

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Marriage from the beginning of human civilization is in practice as social phenomena. Marriage can be defined on the basis of social, cultural and religious values of the contemporary society. Hindu philosophy says “Marriage is a religious sacrament.” Manu has defined marriage as a cultural phenomenon which is essential for the fulfillment of biological, cultural and social need of the husband and wife. According to Horton and Hunt “Marriage is the approved social pattern by two or more person established by a family”. Like as according to dictionary of sociology “Marriage is traditionally conceived to be a legally recognized relationship between an adult male and female that carries certain rights and obligations.

According to Westernmarck “Marriage can be defined as a relation of one or more men to one or more women who is recognized by custom or law and involves certain rights and duties both in the case of parties entering the union and in the case of children of it.

However marriage is defined in various ways as positively and negatively. Marriage is taken as unification of two souls it is not pious in the field of early marriage. Early marriage would be done in different values and rights.

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Child marriage was usually understood as marriage of two children but also included asunmatched marriage. The highly gender discriminative Hindu marriage law permitted the marriage of a young girl and a very old man. The definition of child marriage varies from country to country, culture to culture, society to society and group to group. Some international conventions define those people as children who are under 16years of age and other international conventions (ILO) defined child as those who are under 16years of age.

Medical professionals consider people less than 18 years of age as child from reproductive health perspective. Even in Nepal different laws, cultures and practices define child differently in the context of marriage. Nepal's current law with parental consent and after 18 years with own choice. People solemnizing marriages below the prescribed age are liable to imprisonment or fine or both.

According to save the children Japan "Child marriage /Early marriage which seems not to be matter of discussion but really is a serious and lively matter in the world". According to the survey done 1987, highest rate of early marriage was seen in Nepal. In south Asian countries 40 percent child marriage is seen in Nepal, 12 percent in Maldives, 4 percent in Bangladesh and Pakistan, 6 percent in India and 0.2 percent in Srilanka.

When we talk about child marriage as an illegal process, Nepal is only the country where there is the concept of early marriage in different norms and values. It is the traditional problems in Nepal but never the solutions have been searched.(Save the children Japan, March 25, 2010). Nepal has faced different complexities due to early marriage. Most of problems have been seen in polygamy, divorce, dowry system and many more complex issues in early marriage.

Firstly, marriage marks the point in a women's life at which child bearing becomes socially acceptable. Women who early will have on average longer to the chance of becoming pregnant and therefore, early age at first marriage often implies early age at childbearing and high fertility for a society.

Even though child marriage occurs mostly in the rural areas and the practice seems to have diminished in the cities with the rise of an educated population and development opportunities. It seems to be making a comeback in the urban areas because of the growing crimes against women such as rape, trafficking, prostitution etc. The insecure and terrified parents would like to see their daughters safely married as soon as possible.

Nepal is a country of diversity. The way of life, dress, language, socio-demographic, economic and cultural identities of people are apparently different, followed by geographical variations. Therefore each group of people has their own identities. They do activities according to their cultural practices and other numerous characteristics

from east to the west. On the high Himalayan snow covers all around the year, the hills consist of Mahabharat and Churiya range and the Terai is plain and is supposed to be granary of food grains. The people of Nepal live in different physical conditions; naturally they have developed in course of time different type of customs and manner. Their food habits differ from region to region. They differ from one to another language. They are different in tribe and place wise. For example, the Dalits of Kathmandu valley differ from the Dalits of rest of the country in their culture, language and so on. It is necessary to identify the community to which Dalit group belongs to caste system and refers to an occupationally need discrimination and untouchability and considered as Dalits.

Early marriage is being a custom in Nepalese communities. But in comparison of touched groups of people, Dalit women of Nepal are in the main stream of the problem. Dalit women who are low paid in male dominated society, due to many problems many Dalit women work as agricultural laborers. Young girls work in tobacco and cotton units. It is not uncommon particularly why they are forced to work night? (5, an examination of the situation faced by dalit communities, Human rights correspondence, school-Asian Human right commission). So these types of condition focuses on early marriage to the girls, whereas the law of Nepal has declared as illegal work, before 50 years, still it is in practice mainly in Dalits, Muluki Ain is in practice since 2020 but early marriage is everywhere in Dalit communities. But due to lack of education and awareness it is deeply rooted in Dalit community.

Nepal's five years development plans have always emphasized on the need for special strategies to promote girls and women's education and several effective initiatives have been undertaken. Both the proportion of girls and women's education and several effective initiatives have been undertaken. Both the proportion of girls and their absolute numbers have grown significantly while the relative increase is noteworthy, it is clear that even now not enough girls are participating in education. Even though they are enrolled, girls are less likely to attend school and more likely to drop out sooner than boys.

The legal provisions to protect women's rights in Nepal if analyzed at deeper level seem inadequate. Women in Nepal, legal empowerment are less since they are legally exploited. The main cause is that they tend to be unaware among the existing legal

provisions, and hence lack of self- confidence to fight for their rights. Laws in Nepal allow only males to inherit property. Widows do integrate the properties of their husbands and enjoy the right of dispose of them with some restrictions although the property passes automatically to male lineage after the widow's death. Women are therefore deprived of resource which would have enabled them to exercise autonomy and independence. Women's access to resources is limited due to discriminatory laws regarding inheritance and property rights. Many socio-cultural factors have constrained them to confine within the traditionally prescribed and socially acceptable roles. Without males approval, women's so called decision becomes non-functional. Putting aside the few cases of fortunate urban elite women, the deep rooted gender stereotyping in socialization pattern and role models has consistently inhibited.

In Nepal, the vast majority of girls (0-14 age group) are denied the opportunity to develop and realize their full potential as they are discriminated against in all spheres of life. The gender bias against them, which begins from the moment of their birth, continues in one form or another throughout their lives. Customs, traditions, legal rights and the harsh economic reality have conditioned the parents to perceive daughter as a liability, both morally and economically. The sooner she becomes responsible of another family for the better. A son, on the other hand is viewed as an economic asset. From the early life, it is drummed in to a girl child that her ultimate goal in life is to get married to bear children and serve husband and in laws. Parents with all the best intentions in the world, accordingly train their daughters so that they can slip smoothly into the socially predetermined approved role of wife mother and daughter in law.

Nepalese women have lower life expectancy than men have. In most part of the country, the work burden of girls is two or three times that of boys and their school attendance is one third. Girls usually receive less quality and less nutritional varieties of food than boys, and are less likely to receive medical care. In many households, the girl child's work day begins before sunrise and ends long after dark. If they are mid or late teens, most rural girls are sent away in arranged marriage, to take on the additional burdens of motherhood.

Early/Child marriage has also been associated with women trafficking. Young girls are more vulnerable to such sordid dealing. Parents in their zeal to wash hands off

their unmarried daughters, tend to get them married to the first boy they come across, without bothering to consider his age, qualification, character or motives. Many instances of girls have been sold into the brothels in India by their old husbands have been reported. Clever traffickers use fake marriage as an organized play to procure girls, victimizing many gullible parents and daughters. The sense of security that early marriage gives the parents is really short lived since there is every possibility of the husband changing his mind later on about his wife and he can be devastating. It is quite common in Nepalese society for a man after completing his education and securing a job in the city were ready for marriage. He once married and remarries a girl of his choice leaving the former as a rejected wife in a conservative society. Such a woman suffers a similar fate as a widow.

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According to the census data of 2011 the total population of the Baglung district is 268613. Out of this total population male population is 117997 and female population is 150616. The total population involved in household is 61522. The population density in Baglung district is 151. Out of this population, total married population is 208519. Female headed households in the country have increased by about 11 percent from 14.87 percent in 2001 to 25.73 percent in 2011. there are 126 caste/ ethnic groups having 16.6 percent (4398053) of the total population followed by Maithili 11.77 percent Tamang 5.11 percent, Newar 3.2 percent Bajika 2.99 percent Magar 2.98 percent. Overall literary rate (for population aged of 5 years and above) has increased from 54.1 percent in 2001 to 65.9 percent in 2011. Male literary rate is 75.1 percent compared to female literacy rate is 57.4 percent.

There are 49 VDCs and One municipality in Baglung district. Among them Palakot is my study area, where the total population is 3599. The number of male is 1545 and the number of female is 2054.

1.2 Statement of the Problem

Nepal is predominately a patriarchal society where women have a much lower status than men. It is the girl children who suffer most from this discriminatory attitude. In a society which has reported the highest rate of son preference in the world. Girls are liable from the time they are born. Sons continue the blood linkage whereas daughters do not. Sons look after their parents in their old age, daughters get married off somewhere. Therefore, daughters are somebody else's property, to be somehow treated. Brought up and given in marriage as soon as possible.

Child marriage can have harmful effects on the overall well being of a girl child who is not mentally, psychologically emotionally or physically prepared for a conjugal life. Once married, she is expected to get into the multiple role of a good wife, perfect daughter in law, diligent house keeper and responsible mother. This transition can be psychologically and emotionally stressful for a young girl deprived as a child and lacking maturity and skill to handle her personal, family, economic and social affairs. The young wife may develop fears and complex that last her whole life. The non status of girl children as complete human beings makes its presence felt in many discriminatory practices within the family. Girls get less medical care and food the rearing of a girl child in Nepali society involves molding them into the future role of a wife and daughter in law from the time they are young children, they are expected to be hard working, meek, obedient, soft spoken and self sacrificing. The rules that guide most women's lives in Nepali society is, obey your father when you are a daughter, obey your husband when you are a wife and obey your son, when you are a mother.

Child marriage is still found to be one of the root problems in Nepal to bring gender equality in different aspects of life. Child marriage is illegal in Nepal, but the statistics showed that 22.5% of all girls were married before the age of 14 (UNICEF 1996). Recent statistics shows that 40% of women girls between 15-19 years have given birth to at least one child. (UNICEF, 1996)

Women therefore are under the rule of men all their lives. In such a conservative and traditional society, the majority of women do not have freedom in any aspect of their lives.

While talking to early marriage, it is clearly seen to the Dalit women too. Due to early marriage in Dalit community, women are prevailed from many more cultural, religious, social, economical and so on rights of the society. In context of Nepal, Dalit women have inherited their cultural traditions of early marriage. They are deprived from their patriarchal right of property and household works. They are not able to provide quality education to their untimely burned children. They never think about quality education. The agony of un-touchability and biasness from the religiously biased society is mainly rooted in their daily livelihood

Due to many problems lowly paid and unexpected tasks are only available for Dalit women. Firstly they are dominated with bias society and secondly they are again dominated with the male of the same society. So that Dalit women have no voice against male society. They never get chance of equality in that contemporary society. So that researcher has selected this issue for the relevant research.

Dalit women, who get marriage in their early age, are suffered from many angles. Their health condition is degraded day by day. They are suffering from many lifelong diseases. They have negative impacts in their life. They especially have no choice even their own body. Their husband and male member of the family even ignore to their problems.

This research of Sarki Dalit women in Baglung, Palakot VDC 5 is aimed to solve the answer of the following researched questions.

- a) How is the trend of child marriage in researched area?
- b) What is the condition of Dalit married women in researched area ?
- c) What are the negative impacts of child marriage in studied area?

1.3 Objective of the Study

The general objectives of the study are to collect in-depth qualitative information and conduct critical analysis on early child marriage issues in palakot VDC of Baglung

district. The special objective of the study area is to generate qualitative information on:

-) To find out the trend of child marriage in palakot VDC 5
-) To illustrate the health condition of Dalit women.
-) To recommend the government to apply the policies regarding to Dalit women.

1.4 Rational of the Study

In this study an attempt is made to analyze the problem of women and recommendations are given for the improvement. This study has significance both in practical and theoretical senses. It helps us to provide useful information. The condition of women is very pitiable and measurable. The study area is a back-warded place from the view of development. There is not any kind of possibilities of economic resources. The main occupation of the people is portaging or labor. Women and girls are dominated in the society. Girls are compelled to marry at the very early age which is not good from the economic, health and social point of view. So the research of such back warded group of people will be more rational in this time.

CHAPTER TWO

LITERATURE REVIEW

Review of the Related Literature

This chapter focuses on the existing literature on Dalit women and child/early marriage. Many scholars, academicians and professionals have studied on different aspects of Dalit women and child marriage. Some available literature has been reviewed in this chapter.

2.1 Status of Dalit Women in Nepal

To analyze status of Nepalese Sarkies, we have to bring the reference of Sarkies of the world. Number of Sarkies is high in Nepal than other than other south Asian countries. While talking to south Asian countries, total population of Sarki in Nepal is 437000, whereas Bangladesh has 600 and India has 39000. Almost Sarkis are Hindus. Progress rate of Nepalese Sarki is 1.2% which is adherent percentage is 1.49% in south Asian content.

According to the tenth plan "In Title of Dalits and Neglected Communities" explain the Dalits who have been back warded from every aspect of socio-political, economic issues because of the prevalence of aged old poverty and social deprivation. In this section of population could not get social respect in practice due to existence of caste system and in human behavioral because of in effective enforcements of acts, which categorically has made the caste system punishable. In this way we can easily to say that Dalits are poorest of the poor in many aspects in Nepal.

Some scholars assume that previously Varna was used to describe the complexion of the people which shows Vedic Aryans as white and Indian inhabitant. Previously people used to work according to their occupations. But at present even lower caste people got qualification could do the upper class works and get the same higher status. This system not only prevailed during the Vedic period was also seen during the Smriti period and the Puran Kal. In Mahabharat period it is said that this Varna equality and degree was achieved by people irrespective of their caste. Brahmapuran says that even Sudra could hold the position of Brahman if they study the Ved and Sastra and had a good cultural characteristic. Likewise, if the Brahman gathered any

negative characteristic they were degraded from their caste and placed in the caste of Sudra, it was mentioned in the Bhagwat Geeta. There were examples of Rishis who were born from low-grade family and holding higher ranks among others like Bishwamitra. The Manu states that Brahmans who practice animal hoarding, trading, slavery in the interest of their livelihood should behave as Sudra. In the history of Nepal, examples of this type of caste degrading and uplifting are seen quite often. These were also written in the ancient texts.

There were various issues that took place in the history regarding the *Varna* system. In the 6th century Lord Buddha started a revolution against *Varna* system. But later on the Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and the Man Dev, the first *Baraju* (464-505) were the only followers of *Buddhamargi* while others adopted the Hindu religion and *Varna* system. During the period of Basanta Dev, four *Varna* and 18 castes was in existence. The *Varna* system was spread throughout the medieval period and was still on progress till now.

Bhattachan (2003) has described the most shocking practice of untouchability in Nepal that prevails in the Dalit community itself. Even in their community someone classifies as being a higher caste Dalit and others as the lower caste. Thus they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being exploited, they failed to make direct approach in this regard to the higher caste people. Corruptions too have been largely occurred in the name of Dalit. In the name of various Dalit program, large amount of budget were brought and the people from the minister levels of officers were included lavishly to the corruption (Bhattachan, 2003).

The constitution of Nepal of 1990 has guaranteed against discrimination in the name of caste, ethnicity and untouchability. The National Dalit commission was formed in 2001 with an eight points program to stamp out the ideo of untouchability in Nepalese society to provide equal opportunity, and allow them to enter all religious and public places, as would any other citizen. There is also other organization working for the Welfare of Dalits. Feminist Dalit Organization (FEDO), Dalit Welfare Organization (DWO), and *Jana Uthan Pratisthan* (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the major organizations working for the Dalit populations in awareness raising progress, literacy, livelihood etc. Besides donor

organizations like, Plan Nepal, UMN, UNDP and Lutheran World foundation working for the welfare of Dalits in Nepal (From [http://azeecon.lwf.com/lwf/burning issues/dalit.mail](http://azeecon.lwf.com/lwf/burning/issues/dalit.mail)).

M.K. Choe, S Thapa and V. Mishra (1998) said that “Education beyond the primary school level lowers the probability of early marriage. Significantly, among male urban youths, only college or higher education has an effect of lowering the probability of early marriage. Significantly among the male youths. The effect of respondent’s education on the timing of marriage begins to show at earlier levels. Primary school for females and secondary school for males. Early marriage is much more common among female youths in Baglung, pokhara and Biratnagar than Kathmandu and Lalitpur. Among rural residents, respondents in more developed districts are more likely to marry early. This finding is contrary to expectation and suggests that youths from very poor may be postponing their marriage for economic reasons. Female early marriage is less common for most of the large ethnic groups, Brahmin, Chhetri, Magar & Gurung, but it is in high range among the Dalits Sarki, Kisssan , Nepali, Charmakar and so on.

Mohana Ansari said “Nepal has approved the manifesto to the treaty of non-violence to all kinds of discriminations (SIID) treat children right manifesto (CRC) international treaty to avoid the caste violence (ICCPR) and so on.” (Right of Women-2068)

It is found that almost all parts of the Nepal. The Sarki people mainly pursue their time old profession of stitching and repairing shoes and other leather goods. Today it can also be seen that they have become total agriculturists at places while in some areas they are dominating the field of rural constructional technological works with their diligence and expertise as carpenters and stone masons. Whatever it is, the Sarkis are emerging as an economically well of group of other Dalit tribes of Nepal (Sharma, Chhetri and Sita, 1994).

Biswokarma P. 2004 says “After the political change in 2007, the situation of women has certainly changed but not to the extent it should have been. The fact is that Dalit women also consist of one-fourth of the total women population. The whole women are the victim of gender discrimination in the society. The basic difference between

high caste women and Dalit women lies on the ground of caste based discrimination and untouchability, which Dalit women have to face. In comparison to other high caste women, the Dalit women have been forced to live in most vulnerable conditions. They constitute the major workforce doing hard manual labor and engage in agricultural operations. Dalit women are thrice alienated on the basis of class, caste and gender. The whole Dalit community has to struggle for survival. Thus they need helping hand from their women. Through this perspective, Dalit women deserve better position than those of higher castes. But high caste women perpetrate caste based discrimination and untouchability against Dalit women. The reality of the Dalit community is that the whole family has to depend at least partly on their income. Regarding the dalit craftsmen artists and labors, women groups like Chamars, Badi, Pode etc. there is some respect for the women in comparison to higher caste women where they are also considered as tool of sex. It is estimated that Dalit community constitutes 20% of the total population of the country, or four million people, and that the population of Dalit women is half of this figure. In general, the status of women in Nepal is very low, like in other south Asian countries. Among them though, Dalit women face suppression and oppression. Dalit women are living in a history of pain, agony, sorrow, misconduct, maltreatment and suffering. They are not only the victim of gender discrimination but also the victim of caste-ism. Moreover, the lives of Dalit women are spiraling downward from bad to worse. There is no controversy among development planners and workers that there has been very little impact on raising the status of Dalit women from the development initiatives implemented thus far in Nepal.

2.2 Physical Involvement of Dalit Women

Many researchers have proved that women can work even better than provided them opportunities. Women are as laborious and potential as their male counterparts but still they are confined to their traditional roles of mothers and housewives. Women of today are not merely contented in their role of a mother and a dutiful housewife. She thrives for equal opportunities as men and wants to make a place for herself among the men and not below. She is powerful not weak, is active not passive and capable of destroying and not easily destructive. One can think about proper home society

without women and materialistic development of the country is in every aspect of development of women.

Growing up in a socio-cultural environment that is organized on the principal of patriarchy has several implications for the girl child in Nepal. Her status, including her access to resources, is inferior to her brothers. Even though the average girl child works harder and longer hours she is valued less. She has less freedom and receives less in the way of health care and food. The demands on her time for childcare, domestic chores and agricultural labor keep the young girl out of school and limit her personal intellectual and social horizons. Gender discriminatory cultural values and practices compound this general deprivation and scarce resources are invested preferentially in sons.

2.3 Dalit Women and Early Marriage

Nepal is predominately a patriarchal society where women have a much lower status than men. In a society, which has reportedly the highest rate of son performance in the world, girls are a liability from the time they are born. Sons continue the blood lineage, daughters do not. Sons look after their parents in their old age, daughters get married off somewhere. Therefore, daughters are somebody else's property to be somehow reared, brought up and given in marriage as soon as possible.

Alseta Gholston and Caroline Lauver commented Dalit women and early marriage as "The magnitude of the problems Dalits face is the result of Untouchability. Segregation continues to blatantly exist in the community. Poverty, lack of sanitation, landlessness, early child marriage, lack of education and lack of alternative economic, opportunities all posed insurmountable barriers for the community to successfully provide for itself and create a viable future for its children. The lack of access to education is one of the major problems for the Dalit community. Early marriage in Dalit community results in high illiteracy rates and inability to be sufficient and financially contribute to the family. Training in basic technical trades such as mechanics and sewing, could fill the void left by the lack of formal schooling and give Dalits an alternative to agriculture as a means to generating income. Dalit women suffer double discrimination based on both caste and gender. 90% of Dalit women in Nepal live below the poverty line and 80% of Dalit women are illiterate. There is

similarity between the discriminations faced by Afro-American people in America and marginalized, especially Dalit people in Nepal.

Multimedia Lessons , Human rights in one volume (2002) presents as “Dalits are often not allowed to engage in cultural and social activities with the rest of the community, including entering temples, sitting in the main spaces of villages, taking part in religious programs and eating with the rest of the community during village ceremonies. Dalits are often landless, as non- Dalits often own the majority of land in the villages, and government officials often do not enforce laws and policies to allocate land for them. In those cases where the government does allocate land for the Dalits, they are often denied access to that land because of the practice of caste based discrimination in the villages. Dalits are also not allowed to use the same resources as non-Dalits in the communities, they are not allowed to rent or even enter homes of non Dalits, use the same wells, eat and drink from the same dishes, they are not allow to enter barber shops, they are not allow to drink tea in the cup from the tea stall. In schools, Dalit children are often forced to sit separately from the rest of the students during the midday meal. They are the only whom asked to clean latrines in the schools. Government authorities often deny basic needs such as electricity, and water to Dalit families, while they provide them for non Dalits. When Dalits petition the government to provide these facilities, their requests are often ignored. When Dalits do try to stand up for their legal rights, members of the dominant castes often assault them and /or practice social boycotts against the community.

2.4 Dalit Women and Heaalth Condition

UNICEF(1996) has pointed out that poor health condition among women is also a consequence of many closely spaced pregnancies. For subsistence farming families, large families are economic and social asset. The expectation that some children may die encourages parents to have more children. Temporary contraception and child spacing are poorly understood concepts. Therefore, mothers and infants rarely have sufficient time to grow strong before the next child is born.

UNICEF has noted that the proportion of females dying is higher than that of males in Nepal. Nepal has one of the highest maternal mortality rates in the world (515 per 100000 live births). This is primarily seems to be related to other socio-cultural

factors which influence women's access to knowledge, care and food and may undermine female health from the time a girl is very young. Due to the prevalent gender discrimination, women and girls receive inadequate amounts and quality of foods, perform excessive labor and have limited access to health and family planning services. Although little data are available on the nutrition of women or girls, there is some evidence that food distribution within families tends to favor boys more than girls and women usually eat after everyone in the family. Poor nutrition in childhood, resulting in inadequate skeletal development, affects their capacity to give birth to their own children and to the risk of premature complicated or prolonged deliveries. The heavy work burden and declining food availability in some parts of the country may also have a negative impact on the health and nutritional status of women particularly those in poor families.

2.5 Dalit Women and Economy

Acharya and Bennett (1981) have stated that most of the routine work inside the home is the responsibilities of women, who cook, clean, fetch water and care for children and elderly family members. Little time is left for activities with potentially higher economic returns or to contribute to the economic and socio-development of the country. Since the early 1980s it has been established that women in Nepal have made a vital contribution to the domestic and thus the national economy. Women and girls together contribute more than 53 percent of the household income in the rural areas of Nepal.

A recent study of status of women (1995) has reported on an increase in workload of rural women. On the other hand, higher literacy and educational levels in urban areas, urbanization is causing women to withdraw from the labor force. At the aggregate level, female migration for employment has also increased participation of women in the manufacture and service sectors. STRI SHAKTI

2.6 Dalit Women and Legal Rights

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application of general laws, as well as in respect of political and civil rights, on the ground of religion, race, sex and caste. Hence, men and women are given equal rights under constitution to vote, participate in government or in public service.

Bennett (1981) has recalled that national code (mumuki ain) of 1963 brought about significant changes in family and property law and legal status of women, moving towards equal rights for both sexes. It raised the legal age of marriage for women to make polygamy and child marriage illegal, established women's right to request divorce and broadened women's capacity control or inherent property. However, imbalances between rights of men and women persist both in the legal provisions, particularly for property and in the interpretation and application of the law. Even where legal provision stand in favour of women. The latter often lack the resources, skills and social support to insure and the enforcement and extension of their legal rights in the parental property has been one of the main demands of women of women's movements in Nepal. But legally women's access to property has changed little since 1975. A daughter in Nepal has limited rights to inheritance in her parental property. She will inherit equal share with her brothers only if she remains unmarried till the age of 35. The brothers can divide the property among themselves before a sister reach 35 years of age. In this case, the brothers only have to keep aside her marriage expenses. A women's right to property is ensured in her affine household. But this too is conditional on her lifelong sexual loyalty of her husband surviving or dead. Moreover to acquire the right to inheritance in her husband's households she must have been married for at least 35 years and must have reached 30 years of age. Thus, women's access to wealth is severely limited under the Nepalese legal system and has changed little during the last 20 years. Even more significant is the fact that on over whelming majority of women are unaware of their legal rights over property and even if they are aware , they do not want to or cannot use them because them because of social codes and norms.

2.7 Women and Property Rights

The civil code (1964) has guaranteed that abolishing untouchability, caste and sex discrimination, child marriage, polygamy and incompatible marriage increases the right of women. However, gender discrimination still widely persists both within the law and its customary application. With minor exceptions laws in Nepal allow only males to inherit property. Although widows do inherit property of their husbands and enjoy the rights to dispose of it with some restrictions, the property passes automatically to male lineage holders after the widow's death. A daughter gets an

equal share with the son in ancestral property only after the age of 35 only if she remains unmarried. The husband is free to dispose of upto 56% of the joint family property.

Article 17(2) of the constitution of Nepal (1990) has clearly guaranteed that the rights of all citizens to acquire enjoy, dispose of and in many manner with their property. However, existing laws fundamentally discriminate against the interest of women for example.

- it is not mandatory for the father to provide food and clothing to his daughter but only to his son and wife.
- A married daughter does not have right to inheritance as long as the son or son's son is alive.
- Under the land reform Act 2011, tenancy rights are transferable to the wife or sons of the tenant after his death but not to the tenant's daughter or widowed daughter in law.

2.8 Husband Wife Relationship for Family Planning in Dalit Community

Bennet (1983) has analyzed that young wives rarely address their husband in the presence of others and then only indirectly through a third party. If she has to talk with husband outside then it would be shame. She didn't talk with husband or him with her. An equally important part of husband /wife relationship ideally in both public and private aspects is the extreme respect, which a wife must show the husband. The most forceful expression of the wives deference is in the ritual in which the woman washes her husband's feet and drinks that water by splashing some of it into her mouth. They also eat off the unwashed plate from which their husband has eaten and consume whatever food he has left for them. Both the leftover food are considered Jutho or polluted. Likewise, the waste from washing the feet, an impure part of the body is considered defied. The wife's consumption of her husband's foot water and his left over food is a symbolic statement that he is so high above her that even his impurities are pure for her, except when open quarrels, the wife's public humility and deference always mark behavior towards her husband. She must walk behind him carry husbands bag for him, eat after he has finished, refer to him in

honorific terms (which he uses the lower form in addressing her) and generally try to serve him every day and every way possible.

UNIT THREE

METHODOLOGY

3.1 Rational of Selecting the Study Area

The area selected for the study is Palakot VDC ward no 5, Chandada, which is supposed as a back warded place of Dalit community of Baglung district. In this area, Dalits women and girls are depended on labor working for other people. They have to survive in lowly paid community as a measurable being. They don't have knowledge about the problems of early marriage and its negative effects. The researcher belongs to the same area. So he is eager to study about backwarded group of female and to raise the issues as a suggestion to recommend to the state.

3.2 Research Design

This study will be an exploratory and descriptive research design. To estimate covariates of early marriage and motherhood and logistic regression models are used to estimate covariates of delayed consummation of marriage. It makes an initial attempt to describe and document about the child marriage and its negative affects to the Dalit women of Palakot VDC ward no 5, of Baglung district. It is hoped that this research design is able to describe the characteristics of the specified objectives. The present study is an attempt to describe what people think about and how they feel about early marriage in Dalit community.

3.2 Nature and Sources of Data

3.2.1 Nature of Data

Both exploratory and descriptive method, exploratory research design tries to collect information about the study area, for this necessary data were assembled to document the child marriage system, consequences and effects in Palakot VDC 5 of Baglung district. The study is also descriptive because it has attempted to describe the social condition of the community and their prime role, which is connected with household duties. In this research both primary and secondary data were used in this study. Primary data for analysis and secondary data for literature review. Secondary data are

collected from books, government documents, journals, related research literatures and the others.

3.2.2 Sources of Data

For collecting information both secondary and primary sources have been used for the study. For this research, researcher has visited the field for collecting information himself. He himself has visited 45 female respondents of the respected area. To collect sources, he spend there around two weeks dated on 2069 aswin 17th to 28th.,

3.2.2.1 Primary sources

Primary sources have been collected through participant observation, group meeting, structured interview schedule, key information, interview and so on.

3.2.2.2secondary sources

Secondary information have been gathered from existing office records, monographs, available studies, published and unpublished research articles and reports.

3.4 Sample Method of Data Collection

The study used both qualitative and quantitative data. The data were collected using different techniques that are traditionally used by sociologist for studying the community. So all the female respondents available during questionnaire are main source of data collection. Around 105 house hold number of ward no 5 of palakot vdc. Almost 75 houses are of dalit community. Out of these houses, we have done questionnaire around 45 females.

3.4.1 Tools of Data collection

This VDC contains different ethnic group residing harmoniously. Out of the total population, 3599 about 30% belongs to the Sarki Dalit group and the rest belongs to Brahmins, Magars, Kshetri, and others. There are 873 households constituting 1545 males and 2054 females. However a study covered a sample of 45 persons in word no 5 of the study area. Out of the total sample, all are females. Majority of them are of 15-55 years of age group. Different tools are used for data collecting which are presented in sequence as below

3.4.1.1 Interview

Structured interview was directly administered to the women who had an early marriage. Such interview involved the use of a set of predetermined questions and standardized techniques. The interview involved the use of fix, alternative questions to get the certification of the subject. Unstructured interview was administrated to the VDC peoples. The flexibility of the unstructured interview helped to bring out the effective aspect of the subject responses and to determine the personal significance of her attitudes. Almost questions were asked in the formation of the questions. So respondents were forced to give any kind of answer if they felt difficult too. Some of the questions were objective type. So they choose one easily answered question.

3.4.1.2 Questionnaires

All relevant structured and unstructured questionnaires were developed. The questionnaires were developed in a written schedule. These questionnaires were developed in English form and due to their oral answer it was developed in to written form.

The questionnaires were prepared for

- A) women who get married in their early age.
- B) The housewife who had got the burden of management to their family.
- C) Source of income of the family.
- D) Use of sanitation
- E) Health problems seen to the women.

3.4.1.3 Observation

This researcher had an opportunity to get well acquainted with the user group and the community of Palakot VDC. For this frequent field visit was done to observe closely the lifestyle of the people particularly with respect to the system of child marriage in that community. The researcher had observed the respected area dated on 2069 Aswin 17th to 28th. He spent there around two weeks with the respondents.

3.5 Universe and Sampling

In this study sampling of Dalit women is presented. In child marriage many pseudo names are presented for the legal problems in future. Some of the census records of different government officials' records have also been presented. Sampling from dalits women of palakot VDC 5 Chandada shows that many married women are married at the age of 15 and still this train of early marriage is in practice in this area. These sampling may brought many more presented problems in Dalit communities but it is especially focused in early marriage and its impacts.

3.6 Data presentation and Analysis

Both the primary and secondary data were processed and tabulated. They were analyzed by descriptive way as mentioned above in the research design.

3.7 Limitation of the Study

This study doesn't claim to set out a full profile of the Dalit women in Nepal. There are many groups of women in Sarki whose situations are not reflected in this study. The information that emerged from women in this study may not apply to same group in other parts of the country. As this dissertation is prepared for the partial fulfillment of master's degree, the work had to be completed within limited time and resources. Thus, the study can't be expected to be fully flawless or crackles. Beside these other limitations are.

- The study is confined to ward no 5 of Palakot VDC , Baglung
- The study has covered only the early marriage practices and its negative impacts over Dalit women of Chandada , Baglung.
- Most of the women of this VDC are uneducated, they hesitated to express this opinions frankly. So all research may not reveal the bitter facts of women in the whole country, but tries to find out the bitterness of the respected area.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 social Condition of Dalit Women

4.1.1 Introduction of Charmakar of Palakot

The Dalit women of Palakot-5, Chandada have their own social, demographic, economic and cultural status. Among the various castes, Charmakar (Sarki) posses a strong hold of the Nepalese socio-cultural status. They are the group of people considered as untouchables and faced constant discrimination from the society from upper caste as well as among Dalits too. But their belief of caste system nowadays is slowly declining from the society.

Many of the NGOs, INGOs and Government programs have been launched for the development and upliftment of the Charmakar community. Awareness programs and the leadership programs have been succeed to make them aware about social and political rights. Dalit women of Palakot have been still remained unknown about their political rights. Only they are cadres for the leaders. They don't know the health issues, social issues and so on. Demographic status of the family seems to be high in Palakot VDC. That may be resulted as the less knowledge of family planning and use of contraceptives. They never go for health check up. They are doubly dominated in the society. Firstly by the society of high classes people or high castes of people and secondly by their own male groups. so that condition of Charmakar group of Palakot VDC-5 is very pitiable and miserable. They are only the porters of others people. They don't get any job except physical labor. They have to go for pottering and seasonable physical labor. They don't have any saving in the houses. They always ask loan for their festivals and so on. On the other hand the condition of female is very heart breaking or heart rendering. They don't know about their rights of legal provisions, property ownerships and even their physical protection. They get marry in early age and given birth to many more kids functioning as child producing machine.

4.1.2 Geographical Condition of the Area

This responded area is seen as a tropical land. On the lap of huge rocks from both side this place is resisted. On the top of the rocks, a small village Chandada looks beautiful naturally. But the location, houses and sanitation mess to the area clearly presents the condition of people. No house is neither decorated nor well managed. Everywhere there is mess in the houses and to the roadsides. Land and area is rocky and fertile land couldn't be seen near of the houses. Seeing all things we can guess that this researched area can be the best place for the work to find out the socio-demographic and economic condition of the Dalit women.

Baglung is the district which has the shape like our country Nepal. It is one of the biggest district of western development religion. It has many more diversities in caste, religion and others. Among them Palokot is one of the VDC which is next VDC of Baglung Municipality. There are many more back warded places. People are very poor. Due to their poor economic status their houses are very small. Small cottage and thatched roof are their shelter. It looks like just protecting from sun, rain and etc. once they built their houses it lasts till their whole life until and unless it is safe. Stone and mud is used to make their houses.

4.1.3 Demographic Characteristics of the Respondents

According to census data 2011, Nepal's average household size at the National level has decreased from 5.44 in 2001 to 4.88 in the current census 2011. The working age population has increased from 53 percent in 2001 to 57 percent in 2011. Showing the population structure is shifting for enjoying demographic dividend in the country. Female headed households in the country have increased by about 11% to from 14.87 percent in 2001 to 25.73 percent in 2011. While we talk about caste/ ethnicity, there are 126 caste groups reported in the census 2011. Chhetri is the largest caste groups having 16.6 percent of the total population followed by Brahman-Hill, 12.2 percent Magar 7.1 percent Tharu 6.6 percent, Tamang 5.8Percent, Newar 5percent , Kami 4.8percent, Musalman 4.4percent and others.

According to the census data of 2011 AD, total house hold number of Baglung district is 61522. Total population of the baglung district is 268613. Out of this total population male population is 117997 and female population is 150616. The total

population involved in household is 61522. The population density in Baglung district is 151 per thousand. Total male population is 117997 and female is 150616. Brahmin, chhetri, Magar, Kami Damai and Sarki etc are the major castes of People living there.

While we analyze and interprets census data on population aged 10 years and over by marital status and sex, total number of Baglung population is 208519, whereas male number is 87317 and female are 121202. Out of these never married population of male is 37120 and female 37226. Single married male is 24294 and female is 41569. Like as multiple married male is 3983 and female 1431. Remarried males are 3350 and female 3407. Widows are 8346 and widower 1995. This tabulation of the data shows that in Baglung district female marry in early age. Out of large female number of above 10 years only a small number of female are unmarried. The rate of marrying two wives is high in male means they dominate the female. The remarriage rate is high in female. While we talk about first marriage in Baglung district according to age group below 10 years , male married number is 172 and female is 1331. where as 10-14 years male married number is 1559 and female 8487. 15-19 years male is 15662 and female 50697. This data shows that early marriage rate is high in Baglung district.

There are 49 VDCs and One municipality in Baglung district. While we talk about Palakot VDC, there are 873 household numbers. Total population of Palakot VDC is 3599, where male headed households is 1545 and female 2054. Data of Palakot VDC shows that in ward no 5 and 6 of Palakot almost Dalit remain there. Out of Dalit to female are suffered from child marriage and its negative impacts. The table 4.1 shows the population distribution of Palakot VDC.

Table 4.1: Distribution of Population in Palakot VDC

| S.N. | No of Households. | Population | | |
|------|-------------------|------------|--------|-------|
| | | Male | Female | Total |
| 1 | 873 | 1545 | 2054 | 3599 |

Source: Census 2068

Table no 4.1 shows that demographic characteristics of Palakot VDC are very high. Out of the total population of Nepal, total population of Baglung district is 268613. Total number of household in Baglung district is 61522, which becomes the density of 151 sq/km. But in this small palakot vdc, 873 household remains. Total population of

the Palakot VDC is 3599. Out of this number total male of Baglung district is 1545 and female population is 2054 in 873 household numbers. Which seems high female rate in Palakot VDC

Table 4.2: Distribution of Population of Sarkies in Palakot VDC

| S.N.. | No of Households. | Population | | |
|-------|-------------------|------------|--------|-------|
| | | Male | Female | Total |
| 1 | 175 | 575 | 967 | 1524 |

Source: District Development Committee Baglung 068

Table 4.2 presents the demographic data of Palakot VDC. In which Dalit condition of Palakot VDC is presented. Total Sarkies households of Palakot VDC are 175 and male population is 575 and female population is 967. The total Dalit population is 1524. But in this thesis i have included only the 45 female respondents of ward no 5. All the respondents of this research work are female. Because this research work is dedicated to find out the socio-demographic, economic and cultural characteristics of female of Palakot VDC, ward. No 5, Chandada.

4.1.4 Caste Based Discrimination on Public Spheres

They are existing like other tribes of Nepal. Septs or thars like Mangrati, Rokai, Bailkoti, Bisunkal, Koirala, Dooturo Kaiya, Bhokotaero Kaiya, Dulal, Ramtel, Bisunkhe, Migar etc. are some that are mentioned to show their similarities with the Brahmin and Kshetri. Though they consider themselves of one large family and hence traditionally interrelated, they are not permitted to inter many among their own Thar or Thar exogamy is the standing practice and the marriage of one Sarki to a Kami, Damai or any other hypogenous marriage also is not preferred as they emphasize on Jat endogamy (Gautam and Thapa, 1994).

Likewise another article entitled "Nepal ko Dalit Aandolan Ra Dalit Sangathan ko Bhumika. At last there are only 2 to 4 Dalit person, who are success to get Samshad. Beside this the expected result has not carry out by Dalit revolution since 2004 B.S. to till 2046 B.S. but there is some positive change after the Democracy are established in 2046 B.S. some rules and program has been made for Dalit but it is not sufficient for upliftment of their living standard (B.K. Hira, 2058).

Similarly, the book "Nepal ma Dalit Uthanka Rananitiharu" under entitle Nepalma Dalit Uthan Ka jalda Balda Sawalharu. This article show that the main issue is preservation for Sarki in the different sector such as social, economic, level of state, political and non government sector without participation of Dalit of all sector. It is not possible for sustainable development of the Sarki. In the context of Sarki institution, there are so many institutions are found working for Sarki development. Among them "National Dalit Commission is one of the reliable and government institution. We all are hopeful that it would success to get Sarkis fundamental rights (D.B. Sagar, 2000).

According to Dilli R. Dahal, he argues that two clear "discordance" models are constantly operating in the life of Dalits in Nepal making them subordinate and dependent throughout the years : i) Dalits are struggling for an egalitarian future in recent years keeping intact the dominant Hindu caste values of social stratification within them. This "exclusion model" within them reform their Hindu domination and ii) Dalit liberation model in Nepal operated more at the advocacy level than improving their economic condition. The overall approach to improve their fate moved towards the rights-based approach, giving minimal attention to economic independence. Thus their economic dependence on their patrons has remained virtually, alive even today, despite their struggles for "social equity" over the years. (Hindu Nationalism and Untouchable Reform) (Dahal et. Al., 2003).

4.2 Socio-Demographic characteristics of Respondents.

While field visit for the purpose of questionnaire dated on 2069-06-17 to 2069-06-28, many male respondents were also interviewed. But especially this research was oriented with female issues. So all the female respondents available during research were intered as questionnaire. Around 105 house hold number of ward no 5 of palakot vdc. Almost 75 houses are of dalit community. Out of these houses, we have done questionnaire around 45 females. There was a question asked to the 45 respondents as “caste based discrimination of most on various places and where you feel?” Answer from them has been given in a tabular form As fulfillment of human needs

Table 4.3: Caste Based Discrimination on Public Spheres

| Location | Respondents | Percentage |
|--------------|-------------|------------|
| Houses | 39 | 87 |
| Shops | 1 | 2 |
| Public Place | 4 | 9 |
| School | 0 | 0 |
| Hospitals | 0 | 0 |
| Temples | 1 | 2 |
| Total: | 45 | 100 |

Source: Field Survey, 2012.

Table 4.3 shows that in that area where respondents have been taken interview, 87 percentage houses are there. These all houses are made of mud with thatched roofs. There is only one small shop. This represents only two percentages. Around 9 percentage area of the area is public area, which is known as cementry “Chandada”. There is only one temple in the village.

4.2.1 Age group of female Respondents.

Related to this is also the fear of early marriage. Some parents fear elopement and hence social stigma, if grown up girls are left unmarried at home. It will be a long remorse for the parents if these should happen. They will be looked upon by other as “irresponsible and bad” parents. There is a kind of community pressure to have the girls married by the time they reach their first menstruation. If grown up girls are left unmarried, the neighbors become skeptical and suspect that there must be something wrong with the girl as the family commented the health education. Girls get less medical care and have less access to education and food than their brothers. The world summit for children held at the United Nations in New York reaffirmed the collective commitments of all member nation to improve the social, economic and health conditions of male and female children. There has been an increasing voice for children’s right. Nepal has joined in this global awakening.

Age at marriage is an internationally regarded indicator of women’s status. Increased age at marriage also means minimizing first births to teenage mothers. This is known to carry significant higher risks, to the mother and child than when children are born

to a mother after the age of 18. The saying “think globally and act locally” applies in the case of child marriages. The global awakening must be translated into action. The practice of marrying too young is a social evil and can be controlled only when confronted as a social evil.

Child marriage is common in Asia and Africa, with extreme cases occurring in central and south Asia. UNICEF has said in its latest report. The UN body called for an end to the practice saying that it generally affects young girls who often suffer a physical and emotional toll from early marriage and motherhood. Citing UN economic statistics, UNICEF said the extreme cases of child marriages are in Afghanistan and Bangladesh, where 54 percent and 51 percent of girls respectively are married by the time they are 18.

In Nepal, where the average age to get married is 19 years, seven percent of girls are married before they reach the age of 10, while four among ten are married by the time they are 15. Parents may feel that marrying off a daughter at a young age can help them economically also keeping the girl safe from unwanted sexual advances, the report also said. However, UNICEF believes the practice does more harm than good. Forcing children, especially girls into early marriage can be physically and emotionally harmful. UNICEF executive director Carol Bellamy said in a statement “it violates their rights to personal freedom and growth”

The report noted that young brides tend to be pulled out of school prematurely, depriving them of one of their most basic rights to education. pregnancy related deaths are also the leading cause of mortality for girls’ age 15-19 worldwide. UNICEF further said while much of the toll is due to poor health care, “physical immaturity is the key risk for girls under 15, said the report which was prepared by UNICEF’s innocent research center in Florence Italy.

UNICEF called for government locals and grassroots groups to discourage child marriage by educating parents and young people about the implications of the practice on girls. It is said early marriage constitutes a violation of a girl’s rights. It is said early marriage constitutes a violation of a girl’s human rights primarily because it can deprive her of the right to give full and free consent to marry. Such a right is enshrined in the 1948 universal declaration of human rights. National campaigns to

rise the legal age of marriage and to register all marriages can be a step in the right direction. UN has cited that early marriage is another serious problem that some girls must face. The practice of giving away girls for marriage at the age of 10 to 16, after while they must start producing child is prevalent among certain ethnic groups. The principal reasons for the practice are the girl's virginity, the birded price and the lack awareness and education. Early marriage for many girls in Nepal leads to high rates of maternal and infant mortality. Early marriage robs girls of her childhood time necessary to develop physically, emotionally and psychologically. In fact early marriage inflicts great emotional stress as the young women are removed from her parent's home to that of her husband and in laws. Her husband who wills invariably be many years seniors will have little in common with a young teenager. It is with this strange man that she has to develop an initiate emotional and physical relationship. She is obliged to have intercourse, although she might not be physically, fully developed.

Table 4.4: Distribution of Respondents by Age

| S.N. | Age group | 8-20 | 21-30 | 31-40 | 40 | Total |
|------|-----------------------|------|-------|-------|----|-------|
| 1 | Number of Respondents | 13 | 9 | 14 | 9 | 45 |
| 2 | Percentage | 29 | 20 | 31 | 20 | 100 |

Source: Field Survey, 2012.

My topic for the research work is headed to early marriage and its negative impacts to Dalit women. So I had focused this questionnaire mainly for female of age group 8 years to 40 years. 29 percentage female respondents are of less than 20 years. 20 percentage respondents are less than 30 years, 31percentage respondents are less than 40 Years and remaining 20 Percentage respondents are above 40 years.

4.2.2 Educational Condition of Dalit women in Palakot-5

Due to the caste based discrimination Dalit have been suffering from the early periods of the history. Out of the total population of Nepal, Dalit take the majority of 20 percent and their literacy rate is just 5 percent. The significance of education in this modern society cannot be overlooked. In this modern time period, education for any society is of vital importance. Education removes poverty and helps for the

development as well. Besides this it helps to minimize untouchability, make people aware about early marriage and their health problems. The condition in Palakot VDC is very critical and falling down where the education status of them is presented in the table 4.5

Table 4.5: Distribution of Educational Status of the Respondents

| Status | Respondents | Percentage |
|---------------------|-------------|------------|
| Illiterate | 23 | 52 |
| Literate | 12 | 26 |
| Primary Education | 10 | 22 |
| L.S. Education | 0 | 0 |
| Secondary Education | 0 | 0 |
| Total | 45 | 100 |

Source: Field Survey, 2012.

Table 4.5 shows that educational condition of the female respondents of Palakot VDC wards no 5, Chandada is very pitiable. There is not even primary education in the village. For primary education also they have to go in another village. Out of 45 respondents around 52 percentage female respondents are illiterate, 26 percentages are literate and only 22 percentage respondents are primarily educated. L. Secondary and Secondary level of educated people are not available during the period of questionnaire.

4.2.3 Early Marriage of the Respondents

Normally marriage under age of 18 is known as early marriage or child marriage. Dalit communities' women are in practice of self marriage. Almost female respondents are married by their own choice. Table 4.6 shows the marriage decision practices.

Table 4.6: Marriage Decision of the Respondents

| S.N.. | Topic | Respondent Number | Remarks |
|-------|-------------------|-------------------|---------|
| 1 | Self Decision | 29 | 64 |
| 2 | Parents' Decision | 16 | 36 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

Table 4.6 shows that out of 45 respondent 29 respondents, they have married by themselves and 16 respondents they have married with family decision. This is 64 and 36 percentage respectively. Out of these respondents, Table 4.7 shows the data of their marriage age.

Table 4.7: Marriage Ages of the Respondents

| S.N. | Age Group | Respondent Number | Percentage |
|------|-----------------|-------------------|------------|
| 1 | Before 18 Years | 38 | 85 |
| 2 | 18-22 Years | 7 | 15 |
| 3 | After 22 Years | 0 | 0 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

This table 4.7 shows that almost women of the Palakot 5 have been married in early age. Around 85 percentage female respondents have married in inappropriate age. Only 7 percentage female respondents they have married after 18 years. Some of them have married under 10 years of age too. But no one is married at appropriate age of declared by Nepal Gov. above 22 years. Only few numbers of respondents they have married above 18 to 22 years. So that researcher wants to prove that there was system of early marriage in Dalit community of Chandada, ward no 5 of Palakot VDC.

4.2.4 Family size of Respondents

Those who have married in early age and if there is not concept of family planning. Certainly there would be more numbers in the family. Table 4.8 shows the details.

Table 4.8: Distribution of Respondents by Family Size

| S.N. | No of Family member | Respondent Number | Remarks |
|------|-----------------------------|-------------------|---------|
| 1 | 4 | 6 | 14 |
| 2 | 5 | 8 | 18 |
| 3 | 6 | 14 | 32 |
| 4 | 7 | 6 | 14 |
| 5 | 8 | 5 | 12 |
| 8 | More than 8 membered family | 4 | 10 |

| | | | |
|--|-------|----|-----|
| | Total | 45 | 100 |
|--|-------|----|-----|

Source: Field Survey, 2012.

Tabulation 4.8 shows that in a single family also there are more than 5 or more members. Now Nepal government has said only two children as a gift of god. But no-more, there are many more members. In some of the family there are up to 14 members. They have to go for other sources for the family survival. They have no source of income for their nurturing. So they are obliged to obtain loan for their culture and religion. Table shows the data how they survive with the source of income.

4.2.5 Earning and saving of the respondents

Nepal's economy is based on agriculture. About 90% of the people in Nepal are engaged in agriculture. Tourism also makes a significant contribution to Nepal's economy. Nepal's industry is still underdeveloped. Nepal's hydro-power has great potential for its economic development. Nepal is very rich in natural resources including forest, water and land. But these resources are either underutilized or are at risk of being destroyed, (NPC, 1998).

The topography of the country has affected the economic development and has hindered the process of social transformation. Nepal has to spend a huge amount of money on building infrastructures for transportation, electricity, telecommunication, health and education. Despite Nepal's development effort, public service systems are primitive. A majority of people do not have access to essential services, (NPC, 1998). There is heavy dependence on Indian market for the supply of essential goods. People's standards of living are extremely low. Nepal's per capita Gross Domestic Product (GDP) is estimated (revised) to be US \$ 249, (CBS, 2002).

Table 4.9: Source of Income of the Respondents

| S.N. | Income Heading | Respondent Number | Percentage |
|------|-------------------|-------------------|------------|
| 1 | Physical Labour | 16 | 36 |
| 2 | Abroad Income | 10 | 22 |
| 3 | Office | 0 | 0 |
| 4 | Seasonable labour | 7 | 15 |
| 5 | Nothing | 12 | 27 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

Table 4.9 shows that almost respondent they have been survived with physical labor of themselves. But out of 45, 10 respondents they have been supported from their family members' abroad going at India and Gulf countries. Which is only 22 percentages of the respondents? Around 27 percentages have no official supporting in the family. 12 respondents they have nothing as source of income. Remaining 7 respondents they go for seasonable labor. This is around 15 percent of the respondents.

Most of the people of Chandada have poor economic status. Most of the people are involved in agriculture. Agriculture is their main occupation for livelihood. Due to the lack of fertile land and irrigation, enough crops can't be grown. They have not so enough land to grow crops also. So, their earning is just to run their day to day life. 22 percent of the total respondents' family members have also gone abroad for earning. Only family whose members are abroad have little amount of saving in a year they don't have daily saving. Following table helps to show the saving condition of the respondents. Most of the respondents are involved in physical labor i.e. pottering. So from this labor their income is just to fulfill their daily needs. Different types of expenses of the family like stationary for children, clothes, foods, medicine and expenses for celebrating festivals etc. They have to take loan from owners. It is very hard to maintain them all expenses

Table 4.10: Saving Condition of the Respondents

| S.N. | Savings | Yes | No | Total |
|------|----------------|-----|----|-------|
| 1 | Yearly saving | 10 | 35 | 45 |
| 2 | Monthly saving | 10 | 35 | 45 |
| 3 | Daily saving | 0 | 45 | 45 |

Source: Field Survey, 2012.

Table 4.10 shows that they don't have saving in their houses. Only the members who have gone abroad they have little bit saving in the houses. But almost respondents they don't have monthly and daily saving. Their earning is not enough for saving. For especial moments like celebrating festivals and marriage ceremony of the children they are compelled to take loan from others. This shows that their economic status is not strong enough for maintaining family needs and requirements.

4.2.6 Food sufficiency of the Respondents

Palakot VDC-5, Chandada is one of the back warded place as like the others place of the district. The economic condition of the people is very poor. Their main occupation is agriculture and pottering. They have very traditional type of agricultural system. The products from agriculture are not sufficient for their family requirement. The main crops they are growing are millet and maize. Paddy production is minimal in the area. The land is not fertile to grow crops properly. The land is very dry, there is no irrigation facility for growing Rice and other crops. So millet is their main food. Beside millet, Paddy, Wheat, and maize they import especially for festivals. So they have food scarcity. When they have less earning from pottering, one or two members of the family of the whole village are involved in pottering whole the year. This occupation helps them to maintain their family expenses. The following table helps to show the sufficiency of food from their own land.

Table 4.11: Food Sufficiency of the Respondents

| S.N. | food Sufficiency | No of Respondents | Remarks |
|------|---------------------------|-------------------|---------|
| 1 | Sufficient for whole year | 0 | 0 |
| 2 | Only for 6 months | 12 | 27 |
| 3 | Only for 3 months | 33 | 73 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

Table 4.11 shows that involved, no respondent has sufficient food for the whole year. Only 27 percentage respondents' has their production for 6 months. But large numbers of respondent around 73 percentage respondents have been suffering with the lack-ness of the food. They don't have sufficient food for more than 3 months. So that food sufficiency of the area is very pitiable.

4.2.7 Ownership on Land

Nearly 51.1 percent of the total population of Nepal comprises women, the speed of development cannot gains momentum without their anticipation. However, the active participation of women in development is virtually impossible without giving priority

for them. The government has also given due attention to the uplift of the Nepalese women by establishing the ministry of women and social welfare and making compulsory reservation in the national and local elections. The ministry of women and social welfare has been creating necessary environment for the development of women by providing necessary training and skill to women. This ministry has also been providing a great help in increasing employment opportunities for rural women to elevate their standard of living by organizing special programs based on their work abilities and skills. In addition this ministry has been organizing programs associated with women's development to sharpen the skill existing in every individual and help elevate their standard of living by organizing special programs based on their work abilities and skills.

Dalit women of Palakot VDC, as present data show that even they don't know the total area of land in their ownership. They just produce millet, maize and others. They don't have field to produce paddy. For festivals, they bring rice from market. Even in that small piece of land too, they don't have ownership in their land. Only male being of this community has property right or right of ownership. Almost all respondents have the same answer to the following questions.

Table 4.12: Distributions of Respondents by Land Ownership

| S.N.. | Description | Yes | No |
|-------|--------------------------------------|-----|----|
| 1 | Do you have property Right? | 0 | 45 |
| 2 | Do you know your total area of Land? | 0 | 45 |
| | Total | 0 | 45 |

Source: Field Survey, 2012.

Table 4.12 shows that almost respondents they don't have their ownership on land. They don't even know the total area of land in their houses. So it is too measurable condition to know that even they don't know their total area of land. So we can say that respondents of the area are too illiterate and innocent. They don't like to grab the right of land from their husbands.

4.2.8 Health Condition of the Dalit Women

Almost respondent women, even they don't have checked their health condition due to the lacking of hospital in that Particular area. Only one health post centre is there,

but they feel shame to express their disease with doctor. They always hide their weakness. They feel hesitation to express their health condition in the society. In another hand, they have to go for their day to day work. They don't know how to go and where to go for checkup. Due to weak health condition they are suffering from many more diseases. They don't get time for rest in their houses.

Labra, Paulson & Everett (1984) have stated that the work of rural women includes child bearing and rearing, household provisioning and management (cooking, cleaning, washing clothes, household repair and manufacture , fuel gathering) and aspects of agricultural production and processing, livestock rising trade and income generation. Some of the means by which women provide the resources base for carrying out their family responsibilities are the subsistence production of resources for household consumption, participation in income generating work and traditional largely female run systems of maternal and child healthcare. Table 4:13 helps us about their resting time in the day to day life.

Table 4.13: Resting Time of the Day

| S.N. | Timing of Resting | Number of Respondent | Remarks |
|------|----------------------|----------------------|---------|
| 1 | No rest | 35 | 79 |
| 2 | Less than one hours | 5 | 12 |
| 3 | At least two hours | 4 | 9 |
| 4 | Three Hours of a day | 0 | 0 |
| 5 | More than 4 hours | 0 | 0 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

Table 4.13 shows that they don't have time for rest. Around 79 percentage female respondents, they don't get time for rest. While in the evening they came to house from their work. Early in morning they go for work and only at evening they come back at home. According to the season and condition it may be different but they don't get rest. So, that their health condition might have brought up many more diseases. Only 12 percentage respondents they take few rest of the day. 9 percentage respondents take at least 3 hours rest of the day. But there is no one who takes rest more than 4 hours of the day.

Acharya has cited that there is a widespread lack of sufficient protein, vitamin A, iron and iodine in the Dalit of rural women. Micro level studies have shown that rural Nepali Dalit women work an average of 14 hours per day and there are indicators that women's work load remains relatively the same during pregnancy, due to continuing work load and primarily to the lack of calories and protein and proper recovery of the mother and healthy development of the fetus are not always insured. The lack of iodine in the mother's diet can lead to still births, mental retardation, hearing impairment and cretinism in the childhood disability in Nepal.

WHO has reported that nutritional anemia is one of the major contributors to the high maternal mortality in Nepal. Women's iron requirement increases during pregnancy, and in normal delivery some blood is lost, additionally increasing the iron requirement. After delivery, women need to make up rapidly for the blood loss; iron is also required for breast feeding. Women with subsequent pregnancies are at great risk. Adequate supplementation of iron folic is required to rise hemoglobin levels and insure that women can cope with the risks of delivery.

When a woman is anemic even a relative small blood loss during delivery can increase the risk of mortality. High infant and maternal mortality is also a product of unhygienic traditional birthing practices and a health care system, which reaches only 15% of the population. Approximately 15.5% of the pregnant women receive prenatal care and only 10.5% receive any postnatal services. While 20% of the estimated pregnancies each year are considered high risk, a trained birth attendant delivers only 3.1% of all ladies. Less than one in four women have received five doses of tetanus vaccine.

Table 4.14: Brought Up Diseases of Respondents

| S.N. | Name of Diseases | Number of Respondent | Remarks |
|------|-------------------|----------------------|---------|
| 1 | Headache | 8 | 18 |
| 2 | L.Stomach Paining | 6 | 13 |
| 3 | Eye Problems | 1 | 2 |

| | | | |
|----|----------------|----|-----|
| 4 | Heart Problems | 7 | 16 |
| 5 | Neurosis | 1 | 2 |
| 6 | Fever | 1 | 2 |
| 7 | Gyno Problem | 14 | 32 |
| 8 | Allergy | 2 | 4 |
| 19 | Nothing | 5 | 11 |
| | Total | 45 | 100 |

Source: Field Survey, 2012.

Tabulation 4.14 shows that almost female respondent feel hesitation to express their diseases. They want to escape with no answer. Almost Gyno related problems i.e. lower stomach pain, and other, has been seen to the Dalit women. Around 32 percentage respondents are suffering from Gyno Problem. 16 percentage female respondents are suffering from heart problems and 11 percentages hesitate to expel their diseases and say nothing. They almost hesitate to express their diseases. But no one has dared to go for checkup of their Gyno problems. Sanitation problem may be major issue related to their health condition. Raised issue to the questioner to the respondent for sanitation management can be shown to the following table. Almost respondent have the same answer.

Table 4.15: Distribution of Respondents by the Use of Toilet

| S.N. | Distribution | Yes | No | Total |
|------|--|-----|----|-------|
| 1 | Are you satisfied with your cleanliness? | 20 | 25 | 45 |
| 2 | Do you have permanent toilet? | 2 | 43 | 45 |
| 3 | Do you have access of pure drinking water? | 10 | 35 | 45 |
| 4 | Do you visit your doctor? | 0 | 45 | 45 |

Source: Field Survey, 2012.

This tabulation shows that the cause of poor health condition may be the sanitation Problems. No one has gone to visit the doctor.

4.3 Causes of Early marriage

In Nepalese society many ladies are forced to marry by their parents and sometimes they are eager to marry by themselves by their own grown up maturity. In a question why did you marry in early age? Table 4.16 presents the data as:

Table 4.16: Enforcement Factor for Early Marriage

| S.N. | Causing force | Respondent | Remarks |
|------|--------------------------|------------|---------|
| 1. | By family force | 33 | 73 |
| 2. | By own grown up maturity | 12 | 27 |
| | Total | 45 | 45 |

Source: Field Survey, 2012.

It shows that due to lack of knowledge of early marriage is illegal task, their guardians force them to get marriage in early age. Around 27 percentage females are forced to marry with their guardian's consign, whereas 73 percentage female get married by themselves. No one has sewed the case against child marriage or remarriage, against to their parents and their society. It means that they don't have knowledge of its negative impacts. While they get married, then they give a birth to a baby. So that child mortality might be high in this locality. In the name of culture, they get loan and send their children for work, to the money lender. Even they don't have access of contraceptives and family planning not they have adopted it as their precaution. Almost female feel shame while we talk about family planning and contraceptive.

New Era (1986) has noticed that all married men and women in the urban areas of Nepal know about methods for limiting the numbers of children. Family planning, posters, radio and television message talk generally of the need for smaller families. A major source of information on methods of contraception is the nearby hospital. Married women who have given birth had heard the details of family planning at the hospital when they went for their confinements. The majority of deliveries in the urban areas now take place in the hospital, making such visits an effective and important source of information on family planning. While Dalit women in the rural areas heard about family planning methods during the period's visits of the village level health workers and the nurse/midwife. Mass vasectomy camps were also instrumental in spreading information and helping to remove the stigma of secrecy once attached to family planning. With required to vasectomy, some women spoke about the frequent backaches and loss of physical stamina that their men complain about, but none said anything, about the after effects on women of the vasectomy. But

almost Dalit women are not aware about use of contraceptives and other family planning. Even they don't talk about family planning both husband and wife. So it is difficult to make aware to Dalit community about family planning and use of contraceptives

Table 4.17: Distribution of Respondents by the Information on Family Planning.

| S.N. | Description | Feel shame | Yes | No | Total |
|------|------------------------------------|------------|-----|----|-------|
| 1 | Do you know about family planning? | 23 | 2 | 20 | 45 |
| 2 | Do you use contraceptive? | 18 | 2 | 25 | 45 |

Source: Field Survey, 2012.

This tabulation shows that only 22 respondents out of 45 respondents are aware about family planning. Use of contraceptive is very low. Around 48 percentages female feel shame while talking about contraceptives and family planning. Like as around 51 Percentage of female they don't know about family planning and don't know about family planning and don't use contraceptives.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Summary

The problem of child marriage is very complex in nature. Demographers, social reformists, legal and administrative experts have taken keen interest in it yet the problem continues. Early marriage has basis in religious foundations mostly among Hindus, although the Vedic controversy had not favor it. This study assesses the situation of child marriage and affecting factors for it in Palakot VDC-5, Chandada.

In this study area, more than 75% of the people got married before the legal age of marriage. Child marriage has become more or less a custom but over years the decline of child marriage is lower in case of males than females. The trend of girl child marriage has been a major cause of illiteracy or low level of education and poverty. Other factors that has been affecting to girl child marriage are ethnicity, occupations and so on.

This study deals with the status of the Sarki in Palakot VDC -5, Baglung. The scenario drawn by the study is no way a reflection of the Sarki women in the country. Likewise the picture of the study shows that this study area is not easily comparable with other sites of Sarki population. This study doesn't claim to set out a full profile of Sarki women in Nepal. There are many groups of women in Sarki community whose situations are not reflected in this study. The information that emerged from women in this study may not apply the same ethnic group in other parts of the country. The study area is only 8 km far from district headquarter Baglung. This VDC contains different ethnic group residing harmonically. Out of the total population, 3599 about 30% belongs to the Sarki Dalit group and the rest belongs to Brahmins, Magars, Kshetri, and others. There are 873 households constituting 1545 males and 2054 females. However a study covered a sample of 45 persons in word no 5 of the study area. Out of the total sample, all are females. Majority of them are of 15-55 years of age group.

The total numbers of respondents are almost found engaged in agriculture. Only 40% respondents are engaged in pottering and labor. Males are comparatively powerful on the decision making regarding household expenses. Socio-demographic condition of the female respondents is very pitiable. Most women they don't have their property rights. Mostly women are abandoned from decision making power. Economic

condition of the respondents seems very low. They don't have amount even for the festivals. For celebration of the festival too they have to go for the mortgaging or for the Maliks of the high caste group. Most of the respondents are married. Arrange marriage and love marriage are in practice in this society. Most of the respondents have given preference on the arrange marriage while the rest on the love marriage. Although the marriage may be of any type, early marriage is found. After few years of early marriage, most of the respondents had done remarriage and divorce.

The educational status of the study area is found very poor and pitiable. Out of total 45 respondents, only 26% are literate and rest 74% there is no single respondent found having the education beyond SLC graduation.

5.2 Conclusion

Children are the most precious legacy of the nation. The future of a country can be perceived by looking at the present time. Children are to be nurtured, and loved. They deserve care, understanding and the best that man has to offer. They have the right to justice, freedom, and opportunity for the development of their full potential. This is every child's inborn right, irrespective of nationality, caste, creed or sex.

Socio-demographic and economic condition is main dimension of the society. In every society, people of the community must be ahead and developed for the development of the society. If people are back-warded and weak in economic condition, the society always remains backward. Like as in the Palakot VDC to almost female respondents have been suffered from the same type of problems. They don't have property rights. Even they don't have any education, they never go for the hospital, and they never take participation in politics and so on. Even they don't have right for the decision making. They have always dominated doubly. So this is the real prediction of socio-demographic and cultural and economic condition of the female of this society. They don't have property right and they don't have sufficient land to get their belly full. So in that condition we can say that this dissertation tries to predict the condition of the society.

Child marriage is a gross violation of child's right, it robs. Children of their childhood, Hindus their growing up process and forces them into the dark uncertain

future. Most of the victims of this practice are girl children; it is they who suffer most from the devastating effects of this evil practice.

Marriage is an important part of human life. It is an institution which demands maturity, capacity and responsibility. A young girl still in her childhood, can't be expected to appreciate the union called marriage and to know conjugal bliss in an enforced early marriage.

In the study area, the factors that have been affecting to the child marriage are education, occupation, income, religion, and ethnicity. Education is the most determining factor of age at marriage for both sexes. Higher level of education attained increases the age at marriage. The illiterate respondents have the lower mean age at marriage that is years, while the respondents having the education below and above the SLC have the mean age at marriage. That is 18 years, while the respondents having the education below and above the SLC have the mean age at marriage are 25% and 75%.respectively. Occupation and income of the family has also been affecting the age at marriage. Generally, occupation shows the living status of the respondents, respondents having lower living status have the lower mean age at marriage and vice-versa. In the study area, the laborers have the lowest mean age at marriage 13, followed by agriculture workers 60%, other business 10% and service.

The main impacts of child marriage include increased workload and school dropout among married girls. Also it has a negative effect on health, in general and reproductive health in particular. Although many married girls fall victim to domestic violence, it is not so severe because physical disability, bride burning, injury and suicide are non-existent in all the study area. Very few married girls suffer from either broken marriage or polygamy. Married girls suffer from light physical, verbal and mental violence such as hair pulling and beating.

Anti-child marriage campaign organized by the local villagers has been very effective, especially to raise a awareness that child marriage is not good and to discourage child marriage practices.

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ANNEXE – I

Questionnaire for Household Survey

1. Introduction

Full Name of Interviewee:

Age (completed year): Sex:

VDC: Ward No.:

Tole/Village: Household No.:

2. Head of the Household

Name: Age (completed year):

Sex: Occupation:

Education:.....

3. What is your academic qualification?

a) Literate

b) Primary Level

c) Lower Secondary Level

d) Secondary Level

e) Illiterate

4. What is your occupation?

a) Agriculture

b) Government service

c) Business

d) Others

e) Physical labour

f) Portering

5. Do you have children?

a) Yes

b) No

6. How much land do you have?

| Types of land | Total land | Cultivated own self | Rented in | Rented out |
|---------------|------------|---------------------|-----------|------------|
| Khet | | | | |
| Bari | | | | |

7. What do you grow on your land?

| S.N. | Major type of crops | Production (in mum) |
|------|---------------------|---------------------|
| | | |

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ANNEXE – II
Questionnaire for Key Informants

Name:

Occupation :

Age

1. What do you know about early marriage?
.....
2. How old are you?
.....
3. When were you married?
.....
4. What is your main occupation?
.....
5. How many members are there in your family
.....
6. What is the main source of income?
.....
7. Do you have any saving / monthly saving / yearly saving?
.....
8. What is your total area of land?
.....
9. Do you have any property right?
.....
10. How many children have you got?
.....
11. What is your education?
.....
12. What is the number of educated member in your family?
.....
13. Do you have any disease?
.....
14. Do you have any kind of Gyno problem?
.....

15. Have you married yourself/ by family?
.....
16. How many time do you take rest?
.....
17. Are you satisfied with your sanitation?
.....
18. Do you have permanent toilet?
.....
19. Do you have facilities of pure drinking water?
.....
20. Is there school in your village?
.....
21. How do you manage your culture?
.....
22. What is your main culture? How do you celebrate?
.....
23. Do you know about family planning?
.....
24. Why did you marry in early age?
.....
25. Do you visit your doctor?
.....
26. How many times have you visited your doctor?
.....
27. Do you use contraceptives?
.....
28. Do you talk about contraceptives?
.....
29. Do you know about family planning?
.....
30. What are the main problems caused by early marriage?
.....