

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Of the Nepal's total population of 23.214 million, only about 12 percent are living in the urban and the remaining 88 percent live in the rural area. Whereas in 2000 Nepal's adult literacy rate was only 49.3 percent, with 35.4 percent of the females and 65.8 percent for men and 56.9 percent for men and 56.9 percent for women. (Pandey 2003)

Literacy is an effective instrument for social and economic development a national integration, Alsni (1998) argues that eradication of illiteracy forms an important Component of human resource development. This can go a long way solving some major problems confronting the country including poverty alleviation.

There is a famous saying as an educated woman leads to an educated family. That is when you literate a female you literate the family.

Because educating the women is educating a generation to come so moving away the illiteracy among women is urgent. Literacy gives woman more earning opportunities in rights learn and improve the income generating skills acquire a voice in the family and the community thus she obtains economical status in the society.

It is obvious that literacy of female is a critical input for improving national status raising the age of marriage acceptance if the family planning and improvement or their self image and employment. It helps the women to improve their status in the society (Alshi, 1998).

As the figure above showed, gender inequality in Nepal is pervasive undermining social and economic development. Money, effort and planning have gone Government programs and NGO activities have brought some positive change the past twenty years in term of increase in literacy, education and health condition. But this improvement in the situation of woman over the past twenty has been inadequate because Nepalese women have low social status, low legal status, poor literacy and educational levels, poor in national, local or household decision-making and have little control over their own lives. (Shrestha)

This especially focuses on the status of women and children in the village area. The study is made from the gender and anthropological prospective. It evaluate the impact of poverty on the education of the girls children as well as for the policy makers of Nepal.

## **1.2 Statement of the Problems and Rational**

Longitudinal data indicate that women's status has improved on several indicators over the last 25 years. Data indicate that fertility and maternal mortality rates have declined, life expectancy has risen and literacy rates have increased in all regions of the world. Yet women have along way to go to enjoy equal rights and access to land, credit, and education and natural resources. The 1980 Copenhagen conference of UN Decade for women summarized the global situation of women as follows: "Women comprise, one half of the world's population, perform two-thirds of its work its work hours yet officially account for only one third of the labour force world-wide receive 10 percent of the world's income, and own less than Development Report (HDR) of 1995 noted that Women constitute 70 percent of the world's 1.3 billion poor and receive only 26 percent of the total earned income. Women are almost universally underrepresented in political and economic decision-making positions. Women now count for nearly half of all HIV/AIDS cases, make up two-thirds of the world's 876 million illiterate, and hold only 14 percent of parliamentary positions. Reducing gender inequality and empowering women continues to be a

major challenge and must remain the central focus of social and economic development. (Pandey 2003)

In Developing societies poverty is a major barrier to gender equity in education. When the family or community's financial situation deteriorates for example, the attitude towards education also changes in Tanzania for instance, when the government experienced fiscal crisis in the mid 1980s, user fees in social services including education were introduced. With the introduction and user fees in education more parents could not send their children to school. Consequently in the year 2000 fewer and boys in Tanzania were attending school that the ten years ago when there no was user fees (Muganda 2002).

Many children of the village do not participate in school because of the opportunity cost. They need to help their families either to earn money or to do some of the housework. Boys bear the burden of the effects of poverty. Studies have inculcated that the girls in urban area achieve better in schools than from rural area because poverty is rampant in rural areas. It has been noted for example that there are fewer funds to support schooling for all children, most parents prefer to send their sons rather daughters to school. (Muganda 2003)

There had been number of students on the issue of the women and girls education in the poverty stricken society. However this type of study in the village area of urban Nepal is not made enough. Where, besides poverty, there exist a sex abuses and sense of insecurity among the girls.

### **1.3 Objectives of the Study**

This study tries analyzing the causes and route of the development of village in the ruler area of Thuladihi VDC, Syangja through anthropological perspective. The analysis on the issue of social problems of village will be focused. Among them, the principle focus would be poverty and gender discrimination. So the

objectives are to study the implications of poverty and gender discrimination. On the girl's education in the poverty stricken area of Thuladihi VDC ward No. 3, 4, 7 Syangja. The followings are major objectives of the study.

1. To find out the women literacy in Thuladihi VDC of Syangja district.
2. To reevaluate the education as indicator of gender discrimination.
3. To find out the cause of illiteracy of women.

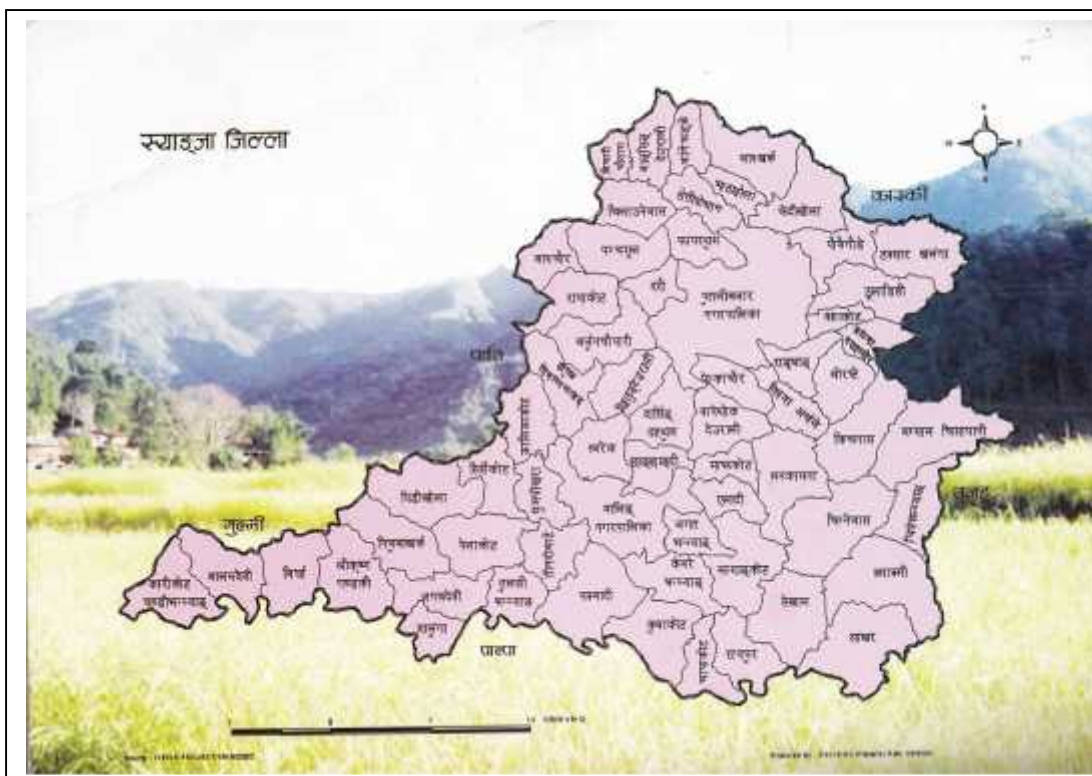
#### **1.4 Rational of the Study**

This anthropological study is conducted in Syangja district Thuladihi VDC ward no. 3, 4, 5 & 7. The selection of this village as study area can be rationalized by following reasons:

1. This village is one of the biggest VDC situated in Syangja district
2. Different caste/Ethic composition can be found there.
3. Thuladihi VDC is district-oriented settlement where different types of facilities are available.

#### **1.5 Location**

Thuladihi is a least developed locality, which lies in Syangja district. This locality is located about 10 Kilometers east from Syangja Bazar. 76% people are relying on agriculture for their livelihood with 0.61 ha. of average land holding per family in the area.



## 1.6 Salient Features of the Study Area

Area (Ropanis)	19.53
Total Population Nos. (2004)	1743
Total household Nos.	241
Area per Household (Ropanis)	1.5 Ropani
Average income/Month US\$	245
Total male population	89%
Total female population	85.2
Electricity service connection	10
Telephone service connection	10
Water supply connection	2 Public Connection

Source: DDC Profile of Syangja

The Thuladihi VDC of Syangja- a study area can be seen as the settlement of multiple religious groups. Hindu, Buddhist, Christian, religious groups are dwelling here. But diversity of religion can not be seen in their practices, there is entirely religious syncretism. They don't have biasness toward each others

religion and festivals. They use to celebrate most of festivals prevalent in Nepalese society i.e. Dashain, Tihar, Mangar Sakranti, Saune Sakranti etc.

The population of the Thuladihi VDC-3, 4, 5 and 7 is 1743 out of them 891 are males and 852 are females. The total household no. is 241. As physical facilities they do have 10 electricity connection and remaining household are still using electricity from other houses. The electricity facilities provided by electricity authority in the name of Thuladihi VDC household subscriber in legal basis. VDC helps to get access to electricity services.

There are 10 telephone connections, which are least in number in comparison to their population. Most of the telephones are using for business purpose in the shop operated by themselves. The water supply facilities are not good in ward 3, 4,5 and 7 there are only five public taps as the mechanism for water supply. There is no any initial subscriber of water supply. Health and sanitation situation of the village is too negligible. Because of the constricted area of living, lack of drainage and scarcity of water supply are main responsible for the pollution of environment in this area.

The social environment of village is also unsatisfactory for the future generation. They are living in double jeopardy. On the one side, they are neglecting by social members from other society and on the other hand the new generations are not aware toward their future. They want what to be happy with alcohol and hisses which is spoiling the future of the Thuladihi.

## **1.7 Limitation of Study**

- This study was carried out to collect information for the research as partial fulfillment of Masters Degree program in Anthropology by the research, so the findings cannot be generalized in any relevant context.
- This was a small-scale study and was confined only to few number of respondents as it was an ethical issue.

- The findings of this study cannot be applicable to all situations because of time and changeable socio cultural setting of the communities.
- As the time was the major constraint of the study, it was limited to few organizations so there are no sufficient resources, the conclusions may not be applicable to generalize to the context of whole of Nepal.
- Lastly, with narrow theoretical knowledge, lack of research experience and limited resources, the findings cannot be generalized.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2 Theoretical Approaches**

##### **2.1 Education-A Functional Perspective**

The French Sociologist Emile Durkheim stated that the major function of education is the transmission of society's norms and values. He maintained that society can survive only, if there exists among its members a sufficient degree of homogeneity. Education perpetuates and reinforces this homogeneity by fixing on the children from beginning the essential similarities which collective life demands.

From a functionalist perspective, the functions of educations in industrial society may be summarized as follows: the transmissions of society's norms and values; the preparation of young people for adult roles; the selection of young people in terms of their talents and abilities for appropriate roles in life, the provision of knowledge, skills and training necessary for effective participation in the labor force.

##### **2.2 Education- a Liberal Perspective**

According to this perspective, education fosters personal development and self fulfillment. It encourages an individual to develop his mental, physical, emotional and spiritual talents to the full. By providing to develop his mental, physical, emotional and spiritual talents to the full, by providing free schooling for all, education gives everyone equal opportunities, for developing these capacities and talents. Both educational system and democratic operates on meritocratix principles. Academic credentials are awarded on the merit in a system of fair competition. In the same way, jobs are awarded on merit and there



is a strong relationship between educational qualification and occupational status.

### **2.3 Education a Marxian Perspective**

According to Marxian perspective, the role of education in western industrial society is guided by several related questions. One of the major questions asked is. How is the educational system shaped by the economic infrastructure? However, Louis Althusser, Samuel Bowles and Herbert Gintis and Ivan Illich have provided a general framework and supported the Marxian perspective. Although it is sympathy with much of what Illich says, Marxists such as Bowles and Gintis argue that he has made a fundamental error rather than seeing schools as the basis of problem and their removal as its solution, Bowles and Gintis argue that, "The social problems to which these reforms are addressed have their roots not primarily in the school system itself, but rather in the normal functioning of the economic system." From their viewpoint, discoloring would only produce 'occupational misfits' and 'job blues' which are hardly sufficient to transform society as a whole. Form a Marxian perspective liberation involves a revolutionary change in the economic infrastructure of the society.

### **2.4 Gender Discrimination and the Issue of Gender Equity**

National statistics shows that of the projected national literacy rate of 40 percent women's literacy rate is only 30 percent against the 66 percent of male. While the enrollment of women in higher education is only 24.95 percent. The literacy rate of women varies in rural and urban areas in Nepal. As the rural literacy rate of females is 36.5 percent while 61.5 percent is in urban area (UNESCAP, Nepal Report).

Women's average work burden has increased slightly over the past 12years from 10.8 hours per day in 1981 to 10.9 hours per day in 1195. Men's average work burden presently is 7.8 hours a day. 3.1 hours less than that of women (UNESCAP, Nepal Report). Nepal reportedly has one of the highest indices of son preference in the world.

As Nepal has a patriarchal society, boys are desired because they pass on the family name, represent 'insurance' for parents in their old age and can carry out important rituals when parents die. Growing up in a socio-economic environment based on patriarchy has significant implications for women in Nepal. Women's status, including their access to resources is inferior to men. Women work harder and longer hours but are valued less. Girl children also work at home harder and longer hours but are valued less. Girl children also work at home and in the field that keeps them out of school. This severely limits their personal, intellectual and social potential.

It shows that the overwhelming majority of both men and women were married before they are of 25 years. Again, 86.1 percent of women and 61.3 percent of men were married before that age. However, data indicates that the mean age at marriage has risen significantly from 15.4 years in 1961 to 18 years in 1991, indicating a slow but steady change in social perception about the institution of child marriage. [13] But in most cases, in the rural area marriage of the girl child takes place at the very age of 12-14 (UNESCAP, Nepal Report).

ADB (1999) states that a woman's power to accept or reject marriage partnership is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status. An increase in the age at marriage, therefore, may be taken as an increased power for individual women and men in the choice of their own life partners, and hence their empowerment. In 1991 only 7.4 percent of females in the 10-14 age group were reported to be married compared with 24.9 percent in 1961) (ADB, 1999).

There are significant differences in the mean age of marriage between rural and urban women, among various ecological zones, and between educated and non-educated women. Urban women marry later than rural women do. From an ecological zone perspective, a higher proportion of females is married at an earlier age in the Terai than in the hills and mountains. In 1991, more than 90 percent of the corresponding figures percent of the females in the Terai were married by the time they had reached the age of 24. The corresponding figures

were notably lower for the hills and mountains, standing at 82.4 percent and 83.6 percent, respectively. The mean age of marriage varies also with level of education. It is reported that nearly four years difference in the mean age of marriage between girls with no education and those with secondary education (ADB, 1999).

On the other hand, gender discrimination in the family behavior towards male and female children is captured distinctly by the gender difference in child mortality rates. Contrary to the scientifically proven fact that female children are stronger than male children during their infancy and early childhood-resulting in higher mortality rates worldwide for male infants and young children-the under-five child mortality rate in Nepal is as: 125 per 1,000 boys under five die each year, compared with 139 per 1,000 girls. Overall, a higher proportion of women than of men dies each year in Nepal. Consequently men live longer than women do. This is contrary to the international trend, and even the South Asian trend, which indicate higher mortality rates among men. The higher mortality rate of women in Nepal is attributed to higher female child and maternal mortality rates (ADB, 1999).

According to ADB (1999), moreover, women's economic activity rates even by conventional definitions are estimated to be much higher than those reported in the census data. A scrutiny of regional data clearly indicates a persistent reporting bias in economic activity rates. While the overwhelming majority of mountain (73.6 percent) and hills (57.9 percent) women were reported as economically active, only about 27 percent of the Terai women were so reported. However, the status of women report series shows that Terai were equally active in the economic. Because, women perform domestic chores as unpaid labor, which is not reflected in any economic statistics.

ADB (1999) point out the declining economic activity rate of women in urban areas, shown to have fallen from 31.5 percent in 1981 to 20.3 percent in 1991. This decline and its association with the modernization process have also been noted in other countries. As distinction between activities outside and inside the

household become clearer during the process of modernization and urbanization, women tend to be driven towards the household, being confined to reproductive and consumption activities. Such a 'domestication of women' may cause a decline in women's decision-making power inside the household.

Similarly, only scattered information is available on working conditions in industrial establishments. According to a report of ADB (1999) only about 55 percent of women workers have permanent jobs, about 17 percent were temporary employees, and 29 percent were casual laborers. Whereas only 20 percent had been promoted and about 29 percent believed that they were getting as much pay as male employees. Only about 33 percent received certain benefits in addition to their wages. Only 14 percent of female laborers were trade union members, while 17 percent were aware of trade unions. Even in the carpet industry, where highly skilled women are still treated as unskilled, and they are very much exploited by the factory owners.

According to ADB (1999) women constitute 66 percent of the workers in the carpet industry in the Kathmandu Valley. Nearly 98 percent of these women were piece rate workers while 14 percent of men were. The overwhelming majority of these women were young (below 22 years of age) and illiterate, and worked for reasons of poverty. Women benefited little from mechanization, as men progressively took the mechanized jobs.

As that report of (1999) states, women's representations in government administration is increasing only slowly, both at the gazetted (officer) and nongazetted (nonofficial) levels: for example, from 3 percent in 1978 to 5 percent in 1997, and from 2.8 percent in 1978 to 3.5 percent in 1997, respectively. However, the revisions to the Civil Service Act in 1998 are expected to facilitate the entrance of women to civil administration these include the revisions of the maximum age limit for entry to government services to 40 years; and certain other preferential provisions for women.

The participation of Nepalese women in the judiciary is also negligible. Women constituted only some 4 percent of the judiciary's decision makers. In spite of the independent Judicial commission and the Act for Judicial Service, which provide more scope for recruitment and promotion than the Public Services Commission and the Civil Service Acts, women's participation is not encouraging (ADB, 1999). Among the total number of pleaders and agents, respectively.

As INC Report (2001) argues that women's access to positions of power is further restricted by the inflexible entrance and the promotion rules of the civil service, their own relatively poor educational status, and the primacy of family responsibilities in women's lives. Given that there are 23 women graduates for every 100 men graduates in the country, the target should be to ensure that annual recruitment of women should be at least 20 percent of civil service positions. As yet, government lacks any clear-cut policy guidelines on women's recruitment and promotion.

Similarly ADB (1999) reports that women occupied 6% of seats in parliament in 2000. In 1998, only 5% at the ministerial level were occupied by women, and none at the sub-ministerial level. As women's mobility is restricted; they have fewer opportunities to mix with those in power; the sole responsibility for household maintenance and child care activities; and they face a politically bias favoring men.

Since the Cairo International Conference on the population and development in 1994, and the Beijing conference on women and girls children in 1995, gender equality has been priority area of demographic research. In South Asian context, researches have estimated that there are millions of women "missing" from the population, leading to an unusually high ration of males to females. Failure to report the birth of girls, sex selective abortion, neglecting of generally viewed socially determined bias; in a patriarchal society, couples prefer to raise a child who has the culturally accepted characteristics, status and economic potential associated with the male gender. This preference often influences behavior and

may result in gender biases that negatively affect girls and women's welfare, health and survival. Thus, preference may lead to discrimination.

Considering the poor situation of women in Nepal and the significance of the recommendations made by the Beijing plus Five, the government felt necessary to take initiatives to streamline the women population in the area of development by improving their overall situation. Government has taken some positive steps for implementing the National plan of Action, prepared by the ministry of women and social welfare. Now the gender sensitization has been a priority at programs level and the successive five-year plans have given high priority to decrease the gender gap by addressing the policy issues.

- To mainstream gender issues in the development
- To abolish gender discrimination
- To empower women

Enrollment levels stills show a severe gender gap in access to education. The net enrollment (weighed) was reported at 80 percent for boys and 6 percent for girls. A girl has more than two and half times the risk of not attending school and this risk increases with age. (ADB, 1999).

ADB (1999) explains household chores and registration fees accounted for 45 percent of reason why girls were not sent to school. It also confirms that help required in farms and parental wishes as the main reasons for not sending girls to school. Similarly, dropout and repetition rates are higher for girls than for boys. For each two boys, four girls drop out, and for each 22 boys repeating, 25 girls repeat. The risk of dropping out is higher for girls in all regions and ecological zones. As in the case of literacy, regional variations in school enrollment levels are significant, and urban-rural differences are also quite high. As the level of education increases, the female enrollment rate declines progressively (ADB, 1999). The current gross enrollment ratio for grades 6- 10 is 40 percent, and there are twice as many boys in school as girls. The enrollment ratio for girls is only 31 percent compared with above 46 percent for boys in lower secondary

and just 6 percent for girls compared with 16 percent for the boys in higher secondary. Children in the rural and remote areas have much less opportunity for secondary education, poor quality, internal inefficiency. Low pass rates, high dropout rates, and the large number of untrained teachers are major problems in both primary and secondary education (ADB, 1999).

Tuladhar (1998) explains that as all other efforts on women and girls education, there are some critical issues that persisted or development over time. These issues can broadly categorized as:

- Social-categorized as:
- Government policies
- Literacy program level

UNESCAP Report explains that since the declaration of International Women's Year 1975, Nepal has been making significant changes in policies and programs to improve the situation of women in the country. Several approaches were devised at the international level in order to put women on an equal footing with man. The approaches are mainly on the Welfare, Equity, Anti poverty, Efficiency and Empowerments.

The approaches of Welfare was initiated between 1950-1970 which was aimed to improve the maternal and child health, good house keeping and good parenting. Similarly, during 1975-1985 some major research work on woman was carried out. This shed light on the low state of women not only in social but also in political and economic sectors in comparison to men. Thus this was an Equity Approach which demanded review of legal provision (UNESCAP Report).

The Anti poverty aimed at alleviating poverty by increasing the production capability of women will improve the condition of women. However, it states that this approach only increased workload on women.

The Efficiency Approach has been adopted as that women contribute about 27 percent in Nepalese GDP out of 63 percent of total active population contributing regular GDP generation. Women were recognized as important actors in the country's economy and in the 1980's the efficiency approach was introduced to improve the efficiency of women to mobilize the available resources. Recently a 'needs based approach' of Empowerment Approach for women's empowerment has been introduced. In this approach participatory value has been taken into consideration to make women capable of various programs which are designed for active participation and empowerment of women, i.e. decision making, confidence building and leaderships development training programs etc.

The status of female members in the family has a coliseum from ultra-liberal to the most conservative from one community to another due to their religious and social values, a factor which seems to make a great impact on educational predication.

According to Tuladhar (1998) other factors effecting women and girls education are:

- 1. Social Values:** Girls are often considered as only temporary resident in their natal homes. They eventually go to join their in laws where there house hold skills are more valuable than education. With good indention to make their daughters' life a real success, parents tend to focus on equipping their daughters with skills that can make them adept in household chores. In some communities, parents have pay more dowry if the daughter has some level of literacy, as it apparently involves taking away their time for learning to read and write from household chores. On the other hand, if a son is literate/educated, his family can demand more dowry. According to a study by CIWIN in Sarlahi district, where parents



thought that it involves double expenses for the parents to send their daughter school. That is by educating a girl helps increasing the bride money. Similarly, it explains another case study of Ratchet district, where a woman told her story that she married her daughter off before they were twelve in order to evade their having to pay a high dowry price. Due to higher education the dowry charge will be accelerated (Voice of Child Workers, Issue No. 24 March 1995).

2. **Religious Value:** With this religious diversity, varieties in social cultural characteristics is prevalent in communities. Manu Smitre says that if a girl remains unmarried after reaching puberty, the 'father' has failed in his duty towards her. Therefore, child marriage is also one of the social practices which may hinder the girls educational participation. According to UNICEF data given in CWIN journal, Nepal has the highest percentage (40%) of girl child (under 15 years of age) marriage compared to other countries in south Asia. Demographic Samples Survey, 1986/87 by Tuladhar (1998) shows that nearly 7% girl children were found to be married before reaching the age of 10. CWIN (1994b) also reports that the mean age at the marriage of girls in Terai, Hill, Mountains and Kathmandu Valley are respectively 25.2, 18.0, 18.5 and 18.9 (Voice of child workers, Issue No. 24 March 1995) It is customary that girls do not continue their schooling after marriage, especially in rural communities rather than for reasons of religion or for belonging to certain ethnic groups.

Similarly, Muslims have their own system of educating their children along with some extra rules for girls children. Where male and female children study together in Madrassa up to 5<sup>th</sup> grade. However, after 5<sup>th</sup> grade, ladder for girls to climb up in education in Madrassa generally are not encouraged to go to general school after 5<sup>th</sup> grade, this lets the girls alone.

- 3. Parental Attitude towards Girls Education:** The study made by Stri Shakti, reported that the attitude towards the level of education for boys and girls by rural/urban sites is different. According to their data, 24.5 percent parents in rural areas said that they would like to give education to boys as much as the family can financially support while in case of girls, parents said that they will give education to girls as long as the girls want that they do not show any seriousness on the girl' education.

The proportion of women who stop childbearing whose last child was a boy was much higher than that of such women whose last child was a girls (64% vs. 36%). The contrast between women with their sons and these with there daughters (17% and 3%, respectively) is particularly striking. These results suggest that stopping behavior in Nepal is strongly driven by son preference.

## **2.5 Women and Girls in Education**

Girls and women's participation in education has been much talked about area nationally and internationally. As the gap between the literacy rate of male and females is widening. The reason for this is because there are some apparent causes and some real causes. Apparent causes for less girls in the school may be loaded household works, poverty and geographical distance, but the cause is lack of acute sensitivity towards female of the parents and the authorities in the political hierarchy.

ADB (1999) suggests unless there is a storing commitment from the government, window decoration' policies to increase female participations is not going to effect in the implementation level. Another level of real cause is the nature of education, which is more domestication than liberating. Therefore, even educated people are going round the vicious circle of gender bias in the nature of education, which is more domesticating than liberating. Therefore,

even educated people are going round the vicious circle of gender bias in the society.

The Human Development Report (1996) concluded that such constraints have been somewhat universal. It clearly states that, in spite of much progress in many developing countries in the preceding five decades, the structure and quality of growth has not been satisfactory everywhere. It has been "jobless, ruthless, rootless, voiceless and futureless growth." It has been very inequitable to women. In the same vein, the Beijing Platform for Action stated that "not of the goals set out in the Nairobi Forward Looking Strategies for the Advancement of Women have not been achieved. Barriers to women's empowerment remain as it were despite the efforts of government as well as NGOs and women and men everywhere. Highlighted, in particular, were the persistent and increasing burden of poverty on women; the related services; the violence against women; the unequal access to power and decision-making roles; the inequalities in economic structures and policies and in access to resources; the bias in the mass media and the communications system; and inadequate mechanisms at all levels to promote women's interest and advancement.

There reports by USAID (1998) explains that the opportunity cost of sending a girls to school for one year is about equal to the opportunity cost of a woman's attending a literacy class. The higher repetition rates of children whose mothers had not attended training added 34 percent to the cost of their schooling for the poorest of the poor, assuming they can afford any opportunity costs of educational activities, educations must be viewed as having immediate and direct effects to be worth the investment in time and energy. Thus, in comparing the benefits of two types of educational investments-formal schooling of girls and informal training were the lives of the families involved.

Despite all the efforts the government of Nepal has been making in the field of girls and women's education, here are still some important issues that need to be addressed by the government (Tuladhar, 1998).

A literacy program for girls and women has been organized by many national and international organizations in Nepal. It has helped immensely to bring quantitative development in the country and some definitely on quality, too. However, these are some issues, which need attention. They are as follows:

- 1. Logistics of the program operation:** Literacy programs, not only for women, in general are running as a "second class education", which is very discouraging to the participants. Literacy classes, mostly run in an open space, some one's porch or even in cow-shed, whereas all the schools, a secured room for children. Although similar situation is true with the adult literacy classes, there has not been any study to see how adult literacy learners feel about it. Unless there is a fixed place or system, these educational disadvantages girls and women will still be out of the education.
- 2. Textbooks:** Most of the women's literacy classes use the literacy primers developed as a national package in 1970s. Supplementary materials to make learning interesting and provide a continuum for learners are still missing. One of the surveys identified that the literacy materials in Nepal showed that materials. Altogether 350 were counted. Among them about 70 of them were developed for women.
- 3. Language issue in Textbooks:** Textbooks assume all learners speak Nepal in all parts of Nepal, while the census shows that there are more than 30 different languages spoken mother tongues. Language issues become more acute as one moves into the rural and poorer community where the formal school cannot even reach. Those are the places where the disadvantaged groups as well as more illiterate women are concentrated. However, the ultimate goal of the literacy class is to make

them functional literate in Nepali language. Thus, reaching Nepal as a second language is also a necessary approach the material developers as well as the facilitators need to be trained in.

4. **Centrally Developed Textbooks:** All 2800 WEP classes are using the same textbooks all over the country. One of the important differences of NFE from formal education is flexibility and local adoption according to the need of the learners. Local adaptation of the centrally developed textbooks or development of textbooks in the local level is a quite challenging task.
5. **Training Package is Lacking Gender Sensitivity :** Training at this moment is more focuses in using the primer rather than raising, awareness on gender issues that is existing in the socio cultural practices in the communities.
6. **Lack of effective Monitoring and Supervision System:** Regular supervision of the classes are done by local supervisors, but these supervisors are not trained to deal with the problems of women.
7. **Evaluation System Still based on Formal System:** WEP tests are still like the one that is given to children in the primary classes or in out-of school children's program.
8. **Lack of Research on Real Issues of Female:** Very few researches have been done on the real issues of women and the disadvantages groups on the reason for their low participation in the literacy classes.
9. **Focus of Women's only in Practical needs than in Strategic Needs:** Income generating programs designed for women are mostly in sewing and knitting, or some local based skills. This type of program has been in a big fashion for agencies who are doing women's program.
10. **Backlash of the income-generating Activity:** As a practice in the families, girls get to help their mothers in this mission. Families got more attracted in economic progress they were making. Thus, girls had to quite schools to help the family.

As CLWIN (1994a) study report export explains the existence the scarcity of resources, insecurity and dirt environment, the future is bleak for their children. There is always fighting and quarrel in the families. The perverse and polluted environments of these areas have also contaminated the mind of the people living around. This trend is growing in a faster pace day by day. If it is unchecked, it may create grave social perversion and breed crimes.

## **2.6 Government Policies on Education Empowerment**

Launching programs for any disadvantages group including women and girls, need to have a farsighted vision than short-sighted ones. One single program might have a big impact on the chronic situation of the disadvantaged group. Therefore, there should be an integrated program launched along with literacy program for women or any other disadvantaged group.

Form a review of developmental efforts in Nepal, ADB (1999) Report states that, "Nepal has reached a stage on women's issues where the implementation aspects are most crucial. Right policy enunciation has been made at the macro levels. As yet, gender differences in terms of access to resources and positions of power have changed little, in spite of much rhetoric. The social attitude towards women has not changed much either. The family is still seen as the primary responsibility of women and good marriage and motherhood as the "ultimate goals" for them. This has affected various educational, development, and credit programs adversely. Girls are withdrawn from schools and skills development programs before they complete the courses because they have to be married off, credit cannot be granted to the unmarried women because they shift their residence on marriage, they must start motherhood early because otherwise they will be stigmatized socially, they must bear constant domestic violence because that is the only they have,- etc."

ADB (1999) Report explains as recent study has shown that women who participate in basic literacy, legal literacy, or economic activities participate 30 percent more than non-participants in making final joint and independent decisions over how their own income is spent.

The findings of two recent studies of literacy activities, most participants are using and benefiting from the literacy and innumeracy skills and other knowledge acquired during classes. Retention of literacy and innumeracy skills learned during literacy classes remained high even 10 years later among participants surveyed. That study found that 92 percent of participants could still read and 76 percent could still do basic mathematical operations.

In fact, during literacy classes the women gained knowledge on a variety of practical topics. Such learning often has a profound effect on the participants' daily lives, because it builds on the real-life skills of adults and can be used immediately.

ADB (1999) Report confirms that many studies have demonstrated that the higher the level of parental education, the more likely parents are to support their children's schooling with each generation attaining higher levels of education than their parents. The mother's level of education is a particularly powerful determinant of girls' educational attainment.

According to ADB (1999) Reports women in Nepal's rural areas spend an average of 10.4 hours a day in productive labor. The wage rate for labor is about 10 cents an hour. Literacy classes (requiring an estimated 390 hours) require a substantial commitment of time and sacrifices of production. Classes are generally held during non-peak agricultural labor times, but even so, many women find the opportunity costs (lost productive time) prohibitive.

The high dropout rates literacy classes are judge to be due to the cost of valuable labor time lost. It could be the poorest of the poor face impossible opportunity costs in attending such activities. It is again argued that the opportunity cost of sending a girl to school one year is approximately equal to the opportunity cost of a woman's attending a literacy class. Since formal schooling also requires out-of pocket expenses (such as books and supplies), a year of girl's schooling is 32 percent higher for families than is the cost of a women's attending 6-month literacy course.

The study by USAID (1998) state that about 21 percent of children whose mothers had attended either literacy or micro credit activities had to repeat a grade. But of those whose mothers had not attended any of these activities, repeat rates were about 60 percent. On average, a child had complete 4.12 grades. So the higher repetition rates of children whose mothers had not attended training adds 34 percent to the cost of their schooling.

In a same way it suggests that daughters of women who participate in a micro credit scheme are somewhat disadvantaged in schools participation. Because the micro credit group studies here is form the poorest of the poor, it cannot be said definitively that the lower schools participation of girls is attributable to their mother's micro credit activities. But a good case could be made for such. Daughters of women who were participating in a micro credit scheme but had no literacy training were less likely every to be enrolled in schools then girls from other groups. Relative to their male siblings, they were much more disadvantaged in this measure attending at a rate percent less than body. As a result fully 82 percent of girl aged 11 and over had not stayed in schools long enough to complete grade four. For male in the same micro credit group, only 10 percent had not stayed long enough to complete grade IV.

By reviewing the both types of literature it can be concluded that there is overwhelming discriminatory practices in education. Although education is one



of the crucial means for empowerment, it is also the most effective indicator of gender discrimination. Nowadays education plays vital role in socialization, personality shaping and career opportunity. The discriminatory practice between son and daughter signifies that it is the limiting and promoting practices of social system to the future generation of society. The attention should be paid in this aspect that the subordination of daughter in educational achievement does not mean they are subordinated in only one aspect of social life, but they are pushing into the destitute of entire aspect of social life.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter describes the methods used to collect the information during the research study. It is mainly defined the rational of site selection, research design, nature and source of data, the diverse techniques used to collect the different information related to the study.

#### **3.1 Research Design**

The study has been undertaken with mainly two types of research design i.e. exploratory cum descriptive. It also describes the settings of the study area in the process of learning about the rural education live situation. It also explores the social variables and the relationship of villager by analyzing the perception of the society in the different cultural context of the study area.

#### **3.2 Nature and Sources of Data**

Both qualitative and quantitative data were collected for this study, hence primary and secondary data sources were used in the study. Primary data from the direct interview with trafficked survivors, data verification with local representatives, community women and NGO staffs were gathered. Whereas for the secondary source, information were collected from the reports from different projects/seminars/workshops of different NGO's/INGO's/GOs, published and unpublished journals and newspaper articles, books, newspaper, cuttings were used, and data are incorporated wherever was thought needed and appropriate.

#### **3.3 Sampling Method**

Purposive sampling method has been used to meet the set objectives. The sampling size being small and also the sample were the appropriate one for the study, the purposive method was used and then out of the purposive sampling method, and simple random sampling was carried out. So the study can be said as purposive cum random sampling followed the methods equally.

### **3.3.1 Unit of Study, Universe and Population**

There are 241 households in the Thuladihi VDC that is the universe of this study. Out of this universe 25% were randomly selected as the study of sample.

## **3.4 Data Collection Techniques**

For the data to be reliable and authentic qualitative as well as quantitative data had been collected using different data collection tools. Researcher herself had collected the primary data. The secondary data, has been collected from the published, unpublished reports, journals, newspaper articles etc.

### **3.4.1 Interview**

In order to meet the objective of the study, different stakeholders were interviewed in the purposive manner. The interview schedule ranged from the age, ethnicity, and family size to impact of trafficking in their lives and the issues of human rights, set of interview schedule was developed for the rural settles after consulting many literatures and with the helps of supervisor and the investigator who was involved in the report writing of 'Dimensions of Trafficking'. A semi-structured interview was also formulated to conduct interview with the respondents. It has comprised all the relevant questions concerning the issues and problems associated with the life of the survivors. Total twenty days were used to complete the interview with the respondents. Interview schedule is in Annex-1.

### **3.4.2 Key Informants Interview**

To verify the collected information about the exiting life situation of trafficked women, the NGOs, VDC members, teachers were interviewed. Similarly, the community women and the other leaders were also interviewed.

### **3.4.3 Case Study**

In the course of study, two different case studies were undertaken to bring more in depth insight of the existing situation. Case study has helped to generate on the women education in the society perceptions and practices towards them.

### **3.4.4 Observation Method**

An observation was carried out to know the present situation of the respondents and the environment they are living in during observation, informal talks with the respondents, local community, and staffs of the relevant organizations were carried out to get a clear picture of the situation and to cross check the given information. At time of the observation, the level of confidence of the survivors, the reaction when the issues of exploitation on them were raised was keenly observed the gestures, verbal reaction and facial expressions were also observed.

### **3.5 Data Analysis and Interpretation**

The collected data various techniques and tools used was systematically processed to obtained the real objectives of the study. Firstly, all data were entered in excel chart of the traffickers survivors. Secondly, all data were categorized. Thirdly, the information was tabulated according to the age, ethnicity, origin, family size, education, income etc. On the impact of social behavior and peer group, the society's perception on them were taken as random information according to the answers given from the respondents in the sectors like their experience in their countryside. Similarly, such information was gathered on their life experience of the society, their aspirations, awareness, their interdependency in the society and in the decision-making roles. The entire procedures for data analysis and interpretation have also been supported by the formation of semi-structured questionnaires. All the information corresponding to respondent had been arranged in tabular form in master sheet and then into smaller tables. Simple statistical tools such as percentage, average, bar diagrams and pie chart projection have been user for data analysis and interpretation.

## **CHAPTER IV**

## SOCIO ECONOMIC AND EDUCATIONAL STATUS

Chapter IV indicates Caste/Ethnic Concerns on the analysis and interpretation of data collection from respondent's comments during the field study. Analysis an elaboration and expansion of data that developer from the clear and concise description.

### 4.1.1 Caste/Ethnic Composition of Respondent

Caste/Ethnic compositions is the crucial factor for the analysis of women's state in Nepal. Nepal, possesses the ethnic and culture diversity. In accordance with it's ethnic variation the existing position of women in specific status of entire cultural group in general could be determined.

**Table 4.1: Caste/Ethnic Composition of Thuladihi**

S.N.	Caste/Ethnic	Numbers	Percentages (%)
1.	Magar	20	28.57
2.	Gurung	10	14.29
3	Damai	5	7.14
4.	Kami	5	7.14
5	Brahmin	25	35.72
6.	Bhat	5	7.14
<b>Total</b>		<b>70</b>	<b>100</b>

Source: Field Study 2009

The caste/ethnic composition of respondent delineates from the above table confers the idea that the overwhelming villagers are from the ethnic group of the country. Historically these ethnic groups are remained far away from the state alliance , that situation is still in the same position. Due to the weak alignment with government they have the weak ol over resources and spending their live in village as landless.

### 4.1.2 Educational Status of Respondents

Education is the primary factor for the empowerment of women. It is the main source of knowledge and one of the significant indicators of individual's position. Education can shape the personality of individual and can change the attitude of the people. The educational attainment of parents may influence the life standard and education attainment of their children.

**Table 4.2: Education Status**

S.N.	Education	No.	Percentages (%)
1.	Illiterate	40	57.14
2.	Literate	15	21.42
3	Primary Level	2	2.87
4.	Secondary Level	8	11.42
5	Up to S.L.C.	3	4.28
6.	Higher Education	2	2.87
<b>Total</b>		<b>70</b>	<b>100</b>

Source: Field Study 2009

It can be concluded that the culture of separation existed in Nepalese societies from the historical period directly influence to the educational attainment of respondents. The ideas present in the Nepalese societies that education is only for the people from higher level and the economic constraints both are responsible for the low education attainment of the respondents.

### 4.1.3 Religious Distribution of Respondents

Religious ideologies are the influential factor to shape the individual's personality. Every society entertains a different religious ideology that constitutes the different norms and values and directly influence to the social practices. Religious ideologies are considered as influencing factor for the determination of position of women.

**Table 4.3: Religious Distribution of the Respite's**

S.No.	Religion	No.	%
1.	Hindu	35	50
2.	Buddhist	25	35.72
3.	Christian	10	14.28
	Total	70	100

Source: field study 2009

The majority of the respondents (50%) were Hindu followed by 35.72% Buddhist and 14.28% Christian respectively.

The above table explicit that there are some contradictions between ethnic composition and religious ideology. They adopt Christianity by the influence of charitable organization. It is clear that village has the strong influence of acculturation.

### 4.1.4. Distribution of Respondents on the basis of Marriage type

Marriage is the universal social institution. In social system different cultural group adopt different pattern of marriage.

**Table 4.4: Basis Type of Marriage**

S.N.	Types of Marriage	No.	%
1.	Arrange	50	71.42
2.	Love	20	28.58
	<b>Total</b>	<b>70</b>	<b>100</b>

Source: Field Study 2009

From the above table it can be concluded that majority of respondents adopt arrange marriage pattern. It may be one of the indicators of decision making and individual freedom.

#### **4.1.5 Distribution of Respondent5s on the Basis of Family Size**

Family size is one of the economic components of society. Family size determines the income level and the standard of people. It also affects the educational attainment of girls.

**Table 4.5 : Family Size**

S.No	Family Size	No.	%
1.	4	55	78.57
2.	5-10	15	21.43
	<b>Total</b>	<b>70</b>	<b>100</b>

Source: Field Study 2009

In can be concluded that most of the family possess the small family size. It is the product of modern value system. First, they are not dependent on agriculture so that they do not have demand of manpower. Second, they have scarcity of space for living.



#### 4.1.6 Distribution of Respondents on the Basis of Types of Family:

**Table 4.6 : Types of Family**

S.No.	Types of Family	No.	%
1.	Nuclear	60	85.72
2.	Joint	10	14.28
<b>Total</b>		<b>70</b>	<b>100</b>

Source: Field Study 2003

The table shows that overwhelming majority i.e. 85.72% respondents are living in nuclear family whereas 14.28% are living in joint family. The majority of the respondents are living in nuclear family. The primary cause of family size in village may be the lack of space, consensus to leave the origin place among the family member and low income.

#### 4.2. Introduction about Economic Status:

##### 4.2.1 Land Holding Pattern of Respondents in Origin

Land is the natural gift, which is the most important source of production. It is the renewable source of production and the most prominent indicator of socio-economic status.

**Table 4.7 : Land a Holding Pattern**

S.No	Area	No.	%
1.	5 Ropani	16	22.85
2.	5-10	54	77.15
	Total	70	100

Source Field Study 2009

#### **4.2.2 Occupational Distribution of Respondents**

Occupation is the source of economic income. It is the source of social prestige and one of the indicator of living standard.

The overwhelming majority of respondent possess the low profile and unskilled type job. It is the consequence of their illiteracy, lack of resources, their weak alliance with the state and lack of bargaining power.

#### **4.2.3 Income Status of Respondents**

Income is the indicator of life standard and social prestige. Income level depends on the type and nature of occupation, individual's skill and talency.

**Table 4.8 :Income Level**

<b>S.No.</b>	<b>Income Level</b>	<b>No.</b>	<b>%</b>
1.	100-50	40	57.14
2.	500-1000	15	21.44
3.	1000-2000	10	15.28
4.	1500-20000	5	7.14
	Total	70	100

Source: Field Study 2009

Majority of the respondent's income is not so sufficient for their survival. The low income is the consequences of their illiteracy and unskilled. Some people who have high income they are engaged in business and other types of progressions.

#### **4.2.4 Information about Gender Discrimination**

Gender is the socially supported and culturally practiced norms and values. The majority of social norms and values are and areocentric and always prefers to the son that incurred in the birth to death activities in human life. Gender

discrimination is one of the prominent feature of human life. It is internalized to human being through the process of socialization.

### 4.3 Education Status of Respondent

#### 4.3.1. No of School aged child and their ratio of School Enrollment

School Enrollment and community is one of the major indicators of gender Discrimination. Education is the primary mean to both boys and girls. The state of enrollment shows the bright future of girls.

**Table 4.9: Child**

S.No.	Child	No.	%	No. of school going	% in total
1.	Boys	55	55	43	43
2.	Girls	45	45	35	35
	<b>Total</b>	<b>100</b>	<b>100</b>	<b>78</b>	<b>78</b>

Source: Field Study 2004

The above table delineates that among the 100 students of school going age 78 children are enrolled in school and they are continuing their study. 22 are still far away from school and they have the availability of schools. Most parents are conscious about their children's education but their son doesn't like to go school because their company and peer groups are not good. The other factor that effect to one child education in rural is the peer group. On the basis of gender there is not significant discrimination on education. the majority of ethnic setters and their norms and values toward women influence educational attainment of girls in village.

#### 4.3.2 Information about Nature of School

The second indicator of gender discrimination is the nature of school they enrolled. All parents think that sons are their base of their future and daughters are other's property. If they provide better education to the son the return can be concerned by them.

**Table 4.10: Types of School**

S.No	Types of school	Total	%	Girls	%	Boys	%
1.	Private Boarding	14	42.5	10	25	24	60
2.	Government	46	57.5	30	75	16	40
<b>Total</b>		<b>60</b>	<b>100</b>	<b>40</b>	<b>100</b>	<b>40</b>	<b>100</b>

Source: Field Study 2004

In village there is some discrimination on the nature of the school. Most of the parents want to send their child to private boarding school but their economic position stands as barrier to fulfill their education in government school.

### 4.3.3 Reasons for Sending School

There are various factors which play crucial role for the enrollment of children in school Social system in various are responsible for the resource allocation within household. Education can be considered as the indicator of gender equity in household.

**Table 4.11: Reasons for Sending School**

S.No.	Reasons	Total No.	Percent
1.	Bright future	50	86.95
2.	Become educated	40	97.83
3.	Good/ wise person	35	73.91
4.	Good job	60	100
5.	Independent	25	32.61
6.	Self-confident	40	86.95
7.	Avoiding discrimination	15	43.48
8.	Don't know	5	4.35
	Total	270	

Source: Field Study 2003

There are multiple responses about the reasons for sending school Almost responses poss 97.9% for becoming educated and self confidence and bright future posses 86. 95 % respectively which is the second highest coverage of

responses. Avoiding discrimination comprise 43.48 and lowest responses i.e. don't know possess 4.35%. We can derive the idea the people have positive feeling toward education. They realize education as tools for empowerment but they don't think it as indicator of gender discrimination. (Because of multiple responses of number and higher percentage)

#### **4.3.4 Parent's Attitude toward Education-Right or Privilege**

Attitude influences the practices. Attitude is the product of social system and cultural practices can be seen in the attitude of parents.

**Table 4.12: Parent's Attitude Toward Education**

<b>S.No.</b>	<b>Reasons</b>	<b>Total No.</b>	<b>Percent</b>
1.	Right	30	43.86
2.	Privilege	35	59.00
3.	No response	5	4.14
	Total	70	100

Source Field Study 2003

The overwhelming major (50 percents) think that education is the privileged given by them to their child, 43.86 think that education is the privileged query. The majority idea as privilege shows that there is most possibilities for discrepancies between son and daughter.

#### **4.3.5 Parent's Attitude Toward their Future Help**

The life practice also governed by the hope of people. If anyone could be confident with anybody in sensitive issue that could establish the distinct practices.

**Table 4.13 : Parent's Attitude toward their Future Help**

<b>S.No</b>	<b>Future help</b>	<b>Total No.</b>	<b>Percent</b>
1.	Son	60	85.72
2.	Daughter	10	14.28
	<b>Total</b>	<b>70</b>	<b>100</b>

Source: Field Study 2003

The majority 85.72% or 60 respondent's view toward their future help is son and 14.28 % or 10 are hopeful towards their daughter. It can be concluded that the gender discrimination is the product for social system. The influence of Hindu ideology governs them to form distinct attitude about their future bases as son.

#### **4.3.6 Involvement in Household Work**

The prevalence of sexual labor is considered as the discriminatory practices between male and female. Within Social system society is clearly divided into inside outside dichotomy, which constitutes limitation and promotion to certain sex in social practices.

**Table 4.14 :Involvement in Household Work**

<b>S.No.</b>	<b>Involvement in household work</b>	<b>Boys</b>	<b>Girls</b>	<b>Total No.</b>	<b>Percent</b>
1.	Yes	10	54	64	61.52
2.	No	40	-	40	38.48
<b>Total</b>		<b>50</b>	<b>54</b>	<b>104</b>	<b>100</b>

Sources: Field Study 2003

All girls i.e.54 in number and little portion of boy i.e. 10 out of 50 are involved in household work. The patriarchal names and values constitute the ideas that the domestic spheres is under the responsibilities of female not of male. The practies resemble the influence of ideology in social life.

### 4.3.7 Future Aspiration of Parent toward their Children

Aspiration also resembles the expectance of society toward the different sex. Human being can not be free from the social trap that is why consciously, unconsciously they internalize the prevalence norms and practicing them too.

**Table 4.15:Future Aspiration of Parent toward their Children**

Expectation	Son		Daughter	
	Number	%	Number	%
Doctor	10	18.54	1	2
Pilot	5	11.11	1	2
Lawyer	3	5.55	1	2
Teacher	2	3.7	20	40
Businesses man	3	7.4	2	4
Engineer	4	7.4	2	4
Driver	4	-	-	-
Nurse	-	10	10	20
Army	9	-	-	-
Govt Service	3	1	1	2
Film Actor	1	2	2	4
No expectation	10	10	10	20
<b>Total</b>	<b>54</b>	<b>50</b>	<b>50</b>	<b>100</b>

Source: Field Study 2009

The above table delineates that the expectance of society could be clearly seen in the aspiration of parents toward their children. Most of parents 40% and 20% want to see their daughter as teacher and nurse respectively. 2% wants to see as doctor, 2 % lawyer, 4 % wants to see them as film actor and nobody want to see there as army and driver. The conventional for technical skills whether 18.54 wants to see son as doctor 9.25% as pilot, 16.67 % as army, 7.4% driver, 7.4 %

engineer and 1.85% as film actor. We can conclude that idea that every expectancy and practices done by human being is the product of social system.



## CHAPTER- V

### SUMMARY AND CONCLUSIONS

#### 5.1 Summary

This anthropological study is conducted in Thuladihi VDC ward No: 3,4,5 and 7 of Syangja district. This is one of the village existed in Thuladihi rural slum. The life in the village is slightly different from the normal human life geographically, legally and economically. It is seems some contrast but the sense of social relationship it is same as other social life. Their interaction, their way of behavior and survival pattern are interrelated with the other social system.

The review literature showed that discrimination is the one of the eminent features of society and comparatively the study of educational attainment of girl child is the indicator of discrimination. Gender relation is the outcome of the social system that constitutes the idea of socially assigned role and divides the society into two fragmentaion i.e. male and female. On the basis of sex socially assigned role social norms and values prefer to the son and all image, Power relation on the male and they are the owner and breadwinner of family and others recognizes as dependent. This type of discriminatory practices curtails the state of self-confidence and self reliant of women and provides the dependent image. The practices of dependent image directly influences to the education of girls child.

As research methods this study was conducted under the exploratory cum descriptive research design. Observation, interview and scheduled were applied as the tools for data collection. Besides that key informants were selected to clarify the existing situation and the position of villagers. During the cores of research study respondents were selected randomly, which are 25% of universe. But the study area was selected purposively.

From this research study it was found that the majority of villagers are form the ethnic groups. The majority of Bra and Magar posses 35.72 and 20. 59

respectively. Other Bhand, Kami and Dami converts 7.4% each. Gurung 14.29 each in case of literacy of respondents 57.4% are illiterate, they cannot read and write 21.42 are literate 28.5 are primary education holders, 4.55% holds higher level i.e. BAs and BLM. Three type of religions were existed in this area Hindu, Buddhist and Christian. Majority are Hindus (50%) and Christian and Buddhist cover 42.8 and 35.72 respectively. The overwhelming majority practice (7.42) the arrange marriage and 86.72 are living in nuclear family. 78.57% has the small family size. i.e. upto 4 persons.

The income level is too low of respondents 57.14% earns 10-500 every month, 21.45% earns 50-1000, 14.27% earns 100-1500 and 7.14% earns 1500-2000 every month. Almost income level depends and nature of job and no. of member involved in job.

There are 55 boys and 45 girls are school aged. Out of them 48 boys and 35 girls are continuously going to the school. In comparison to the national data this is satisfactory rate of enrollment. There is some discrimination on the nature of school they enrolled. 10 girls and 24 boys are studying in private school and 30 girls and 16 boys are in government school.

## **5.2 Conclusion**

The people of the study area are constantly struggling with nature, environment and social system adopting laws and principles to modify and adjust in the difficult situation.

Countryside life settlement is kind of adaptive strategy. Different veritables of social life catalyze the rural settlement lack of participation, in elemental activities and opportunity for employment and hardship in life are the primary factor of village life that hinder and deprive many women to send school and colleges for education.

Life in countryside is not so easy. The social environment is not so factor a woman for education. Breeders that people form society hesitate to frequent in

faction with their daughter and daughter-in-law. They sometimes tease and harass their daughter and daughter-in-laws at home saying that they are confined within the periphery of home unable to hold a proper post for a job to earn enough money for living.

The social system of a village is the same as other social systems. People were not far away from the other social system though they have separate recognition. Gender discrimination is also prevalent in a village because it is internalized through the process of socialization. But the practice of gender discrimination is different from other social systems. The existence of a majority of ethnic groups is responsible to reduce gender discrimination in a village.

Education of girls in a village can be seen as an indicator of gender discrimination. Gender is the product of a social system, which is rooted in social norms and values and applied in everyday life practices. Human beings internalize these norms and values, which sustain patriarchy in society. The aspiration of parents towards their child, their attitude toward education and the future help clearly depict the influence of social norms & values. It can be concluded that there is no any pure or original ideologies in a social system. The concept and practice of blended culture are also responsible to constitute gender discriminatory practices between sons and daughters measured by education variables in a village can be pictured as the product of encroachment of a leading religious ideology of a nation i.e. Hindu over other ethnic groups.

### **5.3 Recommendations**

1. Gender discrimination in education must be legally banned.
2. Mass awareness for children's education should be increased through a campaign.
3. Girl children should be enrolled and educated up to +2 graduate.
4. Physical facilities, scholarships and better incentives must be given to girl students.

5. Traditional attitude toward women has to be changed by continuous formal/and informal education.
6. Better opportunity must be provided to woman who are educated such as: teaching public commission, law and banking sectors.
7. Reservation for unpreviledged, Dalit and poor children in assessing education as well a obtaining employment might be crucial path to achieve the desired goal of development.

## ANNEX

### 'Questionnaires'

I as a student of M.A. approaching to you for interview for the completion of my thesis as a part of the regular study. The objective of this interview will be limited to this purpose and the nonidentity will be maintained strictly. There fore it is requested to furnish the following information to the best of your conscience so that my research would be helpful to some extent. I am fully confident upon the reliability of the furnished information.

Thank you very much for your reliable time and co-operation.

Prem Chand Panday

P.N. Campus, Pokhara

#### **General Introduction**

1. Name:
2. Address:
3. Age:
4. Sex..... male .....female
5. Education: Literate/illiterate
6. Occupation:
7. Head of your family:
8. Of literate mark (o) in and of the following level of education
  - a. Primary                      b. Lower Secondary    c. Secondary
  - d. Higher Secondary    e. graduate    f. Post Graduate
  - g. PHD
- 8.1 Course of illiteracy, mark (o) in the following
  - a. Financial constant                      b. being a daughter
  - c. Due to family reason                      d. Early marriage
  - e. Not seen gainful achi

9. What is your profession now? Please mark (o) in the following
- |                |                   |            |
|----------------|-------------------|------------|
| a. Housewife   | b. Student        | c. Service |
| f. Business    | g. Daily wages    | h. Pension |
| i. Agriculture | j. Social Service | k. Other   |
10. Are you satisfied with your job?
- |        |       |
|--------|-------|
| a. yes | b. No |
|--------|-------|
- 10.1. What may be the reason for dissatisfaction? Please mark (o) on the following.
- |   |
|---|
| a. Self income is not under own control             |
| b. Self income is to be used for domestic expenses. |
| c. Less salary than labor.                          |
| d. No job according to capacity and experience.     |
| e. Job is not permanent.                            |
| f. Job is not to my choice.                         |
11. Do you have right on your family property? Yes or No
- |        |       |
|--------|-------|
| a. Yes | b. No |
|--------|-------|
12. Are you allowed to make expenses from your family income?
- |                  |                  |           |
|------------------|------------------|-----------|
| a. Father in law | b. Mother in law | c. Mother |
| d. Father        | e. Husband       | f. Other  |
- 12.1. If no, who makes the decision?
- |           |                  |           |
|-----------|------------------|-----------|
| a. Father | b. Mother in law | c. Mother |
| d. Father | e. Husband       | f. Other  |
13. What are the necessary methods to increase the women's income or employment on priority basis.
- |  |
|--|
| a. By managing the professional education                            |
| b. Women be ready to bear responsibility for employment              |
| c. Providing educational opportunity form the family.                |
| d. Rejection for collective women in the employment or other please. |

14. In which type of school are you sending your children?  
 Children                      Government School                      Boarding  
 Daughter                      Son
15. What are the reasons for sending your children to school?
16. What is your future aspiration toward child?  
 Son                      Aspiration of parents                      Daughter
17. Have any of your children dropped out school? If yes why? How old was he/she? When she/he left school and in which grade?
18. Do you feel that you have done a good job by sending your children to school? If yes why? If not why?
19. If you have limited money to send all children to school, who will you give priority?
20. What do you think that education is a right of every child as privilege?
21. Have your children been discriminated at school?
22. What do you think about the social environment of countryside?
23. What do you think about situation of education at environment in village?
24. As the facilities available in village good?
25. To where you be live about you helping hand?
26. Who help you in domestic activities?
27. Which festivals do you celebrate in village?
28. What do you think about other religion? Expect Gaur!

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