

**EDUCATIONAL STATUS OF DOM COMMUNITY OF
DHANUSHA DISTRICT**

A Thesis

**Submitted to Tribhuvan University Central Department of Sociology
In Partial Fulfillment for the Requirements of the Master Degree of
Arts in Sociology**

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**Kirtipur, Kathmandu
September, 2017**

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Cultural diversity is one of Nepal's national treasures. Nepal is one of the most diverse countries and thus has a responsibility to conserve a rich cultural heritage. Historically, some communities have not benefited equally from development interventions mainly, because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been marginalized. Women, Dalit, Madhesis, disabled and ethnic minorities have low levels of participation in education (MOES, 2008). The education is seemed to be a key element for the social development. Education is as a means for cultural struggle to affirm the unrealized potentials of the oppressed groups. Education is also considered as the central terrain for organizing knowledge, power and desire in extending individual capacities, reclaiming dignity of human life and social possibilities as well as a tool for reclaiming citizenship, civic responsibility and democratic public life (Archer, 2008).

Education is indispensable for social development. The health, education, gender balance, political awareness, and awareness of marriage at appropriate age, avoid untouchability are main element for the social development of the society. The people should be aware about these elements due to which they become socially empower. For the social development of the society the health of the citizen is one of the crucial factors and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), education and health are basic objectives of development; they are important ends in themselves. Health is central to well-being, education is essential for a satisfying and rewarding life, both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. Education aware and develop the knowledge of the people about their life skills such as health and sanitation, marriage practices at appropriate age, participation in different group activities and others (Enda, 1994).

Similarly the early child marriage is the one of the major cause for hampering the overall development of an individual as well as society and education is means to aware about marriage at legal age. According to publication on Child Marriage: Legal

Response (UNIFEM, 2007), lack of education seems to be one of the important factor contributing to child marriage. Early marriage practices hamper the overall development of spouses and they could not be self dependent. Such marriage practices create health hazard, economic problem, more child production and nutrition deficiency. This system specially hampers achieving the education of girl child in the community (Gurung, 2007).

The education helps to aware about the legal and fundamental rights of the people and encourage to people to raise their voice against those if seen any biasness of their rights. Education also influences the people to participate in decision making process and the process of implementation of any social and development activities. The parents' illiteracy creates big problem for achieving the education of their children and if the current children become far from education then it will again the problem for the next generation (Dhakal, 2005).

In addition it is seen that the education is the very important tool for the social development of the people which is the means for the development of the nation as well.

A nation's prosperity is closely linked to the stock of human capital, and its human capital depends on quality of its education. Education is a slow process but an indispensable strategy in attaining the ideals of peace, freedom, social justice and economic development. Education is believed to cure all illnesses – political, economical and social – facing today's troubled societies. In retrospect, education has played a significant role in transforming societies into knowledge and information societies (Mathema, 2006). It works as industry as well as economic engine for income generation of the people. It is also a powerful tool for empowering and uplifting the livelihood of the people. It is the key to sustainable development, peace and stability within and among countries, and thus the crucial means for effective participation in the societies and economies of the twenty-first century, which are affected by rapid globalization. It is the knowledge of putting ones potential to maximum use. Without education no one could realize their potentialities and society could not head up. Education is thus a dynamo as well as the governor of civilization. It is very important and has always been, and will always be important (Mathema, 2006).

1.1.1 Education and Social Development

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for the next generation. In addition it is seen that the education is the very important tool for the social development of the people which is the means for the development of the nation as well (Rana, 2007).

1.1.2 Dom as a Dalit Community

Dalit, formerly called 'untouchables', remains the most oppressed community in Nepal and in South Asia as well who, until have been denied human and civic rights for almost two millennia. There were very few educated and professional leaders who could energize and mobilize the whole community. Dalit remain at the very bottom of Nepal's caste hierarchy. Even now, the government and many development/aid organizations use euphemisms such as "occupational castes", "backward classes", "marginalized", and "disadvantaged groups", instead of referring to them as Dalit. According to the 2011 Census, Dalit comprised 13 percent of the population but the figure is contested. The Dalit can broadly be categorized as either Hill Dalit (who make up 61 percent of the Dalit population) or Tarai Dalit. According to Ministry of local Development, 1997 and National Dalit Commission, 2003, the Dom community belongs to Dalit and basically in Tarai Dalit as they are marginalized and deprived in every aspect of livelihood in the community. Ironically, among themselves the Dalit have traditionally practiced Hindu type stratification. Unlike many *Janajatis*, the *Dalit* have no geographical centre or "traditional homeland" where they are numerically predominant (Gurung, 2007).

Childhood is the basic foundation of an individual. It is the period from where an individual begins to assimilate themselves with social and cultural phenomena. Education is the crucial factor for overall development. The child education is initiative of development of an individual as well as the nation's. Today's children are parents of future and they will be the source of main earner i.e. economically active people in the country. Specially, girl child will be the mother of children and there is greater affection between mother and children in most families. Several studies show that mother's education has a greater impact on the educational attainment and school achievement of children as well as other social and economical factor in the society than father's education. Specially, in the Dom community, there are great challenges of achieving child education as even their father is also illiterate (Adhikari, 2003).

The total population of Dom community in Nepal is 8931 of which 4631 are male and 4300 are female residing in 9 districts. The total population of Dom community in Dhanusha District is 1224 of which 618 are male and 606 are female. They are residing in 29 VDC and one municipality "Janakpur". Literacy rate of Dom community is 9.39 percent. Lowest literacy rate (7.28 percent) is found in Musahar community despite of that the Dom community is lower caste than that of Musahar community in caste hierarchy (CBS, 2011).

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Dom community is the one of lowest caste among Terai Dalit and their socio-economic condition is worst. The universal thought for these conditions is due to the lack of awareness and awareness can be raised only by development of education. Due to lack of awareness or lack of education, there are nutrition deficiency, poor sanitation, and health hazard as well as lots of economic and social deprivation. They are generally as self-employed and negligibly seen in public and private job only as toilet cleaner as well as sweeper. Even in the modern era most of the people of this community are confined in only one tradition occupation making bamboos goods and pig farming but that occupation is also as in subsistence way besides of diversification according to demand of market and to compete in the globalization in commercialize way. They cannot manage appropriately what ever they earn. They depend on upper caste with tradition thought and cannot be escape from poverty. The poor stricken people cannot invest in education and in other productive resources (Gajurel, 2006).

Even legal law is made against untouchability, but the Dom is considered as most untouchable caste in the society. They have poor livelihood and poor sanitation condition which makes them untouchable in the society, but the major cause of untouchability suffer by such community is caste division and discrimination by Hinduism religion itself. As they are socially, culturally, and economically least developed in the community and are marginalized in the community and become in social exclusion (Kharel and Dahal, 2007).

1.2 Statement of the Problem

Education is on high priority to be in access of all community for the development of the educational level of the people and, to enhance their livelihood. Relatively great amount of money has been allocated for education in each fiscal year and the money, expended by local government in education is the additional one. International supports on education is seen to be as in large amount for both formal and non-formal in order to reach the goal of “Education For All” of Dakar Framework, 2000. Lots of schools has been opened up and other non-formal education classes have also been conducted in most of the part of the country through I/NGOs and others and considerable efforts of government have been put up for development of the people. However, development in terms of socio-economic transformation of the poverty stricken, marginalized people have not been as expected (Dhakal, 2005).

In spite of trying to do a lot in the sector, the marginalized group specially the women, Dalit and others marginalized groups are still deprived of education and are not in easy reach of educational facilities. There are several reasons why these groups are not in reach to education and they are not aware about the importance of education. Due to lack of education, they are not aware and lack knowledge and are thus deprived of many socio economic developments (Khatri, 2003).

Dom community belongs to Madhesi community and they are in lowest social status by caste as well as livelihood among Madhesi and they also belong to Dalit. In reality the Dom community is deprived in two fold one as Madhesi and another Dalit in the nation. They are deprived socially by limited access to health and sanitation condition, attaining education of their children, participation in different social activities in the society and marriage practices at appropriate age as well as they have not saving

attitude, employment opportunity in government or private and utilization of government facilities like formal loan with low interest rate. These deprivations is only due to lack of education (Shrestha, 2005).

The Dom communities are seen to be far from the education because of lack of awareness in education, poor and irregular income, traditionally trapped in superstition. They are socially excluded in the community due to social structure of Hinduism religion and discriminated in the society as well as suffer from untouchability. Such environment creates relation gap with upper caste which leads to information gap. The poor and irregular income also hindrance them of using different information technology like radio, television and others. They are following their occupation traditionally and not improving their occupation contemporarily leading them deterioration of economy and pushing always towards poor and irregular income. Such scenario depreciates the educational environment as well as irresponsibility of their children's future which are the negative impact on the attainment of child education. Besides, the poor and irregular income and early child marriage practices are reluctant to school education to their children. In addition, the girl children are most deprived of education than the boys in the community because of several causes like the concept about the girls not to be read, early child marriage practices and engage in household work as well as they are seen to be as guest of 2 or 3 days as they have to go to others family. But the literacy of the girls is most important for achieving education to further generation. Lack of education and awareness, lack of participation in the development activities, poor and irregular income is the major cause of the socio economic improvement as a bottleneck to them. The population of this community is growing high without any rich society which in future may lead to unwanted and social deterioration to other society and nation as a whole. The research questions for the study are:

1.2.1 What is the present educational status of Dom community?

1.2.2 What is the status of child enrollment in the primary school?

1.2.3 What are the major constraints of Dom community hindering their participation in educations?

1.3 Objective of the Study

The overall objective of this study is to identify the educational status of Dom community in Dhanusa district. However the specific objectives are:

1.3.1 To identify the present educational status of Dom community.

1.3.2 To identify the child enrollment in the primary school.

1.3.3 To assess the major constraints of Dom community hindering their participation in educations.

1.4 Significance of the Study

The education has immense power of socio-economic transformation of any marginalized and deprived community, the specific consideration and efforts of educational development for such community is not only change livelihood of that community but also entirely contributes to the national development. The governments of Nepal and different donor agencies have placed their efforts for the educational development of such community. Lots of plan and policies were made for Education for All program and lots of education facilities and opportunities were provided to them as well as the strategies of the government were implemented. However, the effectiveness of those plan, policies and strategies are yet to be measured among Dom community in the Tarai region.

The research to find out the root cause of constraints for not attaining the government facilities for educational development is required for any community. Without any depth studies no plans and policies could work efficiently and effectively. The study on the impact of education there by to socio-economic transformation in any community is essential. While the government has the targeted policies for while the government has the targeted policies for the socio economic upliftment of the Dalit, the Dom communities have little or no access to the facilities including education. Moreover, no intervening programs were found to have implemented far then development. In order to address those issues an independent investigation will be made with regards to the current educational attainment in the study area and level of education among the Dom community. The study will also find the different

opportunity for achieving education in the area for Dom community and different cultural, social, economical, political and environmental constrains to child education among this community. Besides, the study will also assess the impact of education for socio-economic transformation of Dom community through different social and economical factors among literate people of the community.

This study is first of its kind being undertaken particularly of the Dom community. Therefore, this study would be helpful for different development agencies who work for socio-economic development of such community. And, it will also help for local level organization to address the issues of child education of Dom community as well as other marginalized and deprived communities' in their plan.

1.5 Organization of the Study

This thesis is divided into five chapters. The first chapter deals with the introduction including background, education structure in Nepal, education & social development, education & economic development, Dom as a community, child education & Dom community, education, poverty & social exclusion, formal, non formal & informal education, statement of problem, rational of the study, objectives, and limitation of the study. The second chapter contains general overview of relevant literature such as education as a development tool, evolution of education, education dynamics and development, education and life skills, decentralization of education, problem in education to Dalit community, government policy for education development, education and socio economic transformation. Research design, theoretical and conceptual framework, population and sample size, source of data and collection method and data analysis and presentation are described in third chapter i.e. in research methodology. Findings and discussions are presented in the fourth chapter in which demographic feature of the study area, demographic feature of sample households, constraints of education for Dom community, constraints for education attainment among the community are analyzed in the fourth chapter. At last in the final chapter, summary and conclusion are presented critically.

CHAPTER II

REVIEW OF LITERATURE

2.1 Theoretical Review

The education is the process of learning and learning is seen to be completed only if there is change in behavior. When people gain education then they become aware and achieve knowledge and skills as well. Due to awareness their communication power and social activities as well as social relationship become enhance. They may tend to be institutionalizing for cultural, social, economical and political as well as infrastructure development. With the educational attainment their health and sanitation condition also improved due to which their productivity and other all sector of development increased. The attainment of education and life skills also increase the opportunity for employment in public and private at different level as well as self employment in their life (Heynes, 2008).

In this way the institutionalization, population control, healthy population and economic growth as well as saving enhance the people to participate in different social and development activities. They become empower with these activities and feel dignity in the society which becomes justice for them. The participation, empowerment, dignity and justice change their value, attitude, norms and expectation among the people in the society. Their livelihood become entirely revolutionizes and people of such community become socio-economically transformed (Archer, 2008).

The view about education is different according to different educationist. According to Prof. Drevery "Education is a process in which and by which knowledge, character and behavior of young are shaped and molded" and Pestalozzi says "Education is a natural, harmonious and progressive development of human being's innate power." But Domvile conclude that the education is in its widest sense includes all the influences, which act upon an individual during his/her passage from cradle to grave. Besides of these the education is also as an exercise of mind which develops of our mind (Doftori, 2004).

A nation's prosperity is closely linked to the stock of human capital, and its human capital depends on the quality of its educational system. It is therefore not surprising

that countries around the world, whether developed or developing, have adopted education as a major instrument of development policy. Almost every one from the policymaker to the desperate parent living in a remote village – sees in education a potential for attaining nation-building, economic growth, peace, freedom, social justice, human rights, social inclusion, scientific advancement, human development, and so on. Education is believed to cure all ills – political, economic, and social – facing today's troubled societies (Mathema et. al, 2006). Education is a slow process but an indispensable strategy in attaining the ideals of peace, freedom, social justice and economic development. The importance of education has never been minimized but accepted as a form of human development (and of society, nation and world community). It is never a corroding and disintegrating poison rather it is the most powerful instrument in banishing ignorance and poverty, in fostering democracy and promoting international understanding, in maintaining social and national cohesiveness and integrity, and in smoothing national development that liberation has ever invented (Pradhan, 2002).

Education is a fundamental human right of all people – of value in and of itself, for improving the quality of life, and as an essential part of social and human development. The provision of basic education, whether it is formally or non-formally delivered, is a core responsibility of the state with active and genuine collaboration of parents, communities, and civil society. All people, especially those most disadvantaged and excluded, must be guaranteed access to a basic education of decent quality (UNICEF, 2007). Achieving Education for All (EFA) goals should be postponed no longer. The basic learning needs of all can and must be met as a matter of urgency.

The government of Nepal (Gov) has committed to re-affirm the vision of the World Declaration on Education for All in Jomtien, Thailand in 1990 by The World Education Forum that was in Dakar, Senegal in April 2000 for the fulfillment of goal for “Education For All” by 2015. According to that commitment the (Gov) has formed an Education For All National Work Plan 2001-2015 on the basis of which Education For All 2001-2009 Core Document has been implemented by formulating as a five year strategic plan since Fiscal Year 2004/05. The Interim Constitution of Nepal has also declared that education as a fundamental right of an individual

(MOES, 2008). According to Program Implementation Book 2006, for the fulfillment of commitment, the program for work based, useful for life and for quality education the parentless, handicapped, helpless, poor, street children, conflict affected and backward as well as disadvantage children and people of different age group without gender discrimination with eliminating different constraints for illiteracy are included in this core document.

The implementation of Secondary Education Support Program 2003-2007 has completed which was for increasing the access of secondary education; guarantee the quality of education and by supporting organizational capacity for effective implementation of secondary education program. Obviously the enrolment of children in both primary and secondary level are increase according to Flash Report 2007 I but most of the people of Dalit and marginalized community are far even from the basic and primary education as they are not aware their rights due to lack of information and knowledge about the importance of education as well as other social and economical rights besides of those efforts of the government (DOE, 2010).

The enrolment share of Dalit at primary level is 19.2 percent. Even the enrolment at primary level is increased by 1.5 percent but the Dalit enrolment share at lower secondary level (9.8 percent) is quite low compared to their population share at national level. The share of Dalit at national level is twenty percent. These data shows that the drop out cases during the period of primary education is very high. Similarly the enrolment share of Dalit at secondary level is also lower than that of lower secondary level equal to 6.4 percent (CBS, 2011).

Nepal, Dalit lag behind other social groups in terms of educational attainment. Whereas the national average for people 6 years and above who had never attended school is 44%, the figure was 76% for Terai Dalit and 43 percent for hill Dalit (Bennett, 2006, cited in UNICEF 2007). The figure of the people who had never attended school clearly shows that the status of education status of Tarai Dalit is worst than that of hill Dalit. Among those Terai Dalit, the Dom community is the lowest caste whose literacy rate is only 9.39 percent. And we know that the effect of education on socio-economic is essential and they are discriminated with untouchability as well even the untouchability is illegal on the basis of which we can imagine about their worst livelihood and literacy (CBS, 2011).

Government policy-makers often ignore the fact that free schooling cannot alone attract poor children if the opportunity cost is not considered. Referring to the Indian situation, J.B.G. Tilak argues, "If opportunity costs are also included, family investments in education are about double the government investment in education". There is a myth in many developing countries that education is free for every child after Universalization of primary education. In fact, school teachers extract various fees from the students on different occasions such as examinations, annual sports and cultural events and for free textbooks in many developing including Nepal. The fees are considered as very high by poor households. According to ADB (2003) Parent's annual direct educational cost per child is \$27 to \$51 equivalent in Nepal cited in Archer, 2008.

Discrimination against children from poor households as well as untouchable caste by teachers, their absenteeism from school and an unfavorable school environment ultimately push many children from poor households as well as untouchable caste out of school. According to DOE (2007), the participation of Dalit in School Management Committee is 7.3 percent only among all over the school of Nepal where as the total share of total population of Dalit is 20 percent in Nepal (CBS, 2001). This shows that the dignity of those communities is not count and they are always discriminated in the society due to which one of the major cause of far from the education of their child.

As the quality of public schools is generally low in Nepal, middle class parents take advantages of extra tuition, coaching and notebooks for their wards. In general the children are mostly with their and learn about most of the habits as well as knowledge from their mother but their mother and father both are illiterate. They are not aware about the importance of education instead of it they think for earning for survival. Especially in the Dom community, they teach their children to making bamboo good for self dependent instead of sending to school.

Socioeconomics or socio-economics is the study of the relationship between economic activity and social life. The field is often considered multidisciplinary, using theories and methods from sociology, economics, history, psychology, and many others. It has emerged as a separate field of study in the late twentieth century. In many cases, however, socioeconomics focus on the social impact of some sort of economic change. The goal of socioeconomic study is generally to bring about

socioeconomic development, usually in terms of improvements in metrics such as GDP, life expectancy, literacy, levels of employment, etc (Encyclopedia). Education is fundamental to enhancing the quality of human life and ensuring social and economic progress (UN, Report on the World Social Situation, 1997, cited in Todaro and Stephen, 2008).

2.2 Education for Social Change

Cultural diversity is one of Nepal's national treasures. Nepal is one of the most diverse countries and thus has a responsibility to conserve a rich cultural heritage. Historically, some communities have not benefited equally from development interventions mainly, because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been facing marginalization. Disadvantaged groups (such as women, Dalit, Madhesis, disabled and ethnic minorities) have low levels of participation in education (MOES, 2008).

According to Paulo Freire, there was no neutral education as such. For him, education was either for domestication or for freedom (Freire 1970). He considered education as a means for cultural struggle to affirm the unrealized potentials of the oppressed groups. Freire viewed education as the central terrain for organizing knowledge, power and desire in extending individual capacities, reclaiming dignity of human life and social possibilities (Freire 1985, Giroux 1985, 1989, Giroux & McLaren 1989; cited in Doftori, 2004). His notion of hope and struggle are rooted in a language of possibility. His method of education produced spectacular results among illiterate peasants in Latin America and proved effective in improving the literacy of marginal groups in the industrial world. He saw education as a tool for reclaiming citizenship, civic responsibility and democratic public life (Doftori, 2004).

For the social development of the society the health of the citizen is one of the crucial factors and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), education and health are basic objectives of development; they are important ends in themselves. Health is central to well-being, education is essential for a satisfying and rewarding life, both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. At the same time, education plays a key role in the

ability of a developing country to absorb modern technology and to develop the capacity for self sustaining growth and development. Moreover, health is a prerequisite for increasing in productivity, while successful education relies on adequate health as well (Todaro and Stephen, 2008). They also added that the greater education capital may improve the return to investments in health, because many health programs rely on basic skills often learned at school, including personal hygiene and sanitation, not to mention basic skills often learned at school, including personal hygiene and sanitation, not to mention basic literacy and numeric; education is also needed for the formation and training of health personnel. Finally, an improvement in productive efficiency from investments in education raises the return on a lifesaving investment in health.

Similarly the child marriage is the one of the major cause for hampering the overall development of an individual as well as society and education is means to aware about marriage at legal age. According to UNICEF (2007), lack of education seems to be one of the important factors contributing to child marriage. The study for that publication says that 25 percent of the key respondents viewed illiteracy as the main cause for child marriage. The overwhelming percentage (62 percent) attributed religious practices as reason for prevalence of child marriage could also be linked to lack of education and awareness. A report on *Girls Education: Introduction* (UNICEF, 2007, website) mentions that education could be a key factor in decreasing child marriage. The CBS report clearly mentions that the every marriage women having higher education attainment marries at a higher age and vice versa.

2.2.1 Education and Life Skills

It is said that education is a life long process, but the basic education that one gets during the formative year definitely contributes to the shaping of one's future and outlook. This is where; the school and high school education assumes importance. According to Dhakal (2005), education helps in all round development of an individual such as moral, intellectual, skills, cultural, social, spiritual, aesthetic, emotional, language etc. whose direct impact on social, economical, political and environmental development of a society and nation (Dhakal, 2005).

According to UNICEF in the article Life Skill expressed that Interpersonal communication skills, Negotiation/refusal skills; Empathy, Cooperation and Teamwork, Advocacy Skills, Decision making / problem solving skills, Critical thinking skills, Skills for increasing internal locus of control, Skills for managing feelings and Skills for managing stress are the life skills in an civilized human being (UNICEF). These types of skills should be in each individual. Obviously it is cleared that the education is the means for achieving such types of knowledge and skills either its formal, non formal or informal but formal and non formal education help people to achieve life skills from informal education more. However, among those types of education, the formal education is the best way for attaining life skills civilization and to make civilized society.

The human resources development is considered as a more realistic and reliable indicator of modernization or development than any other single measure because the wealth of a nation and its political for social, economical and political growth stem from the power to development and effectively utilize the innate capacities of its people. And obviously, education plays the key role in the development of human resources and for that matter in the all round development of the country. Again, development is a mental attitude of a way of life. It does not evolved by itself on the contrary. It calls for conscious Endeavor. Development requires new approaches and modern skills. this all the more important for a country like ours which is just beginning to accelerate the political development and where traditional conservatism has gripped the people so deeply that without the effect of education, it is not an easy task to change their attitude (Gurung, 2007). Some achievements of course, have been made, however, the socio-economic living conditions of masses have not improved significantly and the country has remained one of the poorest countries in the world.

2.2.2 Problem in Access to Education to Dalit Community

The enrolment share of Dalit at primary level is 19.2 percent. Even the enrolment at primary level is increased by 1.5 percent but the Dalit enrolment share at lower secondary level (9.8 percent) is quite low compared to their population share at national level. The share of Dalit at national level is twenty percent (CBS, 2001). These data shows that the drop out cases during the period of primary education is

very high. Similarly the enrolment share of Dalit at secondary level is also lower than that of lower secondary level equal to 6.4 percent.

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As the quality of public schools is generally low in Nepal, middle class parents take advantages of extra tuition, coaching and notebooks for their wards. In general the children are mostly with their and learn about most of the habits as well as knowledge from their mother but their mother and father both are illiterate. They are not aware about the importance of education instead of it they think for earning for survival. Especially in the Dom community, they teach their children to making bamboo good for self dependent instead of sending to school.

2.2.3 Government Policy for Educational Development

Socio-economic development of the country attributes to the citizens who are awakened, able and well informed. Education is fundamental to make all these things

happen. Educational opportunities and educational development are instrumental in eliminating social injustice. Since the education and skilled citizen can contribute toward higher standards of living, they are considered to be principle human development indexes. The programs like primary education, non formal education and technical education were in priority for social and economical development as well as for attaining the goal of poverty reduction. Such programs prioritize specially for those disabled communities and special focus group in the country.

The government of Nepal has been implementing their program in two ways to make their countrymen literate, one through formal education and another through non-formal education. Through formal education government of Nepal has been implementing Bal Shiksha, Shishu Class, primary education, Lower secondary education, secondary education and higher education for continuous and systematic education from childhood period to adults through Ministry of Education. But for those who have never attended school and drop out children, Nepal government provides non-formal education through Adults Education and School Outreach Program and others which is governed by Non-Formal Education Center through different GOs and NGOs.

The government of Nepal have been continued their long term educational plan from tenth five year plan to provide access to quality of education for each and every section of the society through empowering local bodies/committee by enhancing their capacity for education planning and enable them to take over management responsibility in line with the local self government act; transfer school management responsibility to School Management Committee (SMC) comprising local parents and teachers, and provide necessary support and assistant to SMC. But it is seen that the people of this community are marginalized, they are socially excluded and their voices are not heard as their rights are not count in the society. These communities were not participated in any planning, decision making process and the process of implementation. Also they are not aware about their right and responsibility.

In response to the World Conference on Education for All (1990) and in line with the NEC's interests, Nepal's Basic and Primary Education Program (BPEP) was developed to provide a coordinated approach to improving education provision on a larger scale than previous initiatives. A Basic and Primary Education Master Plan was

prepared in 1991 and the BPEP itself initiated in 1992 with three major objectives to expand access to basic and primary education, improve the quality of primary education, and strengthen management efficiency. While the initial aim had been to gradually extend coverage to all 75 districts by 1997, by the end of this period only 40 districts fell within the program jurisdiction. The emphasis of BPEP was on school construction and renovation; expanding educational opportunities through early childhood education classes, special needs provision and non-formal education; curriculum reform and textbook revision; and the establishment of Resource Centre (RC) structures and mechanisms for supervising and supporting teachers.

In order to raise the literacy rate of the country the government of Nepal made their strategies to implement literacy program by expanding non formal education by making non formal education relevant to their life. Access and Retention: Alternative schooling; education of girls; education of focus groups; special needs education; early childhood development; community mobilization; literacy program (BPEP II).

Under access and retention, the main objectives of the BPEP-II is to improve enrollment, retention, and completion rate of primary children particularly from socially disadvantaged groups (girls, socially deprived children, linguistic minorities, out-of-school children, children with disabilities, and children from small and remote communities with limited access to educational opportunities). Consequently, the BPEP-II has designed such innovative programs as: a) school physical facilities b) special needs education c) education of girls d) education for special focus groups e) special education f) early childhood development g) community mobilization and h) literacy to make primary education accessible to all the children and retain them in the system until they have completed it.

2.2.4 Education for Economic Change

Economists believe that education contributes to human capital and modernization through the raising of earnings and productivity. According to Theodore Schultz (1963), investing in education was generally proven to be highly instrumental and necessary in order to improve the production capacity of a given population and it also sharpens the decline in absolute poverty. Todaro and Stephen (2008) also explain the human capital must be given direct attention in its own rights even in economies

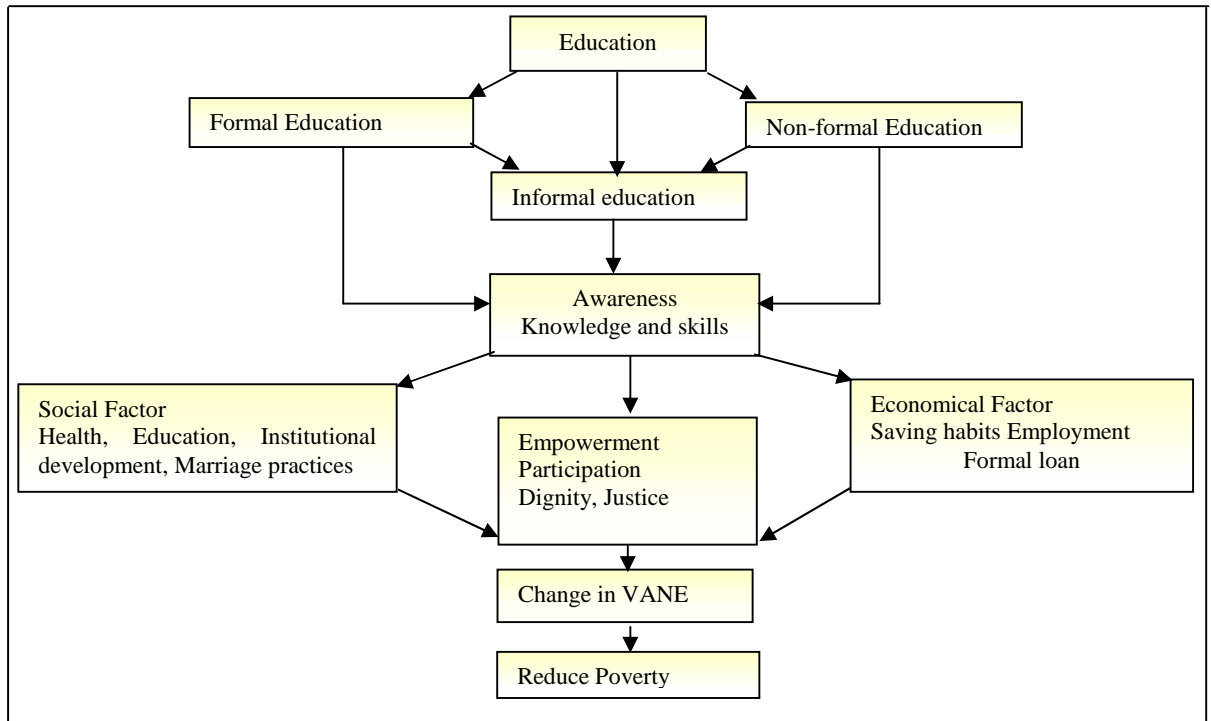
that are growing rapidly. They are also added that health and education may be highly unequally distributed, just as income and wealth are. But improved health and education help families escape some of the vicious cycles of poverty in which they are trapped (Todaro and Stephen, 2008).

The functionalist approach was fundamental to modernization theory of development. Leaders of developing countries perceived education and industrial development as an inseparable process during 1950s and 1960s. Rostow (1960) formulated his five linear stages of economic growth model through which traditional societies turn into capitalist society of mass consumption. The objective of education was to raise the level of skills, especially technical and management skills, needed to support economic growth; and to provide an adequate supply of the whole range of professional expertise needed to run a modern nation. People were considered as raw materials to be shaped by education to become useful for national economic development (Doftori, 2004).

Both literacy and education attainment are important determinants of individual and household welfare. They affect the level and pace of economic development in a given country (CBS, 2011). Investment in education is one of the most important factors of the social and economic development of modern countries. This work examines the concept of human capital and analyses the returns on investment in education. Investment in education is a capital investment that ensures higher productivity in the economy. To measure the return on the educational investment, the cost-benefit analysis is usually used. It implies the enumeration and evaluation of all the relevant costs and benefits. Estimates show that return on the investment in education is higher than return on the investment in physical capital. Education investment has both private and public returns - it benefits both individuals and society. Increasing the years of schooling, training, and experience of workers has a significant effect on the earnings of the individuals. Individuals with more human capital tend to be very efficient at their employment search, and less suffers from unemployment. People with high level of education have high labor productivity that, finally, increases the profit of the firm and its market value. Investment in education is very important for the society as a whole it contributes to the economic growth of a country.

2.3 Conceptual Framework

2.1: Conceptual Framework



Education can be achieved through three formal, non formal and informal ways. Formal and Non-formal education support an individual to attain informal education. With the achievement of education, people become aware and knowledge could be enhanced as well as developed their life skills. Hence they become socially and economically strengthen which empowers them in different activities in the society. They feel dignity and participate in different social and development activities. Such improvement in life change their attitude, norms, value and expectation and poverty could be reduced.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

The collected data has been analyzed with descriptive and analytical research design. After the analysis of the data the report has been prepared then synthesized and corrected and final report has been prepared.

3.2 Population and Sample Size

The population of Dom community has been seen to small in the country and they are settled in scattered way in different district. The majority of them are also found in Dhanusha District. The total population of the Dom community are 1224 and the average household size 7.28 (CBS, 2011). The sample size has been taken to be 70 as there is time constraint. For the fulfillment of objective of the study only literate respondents have been required but the finding of such respondent among this community is most difficult. In order to find out the target sampled respondents the snowball sample has been used as sample procedure.

3.3 Nature and Sources of Data

The nature of the data for the study is both qualitative and quantitative. The research study has been conducted on qualitative approach and is based on both primary and secondary sources of data. The study is based on collection of qualitative data. The primary data has been collected from seventy households of Dhanusha District which is the sample size for the study and has been selected on the basis of snowball or chain sampling as the literate people in that community cannot easily be located among 168 households.

3.4 Data Collection Technique

3.4.1 Interview Schedule

The structured interview schedule has been designed for the quantitative data collection. Most of the questions have been closed end and some open questions have also been included in the questionnaire. The study interview schedules include the

socio-economic and demographic characteristics of the respondents as well as household population. The interview schedule is prepared as simple as possible so that all respondents can understand and answer the question easily.

3.5 Data Analysis and Presentation

The data were processed and analyzed with the help of computer based statistical SPSS software. The qualitative variable were interpreted and compounded with review literatures & theoretical ground. And on the basis of collected data they were analyzed.

3.6 Limitation of the Study

The study essentially depends on primary data and therefore supplemented by the secondary information. There is the lack of information on Dom community. As there is time and budget constraints, the study is limited to only pertinent uses. Since the study is at micro level it is difficult to generalize from the present study.

CHAPTER IV

DEMOGRAPHIC FEATURES AND EDUCATIONAL STATUS OF RESPONDENTS

4.1 Introduction of the Study Area

Dhanusha is one of the Tarai district of Central Development Region that ranges from 85.05 east to 6.20 east longitude and 25.35 North to 27.05 0 North latitude. The altitude of the district ranges from 60.98 m to 609.76 m from msl. The district is surrounded by Sindhuli in the North, Siraha in the East, Mahotari in the West, Madhubanni Bihar State of India in the South. The district has one Municipality and 100 VDCs (District Profile of Dhanusa, 2070). According to District Profile of Dhanusha (2016) the total area of the district is 11806.82 ha with 7731.03 (65.78 percent) ha arable land, 151.70 (1.28 percent) ha residential area, 2748.79 (23.28 percent) ha forest and remaining area is under settlements and others. Average annual rainfall is 1479.8 mm and average maximum and minimum temperature is 29.7 0 C and 10.7 0 C respectively. Rice and wheat is the major agricultural product. Vegetable farming, sugarcane cultivation and plantation of tropical fruits (like mango, jackfruits etc) are also practiced in commercialized way in the district. District headquarters is in Janakpurdham which is only one municipality in the District.

According to CBS (2011), the total number of caste in Dhanusha is 103 of the total population from 671,364. Total number of most marginalized and vulnerable as well as lowest caste in Tarai region called Dom communities are 8931 in Nepal where 4631 are male and 4300 female. Those Dom communities are found in 29 Districts of Nepal but most dense population of those communities is found in Saptari and Dhanusha as 1415 and 1224 (618 Male and female 606) in number respectively. In addition Sunsari, Mahotari, Sarlahi, Rautahat, Bara, Parsha have more than 500 population of those communities in each district and remaining in other District.

4.2 Demographic Feature of Sample Households

The demographic feature of sampled households explains about the population structure and household size in this section of the study.

4.2.1 Ethnic Composition of Neighbour

Nepal is protecting and promoting social and cultural solidarity, tolerance and harmony, and unity in diversity by recognizing the multi-ethnic, multi-lingual, multi-religious, multi-cultural and diverse regional characteristics, resolving to build an egalitarian society founded on the proportional inclusive and participatory principles. There are different caste/ethnic group such as Madhesi, Brahmin, Dalit, Chhetri and others castes. The distribution of respondents by caste/ethnicity in neighbour is given in table 4.1.

Table 4.1: Distribution of Respondents' Neighbour by Caste/Ethnicity

Caste/Ethnicity	No. of respondents	Percent
Yadav	40	57.2
Sah	14	20.0
Thakur	8	11.4
Dalit (Paswan)	4	5.7
Others (Mandal)	4	5.7
Total	70	100.0

Source: Field Survey, 2017

Table 4.1 shows that, 57.2 percent are Yadav, 20.0 percent are Sah, 11.4 percent Thakur, 5.7 percent Dalit and 5.7 percent are others. The above table proved that maximum member are Madhesi and minimum respondents are others like Mandal, Paswan were residing as neighbour.

4.2.2 Age Structure

The age structure of respondents has been given in following tables.

Table 4.2: Distribution of Respondents by Age Structure

Age group	No. of respondents	Percent
20-30	14	20.0
30-40	28	40.0
40-50	18	25.7
50 above	10	14.3
Total	70	100.0

Source: Field Survey, 2017

The table 4.2 shows that 20.0 percent of respondents are 20-30 years age group, 40.0 percent respondents are 30-40 age group, 25.7 percent are age group 40-50 and 14.3 percent are age group above 50 years. It proved that maximum respondents are 30-40 age group.

4.2.3 Occupational Feature

The study showed that the majority of the Dom communities were found engaged in piggery and making bamboo goods. A few of them were engaged in private or government jobs working as sweepers and toilet cleaners.

Table 4.3: Features of Occupation of Respondents

Occupation	Number of Response	Percent
Agriculture (Piggery)	33	47.1
Micro Enterprise (Bamboo Goods)	33	47.1
Other Job (Sweeper)	4	5.8
Total	70	100.0

Source: Field Survey 2017

Table 4.3 shows that 47.1 percent of respondents were found to have been adopted pigs farming as the basic ancestral occupation of the Dom community. In addition, they were also found involved in making bamboo goods such as dhaki, nanglio, dagari and bhakhari. Over the time, pig farming as reported were no more remained as an attractive occupation. Among other reasons, the problems faced in pig farming were the lack of land, restrictions of municipality to let the pigs go out of the homestead, complaints of environmental pollution by the neighbor etc. In such situation, the Doms were in critical situation in terms of their economic benefits. It was observed that their occupations are required to be changed. The inadequate knowledge, training and credit facilities had further hindered them to establish permanent venture for regular economic benefit.

4.2.4 Pattern of Land Holding

It was found that the Dom community was generally slums living in the marginal public land.

Table 4.4: Pattern of Land Holding of Respondents

Land Pattern	Number of Response	Percent
Land less	58	83.0
Some nominal land)	12	17.0
Total	70	100.0

Source: Field Survey 2017

Table 4.4 shows that out of 70 households, 83.0 percent were landless and only 17.0 percent households had some nominal land. They were holding 0.17 ha homestead land only and, had no agricultural land. The ownership of land was limited only to the male.

4.2.5 Annual Household Income

Usually income in poor households is contributed by several of its members. Gauging a member's socio-economic status using income as a variable, the annual income from main occupation, her other sources of income and annual income from all other income earners of the household. Per capita household and family income is an important economic variable. To extract economic characteristics, it is important. When the total family income is divided by the total number of family members, per capita family income is obtained. World development report stated that people struggling below the poverty line. Yearly per capita income US\$758 is poor. The exchange US\$ into NRs is unstable, it varies from 100 to 105. So, average exchange rate NRs. 103 has been used to calculate yearly per capita income in Nepalese currency, which become NRs. 78074. Those farmers whose yearly per capita income is given in following table.

Table 4.5: Distribution of Respondents by Annual Household Income

Income in thousand (Rs.)	No. of respondents	Percent
Less than 50,000	10	14.3
50,000 -100,000	24	34.3
100,000-200,000	16	22.8
Above 2Lakh	20	28.6
Total	70	100.0

Source: Field Survey, 2017

Table 4.5 shows the annual income of the members. The table shows that out of 70 respondents, 14.3 percent of households have less than 50,000, at the same time 34.3 percent of households have 50,000 to 100,000 annual income. The annual income of 22.8 percent of households is 100,000-200,000. In last only 28.6 percent of respondents have more than 2 lakhs annual income.

4.3 Educational Status

The educational status of the Dom is analyzed in terms of parents' status, children's status and enrolment in non-formal education. For this analysis, household heads of this study are taken as parents. The schools going-aged children are taken to study the children's status.

4.3.1 Parents' Status

Educational status of the Dom was found to be very poor. About the Dom's status of education about 60 percent of respondents said they were very back. While 40 percent had opined that they were back only.

Table 4.6: Educational Status of Parents

Literacy status	No. of respondents	Percent
Illiterate	42	60.0
Literate	28	40.0
Total	70	100.0

Source: Field Survey, 2017

Table 4.6 shows that out of the total respondents, 40.0 percent were literate. Among them only most of the respondents' parents could read and write their name. By the analysis of the survey data, 60.0 percent were found illiterate. Female's illiteracy was very much high than that of male.

4.3.2 Children's Status

Educational status of the Doms children is analyzed through their enrolment status of primary, secondary and higher levels. In the primary level, children seemed odd with higher age. A 9-year girl was reading in class 1 and a 16-year boy was reading in class

5. The enrolment rate was found very much encouraging. Out of the total children with age required to enroll at primary level collected from the household survey, 75 percent found enrolled. Enrolment was high comparatively. Although they seemed very conscious to enroll their children in the primary level, they were weak to care after their school going children. On the other hand, some children were found reading at boarding schools. But they were male children only.

Table 4.7: Educational Status of Children

Status of enrolment	No. of respondents	Percent
Enrolment of Boys		
Yes	53	75.0
No	17	25.0
Total	70	100.0
Enrolment of Girls		
Yes	32	45.0
No	38	55.0
Total	70	100.0

Source: Field Survey, 2017

The Dom's students were found quite young at secondary level too. The enrolment percentage was also discouraging with only 45 percent in case of girl. Gradually with the increase of grades, they found dropping the classes. In classes 6 and 7 they found regular but at the SLC exam there were rare students. Status of the females was not good. 28.0 percent girls were found reading in secondary levels from the household survey.

There were only two students in higher education. They were both male. But their age was appropriate with prescribed age of government for higher education. One boy was reading in scholarship at +2 college while another was with his self-finance at Ramsworup Ramsagar Campus.

In the field survey, 40 percent students told that the environment for them in the school was bad. Behaviour of teachers and friends were indicated as main causes. These points stated by teachers indicated the children's status in schools: (a)

Irregularity in school (b) Dropout the classes because of hunger (c) They seem with thin dress even in the winter (d) Their parents do not look after them.

It can be concluded that the Dom people are interested in education. But they lack awareness about age and reading culture. They do not give time to look after their children and rarely visit to school. In study area Dom population is high. From these wards enrolment was also high and the students in secondary and higher levels were found from these wards. It can be concluded that population is a cause that impact upon educational status and trend. It was seemed that when one child from a household admitted, following the same culture, another family also admits his children.

Similar to that of other disadvantaged groups, the girls of the Dom community were found backward in education. In comparison to Doms' enrolment in primary and secondary level, girl's status was found very poor in higher education.

4.3.3 Enrolment in Non-Formal Education

During the field visit period the researcher did not find running adult-literacy classes. On the visiting period, it was found that one adult literacy class for one month had been conducted in Dom community.

Table 4.8: Enrolment in Non-Formal Education

Enrolment in non-formal education	No. of respondents	Percent
Taken class	6	8.5
Not interested	18	26.0
Interested	42	65.5
Total	70	100.0

Source: Field Survey, 2017

Out of the total respondents, there were only six respondents who had already taken the adult literacy class. Four were male and two were female. 26 percent illiterate respondent said, they were not interested in non-formal education because of their old age. But 65.5 percent were interested and demand the adult-literacy classes at their clusters.

It seems that the non-formal education will do good for the educational status of the Dom community. One female respondent claimed it was the adult-literacy class that made her a member of Parents Teachers Association of one primary school. But she criticized the irregularity and unfamiliar process of classes and frequently absence of the teacher.

4.4 Status by Major Socio-Economic Factors

Socio-economic factors such as land-size, job holding, migration, culture and tradition were examined to analyze the educational status of the Dom community.

4.4.1 Status by Land-size

Basically, the Doms do not possess land of their own. They are like nomads. From the household survey, 60 percent were found landless. Those who had land did not have more than five Bighas. The primary occupation was wage labour. Although some of them claimed themselves as one of the ancient indigenous people of Terai, they surprised that why they did not have farming land.

The table explained below shows the role of land-size on educational status of the Dom people. The data are primarily collected from the household survey.

Table 4.9: Educational Status by Land-Size

Land-Size			School enrolment	Total
Not at all	Less than 1 Bigha	More than 1 Bigha		
31.25 (18)	11.11 (1)	-	0%	22.22 (13)
18.75 (11)	-	-	1-50%	11.11 (6)
18.75 (11)	22.22 (2)	50.00 (1)	51-99%	31.25 (18)
31.25 (18)	66.66 (6)	50.00 (1)	100%	48.14 (28)
59.25 (34)	33.33 (9)	7.40 (2)	Total	100 (58)
41.90	75.50	69.30	Average literacy	62.23

Source: Field Survey, 2017.

To explain this table 4.9, it could be found that there is a little impact of ownership of land on education. 31.25 percent of respondents with no land at all did not send their children to school. While same percentage of the respondent who did not have land,

send 100 percent of their children to school. 50 percent of the respondent with possessing land more than 1 Bigha sent their all children to school. On the other hand, the average literacy of household who did not possess land is 41.90 in comparison to household with land below and more than 1 Bigha.

Land size is a crucial economic indicator to measure the literacy status of any community. Although there seems a little bit role of land on child enrolment, it is not a basic fact. Instead of lack of own land, the Dom people have witnessed to enroll their children to school. But average literacy is very poor at those households who do not have own land at all. From this fact land can be examined as a major tool of educational status.

4.4.2 Status by Occupation

From the field survey, respondents were found holding these occupations; wage labour (62.96), agriculture (29.62) and job (2.40). The role of occupation on child enrolment to school and average literacy of households with different occupation is explained below.

Table 4.10: Educational Status by Occupation

Wage labour	Agriculture	Job	School Enrolment	Total
23.52 (16)	50.00(35)	50.00 (35)	0%	33.33 (23)
35.29 (24)	12.50 (9)	50.00 (35)	1-50%	29.62 (21)
23.52 (16)	-	-	51-99%	14.81 (10)
17.64 (12)	37.5 (26)	-	100%	22.22 (15)
62.96 (44)	29.62 (21)	7.40 (2)	Total	100 (70)
(57.98)	(42.85)	50%	Average literacy	50.27

Source: Field Survey, 2017.

Note: For the purpose of analysis, an occupation, which provides a regular monthly salary, is defined on a job.

It is to be noted here that a regular job is not an important cause for the Dom community that encourages community to enroll their children to school. 50 percent job holding respondents did not send their children to school and only 50 percent was the average literacy at those households. On the other hand, more than 50 percent

respondents who were wage labours send more than 50 percent children to school. The average literacy at their household was 57.98 percent, which is more than those households having a regular job as their occupation.

4.4.3 Migration and Education

Migration was also found to be another factor that causes education of the Dom people. The Dom people migrate frequently in search of work and a good habitat to live. The field survey showed that 98 percent of respondents said migration as a cause of their illiteracy and educational backwardness.

Table 4.11: Migration and Education

Causes of migration to dropout	No. of respondents	Percent
Yes	42	60.0
No	28	40.0
Total	70	100.0

Source: Field Survey, 2017

Table 4.11 shows that, out of the total (70) sampled dropout students, 42 (60%) indicated migration as their dropout cause. Some local leader and schoolteacher also indicated migration as one of a crucial element.

4.4.4 Culture, Traditions and Education

During the field visit, no respondents were found engaged in any ceremony. But the Doms were found to be tired from their tradition and culture. Most of the respondents showed disappointment towards their ceremonial activities in which they compulsorily required alcohol.

Table 4.12: Culture, Traditions and Education

Causes of culture, traditions and education	No. of respondents	Percent
Yes	46	66.0
No	24	34.0
Total	70	100.0

Source: Field Survey, 2017

Supporting the inherent hypothesis made by this researcher, more than 60 percent respondent said that one of the main causes of their educational backwardness was culture and tradition. Out of the total school going and dropout student, 66 percent claimed culture and tradition as the main cause of their backwardness. Out of the respondents (14) i.e. 34 percent said no.

Local leaders and school teachers had the same opinion. Total of them agreed upon it. Most of the cultures and traditions pointed were : (a) extravagant (b) Orthodox (c) Frequently travel to fairs (d) lack of deposit habit (e) child marriage minded (f) use of alcohol at every ceremonial activities and drinking.

By the observation of the above-examined socio-economic factors, we can exclude land-size, occupation or economic factors as primary factors of educational backwardness of the Dom community. Socio-cultural factors are more crucial for them. Because it was found that socio-cultural process was constructing a shape of economic factors for the Dom young. Some respondent were found having changed their religion/tradition and adopted Christianity as their religion. Those who had adopted Christianity said they dropped to follow the rules of their traditions. So they left to drink Jhand-Raksi (alcohol) in every household activity. They also abandoned to use Dhama-Jhankri. Some adult and young opined that their community has been spending thousands of rupees for unnecessary works in the name of culture and tradition.

4.5 Awareness of Education

What is education? What it can do? The answers of these questions indicate the awareness of education. One can be recognized as educationally awarded if he has some expectations from education.

4.5.1 Parents' View

The Dom people were found aware of education. They had a high expectation from education. 60 percent were of the opinion that education would provide man a job. Respondents had different expectations from education. So they were not concentrated to job only. 41 percent of the respondent agreed that if they were educated they would not be discriminated and cheated by other people. Few of them

claimed that job was not necessary for them, if they remained without discrimination and cheating.

Table 4.13: Awareness of Education by Parents

Awareness of Education	No. of respondents	Percent
Yes	42	60.0
No	28	40.0
Total	70	100.0
Not be discriminated and cheated by other people	17	41.0
Education as a medium of easy and comfortable life	6	15.0
To improve the level of mind	11	26.0
To read and write letters	8	18.0
Total	42	100.0

Source: Field Survey, 2017

They also recognized education as a medium of easy and comfortable life, to improve the level of mind, and to read and write letters. Out of total respondent, their percentage was 15, 26 and 18 respectively. Very few, about 8 percent expected to maintain their family account. From the study, it was also found that some people did not see any advantage from education. About 12 percent argued that there was nothing to gain from educating them and their children. They opined that although their children got education, they couldn't compete with other persons to have job.

4.5.2 Students' View

Students' expectations were a little different to that of parents' view. Most of the students expected a bright future. 67 percent students out of total school going students expected a good future. They believed education as a means of their good and easy life. 50 percent students desired a job after their education. Similar to that of their parents, 50 percent students were of the opinion that education could get rid of them from social discrimination.

Table 4.14: Awareness of Education by Students

Awareness of Education	No. of respondents	Percent
Yes	48	67.0
No	13	40.0
Total	70	100.0
Desired a job after their education	24	50.0
education could get rid of them from social discrimination	24	50.0
Total	48	100.0

Source: Field Survey, 2017

These data show students are more hopeful than their parents from education. Another fact that can be viewed is that there is some kind of social discrimination from which they want to come out.

4.6 Examination of Child Enrolment in the Primary Level

Child enrolment in the primary level indicates the education interest and trend in any community. In the Dom community, child enrolment was encouraging at primary level in comparison to secondary level. The Net Enrolment Ratio (NER) was found to be 67.85 percent from the field survey. Whereas there was 84.72 percent NER of the VDC as a whole (District Education Office of Dhanusa, 2073).

Examination of children enrolment in the primary level was done by examining age of enrolment, causes for enrolment, sex preferences for enrolment and situation at different schools.

4.6.1 Age of Enrolment

It was obtained that about 48 percent respondents preferred 5-year age of children to join in school. 29 percent liked the age below 5 year to join their children in school. On the other hand, 22 percent preferred the age of above 5 year.

But from the field survey, the average enrolment age at class 1 was found to be 6 year. Similarly, 12 year was the average enrolment age at class 5 (Source: District Education Office of Dhanusa, 2073).

It was clearly found that there was difference about the age they preferred and they enrolled in the school.

4.6.2 Cause of Enrolment

To the question asked about why they preferred that particular age for enrolment at the primary level, the respondents answered vividly. But more than 40 percent pointed that when their children speak Nepali well then they try to enroll them in the school. About 20 percent respondents indicated teasing from the children of the other community and fear from the school teachers as causes of enrolment at that particular age. Some were found interested to enroll at below 5-year but they said school didn't accept their children. So they kept the interest about how to join their children in boarding schools with lowest cast as far as possible.

It was found that learning Nepali language was problem to enroll their children at the age they want. About 2 percent respondents were sending their children to school because children disturbed them at home to work or to go for wage labour. They opined that children bored them asking food for hunger.

4.6.3 Sex Preference for Enrolment

An interesting data was obtained about sex preference for enrolment in the Dom community. Although 74 percent respondents out of the total preferred both sexes without any discrimination, rest 26 percent preferred female or girls. They opined that if female got proper education they could manage a family well and could pass their life happily in the Sasurali.

4.7 Constraints Hindering Access to Education

There was very poor access to education of the Dom community. About 65 percent of the total house heads were illiterate. Among them female's situation was very poor with 98 percent illiteracy. There were several constraints hindering their access to education. Those constraints were analyzed through parents' view, students' view and local leaders' and teachers' view.

4.7.1 Parent's View

There was an open-ended question for respondents to answer for the constraints hindering their access to education. Several causes were pointed out. They are tabled below for the simplicity of analysis.

Table 4.15: Constraints Hindering Education: Parents View

Constraints	No. of respondents	Percent
Tradition and culture	4	5.7.0
Economy	11	15.7
Language	26	37.0
Lack of awareness	5	7.2
Children not interested t o go to school	2	2.9
Education is expensive	2	2.9
Tribal discrimination	2	2.9
Citizenship	8	11.4
Literate Doms did not get job	8	11.4
Poor population	2	2.9
Total	70	100.0

Source: Field Survey, 2017.

This shows tradition and culture as major issues for the Dom community. They themselves agreed upon it. Although they are economically weak, their maximum amount goes to cultural ceremonies and to alcohol. Besides poor economy, there are other distinct constraints for their education. Table indicates the Doms are tribally discriminated and they are back from the society. 11.4 percent pointed unavailability of jobs for the literate Doms as a constraint of their education. They were not able to compete with people from higher communities. Similarly their opinion was also centred to citizenship. Due to lack of the citizenship card, they were unable to apply for jobs and even to admit their children in the school. Lack of permanent residence was another problem pointed by t hem. The medium of communication, the language was pointed as a problem by 37 percent respondents. They said that they had faced language problem during their study.

4.7.2 Students' View

For open-ended questions, students had noted different kinds of answers for their poor access to education. Students' view was not widely ranged. The table below illustrates them.

Table 4.16: Constraints Hindering Education: Students' View

Problems	No. of respondents	Percent
Economy	7	10.0
Lack of parent's education	25	35.7
Culture and tradition	5	7.2
Lack of awareness	10	14.3
Language	15	21.4
Tribal discrimination	5	7.2
Educated Stars did not get job	3	4.2
Total	70	100.0

Source: Field Survey, 2017.

Here only one notable figure or fact is that 35.7 percent students complained parents' education as a main cause of their poor access to education. This fact shows that students are suffered by their parents' illiterate behaviour or parents' lack of answerless of education. 21.4 percent of them opined languages as constraint of their education. Their aspect was that language has been a problem in the primary level mainly. Because of lack of fluent Nepali and teaching materials in the Doms' language, they cannot interact with teachers and reading materials.

4.7.3 Local Leaders' and Teachers' View

Local leaders and school teachers pointed same points as constraints of education in the Dom community. But their stress was different. 60 percent local leaders stressed upon culture and tradition of the Dom community and 10 percent of them stressed upon economy. While 40 percent teachers stressed upon economy. The table given below shows the facts.

Table 4.17: Constraints Hindering Education: Local Leaders' and Teachers' View

Problems	Percentage frequencies		
	Local leaders	Teachers	Total
Tradition and cultural	60	40	100
Economy	10	40	50
Lack of awareness	20	20	40
Language	20	0	20
Socio-political situation	10	0	10

Source: Field Survey, 2017. Multiple responses

Summarizing all the facts obtained from the field study, it can be said that culture and tradition, economy and lack of awareness are the major constraints of the education of the Dom community. Language seems another cause because Doms have their own language and script too, named Alchiki. They speak their own language at home. By the field observation it was found that their language is a little difficult to speak and learn by other people. The pronunciation is very strange and difficult too. So Nepali language was difficult for them.

The major cultural and traditional behaviour that were constraints for them were irregularity in works, frequent migration, now response towards changes, carelessness towards future etc.

4.8 Dropout Situation

Dropout situation was deterrent in the Doms community. There were only 6.94 percent regular students reading in different secondary and primary schools of the study area. Whereas from the field study, 29 percent children were of school going age. Maximum respondents who were literate and dropped the school. And maximum (about 85%) had dropped at primary level.

4.8.1 Primary Level Situation

During the field observation, more students were found at grade 1. The ratio of male and female was not so wide. But as we observed higher classes 2, 3, 4 etc., along with the wideness of male-female ratio the number of students were lower.

Another interesting fact found was that for one or two weeks, a Dom student seemed irregular with 1 or 2 attendance at the register. And after 1 month, he was found dropped. Similarly those students did not do their homework regularly, did not wear school dress and bring required books and copies.

Although there were socio-economic facts affecting their regularity in schools, the distance of the school from the house was found another crucial factor. Where the distance between the school and house was long, the situation of dropout was high. During the field survey it was found that a child send to school was fishing in the river but his father caught him and scold much in his own language.

4.8.2 Secondary Level Situation

Similar case as that of the primary level was found in the secondary level too. But the case was a little different. The dropout period was the examination period. Half early exam had no more impact upon it while final examination had a great impact. So the next class was found with no or a little Dom students. Girl's situation was high. There found rare Dom girls at grade 8, 9 and 10.

In secondary level too, the house heads and students showed distance of the school as a cause of dropout. They opined that they had no cycle to go to school of distant place. So dropout was only alternative.

4.8.3 Causes of Dropout

Field survey provided a wide range of causes related to dropout situation in the Dom community. Socio-economic factors were found more crucial. The attitude of parents and interest of children were also found equally important. Some of the notable causes of dropout are pointed below. All are found out during the field study. 33.33 percent respondents said that they had to drop the school because parents were not interested to teach them. The reason was that parents were unable to spend for their education.

25.92 percent respondents said that they dropped the school because of the economic problems. Problems they indicated were lack of house, lack of agricultural land, job, business etc. 22.22 percent respondents had the opinion that their children were not interested to go to school. They opined that because of the lack of school bag, school dress, shoes, they hesitated to go to school. Another notable reason was that they did not want to go to school because they would be alone or few in the school from their community.

Death of the parents was another cause obtained from the field survey. 14.81 percent had opined that they left the school for this reason. 7.4 percent respondents pointed social discrimination or behaviour towards the Dom community as another cause. Household works such as caring children, helping parents; the same number of respondents pointed ceremonial works. 11.11 percent had the opinion of marriage as a cause of the dropout. It was found that when a regular student got married than he automatically dropped his reading. A system of child marriage was found in the Dom community. Enrolment at higher age was found to be another cause. 3.70 percent pointed this cause as one of the constraint for their dropout. From the field observation, the Dom students of higher age were found reading at lower primary classes. They seemed odd in comparison to students of other communities. Migration was another cause. A regular student had to drop the class because of parents' migration to another places. The Dom people often migrate from one place to another. About 8 percent respondents were agreed with this cause.

4.9 Incentives for Dom's Education

The government has planned educational incentives for disadvantaged communities. The Dom is also a disadvantaged group. They need incentives of all kinds. Within the goal of 'Education for all', the government has made some provision to disadvantaged groups. The data obtained are studied under two topics, (a) incentives for children (b) incentives for the community as a whole.

4.9.1 Incentives for Children

During the field study it was tried to draw whether the Dom children were benefited from the government policies or not. Whether there were any special educational packages for the Dom children or not. The interview schedule was designed as so.

The main aim of the researcher was to draw either the Dom children were benefited from any kind of facilities or not.

The data obtained from the field survey were analyzed within these topics: (a) parents' view (b) students' view (c) local leaders' and teachers' view. All the information is illustrated with help of the table given below.

Table 4.18: Incentives for Children

Needed incentives	Percentage frequencies		
	Parents	Students	Local leaders and teachers(%)
Free education	62.96	60	100.0
School stationary	62.96	100	80.0
Economic help	18.51	20	20.0
Special programs	3.7	20	-
Nutrition	22.22	40	60.0
School near the village	3.7	-	-
Teaching materials in the Dom language	-	-	40.0

Source: Field Survey, 2017. Multiple responses

4.9.2 Parents' View

From the field survey, the Dom parents were found much unhappy towards the government's policy about poor community like them. Most of them claimed that there was the educational policy to spend money for their community or children but the government personnel and teachers misused that. They showed their dissatisfaction that they were unable to become rich due to government's policy.

About 67 percent parents said they could not get any kind of facilities for their children. Only 33 percent had opined that they got some kind of facilities such as Rs. 250 per year, school dress, books etc. for their children. But they reacted that Rs. 250 per year was ridiculous and other facilities were not sufficient.

Table 4.18 shows that about 63 parents' need was free education or scholarship and stationary, school dress etc. for their children. Another opinion to point here obtained

from the table is that about 22 percent demanded food or nutrition for their children from the schools.

It can be noted that parents were unable to meet the schools and children's demand. So they demanded stationeries and school dresses. Although there was free education for students in the primary level, the examination fee was expensive for them. One girl student was found leaving the school by two days because of lack of examination fee. The school dress was another problem for them. School dress demands a high cost at a time, which is really expensive for them. Such problems are forcing them to withdraw their children from the school.

4.9.3 Students' View

Students were of the opinion that there was not any clear policy framed by the government. They asked whether it was government's duty to conserve a disappearing tribe like the Dom. They claimed that the government must make incentives.

Out of the total respondents, 20 percent were facilitated by scholarship of Rs. 250 for two times. 80 percent were not found to be facilitated by incentives of any kinds.

The daily stationeries were their first need. 100 percent respondents agreed upon it. Table 4.18 shows that 60 percent demanded free education at all levels without examination fee. Examination fee was also a problem for them. Nutrition was demanded by 40 percent of them.

4.9.4 Local Leaders' and Teachers' View

Local leaders and school teachers presented a little different view about how to encourage the Doms' education. They stressed upon nutrition. About 60 percent of the total respondents stressed upon nutrition that is to provide for the Doms' children in the schools. Pointing the problems of stationeries and school dresses they also demanded them.

Another important issue raised by them was teaching materials in the Dom language. They indicated due to the lingual problem, children did not understand teachers' view and they bear difficulties to do homework.

Most of the school teachers and local leaders said that there was no special educational policy for the Dom community. Some teachers had the opinion that they were about to make a plan to prepare that kind of policies for the Dom like people from their side.

The parents and students were very much hopeful for those needed incentives. They claimed those incentives were not forever, but for a short period of time. They responded that the Dom community was a hard laborious and gentle one. If the incentives they demanded could be provided to them for 4-5 years, they could manage their necessities. During the period of field survey, the Doms people were found discussing about how to change their tradition and culture; mainly drinking ceremonies. They opined that their backwardness was curable.

4.9.5 Incentives for the Community as a Whole

The incentives that the respondents demanded were much different than that of the children's need. Their need was found relatively connected to their permanent future and solution of the community vulnerabilities. Their demands were not for a short time period. The obtained information is analyzed with the help of the table given below.

Table 4.19: Incentives for the Community as a Whole

Needed incentives	Percentage frequencies	
	Parents' view	Local leaders' and teachers' view
Land	62.96	25
Job	59.25	50
Household to live	48.14	-
Rasan Pani (bread and butter)	51.85	-
Interest free loan	22.22	-
Citizenship	25.92	-
Awareness program	22.22	50
School near the cluster, teachers from their own community and teaching materials in their own language	18.51	50
Informal language	11.11	25
Information	11.11	25

Source: Field Survey, 2017. Multiple responses

Analyzing the parents' opinion, it can be found that the needed incentives are related to their permanent residence and the opportunities to do some extra commercial

activities. 62.96 percent house heads demanded land and 48.14 percent opined the need of house. Migration seemed a great problem to the Dom community. Land and house can solve this problem. Job and Rasan Pani (bread and butter) were pointed by 59.25 percent and 51.85 percent respectively. It showed that they have the problem of money to buy their daily necessities. Some opined that agricultural land was enough while other stressed upon the job only. Citizenship was also a problem. Because of lack of the citizenship, they were unable to enrol their children in the school, buy land and so on.

Local leaders and teachers had vivid opinions. Although 50 percent agreed upon the need of job for the Dom community, other 50 percent highlighted the necessity of school, schoolteacher of their own caste and teaching materials reflecting the Doms' socio-cultural aspect. Equal number of leaders and teachers were agreed upon the need of special educational conservation programs and awareness programs. In the context of job to be provided to the Doms people, they preferred the qualification of them. According to them, the job had to provide to the Doms people according their qualification, either by conservation or by competition. Awareness campaign was crucial for the Dom community in the opinion of the local leaders and teachers.

CHAPTER V

SUMMARY AND, CONCLUSION

5.1 Summary

The total population of Dom community in Nepal is 8931 of which 4631 are male and 4300 are female residing in 9 districts. The total population of Dom community in Dhanusha District is 1224 of which 618 are male and 606 are female. They are residing in 29 VDC and one municipality “Janakpur”. The overall objective of this study is to identify the opportunities of and constrains to child education for socio-economic transformation of Dom community. However the specific objectives are a) to identify the present educational status of Dom community, b) to identify the child enrollment in the primary school and c) to assess the major constraints of Dom community hindering their participation in educations.

Sample survey design was used to gather data and information needed for finding the opportunity and constrains of educational development for socio-economical transformation among Dom community in different society. The research Design consists of information required for first, second and third objective and the information was collected through households survey, school visit, group discussion, unstructured interview, transact walking, observation, published reports, policy review and journals. The collected data were analyzed with descriptive statistics.

The population of Dom community was seen to small in the country and they were settled in scattered way in different district. The majority of them were also found in Dhanusha District. The total population of this community was 1224 and the average household size 7.28. Hence the household size of Dom community were calculated as 168 HHs. The sample size was taken to be 70 out of total population using snowball sampling method.

Some interesting, notable and useful information are drawn from the field study about the present educational status of the Dom community. The data obtained were not so ranged from the preliminary assumptions made by the researcher. By the analysis of the obtained data following necessary conclusion are made by the researcher. By the analysis of the obtained data following necessary conclusions are made.

The Dom community still lives in isolation from other communities. They still preferred habitat near the jungle for hunting and construction materials of house. They frequently change the place of living. They are cultural rich, simple and gentle but economically poor. Most of them do not have their own land. They basically depend upon wage labour at tea farming. Child marriage is prevalent within the community and fertility as well as mortality rate is high. The Dom is an ultra poor caste.

Educational status is too much discouraging. Literate people are only literate; they can sign their name only. There are rare or no Dom parents who can both read and write their attitude and trend toward education is changed a little. Children's status is somewhat encouraging at primary and secondary level. But girls are very back. There were only 3 girls at secondary level. No girls were at higher level, only two boys were reading at class 12. The environment of the school and the society is not properly positive for them. This is hampering their interest of education.

Although they are old, the parents are interested in Adult Literacy classes. The classes, but, need to be regular. The teaching materials needs relevant with socio cultural aspect of the Dom community.

The economic factors are not so serious factors hindering their educational status. The Doms who have no any own land at all are sending their children to the school encouragingly. During the field survey, a jobholder Dom was found not sending his children to the school while a labour Dom was sending his children. But socio-cultural factors are crucially leading their educational status. Migration and customs are more responsible factors.

They have hope upon formal education. Most of them think that education will provide a job. But there is disappointment within them that there is no job for educated Dom people. There is awareness in the community that girls are more important for future. They want to educate girls preferably than boys.

Child enrollment in the primary level is encouraging. From the field survey 67.86% was found Net Enrollment Ratio (NER). In schools, there are only 5.76% of the total students from Dom community. Age of enrollment is greatly affected by the lingual problem. Children speak Dom language at home. So they need time to learn and

Nepali. For easy two-way communication they lack capacity at lower age. By this lingual problem, they enroll at higher age than standard one.

There are no special focus programs for the educational development of the Dom community. Even some students are facilitated that is negligible or uncountable. Due to the lack of incentives for their education from the government, their interest towards the education is changed. Some necessary steps are required for the educational development of the Dom community. It is found that the Dom community will accept any programs focusing their education. They are interested to welcome those kinds of programs. About the constraints hindering their access to education, economy is found as major one. Traditional believes, habits and customs are found influencing their education. Although parents try to send them to the school, children are not interested. They like fishing and playing. Language is another constraint because the two-way communication is not possible. It has found that the teaching materials and their contents do not match the Doms' socio-cultural status.

The students' opinion is that due to the lack of parents' education, their educational status is poor. The children point parents' traditional thoughts, behaviors and poor attitude towards change. Even though their opinion is identical with parents, local leaders and schoolteacher. Schoolteacher and local leader do not point language as major problem, they do not stress upon it. It also indicates that there is no problem of language for school going children in the school.

All the cause mentioned above are equally accountable. Owing to the incentives that are to provide for the Doms children, free education at all levels with scholarship and school necessities are from the Dom community suffer from hunger at the school time and leave the class. So nutrition is a helpful instrument. While for the community as a whole, rehabilitation program with land and a house is important. The required major incentives are: Rehabilitation Programs, Awareness program, Informal education, Information, Special conservation program, Citizenship, Rasan Pani (bread and butter) and Interest free loan. The primary school near the community, teachers from the Dom community and learning and teaching materials in their own language are other elements of incentives. Actually Doms are affected by so many kinds of cause that are being economic, social and cultural. Not only one case is highly

important and not any one-dimensional program can cure them all. Problems are dimensional and cure should be done dimensionally.

5.2 Conclusions

The Dom community is educationally vulnerable. Illiteracy is about 60 percent of the community. There are extremely few Dom people who can both read and write. Those who are literate can only read and write their name. Comparatively female's status was poor than male. Children's status is hopeful. Major socio-economic factors such as occupation, land-holding are not the crucial factors determining their educational status. But culture and tradition is a crucial socio-cultural factor.

Dropout situation is rampant in the Dom community. Very few students cross the boarder of SLC examination. Every examination influence children to drop the classes. Very few among the total Dom's student take the examination. Teachers have to call them to take the examination. Dropping among girls is very high. There are no Dom girls in higher and secondary level. The regular students also do not attend the class regularly. Maximum parents have dropped the classes during their schooling. Hence. Dropout situation is deterrent in the Doms community; the causes are: - Expensive education, Economic problem, Children do not have interest to go to the school, Death of the parents, Social discrimination, Early marriage, Enrollment at higher age and Migration.

Enrolment of children at the primary level is very much encouraging. Maximum parents are sending their children to the school. Dropout situation is very high in the Dom community. It starts from the end of the primary classes. Girls have dropped the classes more than boys. There are no girls at high secondary level ad there is no one from the community at Bachelor level. Economic factors are not the major causes hindering their access to education. Even though economy is not so negligible factor. About the constraints of their education, the parents' and the children's opinions are different. Again, local leaders and school teachers have their own opinion different from the Dom people.

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