

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

This is an ethnographic study of Santhal community in Nepal. The ethnography has recognized a mosaic picture of indigenous nationality in Nepal. The mosaic consists of 59 ethnic groups having different mother tongues, cultures, costumes, traditions, social identities, religions, festivals and historical back ground etc. of their own. Out of the total 59 ethnic (Adibasi/Janjati) groups of Nepal, the Santhals community (hereafter Santhals only) is one of the important groups (Bista 2064). According to the census 2001, the total population of indigenous peoples in Nepal is 87, 71,915. It comes to be approximately 37.2 % in total population of the country. Out of these groups the total population of Santhals is 42,689 respectively (CBS, 2001).

Nepal is rich in ethnic diversity. Education, political participation and socio-economic aspects are the most important elements to evolve them in development process for such communities. This process helps to bring close with the services provided by the nation or government. The need of bringing them close not separation is the main purpose of inclusion. Without political participation, socio-economic status and education level is not possible to rise in such a group. Without developing such groups national development is not possible. But the development of a community without education is impossible. This will help to sensitize them and develop them politically and economically. Several existing factors like political participation and economic development are seen as the major problems in such communities. Santhals are different kinds of problem, and their life is hard. The Nepalese Society is broadly divided into two groups like excluding and excluded. The distinction can be relevant for causal analysis as well as for policy response. Relational exclusions may, in some cases, be brought about by a deliberate policy to exclude some people from some opportunities Sen, A (2000). In the state, Unemployment involves wasting of productive power, since a part of the potential national output is not realized because of unemployment. This magnitude can clearly be quite large when unemployment rates are very high. Unemployment can be a major causal factor predisposing people to social exclusion. The exclusion applies not only to economic opportunities, such as job-related insurance, and to pension and medical entitlements, but also to social

activities, such as participation in the life of the community, which may be quite problematic for jobless people (ibid 19-20). In this way, when people are marginalized they can't do another work as well as can not participate in politics. Their economic status also can't develop. In another part of the society, these all things are the results of Hinduism and its ancient religious sources like Vedas and Manusmriti. Gradually, that very Aryan Culture dominated other religious groups which made seen the exploitation on women, dalit and Janajatis. Santhals are also an excluded ethnic group in Nepal. So, on this side, the government and political party's policy should be rationale and close to all excluded groups. All the excluded groups the shranked IPs have got the suitable environment after the Janaandolan of 1990 and April movement 2006. Although, the dominant group indeed control government (executive, legislative and judiciary), politics, security force, including Army, international relations, bureaucracy and mass media (Bhattachan 2008). The political, economic, and educational areas examined here for social exclusion are mutually related. State ideology has been the instrument that perpetuates high caste hegemony in politics. Such a polity marginalizes low castes and ethnic groups in the economic sphere (Gurung, 2006).

Nepal's structural problems relate to the exclusionary ideology of the State which dissipates all progressive initiatives. Therefore, the Nepal Constitution 1990 needs to be changed to a truly democratic one with equality in all spheres of life. There are three rationales why inclusive human development deserves serious consideration. First, social exclusion is not the problem of Janajati and Dalit alone. Since these communities constitute half of the total population, it is a national problem as the country's intrinsic human resource is emasculated. Second, targeting development towards such marginalized groups would directly contribute to poverty reduction as most of them are poor. Thirdly, it is essential to demolish cultural dominance of a particular group in order to establish fundamental human rights for all under a multi-cultural democratic set-up (ibid 34).

All of them have started to form their respective organizations and developed rapidly. Today, no one can underestimate the aware interest of the indigenous peoples (IPs). So, the rationality of the policies from the government and the political parties has significant importance for the resolution of the conflicts in the society. Actually, the

majority of the IPs is treated as the minority groups. They have not been getting any opportunities equally.

The discrimination over them have started by the constitution of Nepal before and after the 1990s constitution of Nepal followed by other Government Acts, Rules and Regulations and practices. Therefore, all these sides are to be addressed by the Government and political party as well. When peoples have the opportunity to discuss the problems and opportunities associated with their everyday lives among themselves, it is likely that can also discover the measures to reduce the problem and utilizes the opportunities. The 10th plan and running 3 year interim plan have given priority for AdibasiJanajati issue. If there is no development of political, social and economical scoter of AdibasiJanajati, than the country also can't be developed (Interim plan, 2007).

This research was based on "when people are marginalized they can't do another work as well as cannot participate in politics. Their economic status also can't develop". It is within this theoretical and anthropological tradition that I was analyzing the Santhals community's participation in politics and economic status in Nepal.

This study deserves the significance which supports to the policy makers of Nepal, political party and Santhals community themselves.

1.2 Statement of the Problem

This study is very much valuable for the Indigenous Peoples in Nepal. Because, though it is important, no one has conducted this type of research. Santhal's community is one of the casts living in eastern tarai of Nepal. They live mainly Jhapa and Morang. They look like Tharu, Rajbansi and Koche. They have different types of marriage system, religious custom. (Sharma 2063).

Now, some theoretical changes are seen in the government policy of Nepal regarding the participation of the IPs in decision making levels. The concept of inclusion in different mechanism of the country is raised from the government and the society. But in practice this process is still lackingIn this country, there are about 59 different castes and languages. Satar is a one of the indigenous people of Nepal. They are not an adibasi cast. They are migrated from India. A total of 12 clans of Santhals are

listed of Nepal. These are Kisku, Murmu, Soren, Hemram, masdiHasda, Tudu, Baske, Choudey, Pouria and Bedy. (Pandey 2065). The 61 diverse nationalities of Nepal, as enumerated in book, have their own unique religious, languages and dialects and they have their own outstanding and intriguing ways of life. Sater is one of the most backward ethnic groups of Nepal. They are dominated, discriminated by dominant group and individually. They are excluded group. In spite of significant size of population Santhals has not been nominated after janandolan in any VDC chairperson and vice- chairperson although they had been elected in the period of panchayat system of Nepal. Only one person (Mrs.Jabbasoren) had elected in constitution assembly member in Nepal. In this way, Santhals are systematically excluded from government structures, political and economical spheres in the local level and national level. Caste and gender based discrimination is another big problem within Santhals community. They are on Political and Economic marginalization of the Santhals community in Nepal. So that, on the basis if this problem, some research questions have been formulated to guide this research:

1. What is economic situation of the santhal community?
2. What are the factors of political marginalization?
3. What are the factors of their economical marginalization?
4. What are the major problems to bring them in mainstream?

1.3 Objective of the Study

Main part of the study is its objectives. So here is the objective given for the research:

- To asses the socio economic status of Santhal Community.
- To identify the role of political factors for their backwardness.
- To analyze the challenges of mainstreaming them in development.

1.4 Significant of the Study

There are 59 indigenous groups in Nepal. They are classified in 5 groups such as: advantaged, disadvantaged, marginalized, highly marginalized and endangered. All the indigenous groups are socially excluded by the so called high castes Hindus. Of all these groups the Santhals lies in the highly marginalized group (Bhattachan 2008).

The government of Nepal has no special policies towards this community. This study explores the present status of the Santhals and that will be of the great significance. In the long run, the final result of the study helps to all to make any policy for the concerned community.

The Santhals are the part of the society. They have also the same rights as the high castes and the all advantaged groups of ethnic groups of Nepal. The government of Nepal has the obligation to work for this ethnic group also. But that is not done by the government till today what has done for the high castes. It is obvious that all the ethnic groups have the equal rights to get the protection and preservation by the government but that has become impossible for this community. Hence the attention towards this ethnic group is essential for the whole development of the society. The result of this research will be useful for the making of any government policy and nongovernment organization works. In this way it will be relevant for the society and the nation too. So this study will be significant for all.

1.5 Limitation of the Study

- This study is limited to the community based of Santhal of Jhapa.
- This study does not cover the wide range, so it may not be generalized.
- The study is not been conducted for long time, it takes one month only for the field study so it may not expose result as longitudinal study.

1.6 Organization of the Study

This thesis is organized in to five chapters. The first chapter is related on introduction, which is about background of the study, Research Problem, Objective of the study, Significant of the Study, Limitation of the study and Organization of the Study.

The 2nd chapter includes the Literature review, the third chapter covers Research Methodology, Research Design, Areas of the Study, Source of Data, Techniques of Data Collection, Key information of interview method, case study, Focus group discussion, Sampling Design, Processes Adopted for Note Taking, Data Analysis and Interpretation procedure. Likewise, fourth chapter includes analysis and interpretation of the data and last chapter includes summary, findings, conclusion and recommendations.

CHAPTER—TWO

REVIEW OF RELATED LITERATURE

2.1 Review of Literature

Santhals community is a one of the ethnic group of Nepal. They are lived in eastern part of Nepal. In this way Santhals populating the areas of Jhapa and Morang districts of Mechi and Koshi zones respectively. This areas is the hot and plains. They have own cultural indemnity also. Santhals inhabit the areas of West Bengal, Utter Pradesh, Bhagalpur and Santhalspraganas. Although they are known as a Satar by other tribes in those areas, they call themselves Hor. Meaning of the Hor is Man. They initially lived in a place Saunt in Midnapore area in west Bengal state, India. It is from this place that they have received the name Sauntal, which slowly changed to Santhals and Satar in the Nepalese terai.

They are the largest Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. Santhals can be also found in Nepal, Bangladesh, Bhutan and Myanmar boarder areas. In Nepal they live in the districts of Jhapa, Morang and Sunsari. And also one can found significant population of Santhals in Bhutan as daily wage laborer. In Bangladesh, Santhals have made remarkable history of Santhals's identity. Majority of Santhals are being traced in the Chhotanagpur plateau. Rajmahal hill, Damodar valley and forest of Dolma are the witness since time immemorial.

Fahien the Chinese traveler was the first to make a pilgrimage in India and first to describe about the Santhals tribe at large. His journey lasted about sixteen years (A.D. 399-414) and described in detail about the tribe staying and lifestyle in foothill of Rajmahal. He also describe about the religion followed by Santhals. It is fact that, Santhals belong to the Austro-Asiatic group of human families. They have also been called as a sub-group speaking a language belonging to the Munda family (Dahal, BS2051/052). Some anthropologists also indicate that racially the Santhals belong to the Proto-Astraloid racial group, linguistically they belong to the Mundari group of Austro-Asiatic linguistic family and economically they may be classified as plain agricultural type (www.jharkhand.org.in).

In the society, IPS are excluded by dominant groups and individuals. They are excluded from Political process, Decision making, Employment, Social Activities, Access to information, Public sphere, Resources and services. In the same way, they are excluded from the state also. The state excluded to them like Unfree to choose, Poverty, Disadvantaged, Deprived, Marginalized, Humiliated, Discriminated, Dominated, Unrecognized and Loss of status. So, exclusion is very dangers for progress. “...*social exclusion* as a more comprehensive formulation which refers to the dynamic process of being shut out, fully or partially, from any of the social, economic, political or cultural systems which determine the social integration of a person in society. Social exclusion may, therefore, be seen as the denial (or non-realisation) of the civil, political and social rights of citizenship”(Byrne 2005:2). So, exclusion is a opponent of the government and groups of Nepal. According to Hilary Silver, “Social exclusion is a usually defined as a dynamic process of progressive multidimensional rupturing of the ‘social bond’ at the individual and collective levels. By social bond, I mean the social relations, institutions, and imagined identities of belonging constituting social cohesion, integration, or solidarity. Social exclusion precludes full participation in the normatively prescribed activities of a given society and denies access to information,They are the largest Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. Santhals can be also found in Nepal, Bangladesh, Bhutan and Myanmar boarder areas. In Nepal they live in the districts of Jhapa, Morang and Sunsari. And also one can found significant population of Santhals in Bhutan as daily wage laborer. In Bangladesh, Santhals have made remarkable history of Santhals’s identity. Majority of Santhals are being traced in the Chhotanagpur plateau. Rajmahal hill, Damodar valley and forest of Dolma are the witness since time immemorial.

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Therefore, Nepali Santhals are also excluded from this system. Nobody has developed plan for uplifting them. Openly, they have not got encourage from other group and government. Now a day, they are conscious their right contact to other group and individuals (Bista, 2064). Serious land shortages resulted from a steady growth of population due to natural increase and the continued influx of mainly Hindu immigrants into east Nepal (Caplan, 2000).

Similarly, Santhals are also lost their land like at the time of implementing land reform act in Nepal, most of them did not have citizenship certificates, which resulted them to turn in to landlessness situation. Some clever Santhals personalities took the

certificate of citizenship and saved their lands, but rest of others turned in to landless situation. Some clever people of other groups captured their land with illegal process. For example, new people migrated in Jhapa district from hill side and India is cleverer than Santhals people.

They used to cut down the trees of that area from the forest and used to blame to these groups to capture their land. With the fear of punishment from cutting fresh trees of the forest, some of the Santhals people left their homeland and migrated towards India.

Again some Santhals people handed over their land to the other groups of people who were powerful and clever and latter on they started to cultivate the same piece of land which is transferred the ownership towards the new land owner.

So, this is very important issue of Santhals community and sate now days. Although, no one done research on political and economic marginalization of Santhals community.

So that, this research is more important for Santhals community and government for policy making..

Santhals are the largest Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. Santhals can also be found in Nepal, Bangladesh, Bhutan and Myanmar boarder areas. In Nepal they live in the districts of Jhapa, Morang and Sunsari. According to CBS 2003, the total population of Santhal is 42,398. Out of them 16,387 Santhal are residing in Morang district only. According to *Dahal, Dilli Ram, 1983. "Economic Development through Indigenous Means : A Case of Indian Migration in Nepal Terai" in Contribution to Nepalese Studies 11 (1) :1-19. Kathmandu: CNAS Tribhuvan University*, Santhals were migrated in eastern part of Morang district from the Dumka district of Bihar state before the seventeen decade. However, There is lack of concrete evidence on where, why and when the Santhals were migrated in Nepal.

According to people's sayings, they were migrated in Nepal during the Rana Regime with different small groups. During the period, the government made a contract with India to migrate the Santhals for clear the dense forest in Tarai and to maximize

agriculture production including enlarge the settlement area. The respective government also provided the subsidies for a year or two (not collection revenue and production itself) and also by supplying seeds and grain to get the settlers started. Similarly, the ruling classes were given many privileges to develop the Tarai land and to attract settlers from India (*Dahal, Dilli Ram, 1983. "Economic Development through Indigenous Means : A Case of Indian Migration in Nepal Terai" in Contribution to Nepalese Studies 11 (1) :1-19.Kathmandu: CNAS Tribhuvan University,*) Santhals were migrated from Jharghand state of India into different forested area of Morang district with their joint family (*Rai, Lagan, 2009, the ethnographic study of Santhal community, unpublished Report.*).

Traditionally, Santhal's were nomadic people immune to malaria who kept on shifting their settlement by clearing the forest. About the turn of the 19th century, the Nepalese government embarked on a deliberate policy to encourage migration from India as a means of opening the Tarai or low land areas which up to that time had remained largely undeveloped. Settlement in the Tarai had been avoided by the hill people because of the pairesence of malaria up to 1950; the whole Tarai region of Nepal was then called a "death valley" by the hill people. However, today, the Tarai has become not only Nepal's granary, but also the source of almost all her exportable surplus.

After the unification of Nepal (1768), there were abundant virgin lands in Tarai, and much of the central and eastern Tarai was forested. Clearing the forest and developing the thevirging lands was not possible due to the shortage of manpower in Tarai. This was however, partly remedied when a big famine broke out in Bangal and Bihar in 1769- 170. It brought great changes in the agricultural structure of this region. It is said that the numbers of deaths resulting from this famine amounted to one third of the population in Bihar.

The famine-stricken Bihari Indian farmers were in search of richer and better watered lands and this brought many of them into the Nepal's Tarai (*Stiller, 1976, The Silent Cry, the people of Nepal, 1816-1839, SahayogiPrakashan, Kathamandu, Nepal*). Similarly, there is a saying that Santhals had been migrated in Nepal while they were suffered from long starvation in Jhargand state of India. The eastern part of Tarai was covered by dense forest and wild animals during the period. Santhals were settled

down in the bank of river near the Biratnagar a city of Morang district. They were gradually involved in agriculture and livestock. Santhals were in regular contact with their family, neighbors and other relatives who remain in India. Time and again, a large numbers of Santhals were migrated in Nepal with the help and leadership of their relatives who were already settled down in Tarai (*Rai, Lagan, 2009, the ethnographic study of Santhal community, unpublished Report*).

Santhal, until recently, have been considered as tribal people living nomadic lifestyles. Santhal are found in India and Bangladesh as well where as in India they are living densely in Southern part of the country. Traditionally this community was relying on hunting and fishing as their livelihood, however the modernization of the society and geo-political changes forced them to shift into other occupations mainly working as daily wage laborer in agriculture and other areas.

Some of the groups of Nepal have not got the chance to participate equally in politics and other activities of the country. In the same way they are excluded by the communities and the government. Santhals are also excluded in political and other activities. The policy of inclusion managed by the government is also unable to include them for nation building. Therefore, EU rightly says, "The processes through which individual or groups are wholly excluded from full participation in the society within which they live"(The European Foundation for the Improvement of Living and Working Conditions 1995:4). "Social exclusion describes the experience of groups who are systematically disadvantaged, because they are discriminated against on the basis of their caste, gender, ethnicity, race, religion, sexual orientation, age, disability, HIV status, migrant status or where they live" (DFID 2004:3).

In Nepal, they are considered as one of the first settlers in eastern plain area. Now they are concentrated in Jhapa and Morang districts. As per the census data of 2001, the total populations of this community was 42,689 and were found scattered in almost 30 districts; however the number is very negligible in other districts except Jhapa and Morang. Jhapa is the district where large numbers of Santhals are living and their population was recorded as 23,172. They are scattered throughout the district but are highly concentrated in 15 southern Village Development Communities bordering or near to India.

Similarly, Social exclusion is a usually defined as a dynamic process of progressive multidimensional rupturing of the 'social bond' at the individual and collective levels. By social bond, I mean the social relations, institutions, and imagined identities of belonging constituting social cohesion, integration, or solidarity. Social exclusion precludes full participation in the normatively prescribed activities of a given society and denies access to information, resources, sociability, recognition, and identity, eroding self-respect and reducing capabilities to achieve personal goals”(Silver 2007:1)

Santhals community is migrated to Nepal from the central eastern part of India (Santhals Paragana, Chotanagpur and Malda district) during 19th century. They have maintained several unique traditional tribal cultural practices even after the migration to Nepal. The marriage systems in this community are unique and reflect its culture, monogamous and patriarchal traditions. There is a permission of levirate, sororate and widow or widower marriage system. Premarital sexual relationship is not a subject of objection but, if a girl becomes pregnant, the young man who indulges in sexual relation is bound to marry her. They have some mechanism for controlling and guiding the premarital sexual relation by ordeals and oaths (Siwakoti 2010).

Santhal people, who were considered to be 'sons of the soil', are now almost landlessness. Very few households now have their own land and most live on public land or rented land. The public land they live on tends to be nearby rivers/streams so are more prone to disaster. The flood of 2009 in Jhapa proved this. Of the 1000 most affected families, more than 60 percent were Santhals.

Santhal people still follow their traditional way of living except their occupation that has been changed largely due to scarcity of natural resources: forest and rivers (fish). They have their own written and oral language and their own judicial system. Alcoholism mainly among male members is rampant since it has been considered as essential for every occasion. Their customs and traditions are becoming more and more difficult to maintain as it now costs a lot of money to source the materials they would normally have harvested from the land.

Many of them have no access to a sustainable livelihood, and now work in agriculture as wage laborers, earning minimal wages day to day. On a typical day, many of them

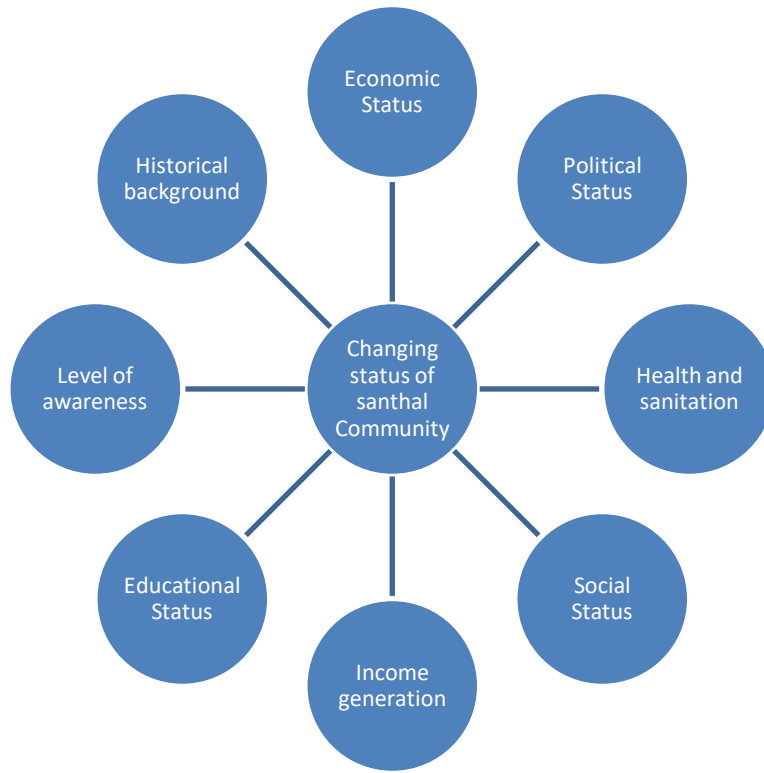
flock towards nearby towns in search of wage labor in construction work, rickshaw pulling etc. Since they have no modern skills to sell in the market, they are quite often exploited and paid very poorly. Due to their vulnerable economic condition, almost all Santhal people live in huts made of mud and thatch which have no doors. They have no doors to close and no possession to steal.

While many children begin their formal educations, most of them will not complete their lower secondary level of education. At the age of 10, most children drop out of school and begin working with their parents to help their families survive.

Santhals are the first settlers of Jhapa and Morang district who cleared the CharkoseJhadi (forest) for their settlement. According to NFDIN's classification of ethnic group, Santhal is categorized under the highly marginalized ethnic group. But, at still non Santhal groups treat and behave them as a Dalit community At present, Majority of Santhals are ;mmmmmm;b/vlandless (70.5percent), they live either in government public lands so called ailani, road sider's or lands owned by other communities. Out of the landholding household, most (80 percentage) of the households have small plot of land ranges from 1 to 5 katta. Santhals are found in 38 VDCs of Morang district. They have known as laborious, hard workers and straightforward in their nature.

2.2 Conceptual Frame Work

Conceptual framework is a blue print for the research study.It provides a intensive guide for the study areas, variables to be analyzed, methodology used to study and ideas of tools as well.Here,I have prepared a conceptual framework which deals on the factors, is prepared by modifying from the conceptual framework of master's thesis of Manoj Kumar Ray.



CHAPTER III

RESEARCH METHODOLOGY

3.1. Research Design

This is a study of Political and Economic marginalization of the Santhals community: a case study from Jhapa. The political, economic, and educational areas examined here for social exclusion are mutually related. State ideology has been the instrument that perpetuates high caste hegemony in politics. Such a polity marginalizes low castes and ethnic groups in the economic sphere (Gurung, 2006). This research is based on when people are marginalized they can't do another work as well as cannot participate in politics. Their economic status also can't develop".

In this research, Ethnographic method relating to case study is provided adopting the descriptive and narrative design . For this, study is needed to collect, search and discuss the present Santhal's concerned policies. This study is based on analytical and descriptive in nature.

3.2 Nature and Sources of Data

Both the primary and secondary data is used for this research work. However, the study is almost based on the primary data. The primary data is collected from field visit. Whereas, the secondary data and information is obtained from various sources such as published and unpublished and literatures previous study report, journal, government planning and policy document etc. The nature of the collected data is both qualitative and quantitative as per need.

3.3 Universe, Sample and Sampling Procedure of the Study

Santhal community existing in the Jhapa District of Maharanijhoda Jatruchapun is the universe of this study. Sample of the study is the santhal community of Maharanijhoda VDC where 20-25 house hold are existing. It is purposive sampling because of the need of santhal community specially. For the data collection through field survey ,whole community has been adopted for FGD, different groups of 10-12 people as per need had been selected on the basis of their knowledge about political

and economic situation and need of involvement. Finally for the interview, six persons had been selected on the basis of education, politically involved and having idea to analyze the santhal situation.

3.4 Techniques & Tools of Data Collection

This study is basically related on Jhapa district of eastern tarai of Nepal one of the Santhals community. The Santhals community of the Maharanijhoda VDC is selected for primary data collection. The primary data has been collected by the field study using the tool below:

3.4.1. Key Informant Interview

The key informant interview had been conducted with selected people from Santhal's community by the help of interview schedules local Santhals leaders, Santhal's intellectuals, non-Santhals leaders and intellectuals etc.

3.4.2. Household Survey

In this study, the aim is to ascertain the natural history, that is, an account of the generic development of a person or group, revealing the factors that molded the life of the unit within its cultural setting and their challenges. The data of field survey is depend on the field note prepared by researcher under the guidance of supervisor and guidance of objectives.

3.4.3. Focus Group Discussion

Focus group discussion had been conducted with selected people from Santhals community, local Santhals leaders, Santhals intellectuals, non-Santhals leaders and intellectuals etc.

There are different sources of data among them; district annual report, local governments, District profile, policy, Adibasijan jati Mahasangh, previous research findings, other published materials and official records of I/NGOs, Village profile and political party policies, libraries, internet web sites, thesis, Dissertations and published literature on Santhals community etc. and existing available information relates with our study.

3.5 Data Analysis and Interpretation

Firstly, the collected data had been processed and coded. Useful data had been selected and tabulated. After that they were analyzed. Most of the data collected were qualitative through the process of FGD and Interview schedule and quantitative data had not been prioritized in research process but compared with secondary data. The collected data are analyzed, categorized and tabulated according to the objectives of the research study.

CHAPTER-FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

4.1.1 Country Background

Nepal is a small landlocked country with the area of 147181 sq. km. (14.7 million ha.) located between two huge countries: China and India. She lies between 26⁰22' to 30⁰27' north and 80⁰12' to 88⁰12' east. She has huge diversity in culture and ecology although she is one of the poorest countries in the world. The country has a wide range of biological diversity and five physiographic zones viz: Terai, Siwalik, Middle mountains, high mountains and High Himal (HMG/N, 1998). Country includes 21 million people with different ethnic groups, cultures and castes.

4.1.2 Ecological setting of Jhapa district

Among the fourteen zones of Nepal, Mechi Zone is one of them, lying in the Eastern development region. It covers 4 district extending from Terai to Himalayan Region altitude of 8586 meters from sea level. Jhapa is one of the four district that lies in south terai.

Jhapa covers 1606 sq. km. and is situated about 26⁰20' north to 26⁰50' south altitude and 87⁰29' east to 88⁰12' west longitude east of Darjeeling and Bihar and west Morang district and north Ilam District and south of India are bordering district. There are 47 VDC and Maharanihodais one of them.

4.1.3 Land Use

Total area of Jhapa district consists of 159902 ha. And the largest part is covered by agriculture land.

Table No. 1 : Land Use Pattern of Jhapa District.

S.N	Description of Land	Area in hector	Percentage
1.	Agriculture Land	99716	63
2.	Forest land	19459	12
3.	Meadow Land	20982	13
4.	Slope Land	18002	11
5.	Other	1743	1
	Total	159902	100

Source: District development plan of Jhapa, 2069/070

According to the above table, Jhapa district spreads up to 159902 hectors of land. Among which, the majority of the land i.e 99716 hector or 63 percent is used for agricultural purpose. 19459 hector or 12 percent of land covers forest where as 20982 hector or 13 percent is covered with meadow and 18002 hector or 11 percent runs through slope land, remaining 1percent or 1743 hector of land is used for other purpose.

4.1.4 Population Size of Jhapa District

Majority of population are engaged in agricultural profession, to be exact 89%. The total population of Jhapa is 812650 where the male population is 385096 and the female population is 427554 and the total household of this district is 184552.

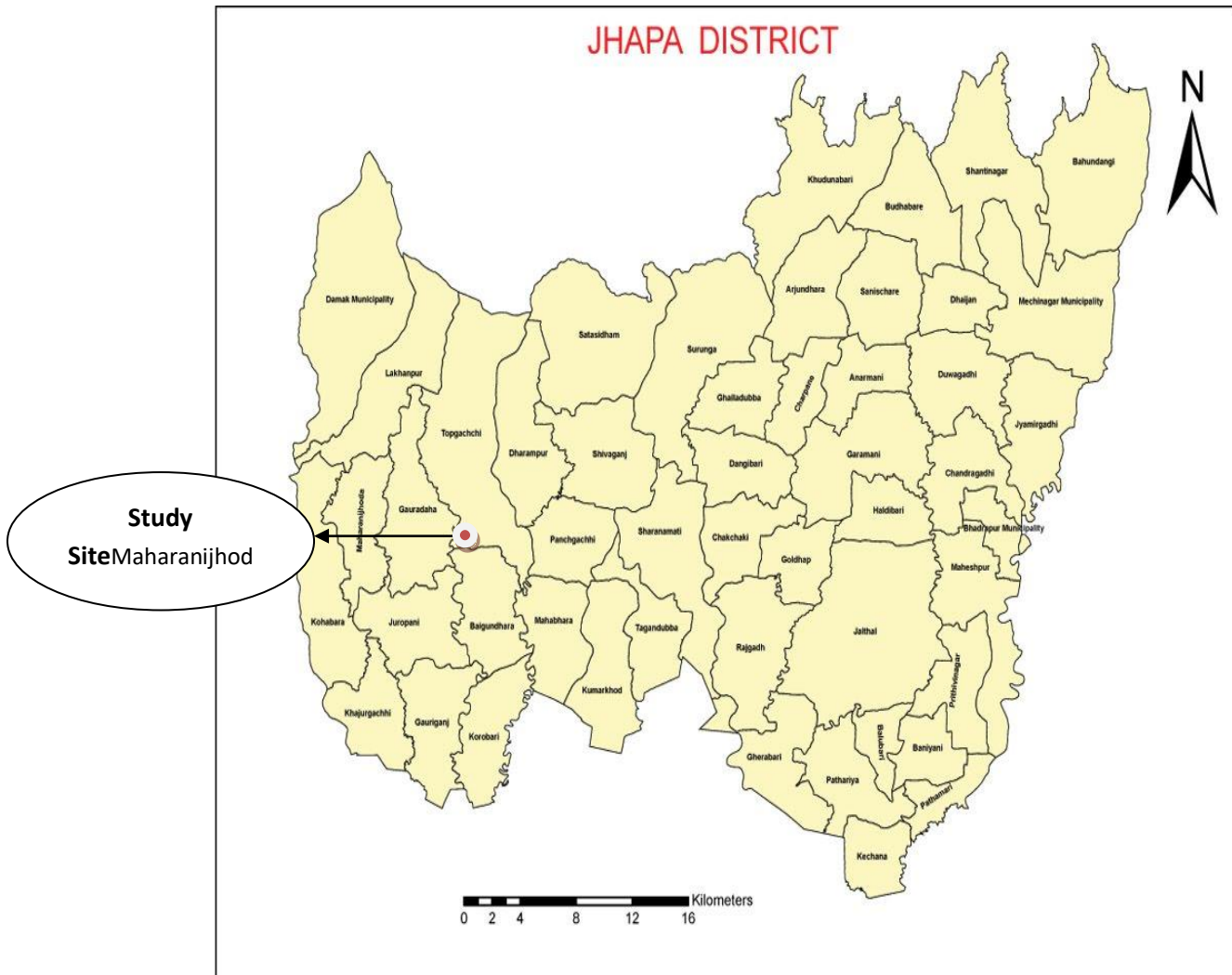
Table No.2 : Population of Jhapa

S.N	Description	Population Census 2068
1.	Total Household	184552
2.	Male	385096
3.	Female	427554
4.	Total population	812650
5.	Pop. density per sq. km	506

Source: District development plan of Jhapa 2069/070

The above table shows the population size of Jhapa district. With total 184552 households, the total population of Jhapa is 812650. Female population is higher than that of male. 385096 people of total population is male and the population of female is counted to be 427554 according to the district development plan of Jhapa district 2069/070. The population density of Jhapa is 506 per sq.km.

4.1.5 Map Of Jhapa District



4.2 Introduction of the Sample Population.

Jatruchaun is a territory of Maharanihoda VDC ward number 3, situated at the southern part of jhapa district. It is about 14 kilometers far from the high way i.e. Damak. It takes about 20 minutes by motorbike to reach at the location from the high way. Many of the people in the area are from santhal community with some other ethnicity but the involvement of the other ethnicity in the area is nominal. The

nominal involvement of the other ethnic community has helped the marginalized santhals to empower themselves because of the acculturation. Sahara Nepal has launched a santhal community empowerment program from November 2009 applying the people centered development process with the financial and technical support of LWF Nepal. Some of the santhals's HHs (20-25) has been involved in the groups and some others are still out of the access to involve in the groups.

4.2.1 Demographic Status

The average demographic situation in a single household of the 20-25 HHs of the santhals of the area is seemed reducing than it was before some years. Now 5 people are in each HHs in average whereas it was 6 or more than that before some year. It is because of the acculturation from the other ethnic groups and awareness rising because of the various means of communication.

Before the implementation of Santhalimpowerment program on Jatruchaun of Maharanijhoda,jhapa, Sahara Nepal and Luthran World Federation had undergone on a survey on the socio economic status of Santhals. The study was focused on the educational ecess, health and sanitation facilities, and awareness. The findings of that survey have helped me a lot on finding the status of study site four years earlier when the Santhal empowerment program was implemented.

4.2.2 Access of the Santhals:

A. Education: The ratio of the involvement in the education of their children is seemed in increased now than it was before. All of the children go to schools for the schooling now a days but the child marriage has been the major cause of drop out from the school. According to the narration of local community member, all of their children enrolled in the schools but the continuation is the challenge. Even the old people are actively taking part in the NFE class that is being conducted in the community with the support of the Projects. Except this new generation, no other is so able to write and read something. A secondary level school is nearby the community and it has also increased their access to the education.

B. Land: Except the few numbers of santhals, no others have the land even to make their own houses. They did not think about the kitchen gardening and other

farm based enterprises because of not having their own and sufficient land. They are residing within a conjested territory of government land or the other's land on the condition to pay their labor.

C. Water and sanitation: It is not expected about the sufficiency of the water and sanitation facilities in the communities because of the less availability of land and congested HHs. Only one or two tube well has been erected in one cluster by the government budget and less toilets compared to the HHs are seemed in the area. They still practice the open defecations and that would be the cause of epidemics.

D. Market and Road: The village is near by the small village market and Damak is also not more far from their access. They don't have any problem to purchase and sell their production but they could not produce the things because of being the landless and poor. They should purchase more than sale. They usually buy the vegetables and rice with the income that they make from their daily labor. They have very good access to road. Their residence is linked with the gravel road.

4.2.3 Livelihood:

Daily labor is their sole way of sustaining their living. Almost all of the santhals go to work to the various places, in the community or out of that, for the earning from the daily wages. Variation on the rate of wages is their mater of anxiety. The male gets 250 NRs with food per day whereas the females get only 100 NRs without food. Some others invest their labors on share cultivation of land as well. Farming in share is another way of their livelihood. Some of the old santhals use their indigenou skill to generate some nominal additional income. They weave the mattress with the leave of plants and different materials from the bamboos but it is not in wide practice. Only 4 or 5 HHs can feed their family for one year from their own production. Some of them generate their additional income from animal husbandry and poultry farming but not in large scale. No other income generation activities are seemed in the community applying by the locals.

4.2.4 Social Cohesion:

Social cohesion of this area cannot be assumed as very good. Most of the community people drink alcohol as their way of getting rid of from the so called stress and

tension. Some agitations occurred occasionally in the community because of the trivial matters. Their culture and traditions are the way of establishing cohesiveness in the community. They get together at one place and celebrate the festivals sharing their feelings, problems to each other. But some of them have been involved in the different groups formed by the different organization. They have started saving and credit at their own locality and mutual help is expected to be increased later on.

4.2.5 External Programme

No other development programs are seemed in the area except the LWF-Nepal and VDC support. LWF Nepal is started implementing santhal indigenous community support program since November 2009. VDC is the local authority to support the community locally but the sufficient access is not seemed to the means of resources provided by the local government authority. Before the implementation of santhal indigenous community support program by LWF Nepal, a samadhan project was being conducted with the support of Action Aid Nepal. Now it has been phased over. Some financial institutions are conducting their saving and credit activities at the area.

4.2.6 Major Issues of the area:

Less awareness, Child marriage, No land, Poor sanitation, ways of Income generation, gender based discriminations are the major issues of the area. Though the GOs and NGOs are concentrating about these issues, its impression is very poor and their life will not be prosperous if such issues are not addressed and minimized.

CHAPTER – FIVE

ANALYSIS AND INTERPRETATION OF THE DATA

The chapter analyzes and interpreted the data collected from the field using primary and secondary data sources where the socio-economic status, the role of political factors for their backwardness and Santhal empowerment program are the areas of analysis.

5.1. The Socio-economic Status of Santhal.

Unemployment problem is more evasive among Santhals livelihood in this locality. Dalit and Janajati are excluded from the economy, confined to low- paid job, forced labor and are landless even when engaged in agriculture (Bhattachan, 2002). According to Focus Group Discussion it was revealed that they tend to be imposed into poverty due to the problem of landlessness, lack of non agriculture employment and seasonal employment in agriculture farm. Changing agriculture system also escalated unemployment in rural area. Before, agriculture farming was labor intensive, now it has been changing towards capital intensive. It has reduced the occupancy of human labor in agriculture farming (Gurung, 2011).

5.1.1 Occupation

Agriculture is the primary occupation of Santhals despite large numbers of people are landlessness (70 .5 percentage) from the community. According to the field survey, more than 40 percentage points Santhal's primary activities are agriculture occupation. It is so far from the national average (65.7 percentages). Only about 5 percentage Santhals produce grains sufficient for the whole years. Similarly, about 19 percentage points Santhals are considered the wage labour is the another prime occupation of them. Landlessness, lack of multiple job opportunity, lack of education, etc. are the responsible factors to push for agriculture wage labour to Santhals community.

The agriculture wage labor is the prime additional occupation of Santhals. Out of the total population, 15 percentage points is involved in this sector as a secondary occupation. From the Santhals who have additional occupation, about cent

percentages (98.7) have followed the agriculture wage labor as their additional work. The rest of the Santhal works in industry, construction site, hotel and restaurant as a wage labor in additional occupation. The industrial corridor is so far from the area; fragmentation of agriculture land, lack of knowledge and education to work in white color job and poverty are the causes behind the additional work except agriculture.

5.1.2 Ranges of Daily Wages

According to the field survey and FGD participants, it was revealed that the wages of agriculture occupation is very low among the Santhals community. More than half (51.9 percent) of the labor gets the daily wages ranges 50-100 only followed by about 40 percent labours gets 101-150 as a daily wages. There are no practices of wages rates more than 300 rupees per day. The rate also varies according to localities and settlement areas of Santhals. Access of labors in market, previous patron client relationship, status of knowledge and education in Santhal are the major determinant factors of wage labours for Santhal. In the same way, there is great gender discrimination in agriculture wage labour. It is found that there is drastical different wages (some time double) for males compared to females for same work.

Table No . 3 The following table shows the current economic status of the santhal village.

Occupation	No. of household	%
Agriculture/farming with own land	5	20
Agriculture/farming in other's land	20	80
Working in Abroad countries	7(out of 25hhs)	28
Working with other jobs in cities	10(out of 25hhs)	40

Source: VDC Profile 2015

The above table shows the economic status of the Santhal People of the jatruchaun, Maharanijhoda, jhapa. Income generation sources are mostly, agriculture. But still most of the people don't have their own agricultural farms. Majority of the people does farming in other's land while some people have their own land. Some have gone abroad to earn their livelihood. Furthermore luthran world federation had organized different vocational trainings for the santhal people. Some of them have

benefitted from that training and are engaged in income generating activities like driving, mobile repairing, motorcycle repairing and other.

5.2 Literacy Rate

The ability to read and write and do simple mathematical computation is enough bases for categorizing a person as literate (CBS, 2001). Education is one of the fundamental means for all for alleviating poverty and bringing improvement in the standard of living through different socio-economic activities. So, the literacy is the most important single means of attaining socio-economic development and of opening for the individual, the door to innovative ideas and actions. Children used to play around and girls used to be involved in household activities rather going to schools. Also some children used to work on agricultural farms for money. But the condition has changed a lot during these days. Every child was admitted to schools and even some have completed their studies in schools and joined colleges. The following table shows the current literacy status of the study site.

Table No . 4 Educational Status of Santhal Community

S.N	Age group	Educational Status	Number of people	%
1.	3-5	No of students attending child care centre.	20	18.51
2.	5-18	No of student students going to school.	81	75
3.	18-25	No of students going college.	7	6.48
4.		No of student not going to school	0	0
5.		Total	108	100

Source:VDC Profile 2015.

The above table shows the current literacy rate of the study site of Jhapa. Despite the fact that some years ago children were found on working sites or rather helping with the household works, today every child is admitted to schools. They attend their class in neighboring government and private schools. Also the child care centre takes care of children under the age of 5. Twenty children go to child care centre. As stated before every child is admitted to school and the number of school going student is found 81. And the number of college going students are counted to be 7.

5.3 Saving habits.

One of the peculiar improvements seen in the santhal community is saving habits. Though they are a way back from bank and other cooperatives, they have formed 3 different saving groups, where small amount of money are saved within certain time frame and is also given as loans on little interest.

5.4 Impact on firewood subsistence.

Cow dung is the major source of cooking fuel in Santhal community. Nearly two in three households depends on cow dung for cooking purpose. The second common source of cooking fuel is stream/ paral, wood, kerosin and electricity as well. Still the Santhal people have no access of alternative sources of energy such as bio-gas, solar energy and LP gas etc for cooking purpose. Beside this, smoke released from burning solid fuels such as cow dung, streams, firewood etc. during the time of cooking food is one of the common causes of respiratory illness among women and children in the settlement.

Though this community is still far away from modern cooking device like LPG, but their cooking habits and modes of cooking have changed a lot. Different organizations has helped them with advanced (sudhariyeko) chulo which is much efficient and produces less pollution in kitchen. But they are still using traditional chulo for cooking in a larger amount.

5.5 Sources of Drinking Water

It refers to the place from which households draw water for drinking and cooking foods for households members. Water sources may differ from place to place and by seasons. Mainly, tube well is taken as an important sources of drinking water. According to Key informants, All 25 households of the community use tube well for the purpose of drinking water.

5.6 Impacts on Level of Consciousness and Awareness

Consciousness and awareness are the key indicator of human development. According to the FGD participants, it was revealed that hill peoples have helped to create the awareness in Santhal settlement. They share the ideas and new knowledge

with Santhals people with out any hegitation and difficulties. Both communities interact frequently each other.

The issues of human rights are still far away, people were not even able to speak with strangers entering their village but the condition have changed. Now they are aware of their fundamental rights. They have participated on different trainings organized by different NGOs and local organization. Also they have been involved in other skills development trainings and activities.

5.7 Housing Characteristics

The household structure or housing material reflects the economic status of households of Santhals settlement. More than 80 percentage households are using the mud/dung and it is followed by wood (10 percentages) as flooring materials in their house. In the same way, the higher (more than 70) percentage of household is using a straw or chhawali for the roofing purpose. In the case of wall material more than 80 percentages Santhal household uses the mud or dung in their houses.

As the traditional santhal house consists of small windows or no windows at all.

All these above explained factors deals about the economic condition. We can say from the above explanation that the economic condition of santhal is very poor.

5.8 Political backwardness and challenges to mainstreaming

According to the interview with key informants, political representation from their community is almost nil in higher level but in local level. Local level committees are formed by different political parties but they are not benefited from that role. Their situation is more worse due the political parties because they do not have more knowledge and awareness towards the reality and they moved as the party leader's waves so they quarrel sometime even fight for the criticism of parties from opposites parties members. While concerning the VDC records, there is formed some gender groups like 'Aamasamuha', 'health and sanitation committee', etc but not being able to work well in the local level. Now a days some I/NGOs and GOs are working for them with huge concern of awareness, income generation training, Skill training etc. Due to these focus, slightly, their situation being observed a bit changed regarding

daily life routine, awareness towards their right, education, involvement in different sectors etc. Though the change is observed gradually still they are not adjusted as mainstreaming. There are lots of challenges.

According to the field observation experiences and FGD record shows that Politically they are played by others they themselves are not able to fight for their right and justices. They own the power and just follow them without any asking that what is for them. So awareness is the main challenge for mainstreaming. Another is education where the maximum students are being dropout due poor economic conditions and trends of early marriage. These are the main challenges to make them as mainstreaming. Its description is given here in brief.

Decrease in Agricultural Production

The 1964 lands Act contained provisions for the abolition of the Jamindari system. Before that time Santhals had a lot of land. But they didn't register to land of their name. At that time they hadn't knowledge to register to land and they didn't register land. They hadn't citizenship also. They have different story of life success but still they were unemployed because of higher competition and they have not opportunity. Similarly, now days they worked tea factory laborer, seasonal labor and migration to third country labor migration. In this way, Santhals are move toward land less in panchayat system.

Santhals did not thinking about their land to save for future. So, they provide their land to another person at lowest amount and to use. At that time, government servants are also very cleverly doing work for Santhals's land was lost. They are capture land from santhal.

Economic activities of Santhals concentrate around agriculture. A number of Santhals are depended on the salary got from agriculture laborer. They are lacking modern agricultural knowledge and they still are doing farming in traditional method. So, their agricultural productivity is very low. Most of the Santhals are landless in society. Their have not guaranteed to eat and home place. Their children are gone to work of other people's home. When they feel sick they visit their own tantric (Dahmi Jhakri), because they believe on such traditions. Lack of proper income and education is another reason to force them to visit such persons.

They have not skill and money for business. Economic activities are limited to weekly market and village fairs. Selling and buying system is limited to them. Their marketing activities are not in profit motive rather than to earn their livelihood with selling self-produced food grains, vegetables and forest produces.

Santhals agriculture implements were simple ploughs, harrows, spades and sickles with iron blades. Though still most of them of the Santhals are farmer, living in village some of them have migrated to industries area and worked in factory. Some Santhals are working in tea farming and tea factory also. There some change taking place in their attitude. Though some educated Santhals are employed in the governments service still many illiterate living in village and they work in the field of other non tribal people.

The Santhals economic life is based on agricultural and hunting. Traditionally they clear forests toiled the land, and produce food for subsistence. Beside agriculture they also keep domestic animals like cows, buffaloes and pigs. Apart from these the Santhals also are well versed in the art of hunting, where their exceptional skills with bow and arrows are noticeable.

Moving with time the Santhals have not taken up profession in every field. There are not good number of Santal doctors, engineers, governments and NGO's servants. So that, they cannot changed their lifestyle and made it typically urban.

Growing Unemployment

The Nepalese Society is divided into two groups like excluding and excluded groups. In the state, Unemployment involves wasting of productive power, since a part of the potential national output is not realized because of unemployment. This magnitude can clearly be quite large when unemployment rates are very high. Unemployment can be a major causal factor predisposing people to social exclusion. The exclusion applies not only to economic opportunities, such as job-related insurance, and to pension and medical entitlements, but also to social activities, such as participation in the life of the community, which may be quite problematic for jobless people (ibid 19-20). In this way, when people are marginalized they can't do another work as well as cannot participate in politics. Their economic status also can't develop.

Santhals communities have not got the opportunity of job and now they are jobless. They work hard in others land to earn for food. So they do not have opportunity to get higher education. Their children also are forced to work in the land to maintain the family and they do not have time to go to school. That is why many Santhals are uneducated even today. They have not got the opportunity of good job. The number of Santhals engaged in government job is very limited. Some of them who have got the job are also limited in private firm.

Uncontrolled Expenditure/lack of Capital

Santhals's community people have got uncontrolled expenditure habit. They do not care their capacity while eating and doing social and other kind of works. Most of Santhals people have got the habit of drinking alcohol. They become ready to pay even the piece of land for the price of some alcohol. Some of money lenders also become ready to give them lone for drinking alcohol to get their land in cheap price. Festivals are also celebrated with high expenses, where as they prefer eating and drinking in such events. Such manners cause to loose their land, because piece of land is only the way of paying the interest and the land. In this way they have lost most of their land in vain.

Marriages System

Santhals community is migrated to Nepal from the central eastern part of India (Santhals Paragana, Chotanagpur and Malda district) during 19th century. They have maintained several unique traditional tribal cultural practices even after the migration to Nepal. The marriage systems in this community are unique and reflect its culture, monogamous and patriarchal traditions. There is a permission of levirate, sororate and widow or widower marriage system. Premarital sexual relationship is not a subject of objection but, if a girl becomes pregnant, the young man who indulges in sexual relation is bound to marry her. They have some mechanism for controlling and guiding the premarital sexual relation by ordeals and oaths (Siwakoti 2010).

The Santhals community practices 11 types of marriage system in Nepal. They use the word "Bapla" for marriage and there are 15 kinds of marriage systems (Bapla) in this community of India. Some of the customs to be followed at the time of marriage

are left in Nepal in the process of migration. The influence of other community of their lands is another reason to leave their some traditions.

These above description shows the challenges for mainstreaming for santhal community's people.

CHAPTER – SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATION

This chapter is the concluding part of the study which includes the findings and discussion on research questions. It contains the findings generated from data analysis part of the study, relevant literature and data generated from field study.

6.1 Findings and Discussion

This research aimed to assess the impact of Santhal empowerment program implemented in Maharanijhodaof Jhapa. It was carried out using triangulation research design under descriptive and explanatory paradigm. Data were generated through semistructured interviews, FGD, and field study tools. Reflective journal, memos, head note, jot down, and informal discussion were also used. The major questions for the research study were: What is the present social, economic and demographic situation of Santhal? What are the political situation of santhal and challenges for mainstreaming ? Based on data analysis and interpretation of the study the key findings have drawn as follows:

- Socio economic condition is very poor as data shown as most of them have no land though their main profession is farming.
- They depends upon other land for farming. Only 5% have their own land for farming.
- Main sources of income generationis daily wages mainly in farming sectors. Due to the training of different organization some of them, youth are being involved in skill work as mobile repairing, motor-bike servicing etc.
- Political representation of santhal from this location is found involved only in local level rather than decision level.
- They are not aware of their right and rise.
- Economic exploitation, social disharmony, loss of active population, humiliation, effects on their self-esteem and dignity, cultural domination, political oppression and social discrimination towards Santhals by other

community are the main challenges to mainstreaming them with whom they are still fighting with.

6.2 Conclusion

Santhal people are one of the backward people in various fields such as economic, social, political and other factors, the model village of Jutrachaun, Maharanijhoda, Jhapa is one of the examples. People were unaware of their rights, they used road sides, river banks and open fields for toilets, and consumption of alcohol was yet another problem. People were even ashamed or afraid to talk with another person of different community. From the different times of field visit, I came to know that people used to easily get diseases like diarrhea, typhoid because of poor sanitation status. Children were given birth without the help of a doctor or local health volunteers. Even they were unaware with the use of iodized salt. Males of the society used to go working in farms owned by the locals and used to spend money on alcohol, which used to end with domestic violence and quarrels. Children were admitted to schools, but dropped out in huge range and were involved in the farms along with the adults where as some remained at homes helping with other works. Houses were made by mud and stray with no windows.

These conditions clearly show the poor and challenging situation of the santhal communities. Still they need lots of support and changes to make them mainstreaming.

6.3 Recommendations

- Their problem of landlessness should be addressed by distributing them land at least for their homestead in their own so that they will have an independent position in society.
- Income generation and micro-credit/ saving credit should be introduced for immediate relief.
- They should be highly motivated for education and vocational skill so that they can sell themselves in job market or be self employed.
- They should be given secured representation in state or public affairs in society.

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ANNEXES I

CASE STUDY CHECKLIST:

A. General information:

Name:

Ethnicity:

Age:

Sex:

Religion:

Language:

Food supply:

Family member:

Family head:

Economic status:

Political participation:

B. Sample question:

1. What were the main problems and challenges of your community?
2. Why you were economically and politically marginalized?
3. Why the political participation was more important for development of Santhals community?
4. How is change of this condition? What is your role to change it?
5. What was main income source of your family?
6. How you were managing food to your family?

7. Who had control to your land? How were they controlling your land?
8. When are you landless? What was main factor of landless?
9. Why your child didn't go to school? What was main problem of it?
10. Why opportunity is also needed for development of Santhals community?
11. Why the change in the economic status of Santhals community is needed?
12. Why are government policies more important to the change community?
13. What are main problems and challenges of Santhals community in political and economic sector?

ANNEXES -II





