

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepal is shelter for 28 million people which have multi-cultural, multi-lingual and multi-religious society. There can be seen high diversity in people of various racial and cultural groups. Out of the total population residing in Nepal, 35.8 percent fall under indigenous group. There are 63 types of indigenous/ethnic group (Janajati) who live in different part of Nepal. The large numbers of indigenous people live in the rural area and are engaged in agriculture (CBS, 2011).

There are many kinds of caste and ethnic groups with different language, religion and culture in our country; one can find a lot of indigenous people or tribes in Nepal. Raute, Santhal, bhote, kumal, etc. are similar ethnic groups. Indigenous people are “those ethnic groups and communities that have their own mother tongue and traditional customs, distinct cultural identity, distinct social structure and written or oral history of their own”. Among those indigenous nationalities Chepang are one of them addressed as ‘Adibasijanajati’. Chepang is the commonly used name given to an ethnic group living in central and southern Nepal. They have inhabited Nepal for thousands of years but unfortunately they are still marginalized where ever they are, moreover, they have been left behind in the mainstream of development and they are still living primitive stage and unable to meet their basic needs (food, clothes, shelters, etc). They also inhabit the valleys of the Male Khila River in the mid-region of the Mahabharat Mountains .Chepang used to be primarily ethnic religionists. They have now integrated many beliefs and practices from other religions into their own unique system (Khanal, 2014).

The Chepangs inhabit in the remote and sparse contours, outback and rolling precipices of the districts of Makawanpur, Chitwan, Gorkha and Dhadhing. They have their own distinct language, which belongs to one of the Tibeto-Burman; the Chepangs are mostly hunters, fishers and gatherers. They were highly dependent on the forest resources but over the past few generations the Chepangs have changed their way of life by relying more on products of field (Adhikari, 2011).The Chepangs live in an extended family with people of three generations in same house. These ethnic groups of people live together and share each other’s joys and burdens. Their

family is male dominated and the father is the head of the family and makes all the important decisions. But mother plays an important social role in running the home and raising the children. Chepang family members are very cooperative as each of the family members fulfils his or her duty in obtaining food, taking care of family needs and helping with household works very well (Aryal, 2016).

Socio economic status depends on a combination of variables including occupation, education, and place of residence, income and wealth. Sociologists often use socio economic status as a means of predicting behaviour (Houghton, 2005). As Chepang are living under utter poverty they are not being able to send their children to the school which has resulted in the lack of awareness about the health care which also indicates the social class of people. In this rapid developing world Chepangs are falling behind in every aspect of the progress; they are not up-to-date with the technological advancement, they are still stuck in their traditional style of living which states their socio economic standard. For a balanced national development it is very essential that their socio economic status is uplifted, so that they could catch up with the national average initially and move beyond gradually. While comprehensive and well throughout programs are required to push forward their socio economic development, such programs should invariably be based on a study which has captured the ground realities, their socio economic aspirations and problems and issues which might stand in the way to their progress (DCRF, 2009).

These days Chepangs are also involving on other occupations such as trade and commerce, construction labours, business, army man, etc. Though agriculture is being practiced, forest is still an important supplementary source of food; especially wild yams. The main hindrance in their agro-practice is unavailability of irrigation facility. Similarly, insufficient land with difficult topography, poor land husbandry and their traditional life style are other factors limiting food production. Due to lack of landownership they have to work in low wage for other landowner and some even cultivate in less productive land for small amount of food. Food self-insufficiency and food insecurity along with nutrition security is the most prominent issue in the livelihoods of Chepang community. Their subsistence economy is based on forest resources, due to this reason they have poor economic condition and are backward as compared to other ethnic groups (FORWARD, 2001).

The poor economic condition, lack of awareness and presence of caste differentiation in Nepal has affected the educational level of Chepangs. Overall, Chepangs don't have positive attitude toward education. Less than 15 percent Chepangs are a literate, which directs that very small numbers of Chepangs are literate. The number of Chepangs who have completed SLC can be counted on the fingers of a hand. There still persists a tendency among the Chepang to avoid schooling even when the government and other organization are trying to uplift their living standard. They perceive that even with a good education they won't get a good paying job, including government positions. They understand that unskilled jobs in agriculture and international jobs in places like India and Qatar require a low level of education, so their focus on education is low. The facility of education has approached that has helped to forward new technology in the society and by the technological knowledge they are encouraged to engage in other field of occupation. Though their past generations were illiterate, nowadays their literacy rate has reached to 0.23 percent. It also emphasize on the possibility of their future employment opportunities (Adhikari, 2011).

The Chepangs are highly engaged in early marriage, children of 14, 15 years are getting married by the agreement of their parents. Because of the early marriage they don't get chance to focus in their studies as well it highly affect their physical and mental health. The age when children need their parents and their friends to play with, they are being sent to someone else house and are asked to do household work. At the very early age, girls are giving birth to the child, who is not good for the health of both mother and child (UNRCHC, 2012). Child marriage not only denies girls an education, it often makes them vulnerable to a cycle of discrimination, domestic violence and abuse. But it is always not true for all of them, some Chepang also believes that if child marriage is to be eradicated there should be close coordination among government sectors dealing with health, education, poverty and culture and also give priority to basic schooling.

The study on lifestyle of indigenous people is very important because they are the most disadvantaged people and are overlooked in each and every aspect of the national development. And it is necessary to know the problems and issues that are pulling them behind in the way of their advancement, also to enlighten government bodies to make required policies that are helpful in empowering these groups and

provide essential opportunities to them. Till now no people from indigenous group are actively involved in the development projects conducted by the government and no efforts have been put to inspire them to take part in such programs. The reason to study such communities representing indigenous group is to find out relevant information that will be helpful in formulating appropriate policies and programs.

1.2 Statement of the Problem

Nepal is multi-ethnic, multi-linguistic, multi-racial and multi-cultural country. Every ethnic group has its own economic, social and cultural beliefs. The cultural activities have their own types of important role in the national culture and nation building activities. Thus, it is impossible to develop the country by separating this ethnic group from the national mainstream.

The area of study is selected as the Chepang community of Thakre VDC of Dhading District. Most of the areas of Dhading district is rural with most people, who are illiterate and poor as well as dependent in traditional agriculture system and work in daily wages. Thakre is a hilly area with sparse population with difficulty of extension of physical facilities like schools, health centres and roads because of difficult terrain. The overall socio-economic and education status of the VDC is not satisfactory and on top of that the community selected is a back warded ethnic group of people who have poor socio-economic and educational status and less access to the political, social and economic sector. The major problem share illiteracy, low economic and living status and lack of awareness about education, health and hygiene. There is lack of educational facilities like schools and campuses as well as health facilities and services. The socio-economic and education status of Chepang community is being burning issue in Nepal since the community is considered back warded from historic times.

Participation in education is an important dimension to access the development of a society. Education develops the human resources, which is interpreted as a process of increasing the knowledge, skill and capabilities of all people in the country. Such improvement of human resources help to meet the desired goal in different sector and cultural barriers are challenging to get desired goal in the development of education.

In this context, the study attempts to document the demographic and socio-economic status on Chepang, in order to provide the information particularly in the field of educational status, source of income, age at marriage, food sufficiency, religion, socio-economic condition and life style. For this purpose, the study will be field oriented and based on questionnaire.

The Chepangs of Thakre VDC are in miserable condition. They are lacking behind in every sector. Their major production is grains which supports them for three to nine months for feeding. Wild roots like Githa and Bhayakur support the remaining months of the year. Nepal government has organized “parja (Chepang) development programme 2035 B.S.”, to develop their socio-economic condition. Besides this, many NGOs are conducting several types of programmes to bring behavioural changes in Chepang (Parajuli, 2008).

Though many development programmes have been organized and many NGOs and INGOs are working to uplift the Chepang. Still they are facing various problems like education and health etc. Another main problem is that they do not feel free to come in contact with other people. In this study the researcher identified the problems regarding Chepangs education by analysing the observation result, by studying the family background, socio-economic status from the related field.

Thus, in this study the researcher identifies the problems regarding Chepang’s education and socio-economic condition by analysing the observation result, studying the family background, income source from the related field.

1.3 Objectives of the Study

The general objective of this study is to observe the demographic, socio-economic and education status of the Chepang in Thakre VDC of Dhading district. The specific objectives are as follows:

-) To identify the present demographic and socio-economic status [occupation, marital status, family types, land holding pattern, food sufficiency and age at marriage] of Chepang.
-) To find out the educational status of Chepang in the study area.

1.4 Significance of the Study

Among many ethnic groups, the Chepang are quite backward. So, it is necessary to identify the Chepang in national standard and uplift their educational, social and

economic condition. This study provides recent data on demographic, socio-economic and educational status of Chepang community that would assist on finding the research gap and observe the reason for low literacy rate in this community. Hence, this study provides some key information to the government, NGOs/INGOs and other organizations which are involved in the development of Chepang community. This study would be supportive to initiate effective planning and bring the changes in policy to uplift the educational and socio- economic status of Chepangs as a whole. This study also serves as a milestone for the further study and research in this field.

1.5 Limitations of the Study

This study is very specific like that of case study, which is prepared for the fulfilment of the Master's degree courses in population study and this study is a purposive case study of one indigenous caste group named Chepang.

The limitations of this study are as follows.

- i. This study covers the information of only 130 Chepangs household of Thakre VDCs ward no. 4,5,6,8 and 9 of Dhading district.
- ii. The result from this research cannot be generalized for the area which has different social setting than the study area.
- iii. The study covers the information about demographic, socio-economic and educational status of Chepang people.

1.6 Organization of the Study

This study has been organized in to six chapters. The brief background of the study with its introduction and the subject matter has been included in the first chapter. The second chapter provides the review of literature from various perspectives. Various methodological paradigm related to the study has been comprehended in the third chapter. Fourth chapter cover the socio economic and demographic characteristics of Chepang. Fifth chapter has included the educational status of Chepang community in Thakre VDC. The last chapter presents the overall summary, conclusion and recommendation of the study.

CHAPTER TWO

LITERATURE REVIEW

Nepal is rich in geographic as well as cultural and ethnic diversity. Some ethnic communities are really forward in terms of educational and socio-economic status whereas some other ethnic communities are still lagging behind. There are many literatures on education in general but very few attempts have been made to study the educational and socio-economic status of ethnically backward communities of Nepal. Chepang, Tharu, Bote and Kumal are similar ethnic group because they have closely related culture, religion and customs. Their socio-economic and educational status is also similar to one another. Their festivals, death and birth ceremonies and marriage customs are alike. It is vital to this study to understand why and how the educational status of these ethnic groups is increasing and what factors are pulling and pushing their educational status compared to the Chepang.

2.1 Theoretical Review

In the context of Nepal, development is perceived as only the availability of road, piped drinking water and schools is development. After 1950 the experts of development, planners and leader of the third world started to take the concept of modernization as development. In fact, modernization theories were directed towards the intensive level of universalization. According to this theory, for the social development it is compulsory to change the norms and values of the society. According to Kilpatrick (2002:8-9) "Modernization is a process by which modern scientific knowledge is introduced into the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense as accepted by the society concerned" (Bhattarai, 2003).

Adhikari 2011 has given in cited to the Modernization Theory that gives special focus on an economic and physical development. Moreover, this theory perceives development as physical development. The researcher does believe that Chepangs are underprivileged and underdeveloped and that they need to be developed both economically and physically. Generally, education is affected by economic conditions of the family, social values and behaviours, traditional believes and cultural phenomena. A wide array of studies has shown that socio-economic status of family

background continues to influence participation and retention in education, despite the many education policy initiatives (Adikari, 2011).

Female students begin school relatively late (Gurung 1995:29)⁸⁴. As was said by Krishna Prasad Poudel (2002:42)⁸⁵, Chepang children do not begin education at a “proper” age because of long walking distance to school. Many Chepang parents do not want to send their daughters to school. Most of the girls have to take care of their young brothers and sisters and also have to support their parents. Besides, very often girls drop out of school to get married, because early marriages are traditional in their community. According to Gurung (1995) ⁸⁶, language is one of the main obstacles for Chepang children at school. Nepali (the language of education) is not the language of their community, and very often teachers do not know the local language. Students attend school regularly, but homework is given due importance neither by teachers nor by parents (Gurung, 1995).

Hodgson (1848) is the first scholar, who wrote about the Chepangs. He mentioned the Chepangs as the primitive inhabitant of Nepal. He further (1857) writes the Chepangs still rely more on food gathering and hunting than on agriculture. They accept more from their bows and arrows than from the ploughshare. To earn money, to make a proper house and to live, to wear clothes and to get education are things, which are just being introduced into Chepangs society. Chepang were generally supposed to autochthonous. Chepangs make distinction between two economic groups, those who have developed a purely agricultural economy and others who still partly depend upon food-gathering, hunting and fishing. The former group lives in the eastern part of the region and is known as Pukunthali; the latter lives in the western part and is known as the Kachhare. Kachhars Chepangs are more backward and primitive than the Pukunthalis. The Kachhars like to be called Sunpraja and have no sub-divisions, while the Pukunthalis are called Praja and have a number of exogamous clan. Both Pukunthali and Kachhare Chepangs grow maize, millet, wheat and a little rice. Kachhars also practice shifting Cultivation. A few people are now interested in having a school for their children and are also aware that the government is trying to help them improve their condition. Many of the Chepangs are still entirely out of touch with the developments in the country (Hodgson, 1857).

The characteristics of the Chepangs observed by Hondgson (1948) are gone today. Their economy is passing through the transitional phase from a natural economy to a simple agrarian one. However, the Chepangs living in kachhar , the inaccessible interior, still preserve their traditional pattern of economy, since they are left free from interference by so called “Civilized people” (Ganesh Man Gurung, 1989).

ICPD 1994, in its chapter eleven revealed that the education is a key elements in sustainable development. It helps to reduce fertility morbidity and mortality. Education empowers the women and girls for late marriage and reduction in family size (Parajuli, 2008).

Panta (1979) writes, because of the lack of the cultivated land, they stayed in the jungle and ate the kandamuls. Now days Githa, Bhyakur are scarcely found in the jungle. So the Chepang spend days and night with either left githa or bhyakur or work in villagers at low wages. Sometimes, they struggle with starvation ten or twelve days. They borrowed land from money lender when they could not get anything to eat. When they borrow land, they will not get rid of it in the future. Some of them stay at the money landers home as the interest of the capital, if they could not return the land. Chepangs have little bit land in the steeply hill when they cultivate there they cannot grow and produce enough amount of food. When they harvest their crop, it will last only 3 to 4 months of the year after that for rest of the year they will have to depend on kandamuls (Panta, 1979).

Chepang are historically residing on very different terrain of middle hill in central Nepal. Since their livelihoods were totally depended on hunting, gathering and horticulture, they did not required plain arable land. However, as Chepang started setting in a fixed locality, they needed proper land for farming cereals and lentils. Due to being situated on steep slope and having low productivity of the land, Chepang discovered the shifting cultivation practice (Sharma, 2011).

In the multi-ethnic society of Nepal there are still, same castes and communities that lie for behind from the economic, social and geographic points of view, and it is feared that they will go further down on the scale, unless, timely efforts are not made to raise them tip. Priority should be given to basic literacy and skill development along with the provision of facilities for primary education, as part of the effort to change their socio-economic status. Another thing that could be done for the

amelioration of their condition is to provide the able and talented members of such backward tribes and communities with progressive opportunities for higher education (NEC, 1992) as cited in (Maharjan, et.al., 2016).

Various writers have mentioned about social change. Singh has described social change as dynamic changeable in his book “social change in Indian society (1975)”. He defines social change as ‘changing pattern of family, by modern intellectual influence’. “Cultural and social relations bring great change in society” (Technology in social change 1974) by Miller. Archer defines the definition of kinship structure may occupy a household. It may have co-resident who is not family members. A family may reside in several hose such as in the modified joint family, white the probability is high in three phenomena co-residence, family and domestic function. Mair (1995) described about marriage religion and social change. Marriage creates new social relationship and reciprocal rights between the spouse of each and kin of the other. It establishes right and status of the children that they are born. He mentioned that marriage lays the legal function for the family but the family can exist without marriage. Family is a domestic group in which parent and children live together (Singh, 1975).

According to Mr. Buddha Lama that involvement in social and development field does not lead to political awareness and for political participation one has to be involved in active politics. However, he raised the concern that while Chepang women are not in a position to freely put forward their issues in Nepal Chepang association due to male domination, how they could make their voices reach the political parties. Hence he also stressed on the need to build a strong network of Chepang women to solve the issues related to Chepang women such as political participation, education etc. Ms Chaulagain also raised concern about the phatic situation of Chepang women. Who according to her very backward and their condition needs education, politics etc through a awareness raising. Similarly, Mr. Bajgain in his speech mentioned the need for inviting all the political parties present in the district in such forms for solving all the problems related to Chepang as well for increasing their political participation (DCRF, 2009).

The magnitude of the problems of illiteracy, non-enrolment and school dropout varies by gender, region and different social groups. There are variegated gaps between rural

and urban, males and females as well as ethnic and social groups. People (6-24 years) living in remote rural areas, females ethnic minorities. Dalits (so called untouchable castes according to the old tradition) and the poor one extremely disadvantaged in terms of educational attainment (UNESCO, 2015).

The problems that Chepang are currently experiencing have arrived from overall socio-economic, cultural and political marginalization and discrimination, resulting in low access to education, service and employment. The lack of protective laws, land title policies and regulations to ensure traditional and alternative livelihood opportunities, ineffective implementation of relevant pieces of legislation and high levels of illiteracy have put the Chepangs traditional life style under severe strain. According to various stakeholders, including Chepangs, mentioned that there is need to develop economical and environmentally viable income generating activities, which should focus on expanding into capabilities that meet new niches. For example, increasing local employment of youth and promote small businesses (UN, 2012).

Socioeconomic status is not only directly linked to academic achievement but also indirectly linked to it through multiple interacting system, including students racial and ethnic background, grade level, and school/neighbourhood location (Books- Gunn and Duncan, 1997); Born – Fen Brenner and Morris, 1998; Ecclesia, Lord, Medley, 1991; Lerner 1991). For example, family SES, which will largely determine the location of the child's neighbourhood and school, not only directly provides home resources but also indirectly provides "social capital," that is supportive relationships among structural forces and individuals (i.e parent- school collaborations) that promote the sharing of societal norms and values- which are necessary to success in school (Coleman, 1988, Dika and Singh, 2002). Thus, in addition to the aforementioned methodological factors that likely influence the relation between SES and academic achievement also are likely to influence that relation. Chepang community is not an exception (Sirin, 2005).

Among Nepalese scholar Ganesh Man Gurung (1995), wrote on socio-economic aspect where he discussed about three major instructions viz. Family, Marriage and Kinship of Chepang and combine together the cultural and recent change in recent structure aspect. Family and marriage are the long tradition in the study of sociological and anthropological field. The family of Chepang is Bio-social, socio-economic and socio-rituals unit of social organization. He categorizes the family

pattern of Chepang as nuclear, quasi-joint family. As he described the marriage system of Chepang, he addresses marriage fulfils the basic needs of man and women by providing security and it is important for family affairs, altogether mentioned the Chepang kinship and their blood relation. His book, in the topic 'Village administration with their political participation and emerging leadership activities' has done to solve the basic problem of Chepang (Gurung, 1995).

The Chepang are one of Nepal's most disadvantaged indigenous groups and are classified under the 'highly marginalized' category on the basis of a set of socio-economic indicators, such as population size, language literacy rate, house type, landownership, occupation and access to higher education . Although no longer a nomadic tribe, the Chepangs have largely preserved their unique tribal identity by maintaining their traditional knowledge system and continuing to practice animism. Their language, which they themselves call Chyo-bang (Chyo means hilltop and Bang stone), belongs to the Tibeto-Burman language family and is closely related to the speech of the Raute and Raji , two other marginalized (endangered) communities of Nepal. The Chepang population totals around 50,000 (0.23% of Nepal's population) 4 and is scattered mainly across the districts of Chitwan (40%), Makwanpur (29%), Dhading (20%) and Gorkha (5%) where the majority live in sheds made of tree branches (see photo). According to the recent Nepal Living Standard Survey, almost 90 percent of Chepangs live below the poverty line , earning around 6,000 Nepali rupees per capita annually (UNRCHC, 2012).

The crisis that Chepangs are currently experiencing finds its roots in an overall socio-economic, cultural and political marginalization and discrimination, resulting in low access to education, services and employment. Chepang communities feel impoverished and exploited, and have often been compelled to discontinue their traditional ritual practices. The lack of protective laws, land titles, policies and regulations to ensure traditional and alternative livelihood opportunities, in effective implementation of relevant pieces of legislation and high levels of illiteracy have put the Chepang's traditional lifestyle under severe strain. Much research has focused on Chepangs over the last 20 years, including studies of their indigenous knowledge, use of traditional resources, and living conditions. However, these efforts appear to be limited to documenting realities and stop short of making recommendations on a course of supportive action (UNRCHC, 2012).

Probably, Kirk Patrick with his book “An Account of the kingdom of Nepal (1811)” is the first scholar who wrote about the Nepal and encouraged others to establish a tradition to study in Nepal. The other foreign scholars, mainly, such as Hodgson (1848), Hitchcock (1966), Caplan(1970), Ortner(1978), Macfarlean (1979), Blakie, Cameron, Seddon (1980) etc have made a study on Nepal and Nepalese societies whose contributions are also most valuable for ethnic and tribe study (Parajuli, 2008).

2.2 Empirical review

Bista (1965) was the first anthropologist to make a preliminary study in to a variety of ethnic groups of Nepal. In his ethnographic survey of Nepalese peoples, in one of his book “people of Nepal” he has given some description on aspects of the socio-economic life of Chepang (Bista, 1965).

According to the World Vision Advocacy Forum (WVAF) Nepal (2009), Chepangs are the earliest known inhabitants of Nepal and one of the most backward indigenous nationalities of Nepal. Nepal Federation of Indigenous Nationalities (NEFIN) has categorized Chepangs “as the second most backward/marginalized community” from the bottom list from among the 59 marginalized Indigenous Communities listed by it (Nepal Chepang Association).

Chepangs live in the wildest imaginable state of nature and many of them still lead a primitive life. Although about 70.5% of Chepang speak their Mother tongue belonging to the Tibeto-Burman family yet they have no written script. Mass illiteracy, extreme poverty, telly isolated from the modern developments and are not linked by any motor able roads. During the dry season, because of the frequent famines Chepangs are forced to live on with almost no food every year. Although many Chepang practice shifting cultivation, but they do not own the land, mainly because they do not have citizenship certificates required for the land primitive agriculture, lack of food, high incidence of malnutrition, landlessness and living in the vicinity of the dense forest in the isolated rugged Mahabharat range are the major problems faced by Chepang community. Their subsistence economy is based on forest resources. While the Chepangs were living a nomadic life, most of the land good for cultivation was occupied by other communities, leaving them only the sloped, arid and stony land to choose from. These areas are absolute ownership papers and lack of

citizenship certificates means no rights to own land, secure jobs even in private corporation and no government loan and banking supports as well as no right to vote and protection from the state (WVAF Nepal, 2009).

In the study of Chepangs' Struggle for Survival: Views from Makwanpur and Chitwan Districts it was stated that, the remoteness of Chepang settlements is regarded as one of the main reasons behind these low literacy rates. Most Chepang villages have only a primary school and students need to travel three to five hours every day, usually over sloped and difficult terrain, to attend secondary level schools. Based on the literatures reviewed, it was widely reported that Chepangs live in a state of chronic food deficiency and have been facing severe starvation every year. Only one percent of the Chepangs have cereal food surplus and about 60% of the families have food that does not last more than six months (NCA, 2004). For rest of the time, they eat the wild food items – namely hunting wild animals, birds, fruits, yams, nettles and tubers. The serious shortage appears primarily due to small land holding and low yield of marginal unproductive land (Gurung, 1995).

Nabin Rai, one of pioneering researcher in Chepang wrote that Chepangs were exploited economically, politically and socially by their neighbour and excluded by the local and central government. Their interaction with neighbouring socio-cultural group particularly Brahims, had profound socioeconomic, political and religious influences. The Chepang's own magico-religious beliefs (dhamism) were giving away to Hinduization. He pinpointed that that social economic condition organization of Chepang was changing. Increased population pressure, decreasing agriculture yielding, deforestation, untimely rain and landslides led to famine and gain shortages in Chepang villages which were chronic from March to July (Rai, 1985).

Development in Chepang context can be defined as eradication of poverty, illiteracy, poor health, low agricultural production and lack of infrastructure development such as good walking trails, roads, school buildings so on. Therefore, the government of Nepal has initiated to modernize „backward and primitive“ people to integrate into mainstream society (Gurung, 1989).

Maharjan in his study on “A Comparative study of Caste and ethnic group parents Attitudes Concerning Education in Nepal” has mentioned the attitudes and perception of both high caste and low caste or minority ethnic group's parents towards education.

This study has included ten major groups both high and low ethnic groups in Bidur and Kakani VDCs in Nuwakot. The study shows more positive attitude towards education of their sons than daughter. Children from the high caste group have higher rate of enrolment than the children from low caste and minority ethnic group. Economic condition, social factors are presented as major factors preventing both groups of parents from sending their children to school. The difference between higher and lower caste are reflected into the occupation and educational status of both groups. The high caste parents are educated and engaged in government services but minority and low caste parents are illiterate and engaged in agriculture (Parajuli, 2008).

A study on Educationally Disadvantaged population groups by CERID 1990 describes the educational situation of backward society in Nepal. The report pointed out the major problem of poor economic condition is due to the illiteracy. The various factors which have influenced the poor economy of the communities are the social cultural such as early marriage, negative attitude toward girl education and school relation (i.e Language problem and teacher's behaviours towards students). The study has found out the higher dropout rate in the level of classes. An inquiry into the cause of primary school dropouts in Rural Nepal prepared by CERID explained about situation and dominant factors of dropout from the school in the rural area of Nepal. This report states high rate of dropout situation in the family is because of illiteracy, poor economic condition, high engagement in agriculture, involvement in labour occupation and large family size. Similarly, higher rate of dropout is found in increasing the levels in girl child than a boy. The study shows strong relationship of dropout with economic condition and parent's awareness (Parajuli, 2008).

In an analysis of the Youth study Ys data Abbott- Chapman, East hope and O Connor 1999: found students aspirations were an important influence on their future careers. The study looked at the subject's background and socio-economic status and found that these also influenced them in their career trajectories. The importance of students' aspirations for education is emphasized in the same study (Chapman, 1999).

The research study of Rouse and Barrow, 2009 suggests, "Children from low-income families attain less education than children from more advantaged families". The researchers state that this may be a result of expectations placed on students from a low socio-economic status. From one view point, parents of higher socioeconomic

status expect their children to advance further in their educational career and these higher perceptions of academic success (Beth Hanes, 2008).

Many studies have been performed to measure the correlation between low socio-economic status and test score, reporting positive relationships from as young as infants (Rubin and Barlow, 1979). Rose and Barrow state that socio economic status show effects on educational outcomes that include test score, and continue to affect the child throughout their adulthood (2006). This researcher also states that some studies find small, but positive correlations, between socioeconomic status and student's achievement (Beth Hanes, 2008).

Research centre for Education Innovation and Development (2004) conducted a study on Free and Compulsory Primary Education in the context of Education for All with the objectives to document the past compulsory primary education experiences, analyse how the initiatives were conceived, planned, executed and monitored, and assess the impact of these initiatives in order to draw lessons for the future EFA plan. This was a comparative case study carried out in Banepa Ensuring Free and Compulsory Basic Education for Disadvantage Groups in the context of SSRP in the Municipality of the Kavre District and in the Rtna Nagar Municipality of the Chitwan district. The findings of the study have indicated that the program of Banepa was highly successful while Ratna Nagar program could not achieve much, through both of them had received equal support from the centre. The study has concluded that the program was successful in Banepa because it got necessary program prerequisites such as eradication of illiteracy with the help of the community learning centre (CLC), and ran advocacy campaigns in partnership with local level stakeholders. The other causes that helped Banepa were strong commitment at the local level to program implementation and good attention to program monitoring (Lamsal, et.al., 2012).

As per the Report, public school of Nepal, CERID (2004), the economic condition has been one of the factors in keeping girls away from school. Due to limited financial resources, most of parents give priority to boys and the meaning of "equality" thus has been ignored. Report concludes that providing education means helping to acquire economic independence. But only economic independence is not enough. The principal necessity is gender awareness. Until and unless people are gender-aware, no program for girls and women can be expected to succeed. Female teacher are one of the instruments for attracting girls towards school (Lamsal, et. al., 2012).

In inquiry into the causes of primary school drop-outs in rural Nepal explains the situation and dominant factors of drop out from the primary school are the guardians' lack of awareness about the importance of education for their children a compulsion under which primary school age children have to be engaged in household work, general feeling among the rural communities that girls do not need to be literate, poor economic condition of the family (Mainali, 1987).

To magnify the effects of socio-economic status, white (1982) states, "The family characteristic that is the most powerful predictor of school performance is socio-economic status (SES); the higher the SES of the student's family the higher his academic achievement." There are many studies as early as Gough (1946) find that there is a correlation of 30 between status and achievement, showing a slight positive relationship. More recent studies shows that independent variables that schools cannot control, including low income are good for predicting achievement scores (Sutton and Soderstrom, 2001). In contrast, some studies do not find significant relationship among socio-economic status and student achievement. White, Reynolds, Thomas, and Gitzlaff (1993) state that the "Knowledge of a student's SES provides only modest assistance in accurately predicting his or her performance on standardized test". On the same track Nye and Hedges (2002) and white (1982) find that socio-economic status is more of a predictor at early stages of education, and much less of a predictor as the students' progress into the later stages of education, where other variables become more of a factor in student achievement scores than being economically disadvantaged (Beth Hanes, 2008).

Shrestha on his research "Determinants of Educational Participation in Rural Nepal" explains the economic status of households, educational status of the adults in the family and attitude of head of a household towards education, gender, language spoken at home income of the family, distance to school, teacher's characteristic, physical as well as instructional facilities, modernity, size of family are factors affecting the rural children's participation in education (Shrestha, 1984).

A survey of studies on dropout in primary education reports (CERID, 1991) poor economic condition, engagement in household work, social condition, parents' negative attitude towards education, practice of early marriage of girls, failure in examination, under achievement, high rate of tuition fee which is changed directly or indirectly, untrained and irregularity of teacher's, distant location of the children, poor

health of children due to malnutrition, urban biased education system and policies, and the elitist- oriented curriculum are the major causes of dropout (CERID, 1991).

This report says dropout is comparatively higher in grade I, and dropout rate is higher among girls than among boys. Dropout increases as the level of education among the parents decreases. Dropout rate is high in ascending order in the Terai, the hills and the mountains. The dropout rate is highest in grade 5 are failure in the terminal examination and non-enrolment of grade 5 completers in grade 6 presumably because of the lack of secondary education facility in the same locality and also of their trying to take a job (CERID, 1991).

Rai has presented the economy of Chepang of Central Nepal as very poor. He has studied their agricultural tools and techniques and their living standard. They are exploited economically, politically and socially by their neighbours. (Rai, 1985).

Riboli (2000) has carried out a study on Chepangs. The study has particularly focused on the form of Shamanism practiced within Chepang community. She also has described about the two Chepang's festivals, the Chhonam and the Namrung puja. She also wrote about the dowry system. The parents of the bride should provide her with a dowry, usually in the form of animals, hens, goats, pigs, buffalo or cows and the chiuri tress (Riboli, 2000).

The census has recorded various socio-economic indicators by spatial area and social groups. It seems that Mid-West Mountains and central Terai have been lagging behind compared to other parts of the country, although some pockets of other parts of the country are also deprived of basic services. Therefore, in the context of the changing socio-economic and demographic picture of Nepal, a new population policy is imperative to address issues related to women, children, youth, marginalised groups and backward regions with an aim to move the country from least developed to a developing country as envisaged by the Government of Nepal (G.C & Shrestha, 2014).

Using the data from the Australian Youth Survey, Abbott- Chapman, East hope and O' Connor (1999) showed that family socio-economic status and related educational aspirations, were the best predictors of post-school destinations in terms of study and worker unemployment one year after leaving school. Two years after school leaving, the first year outcome was the best predictor of subsequent career moves- hence the

initial step on the ladder, which is heavily influence by family background which is crucial to educational and career success. The study also found that gender is deciding outcomes of the relation between modernizations, socio-economic status. Dictionary of sociology of development says “modernization is the process by which the members of a society increase their personal and institutional capabilities to mobilize and manage resources to produce sustainable improvement in their quality of the life” (Adhikari, 2011).

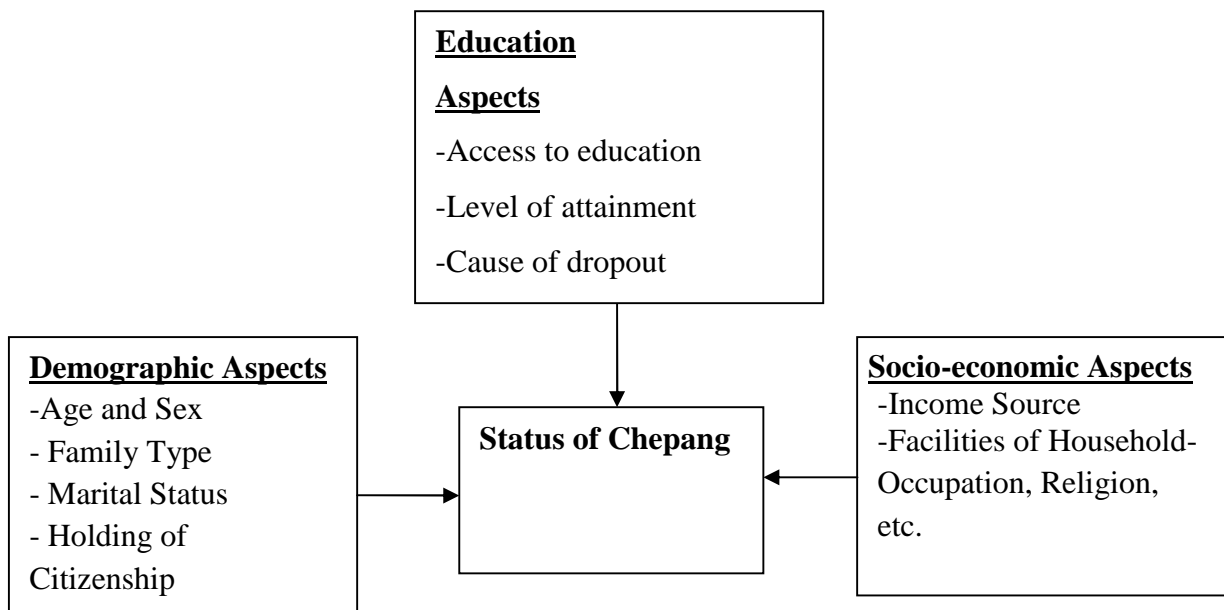
There are few studies that adopted ‘multi- pronged livelihood strategies’ encompassing permanent agriculture and animal husbandry, slash and burn cultivation wage labour, hunting and gathering practices, cottage industries and barter system. This study emphasizes that Chepangs have diversified their livelihood sources because no single source is sufficient for their livelihood all the year round. However, this study fails to give further information on the contribution of each livelihood sources single or in combinations (Piya, et. al., 2011).

The various stakeholders, including Chepangs, interviewed in Chitwan and Makwanpur, mentioned the need to develop economically and environmentally viable income generating activities, which should centre on expanding and extending the indigenous skills of the Chepangs into capacities that meet new niches. For example, support to develop rural tourism and home stays in or nearby Chepang villages could increase local employment of youths and promote small businesses. Equally strongly, a new generation of Chepangs wants something other than charity – a more inclusive governance system that offers the opportunity for greater political participation in state institutions and in decision-making processes that affect their lives (UNRCHC, 2012).

Thus, although there are some scholars and researchers who have studied on Chepang from different angles in different situation and places but there is no separate literature and publication on the educational and socio-economic status among the Chepang peoples especially in Dhadhing. Even though attempt made by Adhikari (1998), D.P panta (1979) and Riboli (2000) are quite appreciable contribution for the Chepangs of Makawanpur district but these are not sufficient at all. So, this attempt to study the educational and socio-economic status of Chepang community of Dhading district will serve as a written milestone in the history of Chepangs.

2.3 Conceptual Framework of the Study

Figure 2.1 Conceptual Framework of the Study



The given conceptual framework elaborates the status of Chepang Community based on various aspects such as educational aspect, socio-economic aspect and demographic aspect. The educational aspect is reflected by the various factors such as access to education for the community, level of formal education they have attained so far and the rate as well as frequency of dropout from school hinders the educational status which in turn affect the overall status of Chepang community. Similarly, the framework comprising occupation status of the community, major religion they follow, major source of income in the family represents the socio-economic status of the community and it also highlights the various facilities acquired by the community to make their day to day livelihood convenient. The demographic aspects are portrayed by the major demographic features such as age, sex, marital status, type of family, population who have acquired citizenship certificate etc. These three framework sum up the overall status of Chepang Community and at meanwhile it directly reveals the critical education status among the community.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Study Area

The region where the traditionally live consist of the southern part of Dhading, the western part of Makawanpur, the northern part of Chitwan and southern part of Gorkha (Gurung,1995). Dhading is the main district where most of the Chepang reside. The study is selected for the study of Thakre VDC, which is located in the Bagmati zone of central Nepal. It is 35km far from Kathmandu, the capital city of Nepal and 13 km from Naubise a junction from where Prithivi highway starts. It is located at two hours' drive from capital city. This village is surrounded by Mahesh khola (kawalur), Naubise mulkhola (Jisharpur), Aagarakkhola (Bimsensthan). Most of the people are farmers and some of them are factory workers. Besides being near to capital city this village has three high schools but most of the people are illiterate.

Dhading was chosen for my research because it is one of the regions where the largest number of deprived Chepangs lives. The most disadvantaged of the Chepangs and lowest in terms of socio-economic status of Chepang people living in the remote southern villages of district. That is why I chose Thakre VDCs ward no. 4,5,6,8 and 9 in the southern part of the Dhading region for my data collection. The Chepangs are in the lowest educational stratum there. Very few students in this region have passed the government school leaving certificate (SLC) examination.

Thakre is one of the VDCs of Dhading district which lies in central part of Nepal. The total population of Dhading was 336,067, male was 157,834, female was 178,233 and sex ratio was 88.55. The total population Thakre VDCs was 9,838 male was 4,781 and female was 5,057 out of total population of the district (CBS, 2011).

3.2 Research Design

This study is based on field survey. The descriptive research design is applied for the study. To describe the present situation of Chepang education, socio-economic condition, semi- structured questionnaire was used to collect information. The information collected was analysed and interpreted using various relevant research and interpretation techniques. This study has attempted to give the information of Chepang community's demographic, socio-economic and education in Thakre VDCs

focusing on the education by age group (5+) years so that it will be a benchmark in the documentation of their situation and might provide interesting and valuable result for concerned planners and future and informed advocacy.

3.3 Sampling Procedure

Thakre VDCs ward 4,5,6,8 and 9 of Dhading district was purposively selected. There were 130 household of Chepangs and the information was collected by using census method.

3.4 Source of Data

The data were obtained from the field survey as well as from published literatures. The primary data were collected from the field survey by using census method though secondary data were also used in the study from published literatures like books, journals, articles, dissertation and research papers.

3.5 Tools of Data Collection

The structured questionnaire was the main tool for data collection. Questionnaire was design to obtained two types of information household and individual. Household's questionnaire was divided into three sections and all sections provide information of family background and household questionnaire had been designed to take the information on the sex, marital status, relationship with head of house household, occupation etc. Individual questionnaire was divided into literacy, starting of education, level of education, dropout of education, type of school and scholarship of respondents.

3.6 Data Analysis and Interpretation

The collection of the questionnaire was checked, edited and coded. The information collected from the field survey is coded and entered into the computer. Data entry and analysis is done by using computer software packages like statistical package for social science (SPSS 20 version) and micro soft Excel. Quantitative data sheet was transformed orderly and then necessary tabulation was done in SPSS 20. Assessment of the socioeconomic and education features of the Chepang community is carried out through the descriptive statistics. Descriptive statistics like frequency, cross tabulation, and percentage etc. were used.

CHAPTER FOUR

DEMOGRAPHIC AND SOCIO-ECONOMIC CHARACTERISTICS OF CHEPANG COMMUNITY

A demographic study of the sample population not only helps to understand the different aspects of the life of people but also allows a comparison with national figure. The education system operates in a complex web of socio-economic and culture setting. The study of socio- economic characteristics of people helps to understand the various aspects of their life. In this view some important characteristics such as age and sex, family size, age at marriage, education status, occupation, income, economic and facilities were taken into consideration.

4.1 Age and Sex Composition

Age and sex structure of a population is the major explanatory variable in demographic analysis. It presents the distribution of total population in various age groups according to sex. Age and sex structure is not only limited to demographic analysis but also to different socio-economic and development status. It represents the child, young and old population. In other words, it gives the situation of dependent and independent population. The age and sex structure of the total population is presented in table 4.1.

Table 4.1: Distribution Household Population by Age and Sex

| Age group | Male | Percent | Female | Percent | Total | Percent | Sex Ratio |
|-----------|------|---------|--------|---------|-------|---------|-----------|
| 0-4 | 41 | 6.2 | 29 | 4.4 | 70 | 10.5 | 141.38 |
| 05-09 | 40 | 6 | 54 | 8.1 | 94 | 14.1 | 74.07 |
| 10-14 | 36 | 5.4 | 47 | 7.1 | 83 | 12.5 | 76.60 |
| 15-19 | 38 | 5.7 | 48 | 7.2 | 86 | 12.9 | 79.17 |
| 20-24 | 38 | 5.7 | 29 | 4.4 | 67 | 10.1 | 131.03 |
| 25-29 | 25 | 3.8 | 34 | 5.1 | 59 | 8.9 | 73.53 |
| 30-34 | 26 | 3.9 | 21 | 3.1 | 47 | 7.1 | 123.81 |
| 35-39 | 22 | 3.3 | 17 | 2.6 | 39 | 5.9 | 129.41 |
| 40-44 | 11 | 1.7 | 13 | 1.9 | 24 | 3.6 | 84.62 |
| 45-49 | 18 | 2.7 | 12 | 1.8 | 30 | 4.5 | 150.00 |
| 50-54 | 9 | 1.4 | 15 | 2.3 | 24 | 3.6 | 60.00 |
| 55-59 | 8 | 1.2 | 10 | 1.5 | 18 | 2.7 | 80.00 |
| 60+ | 15 | 2.3 | 8 | 1.2 | 23 | 3.5 | 187.50 |
| Total | 327 | 49.2 | 337 | 50.7 | 664 | 100 | 97.033 |

Source: Field Survey, 2016

Table 4.1 shows the age and sex distribution of Chepang of Thakre VDC 130 households. The total population is found to be 664 out of which the male constitute 327 (49.2%) and female 337 constitute (50.7%). The highest proportion of population is found in age group 5-9 (14.1%) and the lowest proportion of population can be observed in age group 55-59 (2.7%). Similarly, the sex ratio at birth is 97.033 of the population. Likewise, the percent of 60 above male is 2.3 and of female is 1.2 percent of the population. The total economically active population of age 15-54 comprises of male 57.1 percent and female 56.1 percent. This table also portraits that female population is slightly higher than male population.

4.2 Marital Status

Marriage is one of the major components of the population dynamics. It is established by the society to control and regulate the sex life and is closely connected with the institution of family. In fact, family and marriage are complementary to each other. Marriage is an important social institution, which admits man and women in

family life. The marital status in this study is grouped into four categories: married, unmarried, widow/ widower and separate or divorce.

This survey was carried out to find out the composition of marital status by sex. For this study the people above the age of 10 were asked about their marital status.

Table 4.2: Distribution of the Population (10+ years) by Marital Status and Sex

| Marital Status | Male | Percent | Female | Percent | Total | Percent |
|----------------|------|---------|--------|---------|-------|---------|
| Unmarried | 75 | 30.7 | 84 | 32.9 | 159 | 31.9 |
| Married | 151 | 61.9 | 152 | 59.8 | 302 | 60.7 |
| Widow/Widower | 14 | 5.7 | 19 | 7.6 | 33 | 6.6 |
| Separate | 5 | 2.1 | 0 | 0.0 | 5 | 1.0 |
| Total | 244 | 100.0 | 255 | 100.0 | 500 | 100.0 |

Source: Field survey, 2016

Table 4.2 shows that according to the field survey done in the Chepang Community of Thakre VDC, the total population excluding the children below 10 years of age is 500. Among them 60.7 percent (151 males and 152 females) were married and 31.9 percent were unmarried and 6.6 percent were widowed/widow red. It also suggests that the proportion of married population was high for female (152) as compared to proportion of married male (151). However, the population of unmarried and widow/widower was high for male as compared to female.

4.3 Age at Marriage

Age at marriage is one of the major components of the population dynamics. It is the age at which unmarried persons whether male or female get married for the first time.

Table 4.3: Distribution of Population by their Age at first Marriage

| Age at Marriage | No. of population | Percent |
|-----------------|-------------------|---------|
| 10-14 | 46 | 13.1 |
| 15-19 | 222 | 65.3 |
| 20-24 | 67 | 19.5 |
| 25-29 | 6 | 1.7 |
| Total | 341 | 100.0 |

Source: Field Survey, 2016

From, table 4.3 shows that most of the people have got married at the early age of 15-19 years, which is considered as an unsuitable age to get married and the marriage is considered as premature marriage or early marriage. Still 78.4 percent of population is getting married for the age of 20 in this community which may be due to illiteracy, lack of awareness, poverty and other social and cultural taboos. Despite the various government policies and awareness campaigns against child marriage and early marriage, these social taboos are cosmopolitan in this community. 1.75 percent of people got married in age of 25-29 years in this community.

4.4 Composition of Citizenship Holder

The people above 16 years are eligible to get citizenship card. It shows the identity of a person and the nationality of that person. After conducting this research, the present researcher has found that most of the people of Chepang community have not been able to get citizenship though they are eligible.

Table 4.4: Distribution of Population (above 16 years) by Citizenship Holder

| Citizenship Holder | No of study population | Percent |
|--------------------|------------------------|---------|
| Yes | 291 | 71.9 |
| No | 114 | 28.1 |
| Total | 405 | 100.0 |

Source: Field Survey, 2016

Table 4.4 shows that most of the Chepang population i.e. 71.9 percent people have their citizenship and 28.1 percent people do not have citizenship. It implies that despite being eligible for the citizenship certificate still one third of the population do not hold citizenship card i.e. this population is still unaware of the need of the citizenship certificate.

4.5 Occupational Status by Sex

The Chepang of Thakre VDC is engaged in different occupational activities. This table provides the information about occupation. Occupation of an individual gives special identity to the individual at both households and community levels. The level of income and the living standards are ultimately determined by the occupation of the household members. In a traditional rural society, occupation of a household head

deserves the main role in decision making which influences each and every aspect of the household activities. This study was carried out to find out the distribution of occupational status by sex. For this study the people above the age of 10 were asked. The occupation of the selected household is given as follows.

Table 4.5: Distribution of Population (10+ years) by Occupational Status and Sex

| Occupation | Male | Percent | Female | Percent | Total | Percent |
|--------------------|------|---------|--------|---------|-------|---------|
| Agriculture | 51 | 40.5 | 75 | 59.5 | 126 | 25.0 |
| Business | 4 | 66.7 | 2 | 33.3 | 6 | 1.2 |
| Service | 21 | 100.0 | 0 | 0.0 | 21 | 4.2 |
| Daily wages | 117 | 75.5 | 38 | 24.5 | 155 | 30.8 |
| Physically disable | 3 | 75.0 | 1 | 25.0 | 4 | 0.8 |
| Student | 38 | 38.0 | 59 | 60.8 | 97 | 19.4 |
| Housewife | 0 | 0.0 | 70 | 100.0 | 70 | 13.9 |
| Dependent | 9 | 81.8 | 2 | 18.2 | 11 | 2.2 |
| Others | 2 | 20.0 | 8 | 80.0 | 10 | 2.0 |
| Total | 245 | 48.7 | 255 | 51.3 | 500 | 100 |

Source: Field Survey, 2016

Table 4.5 shows that the people of Chepang community who are involved in the agriculture are 25.0 percent likewise people engaged in business are 1.2 percent in the same way 4.2 percent are in service, 30.8 percent work for daily wages and 2.2 percent are dependent on other family members. Comparatively, high percentage of Chepang people depends on their daily wages for their living. Now days, it can be seen that most of the Chepang people are engaged in various other occupations except daily wage. They are not limiting their skills in their traditional occupation and are trying to penetrate in new fields as well. While comparing the percentage of male and female population involved in different occupation it can be seen that females are highly involved in agriculture i.e 59.5 percent than males which is 40.5 percent only, however, in all other field males have more participation than females.

4.6 Type of Daily Wages

Most of the Chepang people work in daily wages for their livelihood they are paid minimal amount on daily basis. They work as unskilled labourer in housemaid, aggregate crushing and as skilled labour as mason and carpenter.

Table 4.6: Distribution by Type of Work for Daily Wage

| Type of work | No. of respondent | percent |
|--|-------------------|---------|
| Unskilled labour | 31 | 26.5 |
| Housemaid | 4 | 3.4 |
| Unskilled labour (Crushing aggregates) | 47 | 40.2 |
| Mason | 23 | 19.7 |
| Carpenter | 12 | 10.3 |
| Total | 117 | 100 |

Source: Field Survey, 2016

Table 4.6 shows that 40.2 percent people are involved in crushing aggregates, followed by 26.5 percent in labour, 19.7 percent in mason, 10.3 percent and 3.4 percent in carpentry and household work respectively.

4.7 Religious Composition

Nepal is a multi-religious country. People from different religious groups have their own traditional values and system governing their education. In this area there are two religious groups i.e Hindu and Christian. In this view the religious composition of people of the study area is presented in table.

Table 4.7: Distribution of Household Population According to Religion

| Religion | No. of household | Percent |
|-----------|------------------|---------|
| Hindu | 101 | 77.7 |
| Christian | 29 | 22.3 |
| Total | 130 | 100.0 |

Source: Field survey, 2016

Among the two religious groups in Chepang community, after the study it was found that Hindus are majority in number. Table 4.7 shows that 77.7 per cent are Hindus whereas, only 22.3 per cent are Christians and other religions do not exist in the community. The similar nature of these religions can also be seen in the national data

which shows the percentage of 81.3 for Hindus and 1.4 per cent for Christians; this indicates Hindus are dominant in numbers than Christians.

4.8 Type of Family

Most of the Chepang family in the study area live in nuclear family. Now a days many people prefer to live in small sized family due to awareness, better living standard education, burden of large number of children equality of son and daughter.

Table 4.8: Distribution of Household Population by Type of Family

| Family Type | No. of study household | Percent |
|----------------|------------------------|---------|
| Nuclear family | 89 | 68.5 |
| Joint family | 41 | 31.5 |
| Total | 130 | 100.0 |

Source: Field Survey, 2016

Table no. 4.8 shows 68.5 percent Chepang are living in the nuclear family and 31.5 percent are in joint family. Their ancestor lived in extended family, but now their family structure has changed in to nuclear and joint. Most of the Chepang people get separated from their parents after getting married and start their own nuclear family.

4.9 Land Holding Pattern of Household's Family

As agro- based country, land is the symbol of economic well-beings and prestige as well. Due to lack of other employment opportunities, most of the people are directly or indirectly linked with agriculture. The occupational pattern shows that majority of Chepang households depended on agriculture. Therefore, the size of farming land and land ownership are the main indicators of economic status of Chepang, the possession of land are greatly valued among the Chepang of Thakre. It is important not simply as a factor of production but as continuous source of income and security. On the other hand it is an index of social status and prestige.

Table 4.9: Distribution of the Household Family by the Size of Land

Holding

| Land Measurement | No. of household | Percent |
|------------------|------------------|---------|
| 1-5 Ropani | 68 | 52.3 |
| 6-10 Ropani | 52 | 40.0 |
| 11-15 Ropani | 10 | 7.7 |
| Total | 130 | 100.0 |

Source: Field Survey, 2016

Table 4.9 shows that highest percent of households owned land in between 1-5 ropani it represents 52.3 percent of total population, 40 percent people have land between 6-10 ropani and 7.7 percent people have land 11-15 ropani. It illustrates that majority of Chepang households are in poverty level as they have small size of land from where they can grow only less amount of crops on which they have to survive for months.

4.10 Level of Food Sufficiency

The level of food production and consumption determine the poverty of people or nation. During the study period, the researcher has tried to find out whether the annual production of food grains was sufficient to meet the daily requirement for a year. As family is being divided into nuclear family the farming lands are also being divided among them which is not sufficient for the whole family. In this section it is tried to show the level of food sufficiency from own agriculture production.

Table 4.10: Distribution of Household Family by Level of Food Sufficiency

| Food Sufficiently in Month | No. of household | Percent |
|----------------------------|------------------|---------|
| 1-3 | 56 | 43.1 |
| 4-6 | 58 | 44.6 |
| 7-9 | 16 | 12.3 |
| Total | 130 | 100.0 |

Source, Field survey, 2016

Table 4.10 shows that 43.1 per cent households have food sufficient for only 1-3 month or they have very few lands available for cultivation. These people have to depend on other income sources for rest of the year. 44.6 percent households have food sufficient for 4-6 months, only very few people i.e., 12.3 percent households

have food sufficient for 7-9 months and none of the households have enough food for all the year round. This data gives the glimpse of the poverty level in the Chepang community.

4.11 Fuel Used for Cooking Food of the Household

Nepalese people have the tradition of taking food at their home. Various kinds of fuels are used in the kitchen. The type of fuel used in kitchen for cooking food in the study area is presented in the table.

4.11: Distribution of Household by Fuel Used for Cooking Food

| Fuel used for cooking | No. of household | Percent |
|-----------------------|------------------|---------|
| Coal/ fuel wood | 128 | 98.5 |
| Gas stove | 2 | 1.5 |
| Total | 130 | 100 |

Source: Field survey, 2016

The above table shows that 98.5 percent household use coal/ fuel wood for cooking food. Similarly 1.5 percent of them use gas stove for cooking.

4.12 Household Facilities

Household facilities determine the status of people. Electricity, mobile, internet, radio, T.V., toilet etc. are some of the major household facilities. The detail of household facilities are available to the respondents.

Table 4.12: Distribution of Household by Different Facilities Used in the Household

| Television Facility | No. of household | Percent |
|---------------------|------------------|---------|
| Yes | 13 | 10 |
| No | 117 | 90 |
| Mobile Facility | | |
| Yes | 84 | 65.1 |
| No | 86 | 35.1 |
| Internet Facility | | |
| Yes | 16 | 12.3 |
| No | 114 | 87.7 |
| Total | 130 | 100.0 |

Source: Field survey, 2016

In the study area, only 10 percent used television and 90 percent did not use television facility. Majority of the families did not use television facilities. It is because either

they cannot afford to buy a television or they are unaware of need of television. In the study area, 65.1 percent use mobile facilities while 35.4 percent has to rely on others who have mobile facilities for the communication. These people either do not have suffice economy to afford mobile facilities or don't feel its requirement for communication and other purposes. It was found 16 people have internet facility which is 12.3 percent of the entire study population. This also indicates that Chepang people are not up to date with the present technological development and advancement occurring in the world.

4.13 Toilet Facilities of the Study Population

Toilet is one of the basic facilities which should be available in household. This facility is one of the decisive factors for health status of people. In this study, the information was collected about the toilet facilities of households as type of flush, covered pit or open.

Table 4.13: Distribution of Household by Toilet Facilities

| Toilet Facility | No. of household | Percent |
|-----------------------------|------------------|---------|
| Pan toilet with septic tank | 42 | 32.3 |
| Covered pit toilet | 70 | 53.8 |
| Open place | 18 | 13.8 |
| Total | 130 | 100.0 |

Source: Field Survey, 2016

In the study area majority of families with the percent of 53.8 are using covered pit type of toilet facilities followed by the pan toilet with septic tank with the percentage of 32.3 of Chepang people. 13.8 percent Chepangs are using open place as a toilet. As most of the people are using covered pit toilet it shows that people in the Chepang community are aware of using proper sanitary toilets.

4.14 Main Income Source of Household Family

The people have reported that they derive income from a number of sources. The source include agriculture farming and daily wages, labour, formal and informal (Government's or private job), small business foreign job and driving. The most commonly cited source of household income is Agriculture / animal husbandry (43.8%), Business (2.3%), service (3.1%), Dally Wages (41.5%), Remittances (3.8%).

Table 4.14: Distribution of Household Population by Income Source

| Income | No. of household | Percent |
|------------------------------|------------------|---------|
| Agriculture/Animal husbandry | 57 | 43.8 |
| Business | 3 | 2.3 |
| Own Industry | 7 | 5.4 |
| Service | 4 | 3.1 |
| Daily wages | 54 | 41.5 |
| Remittance | 5 | 3.8 |
| Total | 130 | 100.0 |

Source: Field survey, 2016

Table 4.14 shows that 43.8 percent Chepang family are mainly dependent on agricultural production. This shows almost half of the Chepang family's main income source is Agriculture. Hence, the second highest income source is labour i.e., 41.5 percent. The lowest income source for Chepang family is in Business 2.3 percent.

Due to lack of education they do not get chance to do the job in higher post which require certain educational qualification. It can be said that their cultural beliefs and social values are main obstacle for Chepang people to move ahead.

4.15 Annual Income

To illustrate the further economic characteristics of the Chepang people their income is important. The respondent could not say their exact annual income. However, the total annual income is calculated in terms of money in round figures. There is no other important income source to them other than agriculture. The other sources are nominal and minor or not sufficient for their livelihood. Beside agriculture income, there is other side income from service, wage labour, animal husbandry and business.

Table 4.15: Distribution of the Estimated Annual Income of Household

| Family annual income (Rs) | No of household | Percent |
|---------------------------|-----------------|---------|
| 10000-50000 | 63 | 48.8 |
| 60000-100000 | 44 | 33.8 |
| 110000-150000 | 23 | 17.8 |
| Total | 130 | 100.0 |

Source: Field Survey, 2016

Table 4.15 shows that the annual income of respondents, among them 48.8 percent household has income between Rs. 10000-50000, annually likewise, 33.8 percent households have annual income of Rs. 60000-100000. It shows that 17.8 percent respondents earn enough money to fulfil basic needs but most of the respondent cannot earn enough to fulfil even their basic needs.

Table 4.16: Distribution of Household Family by Foreign Employment

| Foreign Employment | No. of household | Percent |
|--------------------|------------------|---------|
| Yes | 10 | 7.6 |
| No | 120 | 92.3 |
| Total | 130 | 100.0 |

Source: Field Survey, 2016

Table 4.16 shows that 7.6 percent household family member goes to foreign for employment. The majority of Chepang household family do not go to foreign. It means most of the Chepang household family members cannot afford for foreign employment and most of them are unaware of foreign job opportunity.

CHAPTER FIVE

EDUCATION STATUS OF CHEPANG COMMUNITY

Education is the backbone of development. It is an important factor for social and economic transformation of a society. People as means of development require knowledge and skill for the production of goods and services. Education is considered as a single means to achieve these ends. Definitely, education is a vehicle for the radical change of the society. It is the means that provides us new knowledge, information and technology. Literacy is a basic step towards the education which is quite essential for development. It enables the person to improve the knowledge and skills necessary to conduct the daily life easily. Without education no one can expect overall development of the society.

This chapter is attempting to observe the information about the educational status of the household's family of Chepang community in Thakre VDC. Education has a great role in the development of society. The society can progress only when the people of the society are educated. If the people are educated, they can understand the advantages of development and actively participated in the development programme. Thus, society can progress with change in life style, health consciousness etc. Even change may occur in demographic characteristic of the society.

5.1 Literacy Status

Literacy is the ability of reading and writing but it does not refer as quality of education. There are more people who are formally educated or officially educated. Yet, there is a large number of illiterate Chepangs. The literacy status of Chepang community in Thakre VDC is shown in the table.

Table 5.1: Distribution of Household Population by Literacy Status

| Literacy status | No. of population | percent |
|-----------------|-------------------|---------|
| Literate | 409 | 68.9 |
| Illiterate | 185 | 31.1 |
| Total | 594 | 100 |

Source: Field Survey, 2016

Table 5.1 shows that literacy status of the population, where nearly two-third of study population are literate i.e 68.9 per cent and 31.1 per cent of study population are

illiterate. Out of the total literates, 87.5 per cent are literate in the study area from formal education system and 12.5 per cent are literate through non-formal education. Most of the study population are even not aware of the importance of the education, even though they are aware they cannot afford for the study of their children. While looking at the literacy rate of the Chepang people in national data it is too low i.e. 0.23 percent.

5.2 School Attendance Status

In general, people who can read and write have been considered as literate but the status of educated people is represented by formal education. The people who gained knowledge by attending school are formally educated.

Table 5.2: Distribution of Household Population by School Attendance Status

| Attendance in school | No. of population | percent |
|----------------------|-------------------|---------|
| Yes | 308 | 75.3 |
| No | 101 | 24.7 |
| Total | 409 | 100.0 |

Source: Field Survey, 2016

Table 5.2 shows that 75.3 percent people attended school whereas, 24.7 percent people did not.

5.3 Level of Education of Study Population

Educational level of study population is one of the important characterises of education, which is also an indicators for measuring the educational development of society. With the help of it, an overview of education condition and perspective progress of education in society can be presented. The educational level of Chepang is given the table 5.3.

Table 5.3: Distribution of Household Population by Level of Education and Sex

| Level of Education | Male | Percent | Female | Percent | Total | Percent |
|--------------------|------|---------|--------|---------|-------|---------|
| Primary | 117 | 68.1 | 105 | 77.2 | 222 | 72.1 |
| Lower Secondary | 40 | 23.3 | 24 | 17.6 | 64 | 20.7 |
| Secondary or above | 15 | 8.7 | 7 | 5.2 | 22 | 7.1 |
| Total | 172 | 100.0 | 136 | 100.0 | 308 | 100.0 |

Source: Field Survey, 2016

Table 5.3 shows that education of Chepang community of Thakre VDC-ward no. 4,5,6,8 and 9. 72.1 percent Chepang population have taken primary education, followed by 20.7 percent of lower secondary and 7.1 percent population of secondary or above. Table also shows that 68.1 percent male population get primary education out of total male population, followed by 23.3 percent of secondary education and 8.7 percent of secondary or above. Likewise, 77.2 percent of female population have taken primary education followed by 17.6 percent of lower secondary, 5.2 percent of secondary or above education. Overall, the females have slightly higher level of education attainment in the primary education than males.

From the table it can be illustrated that males have higher number in secondary level and above and the reason for this was found that girl child are supposed to do the household work and take care of the younger children at home. Sometimes early marriage of the girl child becomes the cause for not attending the school after primary level.

5.4 School Attendance Status of School going Population (aged 5-16 years)

Literacy is the ability of reading and writing but it does not refer as quality of education. Now a day, majority of children who are attendant in school due to awareness; think about his her future life and inaccessibility of school. But few children are not attendant in a school.

Table 5.4: Distribution of School going Population (aged 5-16 years) by School Attendance Status

| Attendance in school | No. of student | percent |
|----------------------|----------------|---------|
| Yes | 177 | 90.7 |
| No | 18 | 9.2 |
| Total | 195 | 100 |

Source: Field Survey, 2016

Table 5.4 shows that 90.7 percent students have attendance in school whereas 9.2 percent students do not have attendance in school. There are many reasons for not attending school.

5.5 Level of Education of School going Population (aged 5-16 years)

In general, people who can read and write have been considered as literate but the status of educated people is represented by formal education. The people who gained knowledge by attending school are formally educated. The distribution of level wise educational status of Chepang children aged 5-16 years is presented in the table.

Table 5.5: Distribution of School going Population (aged 5-16 years) by Current Level of Education

| Education Level | No. of student | Percent |
|--------------------|----------------|---------|
| Primary | 121 | 68.4 |
| Lower Secondary | 44 | 24.8 |
| Secondary or Above | 12 | 6.7 |
| Total | 177 | 100.0 |

Source: Field Survey, 2016

Table 5.5 shows that 68.4 percent children attended primary level which is the highest among all level of education that had been studied by the researcher. The study shows that 24.8 percent attended lower secondary education and 6.7 percent attended secondary level.

5.6 Reason for not Attending School

Various reasons of not attending school such as poor economic condition, engaged in agriculture, household work and lack of awareness are found in the community.

Table 5.6: Distribution of Student by Reason for not Attending School

| Reasons | No. of student | Percent |
|-------------------------|----------------|---------|
| Poor economic condition | 4 | 22.2 |
| Engaged in agriculture | 5 | 27.7 |
| Household work | 7 | 38.8 |
| Lack of awareness | 2 | 11.1 |
| Total | 18 | 100 |

Source: Field Survey, 2016

Table 5.6 shows that 22.2 percent students do not attend school due to poor economic condition and 38.8 percent students are involved in household work. According to table 27.7 percent students are engaged in agricultural works and 11.1 percent do not attend school due to lack of awareness.

5.7 School Attending Status and Dropout Status

The school dropout rate in Chepang community is high. It is not equal in all levels. The dropout and exam failure rate is high in lower secondary and secondary levels. The reason behind this dropout can be attributed to socio-cultural and economic condition. The parents themselves promote to the dropout as they marry off their daughter at early age or need children for domestic work. So, the students hardly get enough time for study. Beside in primary levels, the parents do not insist on making the children attend to school regularly due to the lack of awareness. So, the children stay home playing in the street the whole day. In lower secondary and secondary level, the ratio dropout is higher among girls than boys because most of the girls are married off or failed.

Table 5.7: Distribution of Students by School Attending Status and Dropout According to sex

| Sex | School attendance | | Dropped out | | Total | |
|--------|-------------------|---------|-------------|---------|-------|---------|
| | No. | Percent | No. | Percent | No. | Percent |
| Male | 67 | 54.5 | 23 | 51.1 | 90 | 50.8 |
| Female | 56 | 45.5 | 31 | 57.4 | 87 | 49.2 |
| Total | 123 | 100.0 | 54 | 61.1 | 177 | 100.0 |

Source: Field Survey, 2016

Table 5.7 shows that the male and female students occupy 54.5 percent and 45.5 percent respectively. It can be analysed from the above table that there is no remarkable difference in attending school between male and female.

Similarly, dropped out students have been found 61.1 percent out of the total students in which male and female dropped out students accounts for 51.1 percent and 57.4 percent respectively. The trend of dropping out school of female students is higher 57.4 percent than male students 51.1 percent. The presented data in the above table concludes that dropping out from school is not so remarkable in comparison to the school going students.

5.8 Dropout Level

The school dropout rate in Chepang student is high. It not equal levels. So, the maximum numbers of Children go to school, very few percentage of Chepang children their education. The dropout rate is high in lower secondary and secondary levels.

Table 5.8: Distribution of Dropout Student by Level of Education

| Dropout Level | student | Percent |
|--------------------|---------|---------|
| Primary | 18 | 33.3 |
| Lower secondary | 24 | 44.4 |
| Secondary or above | 12 | 22.2 |
| Total | 54 | 100 |

Source: Field Survey, 2016

Table 5.8 shows that they have dropped out the school in lower secondary level which accounts for 44.4 percent. It shows that 33.3 percent dropping out students in primary levels and 22.2 percent students in secondary levels. It can be concluded that dropping out in lower secondary and primary levels is higher than secondary or above in Chepang community. So it is very necessary to investigate the causes of dropping out school and to control it immediately.

5.9 Causes of Dropout

Many students could not complete their education due to poor economic condition, socio-cultural and school environment which play vital dropout. The major causes of dropout are insufficient income, engage in household work, early marriage and failure in the examination and schools being far. This information on these different causes has been collected from the Chepang students through the medium of personal interview. Due to poor economic condition most of the children have been deprived from the school education. Even school going children are unable to continue their study. Similarly, engagement in domestic work and failure in the examination are also the major causes of dropout which is highly related to the family. The other supporting factors in dropout rate are early marriage. The major causes of dropout and students distribution have been shown in table 5.9.

Table 5.9: Distribution of School going population by Causes of Dropout

| Cause of Dropout | No. of student | Percent |
|---------------------|----------------|---------|
| School/College far | 4 | 7.4 |
| No want to school | 3 | 5.5 |
| Unable to pay fee | 5 | 9.3 |
| Help at home | 18 | 33.3 |
| Parents not allowed | 2 | 3.7 |
| Get married | 8 | 14.8 |
| Fail in exam | 14 | 25.9 |
| Total | 54 | 100.0 |

Source: Field Survey, 2016

Table 5.9 shows that most of the students had dropped out as they do not want to go school i.e. 5.5 percent this implies that there is still lack of awareness about education. Due to household work, 33.3 percent students had to discontinue their study. The

main reason of dropout was found that for helping their family in work students stop going to school. 14.8 percent left their school due to getting married and 25.9 percent students had to discontinue their schooling because of failure in exam.

5.10 Literacy Status of Study Population by Family Types

Family organization is also one of the important factors in the development of education, usually educated family are more aware of the importance of education than uneducated family.

Table 5.10: Distribution of Study Population by Literacy Status and Family Type

| Family type | Literate | | Illiterate | | Total | Percent |
|---------------|----------|---------|------------|---------|-------|---------|
| | No | Percent | No | Percent | | |
| Single family | 44 | 48.9 | 46 | 51.1 | 90 | 69.2 |
| Joint family | 12 | 30.0 | 28 | 70.0 | 40 | 30.8 |
| Total | 56 | 43.1 | 74 | 56.9 | 130 | 100 |

Source: Field Survey, 2016

The literate study population in Thakre VDC ranges from 69.2 percent to 30.8 by single to joint family. In comparison to single family, the respondents from joint families are less literate which counts for 30. 8 percent while 69.2 percent are from single family. Similarly, joint family has more illiterate members than single family. Due to lack of opportunity or facilities for education in joint family they are not getting schooling for education.

5.11 Occupation and Literacy status

Occupation is one of the important aspects of living. So, people always search for better occupation which can promote their economic status and standard of living. It also affects the literacy of a community. The table shows unequal proportion of Chepang in all occupation.

Table 5.11: Distribution of Study Population by Occupation and Literacy Status

| Occupation | Literate | Illiterate | Total | Percent |
|--------------------|----------|------------|-------|---------|
| Agriculture | 19.7 | 34.6 | 126 | 25.1 |
| Business | 1.9 | - | 6 | 1.2 |
| Service | 6.3 | 0.5 | 21 | 4.2 |
| Dally wages | 26.9 | 37.9 | 155 | 30.9 |
| Physically disable | 0.9 | 0.5 | 4 | 0.8 |
| Student | 30.9 | - | 99 | 19.7 |
| Housewife | 10.3 | 20.5 | 70 | 13.9 |
| Dependent | 0.3 | 5.5 | 11 | 2.2 |
| Others | 2.8 | 0.5 | 10 | 2.0 |
| Total | 63.9 | 36.1 | 502 | 100.0 |

Source: Field Survey, 2016

Table 5.11 shows that the family with service and business are more literate than other respondent because these families are economically strong and aware about importance of education. Out of 1.2 percent respondents in the family with Business, 1.9 percent is literate. Among the respondents engaged in service, 6.3 percent is literate and 0.5 percent is illiterate and the respondent involved in agriculture, 19.7 percent is literate and 34.6 percent is illiterate and the respondent engaged in wages, 26.9 percent is literate and 30.9 percent is illiterate because these families are found economically poor and unaware about education.

5.12 Age and Literacy Status

It is equally important to analyse the age wise distribution of literate/ educated Chepang in different level of education. Chepang respondent has been divided into three different age groups in the table.

Table 5.12: Distribution of Study Population by Age group and Literacy

| Age group | literate | | Illiterate | | Total | percent |
|-----------|----------|---------|------------|---------|-------|---------|
| | No. | Percent | No. | Percent | | |
| 5-14 | 172 | 42.1 | 2 | 1.1 | 174 | 29.4 |
| 15-59 | 237 | 57.9 | 158 | 86.3 | 395 | 66.7 |
| 60+ | - | - | 23 | 12.6 | 23 | 3.9 |
| Total | 409 | 100 | 183 | 100 | 592 | 100 |

Source: Field Survey, 2016

Here in the table literacy for the age group 5-14 years is indicated by the tendency to go to school. Table 5.12 shows that in the age group 15-59 years, literacy rate is 57.9 percent. It means all of the children of this age group go to school. This is age group for Primary and Lower Secondary level, so it implies that all of the persons attend at least primary or lower secondary school level in the present context. Out of 91 respondents, 97.8 percent literacy is found in the age group 5-9 of Thakre VDC, it means some of the children start going to school at the age of 10 which is indicated by the age group 10-14 having 100 percent literacy. Out of 39 respondents, 43.6 percent literate are age in 35- 39 years, out of 18 respondents, only 11.1 percent people are literate in age group 55-59. This table shows that new generation of Chepang children are going to school. The table also reflects the trend of increasing awareness about education in the past few years.

CHAPTER SIX

SUMMARY CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is the country of different ethnic groups, which unify the people of different origins and different cultural backgrounds. The major ethnic groups of Nepal are Gurung, Magar, Tharu, Tamang, Rai, Limbu, Kumal, Dhimal, and Chepang etc. Chepang is one of the major ethnic groups of Nepal who are mainly found in the hilly region. This study report is prepared on the basis of the Chepang community of Thakre VDC-Wards-4, 5, 6, 8 and 9 of Dhading district. People of this ethnic group have low living standard because of their illiteracy and poor economic well as their family background is weak as compared to the other ethnic groups.

The main purpose of the study is to assess the socio-economic and education status of Chepang community. Primary data was collected by census method using structured questionnaires directly household survey and interviewing the locals of the VDC by descriptive approach and few information was accessed through the secondary sources by means of published literatures. This study is especially connected with finding of the present educational and socio-economic conditions as well as the problem they are facing in their day –to-day life. Specially, this study is conducted to examine their condition of academic excellence, cause of dropout from school, cause of not- attending school, their composition of family, principal occupation, religion etc.

The collected information was analysed by descriptive approach and interpreted based on frequencies and percentage distribution. Both primary and secondary sources of data have been used. A total of 664 people were the study population and the direct individual interview was done with 130 persons from 130 households. Finally, data were analysed through tables, percentage and other statistical and mathematical tools. There are some findings about Chepang community and their status. They can be categories as follows.

6.2 Major Findings

Demographic and socio-economic status

Most of the Chepangs were found to have followed agriculture as their principal occupation. The figure shows that 43.8 percent of the people earn their living from agriculture, 2.3 percent depend on some kinds of business, 3.1 percent earn their living by service, 5.4 percent of own industry, 3.8 percent people depend on remittance and 41.4 percent depend on the money they have got from daily wages.

The finding shows that Chepangs have started to live in nuclear family as 68.5 percent of them are nuclear and 31.5 percent of them live in joint family at present. The researcher found no one living in the extended family. The Chepang people, 77.9 percent of Chepang were found to have still followed Hindu Religion, 22.1 percent Christian.

Most of the Chepangs are including themselves in early marriage. 60.7 percent of people are found to be married or living together, 31.9 percent are unmarried or single, 6.6 percent are widow or widowers, only 1.0 percent are separated.

In this way the finding of the study shows that the Chepang community of Thakre VDC is socially and economically deprived.

Education status

The study shows that 31.1 percent of Chepangs people are illiterate can't even read and write and among them 68.9 percent are literate; among the literates 61.2 percent have got formal education and 38.7 percent have non- formal education.

Among the total Chepang people who attained formal education, 85.4 percent have completed primary level, 14.5 percent lower secondary level and 7.6 percent secondary or higher secondary level.

School going Chepang students 68.4 percent children attended primary level which is the highest among all level of education. The study shows that 24.8 percent attended lower secondary education and 8.7 percent attended secondary level.

School dropout in Chepang students are in very high majority i.e. 3.8 percent of Chepang people don't want to go to school, 33.7 percent due to household work, 15.6 percent people because of marriage and 16.8 percent stopped going to school as they failed the exam

6.3 Conclusion

Among the 61 indigenous nationalities in Nepal, Chepang is considered to be most marginalized ethnic group. This field study also clarifies this issue. The Chepang community of Thakre VDC is still living in rural context have the blue print that they are lower community. They primarily depend upon agriculture resources and daily wages but few cases in present context of going abroad for labour is also found. Because of the low income, they are going backward day by day in every field.

We can find from the study that almost all Chepangs are adopting agriculture and daily wages as a main occupation; their income from agriculture covers their food for 3-6 months. Despite of this, they haven't accepted any other profession. Except agriculture they work for wage as labour in others' field to collect necessary food for remaining months. Very few Chepang youths are also going abroad as labour to earn their living. Most of the Chepangs are following Hindu religion and it was found that some people from new generation are extremely attracted towards Christian religion. The young generation prefers nuclear family as they don't like the concept of joint family.

Chepang community of Thakre VDC has low literacy rate and they have a little knowledge about importance of education. They are deprived of the education because of their economic status, household work, early marriage and failing in examination. At present context, in the new generation of Chepangs, almost all have studied primary level but still the number of high school or college attendees is very low and the dropout after primary level is found to be very high. Still we can expect good education status of future generation as the present generation have realised the importance of education to some extent and they strongly support their children for higher education.

They have understood that backwardness is the result of their low educational status. To build up the confidence in Chepang people we must do something to provide good education to the people in Chepang community. One of the solutions for this is that the income source of Chepang community should be increased. The status of Chepang Community as reflected by major hindering factors of low literacy and education attainment among Chepang community, which is comprises of educational aspect, economic aspect and socio- cultural aspect. These hindering factors lead the Chepang

community backward and toward darkness that causes negative impact on national and local level development.

Among the different understanding of change, modernization is one popular term among the Chepang people. Modernization means the process of rapid social change which is being used for understanding social phenomenon. It is transformation of traditional society into modern and advanced society. The concept of modernization has been constructed to address the process of development in underdeveloped society. Similarly, it can be seen that Chepangs are also in the process of development which indicates the sign of modernization in their society.

Chepang are found backward in health seeking practices than the other communities.. Still the dependence on Dhami and Jhakri is common in this community and they rarely go to medicals and health posts for health problems. Most of the mother had reported that they had given birth to their 1st baby before 20 years of her age In spite of that, health status of Chepang children was found better than other indigenous communities' children.

The Chepang are looking for help to eradicate their poverty and have similar way of living as others. They are dreaming of having one's own land ownership and have understood that their low level of living status and backwardness is mainly due to low level of educational status. Hence, the new generation want to educate their children and uplift their status since education plays a pivoting role for upliftment other aspects.

In conclusion, from the field study, we can say that agriculture dependent Chepang community should be promoted in various income able activities, which help them to be literate because of good economic sources. If they get good economic sources and proper education, they can reach to the similar stage of other communities.

6.4 Recommendation

To uplift the Socio-economic and educational status of Chepang community of Dhading district, the following measures have been recommended:

-) The educational level as well as literacy status of sampled area of Chepang community is very low hence it is essential to launch different intensive programmes to encourage Chepangs about the importance of education.

-) Development of infrastructures of education like schools, colleges at convenient locations seems important because even to acquire secondary level education they have to travel 5-10 km away from their village daily.
-) Regarding the causes of drop out, most respondents have dropped out their classes as they do not have knowledge about the importance of education, and also because they have to engage in household activities due to early marriage practiced in Chepang community. So, it is necessary to make them conscious about importance of education and primary focus should be given on education rather than engaging children in household work during their schooling/ campus going period.
-) Intensive programs like scholarship, provision of job opportunities, for higher education: loan, household economic support or other types of subsidies need to be provided. There should be special kind of incentive to the children of this tribe for education. And a regular class for adult education is required to be conducted which will be a valuable step in pushing forward the standard of adults of this community. That will give the motivation to their young children as well.
-) The agriculture pattern is conservative, thus some sort of modern agricultural schemes should be encouraged in this area. Their main source of income is agriculture resources. So, to improve their economic status, the small cottage industries based on agricultural products need to be encouraged via trainings such as knotting Doko, Namlo, Dalo, etc. In order to give real shape to the overall idea the government should facilitate them with proper financial support and also the provision of market linkage for selling their products need to be established.
-) There is dominant practice of early marriage and also they are ignorant about the methods of family planning which is not noble from various aspects like health and living standard. So, there should be sufficient awareness programmes educating Chepangs on adverse impacts of early marriage and importance of family planning, its methods and safety measures.
-) NGOs and INGOs should organize the several programs to raise their socio-economic and educational status and should provide skill development training

to Chepangs and government should provide special opportunity to this ethnic group for the upliftment of overall status of Chepangs.

Recommendations for further Study

This study has unveiled some of the aspects of the Chepang community of Thakre VDC but is not sufficient to actually reflect the overall status of the community, so, further study on continuous basis is recommended for the enhancement and development of this community. Following are the recommendations for further study of the community.

-) Few attempts have been made in this study also to assess the condition of health and sanitation in the Chepang community but it is not sufficient to actually address the condition of health and sanitation in the community. So, further study is recommended assess the condition of health and sanitary aspects in detail to uplift the healthy living of Chepangs.
-) Some of the cultural aspects of the community have been reflected in the study but not the concrete and all corners of culture and behaviour is not represented. Culture and behaviour also impacts in the socio-economic as well as educational status of people. Hence, further study needs to be done to identify the behaviour and cultural aspects of the community.
-) Study in micro level should be done to find out the hindering and supporting factors as well as the means and measures to enhance the social, economic and educational status of the Chepangs although this study has unmasked various factors affecting socio-economic and educational status.
-) Only one study is not sufficient to know the detailed and actual representation of Chepang issues so further study needs to be done on continuously for the upliftment of Chepangs of Thakre and all Chepangs as a whole.

REFERENCES

- Aryal, B. (2016). *State of Food (in) Security in Chepang Community: A Case of Dahakhani VDC, Chitwan*.
- Adhikari, M.C. (2011). *Impact of Education on Chepang Children: A case study of Ayodhapuri VDC, MadiChitawan district*. An unpublished M. Ed. Thesis Tribhuwan University Tahachal, Kathmandu.
- Bhattra, M.M. (2003). *Community participation in public school finance: A case of public secondary schools of Ratnanagar municipality, Chitwan district*. An unpublished M.Phil. Research paper, K.U.
- Bista, D.B. (1965). *People of Nepal*. Kathmandu. Nepal, Ratnapustak Bhandar.
- Bista, D.B. (1967). *Mechi Dekhi Maha Kali Samma*, Kathmandu. Nepal.
- Bista, D.B. (1971/72). *Chepang Nepal Diest*, Kathmandu. Nepal.
- CBS, Nepal. (2011). *National Population and Housing Census: national report*. Kathmandu: Government of Nepal. National Planning Commission.
- CERID, (1991). *A Survey of studies on Drop Out in Primary Education*. Kathmandu: CERID.
- Chapman, J., Easthope, G, & O Connor, P. (1999). *The influence of gender and parental socio-economic status on post- school career* Australian Journal of social Research, p2-26.
- Cox, T. (1994). *The current socio-economic status of untouchables in Nepal*. Occasional papers in sociology and anthropology, p 90-109.
- DCRF, (2009). *Supporting Marginalized Ethnic Chepang Community through Enhanced District Chepang Rights Forum*.
- FORWARD. (2001). *Formulation of a comprehensive praja development program*. Part II. Prepared for Ministry of Local Development, Kathmandu and SNV-Nepal, Chitwan, Nepal. Forum for Rural Welfare and Agriculture Reform for Development.
- Gurung G. M. (1989). *The Chepangs: A study in Continuity and Change*. Kathmandu: Central for Nepal and Asian Studies, Tribhuwan University.

- Gurung G.M. (1995). *Report from a Chepang Village: Society, Culture and Environment*. Kathmandu, Nepal
- Government of Nepal, Ministry of Education, UNESCO (Kathmandu) (2003) *Education for All. NATIONAL PLAN OF ACTION. NEPAL (2001-2015)*. Kathmandu.
- G.C, R.K & Shrestha, N.L. (2014). Literacy and Education Status of Nepali Population. *In Population Monograph of Nepal*. Kathmandu: CBS.
- Hanses, B. (2008). The exploration of socio-economic status and student achievement: An unpublished MA Thesis at Beverly elementary school.
- Hodgson B.H. (1857). *On the Chepang and Kusunda tribes of Nepal*. Journal of Asiatic society of Bengal.
- Subba, C., Pyakuryal, B., Bastola, S.T., Subba, M.K., Raut, N.K. and Karki, B. (2014). A Study on the Socio-economic Status of Indigenous people in Nepal.
- Khanal, B. (2014). Social exclusion of the Chepangs in the era of post political revolution of Nepal: A case study of Dhading.
- Lamsal, U., Aryal, K. P., Dhakal, B. And Shrestha, G. M. (2012). Report of a Study on Free and Compulsory Basic Education for Chepang Girls in the context of SSRP.
- Mainali, M.P. (1987). *An Inquiry into the Causes of Primary School Dropouts in Rural Nepal*. Kathmandu: CERID.
- Nations, U. (2012). Chepangs' Struggle for Survival: Views from Makwanpur and Chitwan Districts. Kathmandu: RCHC Office.
- Panta, D.P. (1979). *Development of Chepang Today's Needs*. Madhu Park: Kathmandu. Nepal.
- Parajuli, P. (2008). *Education status of chepang community*. A case study of Hadikhola VDC of Makawanpur district. An unpublished MA Thesis Central Department of Population Studies, Tribhuvan University Kirtipur, Kathmandu.
- Piya, L., Maharjan K. L. and Joshi, N. P. (2011). Livelihood strategies of indigenous nationalities in Nepal: a case of Chepangs. *Journal of International Development and Cooperation*, 17(2): 99 – 113.

- Rai, N.K. (1985). *Peoples of the Stones; the Chepang of the Central Nepal*. Center for Nepal and Asian Studies (CNAS), Tribhuvan University, Kathmandu, Nepal.
- Riboli, (2000). Extrasensory Trances and Trances of movement: Reflection on different types of Trances.
- Sherestha, G.M. (1984). *Determinants of Educational Participation in Rural Nepal*. Kathmandu: CERID.
- Singh, R.B. (1975). *Social Change in Indian Society*. New Delhi: Nirala Paskashan. India.
- Sharma, D.P. (2011). Understanding the chepangs and shifting cultivation: a case study from rural village of central Nepal. *Dhaulagiri of Sociology and Anthropology*, (5), 247-262.
- Sirin, S. R. (2005). *Socioeconomic status and academic achievement: A meta-analytic review of research*. *Review of educational research*, 75(3), 417-453.
- UN RCHC. (2012). Field Bulletins. Chepangs Struggle for Survival: Views from Makwanpur and Chitwan Districts. Issue 47, September 12. Accessed at <http://reliefweb.int> on May 2, 2014.
- WVAF. (2009). Supporting marginalized ethnic Chepang community through enhanced district Chepang Rights Forum (DCRF) Nepal (pp. 2). Retrieved from <http://www.wvafnepal.org/pdf/tfd.pdf>

APPENDIX

Tribhuvan University

Central Department of Population Studies

Kritipur, Kathmandu

Demographic, Socio-economic and Educational Status of Chepang Community

(A Case Study of Thakre VDC of Dhading District)

SURVEY QUESTIONNAIRE

Section 1: survey Information

Name of respondent

| | | |
|------|-------------------------|--|
| S.N. | | |
| 101 | Village Name | |
| 102 | Ward no. | |
| 103 | House owner's name | |
| 104 | Religion of house owner | |
| 105 | Type of family | |

Section 2: Household Roster

| S.N | Name of family member | Relationship with head of house | Age | Sex | For above 10yrs | | Citizenship certificate |
|-----|-----------------------|---|-----|--------------------|---|-----------------|-------------------------|
| | | | | | Marital status | Age at marriage | |
| | 201 | 202 | 203 | 204 | 205 | 206 | 207 |
| | | Head of HH-1 Spouse-2 Son/daughter-3 Grandson/daughter-4 Parents-5 Father/mother In laws-6 Brother/sister-7 Son-in-law-8 Others-9 | | Male-1 Female-2 | Single-1 Married-2 Divorced-3 Widow/ widower-4 Seperated-5 | | Yes-1 No-2 |

Section 3: Literacy and Education

| | | |
|---|---|--|
| 301 | Can you read and write any language? | 1. Yes 2. No |
| 302 | Have you done any school? | 1. Yes 2.No |
| 303 | If yes which level did you read? | Grade..... |
| Ask only for children of school going age group(5-16) years | | |
| 304 | What is your name of your school? | |
| 305 | Are you go to school? | 1. Yes If 307 → 2. No |
| 306 | If no why do not go to school? | 1.Poor economic condition 2.Engaged in agriculture 3.Household work 4.Lack of awareness |
| 307 | Which level do you read? | Grade..... |
| 308 | Have you getting scholarship? | 1. Yes 2. No |
| 309 | Are you reading or dropout | 1. Yes 2. No |
| 310 | If you have dropout, mention the level at which you have dropped out? | Grade..... |
| 311 | What is the main reason for dropping out you study | 1.School/College far 2. No want to school 3. Unable to pay fee 4. Help at home 5. Parents not allowed 6. Get married 7. Fail in exam |

Section 4: Socio- Economic and Demographic characteristics

| | | | | | | | | | | | | | | |
|--------|---|--|--------|------|-------|--|--|--|-------|--------|------|--|--|--|
| 401 | Do you/your family member own any agricultural land? | <ol style="list-style-type: none"> 1. Yes 2. No | | | | | | | | | | | | |
| 402 | If yes, how much? | <ol style="list-style-type: none"> 1. Ropani, aana, paisa 2. Bigha, kattha, dhur 3. Others <table border="1" style="margin-left: 40px;"> <tr> <td>Ropani</td> <td>Aana</td> <td>Paisa</td> </tr> <tr> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>Bigha</td> <td>Kattha</td> <td>Dhur</td> </tr> <tr> <td> </td> <td> </td> <td> </td> </tr> </table> | Ropani | Aana | Paisa | | | | Bigha | Kattha | Dhur | | | |
| Ropani | Aana | Paisa | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| Bigha | Kattha | Dhur | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| 403 | For how many months can you survive on your agriculture products? | | | | | | | | | | | | | |
| 404 | Do you own the house you are living? | <ol style="list-style-type: none"> 1. yes 2. Rent 3. Others | | | | | | | | | | | | |
| 405 | How many rooms are there in your house? | | | | | | | | | | | | | |
| 406 | Construction materials used in wall of house | <ol style="list-style-type: none"> 1. Brick 2. Cement plastered 3. Wooden planks 4. Bamboo 5. Raw bricks 6. Plastic 7. Mud 8. Others | | | | | | | | | | | | |
| 407 | What material is used in your floor? | <ol style="list-style-type: none"> 1. Mud 2. Wooden planks 3. Tiles/marbels 4. Cement 5. Others | | | | | | | | | | | | |
| 408 | What material is used in your roof? | <ol style="list-style-type: none"> 1. Rubber, hay, bamboo 2. CGI sheets, tin, clothes 3. Roof tiles 4. Concrete roof 5. Others | | | | | | | | | | | | |
| 409 | Which energy do you use during cooking? | <ol style="list-style-type: none"> 3. Fire woods 4. Kerosene 5. LPG 6. Bio-gas 7. Electricity 8. Others | | | | | | | | | | | | |
| 410 | Where do you cook food? | <ol style="list-style-type: none"> 1. Inside house with separate room 2. Inside house but no separate room 3. Separate house 4. In open place nearby house 5. Others | | | | | | | | | | | | |
| 411 | Do you have any domestic | <ol style="list-style-type: none"> 1. Yes | | | | | | | | | | | | |

| | | |
|----------|---|--|
| | animals? | 2. No |
| 412 | If yes, please mention | 1. Cow/ buffalo 2. Goat/ sheep 3. Pig 4. Chicken 5. Others s |
| 413 | What type of facility do you have in your house? | |
| | | Yes(1) |
| | | No(0) |
| | | Electricity |
| | | Television |
| | | Radio |
| | | Mobile |
| | | Refrigerator |
| | | Computer |
| Internet | | |
| Motor | | |
| Cycle | | |
| Others | | |
| 414 | What is the main source of drinking water in your family? | 1. Pipeline 2. Tube well 3. Well 4. Surface water 5. others |
| 415 | Do you have toilet in your home? | 3. Yes 4. No |
| 416 | If yes, please mention the type | 3. Directly mired to sewage line 4. With safety tank 5. Normal toilet 6. Open toilet 7. others |
| 417 | Do you and your family receive remittance? | 1. Yes 2. No |
| 418 | If yes, how much you receive remittance per year? | Within country Outside country |
| 419 | What is the main source of income of your family? | 1. Agriculture 2. Fruit farm 3. Business 4. Industry 5. Service 6. Daily wages 7. Pension 8. Others |
| 420 | what type of work for wages? | 1.Labour 2.Washing clothes 3.Mason 4.Carpenter |
| 421 | What is the appropriate annual income of your family? | |

