

A STUDY ON SCHOOLING PRACTICES IN NEPAL:
A COMPARATIVE STUDY AMONG GIRLS OF RAI AND LIMBU
COMMUNITY IN YAGWARAK OF TAPLEJUNG DISTRICT

A THESIS

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By

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September, 2023

DECLARATION

I hereby declare that the thesis entitled "**A Study On Schooling Practices In Nepal: A Comparative Study Among Girls Of Rai And Limbu Community In Yagwarak Of Taplejung District**" submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work, prepared under the supervision of Mr. Ramesh Neupane, taken the ideas and information from different sources in the course of preparing thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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2079/08/08

RECOMMENDATION LETTER

This thesis entitled "**A Study On Schooling Practices In Nepal: A Comparative Study Among Girls Of Rai And Limbu Community In Yagwarak Of Taplejung District**" has been prepared by **Dikshya Khaling** under my guidance and supervision. I hereby forward this to the evaluation committee for final evaluation and Approval.

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APPROVAL LETTER

The thesis entitled "**A Study On Schooling Practices In Nepal: A Comparative Study Among Girls Of Rai And Limbu Community In Yagwarak Of Taplejung District**" submitted by Dikshya Khaling in partial fulfillment of the requirement for Master's Degree (M.A) in Rural Development has been approved by the evaluation committee.

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The study entitled as "**A Study On Schooling Practices In Nepal: A Comparative Study Among Girls Of Rai And Limbu Community In Yagwarak Of Taplejung District**" a thesis is submitted to the Central Department of Rural Development, faculty of Humanities and Social Sciences, Tribhuvan University for the partial fulfillment of Master's Degree in Rural Development. This study would have been incomplete and less worthy without the continuous supervision by my respected teacher and Thesis Supervisor Mr. Ramesh Neupane. Whatever the world would be less to express against the guidance, I got regularly from Mr. Ramesh Neupane despite his busy schedule. I would like to express my most sincere gratitude to, Associated Professor and Head of the Department Mr. Bishnu Bahadur Khatri for encouragement in doing research on this issue.

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ABSTRACT

Girl's Education is an important topic discussed by every scholar and organizations. Male and female are equal but in the practical life of Nepalese society it is not applied. Nepalese women or girls are suffering from this problem in comparison to men, the status of Nepalese women has been going down. Most of the rural women are illiterate and their participation in social and economic phenomena is negligible.

The main objective of this study was to reflect the picture of parents' perception towards girls' education also filtering within the Rai and Limbu community. The specific objectives of the study also examine the socio-economic and demographic characteristics of the study area and also in a school named "Chaksibote Secondary School " situated in Chaksibote, Yangawarak Taplejung.

This study is based on the primary sources of information. Information was collected using both qualitative and quantitative tools. Several techniques such as household survey, interview survey, observation, key interview informants discussed with 10-18 aged girls in school and aged 16 and above in household survey. The female children were the main respondents of the questionnaire based on schooling practices and parents of the household were respondents for perception and challenges. Some selected teachers and Principal were also used for the cross checking and verification of the information.

In the study area, girls' education in Rai and Limbu was lower than average since twenty respondents were collected from an entire school, and the majority of them responded positively regarding educational support from parents.

There is a biased environment in the household regarding male and female reference, although girls are going to school they also have to bear the social role as their own responsibilities. Only one among the girls was found married at an early age with her own willingness. In schooling practices girls are comfortable with teaching but have no concerns towards the sanitation part. Girls were fully supported by the school with books and sanitary pads on menstruation.

Parents' opinion about educating their female child was positive, only a few households had a financial crisis which led for girls to buy copies and pens and have

tiffins mostly from secondary level. Parents both male and female had a mindset of supporting their daughter to get education and working at the same level as their sons.

Another aspect of gender perception is how values associated with women, such as ritual impurity, morality, and religion, interact with gendered social structures, although having all these aspects on the study area people have adapted to believe as well as move on with the modern era of practicality.

Although many years have passed on, slight changes can be seen that have been applied through the households. The Rai and Limbu communities have their own cultural beliefs and norms that prioritize most of the females now.

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ABBREVIATIONS/ACRONYMS

CBS	Central Bureau of Statics
COVID	Corona Virus Diseases
CTVET	Coordinates Technical and Senior Secondary Vocational Education
ECA	Extra-Curricular Activities
GCE	General Certificate of Secondary Education
KII	Key Informants Interviews
MDG	Millennium Development Goals
NA	Not Applicable
PTA	Parent Teacher Association
RIA	Reliance International Academy
RWH	Rainwater Harvesting
SAF	Student Advisory Forum
UNESCO	The United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
WASH	Water, Sanitation and Hygiene
WL	Working Level

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a mountainous, landlocked and agricultural country located in South Asia between China and India. It extends from 26° 22' N to 30° 27' N and 80° 4' E to 88° 12' E in the world map. It has an area of 147,181 square kilometers, equal to 0.03% of the surface of the world. Small geographical area but wide topography, from 78m to 8848 m above sea level. It is basically divided into three physiological zones based on elevation change and ecological variation. Three areas are Mountain, Hill and Terai, accounting for 15%, 68% and 17% of the total area of the country, respectively. Mountain area has the fewest households with a low population. It has only persons/km and the population of the area accounts for only 6.73% of the total population. But the remaining two areas are more densely populated than the mountainous areas. The hill is the largest region of, also having the highest population, but it has fewer inhabitants than Terai. The population densities of Hill and Terai are 167 and 330 respectively. This indicates that Terai is the most densely populated of the three (CBS, 2011).

Education has always been the most important part, which should not be neglected by any individual. When we see that children are required by law to attend school in every country that all supplies such schools, we naturally assume that there must be some good, logical reason for all of this. Education considers it a weapon to accomplish many obstacles that are faced in the outer world.

Beginning thousands of years ago, there was no schooling and people were self-taught. People started discovering the true science of human life and its surroundings, they further educated themselves by other fundamental elements of life and being. Children's strong desires to play and explore are thought to have evolved to meet the demands of education throughout our evolution as hunter-gatherings. (Peter Gray, 2008). Later critically stated by Peter Gray, in his brief History of Education, education was understood as an inculcation, with the rise of agriculture and later of industry children were forced to do laborer work and were repressed under the shadows. For many other reasons, religiously secular compulsory education began.

The Nepalese education system was traditionally modeled after the Indian system, and was known as the three-tier sixteen-year education system, consisting of ten years of primary and secondary school, four years of college study, and two years of master's education. Primary, secondary, and higher education are all under the preview of the Ministry of Education. The Council of Technical Education and vocational Training coordinates technical and senior secondary vocational education (CTVET)

The current education system, which is still in the initial stages of development, is organized as follow: pre-school education: kindergarten (under-5 age group); school education: primary and secondary education (duration: 12 years, children aged 5-17); higher education: bachelor's and master's degrees (duration: 12 years, children aged 5-17); (children aged 18 and up).

Taplejung is one of 77 districts of Nepal and one of the 14 districts of province no. 1, schooling in Taplejung in the early days was not as developed as it is for now. Although, not having numerous schools for education there are few which stand out giving good schooling for the local students.

There are approximately 33 schools conducted in Taplejung district. Taplejung is situated in a mountainous region around Kanchenjunga, schools are not fully developed. The lack of infrastructure has led to disbanding many educational centers previously. Recently, after the pandemic many model schools were strained out due to the high number of students but a smaller number of teachers. Many teachers who had traveled to teach had to flee due to this pandemic. Also, the lack of infrastructure has an unsafe impact on the students as 30 to 40 students are crammed to fit in one classroom. From a gender perspective, Taplejung compared to early years now has developed in a wonderful way where gender bias is not relevant. But still some rural areas where caste, culture and norms are worshiped have bias and dominance on gender.

Chaksibote is a village development committee in the Himalayas of Taplejung District in Province No. 1 of north-eastern Nepal. Chaksibote is filled with Rai and Limbu ethnic group people, and the cultural aspects of this area are still strong. In this village there is a lack of infrastructure and educational ground, there is one school established named Chaksibote Secondary School, it is up to 10th grade.

The roads are not paved and students must walk vast distances to attend school, mostly girls are not allowed to get educated as they are responsible for the household work. Most of the Nepalese girls and women are under the mainstream of development. Majority of the population, about 51 people, is women but they are behind in social justice. Nepal has patriarchal culture norms and values. The distance between house areas is big as all are surrounded by hills and forests. It is also not safe for students, especially for girls, to walk to school. Most teachers teaching in schools of those villages are male and prioritizing the male students.

1.2 Statement of the Problem

“Education is a fundamental human right.” An important factor in a nation's progress is university education. However, emerging nations like Nepal have not yet come to terms with this realization. Although there are numerous obstacles along the road, Nepal has been striving for more than 20 years to improve its educational standard by offering high-quality higher education. The state has also not given university education enough priority when it comes to its distribution across multiple platforms and locales.

Although there are more institutions in the nation, the quality of education they provide is sometimes overlooked.

Basically, educating girls has a bigger debate still going on in rural areas because education itself has not become a major priority in their lifestyle. People's concept is to earn money by getting involved more in the agricultural field, where it's quite rare for the children to accomplish their mission towards what education is exactly. That also doesn't mean that all the children are illiterate also in this era, children are moreover getting knowledge and binding their careers not only just in the agricultural sector. Children are standing for themselves in what they want to be as a worker.

Mostly have also migrated to urban areas to have a better education compared to their hometown, but when we talk about girl's involvement it's rarer to be seen. Girls have to comprehend the basic lifestyle they have been born with such as being responsible for all the household chores and maintaining good relationships with their relatives.

Cultural norms and other barriers cause girls to stop and stay away from knowledge.

Education comparison has been tremendously affecting the lives of new generations, due to limited employment and costly expenses students are rather emerging their goals on studying abroad as soon as they complete their higher secondary education.

The study that will be sited is a small village situated in Taplejung, known as Chaksibote. We will be acquiring the knowledge of how the schooling system is upheld till now, and also the matters of how schooling for girls has still been a problem to be discussed, more viewing towards the ethnic group of Rai and Limbu we can come across the struggle and norms especially towards the girl's education. Girl's education is the prior concept that should be discussed regarding the gender perspective view, since our local Nepalese culture prioritizes boys more often not just in education but also solely. Rai and Limbu people specialize their culture and regard girls to marry off early since they have to bear the responsibility that becomes their future. Educating girls is hardly voiced by any members in their families.

Sole purpose for girls is to routine their growth through educating the culture of how the household works and their life before marriage, also conceiving is an important matter for the family.

The study aims at finding the answer of the following questions:

1. What was the status of girls schooling?
2. What is the perception of parents towards the education of girls?
3. What are the problems of girls ' education?

1.3 Objectives of the Study

The main objective of the study is to examine the schooling practices among the Rai and Limbu communities. The specific objectives are as follows,

- i) To examine the schooling status of girls in the Rai and Limbu communities.
- ii) To analyze the perception of parents towards girls' education.
- iii) To explore the problems of girls' education.

1.4 Significance of the Study

This research focus highlights mainly on the schooling and education system related to girls of Rai and Limbu communities of Yangwarak Municipality. This study focuses on changing patterns of educating girls in their livelihood, very few studies have been done on the changing attitudes of gender perspectives. It has been researched through national data that the Nepalese community has been unnoticed by the gender biases of education.

A strong tool for social transformation, female education frequently marks the beginning of social structure ascent. It helps to bridge the gap between different elements of society. The female educational environment throughout the world has changed dramatically over the years, resulting in improved educational offerings and practices. But where education might not play a vital role, creates injustice and comparative thinking towards the concept of people. This study will illustrate the problems combining every sector of Chaksibote village in Taplejung.

Gender differentiates the common requirement of education mostly for girls, as there are not many opportunities that lead girls to acquire what they want. Mostly analyzing these perceptions from Rai and Limbu culture as their cultural shock impacts the profession of girl's education. The living lifestyle of this community, the basic nurturing of boys relating to gender differences, and the outcome of literacy are the reasons, this topic has been considered the subject of this research in order to explore what lies in the people's mindset towards educating girls.

1.5 Limitation of the Study

As we know, girls are always considered inferior regarding education and outdoor activities, so this study is to correlate the problems they have to face in such a small though known community. Thus, the first limitation of this study is to be limited under selected study areas. This is limited to 450 people out of 569 houses of Rai and Limbu people in Taplejung ward no 05. The aspects of study selected will vary from early age to middle age, also including a few elderly people. The major factors here include the related biases of gender's participation in schools, the opportunities they acquire and the benefits they gain through the educational system.

1.6 Organization of the Study

The study has been organized into five main chapters in order to make the study more specific, precise, and impressive. The First chapter is an introductory chapter which provides a general introduction. Similarly, this chapter also provides a statement of the problems and the objectives of the study, significance of the study and limitations of the study. The Second Chapter describes the theoretical orientations and other reviewing the prior relevant literature. The Third Chapter deals the research methodology applied to generate necessary data for study and sources of data for the study and method of data analysis. The Fourth Chapter presents data analysis and interpretation. The Fifth Chapter summarizes the finding, concludes and gives relevant recommendation.

CHAPTER-II

LITERATURE REVIEW

2.1 Conceptual Review

2.1.1 Girl's Education

Every type of education that attempts to increase the knowledge and skills of women and girls is referred to as "women education." It consists of general education in schools and colleges, technical and vocational training, career and health education, etc. Both literary and non-literary education are included in women's education.

Women with education may shift the socioeconomic landscape. Equal rights are guaranteed by the constitutions of virtually all democratic nations, including India. Primary education is now a fundamental right. The sustainability of society as a whole is ensured when a woman (or a girl) is given access to her rights.

Education for girls is like planting a seed that will eventually blossom into a vibrant, happy family plant. Women with higher education can shift the socioeconomic landscape. Lack of education prevents girls from acquiring the information and abilities necessary to rise in society. The female child's education will provide her the chance to reach her full potential and develop autonomous thought, inquiry, and judgment. It would teach her to make sensible decisions, cultivate civic virtue, and teach her to respect and love other people. Giving girls a basic education is a certain method to give them more authority so they can make real decisions about the sorts of life they want to lead.

The government and other non-governmental groups launched numerous programs to promote women's education after realizing its relevance. Literacy initiatives are being supported for women. The phrase "girl education" is used in this context to identify and address problems with the collective educational advancement of women. Historically, women were expected to do domestic duties while males handled all significant social work. This was true of nearly all major nations and cultures. In the past, men were the ones vying for societal roles and wealth. Men were the first to study new things and go through a formal education process when education first became a reality.

Reasons for girl's literacy being important, it's for economic prosperity and economic empowerment. Also, they have the right to choose their profession for the development of well-being. Alongside, health plays an important role because it will also help in improving life and health. Women are the likely next influence to become a role model for their offspring. Educating women allows for better parenting which correlates to gender justice. Similarly, looking upon the demographic view the advantages are seen more purposely, as its effect positively in population growth, and gives better in future earnings it creates the knowledge to control the infant mortality rate and increases productivity in the workplace.

2.1.2 Global Status

A decent education for all girls and young women is a fundamental human right, a top concern for international development, and a top objective for the World Bank.

The World Bank Group's dual objectives of eradicating extreme poverty and fostering shared prosperity are centered on achieving gender equality. The World Bank guarantees that all of its education projects are gender-sensitive and seeks to remove obstacles that impede girls and boys from equitably benefiting from nations' investments in education. The World Bank is the largest finance development partner in education globally. (World Bank, 2022)

Educating girls involves more than just enrolling them in classes. It also involves giving girls the chance to complete all levels of education, acquiring the knowledge and skills necessary to compete in the labor market, gaining the socio-emotional and life skills required to navigate and adapt to a changing world, making their own life decisions, and contributing to their communities and the larger world. (World Bank 2022). 129 million females worldwide, including 32 million in elementary school and 97 million in secondary school, aren't attending school, according to figures from UNESCO. 90% male, 89% female attendance rates in basic and secondary education are approaching parity globally.

The completion rates for girls are lower in low-income countries where 63% of female primary school students complete primary school, compared to 67% of male primary school students, despite enrollment rates being similar—in fact, two-thirds of all countries have achieved gender parity in primary school enrollment. In low-

income nations, girls' secondary school completion rates also remain below average, with only 36% of female students finishing lower secondary school, compared to 44% of male students. Similar inequalities may be seen in upper secondary completion rates; in lower income nations, the figure is 26% for young males and 21% for young women. (Booth, 2011)

Young women are somewhat more likely than males to enroll in university education in many countries, but greater learning outcomes may not necessarily translate into better career and life outcomes for women. Globally, there is a sizable gender discrepancy in rates of labor force participation. Particularly severe examples may be found in South Asia, the Middle East, and North Africa, which have among the lowest percentages of female labor force participation, at 24% and 20%, respectively. Considering what is seen in other places like Latin America (53%) or East Asia (59%), which are still below rates for males, these are shockingly low numbers.

Because of all these factors, the entitlement to an education for females has long been acknowledged. As part of previous international agreements, gender equality in education has been addressed as the first step toward eradicating all types of discrimination against women.

Even in basic school, 58 million females and another 45 million boys are denied the opportunity to receive an education. (Booth, 2011)

The 2005 MDG target for gender parity in primary and secondary enrollments is projected to be missed by more than 75 nations. ⁷ These nations make up one-third of sub-Saharan Africa. On the basis of present trends, more than 40% of the nations for which data is available run the danger of failing to achieve gender parity at the elementary, secondary, or both levels of education by 2015.

It has been extremely helpful to identify the major obstacles preventing females from enrolling in, staying in, and studying well by listening to the local population. We have tangible examples from our own nation of how governments are addressing these difficulties. We are basing the initiatives we want to take accelerate progress on girls' education on this evidence of what works.

2.1.3 Nepalese Status

“Education has allowed me to have a better life and to help my community. I hope to bring this idea to different remote rural areas of the country where girls still do not have access to basic education.” (Sharma, 2019)

Although enrollment in primary schools in Nepal is gender-balanced, females frequently leave school, especially in the upper grades. Living in distant places, coming from low-income households, being married young, experiencing gender-based violence, and having inadequate learning settings are all factors that help to explain this predicament. Additionally, women's literacy rates are much lower than men's.

Through initiatives that directly benefit hundreds of thousands of teenage girls, students, teachers, and community members, more than 150 women between the ages of 19 and 25 have honed their community mobilization abilities to date. The champions took part in conferences on sexual and reproductive health, women's rights, and women's engagement in the field of education. They also profited from a variety of motivating exercises, including campaign strategies, project management, personal development, and collaboration. In the future, the champions will work directly with underprivileged teenage girls and mentor them so they may become champions in their communities. This will assure the program's sustainability.

Women in Nepal need to be more aware and concerned of their rights and position. To achieve this, the country's leadership, the populace, and families should give education for women higher priority.

One of the most crucial goals for the growth of the nation is the education of women. The reason for this is that an educated woman may contribute to the improvement of her family, society, and nation. They can appropriately raise their children and support their spouse in leading a prosperous and happy life. A literate woman can help the family operate their own company in a similar manner. She may also become a strong contender for president. As a mother, a woman serves as her children's first instructor. Co-education is a type of education where boys and girls attend the same school at the same time and learn together. Co-education is still attacked today in certain places as being from a bygone era, although it is the most crucial strategy for

raising the educational attainment of women in our nation. Therefore, the most crucial element for progress in a developing nation like Nepal is a co-educational system that includes more women students.

In Nepal, girls' education is still disregarded, especially in isolated areas where Dalit and impoverished people reside. The main causes of this include cultural perceptions that a girl's education is not vital, the school atmosphere, a lack of knowledge, the cost, and parents who are not motivated to support their daughters' education. The government is making some effort to solve this issue, but many girls are still not in school, and the majority drop out by the age of twelve. Many of the most vulnerable girls in Nepal's remote areas will complete their education. As a consequence, the community will have a large number of educated moms in the future. There is sufficient evidence to conclude that an educated woman will assure that her children, regardless of gender, will receive an education, will raise healthier children, and will aid in better family planning. Additionally, sewing and uniform-making skills will be taught to low-income villagers, improving their access to employment prospects.

2.1.4 Rai and Limbu Status

Anthropologically, Kirat-Rai-Limbu belongs to the Mongoloid race and the Tibeto-Burman language family. Both of their titles are drawn from the history of the feudal king. Rai and Limbu are indigenous Nepalese people who live in the eastern part of the country. It is said that during the rule of Junga Bahadur Rana, many Rai and Limbu fled from the capital to Taplejung to stay safe and manage their own clan.

The districts of Khotang, Bhojpur, Solukhumbu, Okhaldhunga, Udaypur, Sankhuwasabha, Dhankuta, Panchthar, Ilam, Jhapa Sunsari and Morang are home to Rai's 25 sub-clans ("Rai People" 2021). Limbu is in the districts of Taplejung, Pachthar, Ilam, Tehrathum, Sankhuwasabha, Dhankuta, Sunsari, Morang and Jhapa and has about 375 subclans ("Limbu People" 2021).

Rai and Limbu have always been the talk of having similarities although knowing they have different norms, originating from Mongol and Burman-Tibeto. Like other clans Rai and Limbu almost have similar perspectives towards the understanding of the culture that affects the new offspring. As the biases we see in children from childhood, it can also be experienced in the schooling system. The priority of male

dominance can be reflected in the schooling criteria as well. A major part of biases is formed from the household itself. Since the school contains nearby classified teachers, the mentality or norms that have been binding them will not let each gender be treated equally. Schools educate boys as the supreme priority of the human race and they are more qualified to obtain more knowledge as they must lead human- chain whereas girls are the vulnerable beings that may not have enough strength to tackle the obstacles that the world provides. Girls are meant to cook and stay in the household as they are dignified for that. Although, focusing on a certain clan or caste, the main virtue of this research is to completely rely on the environmentally overtaking obstacles that each girl, ladies or women must face. Because schooling is especially important in Nepal. People even worship education or books since they believe it is the wisdom that brings peace and kindness towards the world but at the same time it is also believed that this knowledge should be distributed unequally because one gender has more right to acknowledge the wisdom that God has showered but, other shall not be reflected upon it she is not qualifies through personal norms and values.

Rai and Limbu culture depend mostly on their norms and tradition which is not a new thing in other castes as well, educating girls is still a topic that debates through gender perspective.

2.2 Theoretical Review

2.2.1 Traditional Educational Theory

Customary education or conventional education are other names for traditional education. The major goal of traditional education is to teach the next generation the morals, manners, and social customs that are essential to their survival. The learner learns about the traditions and practices of the culture in which he lives through traditional education. The majority of this sort of education is delivered orally to the students. Both written and practical work are quite scarce. The pupils just gather around a table and pay attention as the teacher or another person reads aloud the lesson. Written tests are not part of the program, although it does involve certain informal oral tests. Technology and scientific instruction are not commonplace in traditional schooling. The old educational system does not provide the in-depth instruction concerning the sciences that we study today. The understanding of

customs, traditions, and faiths was essentially incorporated in the traditional educational system. It is known as conventional schooling for this reason.

Behaviorism, cognitivism, and constructivism are the three main conventional learning theories in education. Each of these ideas offers us a solution to the puzzle of how individuals learn, particularly kids and teenagers. The focus of behaviorism is on observable changes in behavior that arise from repetition and practice (Pandey, 2017). The focus of cognitivism is on changes in cognitive behavior and gives the mind more weight. This idea examines the reasoning behind the decisions that pupils make (Pandey, 2017). The most recent theory, constructivism, looks at how knowledge is created from prior experiences and how students relate these experiences to the knowledge they learn (Pandey, 2017).

Learning, which is crucial to human behavior yet eludes comprehension, has captivated intellectuals since Plato and Aristotle. Indeed, the perspectives of these two thinkers serve as the foundation for most current learning research undertaken by psychologists and educators. The fact that so many individuals have thought about, researched, and written about the learning process throughout the years demonstrates the topic's complexities. Learning resists simple description and reasoning.

This chapter examines some of the major approaches to learning research and outlines the contributions these approaches have made to our knowledge of adult learning.

Learning and Learning Theories: A typical definition of learning, originating with psychologists who studied the topic until the 1950s, is a change in behavior. This definition, however, fails to convey some of the subtleties involved, such as whether learning requires performance or if all human behavior is learnt. "What is learned need not be 'correct' or adaptive (we learn bad habits as well as good), need not be conscious or deliberate (one of the benefits of coaching in a skill is that it makes us aware of mistakes we have unconsciously learned to make), and need not involve any overt act (attitudes and emotions can be learned as well as knowledge)," writes Hill (2002).

Behaviorist Orientation: Behaviorism is a well-known learning approach that incorporates a variety of unique theories. Behaviorism, which was developed by John B. Watson in the early twentieth century, encompasses the work of individuals such

as Thorndike, Tolman, Guthrie, Hull, and Skinner. In the field of learning, students' interest in learning can be seen in students' tendency to pay attention, be interested, and actively participate in the learning (Ormrod, 2003). These scientists are distinguished by their fundamental ideas about the learning process. Three fundamental assumptions are assumed to be valid. First, the study focuses on observable behavior rather than internal cognitive processes; specifically, learning is evidenced by a change in behavior. Second, the environment impacts behavior; what one learns is governed by environmental components rather than the individual learner. Third, the ideas of contiguity (how close in time two occurrences must be for a link to develop) and reinforcement (any method of raising the possibility that an event will be repeated) are critical to understanding the learning process (Grippin & Peters, 1984).

Humanist Orientation: Humanist conceptions of learning take into account the human capacity for growth. This move to studying both the emotive and cognitive elements of learning was influenced in part. The psychoanalytic approach to human behavior developed by Sigmund Freud. Although most people would not consider Freud to be a learning theorist, aspects of his psychology, such as the influence of the subconscious mind on behavior, as well as the concepts of anxiety, repression, defense mechanism, drives, and transference, have made their way into some learning theories. Maslow (1970), considered the founder of humanistic psychology, proposed a theory of human motivation based on a hierarchy of needs.

Cognitive Orientation: Cognitively oriented theories of learning cover a wide range of issues, with a common emphasis on internal mental processes controlled by the learner. "The arrangement of the material to be learnt, the learner's past knowledge, and the processes involved in seeing, understanding, and storing information are essential components of learning" (Gredler, 1997). As Di Vesta (1987) observes, cognitive learning theory "is directed toward miniature models of specific facets of cognition, such as models of discourse analysis, models of comprehension, ways of aiding understanding and meaningful learning, the nature of the schemata, the memory system, the development of cognitive skills, and so on." Also, the Social Cognitive and Constructive Orientation are also included desks with Educational theory.

2.2.2 Religious- based Theory

Sociological and anthropological theories about religion (or theories of religion) generally attempt to explain the origin and function of religion. These theories define what they present as universal characteristics of religious belief and practice.

Harms described the stages that a kid goes through while thinking about religious concerns as early as 1944. (Harms, 1944)

Goldman expanded on this concept of phases in a child's religious thought in 1964, identifying particular stages of religious growth. In the same manner as Piaget defined stages of intellectual growth. This research will begin with a comparison of Goldman's stages of religious development to the work of Piaget, Erikson and Freud. Following that, we will discuss the implications of this theory for religious education, with a focus on the consequences of religious education on teenage rejection of religious beliefs. (Goldman, 1965)

First, we must define the link between belief and action. Then we must investigate the causes of its collapse during adolescence. The identity theory of religion explains why it is especially difficult to shift from childhood identification to developing a new adult identity. During this transitional period, major concerns develop about the validity of Childhood beliefs in the light of more information and understanding, as well as new ideas and styles of action. Although new beliefs have not yet been created, the old ideas no longer suit. The teenager discovers that it must reject old beliefs in favor of new concepts, even if the new ideas are not yet obvious or understood. (Importance of Women Education in Nepal, n.d.)

A developmental philosophy of religious education would educate the kid in such a way that he or she will grow into a full and entire individual. Religious content and concepts will be introduced when the youngster is developmentally competent to comprehend their significance. This means that religious themes will only be taught when they are relevant to the child's needs. The emphasis will be on completeness, on developing an identity that is appropriate and rewarding at every stage of life. A religious education program of this type should allow the kid to alter their religious views to meet their needs without the agony of utter rejection. It is absolutely natural

for a child's world view to develop as his or her understanding and experiences expand, and it is also quite natural for a child's idea of religion to alter and adapt.

A Religious Theory: Religion promotes values and actions indicative of child behavior as opposed to adult values and activities. The youngster is not expected to behave similarly to an adult. It is widely acknowledged that children cannot completely comprehend religious ideas and ideals and, as a result, cannot be expected to conduct in line with them. In most civilizations, children are allowed to play and enjoy themselves while adults care for and protect them. When a person reaches maturity, his or her position shifts to one of responsibility. An adult must make his or her own choices. What was acceptable as a youngster is not acceptable as an adult. The adult is accountable for his acts and views, and he is penalized if he fails to meet society's standards.

Religion, too, has addressed what is required of children and adults, but it has left adolescents without direction or gull dancing. It is at this period that we witness what are known as rites of insurrection. Instead of reinforcing beliefs, these ceremonies try to undermine them. Religion, which may be connected with an earlier period, tends to emphasize submission rather than independence. The teenager is obliged to demonstrate independence by vehemently denouncing childhood ideas, even if those views may still be believed to be legitimate.

Gluckman defines rebellion rites as "Cathartic release methods reduce real confrontations by enabling tension to be expressed. This "The ceremonial display of widely shared hostility and dissatisfaction has integrative implications. As in a dream, repressions are re-enacted and become less libido-absorbing and more harmless, so rituals of rebellion may restore social balance by relieving pressure on societal repressions and restraints. Rites of rebellion aid in the seamless transition from kid to adult. This is a stage when childhood ideas are no longer acceptable and adult views have not yet formed. (Gluckman, 1962)

The causes of trauma in the teenage search for identity may be classified into three categories: intellectual development, emotional development, and religious development.

2.3 Empirical Studies

2.3.1 Perceptions of Girls' Education

Education is one of the essential parts of the modern era to enhance knowledge and practices at the individual as well as community levels. It provides knowledge and skills to the people for making positive changes in the previous cultural norms, values, and practices (Schafft, 2016).

Education is the most important aspect nowadays because it involves the participation of every person. Furthermore, it cannot be distinct from the life of humans (Andersson Vogel, 2018).

Girls' education is essential for the growth of a family. Gender discrimination in education still exists in spite of many global affirmations, development goals, and making significant struggles by the international community (Somani, 2017).

Girls' participation in education enables them to improve their health, and decision-making and to get opportunities for the development of the society and nation (Shah, 2016) Families and parents of girls are regarded as the foundation for beginning education. Girls are very connected to their parents and closely follow their opinions and viewpoints (Gupta, Rajesh, Pai-Samant, & Gupta, 2019). Parents' impressions of their children's schooling varied among origins, communities, employment classifications, and locations. In most rural regions, parents are hesitant or less ready to support girls' education. They believed that females should be experts in home duties and pay attention to the requirements of family members. As a result, schooling is not crucial to them, and this is why they must marry.

When it comes to deciding the level and type of education their children will get, parents have a major role in the family. This study investigates how parents see their daughters' secondary education in rural communities within the theoretical frameworks of feminisms, human capital theory, and liminality theory. Additionally, it examines how such attitudes affect the girls' secondary education in rural areas. This qualitative study used an ethnographic research approach and discovered that, despite some parents' unfavorable perceptions of girls' secondary education, there

were some signs of optimism and shifting views. Each social and cultural setting that education takes place in is unique.

Perceptions are revised by the family and society where women are neglected in their education. People's perception should be advised to help change their views towards girl's education and women empowerment.

2.3.2 Problems on Girls Education

There are numerous obstacles for poor kids trying to get an education, but the stakes are particularly high for girls. 130 million females throughout the world are not currently enrolled in school. The world and their families might benefit by investing in their futures.

Girls gain in all areas of their life when they obtain high-quality education. Women who complete their secondary school report better levels of psychological well-being and are less likely to encounter abuse from intimate partners. They eventually earn more money and have healthier children. Maintaining females in school fosters economic development, fosters peace, and even aids in the battle against climate change. We must first make investments in the tools and regulations that help prevent the issues below if we are to safeguard future generations.

Cost: According to the World Bank, the main issue affecting a girl's ability to obtain school is poverty. Even in places where parents are not required to pay school fees, it can be challenging to keep up with the price of uniforms, textbooks, and transportation. Girls' income is frequently a parent's primary source of support, and sending a girl to school implies that she will spend less time helping out around the house.

Families are more inclined to send boys than girls to school if they cannot pay the tuition. Girls are forced to quit schooling because they can't manage their periods when parents are forced to choose between buying basics like food over sanitary napkins.

Child Marriage: Though it happens everywhere in the globe, child marriage—the union of a child under the age of 18—occurs disproportionately in developing nations.

For a variety of reasons, parents let their daughters marry children. Some parents feel they are shielding their kids from the stigma or danger that comes with dating someone who is not their spouse, but child brides who don't receive an education are also more likely to endure early pregnancies, malnutrition, domestic abuse, and pregnancy difficulties.

Child marriage eases the financial strain on struggling families, but also makes it more difficult for girls to become financially independent without schooling. According to a 2017 UNICEF research, 700 million women worldwide were married as young girls. According to UNICEF, child marriage rates are highest in South Asia, where 30% of girls under the age of 18 are married, and sub-Saharan Africa, where four out of ten girls are married before turning 18 years old.

Menstruation: Once a month after reaching puberty, a female runs the risk of missing substantial amounts of work and school due to having her period. Girls feel too ashamed to fully engage in society as a result of the cultural stigma linked to menstruation, which is stigmatized around the world. Some girls end up skipping class because they are unable to purchase sanitary items or because they lack access to clean water and sanitation facilities, which would enable them to stay healthy and avoid infections.

Household Chores: Girls who are forced into domestic employment have low self-esteem and lack of interest in school. Girls often shoulder adult duties like caring for ailing parents or watching after younger siblings.

Girls throughout the world work 40% longer hours than boys on unpaid tasks including cooking, cleaning, and gathering firewood. Girls who perform some of these tasks run the risk of being sexually assaulted. Girls between the ages of 10 and 14 carry a disproportionate amount of domestic work compared to boys in Somalia, Yemen, and Burkina Faso. Girls in Somalia work an average of 26 hours a week on housework, the highest in the world.

Gender-based Violence: Gender-based violence can manifest itself in a variety of ways, such as bullying, harassment, and physical and/or sexual assault. Girls who have experienced rape, coercion, discrimination, and other forms of abuse are less

likely to enroll in school, do as well in class, and have higher absenteeism and dropout rates.

Conflict and Emergency: In communities plagued by violence and catastrophe, girls and women face higher barriers to attending school. In nations impacted by armed conflict or natural catastrophes, an estimated 39 million girls and teenage girls lack access to high-quality education. Compared to immigrant males, refugee girls are half as likely to attend school. Attacks on girls' schools are three times more common than those on boys' schools globally. Children are at risk of death or injury, infrastructure is damaged, and educational institutions are permanently crippled when schools are attacked. Without schooling, girls are unable to develop the coping mechanisms and community-rebuilding abilities they require.

Trafficking: Girls are increasingly being identified as victims of human trafficking, according to reports. 23% of the victims of trafficking recorded globally in 2016 were female, compared to 7% of male victims. Most of the females trafficked are forced into sexual exploitation but some are used for forced work and forced marriage. Girls who experience this kind of violence are more likely to get trapped in a cycle of servitude and poverty that prevents them from pursuing an education.

CHAPTER-III

METHODOLOGY

This chapter analyzes the research methodology employed to collect qualitative and quantitative data needed for the present study. It deals with the selection of the study area, research design, nature and sources of data, data collection techniques and tools, and analysis of data.

3.1 Research Design

The Research is based on Survey. This Research is descriptive in nature. It is clear since it depicts the livelihood procedures of the Survey range. It makes a difference to display the schooling conditions of children in Taplejung filtering Rai and Limbu people. It doesn't have any formal speculation. The information gotten through this plan is mostly quantitative and qualitative in nature. The primary center of the thought is to discover and examine the changing educational livelihood techniques among the Rai and Limbu communities of Chaksibote municipality-05, Bank.

3.2 Rationale for the Selection of the study area

The nature of the study area Chaksibote municipality-ward no. 05, Taplejung district selected for the study. Being a backward ethnic group and living in an inaccessible area, they are backward in every field such as education, health, economics, infrastructure development, etc. The education condition of the Chaksibote people of Yangwarak, Talejung municipality is endearing in comparison to other developed villages. It is not easily accessible to regularly endure the attendance due to the no-proper roads. The study area covers 1005 Populations and among them, 315 houses are held by Rai and Limbu. This area includes 6 community forests, 5 government schools, and 1 health post.

3.3 Nature and Source of Data

The selected information is of both qualitative and quantitative nature. The present study is based on primary and secondary data. The secondary information is derived from the census report and other related documents. The primary data are collected from first-hand information gained from the field. Quantitative as well as qualitative

methods are utilized in this study. Sample surveys of Rai and Limbu households have been employed to collect quantitative data whereas qualitative information is acquired from the observation and key information from interviews with selected ethnic people.

3.4 Universe, Sample and Sampling Procedures

This study area is Yangwarak Municipality-05 of Taplejung District. According to the data available in the Sidingba Rural municipality in Taplejung, there are 7 wards and there are 39 schools and among them the research is materialized in one school situated in ward no. 5 village of Chaksibote (RIA). The school is named as Chaksibote secondary school. So, ward no. 05 has been purposely selected because of the population of Rai and Limbu are mostly found studying. The total number of Rai and Limbu in the study area is 319 houses according to the area information. Out of 39 schools around Taplejung, one secondary school is selected.

Since, the study concentrated to bring out the main issues of education bias among female children, it was purposely decided to select students houses along with the school survey of totaling 20 households from the area each 10 households from Rai and Limbu females were chosen from above Grade 6 to be selected from Chaksibote Secondary School. In the final stage of sampling that is for selection of the respondents, it was decided to ask one who had a female daughter in their household and also in the school it was decided to ask one of the female girls aged 10-18 identified in the sample. A two-staged interview was carried out. In the first stage, information on the households in the sampled wards was received by interviewing with the household head or any knowledgeable person aged 18 and above.

This sort of interview schedule mainly aimed to generate the household basic information such as number of members in the family, literacy status, schooling of female children, etc. The second stage of the detailed investigation was collected from a school area of females 10-18 years which focused on the aspects to meet the objectives of the study.

3.5 Data Collection Techniques and Tools

Household surveys, interview surveys, direct observation, key informant interviews, and census methods are primarily used to collect the required information for the study.

They are as follows:

3.5.1 Interview Survey

The survey has been taken from all Rai and Limbu respondents from the study area by adopting a door to door approach. A structured and semi-structured questionnaire has been used for collection of the realistic and accurate data from interviews in the survey of the study area. The structured questionnaire has been prepared to generate realistic and accurate data from the study area. The format of the household survey questionnaire is given in annex - I.

3.5.2 Observation

Observation is a powerful tool during research. It is also the main source for obtaining primary data. To observe is to see the direction. The direct observation method is used in this study to get the relevant information for the study. Basically, this technique is used to know the regularity of students and observing the related part of them among the Rai and Limbu Communities. The format of observation has been given in annex - II.

3.5.3 Key Informants Interview

Key informant interview was also used as a field instrument in this research. It is used to get information on part of the problems and challenges faced by girls in schooling and educational environments. Key informants are those people who know a great deal about the community under study. An in-depth study can be achieved from them about a particular community. The format of KII questionnaire survey has been given in annex - III.

3.6 Method of Data Analysis and Presentation

The collected data are analyzed and interpreted on the basis of the research design. After completing the field survey, collected data during fieldwork were edited and tabulated as per the need for a report mirror. Moreover, in order to make the report more precise, maps, figures, charts, and footnotes have been enclosed with this report.

3.7 Dimensions of Inquiry and Variables

DIMENSION OF INQUIRY	OPERATIONALIZATION	Techniques of Data collection
SCHOOLING PRACTICES	<ul style="list-style-type: none"> • Attendance/regularity • Transportation • Education level • Early schooling/ late schooling • Syllabus / language • Difficulties • Dropouts rate • Bias in school • Sanitation • Availability of sanitary pads • Teacher / Student Ratio 	Interview Survey & Observation
PERCEPTIONS	<ul style="list-style-type: none"> • Perception of parents towards child or girl's education. <i>(benefits and challenges)</i> • Cultural aspects of educating girls <i>(benefits and challenges)</i> • Early Marriage • Parental support: Supportive fundings Books Uniforms Participation of parents 	Interview Survey
CHALLENGES/PROBLEMS	<ul style="list-style-type: none"> • <u>Irregularity</u> Mensuration • <u>Dropout</u> Economic causes Child marriage • <u>Socio-cultural aspects</u> • Social Roles • Male preference 	Key Informants Interview

The researcher followed the three dimensions of inquiry upon the following three dimensions.

CHAPTER-IV

DATA PRESENTATION AND INTERPRETATION

This chapter all the collected data from the field were edited, classified and tabulated in the presentable form. This chapter has been organized under the following headings.

- 4.1: Socio-economic profile of households
- 4.2: Schooling practices among Rai and Limbu girls.
- 4.3: Perception of parents towards girls' education.
- 4.4: Challenges and problems of girls' education.

4.1 Socio-Economic Profile of Households

4.1.1 Sex and Age:

Age of an individual refers not only to the year s/he passes since birth, but also signifies her/his mental health as well as physical development in general. Role, responsibility, status etc. of an individual determined by her/his age.

If we examine it in economic terms, people below 15 years and above 60 years are supposed to be economically inactive and those between 15 and 59 of age are taken as active.

Respondents in the household were asked their age and sex while requiring their general information. the household population's age structure by sex is presented in table 4.1.

Table 4.1 Distribution of household population by age and sex

Rai Age group		Sex				Total	
		Male		Female			
		No.	%	No.	%	No.	%
	0-9	2	4.65	-	0	2	4.65
	10-18	4	9.3	13	30.2	17	39.5
	19-29	3	6.97	7	16.2	10	23.2
	30-59	9	20.9	2	4.65	11	25.5
	60+	2	4.65	1	2.32	3	6.9
Total		20	100.0	23	100.0	43	100.0

Limbu Age group		Sex				Total	
		Male		Female			
		No.	%	No.	%	No.	%
	0-9	2	5.26	1	2.63	3	7.89
	10-18	3	7.89	9	21.05	11	28.9
	19-29	2	5.26	4	13.1	7	18.4
	30-59	9	23.6	7	15.7	15	39.4
	60+	-	0	2	5.26	2	5.26
Total		16	100.0	22	100.0	38	100.0

Source: Field survey, 2023

Table 4.1 displays two tables of percentages that respondents' household members from the Rai and Limbu Communities were questioned about. Randomly selected class 6 to 12 kids from nine different families, ranging in age from 10 to 18, were given the survey.

In the *Rai community's* household population, the 10 to 18 age range was the one with the highest proportion of male and female adults aged 30-59. Similar to this, 20.9 percent of respondents were in the 30-59 age range, followed by 30.3 percent of those in the 10–18 age range. Children identified up to the age of nine were 4.65 percent, while elderly people older than 60 were 4.65 percent, according to the graph.

The male and female age groups from 30-59 were most prevalent among the households in the *Limbu community*, with children aged 10 to 18 being the youngest. Similar to this, 23.6 percent of respondents were in the 30-59 age range, followed by 21.05 percent of those in the 10–18 age range. The data shows that the percentage of children discovered up to the age of nine was 7.89%, while the percentage of seniors older than 60 was 5.26%.

The study involved 18 houses, several of which contained people between the ages of 30-59, most of whom were married and had children. Since the age difference between these people is within the range where people are typically employed and in good physical shape. Females predominated over men in many homes.

There were no infants living in those houses, but there were a total of 5 children between the ages of 5 and 9 living in those 18 families. There were also just a few adults over the age of sixty, aside from the teenagers who were enrolled in school and the adults who were working alongside their parents.

Only marginally fewer men listed 36 people than did women, who listed 45 people. The constancy of people was higher and they were mostly living together due to the healthy environment surrounding them.

4.1.2 Education:

Education plays a vital role to bring changes in socio-economic status of the people as well as the nation. Higher literacy status and educational attainment affects the people's participation in socio-economic development as well as in policy making. Education enhances the ability and capacity of human beings to judge for right and wrong

**Table 4.2 Distribution of respondents by education on the basis of age and sex
Rai Community**

Education status of household		Sex					
		Male		Female		Total	
Literacy Status		No.	%	No.	%	No.	%
		Literate	16	80	15	65.2	31
	Illiterate	4	20	8	34.7	12	27.9
	Total	20	100.0	23	100.0	43	100.0
Educational Attainment	Primary	7	43.7	5	33.3	12	38.7
	Lower secondary	3	18.7	2	13.3	5	16.1
	Secondary	4	25	5	33.3	9	29
	High secondary	2	12.5	3	20	5	16.1
	Bachelor	-	-	-	-	-	-
	Masters & above	-	-	-	-	-	-
	Total	16	100.0	15	100.0	31	100.0

Limbu Community

Education status of household		Sex				Total	
		Male		Female			
Literacy Status		No.	%	No.	%	No.	%
		Literate	15	93.7	18	81.8	33
	Illiterate	1	6.25	4	18.1	5	13.1
	Total	16	100.0	22	100.0	38	100.0
Educational Attainment	Primary	5	33.3	7	38.8	12	36.3
	Lower secondary	6	40.0	4	22.2	10	30.3
	Secondary	1	6.66	4	22.2	5	15.1
	High secondary	3	20.0	3	16.6	6	18.1
	Bachelor	-	-	-	-	-	-
	Masters & above	-	-	-	-	-	-
	Total	15	100.0	18	100.0	33	100.0

Source: Field Survey, 2023

In the *Rai Community*, both males and females made up roughly 72 percent of the literate population, while only 27.9 percent of people were found to be illiterate. 43.7 percent of the males in the household had completed their primary school, and 25 percent had completed their secondary education. Only a small number of people (12.5%) completed higher secondary, compared to 33.3% of females who completed both primary and secondary education, and roughly 20% of students now enrolled in higher secondary education.

High percentages of participants had educational backgrounds, although these backgrounds were limited to the primary level (38.7% overall), and many participants who had fallen behind had studied up to Class 10 of the secondary level (29%) overall.

In contrast to the Rai group, most people in *Limbu community* were found to be educated.

About 86.8% of the male and female participants were literate, while only 13.1% had no formal education. In contrast to men, women in this village received the same basic education as men. The percentage of female participants with primary education was roughly 38.8% in high, while the lowest percentage was in higher studies at 16.6%. Despite this, just 22.2% of female students in lower and secondary levels are female. Males were more likely to have completed lower secondary education than females, with 40 percent of them having done so, and 33.3 percent having completed basic education. Despite the low number of men detected, a marginally higher percentage of men (20%) were identified at higher levels of education.

The 18 students from both Rai and Limbu communities whom were chosen for the school survey as well as field survey mostly had nuclear family with small number of members. While observing the answers of the respondent, it was found that if they had higher level of education to begin with their child's life would not had been hard to start with. They would have enough resources for their family which eventually allow them to give their children a greater opportunity regarding education.

Now, the parents somehow relate their lack of education but still are not giving up towards their upcoming generation, the shift that's established among the household is

the importance of education to their son and daughter where they also encourage them to acquire education.

4.1.3 Marital Status:

As marriage is one of the major micro social institutions; there are various roles and responsibilities of a person in her/his society. There are various rituals to perform in our society that come into existence when an individual gets married. Classified through self-reporting in the categories of married and unmarried. The term “married” encompasses all married people, including those separated from their spouses. “Unmarried” includes those who are single (never married), divorced, or widowed.

Table 4.3 Distribution of household population by marital status (aged 16 and above)

Rai Community Marital Status	Sex				Total	
	Male		Female		No.	%
	No.	%	No.	%		
Unmarried	7	35	12	52.17	19	44.18
Married & Living together	12	60	11	47.82	23	53.48
Widow/Widower	-	-	-	-	-	-
Divorce	1	5	-	-	1	2.32
Total	20	100.0	23	100.0	43	100.0

Limbu Community Marital Status	Sex				Total	
	Male		Female		No.	%
	No.	%	No.	%		
Unmarried	6	35.2	9	42.85	15	39.47
Married & Living together	11	64.7	11	52.38	21	55.26
Widow/Widower	-	-	1	4.76	1	2.63
Divorce	-	-	-	-	-	-
Total	17	100.0	21	100.0	38	100.0

Source: Field survey, 2022

In the *Rai community*, 35 percent of men and 52.17 percent of women were determined to be single. The home in question, as indicated by the table, had a majority of married residents who primarily belonged to nuclear and joint families. Men outnumbered women in the married population by a ratio of 60 percent to 1, and one of the men was a divorcee.

Similar to other communities, the marriage rate in the *Limbu community* was astoundingly high, with 64.7 percent of men and 57.38 percent of women surpassing the single status. Although the unmarried status was 39.47 lower when male and female data were combined.

One of the married students had a mother who was widowed, among the other students.

According to the amount of Rai and Limbu pupils who were chosen, the data was surveyed.

4.1.4 Family Types:

The family background determines the future of an individual. Family plays an important role in determining the career of a child in future. At its best, the family performs various valuable functions for its members. Perhaps most important of all, it provides for emotional and psychological security, particularly through the warmth, love, and companionship that living together generates between spouses and in turn between them and their children.

Table 4.4 Distribution of respondents by family type

LIMBU Community	Sex				Total	
	Male		Female			
TYPES	No.	%	No.	%	No.	%
Joint	10	58.8	7	33.3	17	44.7
Nuclear	7	41.1	14	66.6	21	55.2
Single	-	-	-	-	-	-
Total	17	100.0	21	100.0	38	100.0

RAI Community	Sex				Total	
	Male		Female			
TYPES	No.	%	No.	%	No.	%
Joint	8	36.3	6	28.5	14	32.5
Nuclear	14	63.6	15	71.4	29	67.4
Single	-	-	-	-	-	-
Total	22	100.0	21	100.0	43	100.0

Source: Field Survey 2023

According to *Rai community*, most of the families being surveyed belonged to nuclear family with 67.4 percent combining both male and female. Although, staying near or same village they lived a separate life. Among them on only 2 families were joint family consisting of 8 males and 6 females from both. Since the survey was collected according to the students there were no single parent or person.

Comparatively, in *Limbu Community* the joint family types was slightly higher with 3 families compared to Rai community with 44.7 percent although both communities were higher in nuclear family type. Among them one student was married and was staying with her husband and daughter.

According to the table shown, in the nuclear families from both communities the elderly children also specially males were unmarried and was working. Among the joint family, the members included were grandparents and spouse.

4.1.5 Occupation:

Occupation mainly signifies the economic condition of a person. Those involved in white collar jobs are said to be professional and they usually get constant regular income whereas those involved in the formal sector have to labor to earn more and more money.

Table 4.5 Distribution of household population by occupation (aged 18 and above)

Rai Community Occupation Distribution		Sex					
		Male		Female		Total	
		No.	%	No.	%	No.	%
Current Occupation	Agriculture	10	47.6	2	9	12	27.9
	Business	1	4.76	-	-	1	2.32
	Household works	-	-	7	31.8	7	16.2
	Daily wage	-	-	-	-	-	-
	Foreign labor	2	9.52			2	4.65
	Currently not working	8	38	13	59	21	48.8
Total		21	100.0	22	100.0	43	100.0

Limbu Community Occupation Distribution		Sex					
		Male		Female		Total	
		No.	%	No.	%	No.	%
Current Occupation	Agriculture	7	43.7	5	22.7	12	31.5
	Business	2	12.5	-	-	2	5.26
	Household works	-	-	6	27.2	6	15.7
	Daily wage	-	-	-	-	-	-
	Foreign labor	2	12.5	-	-	2	5.26
	Currently not working	5	31.2	11	50	16	42.1
Total		16	100.0	22	100.0	38	100.0

Source: Field survey, 2022

According to the distribution of Rai and Limbu communities on occupation the data are shown respectively.

According to the report, there are 47.6 percent of men in the *Rai community* who work in agriculture, compared to just 9 percent of women who either really do so as a profession or assist their partners in it. 31.8 percent of women are occupied with household duties, and even those who are active in business tend to stay at home and conduct their business there. Two of the participants are probably active in business and foreign labor, with a combined 9.52 percent. The average percentage of participants who were not working was 48.8%.

The agricultural field increased by 4% for people from the *Limbu community*, for a total rise of 31.5 percent. Fewer than 12.5 percent of men were employed in both business and overseas labor. The women among them were all equally involved in housework. Lastly, due to education, there were 50 percent women and 31.2 percent men who were not employed currently or in the past.

According to the displayed data, the majority of the people from both the Rai and Limbu communities worked in agricultural fields, which is typical in village study regions. It is also the main source of income. They produce a lot of crops, including potatoes, rice, lentils, and other foods that are extremely valuable for trade.

Second, trading and business were not very common in this region because many Rai and Limbu people were conscripted into the army for lacking cunning. In addition, as they watch, many young men and women are sent to urban regions to begin working.

A few adults chose abroad labor to support their families, but the majority of those working in the home were women, most of whom were either children or students. They included parents who were too old to be working right now.

4.1.6 Religion:

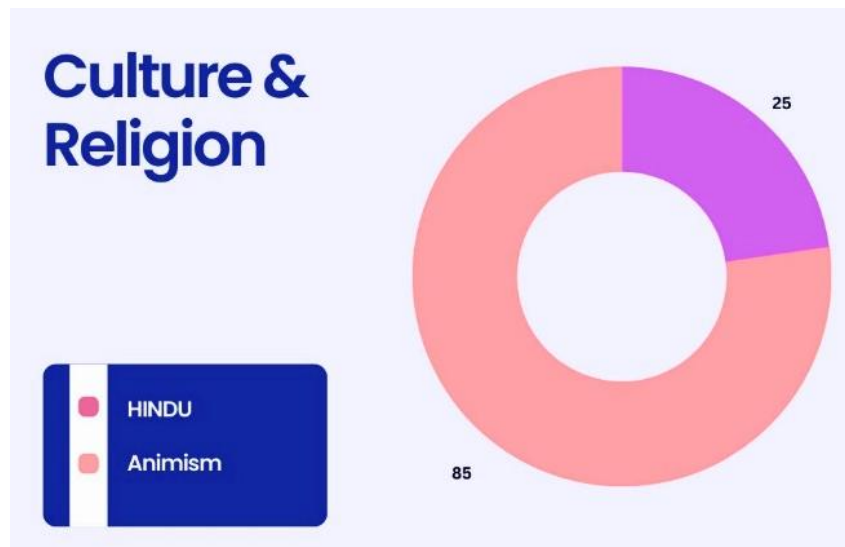


Figure 4.3.1: Percentage of religion belief of the communities.

The two most significant social traits of a population are the distribution of religions and caste/ethnicity.

Out of 18 families, 85% of the *Rai and Limbu communities* were found to practice Animism. As long as Rai and Limbu continue to revere the natural world and the spirits of their ancestors, the ritual will go on as usual.

What is Animism?

The idea of animus is the conviction that every creature, place, and thing has a unique spiritual essence. Animals, plants, rocks, rivers, weather patterns, human creations, and occasionally even words are all seen as dynamic and alive in animism. In contrast to the comparatively more recent formation of organized religions, many Indigenous peoples' belief systems are referred to as "animism" in the study of religion and anthropology. The metaphysical realm and, more particularly, the idea of the immaterial soul are the main subjects of animism.

However, today, a majority of households, particularly those from the Rai tribe, participate in 25% of Hindu cultural celebrations.

The elderly explain that they revere nature and spiritual elements of the natural world.

These communities generally did not practice any other religion.

4.2: Schooling Practices Among Rai and Limbu Girls

4.2.1 Schooling:

The relevance of women's education in our culture is not a priority or even a basic right for girls and women globally. Though we haven't arrived yet, transformation is something we're working toward. Girls' education is hampered by a variety of cultural attitudes, economic difficulties, and other problems. One place where females have the ability to transform and excel in their education is at school. It was discovered that some parents made discriminatory judgments for their female offspring up until the 21st century. They send their sons to a private school, where they must pay a high tuition and where the quality is reputed to be superior than that of public or government schools, while sending their daughters to such institutions.

Education is the key indicator for reforming society and upgrading its economic and social status. Knowledge including information, attitude and skill is one of the fundamental capabilities a person needs to make. Schooling, in turn, has emerged as the prime avenue for the acquisition and transmission of knowledge. For poor and deprived women education is the key to well-being of their lives. The level of education shows the status of people in this country.

Table 4.6: Distribution of number of girls studying in school (*Rai and Limbu*)

Grade	Rai	Percentage	Grade	Limbu	Percentage
1	1	0.83	1	4	3.33
2	1	0.83	2	3	2.5
3	1	0.83	3	2	1.66
4	-	-	4	2	1.66
5	1	0.83	5	1	0.83
6	1	0.83	6	3	2.5
7	-	-	7	3	2.5
8	6	5	8	2	1.66
9	1	0.83	9	3	2.5
10	-	-	10	2	1.66
11	3	2.5	11	3	2.5
12	2	1.66	12	5	4.16
Total	17	14.16	Total	33	27.5

Source: Field survey, 2022

Limbu girls with 33 in total attend the school from grade 1-12 whereas only 17 percent of females were found among Rai community including some classes not at all but many male students were found from Rai community, also a low number of students were found in high secondary level (Class 12). The school has a total of 120 students including Rai and Limbu girls.

Rai Girls responding to the opinion of schooling

One of the most crucial factors in preparing children for the competitive world is their education. However, as was already mentioned, education is designed for everyone, but most women and girls are left out. The girls of the respondents were questioned about if they felt this way. Although they struggle with expenses and domestic chores, many of them claimed that their parents help them. According to a few of the girl respondents, only their brothers were initially sent to school while they had to take care of home duties. They eventually enrolled in school once their financial situation significantly improved. Some girls claimed that the education in the sporting school was not effective compared to the other schools that friends went to.

Limbu Girls responding to the opinion of schooling

Students from the Limbu village had a different perspective than Rai girls, who had the same viewpoint. They also concurred that while they desired to do well in class and at school, there are some minor issues that prevent them from doing so. They asserted that their parents now support them wholeheartedly in their pursuit of education and independence at work. The times have changed, but Ambika Limbu said, "Even though we don't have enough opportunities to flourish our studies in this competitive world, we are still trying our best."

Parents' opinion on schooling

From the perspectives of the two communities, education directs people's futures and children's education is of utmost importance. Parents of the respondents were questioned about any difficulties they were having dealing with the education of girls. Many parents claimed that they only had to worry about paying the admission fees, but that additional charges for tuition, such as those for books and uniforms, were

important. Most parents with one or two kids didn't have many problems, but those with several kids who lived in a joint household had issues with the economic crisis.

Although most parents believed that educating both boys and girls in the modern world was more crucial, a few families' perspectives on male and female development were observed to be more favorable to male development. Since the previous few years, the idea of the parents has altered.

Many parents supported their daughters' education since they either had just one girl child, had access to a more-broader perspective, or had relocated abroad for employment. Although some parents were literate with the studies of lower secondary yet had ideas about the syllabus and other tests, parents' opinions on education were a positive indicator since they believed that teaching their children was more effective for their future and their approaching generations. Even parents were fiercely competing for their kids to perform well in tests and exams.

4.2.2 Drop out:

“When a student drops out of school, we all are going to pay. The dropout rate has serious economic, societal, and political effects on our nation”. Therefore, school dropouts have become a global issue and a common phenomenon in most of the developing countries including Nepal.

The term "dropout" has been used in two different contexts. It can refer to either (a) someone who dropped out before finishing the last level of education for which he or she was enrolled or (b) someone who dropped out before reaching a specific level. According to the first definition, a person who has completed upper primary school but does not enroll in higher education is not considered a dropout. It is regarded as a case of discontinuity. However, if a student enrolls in secondary school but does not complete it, he or she is considered a dropout. According to the second definition, the person would be considered a dropout in either case, when secondary level is considered a specific level.

Table 4.7: Distribution of number of Dropouts (2019-2021)

LEVELS	Year	Primary %	Low Secondary %	Secondary %	High Secondary %	Total %
RAI	2019	0	0	0	0	100.0
	2020	-	-	-	-	-
	2021	0	0	0	0	100.0
LIMBU	2019	0	0	0	0	100.0
	2020	-	-	-	-	-
	2021	0	0	5.88%	0	100.0

Source: Field survey, 2022

The given table shows the dropout rate from the year 2019 to 2021 from both Rai and Limbu students respectively.

Following 2019, there was no dropout within the *Rai community* that was noted. The school was closed for nearly six months in 2021 because of the COVID 19 pandemic, yet amazingly none of the pupils dropped out and continued to attend.

Although there were fewer Rai pupils than Limbu students in the most recent school year of 2021, they were nevertheless able to attend class regularly.

In contrast, females from the *Limbu community* continued to attend school regularly in 2019 and even after the pandemic had struck, causing a significant damage to the economy. However, the data showed that one student had dropped out in the year 2021. Additionally, the material was not appropriately presented and simply highlighted the reason for relocation.

In comparison to other urban government schools, there are generally fewer kids enrolled there. The administration's and staff's efforts also contribute positively to this outcome.

4.2.3 Sanitation:

In terms of maintenance and operations, facility safety, and sufficiency for student usage, school management has paid little attention to school-wash (water, sanitation, and hygiene) facilities such boreholes, RWH (rain water harvesting), and latrines.

"A child's right to a healthy and high-quality education is fundamentally determined by the availability of water, sanitation, and hygiene (WASH) in schools." - WASH

Table 4.8: Distribution of percentage in sanitation variables

Variables (LIMBU)	Agree%	Disagree %	Total %
Are the toilets clean on daily basis?	85.7	14.2	100
Does toilets contain toiletries for students?	100	-	100
Are dumpsters available for waste disposal?	38	61.9	100
Are piped waters available in toilets?	95.2	4.7	100
Is there Hand Wash available for students in /out the toilets?	90.4	9.5	100
Is there cleaner to clean the toilets?	100	-	100

Variables (RAI)	Agree%	Disagree %	Total %
Are the toilets clean on daily basis?	63.3	36.3	100
Does toilets contain toiletries for students?	90.9	9	100
Are dumpsters available for waste disposal?	81.8	18.1	100
Are piped waters available in toilets?	100	-	100
Is there Hand Wash available for students in /out the toilets?	81.8	18.1	100
Is there cleaner to clean the toilets?	100	-	100

Source: Field survey, 2022

On the basis of the knowledge above distribution was attempted to gather the knowledge opinion of the students. According to the *school management* school sanitation is in well provided for the students with all the available toiletries like, bucket, mug, soap, hand-wash sink. Students health is prioritized first allowing paid helper clean the toilets. Students are not allowed to clean the toilets but certain programs are organized by teachers with the help of higher level students to educate the primary students about health and hygiene.

While the survey, students were aware of the diseases caused by staying poor hygienic and not having clean environment.

Both *Rai and Limbu* students agreed on the cleanliness of toilets with 85.7 percent from Rai and 63.3 percent from girls, they also highly agreed on the toiletries provided by the school by 100 percent and 90.9 percent and staggeringly both had 100 percent of agreement on the basis of having workers to clean the toilet.

4.2.4 ECA

Parent Teacher Association, or PTA, is a school-based group with the goal of improving the learning environment for kids. Students' parents assist instructors in the classroom, fundraise for classroom supplies, and generally support the school's initiatives. Parent volunteers make up PTA members, and although some schools have sizable PTAs with officials, a bookkeeper, and an operational budget, other schools have successful PTAs with only a few driven parents.

Teachers and students participate in ECA (Extra Curriculum Activities) in clubs, where they introduce pupils to volleyball and quiz competitions. In their physical education lessons, pupils learn general exercises and stretches from the instructor. Although many tasks are thought to be handled, few actually get done since the holidays are frequently given precedence, leaving fewer days to complete the course after fewer activities to schedule.

According to a *teacher*, Mr. Tulasi Sir, the school administration's lack of concern for attendance and dropouts is the reason why there are less engaged children in the classroom. The school managing the majority of the system occurs to engage in politics welfare, therefore the follow-up among the pupils is not practiced frankly.

Health checkup is normal and teachers take active participate regarding the health issue of the students which was a positive outcome of this research.

The research study indicates that most parents have not participated in PTA because they lack awareness about it. Additionally, the school featured a variety of educational programs, but the PTA was ineffective since few parents participated. In order to discuss costs and other materials with their child's instructor, some parents have decided to hold a Parents-Teachers meeting.

Teachers always stress the need of include parents in most sporting events as well as the yearly sporting event, which is held around the middle of the school year.

4.3 Perception of Parents towards Girl's Education

4.3.1 Girls Education:

Education for girls is like planting a seed that will eventually blossom into a vibrant, happy family plant. Women with higher education can shift the socioeconomic landscape. Lack of education prevents girls from acquiring the information and abilities necessary to rise in society. Reasons for girl's literacy being important, it's for economic prosperity and economic empowerment. Also, they have the right to choose their profession for the development of well-being.

Table 4.8: Distribution of percentage on Girls Education Variables

Agreement of Rai Community on the Variables	Male	Female	Total
Do you agree on the changes of education system which prioritize women?	63.6	80	71.4
Do you agree on the impact of girls education in your locality?	81.8	100	90.4
Do you agree that girl's education will be better for the off-springs?	90.0	90	90.4
Do you agree on the concept of women empowerment?	18.1	20	57.1
Do you agree educating girls is more important than boys?	18.1	50	33.3
TOTAL	100.0	100.0	100.0

Agreement of Limbu Community on the Variables	Male	Female	Total
Do you agree on the changes of education system which prioritize women?	90.9	91.6	91.3
Do you agree on the impact of girls education in your locality?	63.6	83.3	73.9
Do you agree that girl's education will be better for the off-springs?	90.9	83.3	86.9
Do you agree on the concept of women empowerment?	45.4	16.6	69.5
Do you agree educating girls is more important than boys?	27.2	58.3	43.7
TOTAL	100.0	100.0	100.0

Source: Field survey, 2023

On this specific variable questionnaire, attitudes on girls' education were collected from 18 homes, including 11 males and 10 females from the Rai group and 11 males and 12 females from the Limbu tribe. The age groups selected for this particular poll were 19–29, 30-59, and a few seniors. The majority of men and women encountered were the students' parents or siblings. Although there were a variety of viewpoints regarding girls' educational levels, the statistics only showed a small number of variations.

Beginning with the *Rai community*, both genders concurred with a total of 71.4 percent that the education system should place more emphasis on educating girls. When it came to the impact of this agreement on their environment and the improvement of their future generation, mostly females concurred with both scenarios at 100% and 90%, respectively. The rationale given was that because girls are closer to their moms and sisters, they are more-able to observe the contrasts in how schooling is transforming their surroundings.

When asked about the idea of women's empowerment, many of them had little knowledge of it outside of a few programs that dealt with women's health. Participants were still not unanimous that girls' education was more important than boys' education.

Similar to this, the *Limbu community* likewise largely supported the educational system, with 90.9% of the male population and 91.6% of the female population, which has changed the mentality of every household. The majority of men believed that girls should pursue education for their future. Among these factors, females had a different perspective on the rising importance of girls' education, but boys have always been found to have the first opportunity to learn. Nearly 58.3 percent of females felt that girls should start getting more schooling immediately.

4.3.2 Socio-Cultural Aspects:

During this survey, KII format was used to collect the information. Women have been particularly marginalized from cultural life. They face many barriers to access, contribute and participate equally in theater, cinema, arts, music and heritage, which prevents them percent from developing their full potential and impedes social and inclusive sustainable development.

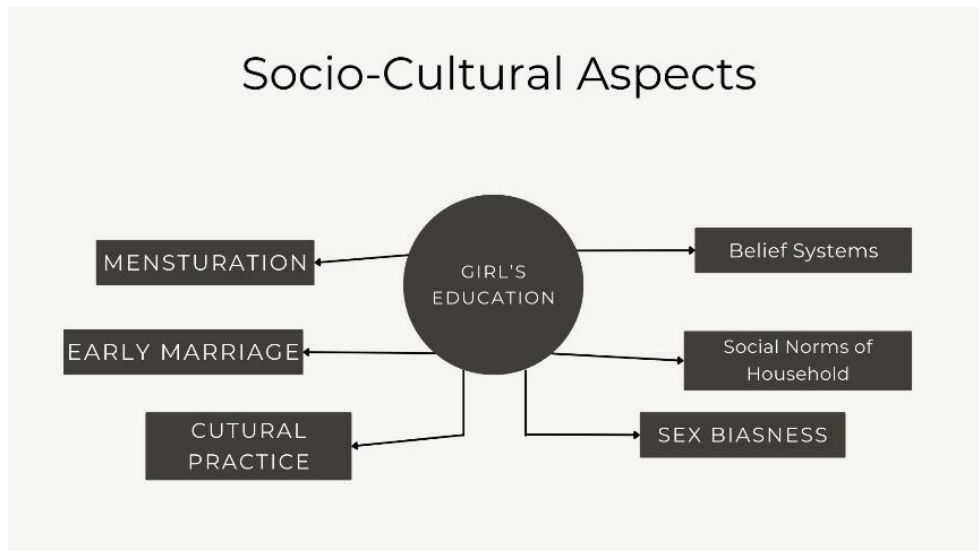


Figure 4.3.2: Socio-economic factors

As shown above in the figure 4.3.2 socio-economic is one of the factors that constrains girls' education. The factors within socio-economic are Cultural practice, social roles, sex biasness, marriage, mensuration, etc. Culture is one of the most common issues we found in the study area because people's beliefs and faith on cultural aspects are more strong than one living in a city area. In culture as shows traditional ceremonies like Guniyu Cholo and Pitri Puja are like the common functions that are celebrated especially focusing on girls also Rai and Limbu have certain ceremonies that involves the spiritual connection they have with their ancestors.

Likewise, sex biasness was also found common in *Rai and Limbu* cultures but the rigidity was lesser as the parent's mindset changed. Social Roles also play an important role in this topic, where gender-based perception creates roles which divide for male and female. The study area observed that females were likely involved more in the household work even after coming from school although not many but still girls helps their mother and sometimes father while farming the concept of girls should stay inside because of the chores was not identified among the respondents from this area. Some parents also had fear of not allowing their daughters to stay till late night because of unnecessary gossips and fear of uncertainty. Mensuration places a big part though, although parents and communities are adapting the change but still the fact of superstition beliefs towards mensuration are still practiced among houses. The norm of not being able to enter the kitchen and temples or any sacred places.

Peoples opinion mostly matters to the parents which is why everything has to move according to what superstitious society offers. The outcome of these aspects create constraints to women in their early education and are the reason they might dropout from school, have less value of themselves, have low academic performance, find inequality, etc. These all are the socio-economic issues that create a barrier for girls in their education.

4.3.3 Foods and Tiffin:

One of the most important components of a student's routine that keeps them on task while studying is their meals and tiffin.

The municipality, which is run by the government, provides food for pupils up to class 5 after observation and a few conversations with the cook. Rice and dal, bread and milk, and other staples are frequently provided.

However, starting in class 6, kids are responsible for packing their own lunch. However, when being observed, only a small percentage of kids who can be counted bring tiffin, and the others rely on a neighboring shop for fast meals. The majority of students don't eat anything at all.

They assert that pupils have already adapted to the circumstance and can manage their hunger during school hours while criticizing the professors for the students' lousy habits.

Additionally, when asked if there are any short-notice or ongoing activities regarding good diet organized to raise awareness among students, the answer was no.

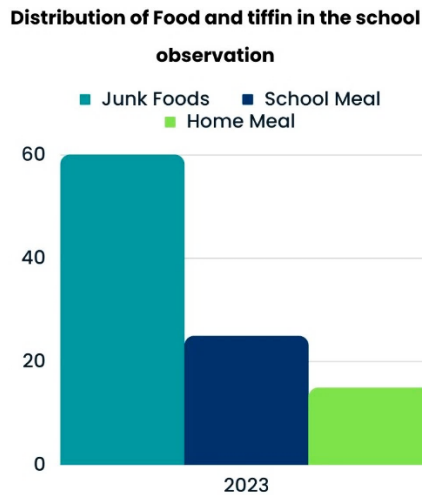


Figure 4.3.3: Percentage of availability of foods and tiffin

An overwhelming majority 60% of the female either ate in nearby shop like, biscuits and raw edible noodles or did not eat at all till the school was over. Only 15% of few students bought home meal or snack foods and 25% students from below class 5 were provided meals from school.

Rai girls responding to the opinion of their foods

Since they had a long journey and could rely on finding cheap meals nearby, few secondary school students brought lunches from home. The majority of respondents claimed they wouldn't mind going without a lunchbox because they would be eating at home now that school is over. Seasonal fruits were consumed by the girls, which was more than enough to get them through the lengthy school days.

Limbu girls responding to the opinion of their foods

Few secondary school students took lunches from home because they had a long commute and could rely on eating inexpensively nearby. The majority of people said they wouldn't mind going without a lunchbox because school will soon be done and they would be eating at home. The girls would consume seasonal fruits, which was more than enough to get through the long school days.

Parents opinion on nutritious and junk foods

While enjoying an abundant breakfast, parents insist that their daughters eat a meal for lunch, in contrast to the students' responses, who prefer to eat junk food. It's only a

matter of time before they can only eat decent food and stop bothering to eat meals prepared at home. One of the problems was that they had no tiffin boxes to carry meals in.

4.3.4 Uniforms

Uniforms, as being representative of the school dress code, are an important part for students to wear. The research among students' uniforms were differentiated by the actual uniform following with the tidiness and cleanliness.

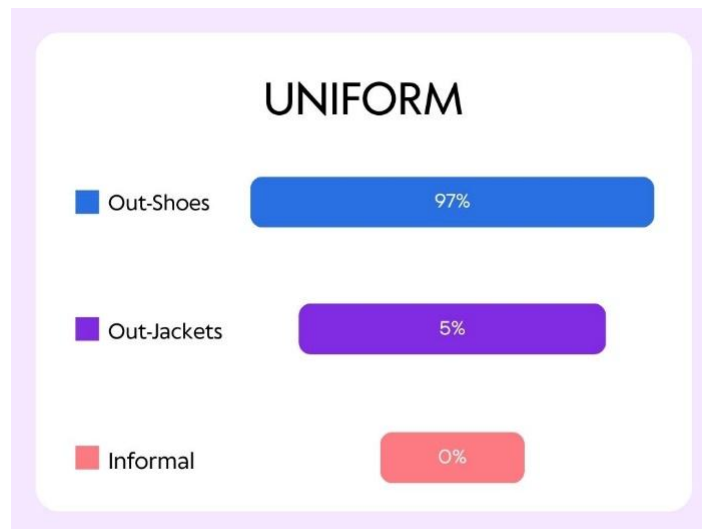


Figure 4.3.4: Distribution of dress code of Uniform

The graph illustrates how few students wear formal or informal uniforms. 95 percent of those surveyed donned the required attire, but 5 percent of students wore additional, different sweaters and jackets during the cold, which was totally appropriate.

Even though the school has tight requirements for the uniform, it does not make shoes a requirement. Due to the fact that students must travel from many areas and the poor quality of the roads, they are free to dress however they feel most comfortable. According to what I saw, the majority of students were dressed in sneakers or slippers, however this fluctuates depending on the season.

Teacher's respondents towards uniforms

"Uniforms are an important conduct which should be followed by the students, it's a discipline way to represent the school." says the *Principal Punya Prasad Poudel*.

Uniforms should be made compulsory for students in the students since everything like books are given free. Although, uniform is mandatory we have not pressured students regarding shoes since we also the situation of the roads. Alongside, the uniforms should be worn properly which are checked on every morning assembly.

Along with the cardigan students can add up an extra outer cloth to cover the well during winter which is essential regarding their health.

Parents opinion on Uniform

Parents' perspectives towards uniforms were no different than teachers, they agreed on the part where it felt them good to see their children wear uniform. They also added that uniform is one thing that keeps students in majority and looks good on them while going to schools, also helps them to track their children on their way home from school. They also explained sometimes it might be hard for new registered students but school also give extra limited time to buy the cloths.

4.4 Challenges and Problems of Girl's Education

4.4.1 Mensuration:

Good health is fundamentally and intrinsically important to living a worthwhile human life. In addition, use and enhancement of all other basic human capabilities are fundamentally necessary to continue survival and maintenance of good health.

The challenges here deal with normal menstruation, mental illness, etc. Menstruation may be common by many people but the major part is to help teenage girls while dealing with it. On the other hand, mental illness is also a dangerous symptom which should be taken seriously.

Table 4.9: Distribution of Sanitary Pads

Usage of Pads (Rai)	No.	%
Sanitary Pads	11	78.5
Homemade Pads	3	21.4
Usage of Pads (Limbu)	No.	%
Sanitary Pads	21	95.4
Homemade Pads	1	4.5

Source: Field survey, 2023

About 78.5 percent of students use sanitary pads from Rai community and 85.4 from Limbu community. Only 4.5 percent of students used homemade pads from Limbu community whereas, 21.4 from Rai students.

The majority of girls from Rai and Limbu, according to survey data, utilize sanitary pads, which are far simpler than homemade pads. Since the municipality provides sanitary pads to students at school, usage varies by location.

First of all, as the table in *Rai demonstrates*, 78.5 percent of students are at ease using sanitary pads, whereas only 21.4 percent of students utilize homemade pads made from cloths at home. Since the school offers them, the majority of students use sanitary pads there, but while they're at home, they occasionally also use cloths.

Nearly 95.4% of the students in *Limbu Community* prefer sanitary pads at home and at school.

4.4.2 Early Marriage:

Child marriage is defined as a girl or boy marrying before the age of 18 and covers both legal marriages and unofficial arrangements in which children live with a partner as if they are married. In the hamlet, young marriage is very popular, especially for females. For their parents, the idea of marrying off their daughter is an easy one. Early marriage is detrimental to a girl's education since parents are permitted to wed their minor daughter to a much older man. Girls who lack education are able to settle down as a result. The financial difficulty that the parents have been experiencing is one of the main causes of this behavior.

Table 4.10: Distribution of early marriage among the students

Age	Rai		Limbu		Total	
	NO.	%	NO.	%	NO.	%
13-17 years	-	-	1	-	1	100

Source: Field survey, 2022

According to the data above, no females between the ages of 13 and 17 were married in the family that was sampled except one from the Limbu community.

The majority were students, although others were lone workers. However, several student mother were young while marrying. The girls' response to early marriage was that their parents should let them complete their education and have fulfilling lives. Marriage is not forced upon anyone. Even how parents regard girls have significantly altered in recent years.

One student who lived in a *Limbu* home was married and had a daughter as well. She is currently enrolled in class 12 this year, where she will earn her +2 degree, and her spouse is in the military. The student kept much of her personal information private, but she did say that she chose to get married and is content with her supportive spouse.

4.4.3 Economic Causes:

According to the World Bank, poverty is the biggest factor preventing girls from attending school. Numerous causes could be to blame for the rise in female education, and more so for the faster rise in female education than male education.

Teacher's Responds towards economic status in school

Students can attend classes, and even the regularity is appropriate. Particularly, parents can make investments in their kids, even the girls. The fact that a family member has moved abroad to work and that the majority of them are serving in the military significantly complicates matters financially. However, despite the fact that many things, like books and uniforms, are virtually always provided by the government, some students still struggle to afford copies and pens for their lessons.

Regarding the tiffin as well, most students go the entire school day without eating anything.

However, despite their financial stability, they do not always show concern for their children, and the students' negligence also plays a role.

4.4.4: Social Roles:

Even if other girls concurred that they study independently, they still have other obligations that interfere with their ability to devote enough time to their academics. Additionally, they might not be very engaged in their studies as a result of fatigue, which could affect their academic performance and reduce the number of students who get to attend class. This suggests that girls spend their time doing household tasks rather than studying. A teacher claims, informally speaking with other teachers, that girls frequently doze off in class. However, upon further investigation, it was discovered that girls frequently assisted their parents in running small businesses, such as food stands, at night.

Table 4.11: Distribution of percentage on social role variables

Rai Students	No.	%
House cleanness	14	100
Washing	12	85.7
Cooking	11	78.5
Self-study	14	100
Child caring	2	14.2
Farm works	6	42.8
Total	14	100.0

Limbu Students	No.	%
House cleanness	21	95.4
Washing	19	86.3
Cooking	20	90.9
Self-study	22	100
Child caring	1	4.54
Farm works	10	45.4
Total	22	100.0

Source: Field survey, 2022

In the *Rai community*, all 14 students participate in the household and self-study roles, two of the six roles listed in the table. About 85.7 percent of girls wash their clothes, while 78.5 percent of girl's cook. Even if they only had to cook one dinner, it counts. Only 14.2 percent of the girls have responsibilities to look after their sibling, compared to the 42.8 percent of the females who work in agriculture or farming to support their parents.

Similar to this, the majority of *Limbu girls* also self-study. Ninety-four percent of females say they clean the house themselves, and 90 percent of them cook for the family. Even though there were more Rai girls than Limbu girls, the number of women in these roles has increased. About 45.4% of people work on farms, while one girl student takes care of her child.

One of the most frequent issues on which parents of girls agree is the necessity of daily work on social roles. Girls from both communities are required to balance work and school equally. The majority of parents believe that girls should help out with all domestic chores and take care of the family members since this prepares them for marriage and is in line with the view that girls should not receive an education.

Here, the variable states that in addition to helping with family duties, girls must also labor on farms, allowing them to forgo class and study periods.

Although, parents have full support to educate girls but still they have expectation from the actively work and help in social roles.

4.4.5: Male Preference:

"Primogeniture, often known as male-preference primogeniture, was a legal system that preferred male successors. The inheritance of the parent's eldest living son would be distributed according to this system. A daughter could only inherit if she did not have any brothers, either living or dead."

"Some customs and traditions have been produced to block women from accessing economic independence that increases their vulnerability and becomes incapable of accessing education particularly for girls." (GCE 2012)

Likewise, the potential outcome of the survey regarding the importance of male is out shown in a vital point.

Male preference was not as great as it had been in previous years, according to data gathered through the study. The majority of *Rai students* concurred that they are treated equally to their male siblings and friends. They both wear uniforms and attend school. Even in the classroom, the teacher shows genuine concern for the students' involvement, activities, studies, and health. Regarding importance, not just their opinions but those of all girls many of whom excel academically are heard.

Students from the *Limbu community* likewise agreed on the majority of the questions posed on male preferences. Some people choose not to respond to the query about their importance, despite their family's financial struggles. The idea of masculine supremacy has been slowly shifting away from patterns that were prevalent years ago.

In conclusion, the low rate of early marriage and the number of girls working as employees in the workforce have generated the transition that has now provided girls and their families with a variety of choices. Some parents argued that the birth of daughters is no longer considered shameful.

CHAPTER-V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Summary of Findings

Girl's Education is an important topic discussed by every scholar and organizations. Legally male and female are equal but in the practical life of Nepalese society it is not applied and somehow Nepalese women or girls are still suffering from this problem in comparison to men, the status of Nepalese women has been going down. Most of the rural women are literate with primary and lower level of basic education and their participation in social and economic phenomena is changeable. The main objective of this study was to reflect the picture of parents' perception towards girls' education also filtering within the Rai and Limbu community. The specific objective of the study is to examine the schooling status of girls in the study area of Chaksibote Secondary School which can be seen among the respondent of the children and to explore the challenges and problems girls are coping with in education in the study area.

This study is based on the primary source of information. Information was collected using both qualitative and quantitative tools. Several techniques such as household survey, observation, interview survey and key interview informants with 10-18 years of aged girls, teachers, and parents were adopted. The female children and household head were the main respondents of the questionnaire; some selected teachers were also used for cross checking and verification of the information.

So, the further information regarding on schooling majority girl's enrollment were in secondary with a total of 41.66 percent. While dividing the total Limbu girls were more enrolled with 27.5 percent as Rai girls were only 14.16 percent.

The least enrollment of Rai girl students was viewed between lower secondary (3.33%) and high secondary with (10.83%). Limbu students were almost in the same level on both lower and higher secondary with (10%) and (17.5%) In the year 2019, none dropout students from Rai were seen and Limbu by following with year 2021 further dropout were found in Rai girls was not seen whereas Limbu with (5.88%), whereas 2020 was the year of pandemic COVID so there were no data to be found since the school was entirely closed for six months.

In sanitation, school girls from Rai and Limbu agreed on the availability of toiletries with (100%) and (90.9%) and agreeing that there are workers to clean the toilets. The school students mostly participate on volleyball games and small PT activities or exercises. PTA (Parent Teacher Association) are held once within few months but the participation of parent's involvement is very low.

So, the subsequent result in terms of how parents are seen Rai community, both genders concurred with a total of 71.4 percent that the education system should place more emphasis on educating girls. When it came to the impact of this agreement on their environment and the improvement of their future generation, mostly females concurred with both scenarios at 100% and 90%, respectively. Similar to this, the Limbu community likewise largely supported the educational system, with 90.9% of the male population and 91.6% of the female population, which has changed the mentality of every household.

The factors within socio-economic are Cultural practice, social roles, sex biasness, marriage, mensuration, etc. sex biasness was also found common in Rai and Limbu cultures but the rigidity was lesser as the parent's mindset changed. But it also includes issues in educational outcomes, dropouts from schooling, poor academic performance, low values in girl's education, inequality, etc. An overwhelming majority 60% of the female either ate in nearby shop like, biscuits and raw edible noodles or did not eat at all till the school was over. Only 15% of few students bought home meal or snack foods and 25% students from below class 5 were provided meals from school.

About 95 percent of those surveyed donned the required attire, but 5 percent of students wore additional, different sweaters and jackets during the cold, which was totally appropriate. Both parents' perspectives towards uniforms were no different than teachers, they agreed on the part where it felt them good to see their children wear uniform.

After learning more about the issues and difficulties about 78.5 percent of students use sanitary pads from Rai community and 85.4 from Limbu community. Only 4.5 percent of students used homemade pads from Limbu community whereas, 21.4 from Rai students.

Among Rai girls' response to early marriage was that their parents should let them complete their education and have fulfilling lives. According to the data above, no females between the ages of 13 and 17 were married in the family that was sampled except one from the Limbu community. In the Rai community, 85.7 percent of girls wash their clothes, while 78.5 percent of girl's cook. Only 14.2 percent of the girls have responsibilities to look after their sibling, compared to the 42.8 percent of the females who work in agriculture.

The majority of Limbu girl's self-study, 90 percent of them cook for the family. About 45.4% of people work on farms, while one girl student takes care of her child. Male preference was not as great as it had been in previous years, according to data gathered through the study.

The majority of Rai students concurred that they are treated equally to their male siblings and friends. The idea of masculine supremacy has been slowly shifting away from patterns that were prevalent years ago.

5.2 Conclusion

Based on the above summary and findings, the following conclusions are made.

These communities' educational practices were often equitable. Since schools primarily provide children's basic requirements, they support families' finances and enable students to receive a high-quality education. However, some students still struggle to afford supplies like pens and copies for their lessons. Even after the catastrophic Covid-19 pandemic, the dropout rate over the course of the three years was remarkably low.

In these communities both Rai and Limbu parents have positive remarks regarding the changes that are emerging by giving importance to girls in education. Parents were less concerned about what their daughter ate during the school day when it came to the lunches or tiffin. Although, the shift parent's socio-cultural beliefs towards girls were still intact.

Both Rai and Limbu students experienced the problem of having less time to complete their assignments because of household duties. Others struggled to pay for school supplies like copies and pens.

5.3 Recommendations

According to the findings of the study, some recommendations have been made in order to encourage the communities and girls towards educational importance.

Closure:

Schools should focus more on PTA and other activities where parents get more closure towards their children ability.

Record Keeping/ More exposure:

The school should follow up on students who are irregular and have dropped out of school. They should encourage students with small motivational programs which eradicates the stress and show the potential of each student.

Home Visits:

Teachers should alternatively visit students home where they can clearly understand the deep cause of problems by observing or conversations. It will also help building strong relation with their students which will make children and specially girls to open up in their difficulties.

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Questionnaire Format

1. HOUSEHOLD INFORMATION

SN	No. of members	Age	Sex	Marital Status	Education	Occupation	Household Head	No. of employees	Family Structure	Religion
<u>AGE:</u> <ul style="list-style-type: none"> • Below 15 years - A • 15 - 59 years - B • 59 + years - C 				<u>SEX:</u> <ul style="list-style-type: none"> • M - Male • F - Female • T - Third Gender 			<u>Marital Status:</u> <ul style="list-style-type: none"> • M - Married • U - Unmarried • D - Divorce • W - Widow/Widower 			
<u>Education:</u> <ul style="list-style-type: none"> • R - Who can read & write • I - Illiterate • L - Literate; L1 - Primary level L2 - Lower Secondary L3 - Secondary L4 - High Secondary L5 - High Secondary above				<u>Occupation:</u> <ul style="list-style-type: none"> • SV - Service • WL - Wage Labor • S - Student • HW - Household work • U - Unemployment • O - Other 			<u>Household Head:</u> <ul style="list-style-type: none"> • H - Husband • W - Wife • S - Son • D - Daughter • G- Grandson/daughter 			
<u>No. of Employees:</u> <ul style="list-style-type: none"> • 1-2 - A • 2-3 - B • 4 or more - C 				<u>Family Structure:</u> <ul style="list-style-type: none"> • Nuclear - N • Joint - J • Extended - E • Single - S 			<u>Religion:</u> <ul style="list-style-type: none"> • Hindu - H • Buddhism - B • Christian - C • Others - O 			

OBSERVATION CHECKLIST

ATTENDANCE

REGULARITY	REGULAR	IRREGULAR
RAI		
LIMBU		

UNIFORM

CLEANLINESS	TIDY	AVERAGE	POOR / NA
RAI			
LIMBU			

DROPOUTS *in (three consecutive years)*

LEVELS	Primary	Lower Secondary	Secondary	High Secondary
	<i>(year)</i>	<i>(year)</i>	<i>(year)</i>	<i>(year)</i>
RAI	2019	2019	2019	2019
	2020	2020	2020	2020
	2021	2021	2021	2021
LIMBU	<i>(year)</i>	<i>(year)</i>	<i>(year)</i>	<i>(year)</i>
	2019	2019	2019	2019
	2020	2020	2020	2020
	2021	2021	2021	2021

TIFFIN

FOOD	NUTRITIOUS	JUNK FOODS	NA
RAI			
LIMBU			

SCHOOL BAGS

	YES	NO
RAI		
LIMBU		

BOOKS AND COPIES

	YES	NO
RAI		
LIMBU		

QUESTIONNAIRE FOR STUDENTS AND TEACHERS

SCHOOLING PRACTICES

1. What is your name?

Ans.

2. What grade are you in?

- Primary
- Lower-secondary
- Secondary
- High- secondary and above

3. What time do you usually wake up in the morning on school days?

- Around 5:00 am
- 5:30 to 6:00 am
- After 7:00 am

4. How often are you late for school?

- Never
- 1 Or 2 time each week
- 3 or 4 times each week
- Everyday

5. When you are absent from school, what are the reasons?

Ans.

6. How do you usually go to school in the morning?

- I take public transportation
- I take a school bus
- I get a ride from my parent
- I get a ride from a sibling
- I walk
- Others

7. What education level are you in?

- Primary
- Lower secondary
- Secondary
- High secondary
- Higher secondary and above

8. Aim of schooling?

- Completed high school
- Complete a University degree
- Complete a college or institution Diploma
- Others

9. Do you remember your age when you were enrolled in class 1?

- 4 - 5 years
- 5 years
- 6 years

10. Have you attended pre- primary?

- No
- If yes: (*At what age were you enrolled in pre-primary?*)

Answer _____ years

11. What language(s) do you speak at home and school?

<i>Languages</i>	<i>Home</i>	<i>School</i>
English		
Nepali		
Burman		
Others		

12.

13. How difficult do you find learning in that other language?

- Less Difficult
- Difficult (*If difficult, what are the alternatives used by the teachers*)

Ans.

14. Do you ever feel like quitting school?

- Yes
- No

15. If yes, what is the reason?

Ans.

16. Are there any biases toward gender while teaching?

Ans.

17. Is the sanitation/ toilet clean enough for you to use?

- Yes
- No

18. If not, what are the lack of reasons for it to become dirty?

Ans.

19. Do you have an infirmary room in your school?

- Yes
- No

20. Do you use sanitary pads or homemade pads while menstruating?

- Sanitary pads
- Homemade pads (*If homemade pads why not sanitary pads provided by school?*)

Ans.

21. What position do you work in Chaksibote Secondary school?

- Principal /Vice Principal
- Teacher
- Substitute Teacher

- Staff member
- Other

22. Is Chaksibote Secondary school a public or private school?

Ans.

23. Teacher Student Ratio

School Activities for enhancing educational performance of students.

ACTIVITIES	OUTCOMES
Clubs	
Monitors	
Absentees - follow up	
PTA (Parent-Teacher Association)	
ECA	
Dropout follow up	
Healthcare Facilities	

- Teacher role in reducing irregularity, dropout? *or*
- What difficulties do you see in making students come regularly? *or*
- To join school?

PERCEPTION

Interviewees name:

1. Are you married?

- Yes
- No

2. What type of family do you have?

- Joint family
- Nuclear family
- Extended family
- Single
- others

3. How many children do you have?

- 0 - 1
- 1 - 2
- 3 or more

4. Do you have a daughter(s) between the age of 5 years and 16 years of age not going to school?

- No
- Yes (*If Yes, why?*)

Ans.

5. Do you think that a girl's education is important in your family?

- Yes (*If yes, why?*)
- No (*If no, why?*)

6. What are the advantages of sending your daughter(s) to school?

Ans.

7. your opinion, who do you think is responsible for making decisions about the child's educational needs
 - The school administration
 - The teacher
 - Parents
 - The child themselves

8. In your opinion, does a daughter's participation in education help her mentally in decision making?
 - Agree
 - Disagree
 - Don't know

9. Do you believe that girls should be more focused on their family household works than education?
 - Agree
 - Disagree
 - Don't know

10. In your opinion, what do you say is the importance of girl's education according to your cultural aspects?
 - Yes
 - No (*if no, why did you send your children to school?*)

11. Do you know the concept of early marriage?
 - Yes
 - No

12. Are there any girls at your home who have married below the age of 18?
 - No
 - Yes (*If yes, why?*) *Ans.*

13. Do you think about your daughter(s) marriage?

- Yes, I'm thinking
- No, I'm not thinking

14. Is your current income sufficient to meet all expenses associated with your children for education?

- Yes
- No

15. If not, how are you meeting those expenses?

Ans.

16. Do your children have full access to books, uniforms and tiffin?

- Yes
- No

17. How often do you visit school to participate in different functions of the school?

- Regularly
- Sometimes
- Not at all

18. Does the school keep you updated about the progress of your children?

- Yes
- No
- Don't know

19. Does the school inculcate good discipline for your children?

- Agree
- Disagree
- Don't know

20. Does the school encourage parental involvement in school activities?

- Agree
- Disagree
- Don't know

REGULAR STUDENTS

1. What are your problems for your education?

S.N	PROBLEM AT HOME	S.N	PROBLEM AT SCHOOL
1		1	
2		2	
3		3	
4		4	
5		5	
6		6	
7		7	
8		8	
9		9	
10		10	
11		11	
12		12	
13		13	
14		14	
15		15	

DROPOUT STUDENTS (CASE STUDY)

1. Why did you leave school?

S.N	REASONS FOR LEAVING SCHOOL	CURRENT STATUS
1		
2		
3		
4		
5		