may be understood as a conceptual frame work of the study.

Chapter two deals with the review of literature related to the study. The available and accessible books, journals as well as related studies have been reviewed in this chapter.

Chapter three includes the background of the study area. Geographical, social as well a other relevant facts and features have been explained in this chapter.

Chapter four contains the methodology of the data collection, sampling procedure, technique of data analysis and research design.

Chapter five has death with the analysis of data obtained from the field survey. It also includes major findings of the study. This chapter is the back bone of this study.

Chapter six includes the summary, conclusion and recommendations of the study.

## **CHAPTER-II**

### **LITERATURE REVIEW**

#### **2.1 Concept of Rural Development**

Rural development is a commonly used term in the development literature as well as policy making and implementation by both governments and non governmental bodies.

Singh (1999:20) has defined the term rural development as a subset of the broader term 'development' and it connotes overall development of rural areas with a view to improve the quality of life of rural people. In this sense, it is a comprehensive and multidimensional concept and encompasses the development of agriculture and allied activities, village and cottage industries and crafts, socio-economic infrastructure, community service and facilities. He has also emphasized rural development as the end result of interactions among various physical, technological, economic, socio cultural and institutional factors.

Kareriya (2001: ix), has defined rural development as a strategy to improve the economic and social life of a specific group of people, the rural poor which involves extending the benefits of development to the poorest among those who seek a livelihood in rural areas including small scale farmers, tenants and land less laobur.

Todaro and Smith (2003:17) have explained development as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions as well as the acceleration of economic growth, the reduction inequality and the eradication of the poverty. They stated that rural development is acquired by the development of rural sector particularly in agriculture. If agriculture development is advanced, it will lead to the rural development.

Development as an interventionist process sets in a nation's many expected as well as unexpected changes which are perceived and valued in different environments, or by the same groups of people living in different environments at different stages of the development process whereas rural development may be defined as an interventionist process leading to sustainable improvement in the standard of living and welfare of the people living in rural areas ([www.participation.com](http://www.participation.com)).

Rural development, one of the key factors for development, requires sustained and steady growth in agricultural productivity and rural infrastructure. Growth in agricultural productivity increases the demand and wages of farm labor reduce the cost of living for the poor, and help the non-agricultural sector, there by increasing the demand for off farm labor and wages in general. Typically, the countries with rapid agricultural growth have also had industrial growth. Modern seed varieties, irrigation, and increased commercialization of crops have commonly been accompanied by the greater use of hired labor from landless households and female labor. Although small farmers are initially reluctant to take risks with new varieties and production technologies, better access to water, chemical inputs, credit and extension services have been able to overcome such reluctance and have encouraged adoption of high yielding varieties and new technologies among small farmers (Dahal, 1996:19).

The issue of rural development is a persistent and longstanding challenge. The strategy for improving the rural poor has undergone some significant changes along with the changes in the perception of the process of development. The philosophy of development is firmly anchored in the vision that growth alone would be a panacea for all social evils including poverty eradication. He has also emphasized that the precondition for the rural development is social mobilization with real participation of the poor in development and their empowerment. Rural development means eradication of poverty. Most of the poor in south Asia live in

rural areas and depend directly or indirectly on agriculture. Food security is an important component, not only of survival but also of basic dignity and well being of the poor. Thus, a foremost element of the development pattern is to give a new priority to agriculture with emphasis on food production and a household food security programme (Sharma, 2001:8).

Rural development becomes a part of the national plan from the initiation of the first plan of Nepal having continuation up to the present day with a sufficient provision of the incorporation of the same with future plan. So the prospect of the rural development measures seems to be for an endless period. Even if it has this trend of continuity in terms of allocation, coverage of the areas with special task forces it seems to be homogenously not the same throughout the years of planning process (Pradhanang, 1995:108).

Kareriya (2001:2) has concluded that rural development in the simple term may be regarded as the scheme of development of rural people and areas. Thus, rural development is integrated and multi sectoral in operation and in so defined to fulfill multiple objectives, namely more production, more employment and more equitable distribution of income, wider participation in the development process, increased access to modern inputs and services and greater self reliance and environmental awareness. In this perspective, development becomes identical with a complete transformation of the habitat. Transformation of rural environment is the development of the international economy which leads to the creation of forward looking society including the use of modern technology and innovations.

Rural development is a complex phenomenon involving the interaction of economic, social, political and cultural factors. It is a difficult process, some-times formidable. It requires patience and perseverance. It also demands some dedication on behalf of the part of key personnel involved. As noble as the goal of uplifting, the rural poor from the quagmire of poverty, ignorance and disease, one can not think of a more satisfying job than an assignment in a rural development

project. Viewed in this perspective, the petty personal and sectoral interests who often vitiate a rural development project should give priority to a human approach. A little 'kurien' spirit is what is needed. It will make a world of difference in its implementation.

Rural development is one and the only answer to alleviating the poverty of Nepal. Integrated rural development has been adopted as the strategy for accelerated rural development. It is an appropriate approach for rural development. A space of critical evaluation of the IRDPS has generated some sort of disenchantment with the approach. Some agencies have even cast doubts about its appropriateness and are looking for other approaches. This is not right because it is not just the IRDPS which show a poor performance. The development performance on the whole has been far from satisfactory that will frequently destabilize the situation and further delay the process (Pradhan, 1982:88).

Development is a significant area of a social concern and policy for any country. In the case of a developing country, it is all the more important that the area be fully explored, studied and researched and that effective social policies are developed and program implemented and evaluated. Development in the field of social science and all social sciences can make worthwhile contributions. Such contributions need to be explored and integrated. The four interdependent dimensions of the development of any society are population, organization, environment and technology (Mahadevan and Parmesowaram, 1933:14).

Jnawali (2004:22) stated that the rural poverty exists due to the extraction of surplus production which is caused by colonism, neocolonism and international capitalism. He has stated the strategies for rural development in different countries like Indonesia, South Africa and Italy and concluded that the first priority should be given to agricultural development. Agricultural development can uplift the subsistence level of economy of rural people. Only industrial development is possible. Jnawali has concluded that agricultural improvement, good framework

for integrated development and institutional aspects are the major elements to be considered in the development of the rural areas.

Rural development is a strategy designed to improve the economic and social life of special group of the people, the rural poor. It provides benefit of development to the poorest among those who seek a livelihood in the rural area. The group includes small-scale farmers, tenants and the landless (World Bank, 1975:3) Drinking water, irrigation, agriculture, forestry, livestock, health, education and infrastructure related programmes are the basic elements for rural development (NPC, 2002). However, supply of energy is also an important constraint for rural development limiting production capabilities severely, though it remains neglected (REDP, 1998). Community focused village land and water resource management are also components of sustainable rural development (Schreiber and Hill, 1994:24). Participation of poor in local institutions would result in enhanced effectiveness of rural development programmes to poor (Joshi, 2052:154).

Development programmes should also be sensitive from sustainability aspect. Sustainable development is meeting the needs of the present generation without compromising the needs of future generations (Commission on Environment and Development, 1987). In order to achieve sustainable development, environmental protection constitutes an integral part of the development process and can not be considered in isolation from it (Reo Declaration, 1992). Environmental protection is a prerequisite for sustainable development. Development achieved without due consideration of environmental consequences are relatively short-lived and hardly sustainable in long run (Upreti, 2058:193). Therefore, rural development programmes should utilize environment friendly technologies (NPC, 2002). The environmentally sustainable development paradigm is an interrelated fashion will produce improved results for the benefits of local area rural development and it is the most appropriate paradigm for rural

development in Nepal (Routery, 1997:2). FAO also places the emphasis on environmentally sustainable rural development (Meliczek, 1994:32).

The concept of environmentally sustainable development paradigm is based on economic, social and ecologic objectives. The economic objectives focus on growth, equity and efficiency while social objectives focus on empowerment, social mobility, social cohesion, cultural identity and institutional development. Similarly, ecological objectives highlight on ecosystem integrity, carrying capacity, biodiversity and global issues. All these together produce a sustainable rural development. A plan prepared in an integrated fashion through participatory processes with relatively long run strategies (visions for future) is essential for achieving sustainable local/rural development (Routray, 1997:2, 13). Moreover, FAO stipulates broader people's participation and self-reliant and dynamic rural people's organization at local level as the precondition for sustainable rural development.

Human resource in the rural area is a crucial concern for the rural development at skills, knowledge and attitude of the great mass of ordinary workers including small farmers playing a vital role for growth and prosperity (World Bank, 1991:37). The main function of rural development is to bring massive majority of rural people into the mainstream of economic growth and social progress (Asian Development Bank 1977:216). Presently, physical development is receiving priority. But, development demands change in thinking and attitude of people. It is of utmost importance that the concerned people are aware of the development activities and that it is for them and they have a lot to accomplish it. Human development should come in the first priority from this aspect (Singh, 2057).

Rural areas generally have multidimensional problems and no single development project can be a panacea of all rural problems. Therefore, a rural development programmes needs to be integrated or holistic dealing simultaneously

with a number of different aspects of rural well-being (Arthur, 1976:10). Holistic approaches are often appropriate for addressing multidimensional rural problems and such approaches are more convenient for mobilizing community than in a preconceived activity of a project (UNDP, 2002:100). Integrated rural development is an integrated attack on rural plight, embracing all the aspects of development activities devoted to improve the economic lot of the people in rural areas. The development endeavors should not belong solely to agriculture but all aspects of rural society and economy (Mathema, 2001:6). The term 'intgrated' implies basically to the provision of a package interlinked programme mutually supporting and reinforcing so that a one dimensional approach to development is avoided (Bista, 2002:33).

## **2.2 Concept of People's Participation**

The concept of people participation in rural development is by no means a new one. It was formulated in the mid 1970s by the United Nations. Then the World Bank uses the participation as a strategy to reduce project costs and to reflect criticism (Todaro & Smith, 2003: 715).

People's participation implies the active involvement in development of the rural people. Participatory disadvantaged groups form the mass of the rural population and have previously been excluded from the development process. The World Conference on Agrarian Reform and Rural Development (WCARRD) in 1979 affirmed that participation by the people in the institutions and systems which govern their lives is a basic human right and also essential for realignment of political power in favour of disadvantaged groups and for social and economic development.

FAO (1991) experience has shown that through participating programmes and activities it is possible to mobilize local knowledge and resources for self-reliant development and, in the process, reduce the cost to government of

providing development assistance. People's participation is also recognized as an essential element in the strategies for sustainable agriculture, since the rural environment can only be protected with the active collaboration of the local population.

HDR (1990) emphasizes that a participatory approach, including the involvement of active participation of rural people can only be brought about through local community and membership based self-help organization whose primary aim is the pursuit of their member's social or economic objectives. People's organizations are voluntary, autonomous and democratically controlled institutions including traditional community councils, informal group cooperatives, rural worker's organizations, peasant unions and women organizations.

Amatya (1997:21) gives emphasis on people's participation in the development process. He has pointed out that people's participation in the development process at grass-root level has become a popular worldwide phenomenon because the development is impossible without it. In every common and general sense, people's participation means the involvement of people in the daily affairs of their contiguous areas, which immediately affects their lives and it becomes a productive force only when it is channelized through an institution.

Shrestha (1996: 49) has concluded that the main elements of people's participation are consciousness and purposive and enlightened involvement of people of their own accord in the process of the promotion of their welfare.

Sapru (1994: 312) explains the rationale of people's participation that decision made by a local authority will be affected by its out come. It is noted that the participation provides an opportunity of an actual involvement of beneficiaries in the decision-making and implementation process. Pandey (1993:7) stated that people's participation is the direct involvement of citizens in the process of

administrative decision-making policy formulation, implementation and sharing the benefit of development.

People's participation as an approach was initiated to mobilize the labor of rural and urban communities in support of national government objectives to build social and physical infrastructures and increase self-reliance (Bongartz and Dahal (1996:15). It was initiated in Nepal since 1952 as a village development or block development program.

The Sixth Plan (1980-85) incorporated the bottom approach in the planning system to address the target group oriented development approach, which would largely consider the aspects like popular participation in decision-making and meeting of basic needs at rural level.

Shivakoti et al. (1997: 239) has examined the extent of participation in three terms, viz. high, medium and low or by the terms, 'never' to 'always' and by the modes of 'cash', 'labor' and material. It is noted that the people's participation is a determining factor for the success of local government system. The institutions provide an opportunity for local people to participate directly or indirectly in the local affairs affecting their lives.

Participation and popular mobilization differ from each other. Participation is a spontaneous and self-motivated or inspired volition. Chaturvedi & Mitra (1982:2) stated that popular mobilization is an element of force or compulsion wherein the mobilization assumes power to give direction to people and expect them to follow the same without questioning it. Both of the phenomena bring social changes and directly influence individual and society to work for the better. According to Deutsch (1961: 493) social mobilization is a process in which old social, economic and psychological commitments are eroded and people become available for new patterns of socialization and behaviour.

The recent planners have placed high emphasis and importance on people's participation is that it makes people active in social, economic and political and cultural affairs where people directly formulate plans and programs in those areas and apply their resources to achieve the objected development goals. "Evidently involvement of people in the project cycle has the records of better performance and sustainability. Participatory development process, however, calls for increased empowerment of citizens" (Bongartz and Dahal, 1996: 20). This has been an effective outcome where the laws ensure to empower them.

### **2.3 People's Participation and Disadvantaged Group**

Phadnis (1990: 41) has recognized Nepal as a country of greater ethnic diversity. She has criticized the process of ethnic group identification, categorization and documentation in the country. So, she is of the opinion that there are still so many marginalized groups in different parts of the country to be discovered. In her work, she has described the Tharus and Muslims as Tarai ethnic groups not the Satars.

The term 'people' has often been used ambiguously by social scientists, politicians, development experts and workers and the people themselves (Bhattachan, 1993: 30). But to quote Wolfe (1996: 128), the term people indicates the disadvantaged groups such as wage workers, peasants, salaried employees and small businessmen as well as 'marginalized' and 'sub proletarian' strata, who confront 'oligarchs', 'elites' and 'exploiters', domestic and foreign, to be tamed and milked but not liquidated' (quoted in Bhattachan, 2000: 105).

Commentating on the various approaches of community development Bhattachan (2000: 100-184) has defined the disadvantaged groups as:

*The term means social groups, such as women, Dalits, and indigenous people; and economic groups, such as landless and low-income people.*

Various intellectuals have laded their own values on participation. It can be found that, at past, the voluntary contribution by the people to the government's affairs was termed as participation. Later on, the UNDP and World Bank put their working definition accordingly. Nowadays, the spirit of participation rests on the participation that is concerned with the distribution of power in society. For it is power which enables groups to determine the needs, and whose needs will be met through the distribution of resources (Curtis: 6, quoted in Oakley and Marsden, 1990: 25).

Oakley and Marsden (1990) have conceptualized the meaning of participation as a multidimensional process that gives the rural poor a voice in development decisions. They advocate that participation must deal with the participation of rural poor, the underprivileged and disadvantaged low-income groups because rural area and rural poor have been relatively neglected by previous development strategies.

The authors have concluded that there is a difference between the theory of participation and practice. Participation in its real sense challenges existing bureaucratic structures and in participating the rural people not the government but the NGO constitutes legitimate alternatives and appropriate vehicles.

The work of Dahal (1996) gives emphasis upon the role of participation in local matters. It points out that participation is crucial to strengthen local self-governance. This work also points out that people's participation as a policy dates back to as far as the Lichhavi reign. At that time the state was accountable to the communities, rather than to the bureaucracy and the army. It has stressed the importance of consumers' groups as local organizations as a unit of local self-governance. The author has advocated the meaningful participation and empowerment of socially disadvantaged groups to meet the challenges.

The work of Uprety (1996) has also stated about the participation of minority groups as an issue of the crises of governance in Nepal. Even economic instabilities and barriers are noted as the main causes of governance crises in Nepal. This work also deals with the inappropriate mode of participation of interest groups in the governance process. The author has dissatisfaction towards the participatory mode. The fact is that few interest groups are involved in governance activities throughout the tenure of government while the majority of them exercise their powers only once during elections by voting.

Dahal, Uprety and Subba (2002) have given due attention in their study to improve the quality of local bodies and local self-governments. They have argued that most of the unprivileged people of Nepal are out of many social opportunities, economic and political incentives. Their vulnerability has led a kind of conflict in rural society. It is advocated that power, participation and incentives may raise their status.

Gurung and Mishra's work (1982) is devoted to review the planning processes of the past and some emerging trends in the planning process. This work also deals with the concept of ethnicity and ethnic groups in Nepal. Basically, the work has reviewed the planning process for ethnic minorities in Nepal, for their empowerment at all levels. The Tharus and the Chepangs of the Tarai are watched under their work. They have concluded that the people generally come to the picture only at the stage of implementation, and even then, only to provide personal *Shramdan* and not to perceive and share on the implications of the program in the local context.

The work of Miller (1990) has attempted to investigate and describe the process of decision-making in rural Nepal. With the help of popular social anthropological methodologies, namely, participant observations and structured and unstructured interviews, Muller has reached to conclude that religious, cultural and social influences exert pressure on family decision-making in the village and

powerfully affects the content and the direction of decisions. During the process of decision-making, he found that, other elements, which may or may not belong to the process, enter and influence it.

Many writers have agreed upon the influence of society's culture on the scope, nature and spirit of participation. Dragnich and Rasonussen (1986) have similar expression. They have the opinion that by a society's political culture and by the subculture of the groups to which an individual belongs, the type and nature of political participation is influenced. But, they agreed that it depends upon the political structures and practices. They have advocated the political parties as the effective means of participation.

Shrestha's work (2002) has dealt with participation of women, a disadvantaged section of the society, in every sphere of national life. The author has noted that the political participation is more crucial than economic. For author, Local Self-Governance Act has increased the status of women in local governance. In the study, it is advocated that maximum involvement of local people is necessary in local governance and in the administrative affairs. The author has believed that power decentralization indeed strengthens and empowers local people who are poor, underprivileged, and deprived. It is concluded that although disadvantaged groups like women are marginalized, they can participate in public discourse and in political affairs. So, space should be open for them too.

Nepal Human Development Report (2001) has also given emphasis upon the social and cultural factors that have influenced the poor sections of the society to take part in government's affairs. It has given importance on the provisions of Local Self-Governance Act, 2055 that opens doors for disadvantaged groups and women. At the same time, it has mentioned that the only infrastructure programs are launched instead of income generating and social inclusion programs to enrich the local governance properly.

The work of Chauhan (1971) is concentrated on the study of the political development of Nepal during 1950-1970. It is mainly devoted to study the structural functions of Panchayati Regime. The study ascertains the local Panchayats e.g. Gaun Panchayats, Nagar Panchayats and Jilla Panchayats as the means to make people participate in the regime. The preamble of the Constitution of Nepal, 1972 makes provision of people's participation and decentralization of power. Other approaches like PLDT are explained in the study.

### **Model of Participation**

Government interacts with the community at varying levels ranging from one way information provision to collaborative engagement.

Following model outlines these varying levels of participation. The minimum standard of participation expected of government is the third level - consideration. However, in striving for best practice, Queensland government seeks to achieve level four-engagement.

**Table 2.1: Model of Participation**

	<b>Attitude</b>	<b>Action</b>	<b>Accountability</b>
	are staff in your department committed to the Charter and do they ...	and does your department have a range of strategies/ processes that ...	and does departmental policy ...
<b>Level 1</b> Listening	listen to what young people have to say	enable it to listen to young people's views	require that processes for young people to be heard are included
<b>Level 2</b> Facilitation	ensure young people are able to have their say	assist young people in having their say	require that young people be given assistance so they can be heard
<b>Level 3</b> Consideration Minimum standard	incorporate what young people have to say	ensure young people's views are incorporated	require that young people's views are incorporated
<b>Level 4</b> Engagement Best Practice	encourage young people have a real role in decision-making processes	provide young people with real role in decision-making processes	require that young people have a role in decision-making processes and receive feedback

**Source:** [www. models of participation.com](http://www.models of participation.com).

## **2.4 Laws and Acts Associated with Participation**

In Nepal, Decentralization Act (1960) was implemented and introduction of "Back to the Village National Campaign; the concept of citizen's participation was given top priority to initiate any development effort at the local level. The sixth plan (1980-85) had incorporated the bottom approach in the planning system to address the target group oriented development approach.

Local Self-Governance Act 1999 (2000) is supposed to be an important step in the way of decentralization or decentralized governance in Nepal. The act has made unprecedented provisions for all strata of the society to make them participate in the process of governance and to empower them politically. This document is an outcome of the volumes of practices for decentralization and assumed to be a decentralization plan that includes the real meaning of power devolution at the local level.

The Act was enacted by parliament in the twenty-sixth year of the region of HM King Birendra Bir Bikram Shah Dev. The spirit of the Act as stated in the preamble was to: make provisions conducive to the enjoyment of the fruits of democracy through the utmost participation of the sovereign people in the process of governance by way of decentralization, institutionalize the process of development by enhancing the participation of all the people including the ethnic communities, indigenous people and downtrodden as well as socially and economically backward groups in bringing out social equity in mobilizing and allocating means for the development of their own region and in the balanced and equal distribution of the fruits of development.

The act seems very sensitive towards disadvantaged sections of the society. Article 7 stresses on one-woman ward member compulsory in the constitution of ward committee. And six persons including one woman nominated by the Village Council form amongst those social workers, socially and economically backward

tribes and ethnic communities, down-trodden and indigenous people living within the village development area and belonging to the class whose representation in the Village Council does not exist and who are in possession of the required qualifications to become the member of the Village Council under section 10 (Article 8:7).

The work of Dahal, Upprety and Subba (2002) has praised the provisions of LSGA concerning the compulsory woman candidate in the ward committee and nomination of six from among the persons of social workers and backward communities including the nomination of one woman in the Village Council by the VDC Chairperson. It emphasizes the woman's participation in development and planning.

Similarly, UNCDF (2004) has accepted the same provisions of Act, especially the devolution of power to the local governments. The extent of devolution has also varied according to the sector where as it has commented that a high level of dependency by VDC and DDCs upon central government still remains.

Nepal Human Development Report (2001) has reviewed the main features of LSGA. The features noted were:

- i. Legislative/Legal provisions
- ii. Institutional provisions
- iii. Planning and financial provisions
- iv. Equity provisions
- v. Accountability and transparency provisions

In the same way, many barriers of LSGA including 23 conflicting sectoral acts and live agency issue are also stated. It is lightly noted that the centrally

controlled personnel management system of local governments in Nepal defies both the principles and practices of local government autonomy.

The constitution of the Kingdom of Nepal 2047 (1990) is a great achievement in the context of democracy, human rights, decentralization and people's participation. It is the desire of Nepalese people expressed through the recent people's movement. The constitution has made the widest possible participation of the Nepalese people, to guarantee basic human rights to every citizen of Nepal.

For the sake of decentralized governance in the country, the constitution has made a strong commitment. It is stated that it shall be the main responsibility of the state to bring about conditions for the enjoyment of the fruits of democracy through the maximum participation of the people in the governance of the country through the medium of decentralization of administration (Article 24-4, part 4). The policies of the nation, according to the constitution, are directed towards the welfare of the people of the country. The constitution has hypothesized to adopt a policy that will help in raising the standard of economically and socially backward tribes and communities by making special provisions with regard to their education, health and employment (Article 26-10).

The constitution has not made any distinct and visible provision of the structure of the local governments. Although, in the provision of the constitution of the National Council, the constitution has spoken about the existence of the local bodies. It is stated that fifteen member at the ratio of three members from each of the development regions be elected in accordance with the system of single transferable vote by the electoral college, consisting of the chairman and the village and town level local committees and the Chairman, Deputy Chairmen, and the members of the District Level Local Committees (Article 46).

The Ninth Plan (1997/98-2001/02) with its 20 years perspective plan to reduce poverty line to 10% till 2016/17 had emphasized people's participation as a base of decentralization and local development. To empower the disadvantaged nationalities of the country, the plan had laid its stress upon human resource development and local governance. Decentralization was also assumed to be a medium of participating communities in development process. The plan had also addressed the disadvantaged groups for their contribution to mobilize local resources and so to local development. Social mobilization was taken as a major tool to involve the communities in local development process. After all, the achievements of the plan are not out of comment.

The Tenth Plan (2002/03 - 2006/07) is another document to address the situation of disadvantaged population, women, Dalits and nationalities at the national development process. The main provision of this document for the sake of disadvantaged population is to raise their access in local as well as national affairs and in other social and economic means. High, sustainable and wide economic growth, social and infrastructures development, targeted programs and good governance are the main strategies of the 10<sup>th</sup> plan. Poverty alleviation is the major goal of the plan year. As stated by the plan document, the roles of the local bodies are to develop the local leadership, to increase the participation, to manage and mobilize the local affairs and resources and to sustain the local democracy.

## **2.5 Studies on the Satar**

### **2.5.1 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.

### **2.5.2 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 (Dahal, Ibid).

### **2.5.3 Population**

Although the Satars are called indigenous tribe of Nepal, their migration was late than that of Dhimal, Meche and Rajbanshi. There is no recorded data of their arrival. In Nepal, the Satars are found mainly in Jhapa, Morang and Sunsari. In other districts they might be there for a temporary job (Sharma, 1997). Population statistics of the Satar community is available since 1971 (2028 B.S.) census record.

#### **2.5.4 Social life and culture**

The Satars have their own culture and way of social life. They think their culture is pioneered among world's culture and it is the foundation of other culture in the world. They say the Gods and Goddesses which Aryan worship were their Gods and Goddesses and Aryan translated them into Hindu Gods and Goddesses (Dahal, 1994). The Satars follow both traditional and Christian religions. The traditional Satars who follow Hindu religion celebrate Hindu culture along with other culture. But the Christian feasts and festivals are also celebrated at the time when traditional Satars celebrate their rituals. In their caste there are no fixed days or months to celebrate festivals (Dahal, Ibid).

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

They celebrate two festivals mainly, one is Soharia in winter and another is Vaha in spring (HMG, 1974).

There are many types of marriages in the Satar community known as Kirin Vahu Valpa, Thunki Dipil Valpa, Hirom Chetan Valpa and Sangya Valpa. The main person who fixes the pre-marriage talks known as the Wad-Ama. The bride and a groom only meet each other for the first time on the day of wedding. Among these Satars, marriage between people of the same step or sub-step is not permitted and this is prevalent so as to avoid clashes in the agnatic lineage which is head or 'bone'. Discreet sharing of an elder brother's wife is seen to exist among these folks

indicates the survival of fraternal polyandry which seems to have been a common feature in ancient times (Gautam, 1994 AD).

Bista (1972) has the view that culture of the Satar people is different from that of Brahmin and Chhetri. The Satars are free in pre-marital activities. Virginity of the Satar bride is not necessary. The culture and society of the Satar community allows the girls to have a sexual contact with anyone, but it is demanded that she should not be pregnant and in the case of pregnancy, the boy has to marry her.

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

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

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

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

Their most favourable food is meat. They use any kind of bird and animals for their food (Dahal, 1994, Shrestha, 1982 A.D.). Basically, they include fish in

their daily meal. So, they live near jungle and bank of river. Drinking is their way of life. They need for every ritual and festival is their heart (Dahal, 1994, Bista, 1976 A.D.).

The Satars have the concept of Bhoot Pret (Ghosts) and anger of Gods and Goddesses. They rarely go to hospital for their treatment. A Satar patient is usually placed under the care and treatment of Jhankri. Every adult Satars have the knowledge of treatment (Shrestha and Singh, 1987 A.D.).

### **2.5.5 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 labouress 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.

### **2.5.6 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.).

### **2.5.7 Community structure**

The Satar community stresses on co-operation rather than individualistic action. This co-operative ethic is observable in their social, economic and religious affairs. They are very interested in keeping their 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. Naik 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-III**

### **METHODOLOGY**

This chapter deals with research methodology. In order to achieve specific objectives with reference to research design, selection of the study area, sources of data universe and population of the study area, sampling procedure and sample size, selection of the respondents, tools and technique of data collection, selection of dependent and independent variables, data processing, analysis, and interpretation and conceptual frame work.

#### **3.1 Research Design**

The research has been designed as an explorative, descriptive and analytical in its nature. The purpose of the design is to explore, describe and analyze the participation of disadvantaged group in rural development and decision making. The dependent and independent variables have been selected and explained in relation with research objectives. This study has been made more empirical with relevant primary data collected from the study area.

#### **3.2 Selection of the Study Area**

Considering the common biases in the selection of the study area, Surunga VDC of the Jhapa district is selected. The VDC lies in the mid part of the Jhapa district. The VDC is partly urban and partly rural. The social composition is unique and there is multi-ethnic settlement. The social as well as political culture has influenced their socio-political participation. Participation of Pahadi ethnic group in decision making process is higher than that of the disadvantaged groups. The disadvantaged groups are out of necessary information, lack of literacy and employment. There is still a lack of social awareness about participation in any decision making process and development work.

The facts and figures of the study area have supported this research to meet the objectives and to make necessary recommendations.

### 3.3 Sources of Data

This study is supported by both primary as well as secondary data. Although the research was intended to be more field based, secondary sources of data were also used. The secondary data were mainly based on books, research report, articles, journals, newspaper and VDC officials report.

### 3.4 Universe and Population Study

Surunga VDC of the Jhapa district is the universe of this study. The population of this study includes the selected household heads in the study area and VDC personnel.

### 3.5 Sampling Procedure and Sampling Size

Forty nine percent of the households are selected for the purpose of the study through simple random sampling. The ward wise selection of the households was again done with the help of purposive sampling. So, altogether 50 out of 102 households of the Satar community were selected. The heads of the households were the real respondents of this study. The sampled households are given in table 3.1.

**Table: 3.1** Distribution of Households and Sample size

Ward No.	No. of households	No of Sampled households
1	12	6
2	9	4
3	8	4
4	13	6
5	18	9
6	10	5
7	16	8

8	9	4
9	7	4
<b>Total</b>	<b>102</b>	<b>50</b>

**Source:** Field Survey 2005.

### **3.6 Tools of Data Collection**

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

#### **3.6.1 Household interview questionnaire**

Household questionnaire was the main tool of data collection. It was designed to collect data from the field. The questionnaire was asked to the household heads. The household heads provided the real data to the researcher which was more reliable to interpret the data. The questionnaire included socio-economic conditions, educational status and participatory aspect. Both the closed and open ended items were included in the questionnaire.

#### **3.6.2 Key informants' interview checklist**

**Key informants' interview checklist was another tool for the collection of data. It was designed to get information on educational status, backwardness and participation of the Satar people in different development activities. The key informants were school teachers, social workers and political leaders.**

#### **3.6.3 Focus group discussion (FGD)**

**Focus Group Discussion was conducted to pick out some hidden information supporting the objectives of this study. FGD guidelines were the tools for information collection. The participants were teachers, community people and political leaders including the Satar people. Before organizing the group discussion, FGD instruction was prepared and the participants for discussion were informed. They were provided with the topic of discussion and time schedule. Before operating the discussion, one moderator was appointed who was already trained on the topic of discussion. Then, continually primary research questions, why questions, testing questions and likes were asked to the general members. The moderator had asked the questions and responded to the answers of general members. The researcher**

**recorded notes noted and information relevant to the study in a separate diary.**

#### 3.6.4 Published and unpublished documents

**Along with the tools discussed above, used in this study, published as well as unpublished materials were also used. These sorts of materials helped in reviewing the literature and formulating a theoretical framework for the study. Also, these types of documents helped in interpreting primary data collected from the field.**

#### 3.7 Data processing, Analysis and Interpretation

**After the completion of field survey, the information was gathered in one place. The data thus gathered, were first edited and then coded with the help of a coding table. After coding the data, they were tabulated. Before tabulating data, they were classified and put under required headings and sub-headings. The data were converted into percentage as well as frequency tables. The information obtained from the secondary sources as well as field observation, FGD and formal and informal interview were similarly processed and tabulated. The analysis was done with the help of simple statistical tools such as cross tables, percentage, percentage frequency (PF) and average. So this study presents the data analyzed quantitatively and qualitatively.**

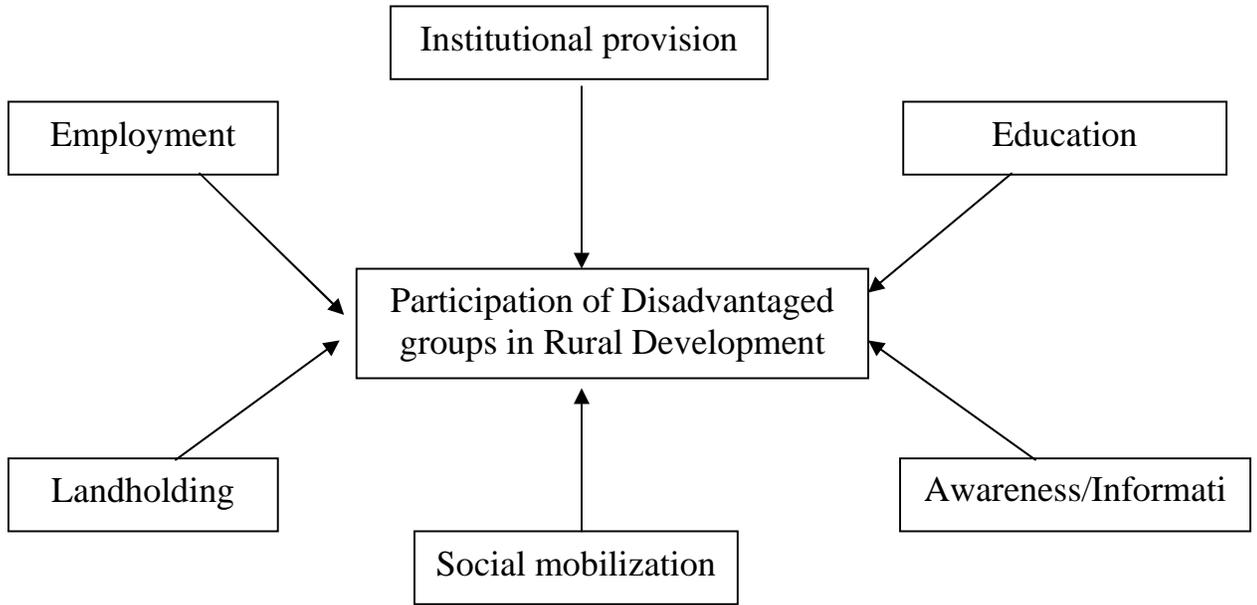
#### 3.8 Selection of Dependent and Independent Variables

**The independent variables affect dependent variables and they formulate abstract process, which construct a figure in a society. Development and participation are the dependent variables in this study. Participation is affected by various socio-economic factors. Development becomes better only when it is participatory.**

#### 3.9 Conceptual Framework of Study

Development is related to the active participation of people. So, participation and development can be treated as dependent variables. All development activities are performed or affected by the people of a particular area.

The relation between independent and dependent variables is presented through figure 1:



**Fig. 1:** Relation between independent and dependent variables

Education and employment of the people affect in participation in development work. These are treated as the independent variables in this study. On the other hand, land holding, institutional provision, awareness and right to information have been treated as independent variables affecting social mobilization whereas participation and development are the dependent variables in this study.

## CHAPTER-IV

### INTRODUCTION TO THE STUDY AREA

#### 4.1 The Jhapa District

**Jhapa District (Map 2) lies in the far eastern part of Mechi zone, Nepal. Population density of Jhapa district is the highest among the districts of the far eastern Tarai region. The total area of the district is 1606 square kilometer and it has been ranked the 41<sup>st</sup> district of Nepal. The altitude varies from 58 m to 380m above the sea level. It is located between 26<sup>o</sup>22' to 26<sup>o</sup>90' north and 87<sup>o</sup>39' to 88<sup>o</sup>12' east. The average east-west length is 29 k.m. The district is bordered by Bengal and Bihar of India in the east and Ilam district in the north, Morang to the west and again Bihar of India to the south.**

**The total population of the district is 688,109 with annual growth rate 1.5 percent. The sex ratio is 0.98. There are 137,301 numbers of households in the district and average household size is 5.01(CBS, 2001). The average literacy rate is 67.1 percent. Male literacy rate (75.6%) is higher than female literacy (58.8%) (CBS, 2001). The human development index (HDI) of the district is 0. 42. Politically, the district has 47 VDCs and 3 municipalities. According to the CBS data, only 13.03% of the total population lives in the urban part of the district, the rest of all living in rural areas. The Net Enrollment Ratio (NER) in primary, lower secondary and secondary level is 87.8, 40.6 and 23.3 respectively.**

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

**There are 96 identified castes scattered in different parts of the district. There are 70 languages spoken throughout the district (CBS, 2004). Six types of religions (Hindu, Islam, Kirat, Christian, and Jain) are followed in the district.**

**Surunga VDC is situated in middle part of the district mahendra highway crosses in the mid part of the VDC.**

#### 4.2 Surunga Village Development Committee

##### 4.2.1 Physical setting

**Surunga Village Development Committee (VDC) (Map 3) is a fairly large and rural based area. It has an area of 57 square kilometers, with a population of 23405, male representing 12161 with 11244 female. The sex ratio (M/F) is 1.08. The total household comprises 3637. The central point of this VDC is Surunga, a fairly developing market in the middle of Jhapa**

district and secures the rank of fifth important and popular market in Jhapa. This VDC is bisected by the east-west highway (Mahendra Highway), with a length of 5 km.

#### 4.2.2 Climate

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

#### 4.2.3 Natural resources

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

##### 4.2.3.1 Land and soil

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

##### 4.2.3.2 Flora and fauna

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

##### 4.2.3.3 Rivers and rivulets

Mainly, two main rivers Kankai and Biring run in this VDC. Kankai runs through western edge of the VDC and Biring in east-south. The Kankai and Biring play important role for irrigation of Surunga VDC. The rivulet Surunga flows in the mid part throughout the VDC.

#### 4.2.4 Health facilities

In Surunga VDC, there is one health post and others private allopathic, homeopathic and Ayurvedic clinics. There is so dense population in the study area. Only one health post cannot resist all patients of this VDC. The people

of this VDC are poor and sick people unwontedly go to the traditional healers like Dhami, Jhankri and Baidawa. It is the main problem for the inhabitants of this VDC.

#### 4.2.5 Education

Education is a social indicator, probably more crucial, which enables people to take participation in concerned affairs. The literacy rate of Jhapa district is 67.1 percent but in study area the average literacy rate is higher (80.71 percent). The male literacy rate is 87.76% and female represents 73.38% (District Profile of Jhapa, 2005). The VDC constitutes eight primary, one lower secondary and one secondary schools. Basically, these schools are the means through which children from disadvantaged communities get formal education. There are eight private boarding schools, six primary and two secondary level. There is also one community based campus in this VDC.

#### 4.2.6 Economy of the village

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

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

#### 4.2.7 Population distribution in the study area

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

Table 4.1: Population Distribution by Religion of VDC

S.N.	Religion	Population	Percent
1.	Hindu	22,153	94.65
2.	Buddhist	714	3.05
3.	Christian	137	0.58
4.	Islam	103	0.44
5.	Others	298	1.27
Total		23,405	100

Source: Surunga VDC, Jhapa, 2057.

It is obvious from table 4.1 the Hindu religion that represents the highest proportion population i.e. 94.65%. Hindu culture predominantly appears in this VDC.

**Table 4.2: Population Distribution by Caste/ethnicity**

S.N.	Religion	Population	Percent
1.	<b>Brahmin</b>	<b>9088</b>	<b>38.82</b>
2.	<b>Chhetri</b>	<b>4981</b>	<b>21.28</b>
3.	<b>Limbu</b>	<b>607</b>	<b>2.60</b>
4.	<b>Rai</b>	<b>1009</b>	<b>4.31</b>
5.	<b>Magar</b>	<b>661</b>	<b>2.82</b>
6.	<b>Satar</b>	<b>1143</b>	<b>4.88</b>
7.	<b>Damai</b>	<b>661</b>	<b>2.82</b>
8.	<b>Kami</b>	<b>612</b>	<b>2.61</b>
9.	<b>Sarki</b>	<b>265</b>	<b>1.13</b>
10.	<b>Bhujel</b>	<b>459</b>	<b>1.96</b>
11.	<b>Rajbansi</b>	<b>109</b>	<b>0.46</b>
12.	<b>Newar</b>	<b>1086</b>	<b>4.64</b>
13.	<b>Giri</b>	<b>341</b>	<b>1.45</b>
14.	<b>Mushar</b>	<b>229</b>	<b>0.98</b>
15.	<b>Gurung</b>	<b>376</b>	<b>1.60</b>
16.	<b>Kumal</b>	<b>129</b>	<b>0.55</b>
17.	<b>Tamang</b>	<b>226</b>	<b>0.96</b>
18.	<b>Bihari</b>	<b>76</b>	<b>0.32</b>
19.	<b>Miya</b>	<b>140</b>	<b>0.60</b>
20.	<b>Tharu</b>	<b>425</b>	<b>1.81</b>
21.	<b>Bangali</b>	<b>26</b>	<b>0.11</b>
22.	<b>Agrawal</b>	<b>123</b>	<b>0.52</b>
23.	<b>Others</b>	<b>663</b>	<b>2.83</b>
Total		23405	100

Source: Surunga VDC, Jhapa, 2057.

Table 4.2 indicates that the highest proportion of population is represented by Brahmin followed by Chhetri, Satar and Rai. The Satar community represented only 4.88 percent of the total population.

## CHAPTER -V

### ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with analysis and interpretation of data collected through the field survey. The analysis has been made on the basis of participation of the Satar community in the development work, decision making process and identification of major factors influencing its access to participation in development. This chapter begins with analyzing the socio-economic background of the respondents.

#### 5.1 Socio-Economic Background of the Respondents

Regarding socio-economic background of the respondents age and sex structure, living in the study area, housing pattern, literacy level, type of family religion, occupation, land holding pattern, annual income and expenditure, of the of the respondents are analyzed in this section.

##### 5.1.1 Age and sex structure of the respondents

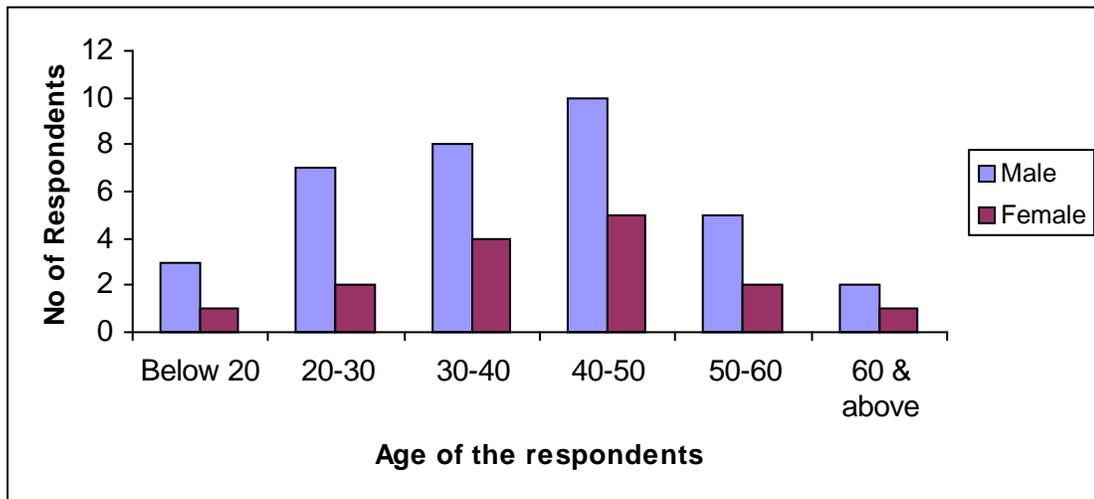
Age plays an important role for human beings and it is also a social indicator that affects social mobilization. Time factor plays a vital role in the achievement of the social and economic goal. Age groups of the respondents have been categorized into six categories viz. below 20 years, 20-30, 30-40, 40-50, 50-60 and 60 years and above respectively. The information is displayed in table 5.1.

Table 5.1: Distribution of Respondents by Sex and Age Group

S.N.	Age (years)	Sex		Total	Percent
		Male	Female		
1.	Below 20	3	1	4	8
2.	20-30	7	2	9	18
3.	30-40	8	4	12	24
4.	40-50	10	5	15	30
5.	50-60	5	2	7	14
6.	60 and above	2	1	3	6
	Total	35	15	50	100

Source: Field Survey, 2005.

**Fig 2: Distribution of Respondents by Age and Sex Group**



It is obvious from table 5.1 that the higher numbers of the respondents were from the age groups of 40-50. Analyzing the surveyed data, the people aged 20-59 are active participants in every aspect like development, economic and social aspects. Table 5.1 shows that the Satar women are backward than males. Male respondents represent 70 percent whereas female respondent represents only 30 percent.

### 5.1.2 Respondents living in the study area

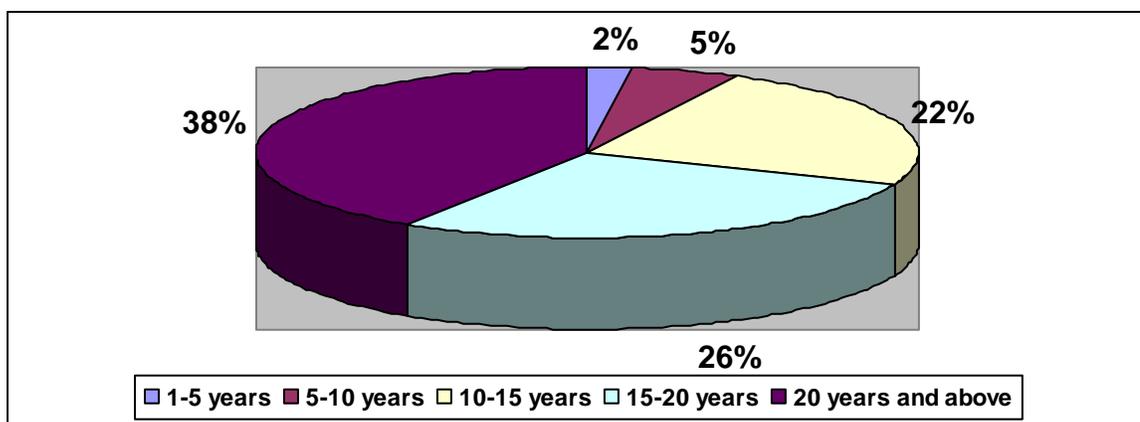
Living years of the respondents show that they have made adjustment within society and adopt social activities of particular society. They enjoy wider range of participation in social and development activities. The respondents in the study area had been living for a wide range of time. Table 5.2 shows the range of living years of the respondents.

**Table 5.2: Respondents Living in the Study Area**

<b>Years</b>	<b>1-5</b>	<b>5-10</b>	<b>10-15</b>	<b>15-20</b>	<b>20 and above</b>	<b>Total</b>
<i>No of Respondents</i>	2 (4%)	5 (10%)	11 (22%)	13 (26%)	19 (38%)	50 (100%)

**Source:** Field Survey 2005

**Fig 3: Respondents Living in the Study Area**



It is clear from the table that most of the respondents have been living for 20 years and more. It is also evident that most of the respondents are well informed about the socio-economic, political and developmental environment of the study area. They can increase their access to participation and decision making towards development.

### 5.1.3 Housing pattern of the respondents

The clustered Satar settlement is separated from that of other castes in the Tarai village. Generally, it is separated by a distance of an uninhabited area indicating low social position. The most striking feature of the Satar settlement is its separateness, isolation or aloofness from the rest of the village as indicated above. The other caste groups regard the Satar as a group of low and untouchable status and want to keep them far. The Satars seem to live in closely packed communities both physically and socially. Their houses are clustered touching one family's roof of the house with the others. The houses are built of the most in expansible and easily available materials such as bamboo, hay, hay made rope, relatively well maintained clean and quite area. They had wall painting culture. The main door of the house, and both parts of mud walls were decorated with colourful paintings of flowers, birds, elephants and different kinds of animals.

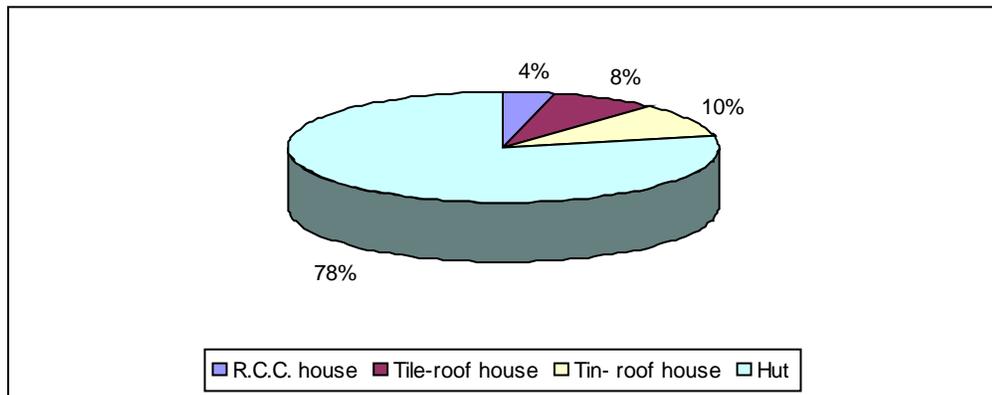
Table 5.3: Housing Pattern of the Respondents

S.N.	Types of house	No. of respondent	Percent
1.	R.C.C. house	2	4
2.	Tile-roof house	4	8
3.	Tin-roof house	5	10
4.	Hut (Jhupadi)	39	78
Total		50	100

Source: Field Survey, 2005.

From table 5.3 it is clear that out of 50 respondents, 78 percent have thatched roof houses, 10 percent tin-roof houses, 8% tile-roof house and only 4 percent have R.C.C. houses.

Fig 4: Pie-chart of Present Condition of Housing Pattern



The houses and its structure help to find out the economic level of the people. The people who are living in huts are absolutely poor, but those having tile-roof houses and tin roof houses are better than those living in the hut and those having rod, cement and concrete house are better than other three. Only jobholders and businessman can make their R.C.C house.

#### 5.1.4 Literacy level of the respondents

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

Table 5.4: Literacy Level of the Respondents

S.N.	Educational attainment of the respondents	Male	Percent	Female	Percent	Total	Percent
1.	Literate	8	22.85	2	13.33	10	20
2.	Illiterate	27	77.15	13	86.66	40	80
	Total	35	100	15	100	50	100

Source: Field Survey, 2005.

Table 5.4 presents a poor literacy. Male literacy percent is 22.85 and female literacy percent is 13.33. The low economic income was the main cause

of educational attainment. There exists a hand to mouth problem and they people think to solve their problems without going school.

### 5.1.5 Family type of respondents

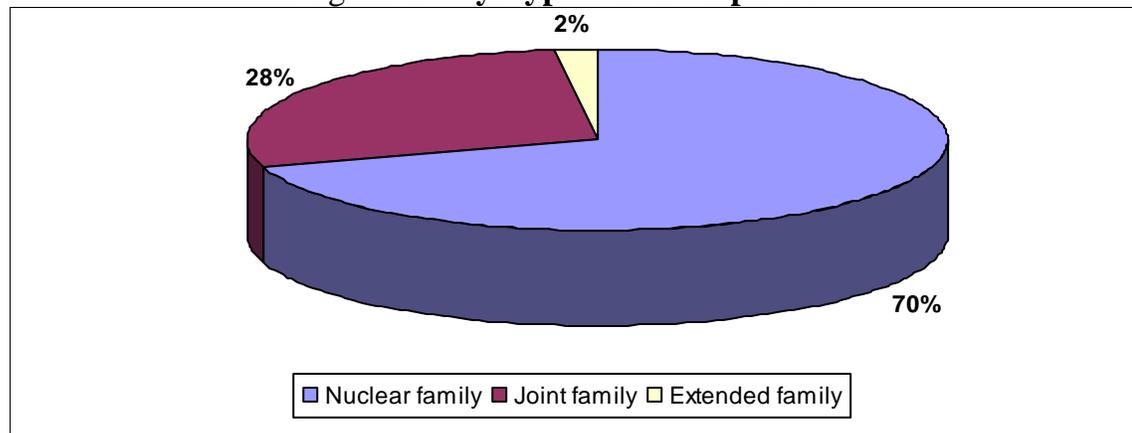
Family is the basic unit of a society. Family is a universal as well as one of the oldest institutions of human society. It is a primary and universal group characterized by common residence performing common economic activities and living under a single roof. It consists of two or more related by blood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

Table 5.5: Family Type of the Respondents

S.N.	Type of family	No. of respondents	Percent
1.	<b>Nuclear family</b>	<b>35</b>	<b>70</b>
2.	<b>Joint family</b>	<b>14</b>	<b>28</b>
3.	<b>Extended family</b>	<b>1</b>	<b>2</b>
Total		50	100

Source: Field Survey, 2005.

Fig 5: Family Type of the Respondents



a) Nuclear

Nuclear family consists of married couple with or without their unmarried children. In nuclear family system there is no economic co-operation between brothers and the members are free from the control of elders. In the study area, the researcher found 70 percent Satar people living in a nuclear family.

b) Joint family

In a joint family not only parents and children but also brothers and step brothers live on the common property and households. In other words, two or more married brothers live together with their children. Among the 50

households of the Satars in the study area it had been found that 28 percent households were in joint family system. From this we can say that few people prefer to live in a joint family system.

The Satar people of the research area are not fully practicing the joint family system. The Satars were living in a joint family from their tradition, but nowadays their changing socio-economic conditions compelled to practice the nuclear family system.

c) Extended family

The extended family consists of two or more nuclear affiliated through and extension of the child relationship rather than of the husband wife relationship. In the study area out of 50 households of the Satar families, only 2 percent were adopting extended family system.

d) Changing context of family structure

In the study area most of the Satars were engaged in labour and agriculture. One of the respondents expressed that joint family was better than others. To do different sorts of works, it requires much manpower. So that joint family is better. But at present, the impact of modernization and urbanization is significant in case of the Satar in Surunga VDC. They strongly prefer nuclear family rather than joint and extended families.

There are several causes which are responsible for bringing nuclear family system into practice. They are as follows:

- i. The system of residing separately after marriage
- ii. Decreasing economic condition
- iii. The tradition of living separately for happy life
- iv. Quarrels among the wives of married brothers
- v. Having good earning capacity of some brothers
- vi. Unequal love of father-in-law and mother-in-law to the daughter-in-law.

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

#### 5.1.6 Religion of the respondents

The Satar people are Hindunized tribe men. Their gods and goddess are same as those of high caste Hindus. The Satars of the study area worship gods of Hindu pantheon like Mahadev, Kali, Bishnu and others. It seems that the religious life of Jhangad is guided by the Hindu philosophy. However, their celebrating patterns are different from other castes. Nowadays, the Christianity has influenced the Satar community. Distribution of respondents by religion is presented in table 5.6.

Table 5.6: Distribution of Respondents by Religion

S.N.	Type of Religion	No. of respondents	Percent
1.	<b>Hindu</b>	<b>41</b>	<b>82</b>
2.	<b>Christian</b>	<b>9</b>	<b>18</b>
Total		50	100

Source: Field Survey, 2005.

The table 5.6 shows that 82 percent of the respondents were adopting the Hindu religion whereas 18 percent respondents were adopting the Christianity. The researcher found that all the respondents were the Hindu at first. But the Christianity influenced their society and they became Christian. One said they became Christian due to low economic status. He added it was very expensive that to celebrate Hindu's God and Goddess.

### 5.1.7 Occupation of the respondents

The Satar people fall under the ultra poor community. Their main occupation is agriculture and wage labour. No one was involved in government job. Their community supplied wage labour to agriculture for other communities. The information on occupation is presented in table 5.7.

Table 5.7: Occupation of the Respondents

S.N.	Occupation of the respondents	No. of respondents	Percent
1.	<b>Agriculture</b>	<b>11</b>	<b>22</b>
2.	<b>Livestock</b>	<b>2</b>	<b>4</b>
3.	<b>Business</b>	<b>4</b>	<b>8</b>
4.	<b>Labour</b>	<b>28</b>	<b>56</b>
5.	<b>Government job</b>	<b>0</b>	<b>0</b>
6.	<b>Others</b>	<b>3</b>	<b>5</b>
Total		50	100

Source: Field Survey, 2005.

Table 5.7 shows that the majority of the respondents (56%) were involved in wage labour and 22 percent of them were involved in agriculture. There is no

sufficient land and all men and women as well as children were compelled to do work to fulfill their hand to mouth problem. They were involved in wage labour in farm or off farm activities. Off farm labour includes construction company like loading and unloading of construction materials i.e. stones, bricks and others. So we can predict that the Satar people are under the poverty line.

a. Wage labour

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

b. Employment in other sector

**The Satar people are not only involved in wage labour but also involved in other jobs i.e. carpenter, driver, and shopkeeper. But few numbers of the people are involved in this sector. The researcher found one carpenters, one tractor driver and one rishaw driver. Due to the development of transportation and consciousness among other communities towards the Satar people, they are going to be level up to their status. That was the cause of modernization. Only male the Satars were involved in such occupation.**

c. Animal husbandry

Animal husbandry is the main source of subsistence for the Satar people. They have oxen for ploughing, cows for milking purpose. Along with ox and cow they also have pig, chickens, ducks, goats and others. Most of the Satar people want to keep chickens in their house because meat is used in different ritual purposes. They sell cows, ducks and chickens at market and buy their essential things like salt, sugar, oil and clothes.

### **5.1.8 Land holding pattern of the respondents**

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

Table 5.8: Land Holding Pattern among Respondents

S.N.	Land size	No. of respondent	Percent
1.	Landless	34	68
2.	1-5 Katthas	7	14
3	5-10 Katthas	4	8
4	10-15 Katthas	2	4
5	15-20 Katthas	1	2
6	20-25 Katthas	1	2
7	25-30 Katthas	1	2
8	30 Katthas and above	0	0
Total		50	100

Source: Field Survey, 2005.

Note: 1 Kattha= 20 Dhur,  
 1 Kattha= 0.05 Bigha  
 1 Kattha= 0.03 Hector

Fig 6: Land Holding Pattern of Respondents

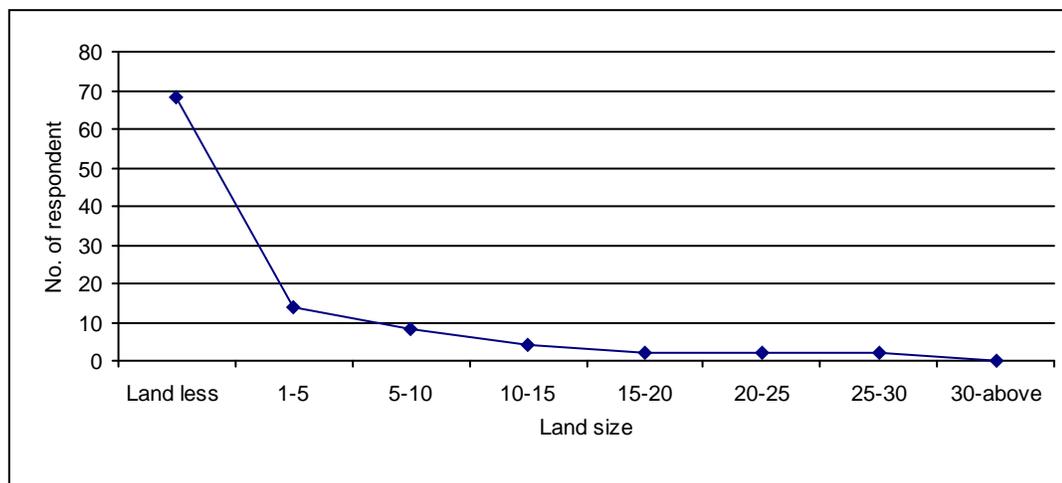


Table 5.8 indicates that, out of 50 respondents. 68 percent respondents did not have any land. Out of 68 percent respondents, 76.5 percent were living on the land of the other people paying certain tax to owners and 23.5 percent respondents were living under unregistered government land. Another 14 percent respondents had 1-5 Katthas, which only fulfilled residential purpose. So, there is an unequal land distribution which shows

weaker economic status of majority of the Satars. Those who have large size of land holding, they can take part in different developmental activities

#### 5.1.9 Annual income and expenditure of the respondents

The economic condition of the Satars of the study is extremely low. They cannot fulfill their demand which is used in daily life. Their total annual expenditure is greater than that of annual income. Their survival is running in deficits from generation to generation. The labour wages is very cheap and cannot maintain their foods and clothes for the whole year in their families. The food grain production is not sufficient to them throughout the year. There are no irrigation facilities. They depend upon monsoon for cultivation. The method and tools of agriculture are traditional. Their family size is big. There is no awareness about family planning and other technological implementation. Due to faster population growth and inheritance practice, land has been fragmented into smaller segments. This shows their severe malnutrition below the basic needs. The level of income shows that they fall on the ultra poor. Table 5.9 displays the annual income of the Satar in the study area.

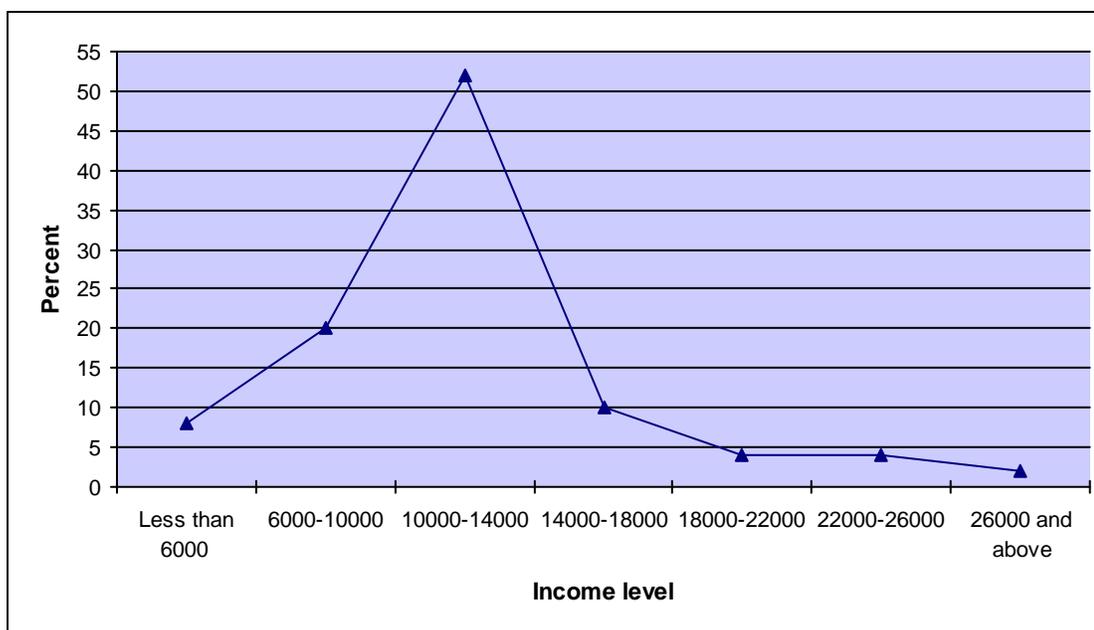
Table 5.9: Annual Incomes of the Respondents

S.N.	Income in NRs.	No. of Respondents	Percent
1.	Less than 6000	4	8
2.	6000- 10000	10	20
3	10000 - 140000	26	52
4	14000 - 18000	5	10
5	18000 - 22000	2	4
6	22000 - 26000	2	4
7	26000 and above	1	2
Total		50	100

Source: Field Survey, 2005.

The Central Bureau of Statistics (2005) has presented the poverty line. It has defined the per capita income and categorized poor and non poor. Those person who has per capita income up to Nrs. 7,695.7 as poor and others are noon poor. The expenditure per person has Nrs. 15,224(CBS, 2005). On the basis annual income, 80% respondents had below the Nrs. 14,000. They had no surplus and they could not think over modern appliances.

Fig 7: Annual Income



The researcher found that 28 percent of the Satar people whose annual income was below Rs.10000, the expenditure was maintained by the gift of others. Their health condition was poor. Whose annual income was in between Rs. 10000-22000, they spent most of their income (i.e. 95 percent of annual income) for food and sometime they bought clothes and medicine. Six percent whose annual income was Rs. 22000 and above, their expenditure could meet to buy clothes, medicines and other entertainment activities but they cannot use their money whole year for these purpose.

All above data show that their contribution in society is higher to uplift the other communities by supplying labour.

## 5.2 Participation of the Respondents in Local Organizations

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

**enlightens participation and access of the Satar people in local institutions for development work.**

**5.2.1 Participation in CBOs**

CBOs are the main functioning units of the society that empower the Satar people to bring them in the mainstream of development. The CBS has identified the Satar as an ethnic group. It has been known from the field survey that the Satar community in the study area belongs to the Dalit within a ethnic group. LSGA (2055) states that there is no discrimination among the Dalits to form the CBOs. Every Dalit has a right to form the CBOs and work freely. The Tenth Plan (2059-2064) also addressed the Dalits in order to bind them through organizations. Table 5.10 presents the participation of respondents in the CBOs.

**Table 5.10:** Participation of Respondents in the CBOs

<b>Participation in the CBOs</b>	<b>No. of Respondents</b>			<b>Total</b>
	Yes		No	
Male	11	.....		<b>50 (100%)</b>
Female	2	37		
<b>Total</b>	<b>13 (26%)</b>	<b>37 (74%)</b>		

**Source:** Field Survey, 2005

Table 5.10 shows that 26% of the total respondents were participating in CBOs, whereas majority of them (74%) were not participating in any CBOs. There was a vast difference in participation between male and female. Out of 13 (26%) participated respondents only 2 (4%) were female and 11 (22%) were male.

It is clear from the data that there is a low female participation in the CBOs. Among them, the participation of female is severe due to religious custom and lack of social and educational awareness.

**5.2.1.1 Participation in different CBOs**

Under CBOs, there are different organizations which are helpful to uplift their life standard as well as development of the society. Table 5.11 shows the status of participation among respondents in different areas.

**Table 5.11:** Participation of Respondents in different CBOs

S.N.	Area of Participation	Respondents		Total
		Male	Female	
1	Road construction	3	-----	3 (23.07%)
2	Canal construction	2	-----	2 (15.38%)
3	Forest consumption	2	-----	2 (15.38%)
4	Animal husbandry	2	2	4 (30.76%)
5	Drinking water	1	-----	1 (7.69%)
<b>Total</b>		<b>11 (84.62%)</b>	<b>2 (15.38%)</b>	<b>13 (100%)</b>

**Source:** Field Survey, 2005

Table 5.11 indicates that out of 13 respondents, 3 (23.07%) were found to participate in road construction, 2 (15.38%) involved in canal construction, 2 (15.38%) participated in community forest consumer group, 4 (30.76%) involved in animal husbandry and 1 (7.69%) participated in drinking water consumer group.

The data table in 5.11 indicates a homogeneous mix-up in different CBOs. They (Satar people) are utilized by other communities as a hard worker labour. So, they can be placed as a member of CBOs otherwise they could not get in any position. This is due to the poverty and educationally backwardness.

### 5.2.2 Participation of respondents in NGOs/ INGOs

Non-governmental organizations play a vital role to empower the people in mainstream of development. There are so many NGOs in the study area but only one NGO is conducted for them. The NGO conducted by “Janajati Mahasang”. But there is no act of any INGOs.

**Table 5.12:** Participation of Respondents in NGO

S.N.	No. of Respondents			Total
Participation in NGOs	Yes		No	50
	Male	Female	39	
	7	4		
<b>Total</b>	<b>7 (14%)</b>	<b>4 (8%)</b>	<b>39 (78%)</b>	<b>50 (100%)</b>

**Source:** Field Survey, 2005.

Table 5.12 presents the participation of respondents of Surunga VDC in NGOs activities. Out of 50 respondents, 11(22%) respondents were participated but 39(78%) respondents were not participated in any NGOs. Among the participated respondents, 7(14%) respondents were male and 4(8%) female.

It is clear from the analysis table 5.12, there was low participation in NGOs. Due to the lack of social awareness, they became down-trodden. It is seemed that government ignores the Satar communitiy to bring in development mainstream. Although they are active people in any field, they are suffering social crisis.

### **5.2.3 Participation of the Satar people in VDC working committee (2054-2058)**

According to LSGA-2055(1999), there will be thirteen members in the VDC working committee including eleven elected and two nominated members from the VDC council. But unfortunately, the Satars were not hold any position of VDC working committee. It shows that the Satar people have no access in representation of VDC Working Committee.

### **5.2.4 Participation of Satar in VDC Council (2054-2058)**

VDC council is considered to be the local House of Representatives, which has supreme power to formulate policies and programmes for the VDC. The Constitution of the council altogether comprises 53 members including 47 elected and 6 nominated members from different disciplines.

**Table 5.13:** Representation of the Satar People in VDC Council

S.N.	Members	<i>No of Representatives</i>	
		Male	<i>Female</i>
1.	Chairman(1)	-----	-----
2.	Vice-chairman(1)	-----	-----

3.	Ward presidents(9)	-----	-----
4.	Ward members(36)	3	-----
5.	Nominated(6)	-----	-----
<b>Total</b>	<b>53(100%)</b>	<b>3(5.66%)</b>	-----

**Source:** Field Survey, 2005.

Table 5.13 shows that only 3 (5.66%) members were elected in VDC council in the post of ward member. And 50 (94.33%) members were elected and nominated from other elite groups.

The analysis table 5.13 clears that the Satars are underestimated persons and low participation in VDC council. There is no participation of women from the Satar community due to the underestimation and ignorance from other elite groups. It seems totally the spirit of LSGA-2055(1999). According to act, six persons including one woman is nominated by the VDC council from amongst those social workers, socially and economically backward tribes and ethnic communities, down-trodden and indigenous people living within the Village Development Committee, belonging to the class whose representation in the Village Council does not exist. But the nomination seems totally out of the spirit. Also there were not any persons from other disadvantaged groups.

### **5.2.5 Participation of respondent in the political parties**

The political parties play an important role in promoting rural development. Parties mandate decides the way of development. Parties can mobilize, inform and train local democracy and development.

In the study area there are organizations of major political parties of Nepal. Their activities are also distinct in local socio- economic affairs. But there is very weak representation of the Satar people even other disadvantaged groups.

**Table 5.14** Participation of Respondents in Political Parties

S.N.	Political Parties	No of Respondents			Total
		Yes		No	
		Male	Female	41	

1	N.C.	5	-----		50
2	CPN-UML	3	-----		
3	R.P.P.	1	-----		
<b>Total</b>		<b>9(18%)</b>	<b>-----</b>	<b>41(82%)</b>	<b>50(100%)</b>

**Source:** Field Survey, 2005

**Fig 8:** Participation of Respondents in Political Parties

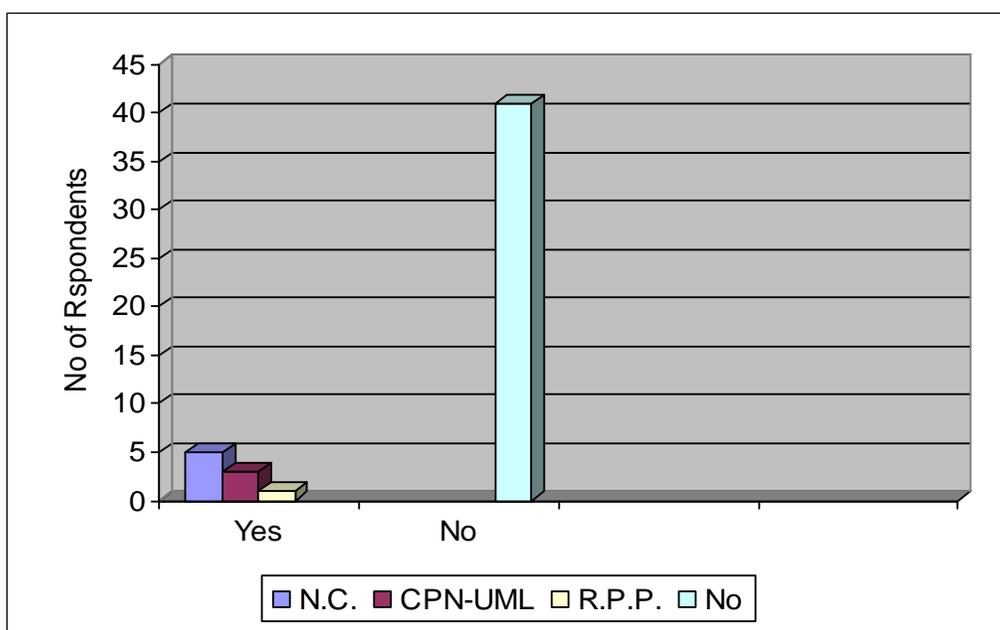


Table 5.14 indicates that only 9 (18%) respondents were represented as a general Ward Committee of these political parties. Out of 9 respondents, 5 (10%) respondents were from NC, 3 (6%) form CPN-UML and 1 (2%) were from RPP. Forty one (82%) respondents were not represented in any political parties.

This kind of status of the Satar people in political parties clearly indicates that they had very weak influence upon local political culture and political information so that they were beyond the benefit of political opportunities.

### **5.3 Participation of Respondents in Decision making Process**

Decision is an outcome of the complex human thinking process. Decision making is a process of finding solution to a problem and implementing the right one. So, decision making has been a burning issue in the context of participatory

development process. Participation and role of disadvantaged groups in decision making is another genuine issue in the context of rural development. Decision making includes all works and functions between problem identification and implementation of the solution of that problem. Problem is context bound and its solution differs from time to time and region to region. A problem felt by one may not equally effective for other. So, in finding a solution of a problem, the participation is concerned subject. Those affected by the problem, is crucially important. Here the participation and role of the Satar community in rural affairs is analyzed. The analysis is supported by primary data collected from the field.

### **5.3.1 Participation of respondents and decision making in the VDC**

This heading is supported by the responses of the elected members of the local election 2054 (1999). Here the respondents of three elected members from the Satar community are analyzed.

#### **5.3.1.1 Provision of meetings and participation of the respondents**

It was intended to know that whether the representatives of respondents in the VDC were aware of the meetings or not. Their role and way of attending the meetings were also the intension of the researcher. For the close ended questions, responses of the respondents are given in the table below .The table 5.15 presents the descriptive and qualitative data.

**Table 5.15:** Participation in the VDC Meetings

<b>Activities</b>	<b>Responses</b>	<b>No. of Respondents</b>
Meeting conducted in VDC	* Yes	0
	* No	3
Meeting conducted in Ward	* Yes	1
	* No	2
Meeting attended regularly	* Yes	1
	* No	2
Meeting addressed the opinion	* Yes	0

	* No	3
Get information from the meeting	* Yes	1
	* Rarely	2

**Source:** Field Survey, 2005.

The entire responses in table 1.15 shows that the elected members of the disadvantaged communities do not know clearly about the meeting conducted in the VDC. The respondents replied vividly about the total meetings conducted in the VDC and wards. Member elected from the Satar community in the VDC did not attend meetings regularly. Out of the total 3 elected members only 1 (33.33%) had attended meetings regularly but the remaining 3 (66.66%) had not.

All respondents stated that their opinion had not been addressed in every meetings of VDC and ward level. Two (66.66%) respondents said that they had got the information of the meetings from other members of VDC. Only one had got the information himself.

It is clear that the members of disadvantaged groups have nominal participation in decision making process of VDC. In the field observation, it was noticed that the members who economically and socially rich was listened by the other participants while the powerless representing from the poor family background was neglected even they are capable.

### **5.3.1.2 Role and participation of respondents in VDC's budget preparation and allocation**

Budget preparation is a way to estimate the sources, resource mobilization and priority in the necessary socio-economic functions. VDC budget preparation holds a major task of local self-government. In this process, the local government formulates plans for developmental and other sorts of programmes.

The information obtained from the respondents was analyzed quantitatively and qualitatively. The data are presented in the table 5.16.

**Table: 5.16** Role and Participation of Respondents in VDC's Budget preparation

<b>Activities</b>	<b>Responses</b>	<b>No of Respondents</b>
Participation in the budget preparation meetings	* Yes	0
	* No	3
<i>Allocation of VDC budget in desired field</i>	* Yes	1
	* Do not know	2

**Source:** Field Survey, 2005.

Table 5.16 indicates that no one was participated in the budget preparation meetings. It shows the poor picture of the status of the Satars towards financial access. They are very far from the financial access in the local governance system.

Only one (33.33%) respondent was satisfied that they had allocated the VDC budget in their desired field. Another 2 (66.66%) expressed that they had not known about the allocation of budget in desired field.

It is clear from the table 5.16 the role and participation of the Satars in budget preparation and allocation were out of their access. The elite groups have neglected and not given the position in local governance. The government should provide the platform to access in local governance system.

### **5.3.2 Participation of respondents in the programme formulation**

Local Self Governance Act-2055 (1999) has created a space for local people to participate in the process of programme selection. Any kind of development programmes to be implemented are first of all discussed among the consumers or locals and then given a last form. Participatory process is to be undertaken in the time of formulation of the plans and programmes. After formulating the programme, it is implemented by organizing the consumer group.

The situation of participatory development process of the Satar community is presented in table 5.17

**Table 5.17:** Participation of Respondents in Programme Formulation

<b>Activities</b>	<b>Responses</b>	<b>No of Respondents</b>
Participation in the programme formulation	* Yes	23
	* No	27
Participation frequency	* Every time	3
	* Often	20
Participation in phase	* From the beginning	2
	* At the time of implementation	18
	* At the time of monitoring	3
Responsibility to handle the programme	* Yes	7
	* No	43
<i>Responsibility taken</i>	* <i>Individually</i>	0
	* <i>Jointly</i>	2
	* <i>Collectively</i>	5

**Source:** Field Survey, 2005.

The figures representing the participation of disadvantaged groups in the programme formulation has been explained in table 5.17. Twenty three (46%) respondents were involved in the process of programme selection in the VDC and the remaining 27 (54%) were not. Among twenty three respondents who were involved in programme formulation, only 3 (6%) were involved every time in the process. The remaining 20 (40%) were involved rarely in the process. It shows a weak participatory decision making in the local level from the view point of disadvantaged groups.

Phase wise participation of disadvantaged groups in programme implementations also seems very poor. Among 23 participated respondents, 18 (78.26%) were participated in the time of programme implementation. They were

involved as a labour, to provide only work (Sharmdan). It does not represent the spirit of participation. Only 2 (8.69%) and 3 (13.04%) were involved from the beginning and at the time of monitoring respectively. This also shows a very weak participation of disadvantaged groups in decision making during the process of program selection.

While analyzing the responsibility taken by the respondents to handle the programme, it indicates discouraging participatory status of the Satars. Only 7 (14%) respondents had taken the responsibility to handle the programme at any time while 43 (86%) had never got such opportunities. Again those who got opportunities to handle the programmes, they had not handled by their single leadership. And 2 (28.57%) handled the programmes jointly and 5 (71.42%) respondents had handled with in the leadership of other persons. That leadership comes from ward chairman.

It can be concluded that the role and participation of the Satars in local decision making process is not so encouraging. The participation was only representative. They hardly got information about the local affairs. The elected members did not get notice about the meeting schedule and meetings, they sit back, listen and finally clap on decisions made. Because of lack of agendas and access to meetings, they only sign and have tea but do not influence the decisions of the meetings.

### **5.3.3 Analysis of the views of key informants**

Key informants are the active people of the society which are handling the noticeable post or responsibilities in the society. In this chapter, the researcher had asked ten (10) key informants which are directly or indirectly associated with the Satar communities. Closed ended as well as open ended questionnaire were asked to key informants.

#### **5.3.3.1 Social status and occupation of key informants**

Social status and occupation of key informants show their responsibilities in the society. They debate and handle all social activities as well as

developmental decisions. Table 5.18 presents the social status and occupation of the key informants.

**Table 5.18:** Social Status and Occupation of the Key Informants

S.N.	Occupation	Social Status	No of Key Informants	Percent (%)
1	Lecturer	Social worker	1	10
2	Sec. teacher	Social worker	2	20
3	Pri. teacher	Social worker	2	20
4	Ex. VDC chairman	Social worker	1	10
5	Ex. ward chairman	Social worker	2	20
6	Ex. lady ward member	Social worker	1	10
7	Majhi Hadam	Social worker	1	10
<b>Total</b>			<b>10</b>	<b>100</b>

**Source:** Field Survey, 2005.

The data displayed in table 5.18 indicates that 5 (50%) key informants were from teaching profession, 4 (40%) were from political leader and 1 (10%) was from *Majhi Hadam* (Supreme of village in the Satar community).

Key informants interview helps the researcher to find out their (Satar community) social status and problems about participation and other noticeable events in the society. So, the researcher can conclude theme about participatory status of the Satar community from views of key informants.

### **5.3.3.2 Participatory status of the satar community in development activities**

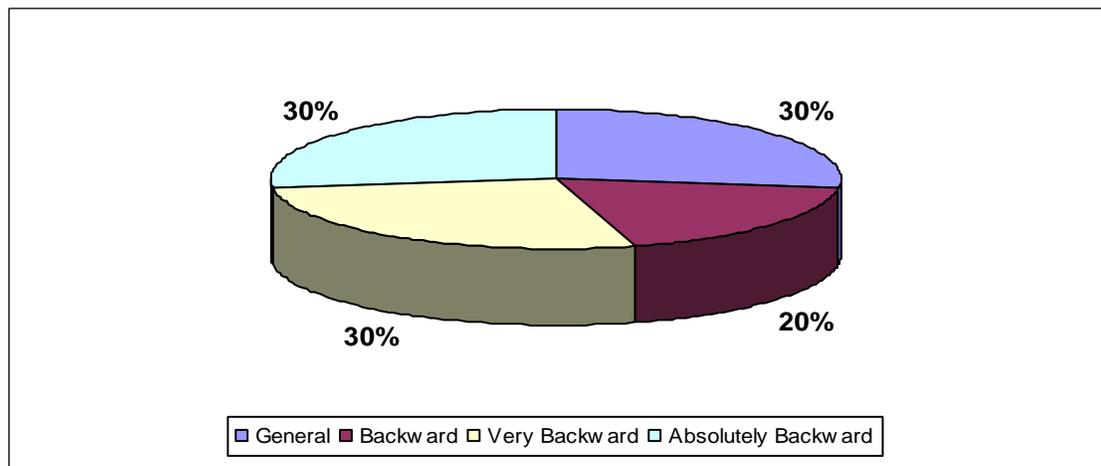
Participation is obvious in all society to do any community works. Participatory status shows their activities in developmental works. Participation is the main functional unit of the development. During the field survey, the researcher was asked to key informants about the participatory status of the Satars in developmental work. Their views have been tabulated in table 5.19.

**Table 5.19:** Participatory Status of the Satar Community in Development Activities

S.N.	Participatory Status	No. of Key Informants
1	General	3 (30%)
2	Backward	2 (20%)
2	Very backward	3 (30%)
4	Absolutely backward	2 (20%)
<b>Total</b>		<b>10 (100%)</b>

**Source:** Field Survey, 2005.

**Fig 9:** Participatory Status of the Satar Community



The data in the table 5.19 indicates that 3 (30%) key informants had agreed to general participation of the Satars in development work. Two (20%) key informants expressed their views the participation of the Satars was backward, 3 (30%) key informants had said that the participatory status was very backward and 2 (20%) key informants had put their views the participation of the Satars in development work was very low i.e. absolutely backward.

The data displayed in table 5.19 indicated that the participatory status of the Satars in development work was backward. It is due to the poor economy, lack of awareness and their social customs. The elite groups bring them in participation only for hard worker labour and depression came over the Satar people. They

could not play decisive role and their opinion could not be regretted. Due to this reason, the Satar people becoming backward day by day.

### 5.3.3.3 Reason for backwardness

Key informants put their different views about backwardness of the Satar people. The researcher asked them closed ended questions. All key informants had agreed their poor economy. Along with poor economy they also included another elements i.e. traditional culture, lack of awareness and socio political system.

One of the key informants ex. VDC chairman commented overview scenario of the Satar community. They were educationally backward and their poor economy always put them backward. He also emphasized their tradition and culture hinders for their participation. But the supreme of the Satar ( *Majhi Hadam*) did not agree with his view. He said that the villagers did not want to join in participatory work and neglected in every aspects. He also added there was discrimination in schooling system. But the Head master of Kankai Ma. Vi. did not agree with his view. He said that there was no discrimination held to the Satar children and teachers provided favourable environment for their children and also scholarship given to them.

### 5.3.3.4 Role of language in their participation

Every ethnic community has their own native languages. Their children should know native language firstly and later than others. Language plays an important role for their participation and language also creates problem for the participation. Table 5.20 presents the views of key informants that language is a problem for their participation.

**Table 5.20:** Role of Language for their Participation

Topic	Responses	No of Key Informants
Language is a problem for	* Yes	3 (30%)

participation	* No	7 (70%)
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**Source:** Field Survey, 2005.

Analyzing the data obtained from table 5.20, seven (70%) key informants were not agreed language for their participation but 3 (30%) key informants were agreed that creates main problems for participation.

It is obvious that language creates main problem for their communication and it also affects their community works. The chair person of ‘Aama Samuha’ Rita Devi Acharya did not agree. She put her views those persons who were able to work, they could participate in each field. She also added “*Khene Mukha lai Juga le Chekdaina*”. But in reality, elite groups can not give any position to disadvantaged groups. They only utilized as a hard worker labour.

### 5.3.3.5 Support provided by the government

Nepal government has been providing some support in different to the Satar people. Table 5.21 displayed this information.

**Table 5.21:** Facilities Provided by the Government

Topic	Responses	No of Key Informants	Facilities
Support (In cash) provided by government	* Yes	9 (90%)	Educational Help
	* No	1 (10%)	Do not Know

**Source:** Field Survey, 2005.

Table 5.21 indicated that 9 (90%) key informants had expressed their views the government has provided support in educational help only. But *Majhi Hadam* did not agree with this view and he added government had not provided any support to us.

The support have provided in the content of educational help. “Satar’s children had got educational help from class one to ten with worth Rs. 250 annually,” the head master of Kankai Secondary School said. *Majhi Hadam* of the Satars said that admission fee and examination fee should be given to school

which is higher than Rs. 250 and all the Satar children did not get this facility. He blamed head master of school for that condition.

Most of the Satar people do not know about support provided by government. They have not money and can not send their children to school. If they have information about about educational help from government, they will send most of their children to school. Government should conduct awareness raising programme to the Satar community.

#### **5.3.3.6 Responsible factors for participation in development work**

Key informants indicated the different responsible factors and suggestion to the government and local society for bringing the Satar people in development work. They are as follows:

- ) Employment opportunities
- ) Provision of residential land
- ) Easy access of citizenship
- ) Eradication of social exclusion
- ) Formal and Informal education skim for them

### **5.4 Access to the Services and Facilities**

Accessibility refers to access services and facilities to the people. Nepal government follows the need based development approach. But it is not suitable for the present situation of the country. Maximum Nepalese people do not get any facilities from the government but they made infrastructure themselves. This chapter deals the accessibility regarding transportation, electricity, drinking water, education, communication and administrative facilities.

#### **5.4.1 Access to transportation**

Road and transportation are good way of spatial linkage between rural and urban areas. The road and transportation can play a crucial role to make the socio-economic affairs easy and accessible. To reach the raw materials in the urban centre, transportation plays vital role. Table 5.22 presents the accessibility of transportation of the respondents.

**Table 5.22:** Accessibility of Transportation

<b>S.N.</b>	<b>Accessibility</b>	<b>No of Respondents</b>	<b>Percent (%)</b>
1	Accessible	41	82
2	Non accessible	9	18
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

Table 5.22 indicates that 41 (82%) respondents had accessible of transportation while 9 (18%) did not have.

The people who live in rural area of the VDC do not get transportation facilities. They carry raw materials by porters which is very expensive. Although Surunga VDC is Tarai or plane surface, there is lack of transportation facilities. The government should seek such types of obstacles and utilize the rural resources as soon as possible.

#### **5.4.2 Access to electricity**

Nepal occupies the second place to produce electricity in the world. Nepal can produce 83 thousand Mega Watt (MW) electricity from its natural resources but 552 MW electricity were produced. Only 48% people can utilize hydropower. From the favour of technical and economical, 4200 MW electricity can be produced in Nepal. The Surunga VDC is facilitated from electricity. Table 5.23 presents the access of electricity of respondents.

**Table 5.23:** Access of Electricity by Respondents

<b>S.N.</b>	<b>Electricity</b>	<b>No. of Respondents</b>	<b>Percent (%)</b>
1	Accessible	11	22
2	Non Accessible	39	78
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

The data displayed in table 5.23 indicates that 22 percent had accessible of electricity and 78 percent had no accessible of electricity. It is clear from the table 5.23 the maximum number of the respondents could not afford the electricity though there was facilitation of electricity. Because of the poor economy and their huts to live, electric authority office does not give authority to distribute electricity in huts.

### 5.4.3 Access to drinking water

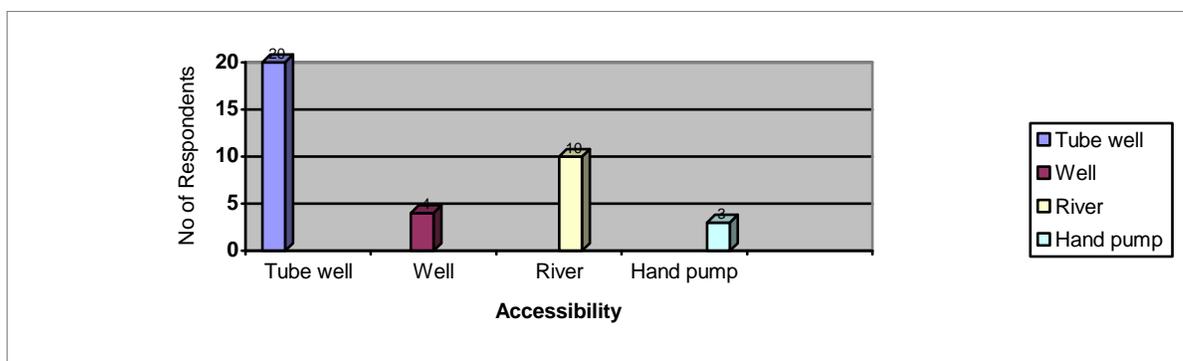
Water is most essential elements of human beings and it is right to drink pure water. There are so many sources of water in the study area. They are hand pump, tube well, well and natural river. Table 5.24 presents the access of drinking water.

**Table 5.24:** Access of Drinking water

<b>S. N.</b>	<b>Sources Drinking Water</b>	<b>No. of Respondents</b>	<b>Percent (%)</b>
1	Tube well	27	54
2	Well	5	10
3	River	15	30
4	Hand pump	3	6
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

**Fig 10:** Accessibility of Drinking Water



The data displayed in the table 5.24 indicates that 27 (54%) respondents were used tube well, 5 (10%) respondents, 15 (30%) respondents and 3 (6%) respondents were used well, river and hand pump respectively. There was no facility of drinking water from government in the study area. They all used ground water and some of them were used river water. Those respondents who had no any means of resources of water, they brought water from neighbours. They obligated to drink arsenic and dirty water. They had been suffering from cholera and diarrhoea yearly due to the lack of pure drinking water. The government and community should give priority to built infrastructure of drinking water as soon as possible.

#### 5.4.4 Access of educational facilities

Education is the main indicator of social development. Probably, it is the most crucial among the basic needs. The Satars have an access to school education in the study area. The table 5.25 presents this information.

**Table 5.25:** Accessibility of Educational Facilities

S.N.	Educational Facilities	No of Respondents	Percent (%)
1	Accessible	13	26
2	Not accessible	37	74
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

Table 5.25 indicated that 13 (26%) had accessible of education and 37 (74%) had not.

The data table 2.25 clears that maximum numbers of respondents had accessibility of education. Because of the poor economy and hand to mouth problem, they could not grab the opportunities and facilities provided by government. It is seen that the government should provide education with residential land.

#### **5.4.5 Access to communication media**

The people should right to information about the nation and other usable information. The communication media plays a vital role to uplift socio-economic level of the people. The people able to detect which is wrong and right. Table 5.26 presents the access to communication media of respondents.

**Table 5.26:** Access to Communication Media

<b>S. N.</b>	<b>Communication Media</b>	<b>No of Respondents</b>	<b>Percent (%)</b>
1	Radio	12	24
2	T.V.	2	4
3	Papers	1	2
4	No access	35	70
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

The data displayed in table 5.26 indicates that 35 (70%) respondents had not accessible of any kinds of communication media. Only 12 (24%) respondents had radio, 2 (4%) had T.V. and 1 (2%) had facility of reading local news papers.

It is clear from the table 5.26, they are becoming backward due to the lack of communication media. The government should lunch awareness raising as well income generating programmes as soon as possible.

#### **5.4.6 Access to administrative facilities**

The basic administrative facilities that can be provided from the VDC are the registration of vital events such as birth, death, marriage, divorce, migration and others. In the same way, the recommendations of the citizenship certificate and land registration are the functions that a VDC performs. The VDC provides service to the people like trainings, adult literacy class, drinking water supply, financial class and others. The kinds of services available to the respondents from the VDC are presented in table 5.27.

**Table 5.27:** Services obtain from VDC

<b>S. N.</b>	<b>Service Obtained</b>	<b>No of Respondent</b>	<b>Percent (%)</b>
<b>1</b>	Service obtain	7	14
<b>2</b>	Service not obtain	43	86
<b>Total</b>		<b>50</b>	<b>100</b>

**Source:** Field Survey 2005.

It is obvious that 43 (86%) respondents did not get any kinds of facility from VDC. This shows that the VDC had not conducted programme to facilitate the Satar people. Only 7 (14%) respondents had got administrative facilities. This implies that the VDC was unable to implement the programmes in order to provide administrative facilities to the local people.

It is found that the persons residing near VDC personnel or former VDC chairman and ward chairman could get services immediately. The Satar people had to wait for two or three days to register even their children's birth. Absence of the VDC Secretary was the main problem to receive the service easily from the VDC because he is only one authority and chairperson of the VDC in the present situation.

## **5.5 Obstacles of the Respondents in the Active Participation in Rural Development**

The participation of the Satar people was affected by different influencing factors. They were mainly socio- economic and demographic nature. Some of them had direct effected on the social life of the Satars while others had affected indirectly. Their representation in the local institution was not encouraging and decision making too.

### 5.5.1 Level of education

Education is a kind of awareness. It has a strong linkage with the activities and behaviour of a person. An educated person acquires capability to develop awareness towards the national as influence the way of governance in a region. The educational status of the respondents is given in the table 5.28.

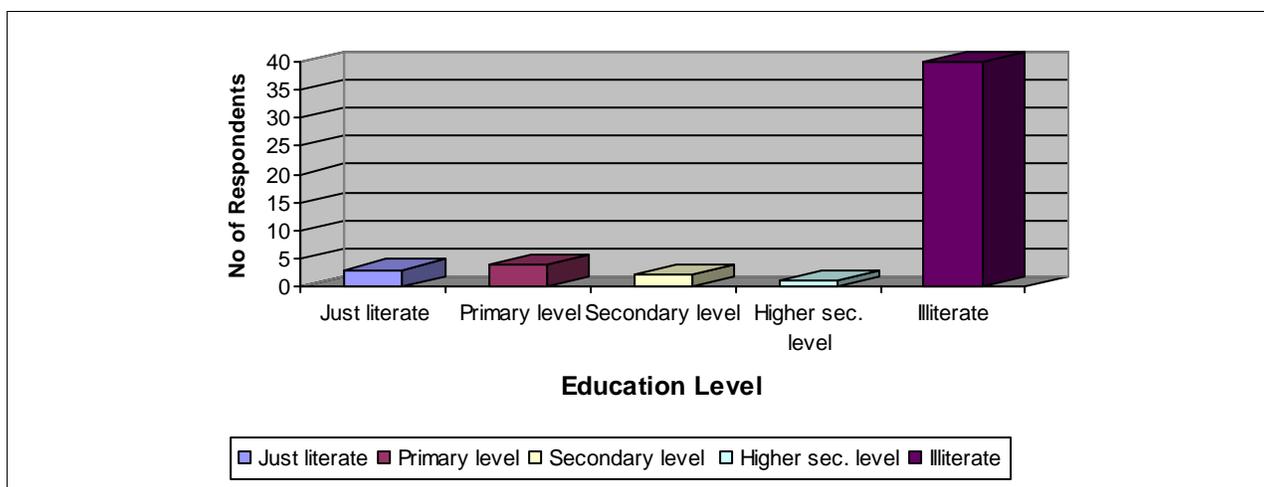
**Table 5.28:** Level of Education

<b>Just Literate</b>	<b>Primary level</b>	<b>Secondary level</b>	<b>Higher (+2) secondary</b>	<b>Total literate</b>	<b>Total illiterate</b>
3 (6%)	4 (8%)	2 (4%)	1 (2%)	10 (20%)	40 (80%)

**Source:** Field Survey, 2005.

The table 5.28 indicates that 10 (20%) respondents were literate among the total 50 respondents. It seems a very discouraging figure. In generalization, only 1 (2%) have gained higher (+2) education, 2 (4%) have completed secondary level education and 4 (8%) only primary level. Among the total 10 (20%) were literate, 3 (6%) were just literate who can hardly read and write. On the other hand, 40 (80%) were illiterate who sign by using finger print on the documents with out knowing any things.

**Fig11:** Education Level of the Respondents



The figure shows a dark picture of the level of education of the Satar community. Because of the poor level of educational attainment, they have poor access to the awareness of the local government and participation in local affairs. They believe and respond what the elite say to them.

#### 5.5.2 Economic status

Economy has been considered as a major space in almost all the socio-political field of the world. It has also influenced the field of participation and participatory governance. Economic participation is one of the major aspects in social development process. In this context, the economic status of the respondents and local participatory governance are analyzed here.

##### 5.5.2.1 Land holding pattern

Land holding size of the respondents represents the sign of participation. It is obvious that who have big land holding size can take part in every social and economic activities of the society. Table 5.29 presents the land holding size of the respondents.

**Table 5.29:** Land Holding Size of the Respondents

Quality	No of Respondents	Percent (%)
<b>1-10 Katthas</b>	<b>11</b>	<b>22</b>
<b>10-20 Katthas</b>	<b>3</b>	<b>6</b>
<b>20-30 Katthas</b>	<b>2</b>	<b>4</b>
<b>30 and above</b>	<b>0</b>	<b>0</b>
<b>Land Less</b>	<b>34</b>	<b>78</b>

Source: Field Survey, 2005.

The data displayed in table 2.29 indicates that those who had land to produce for their yearly need were participating in local organizations and other developmental activities. The respondents who did not have any size of land or had few pieces of land were not able to give time in development activities and socio-political affairs. The disadvantaged groups who had the land that could not yield food for their survival were engaged in labour and peasant works. So, they lacked the awareness of participation and local government system.

#### 5.5.2.2 Annual income

Table 5.30 shows the figure of annual income of the respondents. Forty (80%) respondents had an annual income less than 14,000 and 7 (14%) respondents had less than 22,000. Only 3 (6%) respondents had annual income about 30,000.

**Table 5.30:** Annual Income of the Respondents

<b>Annual Income</b>	<b>No of Respondents</b>	<b>Percent (%)</b>
6000-14000	40	80
14000-22000	7	14
22000-30000	3	6
<b>Total</b>	<b>50</b>	<b>100</b>

**Source:** Field Survey, 2005.

In the field survey it was found that those whose annual income was above Rs. 22,000 were initiated to participate in local affairs along with development work. But they were not totally engaged in any participatory work. They work as a part time. Participatory only be a voluntarily and they could not solve their hand to mouth problem engaging with community work. Even local representative would not go in VDC meeting due to low economic profile. Hence, the income level of disadvantaged groups has been a tool influencing their participation in developmental activities.

#### 5.5.2.3 Occupation

Occupation determines their income level and status in social affairs. The table 5.31 clears that agriculture is the main occupation of the respondents and only few engaged in business. Most of the political leaders from disadvantaged

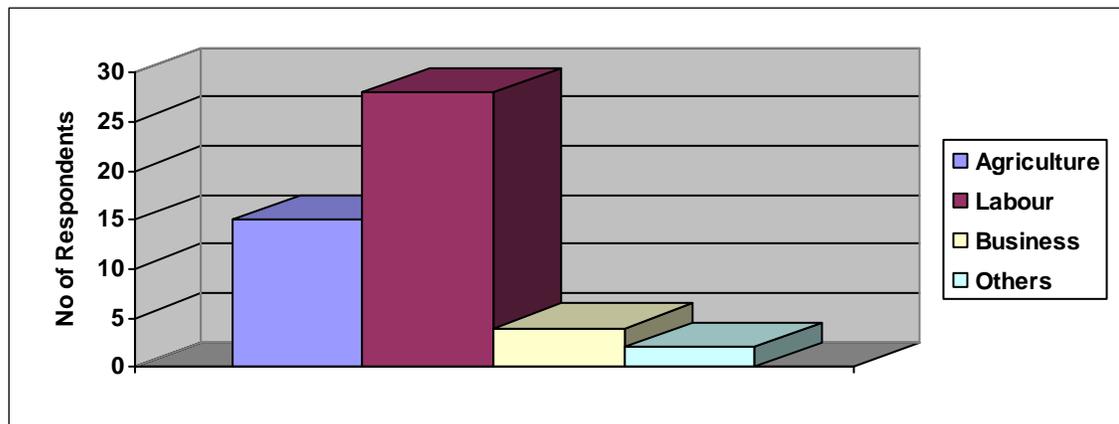
groups were occupationally agriculturalist or farmers. They are cultivated their own land or the other land on lease. Most of the businessmen are the members of local socio-economic institution. The laboures were engaged as a farm labour or construction company's labour. Three (6%) respondents who indicated 'others' as their occupation were basically carpenters and mechanics.

**Table 5.31:** Occupation of the Respondents

Occupation	No of Respondents	Percent (%)
Agriculture	15	30
Labour	28	56
Business	4	8
Others	3	6
<b>Total</b>	<b>50</b>	<b>100</b>

**Source:** Field Source, 2005.

**Fig 12:** Bar Diagram Showing Occupation of the Respondents



There are no advanced methods of farming in the study area. Since agriculture is very hard and time consuming occupation, the disadvantaged groups have been suffering from this. On the other hand, their occupation (agriculture)

cannot produce enough food for their survival. So they have to labour hard and they do not get any chance to participate in local affairs.

### **5.5.3 Population size**

Population size is another indicator that accounts for the participation of a community. Generally, it is found that the larger the population of a community the higher is their participation in every field of the society. In the study area population size was also found as a crucial indicator accounting for mobilization of people in local affairs. According to VDC profile 2057, the population of Brahmin was 38.82% and Chhetri was 21.28% and the Satars occupied 3<sup>rd</sup> place i.e. 4.88%. Brahmin and Chhetri are dominant in all sector of local affairs even in local governance system. But the Satars did not get any social and political position due to their small population size and also a low economic profile.

### **5.5.4 Political culture**

Literally, political culture means the political behaviour of the political parties. It refers how the people of certain area react that political behaviour of the parties and how they participate in the political events. In the context of importance of political parties in local governance system, the political culture plays a vital role in enhancing the local self- governance. Basically, parties are more basic for the system. They can train, teach and mobilize people in local affairs. In participatory socio-economic process, political parties can play an important role in every society.

From the field survey, it is found that the participation and linkage of disadvantaged groups have been influencing by local political culture. Their view towards parties was not good and some of them were our of the parties' limitations. Those who were still parties' cadres did not participate in most of the activities of the party. They responded that they had faced various problems working as party's cadres. The political culture of the study area and its influence on participation of Satars was studied on the basis of the responses of the nine politically active respondents. The figures are presented in the table 5.32 below.

**Table 5.32:** Political Culture of the Study Area

<b>Activities</b>	<b>Response</b>	<b>No of Respondents</b>
Inspired in politics	▪ Family	1
	▪ Friends	7
	▪ Own self	1
Participation in the activities of the party	▪ Yes	1
	▪ No	6
	▪ Rarely	2
Responsibility from party	▪ Yes	2
	▪ No	7
Participation representing party	▪ Yes	3
	▪ No	6

**Source:** Field Survey, 2005.

Most of the political cadres were inspired in politics by their friends. It shows that they had no their own commitment on politics and political parties. They had to follow the same party and path that their friends show them. One respondent said that he was involved in politics due to their own consciousness and interest.

Seven respondents said that they had not got any kind of responsibilities from the party. They even did not know what they should do after having the membership of the party or being a member of party's Working Committee. Two respondents who got any kind of responsibilities from the party were only used during the election period and in the time of demonstration to collect mass. Another six respondents out of nine had never participated in any functions or meetings representing their parties. Only three respondents had participated in some affaires taking responsibility from the parties.

Hence, the figures in the table 5.32 did not show a good picture of local political culture. This bad culture of politics had influenced the participatory political process as well as participation of disadvantaged groups in governance

system. They have negative concept towards politics and political parties. So they reject the call of the parties and do not believe that politics can do for their best.

#### **5.5.5 Social structure**

Social structure signifies the entire social units, their position, role and importance. It also refers to the linkage between the social units. It is the action and reaction of the caste, classes, kinship, local institutions, religious groups and so on. So it holds its importance in social mobilization, social inclusion and socialization and social participation.

In the study area, the social discrimination has been in practice for long time. The discrimination on Dalits was as usual in the past. So there was not familiar interrelationship between other problems. It had widened the gap in the society. The local people still practice traditional leadership in every local affair who come from advantaged groups. Rarely the coordinators or the presidents of the local institutions come from the disadvantaged groups. The main thing was the lack of social inclusion.

Because of such sort of social structure in the study area, the participation of disadvantaged groups in local governance system was affected. They had no opportunities to put their interests and aspiration openly. It was difficult for them to break the social laws and boundaries that had their traditional roots deeply penetrated in the society.

#### **5.5.6 Institutional provision**

Some laws and acts ate also hindering the access of disadvantaged groups in local governance system. Although most of the laws and acts have mentioned no discrimination provisions, the implementation is very weak. The implimentary provision is left on the interest of the concerned authority.

The provisions of Mulki-Ain are in favour of Dalits. In practice the Dalits are still facing social and other kinds of discrimination. Dalits and other nationalities are still discriminated in religious, social and cultural events. These sorts of practices have affected the social participation of disadvantaged groups.

The Constitution of the kingdom of Nepal 1990 has also mentioned 'Right to equality' in article 11. There is also a provision of non-discrimination to any person on the ground of caste, religion, gender and region. The discrimination is supposed to be punishable according to the laws. But what sort of punishment would be ordered, this is not mentioned. There is dilemma of degree and kind of punishment.

Even the Local Self –Governance Act-2055 (1999) is barrier to mainstream the disadvantaged groups in the social development process. Some of the targeted provisions for the sake of disadvantaged groups are not clear. Instead they give dual meanings. Provision related to Village Council (Chapter-2), it is mentioned that the Village Council consists of altogether fifty three members including forty seven elected members and six nominees by village council. Among six nominees one woman is compulsory and other five persons include, social workers, socially and economically backward tribes and ethnic communities, down-trodden and indigenous people living within the village development area; belonging to the class whose representation in the Village Council does not exist and who are in possession of the required qualifications to become the member of the village council under section 10, In such sort of provisions there are a lot words that can be interpreted against the compulsory nomination of disadvantaged groups. Village Council can nominate social workers not belonging to the disadvantaged groups and the class whose representation in the village council do exist. Village Council may not nominate them if there is a representation of backward tribes in the Village Council. Village Council can disqualify their nomination and can nominate other persons. Basically the nomination of the disadvantaged groups depends upon the honesty, interest and sincerity of the Village Council, especially on the chairman. But the political culture of the political parties also plays an important role.

Some of the reasons of insufficiency of the act mentioned below:

) Dual meaning in the act

- ) Weak implementation of the act
- ) Act not reached to the targeted groups
- ) No compulsion for VDC to implement the provisions
- ) Socio cultural factors do not allow the act to implement fully

The act has not made any compulsion to the VDC to select the development programmes for the sake of disadvantaged and down-trodden people. Such sort of provision on selecting the development projects enhances the participation and mobilization of the disadvantaged and scheduled classes. In the context of formation of consumers' committees, the act has not mentioned any targeted structure that can empower the participation of disadvantaged groups.

In conclusion, the explained factors can be shown with the help of the following figure:

**Fig 13:** Intensity of Influence of the Factors to the Participation of DGs in Rural

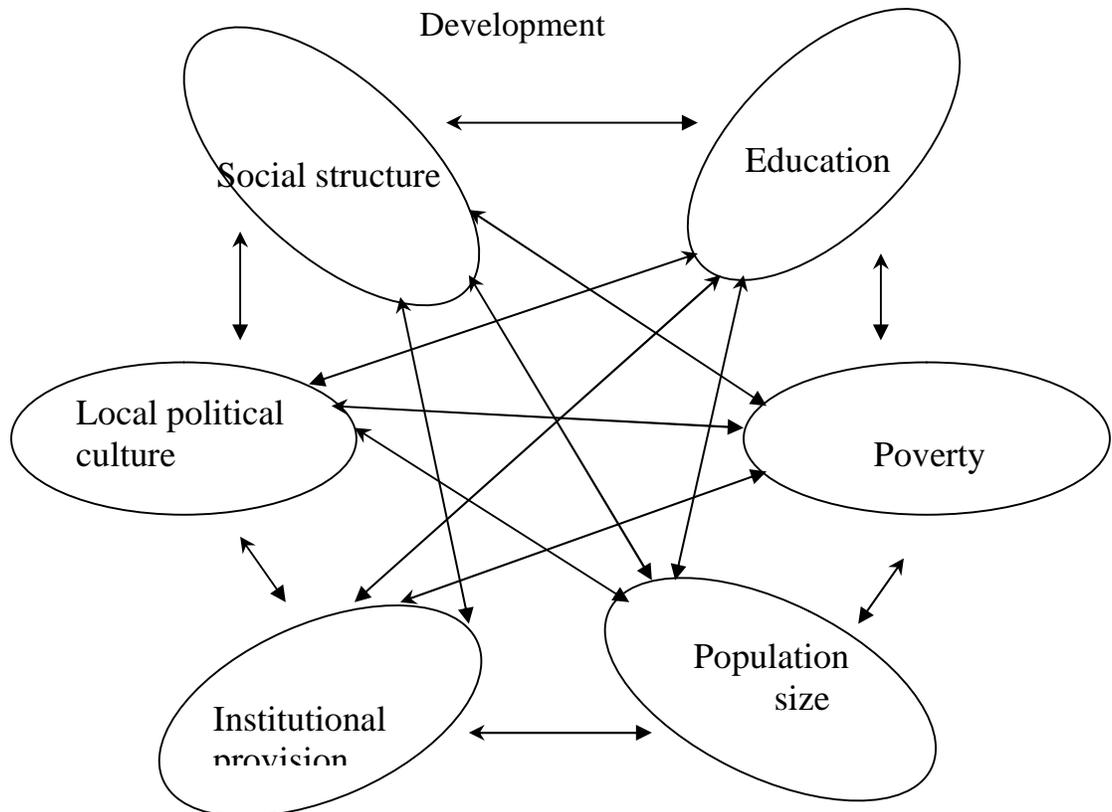


Figure 13 show that the local political culture has greater intensity of influence on participation of DGs in development. It affects more than their literacy and lower economic status (poverty) because politics can reserve the quota for them, can train and teach to sensitize them of the importance of participation in the local affairs. A good political culture can influence the provisions of acts and laws in favour of disadvantaged groups. So, institutional provisions and political culture have link to one another. Poverty and education are interrelated to each other and affect the mobilization and participation. If they are poor economically then they can't spend for education and who cannot get employment. On the other hand, if they are illiterate, there is very hard chance to get a good job. Local people do not encourage them to take part in local affairs. Social structure has also a link with local politics. The favourable and inclusive structure can influence the local politics and it can encourage ones participation in several fields of the society. Population size of a group is also an indicator that measures the mobility and activity of that group. It again depends on the literacy, economic status and on the prevailing social structure of the group.

## **CHAPTER-VI**

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

#### **6.1 SUMMARY**

Present study was carried out to access the status of participation of a disadvantaged group (Satar community) in rural development in Surunga VDC of Jhapa district. The data were obtained from the field survey. Household heads, elected and non elected candidates of local election- 2054 were the major respondents of the study. There were altogether 50 respondents including three elected candidates of local election 2054. Most of the common tools of data collection of the social science such as questionnaire, Key informants interview, and PRA were adopted.

This study has analyzed the Satar community's participation in development work and local governance system. The study was limited to analysis of participation of the Satar communities in development process. This was basically an empirical study with the help of the primary data collected from the field survey. Secondary data were also used to support primary data.

The study indicates that Satar community has minimal participation in CBOs/ NGOs and INGOs in the VDC. So they have a very weak hand to put forward the issue of backwardness in the organization. Male's participation is predominately high as compared to that of females due to religious custom, lack of social and educational awareness.

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

Participation of the Satar community in local institution is not encouraging. Their representation in political parties is about 18% but this is limited only to

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

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

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

Present situation of the representative, in the VDC has again neglected the issue of backward and down trodden classes. The VDC has not formulated and implemented programmes for their race. The Satar community is not getting easy service delivery from the VDC due to lack of their representatives. They are facing problems even in registering their land. Only those who have good relationship

with the VDC Secretary or other personnel or former chairman can meet their target in the VDC.

The study indicates that the participation of the Satars is very weak in developmental activities and decision making process too. The spirit of the local self-governance is not able to cope with the issue of disadvantaged people and has not addressed them too.

## **6.2 CONCLUSION**

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

Social status of the Satars is quiet low and miserable and they are treated as untouchable. They are considered as inferior class of society. They are backward people and have been neglected in all aspects of the social life. The backwardness is shaped and reshaped by the feudal upper caste, feudal aristocratic exploitation and now a day peripheral capitalistic suppression.

The participation and representation of the Satar community in local institutions and governance is extremely low. They have represented or participated in the VDC working committee meeting to fulfill the majority of the meeting but their representation is not at decisive level. They are neglected in all the levels of working plan i.e. formulation of programs, budget preparation and other work conducted by the VDC.

The local political culture burdens to participate in developmental activities. Similarly, other socio-economic indicators like education, economic

condition, and social structure and institutional provisions have equally played a vital role to make them participate in every aspect of developmental activities and local governance system.

### **6.3 RECOMMENDATIONS**

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

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

1. Educational status plays a vital role to change the society in all aspects. In this context, literacy and awareness programmes should be launched especially for them. The programmes should be designed in such a way that they could make them aware of socio-political reality of the society.
2. Short term training programmes should be launched to generate skill and increase income level of disadvantaged groups. Some quotas in governmental services should be reserved for the qualified persons from the Satar community.
3. The VDC should implement ward level or village level programmes through its representatives from the Satar community. So they have to build up their confidence on decision making and implementation of the

programmes. In local public institutions, quota should be reserved for the Satar people. The reservation should be made compulsory.

4. Most of the disadvantaged groups are far from the information about national as well as local affairs. So a strong and effective information mechanism should be developed.
5. Privatization, liberalization and globalization are the effective terms for the economic reform. Under this trend, small scale industries in remote areas should be established, in order to raise economic status of indigenous people as well as rural poor.
6. Most of the Satars do not have citizenship. So, the government must be launched special package for providing citizenship to the Satar people.

Based on the findings of present study, the following areas are recommended for further research:

1. Disadvantaged Groups and Resource Mobilization.
2. Participation of Disadvantaged Group in Decision-making Process at National Level.
3. Self-governance and Disadvantaged Groups.
4. Role of Disadvantaged Group in Local Leadership.

This study is not enough to draw the participatory picture of disadvantaged groups in rural development. It is not enough to evaluate participatory status of DGs in developmental activities. So, further research should be made by covering district including other disadvantaged groups. The result will be more effective and reliable.

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## ANNEX-1

# PARTICIPATION OF DISADVANTAGED GROUP IN RURAL DEVELOPMENT

(A Case Study of the Satar Community in Surunga VDC)

### Personal Information

Name: District: VDC:  
Ward No: Age: Sex:

### Part I: Socio- Economic Aspect

#### 1. Family Background

S.N.	Name	Age	Sex	Educational Status		
				Literate	Illiterate	Passed level

Marital Status			Occupation				
Married	Unmarried	Age	Agriculture	Labour	Job	Business	Others

#### 2. How long have you been here?

- a) 1-5 years      b) 5-10 years      c) 5-20 years      d) 20 and above years

#### 3. Type of house

- a) R.C.C. house      b) Tile-roof      c) Tin-roof      d) Hut (Jhupadi)

#### 4. Family types

- a) Nuclear      b) Joint      c) Extended

5. What is your religion?

- a) Hind                      b) Christian                      c) Others

6. Do you have own land?

- a) Yes                      b) No

6.1. If yes, how much?

- a) Bigha (    )              b) Kattha (    )              c) Dhur (    )

6.2. If not, have you earned land of other people?

- a) Yes                      b) No

6.3. If yes, how much?

- a) Bigha (    )              b) Kattha (    )              c) Dhur (    )

6.4. If yes, does its production meet the need of your family?

- a) Yes                      b) No

6.5. If the production does not meet the need\subsistence level of your family, what are other resources of income?

- a) Labour              b) Households work              c) Cottage industry              d) Others

7. What is your occupation?

- a) Agriculture              b) Live stock              c) Business                      d) Labour  
e) Others

8. How much annual income do you have?

- a) Less than NRs 60000              b) Rs 6000-10000                      c) Rs 10000- 14000  
d) Rs 14000-18000              e) Rs 18000- 22000                      f) Rs 22000-26000              g)  
Rs 26000 and above

## **Part II: Community Development Aspect**

1. Have you ever been a member of any organization?

- a) Yes                      b) No

1.1. If yes, what type of organization is it?

- a) NGO                      b) CBO                      c) Political Organization              d) INGO

1.2. If not, why?

- a) Do not know what happens in the village.
- b) Lack of time.
- c) It is necessary to work for food rather than be a member of consumer's group
- d) Villagers do not involve me in the group
- e) Others

2. If you are a member of any CBOs (from Q.No.1.1), what types of consumer group do you represent?

- a) Road construction
- b) Canal construction
- c) Forest consumer group
- d) Drinking water consumer group
- e) Animal husbandary
- d) Others

3. Have you been involved in any NGOs?

- a) Yes
- b) No

4. Have you been involved in any INGOs?

- a) Yes
- b) No

### **Part III: Participation and Decision Making**

1. Have you been involved in VDC working committee?

- a) Yes
- b) No

2. Have you been involved in VDC council?

- a) Yes
- b) No

2.1. If yes, in which post were you elected?

- a) Chairman
- b) Vice-chairman
- c) Ward president
- d) Ward member
- e) Nominated

3. Did you attend VDC meetings regularly?  
 a) Yes                      b) No
- 3.1. If yes, did the meetings address your opinion?  
 a) Yes                      b) No
4. How did you get the information about the meetings of the VDC?  
 a) Knew myself      b) From the VDC                      c) From the member of  
 ward committee      d) Rarely got information      e) Did not get information
5. Have you been involved in the meetings conducted at the time of budget preparation?
6. Is the VDC budget allocated in the desired field?  
 a) Yes                      b) No                      c) Do not know
7. Have you been involved in VDC level development programme formulation?  
 a) Yes                      b) No
- 7.1. If yes, how many times?  
 a) Every times              b) Often
- 7.2. If yes, how frequently?  
 a) From the beginning      b) At the time of implementation      c) At the  
 time of monitoring
8. Did you ever take responsibility to handle VDC/ward level programmes?  
 a) Yes                      b) No
- 8.1. If yes, how?  
 a) Frequently              b) Jointly                      c) Collectively

**Part IV: Political Aspect**

1. Have you participated in political parties?  
 a) Yes                      b) No
- 1.1. If yes, in which party are you involved?  
 a) N.C.                      b) CPN-UML                      c) R.P.P.

2. Who encouraged you to involve in politics?  
a) Family                      b) Friends                      c) Own self
3. Have you participated in every activities of your party?  
a) Yes                              b) No                              c) Rarely
4. Have you got any responsibility from your party?  
a) Yes                              b) No
5. Have you ever got opportunities to participate in any function representing your party?  
a) Yes                              b) No

**Part V: Accessibility**

1. Do you have an accessibility to transportation?  
a) Yes                      b) No
2. Do you have an access to electricity?  
a) Yes                      b) No
3. What are the sources of your drinking water?  
a) Tube well                      b) Well                      c) River                      d) Hand pump
4. Are you grabbed in the educational facilities?  
a) Yes                              b) No
5. Do you have access to communication media?  
a) Yes                              b) No
- 5.1. If yes, what are they?  
a) Radio                              b) T.V.                              c) Papers                              d) No access
6. Did you utilize administrative services from the government?  
a) Yes                              b) No

**Individual Questionnaire (For key informants)**

1. Personal Information

Name: District: VDC:  
Ward No: Age: Sex:  
Reference:  
Occupation:

2. What is the participatory status of the Satar community in development activities?

- a) General
- b) Backward
- c) Very backward
- d) Very very backward

3. What are the reasons for its backwardness?

- a) Poor economy
- b) Tradition and culture
- c) Lack of awareness
- d) Socio-political system

4. Do you think language is a problem for their participation?

- a) Yes
- b) No

5. Do you know the facilities provided by the government to the Satar community?

- a) Yes
- b) No

5.1. If yes, what kinds of facilities are they?

- a) Free educational help
- b) Economic help
- c) Provision of Nutrients
- d) Provision of Residential land
- e) Others

6. What should be done to make them participate in development activities?

- a) .....
- b) .....
- c) .....

**ANNEX- II**  
**Photographs**



**Hut with Joint Family**



## **Interviewing with Female Respondent**



**Interviewing with Male Respondent**



**Zinc Roof House with Extended Family**



**Key Informant Interview**



**Entertaining with Dancing**



**Researcher Interviewing with School Children**