

**SOCIO-CULTURAL FACTOR AFFECTING  
EDUCATIONAL STATUS OF THARU WOMEN IN  
NAWLPARASI: Kawasoti and Pithauli VDCs**

**A Thesis Submitted to  
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## APPROVAL SHEET

The thesis entitled **SOCIAL AND CULTURAL FACTOR AFFECTING THE EDUCATION STATUS OF THARU WOMEN IN NAWALPARASI: Kawasoti and Pithauli VDCs** submitted by Lila Paudel in partial fulfillment of the requirement for the Master's Degree (M. A.) in Rural Development has been approved by the evaluation committee.

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# CHAPTER I

## INTRODUCTION

### 1.1 Background

Tharu is an ethnic and indigenous group living in east to west Terai since many years in Nepal. Some writers say Tharus are migrated from Thar desert of India so they are called Tharus (Sharma Janaklal "A study of our society" Sajha publication 2029 B.S). Some say at some time by a war with Muslim in Rajasthan Rajputs were killed and Rajput women left their place with their servants. The generation by the relationship between rajput women and their servants are Tharus. But some scholars do not agree with this logic because it will be the history just about late 500 years. But the face of Tharus looks like Mangolian Considered to be the direct descendent of Lord Buddha (Gautama Buddha). Many scholars support the logic Suddhodhana being Tharu king of Kapilvastu, Lumbini, Nepal the birth place of Buddha. Relating with Gautam Buddha history of Tharu is more than 2500 years. Tharu word has come from the word sthabir which is related with Buddha religion (Sharma Janaklal and Malla Krishnabam Rapti Valley, 2014 B.S.). Gautam Buddha was a Tharu (Singh Ramananda Prasad " The Real history of Tharus", Tharu sanskriti monthly magazine September 2003). About the history of Lord Buddha Archeological findings have also been supporting that Tharu people were living in that area for quite long time.

Nawalparasi district is situated at the middle Terai of Nepal. 44 years ago it was known as Death Valley. Because of the malaria it was not suitable place for living. Tharu indigenous people were living at that dangerous situation. All villages of Tharus were inside the jungle. Agriculture was the main occupation of Tharus Kawasoti and Pithauli are two adjoining VDCs. People from various castes and religions coexists in this city with majority of them Hindu and some Buddhists and other religions. Around 15 private and government schools and 3 colleges provide the education from kindergarten to the master's degree level, which are attended by students as far as 30-km far from the city. City also serves with many local hospitals and pharmacies for health facilities of residents. City has well paved road networks, strong telecommunication, well managed drinking water and drainage system and major sources for shopping and entertainment.

People have been constantly migrating to this city from neighboring hilly regions and districts for last 30-40 years which was otherwise largely occupied by dense forests that lead to Chitwan National Park directly towards south of this city.

The Situation of Nawalparasi is different than other districts. Because after 2013 B.S. the Raptidun planning commission brought the educational policy but it didn't touch immediately to the Tharus of Nawalparasi. Very few males started to read and write but their education was just for basic knowledge. Generally there is patrimonial family system in Tharu community. In the family males activity plays main roles. Females are limited in their household and agriculture works. Females going out for any purpose from their house are looked down in the society. Thus prohibition of females on going out from their home by males of the family it has been one of the cultures as a social barrier. So Tharu females were not allowed to go to the school at that time by their family. Marriage is also the part of culture that also affects the educational status. "In Tharu community the age at marriage is considerably low. They are following the orthodoxy of marrying their daughters before first menstruation. Unlike other communities in Tarai, Tharu girls do not stay for years in their parental homes, but start living with their husbands immediately after marriage".(Gautam 2000). Tharu females are just going to school and college very later. The educational policy was needed for tharus before constituting the raptidun commission. So we can say they are excluded by the state's wrong policies and also by their some wrong traditions or culture. A study on "Educationally disadvantaged population groups" (CERID 1990) was general study for both male and female of backward societies but this research is focused on Tharu women's educational status that is negatively affected by the socio-culture.

## **1.2 Statement of the research problem**

Due to the patriarchal concept of Tharu community and even the policy maker of Nepal do not take positive thinking to the female. Tharu women are highly discriminated. The relation of socio cultural condition and status of women's education particularly in rural backward areas among the Tharu women has not been understood. It is in this context that present study was undertaken to find out the relation between socio cultural factors and educational status of Tharu women, with the intension of answering the following research questions.

- What is the educational condition of Tharu women on the ratio of Tharu males?
- What are the barriers of educational on Tharu women?
- How the educational status of Tharu women can be increased?

### **1.3 Objectives**

The overall objective of the proposed study is to analyze the socio-cultural factors that affect the educational status of Tharu women. The specific objectives of the study are set as follows.

- 1) To find out the Socio-Cultures of Tharus.
- 2) To find out the Socio-Cultures of Tharu's that barriers affects to the educational status of Tharu women.
- 3) To find out the way to develop the educational status of Tharu women.

### **1.4 Significance of the study**

Although Tharu indigenous nationality are occupying highly in Terai of Nepal but their economical, educational, political and social status is very weak. This study indicates that they have not enough land but they are still depending on traditional agriculture. They are outreach from governmental job and decision making post. Tharu women are excluded in many ways. They are discriminated by males of their own community and by the states wrong policy. So we can say they are double excluded. To bring them main stream of the state the study will be significance for the policy makers, GOs, NGOs, social organizations and donor agencies and may be important for the coming researcher.

## CHAPTER II

### REVIEW OF PERVIOUS STUDIES ON THARUS

#### 2.1 Religion and Culture

Tharus were famous for their ability to survive in the most malarial parts of the Terai that were deadly to outsiders. In 1902 a British observer noted, "Plainsmen and paharis generally die if they sleep in the Terai before November 1 or after June 1." although others thought that Tharus weren't totally immune (Guneratne, 2002). Contemporary medical research comparing Tharu with other ethnic groups living nearby found an incidence of malaria nearly seven times lower among Tharu (Terrenato, *et al* 1988). The researchers believed such a large difference pointed to genetic factors rather than behavioral or dietary differences. This was confirmed by follow-up investigation finding genes for Thalassemia in nearly all Tharu studied (Modiyano, *et al* 1991).

The Tharus are adherents of Hinduism. Small numbers have converted to Buddhism in the recent years. Such syncretic practices have led Tharu to practice folk Hinduism. With the advent of religious freedom, others have converted to Christianity and there are a variety of congregations active in the various districts where Tharus are found. By the national level social organization of Tharu's named "Tharu welfare Society" and it's divisions are making aware to Tharus about their every rights as a citizen of Nepal and the natural rights mentioned in ILO 169. Many Tharus are changing their religion from Hindu to mostly Buddhist and other religion. But coming national survey will show the fact. Buddhist converts among the Tharu are found in Saptari, Siraha and Udaypur. Currently it is believed that there are more than one dozen of Buddhist monks and novices among the Tharus. Such practice was possibly based on the fact that they were inspired by the discovery of Lord Buddha as a member of the Tharu.

#### 2.2 Social Institutions

In the western Terai, most Rana Tharu prefer for living in *Badaghar* called longhouses with big families of many generations, sometimes 40-50 people. All household members pool their labor force, contribute their income, share the expenditure and use one kitchen (Lam, 2009).

Traditionally, marriages were often arranged during the pregnancies of two women. If they gave birth to opposite sex babies, the two babies were supposed to be

married if they grew up as friends. It was problematic if a boy or girl came of age and rejected their assigned fiancé. Finding a replacement was difficult because most girls and boys were already engaged. However this custom has been disappearing. Most Tharus now practice conventional arranged marriages. They also practice love marriages, marriage after courtship and eloping.

The deities are believed to have the ability to heal diseases and sickness. According to traditional legend, gods are given a bhakal, a promise of something, on condition that the sickness is cured, in any events of misfortunes, plagues and horror dreams. A relative's death is an event of great significance among Tharu, and rituals conducted varies in accordance to regions.

Tharu would approach shamans as doctors, known as Guruba or Gurau. Such shamans use Buddhist medicines to cure illness. Shamans will also try to appease gods through incantations, beating drums and offering sacrifices. The Tharu believe sickness comes when the gods are displeased, and the demons are at work.

Education in the largest sense is any act or experience that has a formative effect on the mind, character, or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another.

Etymologically, the word education is derived from educare (Latin) "bring up", which is related to educere "bring out", "bring forth what is within", "bring out potential" and ducere, "to lead".

A right to education has been created and recognized by some jurisdictions: since 1952, Article 2 of the first Protocol to the European Convention on Human Rights obliges all signatory parties to guarantee the right to education. At world level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13.

Primary (or elementary) education consists of the first 5–7 years of formal, structured education. In general, primary education consists of six or eight years of schooling starting at the age of five or six, although this varies between, and sometimes

within, countries. Globally, around 89% of primary-age children are enrolled in primary education, and this proportion is rising. Under the Education for All programs driven by UNESCO, most countries have committed to achieving universal enrollment in primary education by 2015, and in many countries, it is compulsory for children to receive primary education. The division between primary and secondary education is somewhat arbitrary, but it generally occurs at about eleven or twelve years of age. Some education systems have separate middle schools, with the transition to the final stage of secondary education taking place at around the age of fourteen. Schools that provide primary education are mostly referred to as primary schools.

In most contemporary educational systems of the world, secondary education comprises the formal education that occurs during adolescence. It is characterized by transition from the typically compulsory, comprehensive primary education for minors, to the optional, selective tertiary, "post-secondary", or "higher" education (e.g., university, vocational school for adults). Depending on the system, schools for this period, or a part of it, may be called secondary or high schools, gymnasiums, lyceums, middle schools, colleges, or vocational schools. The exact meaning of any of these terms varies from one system to another. The exact boundary between primary and secondary education also varies from country to country and even within them, but is generally around the seventh to the tenth year of schooling. Secondary education occurs mainly during the teenage years.

The emergence of secondary education in the United States did not happen until 1910, caused by the rise in big businesses and technological advances in factories (for instance, the emergence of electrification), that required skilled workers. In order to meet this new job demand, high schools were created and the curriculum focused on practical job skills that would better prepare students for white collar or skilled blue collar work. This proved to be beneficial for both the employer and the employee, because this improvement in human capital caused employees to become more efficient, which lowered costs for the employer, and skilled employees received a higher wage than employees with just primary educational attainment.

In Europe, the grammar school or academy existed from as early as the 16th century; public schools or fee-paying schools, or charitable educational foundations have an even longer history.

Higher education, also called tertiary, third stage, or post secondary education, is the non-compulsory educational level that follows the completion of a school providing a secondary education, such as a high school, secondary school. Tertiary education is normally taken to include undergraduate and postgraduate education, as well as vocational education and training. Colleges and universities are the main institutions that provide tertiary education. Collectively, these are sometimes known as tertiary institutions. Tertiary education generally results in the receipt of certificates, diplomas, or academic degrees.

Higher education includes teaching, research and social services activities of universities, and within the realm of teaching, it includes both the undergraduate level (sometimes referred to as tertiary education) and the graduate (or postgraduate) level (sometimes referred to as graduate school). Higher education generally involves work towards a degree-level or foundation degree qualification. In most developed countries a high proportion of the population (up to 50%) now enters higher education at some time in their lives. Higher education is therefore very important to national economies, both as a significant industry in its own right, and as a source of trained and educated personnel for the rest of the economy.

Adult education has become common in many countries. It takes on many forms, ranging from formal class-based learning to self-directed learning and e-learning. A number of career specific courses such as veterinary assisting, medical billing and coding, real estate license, bookkeeping and many more are now available to students through the Internet.

Alternative education, also known as non-traditional education or educational alternative, is a broad term that may be used to refer to all forms of education outside of traditional education (for all age groups and levels of education). This may include not only forms of education designed for students with special needs (ranging from teenage pregnancy to intellectual disability), but also forms of education designed for a general audience and employing alternative educational philosophies and methods.

Alternatives of the latter type are often the result of education reform and are rooted in various philosophies that are commonly fundamentally different from those of traditional compulsory education. While some have strong political, scholarly, or

philosophical orientations, others are more informal associations of teachers and students dissatisfied with certain aspects of traditional education. These alternatives, which include charter schools, alternative schools, independent schools, and home-based learning vary widely, but often emphasize the value of small class size, close relationships between students and teachers, and a sense of community.

Increasingly, the inclusion of indigenous models of education (methods and content) as an alternative within the scope of formal and non-formal education systems has come to represent a significant factor contributing to the success of those members of indigenous communities who choose to access these systems, both as students/learners and as teachers/instructors.

In Nawalparasi it was brought the educational policy very later. After constituting Rapti valley commission it was stressed on education. It was said Most children in village should be given facility of schools. Without the advertising farmers can't get profit by agriculture and development. So the priority should be given to the educational advertising. Sharma and Malla(1957).

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

In this study descriptive research design was applied to describe the findings. It is exploratory, in the sense that this study efforts to explore the relationship between socio culture of Tharus and educational status. On the other hand, it is descriptive in the sense that all variables used for the study were elaborately described.

#### **3.2 Research Site Selection**

Kawasoti and Pithauli VDCs of Nawalparasi district were taken as the sites of the proposed study. From each of these VDCs four wards were selected for conducting the field survey. Two extreme parts of the district is Kawasoti and Pithauli VDC lies in the north east of Nawalparasi with 8244 Tharu population. Kawasoti is adjoining to highway, close to urban areas. The socio culture and language of Tharus in Kawasoti and Pithauli VDCs are different to other VDCs of Nawalparasi district. Due to familiarity with their language and culture, customs those VDCs were chosen and the simple respondents of study area provided with all necessary help to get information in all aspects of their life. The research might provide interesting results for concerned planners and policy makers and curious researchers in the future.

#### **3.3 Sources of Data**

The study is based on both primary and secondary sources of data. Both quantitative as well as qualitative data were used in this study.

##### **3.3.1 Primary Source**

To collect the primary data, household women both married and unmarried age of (15-52years) were interviewed.

After the selection of respondents, personnel interview, focus-group discussion and key informants interview were administered.

##### **3.3.2 Secondary Source**

Documents, registers, files, and other relevant papers from VDCs, DDC, and NGOs were consulted to take the secondary data.

Documents, registers, files, and other relevant papers from school and college were consulted. Related books, articles and other publications were consulted.

### 3.4 The Universe and the Sample

Universe of the study comprises all the Tharu households in Kawasoti and pithauli VDCs of Nawalparasi district. Total population of Pithauli is 9621, among them 4858 are Tharus, similarly total population of Kawasoti is 13629, and among them 7952 are Tharus. There are 12810 Tharus in these two VDCs. Hence the size of the study universe is 12810 Tharus.

Table 3.1 : Distribution of population and sample Households by VDC.

S.N	Ward. No	Total no of HHs of Tharus	Sample size
1	Kawasoti 6 and 9	149	30
2	Pithauli 2 and 3	424	30
<b>Total</b>	<b>4 wards</b>	<b>573</b>	<b>60</b>

### 3.5 Data Collection Technique

The success of research work depends upon the proper technique of data collection. Therefore, the techniques to be followed are very important for the collection of appropriate information. The following techniques were adopted to collect data during field study in the research work. Before the data collection household survey was taken. Structured questions were used to interview the women age of (15-52) not only for her also about the whole family. Both open and close questions were used to find out their socio-cultural factors such as occupation, land holding, economic condition family income and expenditure, age at marriage, fertility behavior (concept to the son and daughter), decision making power, education, knowledge etc. It had been fully attention to the social value of respondents and their community.

#### 3.5.1 Interview

Interview is other reliable method for data collection. This method was used to know the concept related to peoples' social conditions, norms and others in the society. This method was helpful to know the facts, which were not possible by observation methods.

Questionnaire is a list of questions. Questionnaire is one of the methods used for interview. The data from all 60 households were collected by this method. It was asked about their population, occupation, earning, economic, family structure, education, caste and gender discrimination, age etc. Questionnaire method provided quantitative data for

the research. Individual questionnaire were prepared for the survey by the researcher himself.

### **3.5.2 Key Informant Interview**

With the help of interview, checklist prepared to get information on the current socio-culture and educational status of the Tharu women. To find out whether socio-cultural barriers affect the educational status of Tharu women. Key informants were related with Tharu welfare society, politician, teacher and NGOs. They were interviewed through checklist.

### **3.5.3 Focus Group Discussion**

In order to get the information which were not gathered with individual interview, focus group discussions were done. In focus group discussions most of the respondents were gathered and allow discussing on various topics like, reason for Tharu women's backwardness, gender discrimination, and ways to remove all negative aspect (See Anex – 1)

Namelist of Conduct FGD

1. Sita Tharu
2. Dhanamaya Guru
3. Nandamaya Guru
4. Kalimaya Tharu
5. Mina Tharu
6. Babita Tharu
7. Kabita Guru
8. Sanimaya Tharu

## **3.6 Data Analysis and Interpretation**

The collected data does not speak itself. After the collection of data, it's processing and analysis must be done. The collected data were processed through SPSS. After processing and tabulating, the data were presented with the help of table in order to interpret. Simple statistical tools were employed to present the data in meaningful ways.

## **3.7 Limitation of the Research**

The study was based on the data collected from both primary and secondary sources. Both quantitative as well as qualitative data were used. A multistage sampling procedure was adopted to select the required number of sampling units. In the first stage

9 wards of each VDC were divided into 9 clusters and 2 clusters from each VDC were selected randomly for the research and Tharu house hold survey was done of the selected research area. In second stage 30 households from 2 clusters of Kawasoti VDC and 30 households from 2 clusters of Pithauli VDC or in total 60 Tharu households were selected using by simple random sampling. List of the households were taken as sampling frame. In third stage women age of 15-52 were selected, one from each selected households. In the case of two or more women of the age group of 15-52 years in a household, only one woman was selected by adopting convenience or accidental sampling. Respondents were asked questions not only about themselves also about the description of the whole family. In addition to the respondents interview some key informants were also interviewed by using checklists. They were social workers, teachers, political leaders and popular persons. Beside the interview of key informants focus group discussions were done one in each VDC. The study of Kawasoti and Pithauli VDC of Nawalparasi district based on the following limitations.

- It was studied only one ethnic caste Tharu settlement in middle Tarai of Nepal.
- In this study socio-cultural and educational factors were find out.

## CHAPTER IV

### SOCIO-CULTURAL SATTUS OF THARU WOMEN

#### 4.1 Socio- Cultural status of Tharu Women

- **Settlement**

Living styles of people is different according cast, place, economical status, culture and natural resources. In both Kawasoti and Pithauli VDC's Tharus are living in clustered settlement. Their settlement style is far different than other caste groups. Much of them are living inner side from the main road and not close to other castes, but very close to their own caste.

- **Housing, Clothing, Food and Ornaments**

Most of the respondents' houses are made up of mud, wood, or materials of forest. Most of them have one floor houses. Some of the households which family members work in foreign countries have tin roof and RCC buildings. Their traditional houses are in long style north to south. It is generally said that Tharu people live in joint family, however as revealed by the present survey, only a few households have joint family. It might be perhaps due to the cultural exchange with the people of other community; particularly those migrated from the hills. Status and role performance and division of works among the members of the joint family appear to be quite interesting. Paddy, wheat, corn are main food grains of Tharus. They also collect food from river and forest. Tharu people like to Fishery, collecting snails, wild fruits and vegetables. But nowadays they are learning to grow vegetable in their own land. Nawalparasi district is growing in mix society. Old generations are wearing their cultural clothes. Males wear Pagari on head, shirt and lagauti. They wear wooden sandle. Females wear blouse and white dhoti. Most of them wear silver ornaments mantika on forehead, rings on ear, nathiya, phophi and bulaki on nose, rings on ear, matha on hand, hasuli and chakati(chain of silver coins) on neck beside these they make godana(tattoo) on their leg and arms. But young generations are highly changing in fashion. Boys almost wear shirt, tee-shirt, pant, shoes. Girls almost wear kurtha salwar, pant, tee-shirt, sari and blouse. Some girls wear golden ornaments.

- **Religion**

Religious culture of Tharus is quite interesting. The spiritual beliefs and moral values of the Tharu people are closely linked to the natural environment but most of

them are following Hindu religion and some of them have changed their religion to Christian. Besides Hindu and Christian, holding other religion was not found in selected households. At present situation, a major issue of religion is highly raised up whether Tharus are Hindu or Buddhist and the discussion is ongoing, so some respondents didn't mention. One of the key informants Chandra kumari Chaudhary who is central member of Tharu welfare Society also said it is on discussion in our community further even in my home there is a debate with my husband so I couldn't identify myself what is my religion she said(Annes5-table 4.21). Distribution of the respondents by type of religion reveals that 81.7 percent are Hindus, 6.7 percent are Christians and remaining 11.7 percent have not mentioned their religion (Table 4.1).

Table: 4.1 Religion of Respondents

Religion	Respondents	
	No	Percent
Not mentioned	7	11.7
Hindu	49	81.7
Christian	4	6.7
Total	60	100.0

*Source: Field survey 2016*

- **Marital Status**

Of the total 60 respondents, 73.3 percent are ever married and the remaining 26.7 percent are unmarried, include currently married are (70.0 %) and widow (3.3%) (Table 4.2)

Table 4.2 : Marital status of Respondents

Marital status	Respondent's	
	No	Percent
Unmarried	16	26.7
Currently married	42	70
Widow	2	3.3
Total	60	100.0

*Source: Field survey 2016*

The number of widow is higher than the number of widower, but the unmarried and married percentage of interviewed households families is not enough different between males and females. Currently married females are 52.7 percent and currently married males are 53 percent. Widows are 4.1 percent but widower are only 0.7 percent.(Table 4.3). There aren't divorced males and females in interviewed households.

Table 4.3: Marital Status of Family Members by Sex,

Marital status	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Unmarried	73	43.2	76	46.3	149	44.7
Currently Married	89	52.7	87	53.0	176	52.9
Widow	7	4.1	1	0.7	8	2.4
Total	169	100.0	164	100.0	333	100.0

*Source: Field survey 2016*

By the age and sex group, there is much different between males and females. The marriage age of female up to 15 is 32.5%, where as males are only 7.9%, married females age of 16-20 are 54.2%, where as males are 50.0%, married females age of 21-25 are only 12.5%, males are 30.7, and females age of 26-30 is only 1.0% but males are 11.4%. It has shown that the marriage age of female is earlier than males (Table 4.4). On the age of reading period, most Tharu females marry and go to their husband's home, then they couldn't get time to read. So early-marriage is one of the barriers of woman's education. On the view of Respondents, most of females were marrying under 20 in the past, till the condition is not enough changed at present (Table 4.5 and 4.6)

Table 4.4 : Family Members Age at Marriage by Age group

Age groups(Years)	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Up to 15	31	32.3	7	7.9	38	20.6
16-20	52	54.2	44	50.0	96	52.2
21-25	12	12.5	27	30.7	39	21.2
26-30	1	1.0	10	11.4	11	6.0
Total	96	100.0	88	100.0	184	100.0

*Source: Field survey 2016*

In the past, rate of age at marriage of females was mostly up to 15 years. It was the 50% in of among married women. 48.3 percent were married at age of 16-20 years. Remaining 1.7 females were married at the age of 21-25 years. Males were mostly married at the age of 16-20 years. It is the 48.3 percent of married males. Married age at 21-25 was 23.4 percent. It is the very high rate than females. Up to age of 15, it was 28.3 percent (table 4.5). On the key informants view in the past most females were married up to age of 15 years with highly 80 percent of among married women. In other hand males were married 40 percent of among married males on the up to 15 years. Females, age at 16-20 were 20 percent married. On the other hand males are married 60 percent at the age of 16-20 years. Both females and males age at above 21 were not found married on key informants view (Annex-5: table 4.23).

Table 4.5: Views of Respondents about Marriage by Age and sex group in the past

Age group(Years)	Female		Male	
	No	Percent	No	Percent
Up to 15	30	50.0	17	28.3
16-20	29	48.3	29	48.3
21-25	1	1.7	14	23.4
Total	60	100.0	60	100.0

*Source: Field survey 2016*

At present, age at marriage of females is mostly 16-20 years. It is the 61.7% in of among married women. Age at marriage up to 15 of females is also high in percentage. It is 30 percent among married females. Remaining 8.3 percent females are married at the age of above 21 years. Males are mostly married at the age of above 21 years. It is the 47.0 percent of among married males. Before the age of 20 years most of the females are married. It is highly necessary to make the marriage age above 21 years for women too. On the key informants view, at present 20 percent of females are still married up to 15 years. Most females are married up to age of 16-20 years with highly 80 percent of among married women. In other hand males are married 60 percent of among married males on the age of above 21 years. (Annex-5: table 4.24).

Table 4.6: Views of Respondents about Marriage by Age and sex group at present

Age group(Years)	Female		Male	
	No	Percent	No	Percent

Up to 15	18	30.0	12	20.0
16-20	37	61.7	20	33.0
Above 21	5	8.3	28	47.0
Total	60	100.0	60	100.0

- **Sex and Age Composition of Family Members**

The age composition of family members of interviewed household is much interesting. The number of females under the age of 50 year, is higher than the males, but the age of 51-60 females number is lower than males. Again the number of female's age above 60 is higher than males (Table 4.7). There is not much different between the percentage of numbers of females and males at working age, but the population of female is higher than males. There are 169 males and 164 females in among 60 households.

Table 4.7: Sex and Age composition of sample Households

Age groups (Years)	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Up to 5	5	3.0	4	2.4	9	2.7
6-15	37	22.0	35	21.3	72	21.6
16-25	45	26.7	43	26.2	88	26.4
26-50	69	40.8	62	37.8	131	39.4
51-60	5	3.0	14	8.5	19	5.7
Above 60	8	4.7	6	3.7	14	4.2
Total	169	100.0	164	100.0	333	100.0

*Source: Field survey 2016*

### 4.2.1 Educational Status

The Illiteracy rate of females is lower than males. Illiterate percentage of females is 18.3% where as illiterate males percentage is 7.5% only. The literacy rate of female is 81.7%, where as litterate rate of males is 92.5 % ( Tale 4.8). So it can be said the educational status of females is lower than males.

Table 4.8: Literacy status of family members of above 6 years of age

Literacy status	female		Male		Total	
	Count	Percent	Count	Percent	Count	Percent
Illiterate	30	18.3	12	7.5	42	13.0
literate	134	81.7	148	92.5	282	87.0
Total	164	100.0	160	100.0	324	100.0

*Source: Field survey 2016*

There are 21 household having no school going boys and 29 households having no school going girls. Most of the households are having 1 school going boy and girl. No households are having more than 3 boys or girls. In 60 households there are 48 boys and 42 girls. In total there are 90 school going children age of (6-16). The number of School going boys is higher than girls in 60 interviewed households.

4.9: Number of school going age (6-16years) children by sex

Children per HH	Boys		Girls	
	Number of HHs	No.of Boys	Number of HHs	Number of Girls
None	21	-	29	-
One	32	32	22	22
Two	5	10	7	14
Three	2	6	2	6
Total	60	48	60	42

*Source: Field survey 2016*

There are not any boy not admitted at school but there is one girl not admitted at school. There are 91.7 percent currently school going boys age of (6-16) among 48 boys, but there are 92.9 percent girls admitted at school age of (6-16) among 42 girls. The ratio of admission at school of boys is good condition than girls, but the dropped out rate of boys is high than girls. The drop out of boys is mostly their bad friendship and by self early love marriage. Boys are getting full support by their parents. The cause of not admitting or dropped out school by girl is by the family environments such as blindness of father, not interest of parent to teach their daughter (table 4.10). Causes of affecting women's education are agriculture and household works, early marriage, depriving women from property, and wrong concept by parents to their daughter pointing women's education is not necessary.,(Annex-5: table4.26) and table (4.27)

4.10: schooling of children by sex

Status of schooling	Boys		Girls		Total	
	NO	%	NO	%	NO	%
Currently going to school	44	91.7	39	92.9	83	92.2
dropped out	4	8.3	2	4.8	6	6.7
Not admitted	-	-	1	2.4	1	1.1
Total	48	100.0	42	100.0	90	100.0

There is gender discrimination between boys and girls in the interviewed family. There are 56.8 percent boys studying in private school. Remaining 43.2 percent are studying in government school. On the other hand large number of girls or 69.2 percent are studying in government school, but 30.8 percent are studying in private school. Table (4.11) shows the clear picture that girls are highly discriminated by their parents. They are not given the equal chance in education.

Table : 4.11 Discrimination in education of household families

	Currently School going boys			Currently School going girls			
	Private school	Gov.School	Total		Private school	Gov. school	Total
School going boys	25	19	44	School going girls	12	27	39
Percent	56.8	43.2	100.0	Percent	30.8	69.2	100.0

*Source: Field survey 2016*

## 4.2.2 Employment Status

While most of the tharu women are solely dependent on agriculture farming, household and daily waged labor where as Tharu males are also employed in non agriculture sector. The table (4.11) shows there is a division between males and females work that most females work at surrounding or near their home and males go for job anywhere they like. There are 59.8% percent of female are in agriculture farming, household work, labor, where as males are 32.9% in agriculture farming. There are 5.8% females in small business and work of handicraft. Males are involved 5.4% in small business. The Tharu females are not employed in foreign job and in driving. Leadership and politic or in decision making sector but males are also in job of government, business, foreign job, machinery work and leadership. Males are 17.4% in

foreign job, 2.0% are in driving, and 0.7% are in leadership and politics. The number of unemployment males is the higher than the females. Females have less opportunity in job of good income sources, but they are involved in household works. Few of them are employed in job of private sector. Employed persons are more satisfied than agriculture farming and house hold work. In the private job sector there is also discrimination between male and female. Females are getting less salary than male in the same post (Annex-1 case study).

Table 4.12: Occupation of Family Members of above 10 years by sex

Occupations	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
No job	3	1.9	4	2.7	7	2.3
Agriculture farming, Labor and household	92	59.8	49	32.9	141	46.5
Job, private job and teaching	5	3.3	15	10.0	20	6.7
Small business, medical and tailoring	9	5.8	8	5.4	17	5.6
Foreign job	0	0.0	26	17.4	26	8.6
Driving	0	0.0	3	2.0	3	1.0
Leadership and politic	0	0.0	1	0.7	1	0.3
Student	45	29.2	43	28.9	88	29.0
Total	154	100.0	149	100.0	303	100.0

*Source: Field survey 2016*

Gender disaggregated works of women are highly seen in Tharu society. Females are involved 86.1 percent in household work, daily wages labor and agricultural farming. There are 8.8 percent in small business and handicrafts like tailoring. Very few are in job, foreign job and leadership and politics (Table 4.12). Females have less achieved in decision making post.

Table 4.13: Views of respondents about women's work in general.

Occupation		
	No	Percent
Agriculture farming, Labor and household	118	86.1
Job, private job and teaching	4	2.9
Small business, medical and tailoring	12	8.8

Foreign job	1	0.7
Driving	0	0
Leadership and politic	2	1.5
Total	137	100

*Source: Field survey 2016*

### 4.2.3 Land Holding Size of Sample Households

Most Tharus are depending up on agriculture farming and daily wages labor related to land. The quantity of land is low on the ratio of their family size. Each household or family occupies 5.6 members in average (Table 4.7). Most of the households have under 20 kattha land. Among 60 household, 73.4 percent households have less than 20 kattha land, but 24.9 percent households have above 20 kattha land. Although Tharus are the origin of terai, but are highly marginalizing from land (Table 4.14).

Table 4.14: Distribution of sample Households by Land holding

Land holding size (Kattha)	Households	
	No	Percent
No Land	1	1.7
Up to 5	19	31.7
6-10	13	21.7
11-20	12	20.0
21-30	7	11.6
Above 30	8	13.3
Total	60	100.0

*Source: Field survey 2016*

### 4.2.4 Household Income Source and Expenditure

The respondents have reported that they derive income from a number of sources. The sources include agriculture farming and daily wages labor, formal and informal (Government's or private job), small business foreign job and driving. The most commonly cited source of household income is agriculture farming (55.5%), followed by foreign job (16.4%), small business (14.1%), job (11.7%) and lastly driving alone (2.3%). Table (4.15)

Table 4.15: Source of Household Income

Sources of income	Households(n=60)	
	No	Percent
Agriculture farming, Labor	71	55.5
Job, private job and teaching	15	11.7
Small business, medical and tailoring	18	14.1
Foreign job	21	16.4
Driving	3	2.3
Total	128	100.0

*Source: Field survey 2016*

Annual income of the sample households ranges between Rs 25000. and Rs 1600000. The average annual income of the households is Rs 191466.7. The household income interval shows that 35.0 percent of the households have annual income of Rs 100000 or less, while 43.3 percent have Rs 100001 to Rs 200000 and the remaining 21.7 percent have more than Rs 200000 table (4.16).

Table 4.16: Annual Income of Households

Income Amount (Rs)	Households	
	No	Percent
Up to 100000	21	35.0
100001-200000	26	43.3
200001-300000	4	6.7
300001-400000	2	3.3
400001-500000	4	6.7
500001+	3	5.0
Total	60	100.0
Mean income	Rs 191,466.7	

*Source: Field survey 2016*

Annual expenditure of the sample households ranges between Rs 25000 and Rs 400000. The average annual expenditure of the household is Rs 118883.33. The household expenditure interval shows that 55.0 percent of the households have annual expense of Rs 100000 or less, while 36.7 percent have Rs 100001 to Rs 200000 and the remaining 21.7 percent have more than Rs 200000 table (4.17).

Table 4.17: Annual Expenditure of Households

Expanses Amount (Rs)	Households	
	No	Percent
Up to 100000	33	55.0
100001-200000	22	36.7
200001-300000	3	5.0
300001-400000	2	3.3
Total	60	100.0
Mean expenditure	Rs 18883.3	

*Source: Field survey 2016*

#### 4.2.5 Women's Ownership Status

Although occupation of households is depending upon agriculture farming, ownership on land of respondents is lower. The number of respondent having no land is higher than having lands. 77.0% females in the interviewed households have no land where as 23.3% have ownership on land table (4.18).

Table 4.18: Women's ownership on land

Women's ownership on land	No of Respondent	Percent
Yes	14	23.3
No	46	77.0
Total	60	100

*Source: Field survey 2016*

Women are not keeping their total income themselves. Among 60 household, only 48.3% females are keeping their income themselves. It is necessary to empower women in right of self determination. So women should get the right of property not only by the law, also by their family. Key informants and participators of focus group discussion have suggested for the right of property of women (Annex-5: table 4.28)

Table 4.19: Keeping income in the family

Keeping income	Respondents	
	No	Percent
Self	29	48.3
Others	31	51.7
Total	60	100

*Source: Field survey 2016*

Table 4.20: Using income in the family

Expenditure	Respondents	
	No	Percent
Spend by self	22	36.7
Spent on consent of others	12	20
Spent by others	23	38.3
Total	60	100

*Source: Field survey 2016*

## CHAPTER V

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### Summary

Tharu is an ethnic and indigenous group living in east to west terai of Nepal since many years. Many scholars have presented different logics about the origin of Tharus and their religion. Tharus population in Nepal is 15,33,879 which is 6.7462 % of total population. Among them 7, 74,924 are males and 7, 58,955 are females. The population of Nawalparasi is 4, 72,048 and there are 60,121 Tharus (males are 29,713 and females are 30,408). This is 12.73% in total population of Nawalparasi according National census 2001. Nawalparasi district is situated at the middle Terai of Nepal which was known as Death Valley in the past due to malaria. After establishment of Raptidun commission and applying the policy of eradicating malaria by the government of Nepal the growth of population in Nawalparasi increased highly in short time migrating from hill and other places. Tharus are listed as minority. By the state's wrong policy and by some wrong traditions of Tharus the educational status of Tharu women is negatively affected.

In the Second chapter the information about books, publication, previous studies & researches done in the past about Tharus has been studied. With the help of literature review it has been tried to understand the socio-culture of Tharus, their economic condition, social status and to find out the problem.

In the third chapter it is described about research methodology, data collecting and analysis. Kawasoti and Pithauli VDCs of Nawalparasi district were taken as the sites of the proposed study. A multistage sampling procedure was adopted to select the required number of sampling units. In total 60 Tharu households were selected from four clusters of 2 VDCs using by simple random sampling. Age of 15-52 were selected, one from each selected households. Respondents were asked questions about the description of the whole family with them. Key informants were interviewed by using checklists and focus group discussions were also done one in each VDC. Both exploratory and descriptive research design was applied to describe the findings.

It is found Tharus are living in clustered settlement. Their houses are made up of mud, wood, or materials of forest. Some of them have tin roof and RCC buildings.

Almost of their home are in long style north to south. Tharu people live in joint family but only a few households have joint family at present. Paddy, wheat, corn are main food grains of Tharus. They are also depended upon resources of food from river and forest but nowadays they are learning to grow vegetable in their own land. Tharu old generation, Males wear Pagari, shirt, lagauti and wooden sandle. Females wear blouse and white dhoti. They wear mostly silver ornaments mantika, rings, nathiya, phophi, bulaki, matha, chakati, hasuli. They make godana on their leg and arms. But young boys almost wear shirt, tee-shirt, pant, shoes. Young girls almost wear kurtha salwar, pant, tee-shirt, sari and blouse. Some girls wear golden ornaments. The spiritual beliefs and moral values of the Tharu people are closely linked to the natural environment but most of them are following Hindu religion and some of them have changed their religion to Christianity.

The population of female is high than male. It has not been enough changed about the early marriage tradition of Tharus. Misuse of mobile, phone, television etc. are supporting to the early marriage. Number of widows is higher than widower. The reason of dropping school of boys is bad condition than girls. Most boys have dropped their school by the bad friendship on the other hand girls have dropped out due to their household work, early marriage and when they failed in exam. There are much discrimination towards women at school, in property, income expanses and in job or occupation. Negative concept of males towards females, females aren't getting standard education, but their education is just for read and write, not applicable for any formal job. Educational status of Tharu women is lower than Tharu males. Generally women going out of home in any purpose for long time are looked down in the family and the community. This concept is also affecting to the Tharu women's education. Tharu women are highly excluded. But their involving in teaching sector is good condition so in future their condition may be bright. The ownership on the land of women is very low on the ratio of male's ownership. The research has shown that who are employed to third country and any other job or business their economic status is higher than depending on agriculture and daily wages laborers.

Thus this research paper has tried to represent the socio-culture, economic condition, social and educational status of Tharu women of Kawasoti ward 6, 9 and Pithauli ward 2 and 3 using simple words here to understand easily by everyone.

## **Conclusion**

The site of the study was ward number 6 and 9 of Kawasoti VDC and ward number 2 and 3 of Pithauli VDC in Nawalparasi District. Kawasoti is close to urban and Pithauli is in the rural area.

Interviewing with respondent, it is found there are more nuclear families than the joint families. Few of them are still in Joint family but it is breaking up due to mix society.

Population of women is higher than males but age of marriage is lower than male. Early marriage is affecting to the education of Tharu women. In other hand early marriage is punishable by the law but it is still remaining in the society. In this condition role of state is also important. Government should make aware by many ways.

There is both gender and caste-based discrimination against Tharu women. Discrimination is noticed in school, at home, in the society, in employment or services and use of property. They are not given equal chances as males although the interim constitution of Nepal has addressed the right to equality in formal job and in political parties right of inclusion is addressed by law. But in practice they are not given the chances of equal opportunity and equal salary in same post.

The literacy rate of Tharu women has been increased by the adult education programs organized by GOs, NGOs, INGOs and government. So increasing consciousness of Tharu women shows that if they get support by their family and given opportunity by the government to proportional representation they will achieve success. There is exclusion inside inclusion on the policy of the government. So the opportunity should be given proportionally according the population of every marginalized or backward caste and sex.

Tharu women are solely dependent on agriculture; Females going out of home is negatively looked. This type of concept is one of the barriers breaking the every way of Tharu women. So the social organizations should organize awareness programs. Tharu welfare society a social organization of Tharus working since many years ago which has done many activities for their development but without supporting by the government it is less possibility of their achievement.

Educational status depends upon economic status and the economic status depends upon socio-culture. It is like a chain. Policy maker should study deeply about the socio-cultures of every caste and sex. If any element which is affecting to other element is not understood by the planner then planning will not be success. So the study may be relevance to the following researchers and policy makers.

### ***Recommendations***

In order to increase the educational status of Tharu women, following recommendations are needed.

Recommendations:

- Scholarship should be provided from primary to higher education to backward Tharu girls for study.
- Language of formal education should be optional not compulsory.
- Technical education should be provided to the Tharu women by the government.
- Skill development training related to traditional knowledge should be conducted.
- Proportional representation in job, in political participation, in educational scholarship and any other field should be provided to the backward cast and gender according their population.

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## Annex-1 : Interview Questionnaire

### 1. Introduction

1.1 Name and surname:

1.2 Address:

Village Development Committee :-----

Ward Number :-----

Name of the village:-----

### 2. Social and economical status:

2.1 Religion-----2 Caste-----3 Sex-----4 Age----- 5 Occupation-----

2.2. Shape of the family:-

Female quantity:-

Male quantity:-

2.3 Structure of the family:-

a b c d e f g

h

S.N.	Relation with respondent	Age	Sex	Marital status	Age at marriage	Education	Educational grade	Occupation
1								
2								
3								
4								
5								
6								
7								

2.4 Is there land on the ownership of your family?

- (a) Yes
- (b) No

2.5 If yes how much ?

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

2.6 What are the income sources of your family ?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

2.7 How much annual income is in your family?

2.8 How much annual expenses is in your family?

2.9 What is the tradition of age at marriage in your community?

Age at marriage	Before	Now
For Male		
For Female		

### 3.0 Education

3.1 How many children age of (6-16) are in your family?

- (a) Number of boys -----
- (b) Number of girls-----

3.2 Age of school going but not school going numbers of children :

S.N.	Not admitted at school	Left after admission
Number of boys		
Number of girls		

4.1 If not admitted what are the causes?

- (a) Causes of not admitting at school of boys:
  - 1.

2.

3.

4.

(b) Causes of not admitting at school of girls?

1.

2.

3.

4.

4.2 If boys left school after admission what are the causes?

(a)

1.

2.

3.

4.

(b) If girls left school after admission what are the causes?

1.

2.

3.

4.

5. What are the works that tharu women do actually?

1.

2.

3.

4.

6. Do the women posses land in her own name in your family?

(a) Yes-----

(b) No-----

6.1 Who keeps your income and who expends?

1.

2.

3.

7. Discrimination in education

S.N.	Total number of not	Total number	Number	of	Number	of
------	---------------------	--------------	--------	----	--------	----

	school going	of School going	Private school going	Government school going
Boys				
Girls				

### Annex -2: Check List for Key Informants

1.1 Name surname:

1.2 Address: VDC-----Ward No-----Village

2.1 Releigion-----2.2Caste-----2.3Sex-----2.4Age-----2.5Occupation-----  
-----

3. What is the age at marriage as a tradition in your village:

Age at marriage	Before	Now
For boys		
For girls		

5. What are the tradition works of Tharus?

- 1.
- 2.
- 3.
- 4.

6 Do the traditional works of Tharus affect the education of Tharu women?

- (a) Yes
- (b) No

6.1 If yes What are the works that affect to education of Tharu women?

- 1.
- 2.
- 3.
- 4.

7. Except mentioned above what type of other works affect to the education of Tharu women?

- 1.
- 2.
- 3.
- 4.

8 Have you heard incidents about the discrimination between son and daughter of Tharus in your village?

- 1.
- 2.
- 3.
- 4.

9 What should be done to increase the educational status of Tharu women?

- 1.
- 2.
- 3.
- 4.

### Annex-3: Check list for Focus Group Discussion

- What are the traditional works of Tharus?
- What do you mean of formal and informal education?
- What type of cultural behaviors of Tharus are as barriers of women's education ?
- What type of skills do women need?
- In your opinion, who is responsible in the case of gender discrimination?
- As we discuss above there are so many problems among us, do you have any suggestions to improve the present educational condition of women's?

### Annex4- Tables

Table : 4.1 Religion of Respondents

Religion	Respondents	
	No	Percent
Not mentioned	7	11.7
Hindu	49	81.7
Christian	4	6.7
Total	60	100.0

*Source: Field survey 2016*

Table 4.2 : Marital status of Respondents

Marital status	Respondent's	
	No	Percent
Unmarried	16	26.7
Currently married	42	70
Widow	2	3.3
Total	60	100.0

*Source: Field survey 2016*

Table 4.3: Marital Status of Family Members by Sex,

Marital status	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Unmarried	73	43.2	76	46.3	149	44.7
Currently Married	89	52.7	87	53.0	176	52.9
Widow	7	4.1	1	0.7	8	2.4
Total	169	100.0	164	100.0	333	100.0

*Source: Field survey 2016*

Table 4.4 : Family Members Age at Marriage by Age group

Age groups(Years)	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Up to 15	31	32.3	7	7.9	38	20.6
16-20	52	54.2	44	50.0	96	52.2
21-25	12	12.5	27	30.7	39	21.2
26-30	1	1.0	10	11.4	11	6.0
Total	96	100.0	88	100.0	184	100.0

*Source: Field survey 2016*

Table 4.5: Views of Respondents about Marriage by Age and sex group in the past

Age group(Years)	Female		Male	
	No	Percent	No	Percent
Up to 15	30	50.0	17	28.3
16-20	29	48.3	29	48.3
21-25	1	1.7	14	23.4
Total	60	100.0	60	100.0

*Source: Field survey 2016*

Table 4.6: Views of Respondents about Marriage by Age and sex group at present

Age group(Years)	Female		Male	
	No	Percent	No	Percent
Up to 15	18	30.0	12	20.0
16-20	37	61.7	20	33.0
Above 21	5	8.3	28	47.0
Total	60	100.0	60	100.0

*Source: Field survey 2016*

Table 4.7: Sex and Age composition of sample Households

Age groups (Years)	Sex					
	Female		Male		Total	
	No	Percent	No	Percent	No	Percent
Up to 5	5	3.0	4	2.4	9	2.7
6-15	37	22.0	35	21.3	72	21.6
16-25	45	26.7	43	26.2	88	26.4
26-50	69	40.8	62	37.8	131	39.4
51-60	5	3.0	14	8.5	19	5.7
Above 60	8	4.7	6	3.7	14	4.2
Total	169	100.0	164	100.0	333	100.0

*Source: Field survey 2016*

Table 4.8: Literacy status of family members of above 6 years of age

Literacy status	Female		Male		Total	
	Count	Percent	Count	Percent	Count	Percent
Illiterate	30	18.3	12	7.5	42	13.0
Literate	134	81.7	148	92.5	282	87.0
Total	164	100.0	160	100.0	324	100.0

Source: Field survey 2016

4.9: Number of school going age(6-16years) children by sex

Children per HH	Boys		Girls	
	Number of households	Number of Boys	Number of households	Number of Girls
None	21	-	29	-
One	32	32	22	22
Two	5	10	7	14
Three	2	6	2	6
Total	60	48	60	42

Source: Field survey 2016

4.10: schooling of children by sex

Status of schooling	Boys		Girls		Total	
	NO	%	NO	%	NO	%
Currently going to school	44	91.7	39	92.9	83	92.2
dropped out	4	8.3	2	4.8	6	6.7
Not admitted	-	-	1	2.4	1	1.1
Total	48	100.0	42	100.0	90	100.0

Source: Field survey 2016

Table : 4.11 Discrimination in education of household families by sex

	Currently School going boys			Currently School going girls			
	Private school	Governmental School	Total	Private school	Government school	Total	
School going boys	25	19	44	School going girls	12	27	39
Percent	56.8	43.2	100.0	percent	30.8	69.2	100.0

Source: Field survey 2016

Table 4.12: Occupation of Family Members of above 10 years by sex

Occupations	Female		Male		Total	
	No	Percent	No	Percent	No	Percent

No job	3	1.9	4	2.7	7	2.3
Agriculture farming, Labor and household	92	59.8	49	32.9	141	46.5
Job, private job and teaching	5	3.3	15	10.0	20	6.7
Small business, medical and tailoring	9	5.8	8	5.4	17	5.6
Foreign job	0	0.0	26	17.4	26	8.6
Driving	0	0.0	3	2.0	3	1.0
Leadership and politic	0	0.0	1	0.7	1	0.3
Student	45	29.2	43	28.9	88	29.0
Total	154	100.0	149	100.0	303	100.0

*Source: Field survey 2016*

Table 4.13: Views of respondents about women's work in general.

Occupation		
	No	Percent
Agriculture farming, Labor and household	118	86.1
Job, private job and teaching	4	2.9
Small business, medical and tailoring	12	8.8
Foreign job	1	0.7
Driving	0	0
Leadership and politic	2	1.5
Total	137	100

*Source: Field survey 2016*

Table 4.14: Distribution of sample Households by Land holding

Land holding size(Kattha)	Households	
	No	Percent
No Land	1	1.7
Up to 5	19	31.7
6-10	13	21.7
11-20	12	20.0
21-30	7	11.6
Above 30	8	13.3

Total	60	100.0
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*Source: Field survey 2016*

Table 4.15: Source of Household Income

Sources of income	Households(n=60)	
	No	Percent
Agriculture farming, Labor	71	55.5
Job, private job and teaching	15	11.7
Small business, medical and tailoring	18	14.1
Foreign job	21	16.4
Driving	3	2.3
Total	128	100.0

*Source: Field survey 2016*

Table 4.16: Annual Income of Households

Income Amount (Rs)	Households	
	No	Percent
Up to 100000	21	35.0
100001-200000	26	43.3
200001-300000	4	6.7
300001-400000	2	3.3
400001-500000	4	6.7
500001+	3	5.0
Total	60	100.0
Mean income	Rs 191,466.7	

*Source: Field survey 2016*

Table 4.17: Annual Expenditure of Households

Expanses Amount (Rs)	Households	
	No	Percent
Up to 100000	33	55.0
100001-200000	22	36.7
200001-300000	3	5.0
300001-400000	2	3.3
Total	60	100.0

Mean expenditure	Rs 18883.3
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Source: Field survey 2016

Table 4.18: Women's ownership on land

Women's ownership on land	No of Respondent	percent
Yes	14	23.3
No	46	77.0
Total	60	100

Source: Field survey 2016

Table 4.19: Keeping income in the family

Keeping income	Respondents	
	No	Percent
Self	29	48.3
Others	31	51.7
Total	60	100

Source: Field survey 2016

Table 4.20: Using income in the family

Expenditure	Respondents	
	No	Percent
Spend by self	22	36.7
Spent on consent of others	12	20
Spent by others	23	38.3
Total	60	100

Table : 4.21 Religion of key informants

Religion	Respondents	
	No	Percent
Not mentioned	1	20
Hindu	4	80
Total	5	100.0

Table: 4.22 Sex of key informants

Sex	Number	Percent
Female	1	20.0

Male	4	80.0
Total	5	100.0

*Source: Field survey 2016*

Table 4.23: Views of key informants about Marriage by Age and sex group in the past

Age group(Years)	Female		Male	
	No	Percent	No	Percent
Up to 15	4	80.0	2	40.0
16-20	1	20.0	3	60.0
21-25	-	-	-	-
Total	5	100.0	5	100.0

*Source: Field survey 2016*

Table 4.24: Views of key informants about Marriage by Age and sex group at present

Age group(Years)	Female		Male	
	No	Percent	No	Percent
Up to 15	1	20.0	1	20.0
16-20	4	80	1	20.0
Above 21	-	-	3	60.0
Total	5	100.0	5	100.0

*Source: Field survey 2016*

Table 4.25: Views of key informants about women's work in general.

Occupation	No	Percent
	Agriculture farming, Labor and household	5
Job, private job and teaching	-	-
Small business, medical and tailoring	-	-
Foreign job	-	-
Driving	-	-
Leadership and politic	-	-
Total	5	100

*Source: Field survey 2016*

Table 4.26 Causes of affecting to women's education on the views of key informants

Works	Number	Percent
Concept of not necessary of education	1	9.1
Household works	5	45.5
No time to read by busy in Agricultural works	5	45.5
Poverty	2	18.2
Scarcity of schools	1	9.1
Lack of awareness	3	27.3
Early marriage	1	9.1
Misuse of mobile and TV	1	9.1
Total	11	100.0

*Source: Field survey 2016*

Table 4.27 Kinds of discriminations between daughter and son on the views of Key informants

Patriarchal family
Son are jointed at private school daughters at governmental school
Preference to the son than daughter
Concept of son is continuing generation
Daughters are not allowed to go out but boys are free
Daughters are stopped to read in higher level education
Discrimination in work
Concept of no necessary of property to females
Concept of no necessary of education to the females because after marriage they leave parent's home

*Source: Field survey 2016*

Table 4.28: Suggestions by key informants and participator of focus group discussion to rise

up of women's education

Suggestions:
Compulsory of education both son and daughter by their parents
Giving equal opportunity to both son and daughter
Tharu welfare society should play the role demanding for women's education from government
The concept of not going females out of their home should be changed
The education primary to college level for girls should be free
Necessary of women's achievement in the educational institutions
Education in mother language should applied
Giving the right of property for education