

**DETERMINANTS OF AGE AT MARRIAGE AND
FERTILITY BEHAVIOUR BANTAWA RAI
COMMUNITY**

(A Case Study of Balankha and Thindinkha Villages, Bhojpur District)

A THESIS

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BY

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July 2012

DECLARATION

Except where otherwise acknowledged in the text, the analysis in this thesis represents my own original research.

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(A Case Study of Balankha and Thidinkha VDC, Bhojpur District)

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ABSTRACT

This study is devoted to observe the “Determinants of Age at Marriage and Fertility Behaviour Bantawa Rai Communities”, which is carried out in Bhojpur district covering two VDCs, namely Balankha and Thidinkha. The main objectives of this study are to analyze the socio-economic status and age at marriage of Bantawa Rai, to analyze the determinants of fertility behaviour of Bantawa Rai community and to suggest the policy and programmes regarding to regulate fertility among Bantawa Rai community.

A total of 134 currently married women of reproductive age group (15-49 years) from 102 household were taken for this research work. Data were obtained on household and individuals level.

Eight socio-economic and demographic variables such as age of first marriage, miscarriage, use of FP method, income of the family/household and education and occupation of the respondents and their husbands are taken as the explanatory variables to observe the association of these variables with the mean number of CEB of the study area.

The findings of the study show that the association of all selected explanatory variables except miscarriage with the mean number of CEB is revealed to be a negative one whereas miscarriage is found positively associated according to the proposed hypotheses in the study. The overall mean CEB of the respondents is found to be 2.26 per woman of the study population.

Hence, to reduce the mean number of CEB among Bantawa women, government should launch some formal and informal educational programmes to increase the literacy level and educational level for the women of Bantawas Rai and for their husbands. Similarly, educated women and their husbands should be provided opportunity to enter in social services as well as other non farm sectors which may help for delaying their marriage to reduce the mean number of CEB and also income level of their family or household should be raised.

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ACRONYMS AND ABBREVIATIONS

AAM	:	Age at Marriage
B.S	:	Bikram Sambat
CBR	:	Crude Birth Rate
CBS	:	Central Bureau of Statistics
CDPS	:	Central Department of population Studies
CDR	:	Crude Death Rate
CEB	:	Children Ever Born
FP	:	Family Planning
FPAN	:	Family Planning Association of Nepal
HHs	:	Households
ICPD	:	Internal Conference on Population and Development
MAM	:	Mean Age at Marriage
MoH	:	Ministry of Health.
MoPE	:	Ministry of Population and Environment
N	:	Number
NDHS	:	Nepal Demographic and Health Survey
NESAC	:	Nepal South Asia center
NFHS	:	Nepal Family Health Survey
NGOs	:	Non-government Organization
PRB	:	Population References Burea
SARC	:	South Asian Association for Regional Cooperation.
SLC	:	School Leaving Certificate
SMAM	:	Singulate Mean Age at Marriage
TFR	:	Total Fertility Rate
TU	:	Tribhuvan University
UN	:	United Nations
UNESCO	:	United Nations Education Scientific and Cultural Organizations
UNFPA	:	United Nations for Population Activities
VDC	:	Village Development Committee.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Age at marriage is one of the demographic variables affecting the fertility level of a society. Age at marriage has great importance on fertility and fertility means childbearing process and it is influenced by different factors like socio-economic and biological factors. Total fertility rates of Nepal were estimated in different successive censuses, which were found 6.3 in 1971, 6.3 1974\75, 6.4 in 1976, 6.2 in 1977 /78, 6.3 in 1981, 5.6 in 1991, 4.1 children per woman in 2001 and 3.1 in 2006 children per woman of reproductive age group (MOPE 2004/NDHS 2006). This trend shows that the fertility rate is decreasing slowly in Nepal and age at marriage is increasing. But it is too high when compared to developed countries like Japan 1.5, Australia 1.9, United state 1.5, Sweden 2 (WB 1991 and neighboring countries in Asia Line Srilanka 2.6, China 2.4, Korea 1.6 and India 4.29 children per woman of reproductive age group (ESCAPE: 1990).

The widespread practice of arranged marriage for girls is another important feature of marriage in Asia, although changing one moreover; traditionally an "arranged" marriage was as much the selection of a daughter in - law for the parents as a wife for the son (Caldwell, 1983)

Nuptiality deals with the frequency of marriage i.e. unions between persons of opposite sexes which involve rights and obligations fixed by law or custom with the characteristics of persons united in marriage and with the dissolution of such unions (UN 1982).

Women who have started cohabitation at the earlier ages had 3.7 children ever born (CEB) where as the women cohabitation in 15.17 years had 2.3 CEB (Acharya, 1996). Mean age at marriage for males and female were calculated from successive censuses which were found to be 19.4 years in 1961, 20.87 years in 1971, 20.7 years in 1981 and 21.4 years in 1991 and 22.9 years in 2001 for males respectively in Nepal. Whereas these figures were revealed to be 15.4 years in 1961, 16.8 years in 1971,

17.2 years in 1981 and 18.1 years in 1991 and 19.5 years in 2001 for females respectively in Nepal (CBS, 2003:287). Since, Age at marriage is an indicator of status of women. Such as the higher age at marriage of woman may indicate her status is also higher status in the society.

Fertility is one of the major determining factors of population change and it varies with change of socio- economic, demographic and cultural conditions. Demographers and social scientists from less developed countries have recently shown interest in studying age at marriage, especially of women as a prime determinant of fertility in countries where contraception is not widely practiced (Kadi 1987 :41).

The relationship between age at marriage as determinant of fertility can be studied in two ways.

- I) Socio- economic aspect of age at marriage
- II) Socio- cultural aspect of age at marriage

Marriage is nearly universal in SAARC countries and age at marriage among females is still low and centers around 18-19 years. It is 17.9 year in Maldives, 18.0 year in Bangladesh, 18.7 year in Nepal, 18.7 year in India, 18.9 year in Pakistan and 24.4 year in Srilanka. At least one third of the female in the age group (15-19) are married in all countries and this is as high as 50% in Maldives and Nepal (UNFPA, 1994).

Marriage is defined as a union between two persons of the opposite sex, which involves rights and obligations fixed by law and custom UN (1990). Marriage is almost of universal phenomenon in Nepalese Society. The life time fertility span of women is directly affected by age at marriage and it is most important to decide the level of fertility in societies with low level of contraception (Risal and Shrestha 1989: 23).

Marriage is the process of union between male and female governed by various socio- economic and socio- cultural factors. The Socio- economic development and cultural factors determine the age at marriage. In rural and traditional societies religious norms are more effective in determining age at marriage (CBS, 1987).

The total fertility rate per woman is the average number of children that would be born to a woman and group of women during the child bearing ages conforming to the age specific rates of given years. Despite the gradual achievement in rising age at marriage and improvement in the family planning services. The declining in fertility rate in Nepal is quite unsatisfactory. The calculated total fertility rate (TFR) in 1971 was 6.3 that 6.3 again in 1974/75, 6.4 in 1976, 6.2 in 1977/78 6.0 in 1986 and 5.6 in 1991 (1995: 96; CBS). A survey conducted by central department of population studies (CDPS) in 1996 observed a total fertility rate of 5.4 (K.C.) et al 1997:51) It means a negligible achievement has been observed during the long period of time. Similarly there is less reduction in the observed crude birth rate (CBR) in Nepal during last five decades, which was 45 in 1952/54, 47 in 1961, 42 in 1971, 44 in 1981, 41.6 in 1991, 33.5 in 1998- 2001 and 28.4 live births per 1000 population in 2006 (CBS, 1995:71 MOH, 1997 and 2002).

The legal mean age at marriage in Nepal for a male and female is 18 and 16 years respectively. The singulate mean age at marriage (SMAM) has increased from 19.5 years to 22.9 for males and from 15.4 years to 19.5 years for females during 1961 to 2001. During this period the mean age at marriage increased faster for females compare to males. It was due to the effect of various programs were lunched for females. However, compared to developed countries the mean age at marriage for both males and females are very low in Nepal (CBS, 2003).

It has been observed that the level of fertility in developing countries is very much higher than that in developed countries. During the period 1950 - 55, the average crude birth rates in many developing countries were quite high. There was some decline in CBR during 1975 - 80. There are so many reasons for the recent decline in fertility level in developed countries. Among them are developments of improved methods of fertility control, liberalized abortion laws, decreasing desire for large families, rising cost of rearing child, the increasing trend in women's employment etc. (Bhende and kanitkar 1994: 252 - 257).

There are various factors affecting age at marriage. Religion is one of them in Hindu society. Marriage in Hindu culture is taken as a 'Sankar' so the marriage occurs at early ages. The types of family also affect the age at marriage. In nuclear family marriage generally occurs late because young men and women do not marry until they

find themselves economically strong. But in extended family marriage tend to be earlier because the formation of the new household is not the question. It is fairly safe to say that marriage occurs late in those societies where going men and women are free to choose their partners. On the other hand, societies that give few rights to youngsters to choose their life partners are marked by the low age at marriage. (Tuladhar, 1995).

Age at marriage has been a topic interest to demographer primarily because of its impact on fertility. It is an important variable shaping the fertility level in Nepal because very few births take place outside the marriage. Broadly speaking, marriage is a social obligation in Nepal reinforced by the belief that person must marry within a certain time in order to have opposition in society. The Nepalese population is ethnically complex therefore marriage is largely dependent upon ethnic and caste beliefs (Thapa, 1989).

Marriage is one of the most important social institutions in Nepalese society and has profound effect not only demographic process but also on the social, cultural and economic aspect of people's lives. It is one of the most of important events in family life in Nepal (Aryal, 1995).

Age at marriage is one of the important variables affecting fertility behaviours particularly like in Nepal where births take place within marriage. In this situation, the patterns of age at marriage are directly related to fertility.

The main causes of high fertility in Nepal are: social norms and values, social and economic status of women, educational status of women, low of contraception, desire of son, high infant and child mortality, early and universal marriage, primitive occupation and economic value of children which lead to high fertility in Nepal. There are 103 caste and ethnic groups in Nepal (CBS 2001). Some of them are in small number. If they don't preserve their caste/ethnicity they will be disappeared. Therefore, they want to increase their fertility to increase their number, so that the fertility is high in Nepal.

This can be observed from the data on crude birth rate (CBR), crude death rate (CDR) and natural increase during 1961 - 2001 in table 1.1.

Although the fertility level has been declining, the last census data shows Nepal's TFR of 3.8 live births (Karki, 2003: 43), which in the world standard still is high. The high fertility level in Nepal can be attributed to a number of contributing factors that continues favour high fertility. They include early and universal marriage, desire for sons, economic reasons, old age security, low use of contraception, low status of women in society, literacy rate of women and ignorance of the value to nuclear family etc.

Table1.1: Differential of Crude Birth Rate and Crude Death Rate from 1961 -2001

Year	CBR	CDR	CBR-CDE CRN1
1961	42.0	27	15
1971	41.3	21.4	19.9
1981	42.2	16.0	26.2
1991	41.6	13.3	28.3
1997	36.6	11.2	25.4
2001	33.1	9.6	23.5

Source: CBS, 2001.

Education is one of the important factors which can influence the age at marriage and fertility. Women's education is positively related to the age at marriage and negatively to fertility (Shakya, 1993:1)

1.2 Statement of the Problem

The Nepalese's society is characterized by high fertility. Lower age at marriage among females is considered one of the responsible factors for high level of fertility. Like other developing countries Nepal is facing the problem of high fertility (Bhatterai, 2002).

The younger women enter marital union with longer period of exposure to the risk of conception. In Nepal, their parents especially for girls decide marriage of girls and boys. If the age at marriage is increased up to 21 years, the population growth rate of Nepal could be reducing to 1.8 per annum (Tuladhar, 1985) Marriage has important role in determining the level of fertility and population growth.

Because of different religious and cultural groups of people, the female age at marriage is also different among the different ethnic groups people in Nepal.

There are many studies conducted on different ethnic groups in different community about determinants of age at marriage and their fertility behaviours. But no any studies have been conducted to examine the determinants of fertility behaviour among Bantawa Rai ethnic group. Bantawa community is one of the minor ethnic groups of Nepal. According to 2001 census, Rai occupies 2.79 percent (635151) in the total population. But Bantawa Rai did not only. If any types of special programmes are not lunched to promote Bantawa Rai by the governments the ethnic group will be at the edge of disappear. So, this study focuses on determinants of the fertility behaviour of Bantawa Rai ethnic group of Balankha and Thidinkha VDC of Bhojpur district. That lies in eastern Hill of Koshi Zone of Nepal.

1.3 Objectives of the Study

This study has been carried out to fulfill the following objectives:

- i) To analyze the socio- economic status and determinants of age at marriage of Bantawa Rai.
- ii) To analyze the determinants of fertility behaviour of Bantawa Rai community.
- iii) To suggest the policy and programmes regarding to regulate fertility among Bantawa Rai community

1.4 Rational of the Study

Age at marriage and some socio-economic factors are very powerful determinants of fertility. Similarly, the fertility behavior has the vital role to affect fertility of any community. Ages of marriage and fertility behavior both are the powerful determinants of fertility as mentioned earlier in this study.

This research study is concentrated to Bantawa Rai community of Balankha and Thidinkha VDC of Bhojpur district, since there is no previous study about the fertility behaviour of Bantawa Rai community, this research study will be an important source of information for the concerned group of people, individual and agencies like NGOS and INGOS. Ultimately findings of the study will contribute in policy making

as well as academic purpose for related group. For the more, the data collected for this research will be a great contribution to the statisticians concerned, entrepreneur, interested, organization and the Rai community to detect the factors affecting fertility among Bantawa community.

1.5 Limitation of the Study

The Limitation of the study are :

- 1) This study is limited to determinants of age at marriage and fertility behaviour among Bantawa Rai community in Balankha and Thidinkha VDC of Bhojpur district only.
- 2) Only selected socio-economic and cultural factors affecting fertility behaviour have been considered in the study.
- 3) This study is limited only to married respondents.
- 4) The findings of this study cannot be generalized through out the country for the same purpose.

1.6 Hypotheses

This study has assumed to observe the following hypotheses:

1. Those respondents who got married late are more likely to give few number of CEB.
2. Those respondents who had more miscarriages are more likely to have many CEB.
3. Those respondents who have higher level of contraceptive prevalence rate (family planning method) are more likely to give few number of CEB.
4. Those respondents who have higher level of education are more likely to have few number of CEB.
5. Those respondents who are engaged in agricultural sector are more likely to have many number of CEB.
6. Those respondents whose husbands are engaged in agricultural sector are more likely to have many number of CEB.
7. Those respondents who belong to lower level of income of household are more likely to have many number of CEB.

8. Those respondents who are educated are more likely to be married delayed.

1.7 Chapter Plan of the Study

This study is organized into seven chapters. The introduction to the study is presented in the first chapter, which consists of the background of the study, statements of the problem, objectives of the study, significance (Rationale) of the study, limitations of the study, hypotheses, organization (chapter plan) of the study and chapter Summary. The second chapter deals with the literature review and the conceptual framework for the study. The third chapter describes the methodology of the study. This chapter consists of selection of study area, source of data and data collection procedure, sample size and study design, questionnaire design, collection of data, analysis of data and operational definition and measurement unit of the variables.

The fourth chapter deals with the introduction to the study population and their cultural, custom, religion and problems. Chapter fifth describes socio-economic and demographic characteristics of household population. The sixth chapter analyzes the factors affecting age at marriage in the Bantawa Rai community. The seventh chapter deals with fertility behaviour in the study area and the eighth chapter deals with summary, conclusion and recommendation.

1.8 Chapter Summary

Bantawa Rai is one of the major ethnic varieties of eastern part of Nepal. It has own identity and existence regarding custom, culture and tradition. The main aim of the study is to analyze the socio-economic status and determinants of age at marriage of Bantawa Rai. Moreover, the study digs out the determinants of fertility behavior of Bantawa Rai community. Finally, this study suggests the policy and programs regarding to regulate fertility among Bantawa Rai community. In the world scenario, the ratio of marriage age and fertility rate has seen in decreasing order.

This trend is one of the influential trend for south Asia as well. The level of education and economic status play vital role regarding this matter. Another important part for marriage age is socio-cultural aspect that has influential characteristics for society and nation as well.

These days fertility rate of married couple is in decreasing order because of improved method of fertility control, liberalized abortion laws, decreasing desired of large family control, rising cost of rearing child and the increasing trend in women's employment. According to 2001 census, Rai occupies 2.79 percent out of total population. Various types of programs have launched for the promotion of Rai ethnic group. Specially, in Mechi and Koshi zone, the coverage of Rai families exists. Because of various programs conducted by government and other non-governmental agencies in the particular communities, the consciousness level of the Bantawa Rai family has been increased. As a result, marriage age and fertility rate is in reducing order. There are two types of marriage in Bantawa Rai ethnic group, one is arrange marriage and another is love marriage.

Traditionally, arrange marriage is still in good practice. Marriage is the process of union between male and female governed by various socio-economic and socio-cultural factors. Age at marriage is one of the important variables affecting fertility behaviors particularly like in Nepal where births take place within marriage. Regarding the Bantawa Rai caste, they want to bear many children for promotion and preservation of their cast. In Nepal, lower age at marriage among females is considered as responsible factors for high level of fertility like other developing countries.

CHAPTER TWO

LITERATURE REVIEW

2.1 Theoretical Review

Age at marriage was an indicator of status of woman in a society. Higher the status of women in a society higher will be her age at marriage (Pradhan 1981:6a) Age at marriage was one of the factors affecting fertility which was inversely proportional to fertility. Generally age at marriage refer to the age at first marriage in which women enters into the exposure to the risk of child bearing. Historically the inverse relationship has existed between women's age at marriage and fertility. However, fertility refer to the actual birth performance of the group of women or the relative frequency with which the birth occur in the population exposed it, which is basically in the result of series of three biological phenomena like sexual- intercourse, conception and gestation though each of these process is psychological in nature and it is affected by various non physical factors like social, economic and cultural (Bhende 1991).

The timing of marriage and first birth are the two important aspect of family formulation. In the process of family formulation, the age at which women marriage is a significant variable because marriage marks entry into a sexual union and age at first birth marks the ignition of child bearing. These two aspects have long attracted the attention of demographers because of their influence on the pace of childbearing and the level of completed fertility. Increase on age at marriage and first birth were important components of fertility reduction in most Asian nations and late age at marriage was a factor in the relatively low pre transition fertility of European populations. Even in populations that have experienced substantial fertility decline, as increase in age at marriage and the start of child bearing can further reduce the number of births and slow the rate of population growth (Bongaarts , John and Robert G. Potter, 1983). Malthusian first recognized age at marriage as important factor in population growth. He checked the growth of population mainly two elements first was "positive checks" which affect mortality such as poverty, war, sickness and famine another was preventive checks. Which affect fertility such as delayed marriage and permanent celibacy (Chaudhary 2006:7).

Fertility is one of the major determining factors of population change and it varies with changes of social - economic demographic and culture conditions. In many industrialized countries and some developing countries, average fertility is now well below the average two - children. Because these low fertility level lead to population decline sooner or later. Demographers and social scientists from less developed countries have recently shown interest in studying age of fertility in countries where contraception is not widely practiced. Fertility refers to the physiological capability of women have. It differs from fecundity, which refers to the physiological capability of women to reproduce. Fertility is directly determined by a number of factors, which in turn, are affected by a great many social, cultural, social, economic, and health factors (PRB, 2005).

Traditionally marriage norms in Asia, strongly favor early marriage for girls and customs remained common in several countries. The traditional norms affect both proportion married and age at marriage in countries. South Asia is exception among world for early and higher proportion of marriage (UN, 1990).

The aim of family planning program must be enable an individual to decide freely and responsibly the number and spacing of their children and to have the information and means to do so and to ensure informed choice and make available to full range of safe and effective method. This success of population education and family planning programmed in a variety of setting demonstrates that informed individuals everywhere can and will all responsibility in the light of their own needs and those families and countries. The principle of informed free choice is essential to the long-term success of family planning program (UN, 1994).

Davis and Black in 1956 focused in the industrial mechanism in society and listed (ii) intermediate variables, which are related to phenomena of fertility. These intermediate variables are centered around intercourses, conception and gestation. As the each process is biological cultural and economic factors, these affect all the stages of childbearing. These eleventh intermediate variables are categorized into three groups.

- i) Factors affecting exposure to intercourse (In Variable)
- ii) Factors affecting exposure to conception (conception variable)
- iii) Factors affecting gestation and successful parturition (gestation variables)

Each of those intermediate variable can have either a positive or negative effect on fertility. The fertility level on any society is determined by the combined effect of all these variables. All of the variables are presented in every society. Each can be operated to reduce or enhance fertility (Bhende and Kantikar 2004).

Law prohibits Child marriage and normally it is assumed that there is no presence of child marriage in educated, modern and urban communities. Acharya, Meena in 1979 found that the incidence of child marriage is reported higher in Kathmandu than hill mountains (Acharya, 1979).

Estarline (1975) has developed a generalized model for fertility decision according to which a woman varies her child bearing in order to optimize her household utility. Demand of children; supply of children and cost of fertility regulation affect the decision.

Nag (1978) postulate a set up eight variables under Esterline framework which are:

- 1) Labour values of children
- 2) Children's values as old age security
- 3) Infants and child mortality
- 4) Age at marriage
- 5) Proportion of never married
- 6) Incidence of widowhood or widower
- 7) In Infecundity due to breast-feeding, malnutrition disease physical, psyche and monetary cost.
- 8) Economic cost of children

The threshold hypothesis developed by United Nation in the year 1963 indicated that there is an interrelationship between level of fertility rate and general socio-economic development of a society. According to this hypothesis, decrease in fertility being after a society has reached a certain level of social and economic development (UN, 1996).

2.2 Empirical Literature

2.2.1 Age at Marriage and Fertility

Age at marriage is one of the major factors inflecting fertility chance. Among ever-married women the median age at first married has remained at 16. As age at first marriage data at the national level for males and females are not available the alternative to this is to estimate singulate mean age at marriage (SMAM) using never married population by sex. The SMAM for males has steadily increased from 19.5 years in 1961 to 22.9 in 2001 and the corresponding figures for females were 15.4 and 19.5. The male, female gap in SMAM was 4.1 years in 1961, which has declined to 3.4 by 2001. A study claims that women marrying between 20 and 24 have similar fertility to that of those marrying before age 20, only if the marriage age reached 25 or over would there be a significant reeducation of fertility. Perhaps this is one of the reasons for persistent high fertility in Nepal (Karki 2003:52).

The trend of mean age at marriage has been found different in developed and developing countries with their socio-economic status. The world's total fertility rate in 2005 was 2.7 children per a woman. The difference between developed and developing countries had been found 1.6 and 3.2 respectively. In South Asian countries the TFR was 3.7 (PRB 2005). Nepal's population in 2005 was estimated to reach 27.1 million with growing at 2 percent per annum and 3.5 percent total fertility rate. This size was projected to reach 51.2 million by 2050 (UNFPA, 2005).

Nepalese society does not allow the sexual union of unmarried people. Therefore marriage is the most essential event in our society. Conception before marriage is not accepted. Family formation is started after marriage. Thus, the marriage plays a vital role for determining fertility level. Higher age at marriage is directly related to the low fertility of an individual as well as social level (Acharya, 1993: 74)

2.2.2 Education and Age at Marriage

Adhikari (1998) found higher level of education playing a significant role to increase the age at marriage. Specially, SLC/ Intermediate and Bachelor and above level of education have significant effect on rising female age at marriage, where the highest

mean age at marriage 21.6 year is found for bachelor and above level education and the lowest 17.7 year for primary level. The mean age at marriage for illiterate women is 17.7 year, 17.8 year for no schooling women, 18.6 year for secondary level of education and 20.1 year for SLC/ Intermediate level of education. The effect of education on female age at marriage is greatest beyond the primary level and primary level does not have any effect on rising age at marriage.

There is inverse relationship between education and fertility. Education has been considered as a catalytic agent to reduce fertility in Nepal. Educated women are more aware of the issue of quality of children than uneducated (Risal and Shrestha 1989). Nepal Family Health Survey (Pradhan et al, 1996/97) showed that women at least secondary education have TFR 3.8 children where as women with no education have TFR 5.1 children (MoH, 1996).

According to Nepal demographic health survey 2001, there is strong association between fertility and education. The women who have no education have TFR 4.8 children, women with primary education have TFR 3.2 children, women with secondary education have 2.3 children and women with SLC and above education have 2.1 children (MoH, New Era and Macro international inc 2001).

Working women's age at marriage was higher than those who were do not work. From worker age at marriage was early 11.8 years compare to non- workers 14.3 years (Mathema & Shrestha, 1991). Demographic sample survey 1986/87 report showed that the women of urban area had reported higher age at marriage 15-18 years than rural women of 15.1 years. The mean age at marriage was found to be lowest in Terai region among the ecological Zones. Terai women tend to marry earlier than their counter parts from hill and mountain. The mountain and Hill women had almost the same age at marriage. The mean age at marriage for the Terai, Hill and mountain women was 19.24, 15.79 and 15.77 years respectively. There was a positive relationship between age at marriage and education of women. As the men age at marriage increases the educational level also increases from 15 years for women with no education to 19 years at the highest level (Chaudhary, 2006: 12) The SMAM was also found by the district in the 2001. The highest and lowest SMAM for females were found in Manang (25.36 years) and lowest in Rautahat (17.22 years) (Chaudhary and Niraula, 2003).

Age at marriage is also one of the determinants of fertility. There is also inverse relationship between age at marriage and fertility in Nepal. The SMAM for females was highest in hills (20.2 years), intermediate in mountain (19.6 years) and lowest in Terai (18.9) years. Similar pattern was found 23.4, 22.1 and 22.5 years in case of males. The age at marriage was to be found higher in urban than in rural areas. In Nepal the SMAM was reported to be 19.3 and 20.7 for females and 22.5 and 24.5 for males in rural and urban areas respectively (CBS, 2003: 288).

The age at marriage was also varies by ecological zones. In Nepal singulate mean age at marriage was reported to be 22.1, 23.3 for males and 19.6, 20.2, 18.9 for in Mountain, Hill and Terai respectively (CBS, 2003: 288). The increase in age at marriage was likely to be contributing to a drop in the proportion married particularly at early age, contributing to a reduction on fertility.

Thus the age at marriage has been provided as one of the important factors responsible to determine the level of fertility. Therefore the examination of fertility by age at marriage provides much clear way to assets the problem of high fertility in Nepal.

2.2.3 Education and Age at Marriage

There is positive relationship between the level of education and age at marriage in which mean age at marriage increases in level of education category to primary level for both men and women. However, the mean age at marriage rises substantially beyond the lower secondary level for both men and women, particularly for the men. For men the age at marriage rises from 21 for those with primary education to 22 and 25 for those who completed lower secondary and secondary and higher secondary level education respectively. The female age at marriage rises from 19 for those with primary education to 20 and 22 for those who completed lower secondary and secondary and higher level education respectively (CBS, 2003).

Education directly determines fertility behaviour of human being. We are seeing that the relation of these two variables is inversely proportion it means increase in educational levels decrease in fertility rate and vice-versa. A study showed high fertility among the women with elementary level of education than graduate in USA (UN, 1973).

Education has been considered as catalytic agent to reduce fertility in Nepal. Educated women are more aware of the issue of quality of children than non- educated (Risal and Shrestha 1989). In Nepal the average number of CEB is 1.9 for literate women especially for primary education and 1.5 for graduate, which is lower than illiterate with CEB 2.8 (CBS, 1991).

ICPD (1994) in its chapter eleven reveals that the education is a key variable in sustainable development Education help to reduce fertility, morbidity and mortality. The increase in education of women and girls contribute to women's empowerment to postponement of marriage and to reduction in the family size (UN 1994).

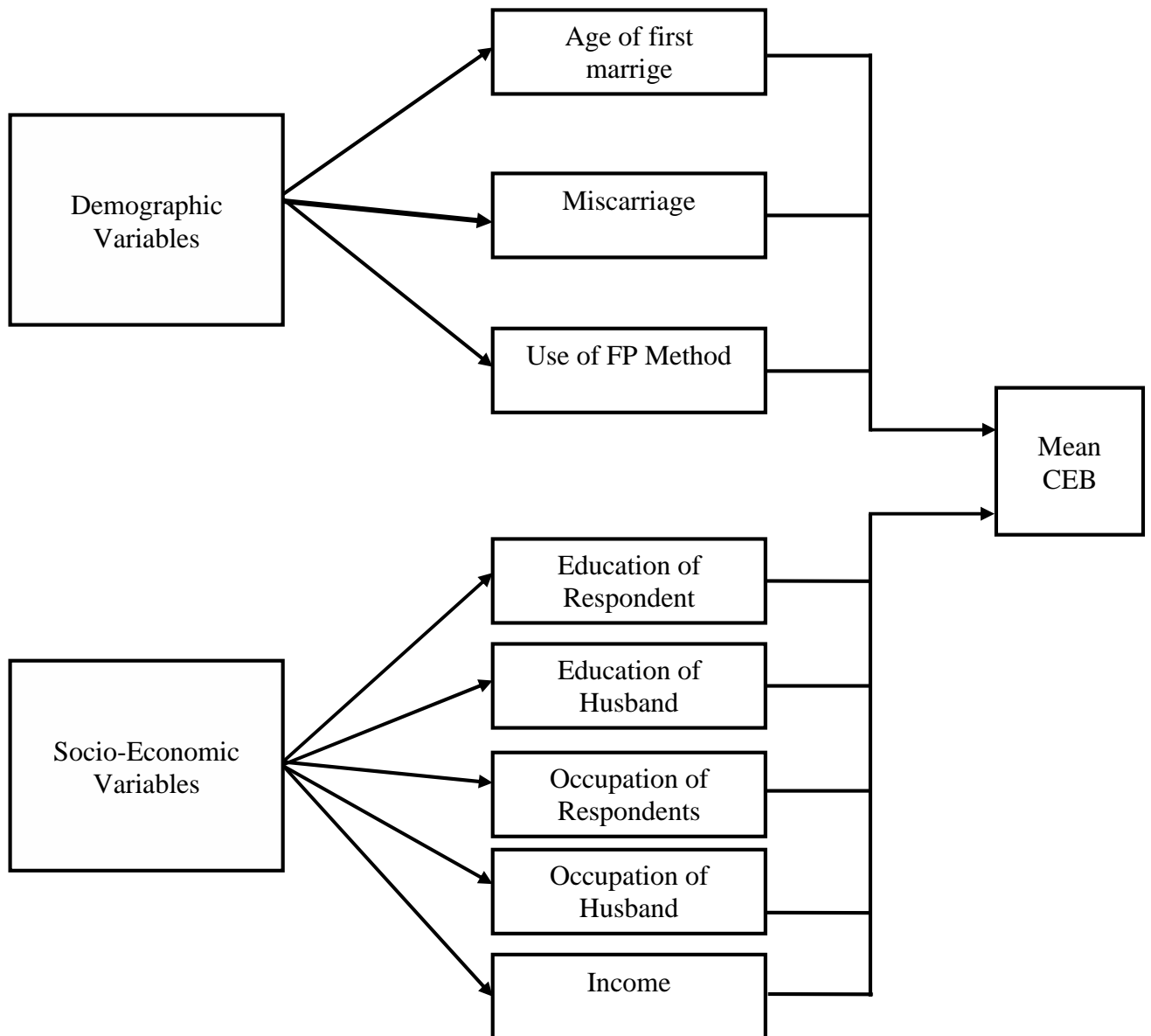
In Nepal level of fertility is inversely related to women's educational attainment; decreasing rapidly from 3.9 births among women with no education to 1.8 births among women who have SLC and higher level of education (NDHS, 2006).

The knowledge at least one modern method of family planning in Nepal is universal among both women and men. The most widely known modern contraceptive methods among all women and men, currently married women are: injectable (97-99 percent), female sterilization (97-99 percent), condom (95-97 percent); male sterilization (91-96 percent), and contraceptive pill (91-95 percent). Seventy three to eighty four percent of women know of implants, about two in three women have heard of the IUD; while between 7-11 percent of women have heard of emergency contraception. About 44 percent of currently married women are using modern contraceptive method. This shows interesting result the proportion of women who are using a modern method has increased by 25 percent over the past five years from the 35 percent reported in the 2001 NDHS to the current level of 44 percent (NDHS, 2006)

2.3 Conceptual Framework of the Study

This study has assumed that fertility behaviour of Bantawa Rai Community may be affected by age at marriage and various socio-economic and demographic variables. Therefore, this study has attempted to depict the association between the fertility behaviour (CEB) i.e. dependent variable and age at marriage and various socio-economic and demographic variables from figure 2.1.

Figure 2.1: Factors Determining the Mean number of CEB in the Study Area



2.4 Chapter Summary

Fertility is crucial factor of population change and it varies with social, economic and cultural conditions. UN Says The principle of informed free choice is essential to the long term success of family planning program.

Theoretically, Estelline (1975) has developed a generalized model for fertility decision according to which a woman varies her child bearing in order to optimize her household utility. Demand of children, supply of children and cost of fertility regulation affect the decision. Empirically, a study done by Karki in 2003 says

women marrying between 20 and 24 have similar fertility to that of those marrying before age 20, only if the marriage age reached 25 or over would there be a significant reeducation of fertility.

Adhikari (1998) found something important finding regarding education and age at marriage. Specially, SLCI Intermediate and Bachelor and above level of education have significant effect on rising female age at marriage, where the highest mean age at marriage 21.6 year is found for bachelor and above level education and the lowest 17.7 year for primary level. Education is one of the catalyst agents to reduce fertility in Nepal. Educated women can play vital role in family in reducing poverty and fertility rate (Rishal and Shrestha 1989).

In Nepal, level of fertility is inversely related to women's educational attainment, decreasing rapidly from 3.9 births among women with no education to 1.8 births among women who have SLC and higher level of education (NDHs, 2006).

The knowledge at least one modern method of family planning in Nepal is universal among both women and men. This method has contributed to reduce fertility rate and child death rate. Nepali society does not allow the sexual union of unmarried people. Therefore marriage is the most essential event in our society, conception before marriage is not accepted. Family formation is started after marriage. Thus the age of delayed marriage is directly related to the low fertility rate of women.

CHAPTER THREE

RESEACH METHODOLOGY

This chapter presents the details of the procedure that were followed by the present research study. It consists of selection of area, questionnaire design source of data, data collection procedure, sample size and data analysis.

3.1 Selection of Area

The study area was Balankha and Thidinka VDCs. of Bhojpur district. It lies in Koshi Zone of Nepal. Geographically, it is located in the proper Hill and surrounded by Dhankuta, Sankhuwasava, Khotang and Udaipur Districts. In this area, there are several ethnic and caste group of peoples are residing. Mostly, Bantawa Rai, Tamang, Newar ethnic groups and Brahmin, Chhetri, Kami, Damai, Sarki, castes group are living. Among them one of the ethnic group - Bantawa Rai is under this present research study. The total household and population of the two VDCs. (Balankha and Thidinka) were found 341, 451 and 1892, 2646 respectively (Nepal District profile 2066 and 2067).

3.2 Source of Data and Data Collection Procedure

This study is based on the primary data, which focused on the married women. For this study two sets of the questionnaire were developed in order to collect information. One was used for collecting information as the household level like: socio- economic and demographic characteristics of household. The eligible women (married women 15-49 years) for the interview were identified using household questionnaire.

The second set was used to collect information from the women who were eligible for the interview. By this questionnaire individual information like, age, literacy, status, education level, occupation, guardian's occupation, age at marriage, fertility and knowledge and practice of family planning, types of family, type of marriage, religion etc. were collected.

3.3 Sample Size and Study Design

The total households in Balankha and Thidinka VDCs are 341 and 451 respectively. Where 792 households belong to Bantawa Rai community combining both of these VDCs out of them 102 households are selected by purposive non-probability sampling. The reason behind taking households from two VDC is to get the sufficient number of respondents for the research study .134 respondents are selected in this study to make this study research reliable. 1 to 3 respondents are interviewed from a household in this study.

3.4 Questionnaire Design

The questionnaire designed for this study was based on socio- economic factor affecting age at marriage. Two types of questionnaire were designed based on the objectives of the study.

1. Household questionnaire
2. Individual questionnaire

The household questionnaire was designed to collect the information on family members, age, sex, and marital status and socio- economic and demographic characteristics of the household. The individual questionnaire was designed for married women aged 15-45 years from the household population under study.

3.5 Collection of Data

Both structured and unstructured questions are used to collect the required information for the research study. The information is collected through the direct interview with respondents by door-to-door visits to their households.

3.6 Analysis of Data

After the collection of the data from the field, the data was processed with the help of computer by using SPSS Software package. This package was used for data entry verification, editing and tabulation of the study results. The data were presented in the suitable frequency tables, charts or bar diagrams. Sample statistical tools like percentage, ratio and average have been used during the analysis.

3.7 Operational Definition and Measurement Unit of Dependent and Independent Variables

- 1. Dependent Variable:** Fertility behaviour or CEB is defined as the dependent variable in this study, which is measured as the number of live births of the respondents.
- 2. Independent Variables:** Age at marriage, miscarriage, use of FP method, education of the respondents, education of their husbands', occupation of the respondents, occupation of their husbands' and income of the family are taken as the independent variables in this study, which are defined and measured as follow:
 - 2.1** Age at marriage is defined as the age at first marriage of the respondents and it is measured in five-year interval and above (15-19, 20-24, 25-29, 30-34 and 35-49 years).
 - 2.2** Miscarriage is defined as the non-induced intra-uterine death of fetus and it is measured whether the respondents had have ever experienced miscarriage (Yes) or not (No).
 - 2.3** Use of FP is defined as the current use of any family planning method of the respondents and their husbands and it is measured as Yes and No.
 - 2.4** Education is defined as the educational level of the respondents and it is measured by illiterate, below primary and secondary and above.
 - 2.5** Education is defined as the educational level of the respondents' husbands' and it is measured by illiterate, below primary and secondary and above.
 - 2.6** Occupation is defined as the work status of the respondents and it is measured by agriculture, housewife, teacher, business and others.
 - 2.7** Occupation is defined as the work status of the respondents' husbands' and it is measured by agriculture, housewife, teacher, business and others.
 - 2.8** Income of the family is defined as the income of the household of the respondents and it is measured by less than Rs. 5000, Rs. 5000-10000, Rs. 10000-15000 and more than Rs. 15000.

CHAPTER FOUR

INTRODUCTION OF BANTAWA CULTURE

Nepal contains diversity in its population in terms of caste/ethnic and religious groups. Nepal is a garden of multi ethnic, multi- religious and multi- lingual society. The 1991 census defined 60 ethnic groups and sub-groups of population but the various censuses of 1952 /54, 1961, 1971 and 1981 unable to provide information about caste/ethnicity. According to 2001 census listed 103 caste/ ethnic groups including "unidentified group".

The caste system of Nepal is basically rooted in Hindu religion. On the other land, the ethnic system has been rooted mainly in mutually exclusive original myths, historical mutual seclusion and the occasional state intervention (NESAC 1998).

There are 28 ethnic groups among the Rais. Among them, the Bantawa is one. In Nepal, generally, the Rai settlements are concentrated mainly in the eastern sector (previously in the hilly regions only) and they are now sporadically found in the mid-development regions, as well. By their ancestral territories, languages and culture they are diverse ethnic groups with their separate identity as Banbule, Jero, Athapahariya, Kulung, Koyu, Khaling, Chamaling, Chhakwa, Chhiling, Chhinang, Tilung, Thulung, Dumi, Dunmali, Nacchiring, Puma, Phangdawah. Bantawa, Bunglawa, Bahara, Mewahang, Panpho Lambichhing, Lingkhim, Lohorung, Sampang, Yamphu and Sotang. These ethnic groups have their own sub-groups; they are by tradition, endogamous and practice shamanism. They are living in east Nepal, the part of " Kirant Pradesh". " Kirant Pradesh" is divided into the Majh- Kirant, Wallo-Kirant and Pallo Kirant. Majh-Kirant or Middle Kirant is traditionally inhabited by Rai ethnic groups. The settlements of Rai are spread along the valley slops of the Dudh Kosi and Arun rivers and their tributaries. Manjh- Kirant includes Rai settlements in the districts of Solukhumbu, Okhaldhuga, Khotang, Bhojpur and Udaipur in Sagarmatha and Koshi Zones. Some old records indicate that Rais formally occupied a much larger area than that in which they are found to day. (Gorkha patra, 2057, B.S)

The Bantawa Rais have very little share of the total population of Nepal. According to 2001 AD census Rai people registered (constituted) 63515 (2.75) of the total

population (CBS 2002). The census statistics of 2001 have counted all rais as one but not segregated as the Bantawa and others. Nowadays, the Bantawa Rais are found in Bhojpur, Khotang, Ilam, Dhankuta, Udaipur, Sunsari and Morang districts. The 2001 census has identified 92 languages spoken as mother tongues. Besides, a numbers of languages have been reported as 'unknown'. Bantawa Rais speak own mother tongue i.e. 1.63% (371056) of total the population. The Bantawa Rai, ethnic group is a kind of Semi-Limbu ethnic group. There are some similarities between Bantawa Rai and Limbu. Their, traditionally, wearing dress (Aashim/ Gunyo, Choli) seems similar. Native language, which is related to the Limbu language. Some words of Limbu and Bantawa Rai language have same meanings. The difference between Rai Bantawa and Limbu is that most of Bantawa Rai community is living, "Khumbuwan area" of the hill region and Limbu live " Limbuwan area" is called Pallo kirant) of the hill region also.

Nowaday Bantawa Rais are found migrated to Terai and Limbuwan area or one place to another place also.

The main identity of Rai Bantawa community is the use of Doka, Dala (hand made bamboo basket). Making bamboo basket is their occupation. However, these days all Bantawa Rai do not make them. They do agriculture farming mainly. Farming is the main occupation and their major products are maize, paddy, millet, wheat and potato. They also produce some vegetable and fruits and raise cows, buffaloes, goats and pigs as well..

The most important source of family cash income is from the pensions and salaries of those who have joined and retired from the Military forces. Some of the young boys join the British and Indian armies, some young boy and girls go to join the Nepal armies and Nepal police and to various part of India, Malaysia, Qatar, Dubai, Saudi Arab, Kubet, Baharain and England for better opportunities. A few of Bantawa Rai members are involved in teaching, carpenter, business and laboring job etc.

The economic status of Bantawa Rai is gradually rising day by day. However, in the study area it is found to be very low since most of them have less than 20 Ropanis of land holding. They could not feed their families round the year with their food production.

Bantawa Rai community is culturally separated so their settlement can be distinctly identified from others. However, being separated culturally from other caste groups, most of the Bantawa Rais follow Kiranti religion. Some ethnic groups of the study area are found following Christian religion changing from Hindu. Bantawa Rais are not found to follow Hindu religion. However, one could easily discern some impacts of Hindu religion and system of beliefs blended in the Kirant ethnic groups as a result of the long Hindu-state domination in Nepal.

"Bantawa Rai's Culture"

Generally, Bantawa Rai culture is similar to that of other Kirant ethnic group and Hindu caste groups. However, some differences can be seen in observance of cultural rituals like birth, marriage and death. In Bantawa Rai's culture when a Bantawa Rai woman gives birth to a child, her husband or family members sacrifices a red chicken (Bhale or Pothi) to their culdevata – ancestral deity (Pittri). If it is a baby-girl, they need a hen (Pothi) and for a baby-boy, they need a red cock (Bhale) for performing the ritual. They perform Nwaran in six days for the baby-boy, whereas it is observed in five days for the baby-girl. At the time of Nwaran, they need a cock for the (Chokhyaune). The Bantawa Rai family of the new-born baby prays in house (Sutkery ghar) by the oldest lady as a priest (Budhy imai) and gives a name to the new born-baby. Some people call Brahman to give a name to the newly born baby according to birthday.

While a baby-boy or baby-girl is born in a family they celebrate after six and five days accordingly and give party. In such celebrating party, they invite all their neighbors and relatives, as well as kins and they enjoy eating their own dishes like celroti, jaand-raksi (home-made beverage) pig's meat (pork) and other variety.

They seemed to be happier in the birth of a son than a daughter. Because they think that the daughter will go to their husband's house after marriage but son will take care of them in their old age.

Likewise in Bantawa Rai community they perform Pasni in six months of a child birth if he is boy, they perform in five months for girls (i.e. to feed meal).

The system of having the hair-cut of the son for the first time is said "Chhewar". It is performed in 2, 4 or 6 years by the hand of maternal uncle (as barber). During this ceremony new clothes and presents are given to the child. The child is kept on cowshed and Cel Rotee is hanged in each of the ear. After this, the father of the son put Tika on his forehead and gives blessings and different presents to him.

Likewise, in the community, a 'Gunny Cholo giving ritual' is performed for the girl child. It is performed when a girl-child reaches the age of 3, 5 or 7 and 12 years. Blessings are given to the girl-child by their elders with tika on forehead. All invited people are entertained and fed rice, pork and drinks.

Marriage rules in general are similar to those of the Limbu community. Marriage cannot be done with the same clan, until they have been separated by seven generation-gaps. Marriage can occur between relatives tracing their relationship through a female lineage after three generation that is in the fourth generation.

Young boys and girls are free to indulge in romance and to make advance with almost any partner except as prohibited by both common decent and by degree of relation. Ideally, all marriages are monogamous, there is of one husband and, wife. The Marriage can be one of three varieties by arrangement, by capture or by elopement, love marriage or mutual agreement between the boy and girl.

An arrange-marriage is the form of marriage observed by the few rich families in Bantawa Rais community. The marriageable age is thirteen and fourteen years old for boy and girl except in the case of some arranged marriages of younger partners. The boy's parents take the initiative, sending two or three male relatives to the house of the prospective bride. These representatives take a bottle or a pot of Rakshi (liquor) to the girl's parents. The girl's parents are not obliged to send, but if they should agree and to the match there is a round of drinks and the representatives return to the boy's father.

An auspicious wedding date is chosen either by a Brahmin astrologer or with the aid of an almanac. On the day prescribed the bridegroom, in the party of friends and relatives preceded by a musical band of Damais, goes to the house of the girl, when they reach the house of the girl, where they are welcomed to the groom-team or janti team with curd and rice of throwing. After that they are entertained and fed rice, pork

and drinks (Jand, rakshi). During the evening, at prescribed hour, the groom presents the bride with gifts of cloths, necklaces and others ornaments. Likewise, the boy's relatives gathered in the house at night, where they are dancing and singing at night (Ratauli).

The following morning, after the actual wedding ceremony is concluded, the bride is taken to the house of the groom where she is received with a special ritual. A chicken is killed and some of its blood placed on three plain leaves which are set down inside the door. The bride must step over the blood smeared leaves when she crosses the threshold. This is known as Sagun. The first rite is Sagun.

The second most important rite, janti may follow by several years. The third rite is Daiju, giving away of dowry to the bride. Quite a number of marriages are secured by capture. Capturing a girl is usually done in a large gathering of a market place, at festivals and fairs amidst confusion and quarreling, or sometimes quite in the village when the girls comes out of her house to the fetch water or on some other errand. The boy then takes the girl to her house of a relative for the hiding for few days while the parents are informed. His parents try to negotiate with the parents of the girl through representatives. It usually takes a few days before they can appease the offended parents of the girls. Finally, they come to terms and give their consent to the new relationship. The boy is then free to take his bride home where she is welcomed with the same kind of ritual ceremony as in the arranged marriage.

Marriage by elopement is done usually by very poor couples who may have already lost their parents, in which case there is little formality. (Sometimes a man wanting to marry another man's wife must elope with the women in order to escape the wrath of the from husband)

In such cases the boy and girl are sufficiently mature, usually in their late twenties and they may have taken a considerable period boy and kept there until negotiations with the parents or between representatives of both parents are completed. The girl is received with same kind of ceremony as in the previous cases at the boy's house and the actual wedding ceremony is done at the boy's house. In either of these three cases a nakchhoe, the religious leader among Rai (i.e. Bantawa Rai), may be hired to invoke deities and bless the couple, and the young couple have to pay their respects to the

girl's parents or their representatives. The boy must pay one and a half rupee each to the brothers of the girl's mother and cousins of the girl's father. A feast of boiled, rice, meat and homemade "Rakshi" has to be provided by the boy's family in all types of marriage.

Rai practice both junior levirate and junior sororate a man can marry his elder brother widow, his deceased wife's younger sister his wife's brother's daughter. In the case of the wife abduction, the second husband is made to pay compensation of one hundred or two hundred rupees. Dependent upon the social and economic status of the persons involved to the first husband of the woman. If unmarried girl become pregnant, her lover is ready to marry her, where ever to pay delivery expenses of minimum fifty rupees. When a married couple separates, any daughters go to live with the mother, sons with their father.

CHAPTER FIVE

SOCIO - ECONOMICS AND DEMOGRAPHIC CHARACTERISTIC OF HOUSEHOLD POPULATION

This chapter provides some socio-economic and demographic characteristics of household population. These characteristics consist of age-sex information, marital status, educational status, occupational status and mother tongue of the household's, which are analyzed in the following sections.

5.1 Age-Sex Distribution of the Household Population

Age sex structure of population is the important factor for fertility. Age and sex are basic characteristic or biological attributes of any demographic groups and affect not only its demographic but also its socio, economic and political background which ultimately effects the age at marriage and level of fertility. The sex ratio is the principal measure of sex composition of the population. It is defined as the total number of male per 100 female. It is calculated by dividing the total number of male population by total number of female and multiples by 100.

$$\text{Sex ratio} = \frac{\text{Male}}{\text{Female}} \times 100$$

The table 5.1 shows that the age and sex composition plays an important role in determining the population distribution. The total population of this study is counted as 677 of which 50.8 percent are male and 49.28 percent are female. The overall sex ratio was (100.3 males per 100 females). This is higher than national sex ratio 99.8 in 2001. Generally, the proportion of population is declining with the increasing age of population. The proportion of age distribution by sex is found highest in the age group 10-14 with 11.3 and 25-29 with 11.3 and lowest 2.6 percent in the age group 60-64 for males. Likewise the corresponding figures for females are at the age groups 10-14 with 11.7 percent and lowest 2.1 percent in the age group 55-59 for females.

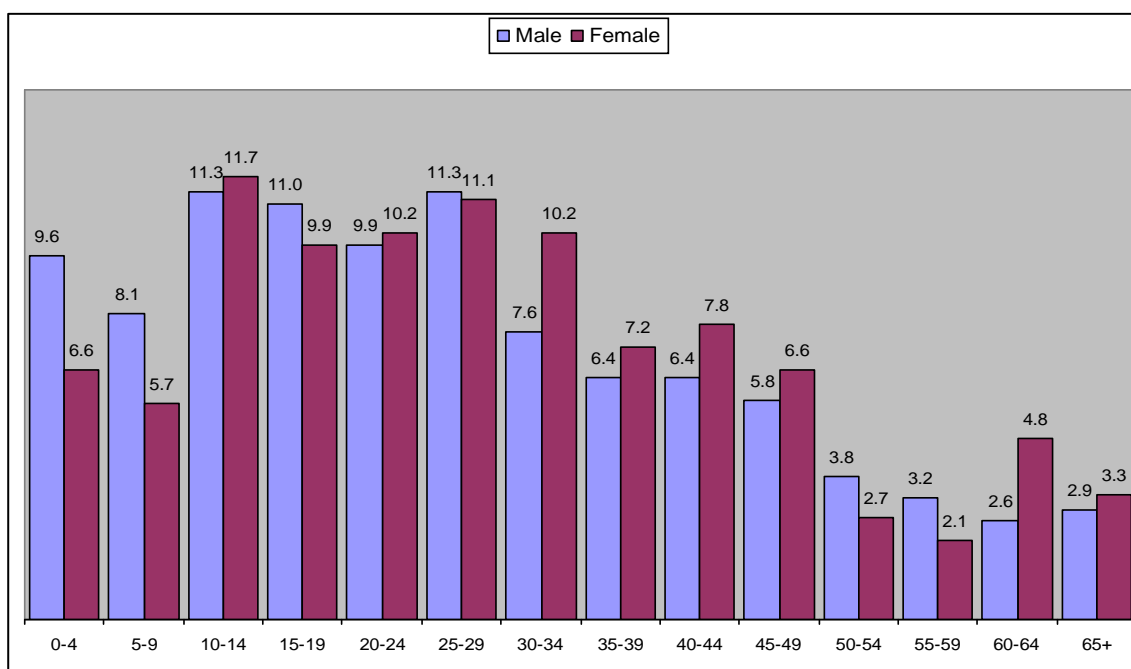
Table 5.1: Percentage Distribution of Household Population According to Age and Sex by 5 Years Age Group, Study Area

Age group	Sex				Total		Sex Ratio
	Male		Female		Count	%	
	Count	%	Count	%			
0-4	33	9.6	22	6.6	55	8.1	150.0
5-9	28	8.1	19	5.7	47	6.9	147.4
10-14	39	11.3	39	11.7	78	11.5	100.0
15-19	38	11.0	33	9.9	71	10.5	115.0
20-24	34	9.9	34	10.2	68	10.0	100.0
25-29	39	11.3	37	11.1	76	11.2	105.4
30-34	26	7.6	34	10.2	60	8.9	76.5
35-39	22	6.4	24	7.2	46	6.8	91.7
40-44	22	6.4	26	7.8	48	7.1	84.6
45-49	20	5.8	22	6.6	42	6.2	90.9
50-54	13	3.8	9	2.7	22	3.2	144.4
55-59	11	3.2	7	2.1	18	2.7	157.1
60-64	9	2.6	16	4.8	25	3.7	56.3
65+	10	2.9	11	3.3	21	3.1	90.9
Total	344	100.0	333	100.0	677	100.0	100.3

Source : Field survey, 2010.

The highest percent of population is of 10-14 years i.e. (11.5 %) and other higher percentage of population is 25-29 years that is (11.2%), 15-19 yrs (10.5%), 20-24 years (10.0%) 30 - 34 years (8.9) 0-4 years (8.1%), 40-44 years (7.1%), 5-9 years (6.9%) 35-39 years (6.8%) 45-49 years (6.2%) respectively. This is lowest percent of population is 07 55-59 years i.e. (2.7 %)

Fig. 5.1: Population Distribution of Household Population by Age-sex



5.2 Marital Status of the Household Population

Marriage is one of the essential aspects of human beings. In Nepal, child bearing takes place mostly within marriage and timing of marriage makes the beginning of women's exposure to child bearing. In order words age at marriage in most of the societies begins a women's exposure to the risk of child bearing. So, it plays a ethical role to determine the level of fertility of a family. Distribution of household population above age 5 years by marital status is presents in table.

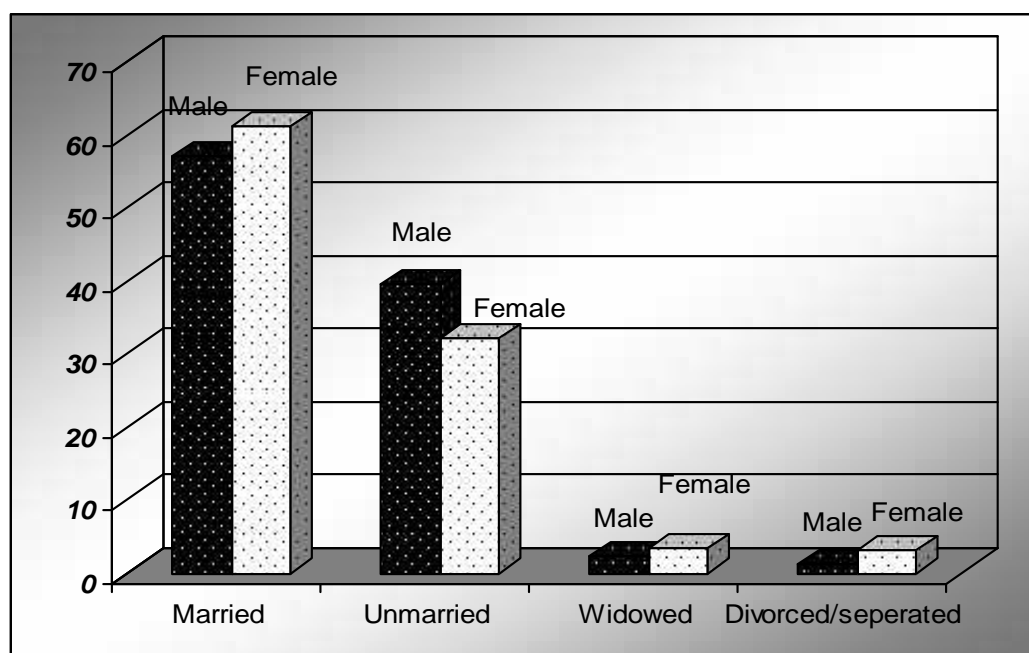
Table 5.2: Percentage Distribution of Household Population above Age 5 Years by Marital Status

Marital status	Sex				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Married	177	56.9	190	61.1	367	59.0
Unmarried	123	39.5	100	32.2	223	35.9
Widowed	7	2.3	11	3.5	18	2.9
Divorced/seperated	4	1.3	10	3.2	14	2.3
Total	311	100.0	311	100.0	622	100.0

Source : Field survey, 2010.

Table 5.2 shows that, out of total aged 5 year and above population, 59.0 percent are married, 35.9 percent are unmarried, 2.9 percent are widowed and only 2.3 percent divorced / separated. It is clear that married population is higher than unmarried population in this study area. Among the male and female population, male married ratio i.e. 61.1 percent female were married compared to 56.9 percent male. Unmarried ratio is higher for male than female. Unmarried male were 39.5 percent and female were only 32.2 percent. The proportion of female widow is higher than the proportion of male widower. Female widow accounts 3.2 percent while male widower is only 2.3 percent. This is probably due to the socio - cultural norms of the Nepalese society where the wives are younger than their husband. Hence, the women have in higher chance of survival than male, which might have resulted in higher proportion of female widow than male widower. Divorced/separates ratio is higher for female than male. Divorced/separated female were 3.2 percent and male were only 1.3 percent.

Figure 5:2 Marital Status of the Household Population



5.3 Educational Status of the Household Population Age 5 and above

Education is said to be the most important variable that determines the every aspect of human life. There is an inverse relationship between education and age at marriage as

well education and level of fertility. Educational status is most important factor that affects the level of fertility of a nation. It is essential to know the literacy and educational attainment of the household population in order to find us effect upon age at marriage. Distributions of household population above age 5 yrs by education attainment are presented in table four.

Table 5.3a: Percentage Distribution of Household Population above Age 5 Years by Literacy Status

Literacy status	Sex				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Literate	267	85.9	231	74.3	498	80.1
Illiterate	44	14.1	80	25.7	124	19.9
Total	311	100.0	311	100.0	622	100.0

Source : Field survey, 2010.

Figure 5.3.a: The literacy Status of the Household Population

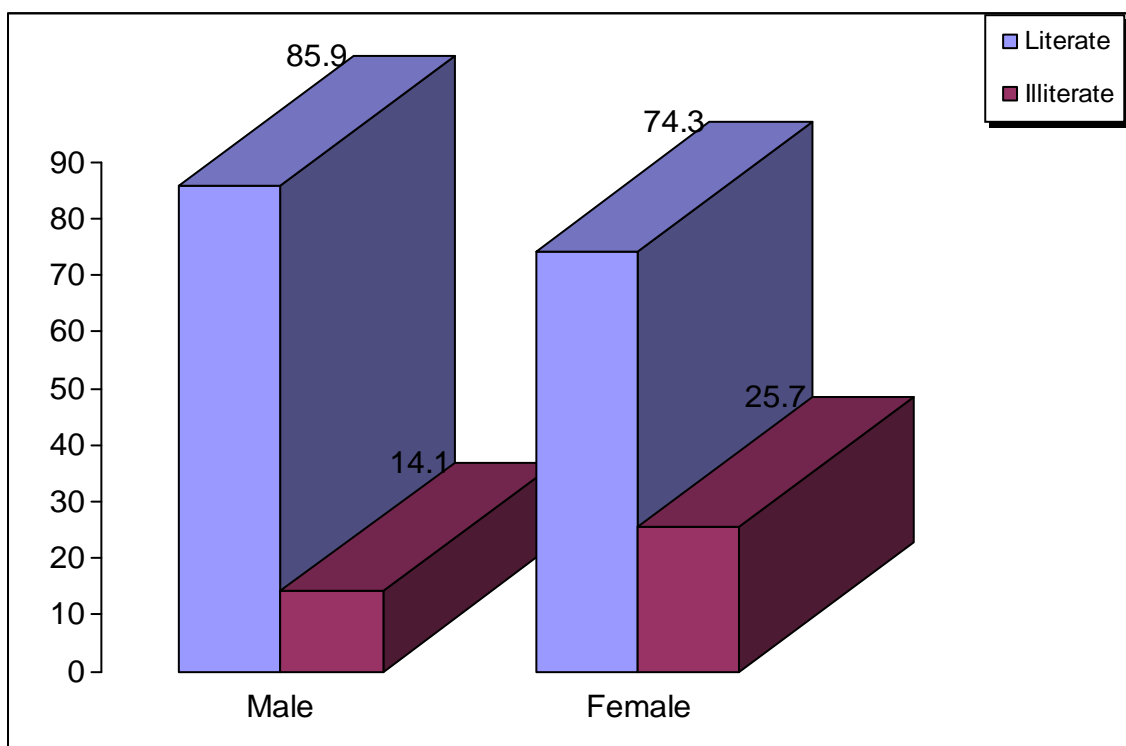


Table 5.3b: Education Attainment Among the Literate Educational Attainment of the Literate Population Age 5 and above

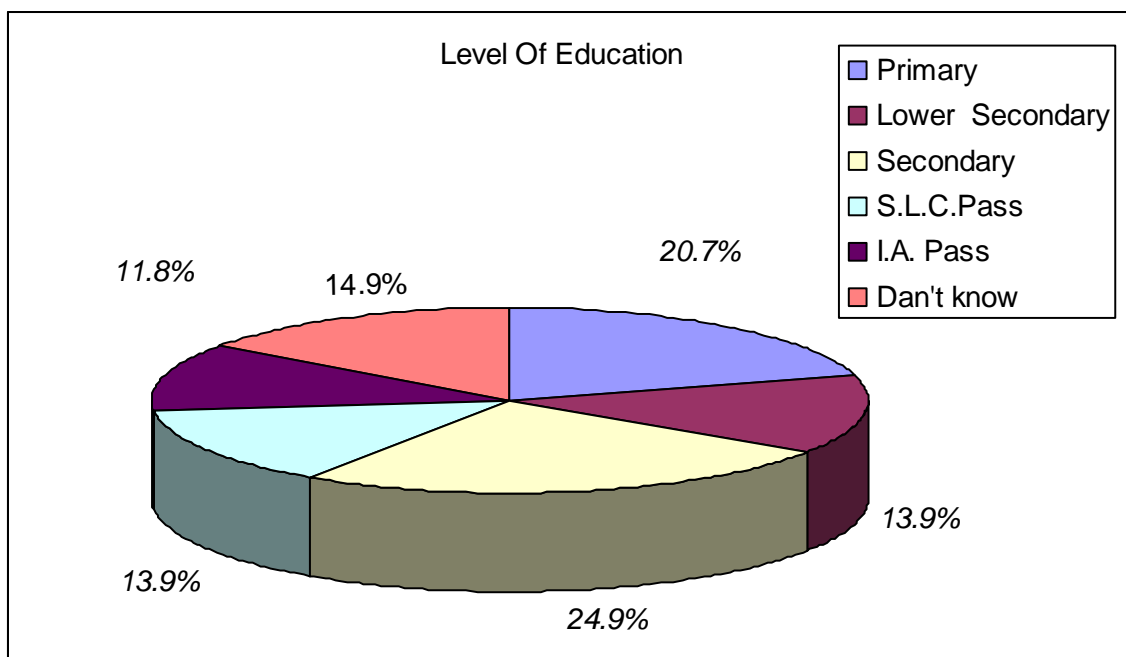
Level of education	Sex				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Primary	62	23.2	41	17.7	103	20.7
Lower Secondary	30	11.2	39	16.9	69	13.9
Secondary	60	22.5	64	27.7	124	24.9
S.L.C. Pass	45	16.9	24	10.4	69	13.9
I.A. Pass	33	12.4	26	11.3	59	11.8
Don't know	37	13.9	37	16.0	74	14.9
Total	267	100.0	231	100.0	498	100.0

Source: Field survey 2010.

The table 5.3a and 5.3b show that highest proportion 24.9 percent have secondary level of education among literate where female have 27.7 percent and for male 22.5 percent and followed by 20.7 percent of primary level male 23.2 percent and female 17.7 percent. Respondents with the S.L.C. level went 13.9 percent with male 16.9 percent and female 10.4 percent were lower secondary overall 13.0 percent with male 11.2 percent and female 16.9 percent then I.A. level were 11.8 percent with male 12.4 percent and female 11.3 percent . In this study, it is found that female education attainment is higher than male attainment in secondary and no schooling and I.A. level but in lower secondary and above level male attainment is higher than female

Tables 5.3a and 5.3b indicate that the proportion of literate population was higher with comparison to the illiterate population to the household population for both sexes. The above table shows that around 80 percent of household populations were literate with comparison to around 20 percent illiterate population. The proportion of illiterate population was higher for females (25.7%) with comparison to male (around 14%) illiterate population.

Figure 5.3b: The Level of Education of the Household Population



5.4 Occupational Status of the Household Population

It is one of the most influencing variables that determining the age at marriage and level of fertility. Occupational structure has special importance in statistical framework of manpower planning which is an integral part of socio- economic development. It is regarded as one of the leading economic variables in demographic studies. It affects age at marriage, fertility, mortality and migration.

It is generally found that there exists inverse relationship between type of occupation and fertility and positive relationship between status of occupation and age at marriage distribution of household population by occupational status is presented in Table 5.4.

Table 5.4 shows that among male population, business account for the highest, 35.0 percent, followed by agriculture 31.2 percent, student is 11.6 percent, physical disable and foreign employee 5.1 percent respectively. Then, followed by pension 4.8 percent teacher 2.6 percent, housewife, and carpenter 1.9, 1.9 respectively and service account for only 0.6 percentages total.

Table 5.4: Percentage Distribution Of Household Population Age 5 Year and above by Occupation

Occupation	Sex				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Agricultural	97	31.2	112	36.0	209	33.6
Service	2	0.6	64	20.6	66	10.6
Business	109	35.0	99	31.8	208	33.4
Student	36	11.6	9	2.9	45	7.2
House wife	6	1.9	5	1.6	11	1.8
Teacher	8	2.6			8	1.3
Carpenter	6	1.9			6	1.0
Pension	15	4.8	8	2.6	23	3.7
physical disable\Dependent	16	5.1	5	1.6	21	3.4
Foreign employee	16	5.1	9	2.9	25	4.0
Total	311	100.0	311	100.0	622	100.0

Source : Field Survey, 2010.

Similarly, among the female population also, agriculture account for highest percentage 36.0 percent, followed by business 31.8 percent, service 20.6 percent. Student 2.9, Foreign employee 2.9, pension 2.6 percent house wife and dependent 1.6, 1.6 percent for lowest of the female population as well

5.5 Mother Tongue Status of the Household Population by Sex

Nepal is a multi language, multi religious and multi ethnic society. Data on language spoken at home is usually analyzed through mother tongue. In the study the questionnaire were designed to identify the trend of speaking mother tongue on this community. In this context of our nation about 2 percent of the people speak in Bantawa language (CBS, 2003).

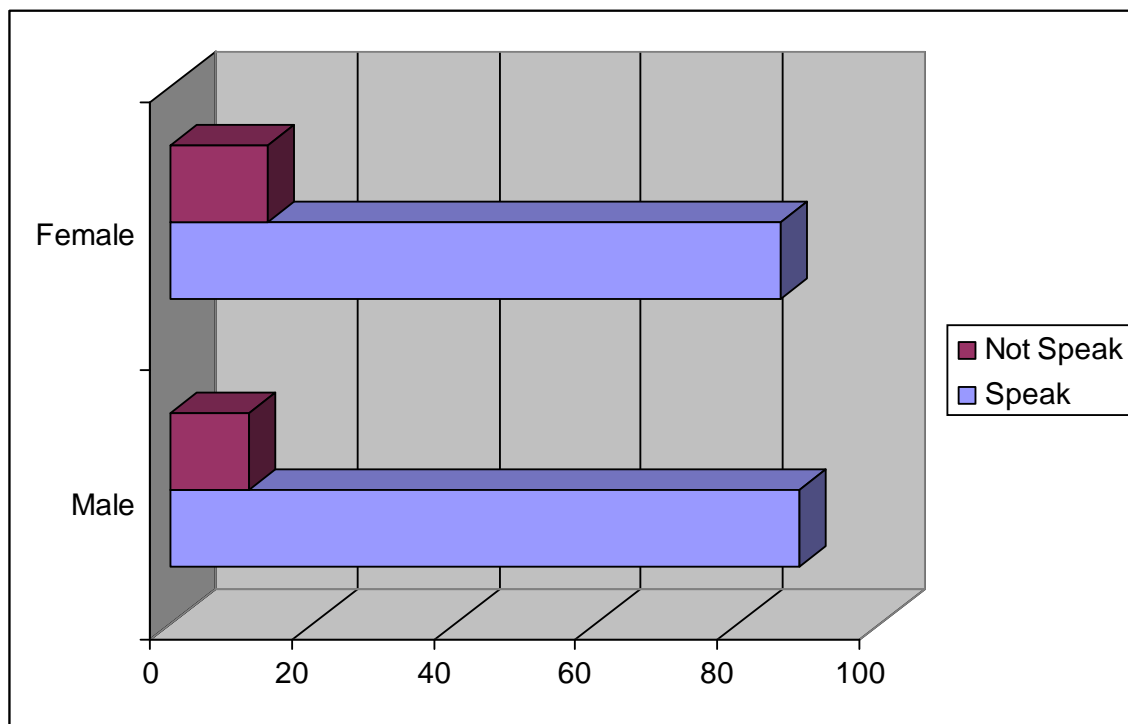
Table 5.5: Distribution of Household Population by Speaking Mother Tongue (Bantawa Rai)

Speck mother tongue	Sex				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Speak	305	88.7	287	86.2	592	87.4
Not Speak	39	11.3	46	13.8	85	12.6
Total	344	100.0	333	100.0	677	100.0

Source : Field survey, 2010.

According to table 5.5, 87.7 percent of the people in that community/ household were found speaking their mother tongue. Among them male population speak / use mother tongue more in compare to their female counter parts i.e. (88.7%) very less about 13 percent of the people do not use mother tongue. Among them specially female (13.8%) do not speak mother tongue. The no. of female is found less speaking mother tongue. Above table show in bar diagram .

Figure 5.5: Mother Tongue Status of the Household Population



CHAPTER SIX

FACTORS AFFECTING FEMALES AGE AT MARRIAGE OF THE RESPONDENTS

The main objective of this chapter is to deal with the various socio- economic and demographic factors that can affect the female age at marriage. Such as respondents education, occupation, current age, variation, caste/ ethnicity tribes religion and husband's education and occupation level as well as nature of family types.

6.1 Age at Marriage of the Respondents

Age is the most important demographic variable in the study of demographic. Mean age at marriage refer to the age or date of first marriage of the respondents. The distribution of study population by 5 year age interval with mean age at marriage is presented in table 6.1.

Table 6.1: Distribution of Mean Age at Marriage of Respondents by Current Age Group Study Area

Age group	Mean age at marriage	No. of women	Percentage
15-19	20.7	3	2.2
20-24	19.4	17	12.7
25-29	21.2	26	19.4
30-34	23.8	30	22.4
35-39	22.3	18	13.4
40-44	24.3	20	14.9
45-49	21.6	20	14.9
Total	22.2	134	100

Source: Field study survey 2010.

Table 6.1 shows that the proportion of study population of age group 30-34 was relatively higher with compare to other age groups. Similarly, from the above table the mean age at marriage of women aged 15-49 was 22.2 year. The highest mean age at marriage was reported in age group 40-44 (24.3) and it followed by age group 30-34 (23.80) year respectively. Likewise, the lowest mean age at marriage was reported in age group 20-24, i.e. only 19.1year.

6.2 Education and Mean Age at Marriage

Education may be the only one variable that determines the every aspect of human life. There is an inverse relationship between education and age of marriage. It is essential to know the literacy and educational attainment of the study population in order to find its effect upon age at marriage. The distribution of the study population by literacy status and mean age at marriage is presented in table 6.2.

Table 6.2: Distribution Mean Age at Marriage of Respondents by Literacy Status and Education Attainment Study Area

Level of education	Mean age at marriage	No. of women	Percentage
Below Primary	21.8	68	50.7
Secondary and above	20.3	6	4.5
Illiterate	22.8	60	44.8
Total	22.2	134	100.0

Source: Field Survey, 2010.

Table 6.2 shows that out of 134 respondents, 50.7 percent women who are below primary got married at 21.8 years and secondary and above women got married 20.3 years and illiterate women got married 22.8 years.

The above table 6.2 shows that women loving high level of education or secondary level of education and above have the highest mean age at marriage than those below primary level education. The mean age at marriage is found higher i.e. 22.82 years for the respondents who are illiterate as compared to the respondents who have below primary and secondary and above level of education, which are 21.8 and 20.3 years respectively.

It shows that there is a negative relationship between education and age at marriage. Increase the level of education attainment also decreased the age at marriage of the people or women.

6.3 Age at marriage and caste\ ethnicity

Age at marriage is most important role for caste/ethnicity. Ethnicity is the major explanatory variable in this section. Different caste/ethnicity groups have been identified to have different age at marriage in this study area.

Table 6.3 shows that among the selected Ethnic groups, the age of marriage is for Bantawa Rai 22.9 years (90.3%). The others caste the age of marriage is 23.1 years (9.7%).

Tables 6.3: Mean Age at Marriage of Women by Caste/ Ethnicity Before Married in Study Area 2010

Caste Ethnicity/ Before married	Mean	No. of women	Percentage
Bantawa	22.9	121	90.3
Other	23.1	13	9.7
Total	22.2	134	100.0

Source: Field Survey, 2010.

6.4 Age at Marriage and Religion of the Respondents

Three religious groups are represented in the study area, since marriage pattern are bases on customs that are governed by religion of people. Therefore religion also is a significant variable which can give significant differential in mean age at marriage.

From the above table 6.4 it can be found that out of total 134 women, 3.0 percent of women are Hindu, 92.5 percent of women are Kirant 3.7 percent of women are Christian and .7 percent of women of others religion. Hindu women got married at 23.5 years, Kirant women got married at 22.3 years and Christian women got married at 19 years. Where age at marriage of kirat women was higher than who are Hindu, Christian and others.

Table 6.4: Mean Age at Marriage of Respondents by Religion, Study Area, 2010

Religion	Mean age at marriage	No. of women	Percentage
Hindu	23.5	4	3.0
Kirant	22.3	124	92.5
Cristian	19.0	5	3.7
Others	20.0	1	0.7
Total	22.2	134	100.00

Source: Field survey 2010.

6.5 Age of Marriage and Occupation of Women at the Time of Marriage

Occupation status of women is one of the important variables, which can affect age at marriage. The study shows that women who worked in agricultural have lower age at marriage than those who were involved in other sectors.

Table 6.5: Mean Age at Marriage of Women by Occupation of the Time at Marriage

Main occupation	Mean age at marriage	No. of women	percentage
Agriculture	21.3	44	32.8
Housewife	22.2	73	54.5
Teacher	24.4	8	6.0
Business	24.3	3	2.2
Others	25.0	6	4.5
Total	22.2	134	100.0

Source: Field Survey, 2010.

From the above table 6.5 shows that age at marriage varies with occupation status, among them, women in agriculture occupation have lowest i.e. age at marriage of 21.3 year. Highest mean age at marriage observed for those involved in housewife , teachers, business and other sectors those mean age of marriage of 22.2 year, 24.4 year, 24.3 years and 25.0 years respectively may be reflection of white colour occupation and number year spent in service/school contributes to the postponement of marriage and the awareness of risk of those who got married at early age.

6.6 Age at Marriage and Type of Marriage

The age at marriage by the type of marriage of respondent is also analyzed in this study. For this study respondents are grouped into two categories of marriage like arranged marriage and love marriage with their own choice.

Table 6.6: Mean Age at Marriage of Women by Types of Marriage/Study Area, 2010

Types of marriage	Mean age at marriage	No. of women	Percentage
Arrange marriage	22.0	65	48.5
Love marriage	22.4	69	51.5
Total	22.2	134	100.0

Source: Field Survey, 2010.

In the study area, 48.5 percent women had got arranged marriage and their age at marriage was higher than those who were love married i.e. 22-0 year, 22.36 year respectively (table 6.6). This result may be due to couples of those who have got love. Married could have a higher choice of making marriage decision by themselves. Arranged marriage is take place on the pressure of family which may discourage higher age at marriage of female. It has been seen that mean age at marriage is higher for those who did love marriage than those arranged marriage probably elite and modern. Rai Bantawa may did love marriage play important role for this phenomenon.

6.7 Age at Marriage by Ever Use of Family Planning

Family Planning was started as early as 1959 by the family planning Association of Nepal (FPAN). However, Family planning services become available from the government side only in 1968 with the implementation of Third five Year Plan. Studies related to family planning have shown that use of family planning effect age at marriage.

Table 6.7: Mean Age at Marriage of Women by Ever Used of Family Planning Study Area

Ever used of FP	Mean age at marriage	No. of women	percentage
Yes	22.01	116	87.2
No	23.47	17	12.8
Total	22.20	133	100.0

Source : Field survey, 2010.

From the above table 6.7 shows that 87.2 percent women have ever used of family planning and 12.8 percent women have non user ever used of family planning methods and the mean age at marriage for women who ever use family planning is 22.0 years where the mean age at marriage for women not ever using Family planning is 23 year.

6.8 Age at Marriage of Women by Currently Used of Family Planning

Table 6.8 shows out of the total women 56.0 percent of women were regarded as currently using family planning method while 44.0 percent were non using for family planning methods. And their age at marriage was higher than those who were non user currently. Using family planning method of women i.e. 22.1 year, 21.9 year respectively. This result may be developed media.

Table 6.8: Mean Age at Marriage of Women by Currently Used of Family Planning Study Area

Currently using FP	Mean age of marriage	No. of women	percentage
Yes	22.1	65	56.0
No	21.9	51	44.0
Total	22.1	116	100.0

Source: Field Survey, 2010.

6.9 Age at Marriage by Age at First Birth Groups

Table 6.9 reveals that women having first birth below the age of 20 years have age at marriage of 18.5 years and women having first birth above 20 years have the mean age at marriage of 23.6 years. Table gives the clear picture that partly the age at first birth, early the mean age at marriage. It means people of this community have no interest to keep gap of even few years between marriage and birth of a child.

Table 6.9: Mean Age at Marriage by Age at First Birth Groups

Age at first birth	Mean age at marriage	No. of women	percentage
Below 20	18.58	33	27.7
Above 20	23.63	86	72.3
Total	22.23	119	100.0

Source Field survey , 2010.

6.10 Mean Age at Marriage by Family income

The family income plays vital role important factors of age at marriage. The mean age at marriage by the family income of the study population is presented in table 6.10.

Table 6.10: Mean Age at Marriage by Family Income

Family income	Mean age at marriage	No. of women	percentage
Less than 5000	22.45	55	41.1
5000-10000	21.35	17	12.7
10000-15000	22.19	31	23.1
More than 15000	22.16	31	23.1
Total	22.19	134	100.0

Source Field Survey, 2010.

Table 6.10 shows that family income has the high influence on age at marriage. According to table family having income less than Rs. 5000 has the mean age at marriage of 22.4 years. Family having income between the range of 5,000 to 10,000 have the mean age at marriage of 21.3 years. Similarly family having income more than 10,000 have the mean age at marriage of 22.1 years.

CHAPTER SEVEN

SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS BY FERTILITY BEHAVIOUR AMONG BANTAWA RAI COMMUNITY

Number of children ever born (CEB) to women in reproductive age is one of the best indicator for fertility. It is also called completed fertility of a woman up to the age at time of survey. It is measured in terms of mean so that it could be compared between various characteristics. This chapter deals with fertility level according to various demographic and socio-economic characteristic of Rai Bantawa women. It is analyzed on the basic of currently married women of 15-49 years with some selected demographic and socio- economic variables.

Respondents' characteristics are very important to analysis the fertility behaviour of respondents. Among various background variables socio- economic and demographic characteristic are analyzed in this section. Demographic include age of the respondents use and non use of family planning methods and socio- economic characteristics include education/ occupation.

7.1 Mean number of CEB by Education Status of Respondents

It has been widely accepted that there is an inverse relation between education and fertility. Mean number of CEB by educational status of the study population is presented in table.

Table 7.1: Distribution of Mean Number of CEB by Level of Education

Level of edu ⁿ groups	Mean number of CEB	Number
Below primary	1.69	55
Secondary and above	1.67	6
Illiterate	2.86	58
Total	2.26	119

Source: Field Survey, 2010.

The table 7.1 shows that among literate respondents, mean no. of CEB is decreasing according to the level of education. The highest mean number of CEB is 2.86 who have got illiterate education. Similarly the women who have got primary and secondary and above education their CEB is 1.69 and 1.66 are respectively.

7.2 Mean Number of CEB by Respondents Husband Education

Husband education plays vital role of determines fertility. Decision making on fertility depends on husband in our culture. It is expected that there is inverse relation between education of husband and fertility. Mean number of CEB and educational level of respondent's husband of the study area is presented in table .

Table 7.2: Mean Number of CEB by Educational Level of Respondents Husband

Husband level of education	Mean number of CEB	Nnnumber
Below Primary	1.85	66
Secondary and above	1.55	9
Illiterate	3.19	37
Total	2.27	112

Source Field Survey ,2010.

The above table 7.2 shows that if the respondents husbands are below primary education, their mean number of CEB i.e. 1.85 and if the respondents husbands are secondary are above education their mean number of CEB i.e. 1.55 is low. If the respondents husbands are illiterate, their mean number of CEB is high i.e. (2.27). From the study, It is found that husband education is important factor to determine fertility.

7.3 Mean number of CEB by Occupation

There is inverse relationship between occupational status of parents and number of CEB. The general women work in agriculture were more than power is needed. So, they want to produce more children being in agriculture sector. Women participation in others activities may produce fewer children so that differential occupation have differential fertility occupation have differential fertility behaviour.

Table 7.3: Distribution of Mean Number of CEB by Main Occupation of Respondents

Main occupation	Mean number of CEB	Nnnumber
Agriculture	2.07	41
Housewife	2.51	65
Teachers	1.83	6
Business	1.33	3
Others	1.50	4
Total	2.26	15

Source Field Survey, 2010.

The above table 7.3 shows that most of women are engaged in agriculture sector whose mean number of CEB is 2.07, 2.51 mean number of CEB of those women who are engaged in housewife, 1.83 mean number of CEB of those who engaged in teachers 1.3 mean number of CEB those who engaged in business and 1.5 mean number of CEB of these who engaged in others sectors. In study area, women involved housewife sector have higher mean number of CEB and the lower mean number of CEB who engaged in business sectors.

7.4 Mean Number of CEB by Husband's Occupation

It is considered that the types of occupation of respondents husband is also a determinant of fertility. The respondents husbands who are engaged in modern sector of occupation will have low CEB than traditional occupation types of respondents husbands occupation and their mean number of CEB is presented in table.

The above table 7.4 shows that whose husbands are involved in carpenters have CEB (2.7) and service (2.5) have high CEB than other occupation. The women whose husbands are involved in teachers, agriculture, business and others service have low CEB. It is 1.6, 1.7, 1.8 and 1.8 respectively. So that, the modern sectors of occupation have lower fertility than traditional occupation.

Table 7.4: Distribution of Mean Number of CEB of Respondents by Husband's Occupation

Husband's occupation	Mean number of CEB	Number
Agriculture	1.7	6
Carpenter	2.7	59
Teachers	1.6	14
Business	1.8	.6
Service	2.5	6
Other	1.8	21
Total	2.3	112

Source: Field Survey, 2010.

7.5 Mean number of CEB by Type of Marriage

Generally, two types of marriage are followed by the people. It affect the mean age at marriage and mean number of CEB. Table 7.5 shows that the number of CEB differs according to type of marriage. Table reveals that women doing arrange marriage have higher CEB than women who did love marriage. The CEB of the women doing arrange marriage is 2.8 where the CEB of women doing love marriage is only 1.7. The respondent who had got Love marriage had the lowest CEB and highest mean number of CEB by Arrange marriage.

Table 7.5: Distribution of Mean Number of CEB of Respondents by Type of Marriage

Type of marriage	Mean number of CEB	Numbers
Arrange	2.83	59
Love	1.70	60
Total	2.26	119

Source : Field Survey , 2010.

7.6 Mean Number of CEB by Ever use of Family Planning

There are different devices of family planning. Broadly they are classified as temporary methods and permanent methods. The use family planning methods have the direct impact on the number of CEB.

Table 7.6: Mean Number of CEB by Ever Use of Family Planning

Ever used of FP	Mean number of CEB	Number
Yes	2.26	107
No	2.25	12
Total	2.26	119

Source: Field Survey, 2010.

According to table 7.6, it is surprising to know that women who ever used family planning have slightly higher CEB than the women never used any family planning methods i.e. 2.26 and 2.25 respectively.

7.7 Mean Number of CEB by Currently Using Family Planning

According to table 7.7, mean number of CEB of women currently using FP is 2.5 and CEB of women not currently using FP is 1.8. It is also surprising that women currently using FP have slightly higher CEB than women not using the family planning.

Table 7.7: Mean number of CEB by Currently Using Family Planning

Currently using FP	Mean number of CEB	Number
Yes	2.53	64
No	1.86	
Total	2.26	107

Source: Field Survey, 2010.

7.8 Mean Number of CEB by Ever Experience of Miscarriage

Miscarriage plays vital role of determines fertility. Miscarriage is the spontaneous death of foetns before birth. There is a close association between the CEB and experience of miscarriage. Mean number of CEB and miscarriage of respondents of the studay area is presented in table.

Table 7.8: Mean number of CEB by Ever experience of Miscarriage

Miscarriage	Mean CEB	Number
Yes	2.42	12
No	2.24	107
Total	2.26	119

Source : Field Survey, 2010.

Table 7.8 shows that women who ever experienced miscarriage have the mean number of CEB of 2.42 .The women who never experienced miscarriage have the CEB of 2.2 children.

7.9 Mean Number of CEB by Level of Family Income Groups

Income level has significant role in determining the life style of people. High level income of people help to promote high level of life style which affect the fertility behaviour of couple. So that, higher the level of family income,the mean number of CEB will be low. The mean number of CEB by level of family income of respondents is presented in table.

Table 7.9: Distribution of Mean Number of CEB by Level of Family Income Group

Family Income group	Mean number of CEB	Numbers
Less than 5000	2.63	54
5000- 10000	2.73	11
100000- 15000	1.92	26
more than - 15000	1.68	28
Total	2.26	119

Source : Field Survey, 2010.

Table 7.9 Shows that the highest than number of CEB is found 2.73 of those respondents whose level of income is between 5000 - 10000. Such as 2.63 mean number of CEB of respondents whose level of income is less than 5000. Where as 1.92 mean number of CEB of respondents whose level of income is between 10,000-15000. The lowest mean number of CEB is found 1.68 of those respondents whose level of income is between more than 15000 .

7.10 Mean Number of CEB by Age at Marriage

There is relationship between age at marriage and CEB. Age at marriage affected the level of CEB. Higher the age at marriage, the level of fertility will be low and the lower the age at marriage the fertility will be high. The distribution of the study population on the basis of mean number of CEB and age at marriage is presented in table.

Table 7.10: Distribution Mean Number of CEB of Respondent by Age at Marriage

Age at marriage	Mean number of CEB	Number
15-19	2.61	33
20-24	2.22	50
25-29	2.00	29
30-34	1.83	6
35-39	3.00	1
Total	2.26	119

Source: Field Survey, 2010.

The above table 7.10 shows that the highest mean number of CEB 3.00 is found among those women who married 35-39 year and lowest mean number of CEB 1.83 is found at age at marriage 30-34 year. The above table shows increase age at marriage of women decrease that mean number of CEB except 34-39 years.

CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study has been carried out to determine age at Marriage and fertility behaviour of Bantawa Rai Community, an indigenous group of Nepal. The investigation is based on primary data collected from the field survey conducted in September 2010. The study areas are Balankha and Thidinkha VDCs of Bhojpur District. The total household of this VDC is 792 and total population is 4538. Among them, the Bantawa Rai's household was 102 with a total population 677. The Respondents were married women of age 15-49 years.

8.1 Summary

The Major findings of this study are as follows:

- The total population of Bantawa Rai in the study area was 677 living in 102 households. Among them 344 (50.8%) were males and 333 (49.2%) were females.
- Out of the total population, 177 males and 190 females were currently married. The proportion of widow/widower were 7 (2.3%) in males and 11 (3.5%) in females. Likewise, the proportion of separated 4 (1.3%) in males and 10 (3.2%) in females (All above 5 years of ages).
- The total population 267 males and 231 females had primary level education and above. The primary education was 62 (23.2%) for males and 41 (17.7%) for females. Similarly, Intermediate education was 33 (12.4%) for males and 26 (11.3%) for females.
- It was found that the main occupation of the studied households was agriculture. Among the studied population, 33.6 percent was engaged in agriculture, 33.4 percent involved in business, and only 10.6 percent was involved in service as their main occupation. The lowest proportion of population was engaged in carpentry (1.0%).

- Among the total population of the study area, mother tongue speakers were 592 percent (87.4%). Among them, males and females were speaking 305 (88.7%) and 287 (86.4%) respectively.
- The sex ratio of Bantawa Rai in study area was 100.3 whereas the sex ratio of national level 2001 is 99.8 which is a slightly higher compared to national level.
- The population below the age 14 and above 65 years were 26.5 percent and 3.1 percent respectively.
- Age at Marriage was found to be 21.79, 20.33 and 22.81 years for women with education below primary, secondary level and above and illiterate respectively. The highest age at Marriage was illiterate women.
- Age at marriage was reported to be 22.09 for caste group women and 23.08 years for Bantawa Rai community
- It was found to be 21.3, 22.2, 24.4 and 24.3 years for those women were engaged in agriculture, housewife and teacher respectively. The highest age at marriage was reported of 25.0 years.
- The highest age at marriage was reported 22.4 years for those women who did love marriage than those women who did arrange marriage (22.0 years).
- The higher CEB is found 2.73 in those respondents whose level of income is between Rs. 5000-10000. Then, the lowest CEB is found 1.68 in those respondents whose level of income is more than 15000.
- The mean number of CEB decreasing with the increments in age at marriage.
- The highest Mean number of CEB was found for respondent in illiterate (2.9 Births) than primary education. The mean number of CEB was reported to be (1.7 Births) and (1.7 Births) to respondent who had below primary and secondary and above education respectively.

- The respondent's husbands education is also an important factor to determine the mean number of CEB. The mean number of CEB is 1.8, 1.6 and 3.2 Births for those respondents' husbands with education below primary, secondary level education and illiterate respectively. If the respondents' husbands are illiterate, their CEB is higher i.e. 2.3 Births.
- The highest mean number of CEB was found to be 2.5 Births for respondents who were housewives than for those involved in business sectors (1.3). Likewise, the highest mean number of CEB was found to be 2.7 births for respondents' husbands who were engaged in carpentry than teaching (1.6 Births)
- Mean number of CEB was found to be 2.8 and 1.7 Births for those respondents who did arranged and love marriage respectively.
- The Family planning affects the fertility. The respondents who currently are using the family planning, their mean number of CEB was found to be 2.5, whereas for non using mean number of CEB was 3.6 births. Likewise, who ever experienced miscarriage their mean number of CEB was 2.4 births, whereas non experienced miscarriage mean number of CEB was 2.2 births.
- The mean number of CEB was recorded 2.6 and 2.1 births for respondents of age at first birth below 20 years and above 20 years respectively.
- Mean number of CEB of respondents by age at marriage was found to be 2.3 births, the highest mean number of CEB was 3.0 births who married at the age between 35-39 years and the lowest mean number of CEB was 1.8 births who married at the age between 30-34 years.

8.2 Conclusion

- The findings of the study show that the highest age at marriage is negatively associated with the mean number of CEB. So, the age at marriage must be increased to reduce fertility in Bantawa Rai community.

- High CEB is found in those women who had miscarriage of their pregnancy. They want to replace their children by next birth. The findings clearly show that the number of miscarriages is positively associated with the mean number of CEB.
- Use of Family planning methods determines the CEB. The findings of the study show that the respondents who use ever used and currently using family planning, their mean number of CEB is lower than in non users. So, the findings show that the mean number of CEB is negatively associated with ever use\currently use family planning. It is necessary to aware them to use FP in time from the government.
- Education plays a vital role for determining age at marriage and fertility. The level of education of respondents who had the lower the mean number of CEB than illiterate. So, the level of education of women should be increased to reduce the mean number of CEB. This study also shows that illiterate husbands have higher fertility rate than with literate husband.
- But the marriage age of the respondents is found not to be affected by the educational status of them as it is hypothesed i.e. marriage age is revealed to be higher for illiterate respondents compared to those below primary and secondary.
- Occupation plays an important role to decrease CEB. Occupation in modern sector in the study area has lower the mean number of CEB than primitive occupation (agriculture). So, modern sector occupation should be increased to reduce CEB. This study also shows that husband with carpentry has higher CEB than other service (teacher).
- Level of family income plays important factor to decrease the mean number of CEB. This study shows that the lowest mean number of CEB is found in those respondents whose had high level of income than with low level income. So, the level of family income has to be increased to reduce the mean number of CEB.

8.3 Recommendations

On the basis of above findings and conclusion the following recommendations are made:

- This study has found that the female literacy rate is very low in the study area. So, to increase the literacy rate of women, there must be some formal and non formal education programmes. Education should be free and compulsory for all women in childbearing age.
- Majority of the female in Rai community are engaged in agricultures & household activities. So, the mean number of CEB of them is found higher. The educated female in this community should be provided opportunity to enter in social services as well as other non farm sectors which may help for delaying their marriage and reduce the mean number of CEB.
- The study found that the women who did love marriage have higher age at marriage than those who did arrange marriage. So, it is necessary to give right for choosing life partner which could delay the age of marriage.
- Economic/income level of the household should be raised.
- Awareness toward use of contraception should be raised and people should be motivated for the use of contraceptives.
- The effective programmes should be launched by the government to improve the health status, especially reproductive health of women to reduce the miscarriage so that the mean number of CEB could be reduced.
- The husband's education should be raised by the government to reduce fertility in Bantawa Rai community.
- The husband's modern sector occupation should be developed by the government to reduce fertility.

8.4 Recommendation for Future Research

There is lack of research on Bantawa Rai Community. Therefore, it is recommended that a special focus be given for a detail study and research about this community. Except the variables like education, occupation, income, type of marriage etc to explore the other different hidden variables like tradition, culture and norms and values which also play vital role to determine age at marriage as well as number of CEB. They should be identified and studied in detail even by using a qualitative technique.

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Code:

Relation to household head	Sex	Age	Marital Status	Age at Marriage	Literacy	Grade completed	Occupation	Mother tongue
1. Head of H.H.	1. Male		1. Unmarried		1. Literate	1. Primary	1. Agricultural	1. Speak
2. Son	2. Female		2. Married		2. Illiterate	2. Lower Secondary	2. Service	2. Non Speak
3. Daughter			3. Separated		3. Don't know	3. Secondary	3. Business	
4. Wife or husband			4. Divorced			4. S.L.C. Pass	4. Student	
5. Daughter-in law			5. Single			5. I.A. Pass	5. House wife	
6. Parent			6. Window			6. Above B.A. Pass	6. Teacher	
7. Brother			7. Multiple Marriage			7. Don't know	7. Carpenter	
8. Sister			8. Remarried				8. Pension	
9. Nephew or Nice			9. Never Married				9. physical disable\Dependent	
10. Other relatives			7. Married but not living together				10. Foreign employee	

Code:-

Related to Q.2

0.1 household head

0.2 Husband\Wife of household

0.3 Son\daughter

0.4 Daughter in law

0.5 Grand son\daughter

0.6 Brother\sister in law

0.7 Daughter\Son in low

0.8Cousin\Nephew

0.9 Father\Mother

10 Others

Related toQ.3

0.1 Male

0.2 Female

Related toQ.

0.1Unmarried

0.2 Married

0.3widow\widower

0.4 Divorced\Separated

Related toQ.6

0.1 Iliterate

0.2 Literate

Related to Q.7

0.1 Primary

0.2 Lower Scodary

0.3 Secondary

0.4 S.L.C. Pass

0.5 I.A. Pass and above

0.6 Don't know

Related to Q.8

0.1 Agricltrual

0.2 Service

0.3 Business

0.4 Student

0.5 Housewife

0.6 Teacher

0.7 Carpenter

0.8 Pension

0.9 Dependent

10 Foreign employe

Related to Q.9

0.1 Speak

0.2 Not Speak

B. Individual Questionnaire

(Only for 15 – 49 years ever married women)

Name of Respondent:

Section: 1, Personal Information

S.N.	Questions	Coding	Skip
1	How old are you?(completed year of the birth)	Age1	
2	Would you tell me your husband's age?	Yes1 No.....2	4
3	If yes, how old is he?	Year1	
4	Have you ever attended school?	Yes1 No.....2	6

5	If yes, what is your completed grade?	Level1	5
6	Did your husband attend in school?	Yes1 No.....2	6
7	If yes, what is your husband's education?	Level1	7
8	What is your cast / ethnicity?1	8
9	What was your cast / ethnicity before married?1	9
10	What is your religion?	Hindu1 Christian2 Kirat3 Other4	10
11	What is your main source for living?	Agriculture1 Wage2 Job3 Other4	11
12	What is your main occupation?	Agriculture1 Housewife2 Teacher3 Business4 Other5	12
13	What is your husband's occupation?	Agriculture1 Carpenter.....2 Teacher3 Business4 Service5 Other6	13
14	What is your family own relation?	Daughter –in-Mother.....1 Daughter-in law.....2 Daughter.....3 Sisters.....4	14

Section: 2, Marriage and Fertility Behavior Information

S.N.	Question	Coding	S.N.
15	What type of marriage did you do?	Arrange1 Love2 Other3	15
16	Did you want to get married that time?	Yes.....1 No.....2	16
17	If no, who did compel you to get married?	Father1 Mother2 Relatives.....3 Other4	17
18	Why didn't you want to get married that time?	To complete education1 To be mature2 Don't know3 Other4	18
19	What was your when you got marriage? (completed year)	Age.....1	19
20	How old were you when you got marriage to live with your husband?	Age.....1	20
21	How old were you when you have your's first menstruation?	Age.....1	21
22	Have you ever give birth of alive child or not? (to include to live just dead)	Yes.....1 No.....2	22
23	Have your children live with you to whom you gave birth?	Yes.....1 No.....2	23
24	How many son and daughter live with now?	No. of son.....1 no. of daughter.....2	24
25	You have given alive children now among them how many don't live with you?	Yes.....1	25
26	How many son and daughter don't live with you?	No. of son.....1 No of daughter.....2	26
27	Have your children alived birth in sometime after died?	Yes.....1 No.....2	27

28	How many son and daughter have died? (if no to write "00")	Son.....1 Daughter.....2	28
29	Ques no.24,26,28 to add the no. of son and daughter (if no to write "00")		29
30	How old were you when you gave first birth?	Year1	30
31	Do you want to have additional children?	Yes.....1 No.....2	31
32	What is the reason to want additional children?	For son1 For daughter2 To take serve3 Other4	32
33	In your opinion, how many children a woman should have?	No. of children.....1	33
34	Are you pregnant now?	Yes.....1 No.....2	34
35	If yes, for how many months?	Months1	35
36	How many children, do you want to give a birth?	Number.....1	36
37	What is the ideal number of children in your views?	Son.....1 Daughter.....2 Total.....3	37
38	Where did you give birth to your last child?	House.....1 Health Post.....2 Hospital.....3 Others.....4	38

Section: 3, Knowledge and use of family planning

S.N.	Question	Coding	Skip
39	Have you ever heard about family planning?	Yes.....1 No.....2	
40	Have you ever used a method of FP?	Yes.....1 No.....2	45
41	If yes, which method did you use?	Condom1 Norplant2 Female sterilization3 Male sterilization4 IUD.....5 Pill6 Withdraw.....7 Other8	
42	Are you currently using family planning?	Yes.....1 No.....2	45
43	If yes, which methods are you currently using?	Condom1 Norplant2 Injection3 Female sterilization4 Male sterilization5 IUD.....6 Pill7 Withdraw.....8 Other9	
44	Why are you using family planning?	To space birth1 To limit birth2 Don't know3 Other4	
45	Why are you not using family planning?	Not available1 Fear of side effect2 Disagree of husband3 No needed4	

		Due to want another child.....5	
		Decisions of family.....6	
		To want son.....7	
		To want daughter.....8	
		Don't know.....9	

Section: 4, Knowledge and Abortion

S.N.	Question	Coding	S. N.
1	Have you ever heard about abortion?	Yes.....1 No.....2	1
2	From which source did you ever hear about abortion?	TV.....1 Radio.....2 Magine.....3 Health worker.....4 Friend.....5	2
3	Have you ever experienced miscarriage?	Yes.....1 No.....2	3
4	If yes, how many times have you experienced?	No. of Miscarriage.....	4
5	Have you ever undergone induced abortion?	Yes.....1 No.....2	5
6	If yes, how many times have you undergone induced abortion?	No. of.....	6
7	If yes, Why did you get induced abortion?	To keep space in birth1 To limit birth2 Others3	7
8	If yes, how many did you abort pregnancy?	No. of Abortion.....	8
9	Why did you abort pregnancy?	socio/Economic.....1 Health problem.....2 To many children.....3 Unwanted pregnancy.....4 Incest/rape.....5 others.....6	9

10	Where did you abort pregnancy?	Home.....1 Government hospital.....2 Health post/Sub-health post.....3 Village.....4 Others.....5	10
11	From whom did you abort?	Family members.....1 Doctors/nurse.....2 Self attempt.....3 Others.....4	11
12	Did you have any physical problems after abortion?	Yes.....1 No.....2	12
13	What are the problems?	Backache.....1 Problem in uterus.....2 Infertility.....3 Lower abdomen ache.....4 Others.....5	13
14	Did your husband's know about abortion?	Yes.....1 NO.....2	
15	Did he create any problem?	Yes.....1 No.....2	
16	Did your family members know about it?	Yes.....1 No.....2	
17	Did they create any problem?	Yes.....1 No.....2	
18	Do you think abortion is right or wrong?	Right.....1 Wrong.....2 Don't know.....3	

Section:5 Household Assets

S.N.	Question	Coding	Skip
1	Do you have your own house to live?	Yes.....1 No.....2	3
2	If yes what type of house	Pakki.....1 Ardha pakki.....2 Kachhi.....4	
3	Does your household has own land for agriculture	Yes.....1 No.....2	7
4	If yes, how much the land?	Ropani.....1	
5	Are you giving land to other for agriculture?	Yes.....1 No.....2	
6	If yes, how much?	Ropani.....1	
7	Are you cultivating others land?	Yes.....1 No.....2	
8	Are you getting enough food for whole years from agricultural production?	Yes.....1 No.....2	
9	How much in the monthly income of your household?	Rs.....1	
10	Dose your household have toilet?	Yes.....1 No.....2	12
11	What type of toilet are you using now?	Modern1 Pit.....2 Ordinary3 Field4 No facility.....5 Other6	
12	What is the main source of drinking water for your family?	Pipe water1 Spout \Tap2 River\Stream3 Other4	
13	Does your household have? Electricity ?	Yes No	

	Radio ?	1	2
	Computer ?	1	2
	Telephone ?	1	2
	Mobile phone ?	1	2
	Others ?	1	2
		1	2
14	What is the main source of light or lamb for your family?	Solar.....1 Bigly.....2 Kerosene.....3 Tukimara.....4 Wood.....5	

D. Bantawa Rai's Marriage Socio-cultural Factors

1. How is the Bantawa community of the marriage system?
 - I. Arrange marriage II.Love marriage.....
2. How does the Bantawa community welcome to the marriage party by bride team?

.....
3. Do this community marriage take place in early teenage among boys and girls?

Girls.....

Boys.....
4. Who goes to the arrange for marriage in the bride home?

.....
5. Is Bantawa caste (community) giving the bride price or dowry system in practices?

Traditional system?.....

Current system?.....
6. How are the practices in Bantawa caste in bride team?

.....
7. How do the Bantawa castes enter the daughter- in- law in practice in home?

.....

8. Is Bantawa community acceptable elopement system?
.....
9. Is the Bantawa community has multiple marriage (polygamy) system or not?
.....
10. Do the bantawa community have re- marriage system in male or female?
.....