

School Dropouts or Pull Outs After She Got Married?

A Study of Muslim Community in Siranchowk

Rural Municipality, Gorkha

A Thesis

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2018

DECLARATION

To the best of my knowledge and belief I declare that the thesis entitled" **School Dropouts or Pull Outs After She Got Married?A Study of Muslim Community in Siranchowk Rural Municipality,Gorkha**" is the result of my own research and contains no material previously published by any other person except where due acknowledgement has been made. This thesis contains no material which has been accepted for the award of any other degree in any university.

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ACCEPTENCE LETTER

This thesis entitled "**School Dropouts or Pull Outs After She Got Married?A Study of Muslim Community in Siranchowk Rural Municipality,Gorkha**" submitted to the Central Department of Sociology, University Campus, by Ms. Pabitra Sharma for the practical fulfillment of Maters of Arts of Sociology has been evaluated and accepted for Master's Degree in Sociology by the evaluation committee comprised of :

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LETTER OF RECOMMENDATION

This is to certify that Ms. Pabitra Sharma has prepared the thesis entitled "**School Dropouts or Pull Outs After She Got Married? A Study of Muslim Community in Siranchowk Rural Municipality,Gorkha**" under my supervision and guidance. I forward this thesis for the final examination and approval as per the regular procedures of the department.

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This thesis entitled "**School Dropouts or Pull Outs After She Got Married? A Study of Muslim Community in Siranchowk Rural Municipality, Gorkha**" has been carried out to fulfill the requirement of the Masters Degree of Arts in Sociology. At the this moment, I could not stay without remembering the individuals who provided me support, advice, encourage and motivate me which have been an immense guidance to me. Thus, I would like to express my deep sense of gratitude to all of them.

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ABBREVIATIONS

EFA: Education for All

CBS: Central Bureau of Statistics

CERID: Center for Educational Research, Innovation and Development

FGD: Focus Group Discussion

NDHS: Nepal Demographic Health Survey

NGO: Non-Governmental Organization

NMC: National Muslim Commission

UNICEF: United Nations Children in Emergency Fund

UNESCO: United Nations Education Scientific and Cultural Organizations

VDC: Village Development Committee

GLOSSARY OF TERMS

Allah: God of Islam

Quran: The great holy book of Islam

Molvi: Religious Teacher of Islam

Madarsha: Muslim Religious School

Maktab: School of Small Children

Chapter –I

Introduction

1.1 Background of the Study

Allegedly founding father of sociology of education, Emile Durkheim (1956) stressed education's importance as an integrative and regulative mechanism that would bind people together and help them develop consciousness of their responsibilities and relationships within the wider society. He emphasized that societies, like individuals, have unique characteristics that set them apart from others. The purpose of formal education is to provide each individual with the knowledge and capabilities that are essential for meaningful participation in particular societal contexts (Sever, 2012, p.21).

is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual, and moral states which are demanded of [him or her] by both the political society as a whole and the special milieu for which [he or she] is specifically destined (Durkheim, 1956,p.37).

Talcott Parsons, like Durkheim views the task of school to be more complex than simply to transmit knowledge and values to students. Rather such knowledge and values are to be internalized by individuals as part of their personalities. The properly 'schooled' person is one who knows intuitively and can act productively on the expectations, rules, and behaviors that accompany and give shape to social life (Sever, 2012, p.142).

Education is the fundamental basis for development and it plays an important role to promote entire development system of any nation. Realizing its importance Nepal has been determined to fulfill the commitment made by the world summit on Education for All (EFA) 2004-2015, which stated that education is the fundamental right for all people. According to UNESCO study report (2007) there are three interrelated rights related to human development: the first one is, the right of access to education. The second is, the right to quality education and third one is, the right to respect within the

learning environment. The first right of education focuses and advocates on education must be available, accessible and inclusive to all children. And the third one focuses on education must be provided in a way that is consistent with human rights, equal respect for culture, religion and language and free from all forms of violence.

Though policy states that education is a fundamental right to people but in practice there is no proper accessibility, availability and freedom for education. This is because in Nepal, women/girls face multiple discrimination in every sphere of life, among which gender discrimination in access to education is the major one.

The education of girls and women in society is crucial for any country. It is said that, to educate a woman is to educate the nation. A woman will educate her children, who will in turn raise educated families as well. This education sets off a chain reaction of improved livelihoods and opportunities for generations to come. "indeed, extensive research confirms that investing in girls' education delivers high returns not only for female educational attainment, but also for the maternal and children's health, more sustainable families, women's empowerment, democracy, income growth, and productivity" (Bhatta,2009,p.23).

In general, Nepal's educational policy makers have sought to develop a high quality public school education system through interventions in three areas: increasing access and equity; improving quality and relevance; and strengthening the institutional capacity of the system. The progress in some of these areas has been significant and noteworthy, in others it has been modest, and in still other areas, the progress has been dismal (Bhatta, 2009, p.26).

Jordan (1994) explained pressures on students of *push* and *pull* dropout factors. A student is pushed out when adverse situation within the school environment lead to consequences, ultimately resulting in dropout. These include tests, attendance and discipline policies, and even consequences of poor behavior. However, students can be pulled out when factors inside the student divert them from completing school. These occur when factors, such as financial worries, out-of-school employment, family needs, or even family changes, such as marriage or childbirth, pull students away from school. They can even include illnesses, as these cause students to put a

greater value on something outside of school, and therefore they do not complete school.

By nepalese law, both boys and girls can marry at the age of 20. The government of Nepal has signed many international agreements; its national level commitments are inadequate to address the issues. By custom, however, some communities have been arranging the marriage of children under the age of 18 for generations.

Marriage is an important part of human life. It is an association which demands maturity, ability and responsibility. However child marriage in Nepal is a customary, socially established institution that has been practiced for generations. Religion has endorsed it and society has ensured its stability. While boys are also the victims of these norms. The religious Hindu text of ancient time contains strict moral laws that instruct parents to marry off their daughters before they reach puberty. According to the Nepal's Demographic Health Survey 2011, more than half (51 percent) of Nepalese women between the ages of 20 and 24 were married before they turned 18 (CBS-2011).

UNICEF discussion paper determined that 79.6 percent of Muslim girls in Nepal, 69.7 percent of girls living in hilly regions irrespective of religion, and 55.7 percent of girls living in other rural areas, are all married before the age of 15. By this data we can assume the vulnerability of the Muslim girls than the girls in other communities (CBS: 2011).

The concept of marriage was traditional act that was important for the progress of both the individual and society as childbirth and family were central to the purpose of life (Esposito, 2001, p.23). One of the requirements of marriage according to Islamic law is that the women be of sound mind and a consenting adult. However, an adult woman is considered one who has attained puberty and by the standards of pre-Islamic law, this is at the age of nine. This age was appropriate for the agrarian society that Arabia found itself as. This age also meant that she has many more years of child bearing ahead of her, and therefore was a positive notion for the community concerned with family (Esposito, 2001, p.22).

Education and training are basic human rights. The state had the obligation to protect and advance these rights to that all citizens irrespective of race, class, gender, creed or

age, have opportunity to develop their capacities and potential and make their full contribution to the society (Nyerere, 1968, p.28).

Despite the efforts undertaken by the government to improve the quality of education over the year, there has been a growing concern throughout the country that many children do not even complete secondary school education. There are many causes of drop outs such as truancy, death, parents' inability to meet basic needs, illness, include parental illness, indiscipline, early marriage, early pregnancies, schools environment factors and so on.

The education of women is one of the most important ways to achieve sustainable development and benefit the entirety of a nation. Education for girls has also been seen as one of the most effective ways to lift families out to poverty. But the right of education is constraining by various causes. There might be many kinds of reasons in not completing or even not starting the formal education. But the thing is, comparative to other communities; Muslim girls should leave the education after they got marriage. Is it their choice or the custom, society, community compel to do so?

1.2 Statement of the Problem

After working in Gorkha district at gender mainstreaming program of an international non-governmental organization, I got a chance to observe and understand the problems of girls in Muslim community of this locality from very close angle. As like other Muslim community of different places of Gorkha district, Muslim community girls and women of Siranchowk do have same problem regarding their parental perceptions on education and early marriage. The girls are forced to marry in early age and after getting married they ultimately discontinue the school. Not only in the Muslim community other community girls and boys also get married in the early age but in comparison to other community Muslim community seems more stricted in cut off their daughters study. The question is that, the bride breaks her study in her own will or there are other factors which helps her to pull out from school. Social and cultural beliefs, practices and attitudes often do not favor girls in their pursuit of education to the same extent as boys. It was found that in Siranchowk Rural Municipality of Gorkha district that Muslim community girls are getting marriage in early age and their right of education is also devastated. The bride groom continues

his studies after marriage also but the bride breaks her study and start to become a house wife with uncertain future.

School dropout and marriage are interrelated outcomes that have an enormous impact on adolescent girls, curtaining full realization of their rights, limiting their livelihood options, and harming their health and wellbeing as well as that of their children. There are also broader social implications related to economic development and gender equality.

In Nepal, women/ girls face multiple discrimination in every spares of life, among which gender discrimination in access to education is major one. When a girl is pulled from school and forced to marry young or marry young and pulled from school, in both cases her personal development is stunted. She is left with few- if any- negotiation skills and therefore has limited decision making power in her new household. Often uneducated and unskilled many child brides are completely dependent on their husbands and in- laws to survive. Girls are often not yet mature or skilled enough to properly perform household tasks or care for their husbands and children. In comparison to other community, Muslim girls/ women have less opportunity and access in every spares of life. When girl's educational and family base is not strong than it is hard to make able herself to be a strong and capable women. So, this study is concentrated on the Muslim girls' education status after they got married.

1.3 Research Questions

The questions in mind what are the factors lead to students' (girls) dropout in Muslim community ,how long this problem will come to the end and how. Thinking of this researcher profoundly seeks to know the key factors which contribute/ lead to existence of the drop out of Muslim girls in Shiranchok Rural Municipality and the research examine with following research questions:

- a. Do social factors influence Muslim girls school dropout in Shiranchok Rural Municipality?
- b. How do their social factors influence Muslim girls to drop out of school in Shiranchok Rural Municipality?

- c. Do academic factors determine the Shiranchok Rural Municipality Muslim girl's decision to drop out of school?
- d. Do parents of Shiranchok Rural Municipality Muslim girls contribute to the prevalence of school dropout among them?

1.4 Objective of the Study

The main objective of the study was to find out factors that leads student (girls) of Shiranchowk Rural Municipality Muslim community drop out after they got married.

Objectives of the study are:

- a. To explore the social factors that influence the drop out of Muslim girls from school in the Shiranchok Rural Municipality
- b. To investigate how these social factors influence Muslim girls to drop out of schools in study area.
- c. To determine whether academic factors are or are not part of the reasons behind Muslim girl's school dropout .
- d. To determine whether parental factor affect the rate of school dropout among Muslim girls in study area or not.

1.5 Significance of the Study

The findings of this study and recommendations will be an eye opener to help them abandon early marriage and school dropout among young Muslim girls. The study will also add new knowledge on the existing one on early marriage among young girls.

This study can also be useful for other researcher who is in quest of information and knowledge regarding this issue. It can also be valuable to the organization working in sector of women and girls to identify the problem to formulate plans to address the issue.

Additionally, the study will be significant in helping several stakeholders and other researchers in knowing the reasons behind Muslim community girls discontinue their education after their marriage.

1.6 Definition of the Key Terms

Islam

The Arabic word 'Islam' simply means 'submission' and derives from word meaning 'peace'. In the religious context it means complete submission to the will of god. Islam is an Abrahamic monotheistic religion teaching that there is only one god Allah and that Muhammad is the messenger of god. It is the world's second largest religion and the fastest growing major religion in the world with over 1.8 billion followers or 24.1 percent of the global population (Eposito, 2009, p.21). Islam by definition means who surrendered submission only to the one true creator. Like all other religions of the world that have some doctrine which they follow, Islam has the doctrine in the form of holy Quran.

Muslim

A Muslim is someone who follows or practices Islam, a monotheistic Abrahamic religion. Muslim considers the Quran, their holy book to be the verbatim word of god as revealed to the Islamic prophet and messenger Muhammad. Muslim is a person who has dedicated his worship exclusively to god (Quran, p.432) in the very simplest form Muslim denotes to the one who surrenders oneself to the almighty god and obeys the laws of the almighty god. Everything that surrenders to the laws of almighty god is a Muslim.

Community

Community in its basic form involves a group of people who have same origin and share a same geographical place to live in. More specifically, it is a group of people who have same origin and cultural practices including religion, custom and traditions and language. In general use, the term may give almost similar meanings like 'society', 'tribe', and 'ethnic group', sociologists and anthropologists have distinguished the idea of community from these concepts.

Scott (1999) defines community as "a concentrated settlement of people in a limited territorial area, within which they satisfy many of their daily needs through a system of interdependent relationships.

Muslim Community

The term Muslim or Islamic community refer to the unified Islamic community (Ummah), consisting of all those who adhere to the religion of Islam or to the societies where Islam is practiced. Muslim community is a society in which Islamic culture is dominant.

Dropout

Dropping out from school occurs after children have previously achieved access to school. Drop out is assigned to a person who has not completed high school and who are no longer enrolled in school or program that can lead to high school completion at a particular point in time (Kaufuman,1999,p.87). Our definition of dropout is a person who leaves school or college before he/she has finished his/ her studies.

1.7 Conceptual Framework for Analysis

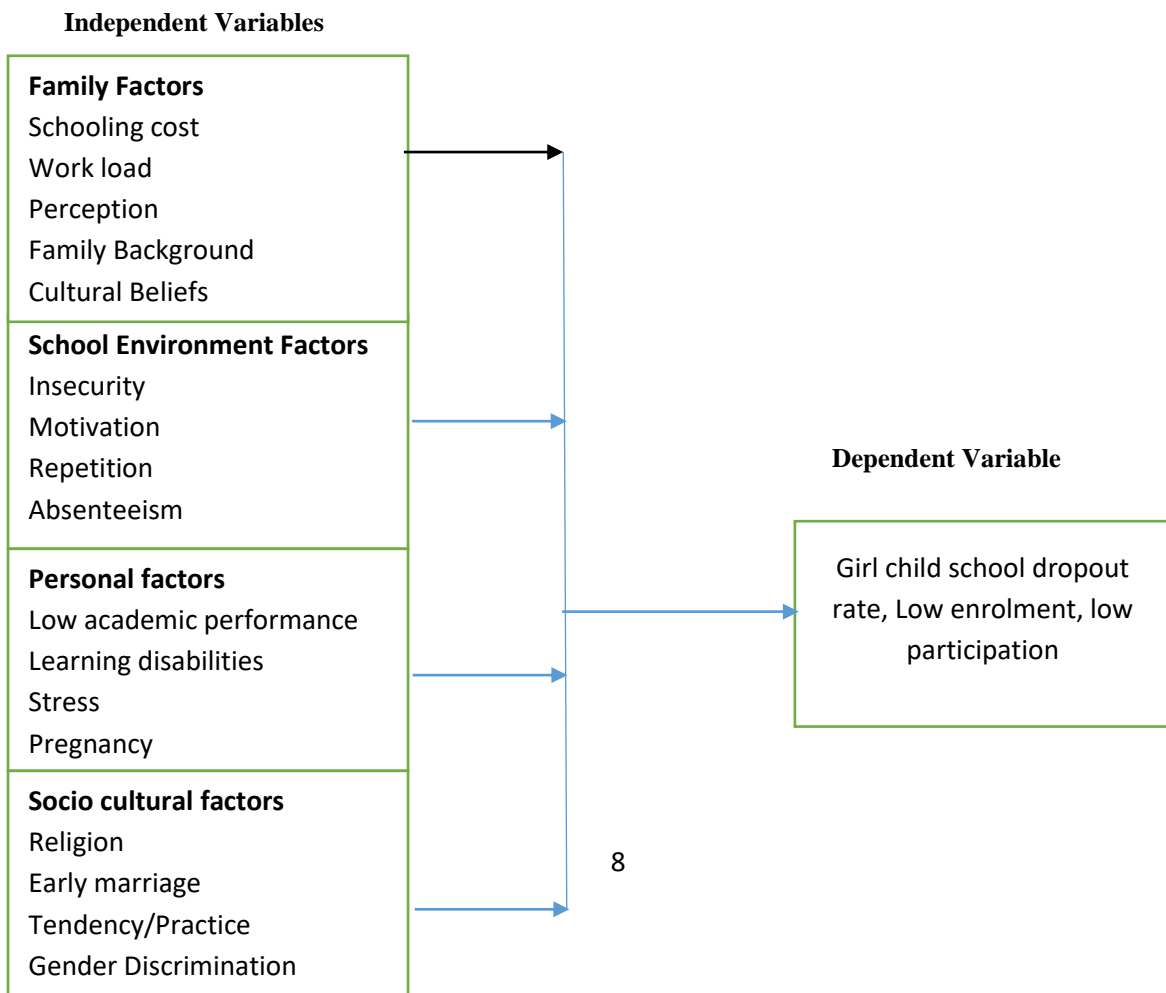


Figure: 1 Flow chat of dependent and independent variables which affects girls to permanently leave the school.

In this study the independent variables are the factors that influence the dependent variables. From the literature reviewed the study categorized the facts that influence girls school dropout after marriage into four categories: school factors, personal factors, socio- cultural factors and parental or family factors .These became the independent variables for the study. These factors are conceptualized to determine whether they influence girl's dropout after marriage in Muslim community in conceptual framework. The above conceptual framework shows the relationships between independent variables and how they contribute to the school drop out of Muslim girls.

The role performed by the four components is complementary to one another. In the event one of their malfunctioning, the whole system most likely not achieves its intended goals. The figure 1 shows how dependent variables affect girls to permanently leave the school as dropout.

1.8 Organizations of the Study

This thesis has a total seven chapters. The first chapter deals with background and conceptual framework of the study. Likewise, second chapter is all about the literature and theoretical review. The third chapter examines the research methodology applied to formulate research. The fourth and fifth chapters deal with introduction of the study area and state of Muslim community in the study area respectively. Findings and analysis of the study along with research output is included in the sixth chapter, which is followed by summery and conclusion in the seventh chapter.

Chapter-II

Literature Review

The term "literature" refers to the analysis of text books or manuscripts. Although many people rightly associate literature with novels and poetry (fiction), in research the term is more specific. In terms of literature review, the term literature (non-fiction) means the works the researcher consulted in order to understand and investigate the research problem.

A literature review therefore is an account of what has been published on a topic by accredited, scholars and researchers. It is a critical look at the existing research that is significant to the work that the researcher will be carrying out. It involves examining document such as, books, magazine journals and dissertation that have a bearing on the study being conducted.

2.1 Literature Related to Girls School Dropout

School dropout and early marriage are interrelated outcomes that have an enormous impact on girls. It was found that early marriage is that most common reason given for leaving school.

A growing body of literature shows that girls' dropout rates are higher compared to boys' in most parts of the World. For instance, according to UNESCO (2012), the dropout rate is higher for girls in 49 countries compared to boys. Stash and Emily observe that social stratifications, demography, and economic development have suggested a worldwide trend toward equalization of educational credentials between girls and boys. Girls can be disadvantaged by a rational cost benefit analysis. When household resources are tight, investment in long term contributors to the household economy (i.e., sons) are more easily justified than investment in short term ones (i.e., daughters) (Summerfield 1998,p.67).

Emile Durkheim, stressed education's importance as an integrative and regulative mechanism that would bind people together and help them develop consciousness of their responsibilities and relationships within the wider society (Durkheim, 1956,p.36).

Chimombo (1999) observes that though the enrollment in school is almost same for girls and boys, boys have a higher likelihood of continuing school compared to girls. Holmes (2003) also found that girls overall attain less education and tend to dropout earlier as compare to boys. Thus, when dropout rate varies by gender and if girls tend to dropout earlier compared to boys, it manifests that there are some unique factors contributing to the increase in the dropout rate, particularly for girls. In this respect Holcamp (2009) also support the argument that some socio-cultural factors highly impact girls' dropout rate though this factors also contribute to boys' dropout rate but to a lesser extent.

Regarding the effect of early marriage on girls Holcamp (2009) found that in rural areas girls' dropout rate became higher because parents consider girls' schooling as of no benefit when they leave their own family after getting married. Social and cultural beliefs, practices and attitudes often do not favor girls in their pursuit of education to the same extent as boys A tradition of early marriage, social norms and values that undermine the importance of education girls on an equal footing with boys. Preferential treatment of the male child, perceived dubious benefits of educating girl, the traditional view of girls as someone else's property (Bista, 2004, p.7).

Mansory (2007) also found that early marriage is the foremost cause of early school dropout of girls. A lot of researches have highlighted on girls' age and found that when girls reach puberty, parents consider it is time for them to be married and tend to arrange the marriage instead of continuing schooling. And when a girl gets married and goes for her new household automatically her education takes full stop.

Many studies argue that early marriage of girls is associated with dropout in certain context. For instance, in societies where girls leave parental household after marriage, girls' dropout might be higher in that society. Chegeand Sifuna (2006) examined that many cultures favor education for boys more than girls. UNESCO (2010) indicate that traditional values are stronger in rural areas in developing countries compared to urban areas and people often do not allow girls to leave homes even for schools.

Acharya (2007) carried out a research on gender equality and women's empowerment in Nepal. Her study demonstrates that gender plays a major role to produce unequal access in education. The primary reason behind this is the social obligation for parents

to marry their daughters preferably late in teens or early 20s. Therefore, gender difference in enrolment has not been yet achieved even at the primary level.

Another study undertaken by Sharma (2007) concludes that even with large number of developmental programs focusing on achieving hundred percent literacy in the coming years, there will still exist instances where girls do not complete their secondary education due to the patriarchal culture. The body of literature has demonstrated that the long historical neglect of education of girls has left very high illiteracy rates, especially among women in rural areas (CERID/WEL project, 1984 in Bhusal, 2011, p.55). Oxaal (1997) explains the persistence of gender gaps and indicates how the combined effects of poverty and gendered culture reduce the educational opportunities for girls. In his study early marriage and teenage pregnancy lead the girls and women to be illiterate, dependent and unsafe. Similarly, Hunt's (2008) comprehensive review of the international evidence on why children drop out of school discusses a combination of factors such as household income and limitations placed by household finance both are direct and indirect costs of schooling concluding the impact of poverty on children school dropout.

2.2 Theoretical Review

2.2.1 Functionalist Theory of Education

'What are the functions of education for society as a whole? What are the functional relationship between education and other parts of the social system?' Emile Durkheim, allegedly founding father of sociology of education sees the major function of education as the transmission of society's norms and values. A vital task of education for all societies is the welding of a mass of individuals into a united whole, in other words the creation of social solidarity. This involves a commitment to society, a sense of belonging and a feeling that the social unit is more important than the individual.

Emile Durkheim sees education as a social fact "external to individual and constraining his/her behavior" (King, 1983:87). While examining their usefulness to society rather than individuals, social facts also have to find appropriate way to serve "the general needs of social organism". The major function of education, therefore, are to provide necessary social glue in order to maintain solidarity; to supply

necessary technical knowledge and skills in accordance with the needs of workplace and changing technological conditions; to socialize and humanize people "by providing the normative and cognitive frameworks they lack" (Blackedge & Hunts, 1985,p.28).

Functionalist approaches have been described by applying the famous analogy between human body and society; education as a social institution and part of social organism, for example, is connected in various ways to the economy, the family, and the political and religious systems. It has its own functions to perform within an organized whole. In other words, working in a harmony and for specific functions to perform in "perfect whole" are central to this approach (Blackedge & Hunts, 1985, p.29).

Another form of the functionalist approach has been introduced by Talcott Parsons during the 1950s as refined basic ideas of Durkheim and an extension of structuralism (Meighan, 1981, p.294).

Parson argues that school, as a major agency of socialization, is a true reflection of society because of its uniqueness of being the only institutional place that teaches skills and roles (Sever, 2012, p.653). Parsons sees the schools as neutral places organized to provide students with necessary skills and knowledge they will need to function in the wider society. He also looks at schools as venues that pave the way to equal opportunity that facilitates the promotion of students' standing in the social hierarchy (Giroux, 1983, p.83). This equal opportunity, however, brings some differences in attainment. These differences are theorized to originate from ability, family orientations, and individual motivations of level of interest in education.

Finally Durkheim argued that education teaches individuals specific skills necessary for their future occupations. This function is particularly important in industrial society with its increasingly complex specialized division of labor.

2.2.2 Conflict Theory of Education

Conflict theory says that education promotes social inequality through the use of tracking and standardized testing and the impact of its "hidden curriculum". Schools differ widely in their funding and learning conditions, and this type of inequality leads to learning disparities that reinforce social inequality.

Conflict theories do not believe that public schools reduce social inequality. Rather, they believe that the education system reinforces and perpetuates social inequalities arising from differences in class, gender, race and ethnicity. Where functionalists see education as serving a beneficial role, conflict theorists view it more negatively. To them, educational systems preserve the status and push people of lower status into obedience.

The fulfillment of one's education is closely linked to social class. Students of low socioeconomic status are generally not afforded the same opportunities as students of higher status, no matter how great their academic ability or desire to learn.

To conflict theorist, schools play the role of training working class students to accept and retain their position as lower members of society. They argue that this role is fulfilled through the disparity of resources available to students in richer and poorer neighborhood as well as through testing (Lauen and Tyson, 2008, p.342).

The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of social groups with different aspirations, different access to life chances and gain different social rewards. Relations in society, in this view, are mainly based on exploitation, oppression, domination and subordination (Abraham, 2008, p.16).

The several social theories that emphasize social conflict have roots in the ideas of Karl Marx. The Marxist conflict approach emphasizes a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political program of revolution or, at least, reform (Abraham,2008,p.17).

Conflict theories draw attention to power differentials, such as class conflict, and generally contrast traditional of historically- dominant ideologies. Conflict theory is most commonly associated with Marxism. Some conflict theorist like Max Weber believes education is controlled by the state which is controlled by powerful, and its purpose is to reproduce existing inequalities, as well as legitimize 'acceptable' ideas which actually work to reinforce the privileged position of the dominant group. Connell and White state the education system is as much an arbiter of social privilege as a transmitter of knowledge (Cliffsnote, 2015, p.15).

Education achieves its purpose by maintaining the status quo, where lower-class children become lower class adults, and middle and upper class children become middle and upper-class adults. The people who are poor and disadvantaged are victim of a societal confidence trick. They have been encouraged to believe that a major goal of schooling is to strengthen equality while, in reality, schools reflect society's intention to maintain the previous unequal distribution of status and power.

2.2.3 Feminist Theory of Education

Feminist theory aims to understand the mechanism and roots of gender inequality in education, as well as their societal repercussions. Like many other institutions of society, educational systems are characterized by unequal treatment and opportunity for women.

When women face limited opportunities for education, their capacity to achieve equal rights, including financial independence, are limited. Feminist theory seeks to promote women's right to equal education and its resultant benefits across the world.

The contemporary feminist theoretical framework can be classified into three different approaches; liberal, socialist and radical. These approaches are closely associated with the perspectives of existing social theories; liberal feminism with functionalism, human capital and modernization theories; socialist feminism with conflict and Marxist theories; and finally radical feminism with liberation theory. In terms of their orientation, liberal feminism has economic force, radical feminism has ideological force, and socialist feminism is the interconnection between ideological and economic force (Stromquist1990, p.146).

2.2.4 Liberal Feminism

Liberal feminism stems from the idea that women must obtain equal opportunities and equal rights in society (Stromquist, 1990, p.423). Stereotyping and discrimination have created a situation where women have less chance of education, fewer career opportunities, and other social dimensions in society. It argues for better allocation of resources so that women can obtain a fair share of educational opportunities. Three major points of focus in the discourse of feminism are 1) equal opportunities; 2) socialization and sexual stereotyping; and 3) sexual discrimination (Acker 1987, p.423).

This functionalist view enforces the idea that schooling is meritocratic and that success in it depends primarily on the motivation and the intellectual ability of the individual. Therefore this view of feminism does not aspire to change society; rather it aims at improving the situation within the present system. School and education are considered to be positive and good, and improvements are to be made within the existing system. Liberal feminism is based on the assumption that schooling is positive and improves women's welfare. Social evolution is assumed and the state is perceived as a benevolent actor which provides services and goods for the benefit of the people (Stromquist, 1990, p.424).

2.2.5 Socialist Feminism

Socialist feminism is closely associated with neo- Marxist theory. The concept poses questions about society and power, issues which liberal feminism does not rise. The state is viewed as an agent which "acts jointly and closely with economic interests to keep women in a subordinate position" (Stromquist, 1990, p.146). Socialist feminism considered, school is to reproduce the current unfair situation. Education is viewed as a regressive organization rather than progressive, and as fostering a sexist culture. According to socialist feminist, the school curriculum incorporates sexist assumption, and sexual divisions of labor are built into the context of education.

The strength of a socialist- feminist perspective is that it incorporate other factors of inequality. Race and class are seen to interact with gender in education (Acker 1987,

p.148). In developing countries, however, gender imbalance is often amplified by rural-urban disparities and income differentials.

2.2.6 Radical Feminism

Radical feminism is concerned with male monopolization of culture and knowledge and the sexual politics of everyday life in school. Its focus on education is with curriculum, women teachers" and girls' access to power and policy formulation in school (Acker, 1987, p.429). Radical feminism accepts that education is a tool to release women from subordination, but argues that existing formal schooling cannot be trusted to serve the purpose. Rather, radical feminism supports an alternative non formal type of education.

A radical feminist perspective has similarities with socialist feminism in the way it views the role of the state and schools. The state acts as " a key agent in the perpetuation of women's subordination via its strong defense of the family as the core unit of society" (Stromquist, 1990, p.145).

Radical feminism emphasizes patriarchy and power. Its focus on patriarchy and power facilitates an explanation of the oppression of women both within the school and also within the wider context of society in general. At the micro level, it addresses the issue of sexuality and sexual harassment in schools, which is not commonly discussed in other feminist perspective (Weiner 1986 and Acker 1987, p.413). Girls not only receive less teaching time, but their classroom contributions are often met with systematic ridicule and girls are exposed to verbal and non-verbal abuse (Mahony1985 and Acker 1987,p.89). At the macro level, it argues that the higher non-literacy rates for women result from the state's reliance on women for biological reproductive tasks which require only a minimum of skills and knowledge and do not generate demands for schooling (Stromquist, 1990, p.137).

Both the socialist and radical feminism perspectives aim at much more fundamental transformation. They do not trust the existing formal education system to serve the needs of women because it is monopolized by the state to serve the needs of women.

2.2.7 Symbolic Interactionism Theory of Education

Symbolic interactionism is one of the major theoretical perspectives in sociology. This perspective has begun with the German sociologist and economist Max Weber and the American philosopher George H. Mead, both of whom emphasized the subjective meaning of human behavior, the social process, and pragmatism. Herbert Blumer, who studied with Mead is responsible for coining the term, "symbolic interactionism" as well as for formulating the most prominent version of the theory (Blumer, 1969, p.78).

Interactionists focus on the subjective aspects of social life, rather than on objective, macro-structural aspects of social systems. One reason for this focus is that interactionists base their theoretical perspective on their image of humans, rather than on their image of society. For the interactionist, society consists of organized and patterned interactions among individuals. Research by interactionist focuses on easily observable face-to face interactions rather than on macro-level structural relationships involving social institutions (Stryker, 1985, p.311).

For interactionist, humans are pragmatic actors who continually must adjust their behavior to the actions of other actors. We can adjust to these actions only because we are able to interpret them. This approach focuses attention on interactions between groups-peers, teacher-student, teacher-principal, on students attitudes and achievement, on students' values, on their self-concepts and their effect on aspirations and the relationships between students' socioeconomic status and their achievement (Stryker,1985,p.313).

Turner (2004) explained two interaction theories ate of great importance in sociology of education. They ate labeling theory and exchange theory. The labeling theory is concerned with how the self-identity and behavior of individuals may be determined of influenced by the terms used to describe of classify them, and is associated with the concept of a self-fulfilling prophecy and stereotyping. If a child is repeatedly told that s/he is stupid or lazy, s/he will make the 'label' a part of her/his self-concept and behave accordingly. Students almost always fulfill teachers' expectations.

Exchange theory emphasizes the idea that social action is the result of personal choices made by considering relative benefits and costs. The theory of social exchange predicts that people will make choices with the intention of maximizing benefits. A key component of this theory is the postulation of the "comparison level of alternatives", which is the actor's sense of the best possible alternative based on the assumption that there are costs and rewards involved in our interactions, the reason that makes people to engage in a social exchange.

According to interactionist, the fundamental of symbolic interactionism is the manner in which the individual is connected to the social structure and the possible interplay between the individual and others. The interactionist perspective maintains that human beings engage in social action on the basis of meanings acquired from social sources, including their own experience. These meanings are both learned from others and to some extent shaped or reshaped by those using the symbols (Dong, 2008, p.15). As humans learn and use symbols and develop meanings for objects in their social context, they develop "mind" that is both reflecting and reflexive. Mind is not a structure but a process that emerges from humans' efforts to adjust to their environment (Turner, 2004, p.32).

2.3 Literature Related to Islam and Education

Religion and education two of human kind's most ancient endeavors have long and close relationship. Islam attached great importance to knowledge and education.

When the Quran begin to revealed the first word of its verse was 'Iqra' that is read. Allah says'(what means): read in the name of your lord who has created (all that exist). He has created man from a clot (a piece of thick coagulated blood). Read and your lord is the most generous who has taught (the writing) by the pen. He has taught man that which he know not (Quran, 96, p.1-5)

The main purpose of acquiring knowledge is to bring us closer to our creator. It is not simply for the gratification of the mind or the senses. It is not knowledge for the sake of knowledge. Knowledge accordingly must be linked with values and goals. The prophet sallallahualauhi was Sallam said: whoever follows a path in the pursuit of knowledge, Allah will make a path to paradise easy for him."(AL-Bukhaari)

The second largest religion in today's world is Islam, which originated from the teaching of the 7th century prophet Mohammed. His teachings most directly express the will of Allah, the one God of Islam. Muslims, of followers of the Islamic religion, believe that Allah also spoke through earlier prophets such as Jesus and Moses before enlightening Mohammed (Cliffsnote,2015,p.15).

Message that Mohammad received from Allah comprise the Islamic scriptures, called the Quran. Because the prophet could not write or read, he memorized Allah's words and later relayed them to his students. After Mohammad's death, his followers wrote down these revelations. The Quran sets forth standards of daily behavior and the Pillars of Islam (Cliffsnote,2015,p.15).

Religion is considered a way of life. Religious education is mandatory to every Muslim for everyday ritual. Muslim children participate in the Madrasa education in place of going to school because they want to learn religion first. It is compulsory for them.

To an average Muslims literacy does not mean anything if it does not teach Islamic cultural norms and values. The Muslims are very aware of their culture and codes of conduct. It is only the Madarasa where the codes of conduct of Islam are taught along a practical line. The code of conduct comprise way of living, eating, praying, permitted and prohibited food, dress style, system of hygiene and sanitation and many other social behaviors. So Muslims prefer Madrasa education for their children to any other education (CERID, 2003, p.14).

Islam gave great importance to education. According to Islam, the human being did not start its journey of life with ignorance and darkness, but with knowledge and light. IbnKhalidun said that acquiring of knowledge was the natural urge of human beings because they possess the power of thinking and reasoning. Further, he believed that reality should be known by revelation and not by intellectual effort as believed by the philosophers. Thus for the Muslims the first condition for knowing the reality was the Quran and the prophet Mohammad. This was the crux of IbnKhalidun's philosophy of education (CERID, 2003, p.14). He gave it a sociological dimension by relating education with the Islamic society. His aim of education is to make Muslims the firm believers in God through the study of the Quran and the religious sciences.

Knowledge of God and faith in Islamic laws will make Muslims know the reality which in turn will lead to good action and possession of good character, thus the knowledge of Islamic sciences and leading his life according to the tenets of Islam will help to be good Muslim and a good member of society.

2.4 Literature Related to Islam and Women Education

"Acquisition of knowledge is binding in all Muslims". This Hadith, saying of the prophet Muhammad, indicates that there is no preference based on sex in getting access to education in Islam; however, there is a growing misconception among the people of other religion that Islam constrains Muslim girls from getting education (Khan, 2016, p.339).

Khan (2016) added, the culture in most of the Muslim countries appears to be more patriarchal, in which a birth of girl is never welcomed because of an added liability and so they reluctantly send their daughters to schools. Another aspect of culture in many races among Muslim, which is contributing to the girls' passive role in society, is that males consider their female as their honor. It means men will protect their women at any cost. Hence, girls being honor of a father/ brother/ husband or son appear to be contributing to confining girls to home boundary only because minor issues can cause a divesting bloodshed.

The cultural norms of having a girl get married soon after she reaches puberty is another contributing factor of not opting for girls' education in the school. Rather parents prefer to educate them in households and to teach them to read Quran in Arabic. So there is need to propagate the actual Islamic teachings.

Ramazi argues, "Many extent Islamic practices derive from patriarchal interpretations of the Quran in male-dominated societies where the prevailing norms influenced men's largely biased interpretations of the holy book" (Megahed & Lack, 2011,p.89). Moreover, Lodge (1989) explains "where the education of girls is compulsory Muslims wish to restrict their daughters to a curriculum which will reflect their ultimate inferior status" (Halstead, 1991, p.67).

Keddie (2011) analyzes this situation from the perspective of patriarchy. She argues that men want to control women and so they do not wish to expose them to the world.

Afsher (2007) argues that even in religious education, Muslim tend not to train woman as religious leader by not letting them enroll in religious institutions. Muslim males raised the bars by constructing legal system that would discourage women, despite the fact that there are examples in Muslin history in which females made major political decisions. For example, "Mohammad's wife Ayisha had been instrumental in shaping the early destiny of Islam. After the death of the prophet, Ayisha, using the concept of consultation, ijma, invited the leading Muslims to select and appoint her father Abu Bakre as the Caliph of the Muslims" (Afsher, 2007, p.16).

Therefore, patriarchy posits a major barrier in girls' education in Muslim societies. There does not seem to have some quick fix remedy for changing this approach. However, an appropriate education and empowering women could be deemed as a long- run strategy for changing patriarchy into more balance way of living. Lack of education has been recognized as a stumbling stone in a way of women progression (Afsher, 2007, p.18).

Many scholars conclude that Islam does not restrict girls from getting education. However there seems to be a growing distorted image of Islam around the globe. Among many other issues, Islam is viewed as a religion in which woman are restricted from many basic rights, including education because of the persistent low girls' literacy rate among Muslim societies.

2.5 Literatures Related to Muslim Community and Their Education Pattern

The second largest religion in today's world is Islam, which originated from the teaching of the 7th century prophet Mohammed. His teachings most directly express the will of Allah, the one God of Islam. Muslims, of followers of the Islamic religion, believe that Allah also spoke through earlier prophets such as Jesus and Moses before enlightening Mohammed.

Religion is considered a way of life. Religious education is mandatory to every Muslim for everyday ritual. Muslim children participate in the Madrasa education in place of going to school because they want to learn religion first. It is compulsory for them.

To an average Muslims literacy does not mean anything if it does not teach Islamic cultural norms and values. The Muslims are very aware of their culture and codes of conduct. It is only the Madarasa where the codes of conduct of Islam are taught along a practical line. The code of conduct comprise way of living, eating, praying, permitted and prohibited food, dress style, system of hygiene and sanitation and many other social behaviors.

"Acquisition of knowledge is binding in all Muslims". This Hadith, saying of the prophet Muhammad, indicates that there is no preference based on sex in getting access to education in Islam; however, there is a growing misconception among the people of other religion that Islam constrains Muslim girls from getting education (Khan, 2016, p.340). The author concludes that Islam does not restrict girls from getting education. However there seems to be a growing distorted image of Islam around the globe. Among many other issues, Islam is viewed as a religion in which woman are restricted from many basic rights, including education because of the persistent low girls' literacy rate among Muslim societies.

Alavi (2008) believes, "Islam as one of the most important religions of the world, has particular and significant educational views"(Alavi,2008,p.5). The Islamic definition of education encompasses all learning domains of human beings. It focuses on three key words: to know (cognitive), to love (affective), and to act (psychomotor) (Alavi, 2008, p.6), which makes it in line with modern definition of education (Khan, 2016, p.342).

Islam preaches consistency in beliefs and action for example, "Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding" (Zomar, p.18). The above arguments do not draw any defining line between females and males. Rather the pressing idea here is that seeking knowledge is a religious responsibility for both males and females.

Esposito noted," In Muslim countries around the world, there are a fundamental difference between what is prescribed by religious texts and what is actually practiced, a gulf between the ideal and the real" (Crocco, Pervez and Katz, 2009, p.110). Culture and religion are co-related. They affect each other," culture, for example, influences how religion is interpreted, its place within society, etc.; religion,

on the other hand, influences the formation of cultural values and practices" (Berglund, 2011, 500). Furthermore, Hoodfar (2007) clarified that any assumption about Islam must not overlook "the fact that the interpretations and practices of Islam, like those of all other religions, are mediated through particular cultures at particular historical moments"(Hoodfar, 2007, p.288). The culture in most of the Muslim countries appears to be more patriarchal, in which a birth of girl is never welcomed because of an added liability and so they reluctantly send their daughters to schools (Khan, 2016, p.343). Khan (2016) added that another aspect of culture in many races among Muslim, which is contributing to the girls' passive role in society, is that males consider their females as their honor. It means men will protect their women in any cost. Hence, girls being honor of a father/brother/husband or son appear to be contributing to confining girls to home boundary only because a minor issue can cause a devastating bloodshed.

The cultural norms of having a girl get married soon after she reaches puberty is another contributing factor of not opting for girls' education in the school. Rather parents prefer to educate them in household and to teach them to read Quran in Arabic.

Keddie (2011) presented in research paper, the stories of three female Muslim educators actively engaged in empowering Muslim girls in their school/community liaison roles. The paper draws attention to the women's discursive positioning and, in particular, how such a positioning generates "farming discourses" that both shut down and open up possibilities to support Muslim girls.

Chapter -III

Research Methodology

The descriptive research survey method has been used for this study. The descriptive survey enabled the research to acquire a lot of information through descriptive attitudes of subjects as same behaviors and attitudes cannot be studied in any other way. Finally the use of descriptive survey is intended to help the study in testing the theory of study indirectly.

3.1 Rationale of the Selection of Study Site

This study was conducted on ward no. 3 of Siranchowk Rural Municipality of Gorkha district. I selected this site because the VDC profile of former Harmi VDC profile showed that there are higher number of Muslim households with educational inequality based on gender i.e. higher literacy rate of men than that of women; higher educational attainment of males in comparison to female. There is also low level of educational attainment of the guardian. I was intended to know why these inequalities based on gender takes place. That is why, I selected this site for my study.

3.2 Nature and Sources of Data

The primary and secondary data collection process was used for this study. The data collection process depends on the nature of research. My study is more qualitative in nature, so I have collected more qualitative data for this study.

For the primary source of collection, I have conducted interview, case study, focus group discussion and household survey form as research tools to collect information from research participants.

The secondary data was obtained from review of statistical reports, annual reports, district and village development profiles and plan documents, journal articles, reference books, government policy documents and other published materials and official reports of different local community based organizations.

3.3 Study Respondents

Ward no.3 of the Siranchowk Rural Municipality Gorkha was selected for the field study. With limited resources such as budget, time, manpower, etc. fifty household was selected as a sample for household survey.

The following schools are purposively selected:

Madarasha Darul Huda School (Islamic Primary School)

Champawati High School, Nivare

Mahendra Lila High School, Nawalpur

The second stage was the selection of 115 respondents' girls/women. 115 girls/women were randomly selected. Parents or guardians of that locality were asked questions on open ended basis.

3.4 Tools and Techniques of Data Collection

Methods followed to carry out this research includes field observation, open interview, focus group discussion, case study and key informants interview among the participants from the different groups and stakeholders.

3.4.1 Structured Questionnaire

To accomplish this study a detailed structured questionnaire was given to the participants and they have responded on the questions asked by researcher. Various kinds of data such as factors influencing the school dropout and socio cultural status of the study field were collected through the structured questionnaire and household survey. To conduct household survey volunteers were mobilized after providing them instructions about the survey methods and objectives.

3.4.2 Open Interview

Open interviews was carried out with those girls who dropped out of school, their parents or guardians and with teachers also. The data of dropout girls was primarily collected from the schools. With the help of information collected from the open interview, I developed some case studies of different participants.

3.4.3 Focus Group Discussion (FGD)

Focus group discussions are the appropriate method to collect views and opinions of the different layers of people in the common platform. So I conducted focus group discussion separately with girls/women's, their parents and stakeholders. A total four FGD was conducted with different groups of girls to understand gender specific issues related to objectives especially of enrollment, drop out etc. in those group from 8 to 12 members participated in the discussion .

3.4.4 Key Informant Interview

I conducted interview with few individuals as key informants in order to collect information on Muslim culture, religion, religious education and religious values with Muslim perceptions of school education, educational needs and marriage trends and practice .The key informants includes village elders, social leaders, religious leaders and school teachers.

3.4.5 Case Studies

Stake (1995) described case study methodology as strategy of inquiry in which the researcher explores in depth a program, event, activity, process or one or more individuals. Cases are bounded by time and activity and researchers collected information using a variety of data collection procedures over a sustained period of time. Case study researchers collect detailed information using a variety of data collection procedures over a sustained period of time. For this study, I collected data through in-depth interviews and additionally reviewed documents received.

3.5 Data Analysis Techniques

Data processing like editing, coding and others was done in course of data analysis. For quantitative information collected through survey data analysis is done through MS-Excel and those data are presented in table form. The quantitative information (data) is interpreted and presented through frequency distribution and cross tabulation.

3.6 Limitations of the Study

Every study, no matter how it is planned to be conducted and constructed, has limitations. This research also had some limitations. There were only limited literature and supportive documents easily available on printed format regarding this issue. So I rely on electronic forms of literature to collect necessary data as Secondary data. To complete the study because of the limitations the study is carried out on descriptive analytical quantitative method by relying on the primary sources of data in most of the cases. This is academic research so there was time and budget constant too.

Chapter-IV

Introduction of the Study Area

4.1 Gorkha District

Gorkha district is a part of province No. 4. Surrounded by Dhading, Tanahanu, Lamjung, Mananag and Chitwan district touches the border of Tibet of neighboring country china .It is the fourth largest of 77 district of Nepal and covers as area of 3610 square kilometers with elevations ranging from 288-8163 meters and varied climate.

As per the national population and housing census of Nepal 2011, Total population of Gorkha district is 2, 71,061 people is comprised of 1,50,020 females and 2,21,041, males within total of 66,506 households . The literacy rate of Gorkha is 66.34%. The female literacy rate is 59.44% and the male literacy rate is 75.09%. The district is divided into 9 rural municipalities and 2 municipalities (CBS, 2011).

Population of Gorkha is diverse, religions including Hindu, Buddhist, Islamic and Christian. As per the socio- cultural practices among different ethnic and religious groups, marriage plays a decisive role in all women's life choices and their social economic status with a women's decision making power depend upon their hierarchy on family.

Table 1: Demographic Status of Gorkha District

	Census 2011
Total Population	271061
Male Population	121041
Female Population	150020
Total Households	66506
Total Muslim Population	3056
Average family size	4.08

Source: CBS, 2011

4.2 Siranchowk Rural Municipality

Siranchowk rural municipality lies in province No. 4 Gorkha district and was formed after the declaration of local level of Nepal government on 27 Falgun, 2073. Under the new structure, the former 7 VDC (Harmi, Thalajung, Kerabari, Jaubari, Srinathkot, Gnakhu and Choprak) were merged together to form a single Siranchowk Rural Municipality. According to the official record maintained in Siranchowk rural municipality office SRM is divided into 8 wards and the area of Siranchowok Rural Municipality is 121.66 spare kilometers. The total population of this rural Municipality is 23628. Siranchowk lies in between Palungtar municipality and Lamjung district in the west, Sulikot Rural Municipality in the east and Ajirkot Rural Municipality, Lamjung district in the north and Gorkha Municipality in the south.

4.3 Siranchowk 3 (Former Harmi VDC)

Harmi is the former Village Development committee, but now merged into Siranchowk rural municipality under the new structure. According to Nepal census 2011, total population of this ward is 3450 and the average family size ward is 3.80%. Population of Harmi is diverse, religions including Hindu, Buddhist, Islamic and Christian (CBS, 2011). As per the socio- cultural practices among different ethnic and religious groups, marriage plays a decisive role in all women's life choices and their social economic status with a women's decision making power depend upon their hierarchy on family. Although there are schools providing education up to secondary level, but there is no facility of higher education. Muslim settlement is in Nawalpur and Bayapani area of this ward. Almost of the youth and mid age male people of Harmi are in foreign employment in gulf countries. The main source of income of the majority of the Muslim household is remittance.

Table: 2 Demographic Status of Siranchowk Rural Municipality Ward-3

Total Population	3450
Male Population	1488
Female Population	1962
Total households	907
Average family size	3.80

Source: CBS, 2011

4.3.1 Ethnic and Caste Composition

There are almost 11 ethnic groups residing in this ward of Siranchowk rural municipality. Among them number of Brahmin is higher than other. The Muslim community is fourth largest ethnic group in this ward of Siranchowk rural municipality.

Caste	Male	Female	Total
Chettri	299	416	715
Brahmin	528	681	1209
Magar	35	38	73
Tamang	22	33	55
Newar	34	47	81
Muslim	131	195	326
Kami	105	154	259
Gurung	47	60	107
Damai	66	77	143
Sarki	171	201	327
Gharti	48	54	102
Other	2	6	8
All Caste Total	1488	1962	3450

Source: CBS, 2011

Table 3: The Distribution of Population According to Ethnic Groups or Caste SRM Ward-3

4.3.2 Distribution of Population According to Religion

As Nepal is multi- religious country, the people of this ward of Siranchowk also have observed different religions. The scenario of population according to religion is presented in the table below.

Table 4: Distribution of Population According to Religion in SRM Ward-3

Religion	Population	Percentage
Hindu	2993	86.75
Islam	326	9.44
Buddhist	55	1.59
Christian	68	1.97
Other	8	0.23

Source: CBS, 2011

4.3.3 Population Aged 5 Years and Above by Literacy Status and Sex

The male and female literacy rates are 81.40 and 63.13 percentage respectively. The literacy rate of female is lower than the male due to poor access of girls to education in the past. The number of female who are unable to read and write is high as compared to the male than one who are both able to read and write or able to read only .

Table 5: Population aged 5 Years and above by literacy Status and Sex

	Population aged 5years and above	Population who can read and write	Population who can read only	Population who can't read and write	Literacy not stated	Literacy rate
Both Sex	3180	2,257	102	821	0	70.97%
Male	1360	1,107	38	215	0	81.40%
Female	1,820	1150	64	606	0	63.13%

Source: CBS,2011

4.3.4 Population Details on Different Education level

According to the flash annual report published by District Education office Gorkha out of the total population enrolled in the different level, the highest is in the primary and then in the lower secondary level. As the level goes on increasing the population decreased gradually due to the increasing number of dropouts.

Table: 6 Population Details on Different Education level

	Total	Population that have completed the educational level of									Non Formal education	Not stated
		Beginner	Primary(1-5)	Lower Secondary(6-8)	Secondary(9-10)	S.LC and eqv.	Intermediate and eqv.	Graduate and eqv.	Post Graduate and above	others		
Male	1135	31	447	231	130	97	46	29	6	5	85	1
Female	1165	21	472	275	113	95	43	6	2	4	133	1
Both sex	2300	52	946	506	243	192	89	35	8	9	218	2

Source: district Education Office, Gorkha Report, 2073 B.S

4.3.5 School Dropout Status of Two Secondary School of Harmi

There are two secondary schools in Sirnachowk rural municipality ward No 3 Harmi. Among these two Mahendra lila high school is located in eastern part of the ward. The population of Muslim community is in minority in this locality. According to the annual students performance record maintained by school head teacher total no of enrolled students in 2072 was 293. Among 293 only 276 students appeared in final exam. It seems that total 17 student's have dropout the school during the academic session. Among those 17 students, 5 of them were from Muslim community.

Likewise, in the academic year 2073 total 301 students were enrolled in school. But the no of students' dropout decreased this year. Only 10 students have dropout school. Altogether 7 students from Muslim community and 3 from other diverse community discontinue their education.

Table 7: Drop out Ratio in Mahindra Lila High School, SRM Ward-3, Nawalpur

Year	Total Enrolled	Appeared in Final Exam	Dropout from Muslim Community	Dropout Form Other Community	Total Dropout
2072	293	276	5	12	17
2073	301	291	7	3	10

Source: Field Survey, 2018 A.D

In comparison to Mahendra lila Champawati high school is located in the middle of densely populated Muslim community. In this school total enrolled student in the academic year 2072 was 313. Among them only 295 appeared final exam rest of them discontinue their education because of many socio-cultural and economic reasons. Total 12 Muslim community children dropout school whereas the number of children dropping out school from other community was 6 only. Likewise, in the academic year 2073, total 11 students dropped out from school. Although the no of students enrolled in the beginning of academic year was 230 but only 219 appeared in final exam. This school maintained data shows dropout is the major problem in this area.

Table 8: Dropout Ratio in Champawati High School, SRM, Ward-3 Nibare

Year	Total Enrolled	Appeared in Final Exam	Dropout from Muslim Community	Dropout Form Other Community	Total Dropout
2072	313	295	12	6	18
2073	230	219	8	3	11

Source: Field Survey, 2018 A.D

Chapter-V

State of Muslim Community of Nepal and Siranchowk

5.1 State of Muslim Community in Nepal

Islam is minority religion in Nepal. According to the 2011 Nepal census, 4.4 percent of the population is Muslim. Muslim has been living in different parts of Nepal among various communities of different religious faith for past five centuries with harmony and peace. Although the majority of the population is Hindu and Buddhist and minority is Muslim, they have always lived in religious harmony. The residence of Muslim people exist in Terai, hilly and mountain regions of the Nepal. Most of the Muslim community peoples of Nepal are severely backwards and under poverty line, in comparison, Muslim peoples are more uneducated and unemployment than other community's peoples. So, major problem of Nepalese Muslim are illiteracy, poverty and lower standard of live (NMC, 2014).

The Muslim in Nepal possessed a rich cultural heritage, but they lag behind in educational development and lack of participation in social activities in general with reference to other major communities. And there is existence of wide disparity between male and female Muslim population in particular stay behind them from development.

5.2 Population of Muslim in Nepal

As per the statistics of Nepal's national population census 2068 B.S (2011 A.D), the Muslim are in the number of 11,64,255 around 4.4 percent of the total population of Nepal which is 2,63,94,504. The Muslim community people claims that there are more numbers of Muslim peoples than mentioned as per the census. The resident and presence of the Muslim peoples can be found at overall 77 districts of Nepal. As a permanent resident and temporary migration for business and livelihood, Muslim people can be found in 77 districts of Nepal. As per the statistics of the population census in the aspects of sex there are 5, 79,501 female and 5, 84,754 male Muslim people (National Muslim Commission, 2014).

5.3 Education of Nepalese Muslim

The educational status of Nepalese Muslim is a pathetic and is considered the most important reason behind the backwardness. The gap between the country's average literacy rate and Muslim literacy rate is so huge. The country's average literacy rate is 65.9 percent (75.1 percent male and 57.4 percent female) while Muslim's literacy rate is 24 percent which is half than that of country (CBS, 2011).

The most critical and pitiable situation of Muslim is understood as backwardness in education. And the reason behind the literacy is poverty and lack of proper awareness towards the education though Islam has made it compulsory for every Muslim men and women to get education. The rate of Muslim getting higher education is so negligible. The census held in 2011 showed that Muslims having the degree of graduation and post-graduation is 5067 only. Many Muslim girls leave school after their marriage because they are forced to get marriage in the early age. So the percentage of female students obtaining secondary school certificate is very less than male.

5.4 State of Muslim in Siranchowk 3 Harmi Gorkha

This place is inhabitant of native Muslim people; there are 81 household of Muslim. The hilly Muslims are traditionally bangle sellers and they have very small agricultural land. Many Muslims community male family member of young and middle age as their non-Muslim countrymen migrate to the gulf countries and Malaysia for employment. Few family have been migrated to nearby town Satbise bazaar of Lamjung district and Parsha of Chitwan and Manahari of Makwanpur for business and livelihood for better life. In addition to other cosmetic and fancy items they are continuing their ancestors business of selling bangles. The female members of the men who are in foreign employment are involved in agriculture.

5.5 Educational Status of Muslim in Siranchowk 3

It is the Madrasas and Maktabs that provide Muslim children easy access to education, there were a Madrasas in Bayapani named Darulhuda Madrasa , which is not in regular functioning now .It was closed in 2071 . This was accompanied with government public school in 2064 with government consent but due to organizational

crisis it has been closed. But the community is planning to continue it again, because it was effective way of teaching children's in Islamic culture. Although there is not regular classes in Madrasa, Maulana Nijamuddin Falahi, assigned from Islamic charity organization All Hera education society Kathmandu to stay there and conduct part time Islamic classes and fulfill the cultural and rituals needs of the society.

Likewise in Bayapani there is another Masjid in Nawalpur, where Maulana Jamaluddin Miya calls upon children of local Muslim community when he can manage time. That is the only Madrasa of Nawalpur area and Jamaluddin Miya is only one person of the community who can teach in Madrasa .

Besides this, children from Muslim community of Bayapani area go to Sikharjyoti primary school and Champawati secondary school for general education. And Muslim children from Nawalpur area go to Mahendra Lila high school for education.

The Quran emphasizes the importance of education; it gives an educated person a higher status. The Muslims have their own educational institutions in the form of Madrasas but their low participation in general education system presents another reality.

According to the Quranic command, seeking knowledge is an obligatory to every Muslim male or female. In the Quran and the Hadith, the word 'Ilm' has been used as synonym of ' Knowledge'.

Chapter -VI

Findings and Analysis

6.1 Findings from Structured Questionnaire Survey

To find out the reasons behind the early school dropout of Muslim community girls/women survey method was used to accomplish the study. Total 115 girls/women aged 15-60 from Siranchowk rural municipality ward 3 were asked the questions on the basis of structured questionnaire.

6.1.1 The academic qualification of dropout girls of the community

Academic Qualifications of Res.	Respondent No.	Percentage
Primary level	52	45.21
Lower secondary level	41	35.65
Secondary level	16	13.91
Above secondary level	6	5.21
Total	115	

Source: Field Survey, 2018

The result of this survey shows that most of the girls from Muslim Community of the Siranchowk have left their education in primary level. The percentage of girls/women leaving school at primary level is 45.21% and simultaneously 35.65% of girls/women dropout school in lower secondary level. There are only few 13.91% of girls who attend the school up to secondary level.

6.1.2 Age of drop-Out

Age of Dropout	Respondent No.	Percentage
5-10 years old	33	28.69
10-15 years old	37	32.17
15- 20 years old	39	33.91
20 above	6	5.21
Total	115	

Source: Field Survey, 2018

The most of the girls drop out school at the age of 15-20 years old which is 33.91%. Simultaneously another near age of drop out is 10-15 years old which is 32.17%. It is found that most of the girls drop out their school on the primary and lower secondary level. Especially girls drop out on the age in between 10-16 years of old. Only limited girls were found who got dropped out after 20. Finding of this survey shows that the most of the girls dropped out school in the age between 10- 16 years.

6.1.3 Time of Dropout

Time of Dropout	Respondent No.	Percentage
Before marriage	36	31.30%
After marriage	79	68.69%
Total	115	

Source: Field Survey, 2018

One of the most important question of this study was when did you drop out? Two options were given to them as answer the first one was before marriage and the second one was after marriage. Majority 68.69% of girls/women chose the second option that they were dropped out after marriage. Only 31.30% of girls answered that they were dropped out before marriage.

6.1.4 Age of Marriage

Age of Marriage	Respondent No.	Percentage
Before 15	23	20
between 15-17	69	60
Between 18-20	19	16.52
above 20	4	3.47
Total	115	

Source: Field Survey, 2018

The above table shows that more than 60% of girls get married in the age of 15-17. This finding also shows that 15-17 is the average age of marriage in Muslim community. It is found that 20 % of total respondent got married in between of 13 and 14. Only a few numbers of girls got married in the age between 18-20.

6.1.5 What led the girls that make the decision to leave school?

Decision to leave School	Respondent No.	Percentage
Family Pressure	36	31.30
I got married	76	66.08
School environment was not good enough	0	0
I got pregnant	0	0
By my will	3	2.60
Total	115	

Source: Field Survey, 2018

In the question what led the girls that make the decision to leave school? Most of the girls answer was that they got married so they were unable to continue the school. 66.08% of girls responded that they left school due to the only reason of marriage. Likewise another reason of leaving school seems the family pressure. 31% of the respondent replied that they come to decide to leave school because of the family pressure. There are different reasons behind family pressure to force them to leave school:

- Poverty
- To look after of younger siblings
- To fulfill the household chores
- Parents don't feel comfortable to educate their daughters
- Perception of girl going to get married soon

6.1.6 Do you think the decision to leave school was a correct one?

Was Decision to Leave School Right	Respondent No.	Percentage
Yes	0	0
No	115	100
Total	115	

All of the respondents, 100% gave the same answer that they are not happy with their decision. Whether there might be their will or due to family pressure, in both condition girls think that their life would be different and better if they were continuing their education.

6.1.7 Who do you think the total right to decide the time and person to marry?

Who hold Right to decide about Marriage	Respondent No.	Percentage
Parents	0	0
Self (the person to marry)	97	84.34
Relatives	Self+ Relatives 18	15.65
Others	0	0
Total	115	

Source: Field Survey, 2018

In the question, who do you think the total right to decide the time and person to marry? The above table shows that 84.34% responded that self must have the right to choose the person and time to when and whom to marry and 15.65% answered that their parents should decide. Most of them opines that relatives can suggest but should not interfere for the decision.

6.1.8 Have you ever tried to enroll in education after your marriage?

Enrolment try after Marriage	Respondent No.	Percentage
Yes	6	5.21
No	109	94.78
Total	115	

This question helps to explore objective of the research. The findings of the survey showed that only 5.21% of girls tried to enroll in education after their marriage. Rest of them never tried it after marriage.

6.1.9 What was the prime factors that stop you to get enroll in education after marriage?

Prime factors to stop to get Enroll	Respondent No.	Percentage
Social-cultural factor	25	21.73
Religious factor	33	28.69
Economic factor	15	13.04
Family pressure	42	36.52
Total	115	

Source: Field Survey, 2018

In the question what were the prime factors that stop you to get enroll in education after marriage. 36.52% of the girls/ women replied that because of the family factor they are unable to enroll in education. Likewise 28.69% of the girls replied it's because of the religious cause. There were 21.73% girls who opines that socio cultural factors stop them to get enroll in education after marriage. And 13.04% of girls gave the reason of economic factor.

6.1.10 How do you manage your personal expenditure?

Personal Expenditure	Respondent No.	Percentage
I have a job	0	0
Daily wages from seasonal works	12	10.43
Own business	0	0
Depend on husband/ family	79	68.69
Depend on maternal house	4	3.47
Animal husbandry	20	17.39
Total	115	

Source: Field Survey, 2018

Through this research, it is found that majority of the girls 68.69% depends upon family for their personal expenditure. 17.39% girls/women manage their expenditure from animal husbandry. 10.43% of the girls/women manage personal expenditure through daily wages from seasonal works in the village. Basically they do not go for wages in non-Muslim community.

6.1.11 Is your husband educated? If yes, which level of education he has?

Husband's Education Level	Respondent No.	Percentage
Madrasa	12	10.43
Primary level	30	26.08
Lower secondary level	24	20.86
Secondary level	38	33
Above secondary	11	10
Total	115	

Source: Field Survey, 2018

In the question about the educational qualification of their husbands, answers from the respondents were diverse. 33% of them said their husband is secondary level passed.

Likewise 26% replied that their husband quitted the education in primary level. The percentage of husband who left the education after lower secondary level was 20.86%.

6.1.12 Who decides the following activities at your home?

Activities	Who decides			
	Self	Husband	Both	Other Member of Family
Having and caring children	100%			
About one's health	99%			1%
Financial transaction		26%		74%
Education and training		50%		50%
Domestic work	96%			4%
Social work		50%		50%

Source: Field Survey, 2018

The data in the above table shows 100% responsibility is given to the women for having and caring of children. Whether the time and number of children is decided by the husband and family members but the taking care of them is the only responsibility of the women. Likewise talking about the one's health is also the responsibility of women herself. But the financial matter is the responsibility of husband and other family members. There is no any decision of females. Likewise the domestic works are also the responsibility of women and daughter in laws of family, only 4% of family members take responsibility of it. But the activities of social work are totally handed by husband and other family members of the family and these other family members denotes to the male.

6.2 Findings from Focus Group Discussion (FGD)

A total four FGDs were conducted in two different places of Siranchowk rural municipality, Nawalpur and Bayapaani which are the majority inhabitant of Muslim community .The discussion was initiated by briefly explaining the context and followed by discussion session as per the FGD guideline. The researcher asked the questions as guided by FGD guideline in all FGDs.

6.2.1 Parental Perception and Expectation from Education

All the respondents looked education positively. But they perceived education as multifunctional in different ways. They took literacy not only as a skill but as a social practice with many specific manifestations. Parents also equated mainstream education with prosperity and dignity of their children in future. Even the parents who were completely illiterate also viewed that education made their children wise and capable to solve life problems and grapple to their challenged everyday life. But they perceived mainstream education as a ladder to government job or any other prestigious job. Which takes a lot of time to get and it is not certain for everyone. All guardians /parents also opined that education did not mean anything if it did not teach the basic Islamic code of conduct. They viewed that Islamic teaching was essential if one wanted to be a true Muslim and live the Islamic way.

All the guardians/ parents said that schools provided opportunities to acquire skill with which to improve their income. Parents whose children have not gone to school also shared this view. But their perception about girls' education was not found encouraging. They perceived that girls should not be employee in government jobs. In fact they are not in the support of any kind of job which makes girls to move out from the house. The education should be limited to religious education and in-house income generating skills. The information on the other hand pleaded for girls' education, saying it was as essential for them as it was for boys.

For the Muslim literacy without knowledge of the basic Islamic code of conduct, norms and values is not taken positively. Majority of the participants opines that Muslim could not maintain their identity without cultural education, but being illiterate is more prestigious than becoming general literate.

Poor parents express the view that after completing a definite level of education their children would not get chance to join government offices. It is so hard for them and it takes time also. Rather it would be far more better to proceed for abroad job .

The expectation of Muslim guardians /parents was that sons' education in Madrasa would give a quick return, because after completion of Molvi course, they will easily get employment in Makhtab or Madrasa here or there. The Madrasas teach, Molvi which hold a high status in the society. Generally, Molvis graduated are not unemployed.

There was enthusiasm in parents' responses about their children's' education and prospects. They were pessimistic about opportunities for their educated girls in the rural areas. They looked at school education as a never-ending process. They commented that the government was reluctant to provide Muslim students opportunities for higher technical/vocational education and in government jobs. There are some factors which restrict the Muslim children from general schools. The factors are explained in the paragraphs that follow:

6.2.1.1 Compatibility

The most important factor which prevents Muslim children from joining general school and continuation of the general education is their need of religious education. All the respondents (100%) and even those whose children did not get religious education, regarded religious education as something essential for every Muslim whether a boy or girl. Religion does not discriminate gender in education, according to the command of Prophet Mohammed. But the girl children are discriminated in practice due to cultural misconception of co-education in general school. In Nepal today there are several girl Madrasas for higher education run under the management of female teachers in Terai District i.e. Banke, Kapilvastu, Siraha, Sunsari etc. districts so the Muslim girls from the hilly region do not have easy access to join madrasas which are more far from their locality . Islamic education, in true sense teaches the

precept of Islam and motivates one to perform all activities of life in conformity with the Quran. The contents and textbooks are in designed according to the concept of God and his creation. But the needs of, Islamic education are not fulfilled in public schools. All the guardian and parents perceived education as something very positive. They wanted both religious and mainstream education but they gave more priority to the religious education.

6.2.1.2 Difference in Cultural Settings

The Muslims of Nepal constitute a religious minority. They want to preserve their culture and maintain the Islamic code of conduct. They live with a distinct identity. All guardians' parents opined that their children must receive cultural education in an Islamic environment. The girl children are not allowed to study in non- Islamic environment. There is no Islamic orientation in public schools, so the children are enrolled in Madrasas.

6.2.1.3. Parental Perception

The Muslims has no good perception of school education. For them school education is for the rich and for those who are in political power and in bureaucracy. They claimed that their children were unable to get government jobs due to religious discrimination. It was useless for the parents to invest, time and money in school education. They also viewed that it was better for their children to acquire income-generating skills, for their economic survival.

6.2.1.4. Gender Discrimination

Gender seclusion is always valued in Islamic faith. It is practiced at home, work places and in public gatherings. The study found that, in the Muslim culture and belief, it is contributing to the girls' passive role in society, is that males consider their female as their honor. It means men will protect their women at any cost. Hence, girls being honor of a father/ brother/ husband or son appear to be contributing to confining girls to home boundary only because minor issues can cause a divesting bloodshed. A Madrasa also uses this system in sitting arrangement and in other extracurricular activities. This study shows that conventional mind-set about female education is another important factor of drop-out among Muslim female students in this area.

There was a belief that female children are the 'wealth of others'. Hence, spending money on their education is wastage and will not bring any return in future. So, the parents arrange marriages for their female children at early age and because of that they discontinue their education at the earlier stage.

The cultural values and tradition favor education for boys more than girls. Some traditional cultural practices and beliefs of a particular religion or community massively affect as barriers to girls' education. Especially in the male dominated societies.

6.3 FGD Findings with Drop out Girls/Women

FGD was conducted with girls/women's of Muslim community in both Nawalpur and Baypani village of Siranchowk . All of the participants were married and already had been the mother of at least 2- 3 children's and came up with infant children in the discussion .There were 8-12 participants in each of the FGD So Participants of both FGD open their similar feelings towards the causes of drop out. Respondents gave the same kinds of answers in both places.

At first participants Salima Miya aged 26 said," *it is absolutely not good to get married so early but if our parents and relatives decide than its final for us". In the community where they are brought up, there is no importance of education for girls; the important thing is whether they will settle or not through marriage. Parents do not allow to study in maternal house, if a good guy come with the marriage proposal. If girl refuses for marriage and asked to stay in maternal house for study, the parents will reply, "Whatever you want to do, you can do in your husbands' house, he will do for the further. We cannot take your burden for long".*

Madina Miya, age 24 said, "*we got much pressure from the parents and relatives also for the marriage. It is like the name and the prestige of the family depends upon the daughters. They (parents) asked, do you want to ruin your family name or not? And we have to answer No. and the medium which keeps the family name higher is the daughter had to got married with the guy they choose and the time they said".*

Salima Khatun,age 27 said, "*the situation is somehow better than earlier. If the economic condition is okay, some of the parents think to educate their daughters up to SLC level. But most of the parents do not think on that way. If a daughter can identifies the letters, and can read the Namaj than it is sufficient for her. Nobody can make fool her".*

Hasina Khatun, age 22 said, "*our parents think, daughters are the property of others house, as soon we handle them to other, as soon we feel good. If we made their marriage in time, there will be no chance of risk."*

The respondents agreed in a same thing that, the changes has occurred with the time. There was a time when daughters were married in the age of nine, ten, maximally in

the age of 13 and 14. But now it's changed and daughters are married in the age of 15-18. Few of the daughters are married after 20 also.

Aamina Miya and Tayera Khatun, age 27 and 25 said, *"if we talk about the higher education than our parents and all the community say, there is no any significance of daughters education. She is not going for the job than investing on girls is not worthy. There is no any say of us neither in the marital house nor in the husbands' house. Our parents said that, if you want to study than say to your husband, he will take your all responsibilities and if we talk to husband than husband replies there is no need to study. And in-laws will never allow us to study. If we go out from the house than the question will rise on our character."*

Hakima Miya age 29 said, *"Our religion does not allow us to go out and be in the company with others, especially of other males. And after marriage it is like written in stone. One thing is that, there is not any benefit of women's education and another is if a married woman goes out of the house she will touched by other male which is taken as sin."*

According to the girls who had married and dropped out from the school, the culture and tradition of the Muslim community is leading cause for early marriage and school dropout. According to Hakima, their religion said them to marry daughter in early age. This opens the way for paradise. Parents think that if a daughter cross adult age than it will be hard to marriage her. And the people start to think there must be some character issues or some weaknesses that is why she is not getting marriage.

Najira Miya, age 21, got married when she was 17 years old. She has a son and her husband is migrant worker. She was studying in class 11 when she got married. After marriage she asked for continuation of her study her husband did not restricted her but her in-laws was strictly against of her education and her husband also could not do anything. *"My in-laws scolded me so badly than I left the dream of my education and I surrendered."* *"if our husbands give permission though in-laws will stand against of us. They have so conservative thinking and it will take a lot of time to change. If generation will change, after that only these kinds of narrow attitudes will be changed."*

The groups of drop out girls have identified the following element contribute for the Muslim girls' dropout problem and early marriage:

- i) Socio-cultural cause
- ii) Religious cause
- iii) Economic cause
- iv) Family pressure

Aamina said, " Muslim law is very strict for women. And especially in rural it is different than the urban area. We do not have that much facilities and opportunities like in urban areas. And the people of our community are also narrow minded in comparison to urban area. When we got married in early age, it hampers in so many things. The first thing we have to leave our education. Study after marriage is like impossible."

The participants of the FGD pointed out the following disadvantages of not being educated and early marriage:

- Drop out
- Unemployment
- Poverty
- Violence against women
- Early pregnancy
- Health issues
- Dependence on others
- Households workload
- Unknown about rights
- Cannot teach own children
- Hard to solve the self and house hold issues
- Less/no participation in social level works

6.4 Findings from Key Informant Interview

6.4.1 Bal Bahadur K.C, Head Teacher of Champawati High School, Nibare

In both schools I have found the same type of scenario of drop out. Mostly Muslim girls are dropping out on lower secondary and secondary level these days. And only the reason of girls drop out is their marriage. Boys mostly complete the secondary (+2) level in community schools or after SLC they move for the further study in urban areas. But the most of the girl's dropout school in the lower secondary level and initial call of secondary level. The only one reason behind their dropout is the girls' marriage.

6.4.2 Krishna Bahadur Neupane, Head Teacher of Mahendra Lila Secondary School, Nawalpur

According to the head teacher Neupane most of the Muslim children ranked the first, second, third position in class. They are brilliants in class room but girls do not participate in extracurricular activities much but boys do. Though the girls and boys of the Muslim community ranked very good position in class but after lower secondary or secondary level girls got married and they do not continue their study and nowadays Muslim boys are attracted very much to foreign employment. If the school asks some parents about their daughter's education than they reply like it's sufficient for her.

6.4.3 Mustakima Khatun, President of Local Women Group.

Mustakima Khatun is the president of local women group of Bayapani. She helps her husband on their grocery store. She has studied up to class eight. She had to leave her education on the age of 14 because family planned to marry her and they stopped her education. She asked her parents to continue her education but parents said that she should not study much rather it is better to get married. The parents' view was, she is now able to identifies the letters and class 8 is very high level she acquired.

After her marriage, once she asked her husband about her further education, he replied, *"Who will earn and survive the family either you or me?"* after that Mustakima again did not think about her education. Now she can keep all the

accounts of the grocery and she can help her two children on their studies too. But she thinks, if she could study more than at least she can help her children on the lower secondary and secondary level also.

Mustakima said, *"I don't think there is any kind of restriction in Islam itself but the people of our society make this kind of tradition that girls should not go out and study much. All of the people of our society think and say, there is no need of educate the daughters or girls much, they are not made for jobs and earn money. If they can read Namaj than it is sufficient for them."*

6.4.4 Maulana Nijamuddin Falahi, Bayapani

Maulana Nijamudin Falahi has come to Bayapani from Saptari District. He has brought there to fulfill the need of Maulana. He used to teach on the Darulhuda Madrasa of Bayapani. According to Maulana, people have the lack of proper knowledge of Islam.

Maulana said, *"The messenger of god said,' the most perfect in faith amongst believers is he who is best in manner and kindest to his wife."*

Islam sees a woman, whether single or married, as an individual in her own right, with the right to own and dispose of her property and earnings. In marriages dowry is given by the groom to the bride for her own personal use, and she keeps her own family name rather than taking her husband's. Islam gives the proper right for women's in every aspect of her life. she can do the decisions in her own way and there is not any restrictions to get education and to engage in any kind of job ,but it is hard to find in real life.

6.4.5 Maulana Jamaluddin Miya, Nawalpur

Jamaluddin Miya is a representative of the Muslim community of Nawalpur and he is the Maulana of that community. He is the only one Maulana of that community who fulfill religious needs of the community. And he is also running the Madrasa on Masjid in his free time.

"Our religion does not restrict anyone from education. It is equal for both men and women. But our societal cultures and traditions are influencing for these things. The

people of our community think and practiced from long ago, women's duty is to take responsibilities of household chores and duty of men is to take responsibilities of outdoor works and earnings. The main responsibility of the men is to work for good survival of the family."

According to Maulana Jamaluddin, education is important for both male and female. In the community of Siranchowk the male have also not that much good academic qualification. The most of the male are foreign employers. They do not have higher education and the wives also have the same problems. Jamaluddin added, *"it is the issues of locality where we are living. I have also experienced the difference between the people of urban and people of rural area."*

Maulana summarized that, it is the matter of awareness and the opportunities too. If a women does not find the opportunity after the completion of her study than obviously she will be pessimistic and her family too.

There is no any restriction for her study whether it is before marriage or after marriage. But the thing is the tradition and the custom of the community determines the things. It is true that Islam takes women as a very valuable thing, women are compared with the gold and we have to protect her. And the reality what we are practicing is, if we make a daughter's marry in the suitable age there will be no chance of any kind of risk.

6.4.6 Birbahadur Thapa, Ward Chairman of Siranchowk 3

In Siranchowk 3 there is around 80 household of Muslim. What I have experienced is we do not found a Muslim person who is engaged in some kind of government job and situations of women is more vulnerable. Muslims have their own culture tradition and different system of education. Muslim are very rigid in their own culture and tradition. The problem of low school attainment and early marriage are because of their tradition, cultural and lack of awareness also. It is another aspect that company with the other communities compels them to change their cultural attitudes due to needs of time and society where they are living.

6.4.7 Abdullah Gurung , Central Level Muslim Religious Leader (Member, All Hera Education Society Kathamandu)

Abdullah Gurung said, *"Islam does not distinguish between male and female for education rather it says acquire the knowledge and make educate yourself as much as you can. There is equal right for male and female on the basis of education and it is compulsion for both too"*. Taking the example of other Arabian countries, government has managed the separate departments for male and female. Abdullah shed light on the verses of Quran, the holy book of Islam, there is no any kind of restriction for female to acquire the knowledge and to be educated.

æIslam has restricted for male and female to be the close company with each other besides Macca and Madina. And this restriction is made for society which could bring malfunction in society. It is a kind of prevention.

Gurung said, *" religion does not restrict anything only for women"*.

6.5 Findings form Case Studies

To find out causes of school dropout of Muslim girls, I have prepared some case studies of girls and women belonging to different socio economic classes of Muslim community based on in-depth interview and intensive field work. All case studies are based on the life experiences of those girls/ women. Along with the personal case study I have prepared one family case study too. Information provided by the girls/women was sometimes cross checked by discussing with other people to ensure validity and reliability of the information provided.

Case Study 1: Pseudo Name Umer : The Another Way

Umer is the 4th daughter of the family. She has three elder sisters and one younger sister. Along with that she has two elder and one younger brother. Three of her elder sisters already got married and they have studied only up to primary level (class one and two). Umars' elder brothers also have the same academic qualification as like him sisters but one of her elder brother studied in Madrasa which compared to class 4 of public school. Her younger brother is now studding in class five and her younger sister is studding in class seven in government school.

Umar got married in the age of 16, studying in class 10. She did not want to get married this much earlier but she did not have other options too. She could not go against of her parents, because it is assumed that is not good manner of a daughter. Her husband is a teacher in a private boarding school teaches for primary level. His academic qualification is proficiency certificate level and he was planning to go abroad for employment.

Umar was somehow hopeful for her further study because her husband was teacher himself. But after marriage when she talked about her further study her husband replied "No", I will go for abroad, u need not to study more. There is no importance of your study, neither u will go for the job nor will the money come to your home. So do not think about the study again.

By her husbands' bitter words, her dreams were scattered and her aim of being a good teacher was vanished. Somehow she managed to attend the exam of SLC. On the day

of result of the SLC, she was able to pass on second division with the good marks. She again talked for the further study but she was restricted again. She had talked with her parents also; they said that she should not go against her husband and husband's family.

Her husband was gone for the foreign employment and on that time she could manage to study for the +2 level. She could pass that level with good marks. After two years around her husband came back to home in the vacation and she argued for the further study. On the issue of that her husband scolded and beaten her. After these all Umar decided for her further study and divorced with the husband. She did not take anything from her husband because she just wanted to be free from him. She said, "once I complete my study, I will survive myself".

Now she is engaging in a private boarding school as a teacher and continuing her study also. She is studying in Bachelor 3rd year with the majoring in English. Her job is supporting for her study and personal expenditure also. Sometime she can manage some money to give her mother also. Her plan is to get Masters in English and be an English teacher.

Case Study 2: A Different Story

How many members are there in your family?

We are six. Three daughters, one son and we both.

Are all your children married?

Æ No, my two daughters are married. The younger daughter is now studying in class seven and my son is in abroad. He is in foreign employment at gulf. We are planning for his marriage this year. He is coming soon on his vacation.

The family is planning for their son's marriage and they are searching for a bride but seems more difficult to find suitable bride for their son. Because their son has studied Bachelor level and they want a bride who has studied at least +2 level. But it is hard to find nearby.

Their elder daughter got married after SLC. She is now housewife but her father is unsatisfied with it. According to the father she was not so good in study as her other daughters. Their middle daughter got married after completion of +2 levels.

"The groom was nice so we decided for her marriage. Actually groom was Engineer so we could not say no. In fact our daughter did not want to get marry that time but we suggested her and made ready for marriage. Groom liked our daughter very much. And we kept a condition with the groom that you should let her study. And the groom said, I will let her study for her want."

They were ready to give their daughter on the only one condition that the groom and his family will not stop her study. Now she is studying in Bachelor last year.

When you are planning to make marriage of your younger daughter?

"Whenever she wants. But if a good family and a good boy will come, we have to think on that also. Daughters are made to go to another house. And if she can enjoy there like here than what will be the problem? If she can continue her study without any barriers than we can think on that also. It depends upon the situation and the background and thinking of the boy".

Case Study 3 : Higher Education : Higher Burden

"I wish if my daughter would not study, she could get married".

A family with nine members, four daughters and three sons and the parents are happy in all the way but one thing they always realize that they should not educate their daughter much. All of their children have got marriage and settled anyway. But one of their daughters still cannot get married and only the reason is she has done Master's Degree.

When Sara was nine years old her aunt took her to Birgunj. Sara stayed with aunt and she got chance to study in a good manners. She never felt that she have to get married

so early and her focus was only for study. Sara's other sisters and brothers got married in very early age. One of her elder sister is illiterate and her two other sisters have primary (respectively 2 and 3) level qualification. Her brothers are also passed lower secondary level.

Sara has always dreamed to get governmental job. Sara is still living with her aunt in Birgunj but researcher got chance to meet her because she had come to village with her aunt to attend the cousin's marriage ceremony. *"Now I am preparing for the public service commission examination, I think I will make it."*

Sara's mother is not happy with her. She seems upset because Sara crossed the age of marriage and the villagers and relatives are started to pointing the finger towards her. Sara is now 27 years old. *"Her marriage is headache for us. We don't find the boy who suits her"*. Sara's mother suggested her to get marry to any kind of boy. But Sara said, *"What will be my future, if he will not understand me and same for him also"*. "I don't want to spent my life like my sisters, I can find groom myself but I cannot say it to my mom and dad because it raises question on my character".

Sara's father is migrant worker. Her mother is feeling so much burden of her unmarried daughter. *"I wish if she wouldn't study this much, she could get married. I hate her education. Her sisters are well settled but Sara's future is uncertain. I suggest everyone, don't educate your daughter. Daughters are others property, as soon you give them as soon you feel good."*

Case Study 4 : Does Allah Forgive ?

Karima Khatun is now 20 years old. She got married when she was 14 years old studying in class seven. A family came with the marriage proposal showing very decent manner and her father suddenly arranged the environment for her marriage. Karima was unknown about these all. She did not want to get married but she could not refuse her father's decision. The boy whom she was married was a migrant worker in gulf.

After marriage her husband started to scold her without any reason and so by the in-laws too. Her husband went abroad after some months but with the command that Karima will not be allowed to go anywhere from the house. She was just a 14 years old girl and she was treated as the animal on that house. She could not make any contact with her parents and she could not step out from the house. She was not permitted to speak with anyone and in-laws started to beat her also. *"I thought, my whole life is going to spend on this way. I wanted to play. I wanted to talk, I wanted to laugh but there were nobody to talk and nowhere to go besides that small house."*

Once, with the help of a neighbor she was able to make contact with her father but she could not speak and tell the truth. Karima spent almost two and half years as a prisoner and finally one day she decided to finish herself. But fortunately that neighbor helped her and able to escape from that house. She took almost two days to come her maternal house from Tanahu.

When Karima's father saw his daughter he was stunned with the condition of daughter. Father said, "Whenever I contacted with in-laws they always said everything is okay. I did not know about these all."

Now Karima is living in her maternal house. She does not want to go back on that hell. She wants to learn some skills by which she can be self-dependent. *"Everything happens with the will of Allah, if he wants than my life will be fine. But the great weakness in me is I haven't study higher and today's world is not that much easy. If I could complete at least SLC level than there may be some opportunities. My dream was to be a nurse when I was small."*

Father said, *"This is my mistake for which Allah and my daughter will never forgive me."*

Chapter-VII

Summary and Conclusion

7.1 Summary

This chapter deals with summary and conclusion of the study on the factors causes drop out in Muslim girls. The study sought to investigate factors which led Muslim girls to drop out before or after their marriage in Siranchowk Rural Municipality-3, Gorkha.

To obtain the objectives of the study, it has been carried out in the qualitative descriptive research design along with the use of both primary and secondary sources of data. Interview method was used for headmasters, teachers, community religious leaders and stakeholders of the community. Questionnaires were administered to drop out girls, parents and household heads. And FGD were organized with the drop out girls and parents of the community. 80 households from the study area were regarded as the universe for the study and 115 dropped out girls were taken as the sample for the study. A structured interview schedule, key informant interview, FGD and document study were used in the study as the tool for collecting data. As the collected data were both quantitative and qualitative in nature, qualitative data were discussed and analyzed descriptively and presented in a narration. The quantitative data were analyzed and discussed using simple statistical tools.

In the study found that factors caused Muslim girls students to drop out of school were many. Mainly, the family factors and socio-cultural factors were the causes of drop out. There in the family factors including economic cause, the size of family, workload, family background, early marriage and parental perception towards girls' education are the influential causes of drop out of Muslim girls in study area. In these causes mainly the early marriage and parental perception play the vital role. The data shows that the 92% of girls responded that they lack support from their parents in the continuation of their school education. And in the case of married females, husband and in-laws would not allow for the further study.

Another crucial factor which plays the vital role in discontinuation of the girl's education in the study area is the socio-cultural factors. Traditional values and religious beliefs are constraining girls from making their own decision and expressing their own opinions. The cultural values favor education for boys not for girls. It was also shown that factors caused to drop out of school were many and included lack of awareness on education of parents and lack of education in the families. However there found different factors which are contributing for the girls school dropout, all the factors are led by gender inequality. The gender inequality found a crucial factor in Muslim community as tradition and culture which is practicing from long ago. And it is constraining girls from many rights and it also decreasing the self steam of the females.

7.2 Conclusion

This study is meant to explore and analyze the key factors which contribute to dropout Muslim girls after their marriage. Including Muslim girls experience and perception in the education with parents', teachers' and key persons' opinions by identifying and discussing the factors leading the Muslim girls to discontinue their schooling.

The study has drawn the causes of dropout among Muslim girls after the marriage particularly analyzing the socio-cultural factors and family factors responsible for low attainment and drop out of Muslim girls. It is therefore the main topic of this study to discuss the factors and perceptions which produce a situation where many girls from the Muslim community do not complete their school education by analyzing how these different factors and mechanism work together and how they are embedded in different levels of society to result in an incomplete school career for Muslim women of Siranchowk Rural Municipality 3.

Islam does not forbid girls from getting education, instead it insists for education. However, flawed top-level policies, culture, political interests, patriarchy, and media role affect the interpretation of Islamic teachings.

Dropout rate does not occur through a single factor; it is a composition of several factors. A number of studies have been conducted on girls' dropout issue based on particular regions, societies and cultural perspectives in various parts of the world. In

this study, we accumulate the factors and illustrate a conceptual model of dropout for girls which can give further opportunity to researchers to view the relevant factors on girls' dropout issue. For better demonstration we have divided the major factors into two groups which are;

- 1) Family factors
- 2) Socio-Cultural factors

7.2.1 Family Factors

From the study, Family factors include variables such as size of family, workload, schooling cost, family background, early girls' marriage and parental perception. Large family size is the most influencing factor in this category. It is interlinked with other factors such as the early marriage of girls, engagement in household work and consideration as 'wealth of others'. The tendency of female early marriage is higher in large families. In such families, the household works are normally handled by females. Especially in the Muslim communities it is practiced from the long that family includes many numbers of family members and girls are getting marriage in early ages. One of the influencing elements of early marriage and education of girls is depends upon the family background. If the family is financially strong, than there is a little chance of secondary level education for the daughters.

The most influencing elements of girls' education are early marriage and parental perception. Most of the parents of the community think those girls are 'wealth of others'. This thought that is 'one day she has to go to someone's home' explicitly declined them towards education of girl child. As parents do not benefit from a daughter's labor after she married, tend to see girls as a lost investment.

The data shows that 92% of girls responded that they lack support from their parents in the continuation of their school education. In the case of married females, husbands and in-laws would not give the permission to continue the education of married girl. Here I found the socio-cultural factor plays the vital role. The burden of household work and production of child right after the marriage are the barriers for the females' education in the study area.

7.2.1.1 Economic

This study found that a financial constraint is the common factor affecting the continuation of girls' education. Most of the respondents are from the poor economic background, either agricultural laborers or engaged in unskilled work or the migrant workers for their livelihood. So for earning extra income they assume that larger family with more children is helpful and consequently large number of children in the family. In such situation, girls are supposed to look after their younger siblings, though; it will hinder their regular schooling. Parents and teachers agree that large family system among Muslim and other backward communities hinders the education of the girl children. Low income is the most precise variable affecting the education of girls in this area. Most of the parents agreed that their low income is hampering the education of females.

7.2.2 Socio-Cultural Factors

Discontinuation of female education in study area has huge impact of socio-cultural factors. Cultural notions about female education are the major factors of drop-outs among Muslim female students in this area. Although majority of the parents responded that education for female children is important, somehow there is connection with the cultural ethos. In these societies, traditional values and religious beliefs constraint girls from making their own decisions and expressing their own opinions. The cultural values favor education for boys more than girls.

Teachers believed that due to lack of awareness of education is the main cause of drop-out. Especially the religious belief and cultural values of Muslim community is the cause of drop out. This could be inter linked with the other reasons such as parents reluctance in sending their female children, out of their home after a certain age limit and especially of married female due to the custom existing in traditional families.

Social and other environmental factors affecting female education impact has always been high in the rural areas. In traditional societies, the female children are expected to do household work and are not allowed to leave the home locality. So, there is need for encouragement from authorities for the improvement of female education.

7.2.2.1 Religion

Religion is considered a way of life. Religious education is mandatory to every Muslim for everyday ritual. Muslim children participate in the Madrasa education in place of going to school because they want to learn religion first. And it is compulsory for them. To an average Muslim literacy does not mean anything if it does not teach Islamic cultures norms and values. The Muslims are very aware of their culture and codes of conduct. The codes of conduct comprise way of living, eating, praying, permitted and prohibited food, dress style, system of hygiene and sanitation and many other social behaviors. So the Muslim prefers Madrasa education for their children to any other education. According to other literatures and religious leaders of the community what I found is, there is no any kind of restriction on the religion for women to acquire the knowledge and to engage in any kind of job to be self-dependence rather it promotes for these things. It is the wrong perception of the people of Islam that restrict the girls or female from the education and job. And same thing found in the study area that, in the name of religion girls are restricted from getting education before and after the marriage.

7.2.2.2 Early Marriage

The study found that early marriage is the foremost cause of early school dropout of girls. A lot of researches have also highlighted on girls' age and found that when girls reach puberty, parents consider it is time for them to be married and tend to arrange the marriage instead of continuing schooling. And when a girl gets married and goes for her new household automatically her education takes full stop.

From the interview with parents what I found is, if the girl does not get married in time and is left home alone, she can have a premarital affair, and this could ruin the family's reputation stigmatizing the girl as well as her parents. Another, Muslim belief takes the female as a precious thing and the parents think that she could be a victim of abuse, raped or even trafficking and same might happen if she is in school or in the way of school.

Another reason I found is, if a girl does not get married in early age she is considered less attractive when she is delayed to marry. And people assumed that there might be

some character issues. There are therefore many reasons why the tradition of early marriage is still practiced in Muslim community.

Ultimately the tradition of early marriage is being the foremost cause for the school drop out of the girls. After the marriage the Muslim parents, husband and in-laws do not prefer and allow for the continuation for her study because they think there is no significance of a girls' education, Whether Islam does not restrict any of the female from getting the education and job but the practice is opposite of it. Muslim families consider that females' responsibility is to do household work and look after of their children. Females are not allowed to go out and be the company with other males. In this context the burden of household work and production of child right after the marriage are the barriers for the females' education in the study area.

The study shows that marriage was the most common reason given for girls' school dropout. Overall, the risk of school dropout due to marriage heightens after girls' complete fifth or sixth grade. The risk of girls dropping out peaks in the seventh and eighth grades and remains high in the ninth and tenth grades. The analysis also demonstrates that girls aged 14- 18 in study area is most common age for the marriage. And early marriage is the foremost cause of early school dropout of girls in study area.

7.2.2.3 Gender Discrimination

The study findings demonstrate that there is no single reason, but it is a complex phenomenon and a result of interplay of structural, cultural, religious, social and economic factors, which are linked and overlap each other. The main constrain behind this is gender inequality because the perception of gender are parts of the structural, religious, social and economic factors, where men and women are perceived unequally from all these perspectives. Gender seclusion is always valued in Islamic faith. It is practiced at home, work places and in public gatherings.

The study found that, in the Muslim culture and belief, it is contributing to the girls' passive role in society, is that males consider their female as their honor. It means men will protect their women at any cost. Hence, girls being honor of a father/ brother/ husband or son appear to be contributing to confining girls to home boundary only because minor issues can cause a divesting bloodshed.

The cultural norms of having a girl get married soon after she reaches puberty is another contributing factor of not opting for girls' education in the school. Rather parents prefer to educate them in households and to teach them to read Quran in Arabic. So there is need to propagate the actual Islamic teachings. Many extent Islamic practices derive from patriarchal interpretations where females are oppressed by male in many extents. In the Islam the education of girls is compulsory but Muslims wish to restrict their daughters to a curriculum which will reflect their ultimate inferior status. And it is found on real life a lot. Muslim females are limited in the household boundaries and ruled by the males where in the name of religion and culture the right of education is and other fundamental rights also devastated. Therefore, patriarchy posits a major barrier in girls' education in Muslim societies, and as so in the study area.

The study shows that Muslim girls are the most educationally disadvantaged group in study area. Muslim girls/women are the most marginalized group in getting benefit from the government schemes due to their social status and lack of awareness. This kind of environment inversely affects the education of Muslim girls. Due to different reasons the girls of study area have very low educational status. The study shows that 47% of Muslim girls are dropped out in Primary level and only 1% is of girls are able to complete above secondary level in sampled girls. It shows the overall academic situation of the study area and of the Muslim community.

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Annex-I

Household Status Survey

Name of the Household Head:

Age:

Sex:

Address :

Family Profile

S.N	Name	Sex	Age	Literate	Illiterate	Educational status				Madarasa	Remarks
						Primary	Lower Secondary	Secondary	Higher Secondary		

Annual Family Income

Number of earning family members (.....)

Annual family food production:

- a) Sufficient for whole family
- b) Insufficient for whole family
- c) More than sufficient

Landholding

- a) Ropani (.....)
- b) Aana(.....
- c) Landless (.....

Family Occupation

- a) Agriculture (.....)
- b) Labor (.....)
- c) Business (.....)

- d) Foreign employment (.....)
- e) Govt. Service (.....)
- f) Private Service (.....)
- g) Other (.....)

Type of House

- a) Kachhi (.....) b) Pakki (.....)

Domestic Animals

- a) Buffaloes (.....) b) Oxen/ Cows (.....) c) Goats (.....) d) Other (.....)

Interview Question for Household Heads.

- 1) How many children do you have?
 - a) Son(s)
 - b) Daughter(s).....
- 2) Where do you send your children for study?

	Son(s)	Daughter(s)
In school		
Madarasa		
Makhtab		

- 3) If you do not send any of your children, what are the main reasons?

	Son(s)	Daughter(s)
In school		
Masarasa		
Makhtab		

- 4) What level of education you expect for your children? And why?

	Son(s)	Daughter(s)	Reason
In school			
Masarasa			
Makhtab			
Any specific			

- 5) What was the age of your daughter when she got married?
 - a) Before 15 b) Between 15-18
 - b) Between 18-20 d) Above 20
- 6) What was the age of your son when he got married?

- a) Before 15 b) Between 15-18
- b) Between 18-20 d) Above 20
- 7) What was the age of your daughter in law when she got married?
- a) Before 15 b) Between 15-18
- c) Between 18-20 d) Above 20
- 8) Did your daughter continue her study after her marriage?
- a) Yes b) No
- 9) Do you send your daughter in law to school? If No, why?
- a) Yes b) No

.....

10) What are the barriers for sending your female family members to school?

11) Do you feel any constrains from religion while sending your children to school?

Son(s)	Daughter(s)

12) Up to what level do you plan to teach your children?

Son(s)	Daughter(s)

13) Have any of your children dropped out of school? If yes, why?

	Age	Grade	Reason
Son(s)			
Daughter(s)			

Annex-II

Structured Questionnaire for dropout girls/ women

Information sheet

Date: Place:

Name:

Date of birth:

Place of birth:

Marital status:

Occupation:

Age of enrollment in school: Age of dropout:

Grade of dropout:

Number of children:

Mother's occupation:

Father's occupation:

Mother's education level:

Father's education level:

Questionnaire

- 1) What is your academic qualification?
 - a) Primary level
 - b) lower secondary level
 - b) Secondary level
 - d) above secondary level
- 2) What was your age of drop- out?
.....
- 3) In which level you have dropped - out?
 - a) Primary level
 - b) Lower secondary level
 - c) Secondary level
- 4) When did you drop- out?
 - a) Before marriage
 - b) After marriage
- 5) What was your age when you got married?
 - a) Before 15
 - b) between 15-18
 - b) Between 18-20
 - d) above 20
- 6) What led you to make a decision to leave school?
 - a) By my will
 - b) Family pressure
 - c) School environment was not good enough

- d) I got married
 - e) I got pregnant
- 7) Do you think the decision to leave school was a correct one?
- a) Yes
 - b) No
- 8) How do you manage your personal expenditure?
- a) I have a job
 - b) Daily wages from seasonal works
 - c) Own business
 - d) Depend on husband/ family
 - e) Depend on maternal house
 - f) Animal husbandry
- 9) Do your brothers are continuing the education after their marriage?
- a) Yes
 - b) No
- 10) Do you think education is important? If No, why?
- a) Yes
 - b) No
-
- What was your age when you got pregnant?
- a) Before 15
 - b) between 15-18
 - b) Between 18-20
 - d) above 20
- 11) How many children do you have?
-
- 12) Is your husband educated? If yes, which level of education he has?
- a) Yes
 - b) No
- i) Primary level
 - ii) Lower secondary level
 - iii) Secondary level
 - iv) Above secondary
- 13) Have you ever tried to enroll in education after your marriage?
- a) Yes
 - b) No
- 14) What were the prime factors that stop you to get enroll in education after marriage?
- a) Social-cultural factor
 - b) Religious factor
 - c) Economic factor
 - d) Family pressure

15) What are your dreams about your future children related to their education?

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What do you believe would have been different in your life if you had stayed in school?

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.....

Annex-III

FGD Guideline for Drop Out Girls.

Objective 1. To find out the social factors and patterns of early marriage in Muslim community.		
Core questions	Prompts questions	Response note
<ol style="list-style-type: none"> 1. What is your concept of early marriage? 2. What is the current situation of marriage pattern in your community? 3. What was in the past? 4. How has the pattern changed? 5. Why has the situation of early marriage not changed? 6. Are there any pressures for early marriage? 7. Are there any changes in patterns of early marriage in your community? 8. What are the changes? 	<ul style="list-style-type: none"> - Age at marriage - Dowry - Age difference between male and female during marriage - Religion, tradition, family practice, family and peer pressure, situation of women/ girl, gender equality, gender discrimination, family education - Family composition, number of brothers - Vital registration, local leadership 	
Objective 2. To find out underlying causes and consequences of early marriage.		
Core questions	Prompts questions	Response note
<ol style="list-style-type: none"> 1. What are the causes of child marriage in your community? <ul style="list-style-type: none"> - socio-cultural - religious - economic - family pressure 2. What are the consequences of early marriage in your community? Educational, economic, social, political/legal, health 	<ul style="list-style-type: none"> - Literacy, access to higher education, school drop outs, class repeaters - Unemployment, underemployment, poverty, access to property rights - Violence against women, social participation, leadership, social prestige and respect, extramarital affairs and divorce - Prolapsed uterus, fistula, cancer, fear, anxiety, tension, suicide 	
Objective 3. To identify the causes of drop out after girls marriage.		
Core questions	Prompts questions	Response note
<ol style="list-style-type: none"> 1. Who do you think has the total right to decide the 	<ul style="list-style-type: none"> - Education importance, family pressure, religious 	

<p>time and person to marry?</p> <ul style="list-style-type: none">- Parents- Self (the person to marry)- Relatives- Others <p>2. What led you to make decision to leave school?</p>	<p>pattern, social factors, academic factors</p> <ul style="list-style-type: none">- The right to education	
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Annex-IV

FGD Guideline for Parents

Objective 1.To find out the social pattern of marriage		
Core questions	Prompt questions	Response note
<ol style="list-style-type: none"> 9. What is the current situation of marriage pattern in your community? 10. Why has the situation of early marriage not changed? 11. Are there any changes in patterns of early marriage in your community? 12. What are the changes? 	<ul style="list-style-type: none"> - Age at marriage - Dowry - Age difference between male and female during marriage - Religion, tradition, family practice, family and peer pressure, situation of women/ girl, gender equality, gender discrimination, family education 	
Objective 2. To find out the conception about female education		
Core questions	Prompt questions	Response note
<ol style="list-style-type: none"> 1. Where do you prefer to send your son to study? 2. Where do you prefer to send your daughter to study? 3. Is education equally important for both daughter and son? 4. What are the barriers for sending your female family members to school? 5. Do you feel any constrains from religion while sending your children to school? 6. Do you know about the legal age of marriage in Nepal? 	<ul style="list-style-type: none"> - Islamic education - concept about public schools - preference of Islamic education - attitude towards education of son and daughter - religion, tradition, practices 	

Annex-VI

Key Informant Interview Questions for Local School Teacher.

- 1) In Your observation what are the causes of girl's students school dropout in the locality of your school catchment area?
- 2) What would you identify to be the major social factors in your school enrollment that causes school students to dropout?
- 3) What would you identify to be the major social factors in the students home environment that causes school student dropout?
- 4) Why are the most of Muslim parents not enrolling their children specially girl in the school?
- 5) What would you identify to be the major social factors in your school that causes Muslim community girls students to dropout?
- 6) What is the current scenario of Muslim girls students school drop-out? It is still same or changing gradually?
- 7) What have you found the changing scenario of school student drop out?

Annex-VII

Key Informant Interview Questions for Muslim Community leaders.

- 1) What are the Islamic cultural forces that promote children's education?
 - For Male
 - For Female
- 2) Why Islamic faith holding parents prefer to send their children to Madarasa?
- 3) How the Muslim children are treated in school and in Madaras? Do you find any differences?
- 4) Why most of the Muslim parents do not send their girls children to school?
- 5) Are there any religious or cultural forces that make parents hesitate to send their girls children to school?
- 6) Why Islamic faith holding parents force to drop-out their girl children from school?
- 7) It seems common that the girls of Muslim community get marriage in early age? Why it has been so?
- 8) Why the Muslim community girls do not continue their education after they got married?

Annex-VIII

Key Informant Interview Questions for Stakeholders.

1. Are you aware about drop out problem?
2. What are the reasons for Muslim girls to drop out from the school?
3. What is the general trend of age of marriage in your community?
 - Age of marriage for female
 - Age of marriage for male
4. In which community the early marriage witnessed more and in which is the least?
5. Does marriage contribute to increase school drop out?
6. What efforts have you made to minimize drop out of children from the school?