

# CHAPTER - I

## INTRODUCTION

### 1.1 Background

Education is one of the infrastructures of a nation. The higher the number of educated people, the greater the possibility of progress. Education enables one to distinguish between the right and the wrong. It is the basic human right. Right to Education has been enshrined as the fundamental right in Interim Constitution of Nepal, 2063. As Education is an abstract thing, multifarious development of a country relies on the education policy of the state. Educated Human Resource is key, and education policy and its implementation mark the progress of a country.

Education tends to increase access to income and employment opportunities. T. Schultz and G. Becker stated in their theories that education provides people with the skills that allow them to be more productive in their work thereby creating for them the opportunity to earn the higher wages in the labour market. (Oxford University, 1998)

Needless to say that human resource development encompasses overall sectors. It means to say that development in one sector or one particular tribe does not encompass its meaning. Development is a multidimensional process involving changes in structures, attitudes, institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty. From the perspective of human development, development becomes incomplete if it does not touch human. And education empowers human, thereby, contributing for the overall development. Education plays significant role in empowering

disadvantaged groups whether it be men or women. Educated human resource is an asset of the nation. An uneducated person can not distinguish between the wrong and right and raise voice against injustice. Therefore, all the members of marginalized and disadvantaged group should be educated for the overall development of a nation.

Women who are educated, quite simply, survive better and longer than they would otherwise. Further more, persons who are able to access information and formulate positions may join together to achieve collective goals and participate in political change. (UNESCO, 2002)

Women Empowerment and Education tends to eradicate inequality in education in regard to the males and females. Inequality narrowly can be defined as a state if being not equal. It means to say inequality refers to the state of not providing equal opportunities to males and females regarding different aspects including education and so on. To avoid this sort of discrimination, fair treatment for both males and females is a must.

According to UNESCO statistics one out of five over the age of 15 can neither read nor write. One out of six adults will be illiterate by the year 2010 if no action is taken.

(UNESCO, 2003)

The aftershock of the Global Financial crisis threatens to deprive millions of children from education in the world's poorest countries.

The Global Monitoring Report, 2010, estimates that donors will have to bridge a financing gap of US and 16 billion a year to meet the goal of universal primary education by 2015. The Global Economic Crisis could create a lost generation of children whose life chances have been irreparably damaged by a failure to protect their right to education. (UNESCO, 2010)

The situation of Nepal in terms of education is not satisfactory vis-à-vis other south Asian countries. As post Rana regime marks the beginning of formal education in Nepal, its history does not exceed time span of seven decades.

## **1.2 Statement of the Problem**

Formal education in Nepal began after the downfall of Ranacracy in 2007 B.S. Prior to this, general public did not have access to education. Nepal has not achieved remarkable literacy rate yet. The government has been encouraging for the enrollment adopting various policies such as providing books free of cost, abolishing tuition fees etc. so as to uplift the educational status. Despite government's effort, it is very sad to see that female literacy rate is highly outnumbered by that of male.

Although our educational programmes reflect gender balance, there is lack of equal gender participation in Education due to cultural, social, and religious factors.

Needless to say that most of non school goers belong to disadvantaged groups. Members of disadvantaged group lag behind in respect of economic and social aspects. Poverty and lack of awareness are the major factors for discouragement to those of disadvantaged groups from enrolling schools. For the purpose of increasing number students in schools, Government has provided the text books free of cost to all the primary level students throughout the country. Moreover, various types of scholarships and inceptives have been offered in order to attract girl child, poor and dalit children in Nepal. However, these initiatives of the government have been proved to be insufficient to bring any remarkable result.

Most of the parents, in rural areas of the country till the date consider that educating their daughters has no meaning at all as they will one day go to their in - laws. Normally, their

preference goes to sons not to daughters. As half the population lies under illiteracy rate, it is difficult to bring gender parity in enrollment of children in school.

Another striking reason for fewer enrollments of girls is parents' hesitation because of misbehaviour of male teachers to their daughters. Despite government's policy that each primary school must have one female teacher, most of the schools in rural parts of the country lack female teachers. Lack of separate toilets for the girls too discourages girls to attend in school. Even if they go to school, they are found to be irregular.

Physical accessibility to school is not major problem as almost 98 percent children have their primary school within half an hour of walking distance (CBS, 2000), some of the basic facilities like drinking water, playground, attractive classrooms and libraries are still lacking in schools.

Many studies have been done by different scholars in regard to Dhapasi VDC but in relation to enrolment of children, the study was found to be little. So, this will help to contribute something more about enrolment scenario of the VDC. The study makes attempt to answer the following questions which have been unnoticed by other.

1. How many children of above 5 have been enrolled in the school?
2. How does community perceive education?
3. What is the employment status in the study area?
4. What are the reasons behind the dropout of girls and boys from School?
5. Is the ratio for the school enrollment similar in context to girls and boys?
6. What is the main source of income?
7. What is the status of access to school enrollment for the males and females?
8. How many members have completed the secondary level?

9. What is the economic status of the study area?

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

The general objective of this study is to find out "the discrepancy between girls and boys" in their schooling. On the basis of this general objective, the following specific objectives have been defined.

- I. To examine general introduction of Dhapasi VDC
- II. To observe the socio-economic status of study area
- III. To find the school enrolment rate and causal factors of dropout from School.

### **1.4 Importance of the Study**

Each study has its own rationale in carrying out it. Many general books and reports on educational statistics have been published. However, a study, emphasizing on particular area covering the objectives of this study has yet to be done. In this regard, this study does have significance in its place. It is equally significant from socio-economic aspect. Taking these factors into consideration, the following rationales are proposed to carry out this study.

- I. This study compares enrolment of the girls and boys at school level.
- II. It compares enrolment of girls and boys in different caste/ ethnic groups.
- III. It attempts to identify causal factors (Social, Economic, Geographic etc).
- IV. It also diagnoses the outcomes of these factors in school education.
- V. It attempts to find out the causes of dropout of the children from schools
- VI. It provides reference to those researchers who have keen interest in this field.

VII. It, therefore, is useful to the planners Government officials, NGOs, VDC, for the implementation of plans and development projects in this area.

This study has been carried out in Dhapasi V.D.C. of Kathmandu district because of these aforementioned rationales. The researcher has a strong belief that the study displays the vivid picture of the school level educational status of this VDC.

### **1.5 Limitations of the study**

Every research work has its own limitations and the present study is not an exceptional one.

The limitations are as follows:

- ❖ This study was conducted as a case study of small area, with the primary purpose of the partial fulfillment of Master's Degree in Sociology. Therefore, detailed information was not possible due to time and economic consideration.
- ❖ Some aspects of the study were over sensitive issues such as sex, marriage, economic status, social status. Therefore, information may be inadequate to explain the exact condition of the children's enrolment due to reluctance of informants.
- ❖ Due to time and economic constraints this study is limited to only some selected variables and economic status, family background, religion etc are taken as independent variables or affecting factors.
- ❖ This research emphasizes only on primary, lower secondary and secondary level. It does not cover all the levels of school education.
- ❖ The research does not represent the facts of the entire country as it is based on purposive sample.

Despite these limitations, this study has tried to explore the gender discrepancy of school going children. Hence, the findings of the study may be helpful to know the general trend of the existing situation and it may help the further researchers and policy makers in their work.

## 1.6 Operational Definition

The variables considered in this study are mentioned below:

S.N	Variables	Operational Definition	Measurement
1.	School enrolment	Girls and boys admitted in Schools	Grade 1 - 10
2.	School environment	Physical and teaching learning environment	Educational facilities, teachers' behaviors
3.	Educational background	Parent's educational background	Literate / illiterate
4.	Economic background	Relative economic status	Land, livestock, business, service, Agricultural production
5.	Family types	- Nuclear Family	Family consisting of father, mother and Children
		- Joint Family	Family consisting father, mother, married sons and their family
6.	Family and its background	Educational and socio cultural background	Literate, illiterate, socio- cultural performances, types of houses, caste, ethnicity, language Spoken, physical facilities
7.	Distance of school	Time taken to walk to school from home	In minutes
8.	Activities of INGOs and NGOs	Education and economy, related and awareness programmes conducted by NGOs and INGOs	Non- formal classes, income generation and skill oriented training classes etc.

9.	Types of school	National categorization of the schools	Public and private schools
10.	Scholarship and other incentive scheme	Incentives for the children to go to schools	Free text books and other educational materials etc
11.	Physical facilities in the schools	Physical infrastructure of schools	Toilets, drinking water tap and equipment, playground, library, other educational materials etc.
12.	Teachers' behaviour	In classroom	Good or bad
13.	Female teacher	Lady who teaches in schools	Grade 1 to 10
14.	Teaching learning environment	Teachers' teaching in the class room and students' performance	Extra activities conducted by the teachers
15.	Sex	Biological differences of the family members	Male, female
16.	Age	Age of family members	In years
17.	Early marriage	Marriage of school going age children	Under 15 years
18.	Possession of physical facilities	Physical facilities owned by the family of the school going children	Basic and modern physical facilities
19.	Caste	Hierarchy of the people accepted in the society according to Nepalese Caste System	Brahmin, Chhetri, Vaishya and Shudra
20.	Ethnicity	Group of people having their own history, language, culture, religion, values and practices	Newar, Gurung, Magar, Tamang
21.	Mother tongue	The language used by the school going children in their homes and with their playmates	Newari, Gurung, Magar, Tamang, Nepali
22.	Household chores	The regular day to day works in the house, which children in the family have to do.	Cooking, washing, cleaning



23.	Individual beliefs	Parent's belief in the traditional customs and practices	Gender biasness
24.	Occupation of family	Source of income	Respondents occupation
25.	Education oriented awareness programmes	Programmes which help to increase educated person in the village	Non- formal programmes, literacy classes school out reach programmes etc
26.	Financial support	For education	Full or partial scholarship, distribution of educational materials
27.	Land	Land possessed by the family	In ropanis
28.	Income generating activities	Skill oriented programmes	Agriculture oriented trainings, handicrafts etc.
29.	Helping in earning activities	Involvement in the income generating activities of the family	Works except household chores

## 1.7 Organization of the Study

This study has been presented in seven chapters. Chapter one deals with the general introduction of the study. It emphasizes on the background of the study, statement of the problems, objectives, rationale and relevancy of the study. This introductory chapter entails the identification of the purpose and significance of the study.

Chapter two gives general overview and specific review of the contextual facts in relation to the study, conceptual framework for the study and operational definition of the variables used in this study. The specific review has been presented in two sub-sections: theoretical review and empirical studies. It focuses on historical development of education in Nepal, concept of

education interlinked with development and some relevant researchers done in this field and their findings.

Chapter three consists of methodological parts like research design, selection of the study area, universe of the study, nature and sources of data, rationale of its selection and data collection techniques, data analysis and presentation, limitations of study and ethical consideration. This Chapter is focused on the technical aspects of the study and so it gives a picture of the systematic process this study has followed.

Chapter four deals with the general introduction of the Dhapasi, VDC. It contains physical settings, population, physical facilities, languages, religions and religious places, socio-economic condition and occupation of the people in the studied area. This chapter provides the overall picture of the studied area in brief.

Chapter five entails with socio-economic status of the sampled households. It includes sampled population, families, castes / ethnic groups, languages, religions, physical facilities and occupation of the respondents. This chapter further provides a depiction of the sampled households as well as respondents.

Chapter six is the most important part of this study entitled "Educational Scenario between Girls and Boys". This chapter depicts population of school going age children, status of public and private school going children and their parents, enrolment of children from families, caste / ethnic groups, language speaking groups, religions, possession of physical facilities by their families and some educational indicators related to these variables. The last chapter concludes the major finding of this study and provides some recommendation based on the findings.

## CHAPTER - II

# REVIEW OF THE LITERATURE

### 2.1 Theoretical Review

The theoretical review concerned with this study has been categorized into three parts: Review of Sociology of Education, Review of Gender and Review on Gender and Educational Chances which are mentioned below:

#### 2.1.1 Review on Sociology of Education

The term education is derived from the Latin word "Educare" which literally means to "bring up" and is connected with the verb "Educare" which means to "bring forth". The idea of education is not merely to impart knowledge to the pupils in some subject but to develop in them those habits and attitude with which they may successfully face the future. It is one of the fundamental activities of human kind. A large part of social and technical skills are acquired through deliberate instruction which we call education. The ongoing existence of society depends upon the transmission of culture to young. Sociologists are becoming more and more aware of the importance and role of educational institutions in the modern industrialized society. It is essential that every new generation must be given training in the ways of the group so that the same tradition well continues. This area became the major interest for some sociologist and had established new branch in sociology as sociology of Education.

It's very simple that education is the root of any society's growth. There's no other development model for people who can't read or write. Brain power is still their triumph card in a competitive world.

Durkheim (1956) has mentioned that in the past education had been dominated by religious order. He noted that it increasingly came under the control of the secular state. For him education and the school system were at least as important for social and moral functions as for the teaching of technical skills and knowledge. It is in the school that the child first learns to take part in collective activities outside the family. It is the function of the school not just to transmit knowledge, but to inculcate in the child a spirit of team work and collective purpose. Education is the means of bringing about social change is no less significant. It can initiate social change by bringing about a change in outlook and attitude of man. It can bring about change in the pattern of social changes.

"Education is one of the major institutions of society. It is the creation of society itself. Educational activities constitute a part of the social activities of man." - (Rao, 2005).

Development does not start with goods; it starts with people and their education, organization and discipline.

Education is the prime factor for the development process. One can not imagine of development in absence of education. Development and other social activities are determined by education. Infact, development and education are correlated. In the absence of one, another has no meaning at all. Basically, education carries importance by three reasons. First of all, the skills and techniques provided by the basic education such as reading, writing and solving simple arithmetic problems help individuals to maintain their livelihood. Secondly, it is one of the basic instruments for empowerment of those people who undergo through

various disadvantages. Thirdly, education assists to displace the negativity of a society. Education, therefore, helps to live better and longer life. (UNDP, 2007)

The sociology of education is the study of the institution of education. Sociologists examine the functions of education that fits for a society and explore the role of education in preparing citizens for adult life. School life is a central focus; sociologists study how schools contribute to the socialization of children and organization of children and how schools function as organizations. They also study the role of education in stratification.

Education is a major social institution for transmitting knowledge and skills as well as passing on norms and values. In pre-industrial societies, education occurred informally within the family; industrial societies developed more formal system of schooling.

The primary functions include socialization, social placement, and fostering social integration and innovation. Additional latent functions ranges from child care to involving social networks.

One of the obstacles in the balanced development of the country is the prevailing age old gender discrimination. In this regard, the ultimate goal of education must be to eliminate gender discrimination. For this, exclusion of girl children from quality schooling should be immediately stopped. This will help for the balanced development of the nation in the long run.

Gender analysis is prerequisite for understanding problems in education development. Gender analysis of what learners bring to education (including early childhood socialization and language), the content of education, teaching and learning process, learning environments and learning outcomes help to educational practices and policies.

### **2.1.2 Review on Gender**

Generally 'Sex' and 'Gender' are used interchangeably. However, each term has different meanings. Gender refers to social factor which is often shaped by the world tradition and cultural. Sex, where as biological forms to physical traits such as chromosomes, hormones, genitalia and the secondary sex characteristics; which leads to the determination of people as male or female.

Gender on the other hand, is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role determined mainly by the cultural and the social context in which they live. Similarly, we use gender to tell us how to interact socially. Based on how a person appear and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on gender. We can say that gender creates a categorizing system that shapes the relations between men and women and a system of social classification that influences access to power and resources (Belbase and Pyakural, 2000).

In spite of significant gains in female literacy from 12% in 1981 to 42% in 2001, women lag behind men in literacy and educational attainment. In fact, the difference between the male and female literacy rate between 1981 and 2001 remain the same i.e. 20% percent. Only girls below 14 years seem to be catching up with boys of the same age cohort. The enrollment of the girls decreases as they get older; boys therefore predominate in secondary and higher education (UNDP, 2004)

According to census 2001 the literacy of Nepal was 53.7 accounting 65 percent for males and 42.5 percent for females. There is variation of 22.5 percent in literacy between males and females. (CBS, 2001)

### **2.1.3 Review on Gender and Educational Chances**

The function of the education is to bind the mind and spirits, to make children fit the culture as it already exist. An institution like the school, therefore, function as a mechanism of social control that comes from people in positions of authority, but much of it is located in peer pressure to conform to the culture of the group.

'The Oxfam Education Report' states that writing two and a half thousand years ago, the Greek philosopher Aristotle declared the central purpose of education to be the attainment of 'the good life', or the enrichment of the quality of life. Since Aristotle believed that States existed only for the sake of promoting 'the good life', it went without saying that they should educate all of their citizens. Society and the individual alike would suffer from the absence of education. For much human history, education has been viewed as a means to other ends, rather than as an end in itself. Nation building, national security, political imperatives, economic growth, and the socialization of children have all been advanced as justification for the provision of education, sometimes to the frustration of reformers (Watkins, 2000)

Shrestha, (2001:58-83), writes that, "The history of the struggle for human right from the 18<sup>th</sup> century onward has been the history of the men struggling to assert their dignity and common humanity against an overbearing state apparatus. The more recent struggle for women's right has been a struggle to eliminate discrimination, to achieve a place for women in the men's world, to develop a set of legislative reforms in order to place women in the same as men".

Whereas Shrestha again stated his belief that, an approach of formal quality benefit only a handful of people, and said that if we disregard the difference that do exist in society, we commit an injustice. He further said that education is the social context of cases before the court is required and cited examples of the cases where positive and negative gender equality

was concerned. He concluded by commending the contribution of Canadian jurisprudence to the field of gender equality.

The compelling factor hindering women's education in general is the fact that girls are transferred to their affiance households after marriage, with the result that parents have no claim on their work or income as adult women. When parents are asked in surveys, why they are not sending their girls children to school, one of the often repeated answers is that, "they will go to other people's houses"(Sharma 2003).

## **2.2 Review of Previous Study**

### **2.2.1 General Overview**

The post democratic era marks that beginning of the formal education for general public in Nepal. Consequently, there is realization of importance of education among the public. Taking the people's aspirations and need of hour into consideration, various attempts have been made in a planned way so as to achieve the goal of education.

Particularly, the establishment of National Educational Planning Commission in 1953 marks the initiation of systematic planning and development of education in Nepal. It is noteworthy that National Education Planning had recommended for the universalization of primary education throughout the country. For the extension of the recommendation, the government of Nepal declared the primary education free in 1973 (MOE, 2000). The government bears the total expenditure of salary cost of all the primary level teachers and provides textbooks free of cost.

For the purpose of achieving universal primary education, different plans, programs and projects have been implemented. Seti Education for Rural Development Project (SERDP,



1981), known as "Seti Project", the Primary Education Project (PEP, 1984) and Basic Needs Programme (BNP, 1987) etc are some of the worth mentioning projects and programmes.

The Constitution of Nepal, 1990 was the first constitution that promulgated primary education as the fundamental rights of the people (Part 3, Article 18).

The basic and primary education has been prioritized by the government so as to eradicate illiteracy. For this, the Basic Primary Education Master Plan (BPEMP) was prepared in 1991 for the purpose of providing policy direction, strategies and overall vision for the development of Education.

The Basic and primary Education Project was launched in 1992 for the fulfillment of the government's commitment in Jom Conference (1990) for the universalization of primary education in order eradicate illiteracy by the year 2000.

Similarly, the Interim Constitution of Nepal, 2007, has enshrined as 'Every citizen shall have the right to get free education up to the secondary level from the state, as provided in law. (Part 3, Article 17)'

The Dakar Framework for Action related to the universalization of primary education by the year 2015, asserts that "All children (particularly girls in difficult circumstances and those belonging to ethnic minorities) have access to and complete free and compulsory primary education of good quality" (UNESCO, 2002). Nepal government has also committed to provide access to 96 percent of its primary school going age children to school by the year 2015 (MOE, 2003).

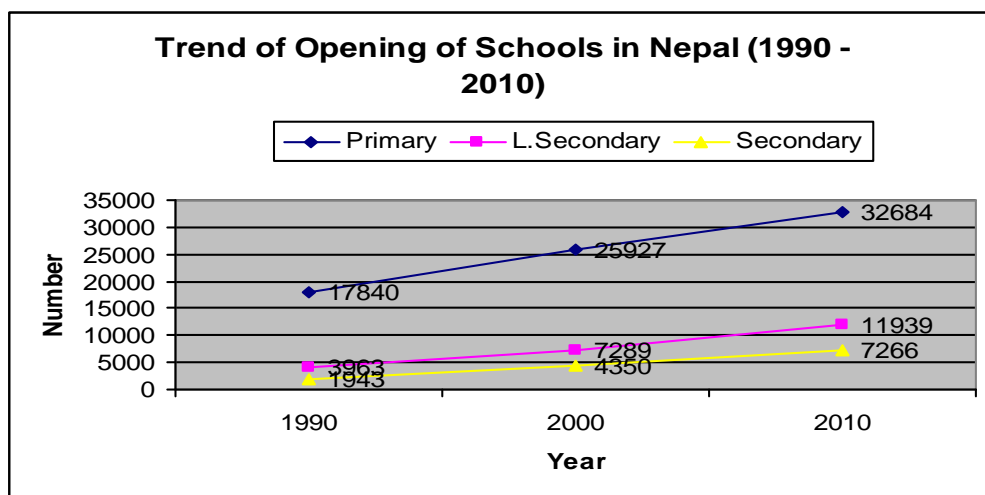
The government of Nepal has emphasized the education sector through its various national development plans and periodic plans. The Eighth Plan (1992 - 97) has expressed its concern on education focusing on national campaign for the eradication of illiteracy implementing

literacy Programmes (NPC, 1992). Likewise, the Ninth Plan (1997 - 2002) focused on the gradual introduction of Compulsory Primary Education (CPE) and launching of National Literacy Campaigns with the involvement of national and international agencies, communities and local bodies as a strategy to achieve the EFA goals. The Ninth Plan also emphasized the necessity of improving the quality of education and enhancing internal and external efficiency by reducing educational wastage (NPC, 1997). The Tenth Plan (2003 - 08), launched Nepal's Poverty Reduction Strategy Paper (PRSP). One of the important elements enshrined in the Tenth Plan is the decentralization reforms in education and includes the National EFA Plan of Action (NPC, 2003).

These aforementioned efforts are noteworthy in the development of education which has contributed the valuable inputs for the upliftment of educational status of the country.

Innumerable schools have been opened in this time span of two decades. The trend of opening of schools in Nepal from 1990 to 2010 has been displayed in the following Figure 2.1

**Figure 2.1: Trend of Opening of Schools in Nepal (1990 - 2010)**



**Source:** Various Publications of School Level Educational Statistics of Nepal, MOEs and DOE (1990 - 2010)

The Figure 2.1 illustrates the increasing trend of schools. It shows that since the last decade, lower secondary and secondary schools in comparison to the primary schools are being opened rapidly. However, the primary schools are still more in number than lower secondary and secondary schools.

More children are enrolled at primary levels than the other two levels. Boys' enrolment is always higher than that of girls at all levels of school. There is always gender gap in the enrolment. At the upper levels, however, when compared in between the years 1990 to 2010, it is found that the gender gap is decreasing at all levels of school.

**Table 2.1: The comparison of the school enrolment between the years 2001 and 2010**

School Levels	In 2001				In 2010			
	Girls	Boys	Total	Gap	Girls	Boys	Total	Gap
<b>Primary</b>	726253	2127365	3853618	10.4	249447	2457484	4951956	0.9
<b>L. Secondary</b>	446382	612066	1058448	15.6	847607	852320	1699927	0.2
<b>Secondary</b>	186092	263204	449296	17.2	395945	415965	811910	2.4
<b>All Levels</b>	2358727	3002635	5361362		3738024	3725769	7463793	
<b>Percent</b>	44	56	100	12	50	49.9	99.9	0.2

**Source:** MOEs and DOE (2000 - 2010)

The table 2.1 shows that boys' enrolment is higher in 2001 (56%). Surprisingly, girls' enrolment is slightly higher 50% in 2010 that exceeds boys' enrolment by 0.2%.

Generally, when we take total population of the children that are in the school system irrespective of their age whether or not they are of the correct age to the grades they should be, the population figure is much higher. Because any aged boys or girls could be in any grade. So, over - age or underage population of the children from any grade need not be

deducted in the calculation. Technically, this factor is said to be Gross Enrolment Rate (GER), and GER is much higher than 100%. The growth of school education in the underdeveloped and developing countries in general is taken in the form of GER not in the form of NET Enrolment RATE (NER).

### **2.2.2 Empirical Studies**

Various researchers have conducted many studies in the gender aspect of the education. The reasons behind the gender discrepancy in education have been found by these researches. Some of them have been reviewed here.

The Survey conducted by Central Bureau of Statistics (2010) on Nepal Living Standards Survey Report finds out that although literacy rates are high in urban areas than in rural areas, but the female literacy rate is less than male literacy rate. It is also found that literacy rate of female compared to the male is poorer in the higher age group of 15 years and over. The gender disparity is most marked in the mountain belt and in rural areas. The gender gap in literacy rate is the lowest in Kathmandu Valley.

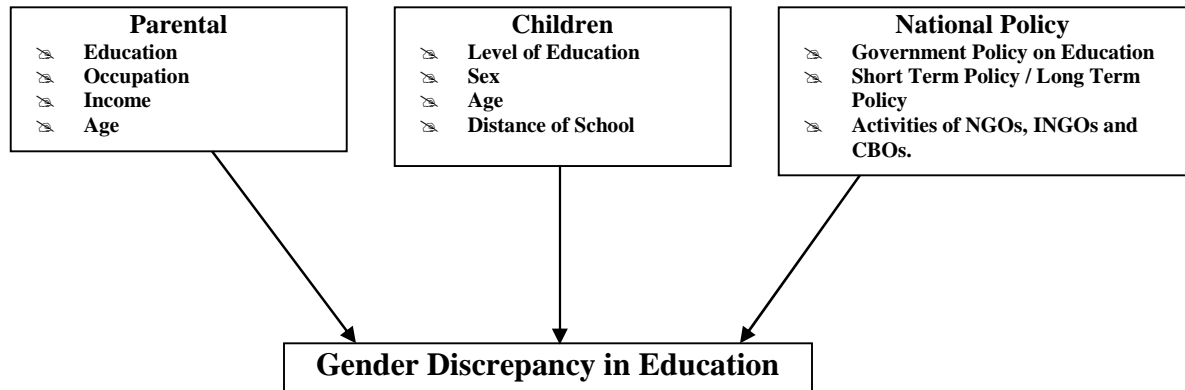
The Development Data Bank of World Bank (2008) reported that the developing countries have succeeded in sharply increasing the percentage of children who are evolved in primary school; Developing countries are working hard in ensuring that all children get a basic education. Enrolment rate is only one indication of a country's school system. They can not measure the quality of education a student receives, the amount of time he/ she actually spends in the class room. Researchers show that overall in developing countries, the percentage of girls who stay 4 years in schools is smaller than the percentage of boys.

Education has improved in developing countries since the 1960's as governments have encouraged enrolment and attendance, established schools, trained teachers and supplied more textbooks. Yet problems of equal educational opportunities particularly for girls and in rural areas, averaged enrolment of fewer than half of the secondary school age children, and necessity of more money to continue improving the quality of basic education still remains a big challenge.

The study entitled Educational Indicators (2008) concludes that enrolment in primary schools in the country is increasing in terms of absolute number as well as in terms of proportion of primary school going age population. Although the growth rate of enrolment of girls in primary school is in general considerably higher than that of the boys, disparities among children's participation in between the Development Regions of Nepal are profound. Far-Western and Mid - Western Development Regions are still lagging behind in terms of girls' participation in primary schools. Compared to other ecological regions, the Terai Region is far behind in this respect. The primary cycle completion rate of girls compared to boys is very low only one in five completes primary education cycle. The study also indicates that it is relatively difficult to bring the girls into the school system, but once they are in schools their retention in the school system is almost the same as that of the boys. So, the efficiency aspect of girls' performance in education is not much different from that of the boys.

## 2.3 Conceptual Framework

There are different socio - economic variables which affect education of both the gender and other various caste groups. In this regard, this research supposes school enrollment as dependent variable and the socio - economic and cultural factors as independent variable which have been illustrated in the figure below.



**Figure 2.2: Conceptual Framework on Gender Discrepancy in Education**

There are various factors for the differences in the education between the boys and girls? The most significant is parental attitude toward the girl's education. Apart from this, the culture of the particular group is responsible for the differential attitude in education between the girl and boy. The aforementioned conceptual framework illustrates that parental attitude is solely responsible for creating difference. Education of the parents plays an important role in providing the education to their children. Parents' occupation and income also play decisive role in allocating for education. Likewise, age of the parents is also another factor. It cannot be denied that the role of governments' education policy should be formulated in accordance with present need. Similarly, NGOs, INGOs and CBOs need to be uplifted to eliminate gender difference. Likewise, age, sex, level of education and distance of school play a vital role in determining the gender access in education.

## CHAPTER - III

# RESEARCH METHODOLOGY

This chapter deals with the research methods applied by the researcher for the field study. The data for the study is collected applying various data collecting techniques of social science research.

### 3.1 Rationale of the Selection of the Study Area

One of the most critical issues of field work is the selection of the study area. There are following reasons that have rationalized the selection of the study area.

- a) Researcher's keen interest on issue of gender discrepancy.
- b) This type of study has not been done in this area.
- c) Being the job area of the researcher, it is easy to obtain detailed and factual information.
- d) The researcher has well relation with VDC's member and villagers.

### 3.2 Research Design

Research design of the present study is descriptive, explorative and analytic type. It is descriptive research because it is based on detailed description, investigation and record of the enrolment of boys and girls. The research is explorative as well since it tries to explore exiting underlying problems, constraints, and consequences. The study is equally analytical

as it analyses girls and boys' enrolment in school level and their causal factors affecting their school education.

### **3.3 Source and Nature of Data**

For the purpose of this study, like in any other sociological study, both primary and secondary data are used. Quantative and qualitative data are collected from primary and secondary sources. The primary data, for this study, are collected through field visit, observation, interviews, household head interview, and case study method. The secondary data is collected from various published, unpublished documents, records, journals, books, articles, internet, library studies and VDC records.

### **3.4 The Universe of the Study and Sample**

The aforementioned VDC is selected for the study. All the households of the VDC are taken as the universe of the study. According to the VDC record (2067 B.S.), there are 3,410 households in the VDC. Samples are taken purposively from each of the nine wards in this VDC on the basis of its population density ethnic groups and castes stratification. As the sample for this study, 10 percent of households from each ward are collected. Altogether 5.9 percent households are selected as sample. A total of 202 households come under this sample of 5.9 percent. The respondents of this study are from the households having the school going aged children.



### **3.5 Data collection techniques**

The primary data collection techniques of this study are household survey (HHS), observation and interview.

#### **3.5.1 Household Survey (HHS)**

House hold Survey is conducted in each ward with the visit of every sampled household having the school going aged children. It is helpful to gather more information. It also helped the researcher to familiarize with the villagers, thus helped to do the detailed study properly.

#### **3.5.2 Interview Schedule**

Formal and informal interviews were conducted for the research. The formal interviews were conducted with the house heads and informal were done with other members of family of sampled houses, students, teachers, VDC office holders and key informants of the VDC.

#### **3.5.3 Observation**

In every form of qualitative research, almost all the qualitative researchers use observation as one of the central data gathering methods. In this case too, the researcher used non-participatory observation for collecting information was used. The observation of their social and economic variables- dependent and independent variables such as type of houses, food and clothing behaviors, physical ownership of the family, living standard etc. was conducted in order to be familiar with their socio- economic status.

### **3.6 Secondary Data Sources**

Secondary data has been collected from different published and unpublished sources, different books, magazines, newspapers, journals, articles and library of CBS and Doe/ Moe.

### **3.7 Reliability and Validity of Data**

To minimize the sample error, purposive method of sample selection was used. Informal interviews to crosscheck the formal interviews were also conducted so as to make the collected information more reliable.

### **3.8 Ethical Consideration**

It usually happens that a researcher has to confront various problems and constraints in field study. Generally, people are reluctant to open up with the strangers. This phenomenon is very dominant in the female respondents. Some of the respondents mistook that the researcher was an employee of some organization doing her job and they would not get any benefit from such activity. In some places, the presence of male members' obstructed in getting the answers from the female respondents; or sometimes when the female members was questioned, the male member replied. It was very challenging task to convince them about the purpose of the research.

The officials from the VDC helped a lot in collecting information; some of the short tempered respondents were reluctant to provide data. Nevertheless, the researcher succeeded in establishing a good rapport with the local people. Some local leaders, local social workers and educated people assisted on the research to strengthen the rapport and supplied the needed data and documents easily.

### **3.9 Data Analysis and Presentation**

Different statistical tools have been used for analyzing the collected raw data. In order to present the raw data in systematic manner tabulation is done. Then it is analyzed through different statistical tools and educational indicators. For example, simple percentage, calculation of Average, Gender Parity Index, Ratio. For comprehensive purpose for readers, they are again presented in tables and charts. Spreadsheet computer application for further analysis of data is also used.

## CHAPTER - IV

### GENERAL INTRODUCTION OF DHAPASI VDC

#### 4.1 Physical Setting

The study area selected for this dissertation paper is the Dhapasi VDC of Kathmandu district. It is located at the North - West of Kathmandu district. On the eastern part of this VDC, ward no 3 of Kathmandu Metropolitan city lies where a Gongunbu VDCs on its West. On the northern and southern part of this VDC lie. Tokha Saraswati VDC and ward no 3 of Kathmandu Metropolitan City respectively. It is linked with Ring road and is 4 kilometer away from the heart of Kathmandu Metropolitan City. It covers an area of 6 square kilometer.

Dhapasi VDC has mild climate. Annual mean temperature of the VDC is  $18.3^{\circ}$  C whereas mostly averages are maximum  $24.6^{\circ}$  C (during July and August) and minimum  $10.4^{\circ}$  C (During January). Absolute maximum temperature is  $32.7^{\circ}$  C and absolute minimum temperature is  $1.3^{\circ}$  C.

Dhapasi is considered as the residential area due to its greenery and peaceful environment.

Many of Government Officials, Businessmen, and Artists are residing in this VDC.

Map of Dhapasi VDC, showing the study area has been presented in Figure 4.1 on the next page.

# DHAPASI ,V.D.C. ,KATHMANDU

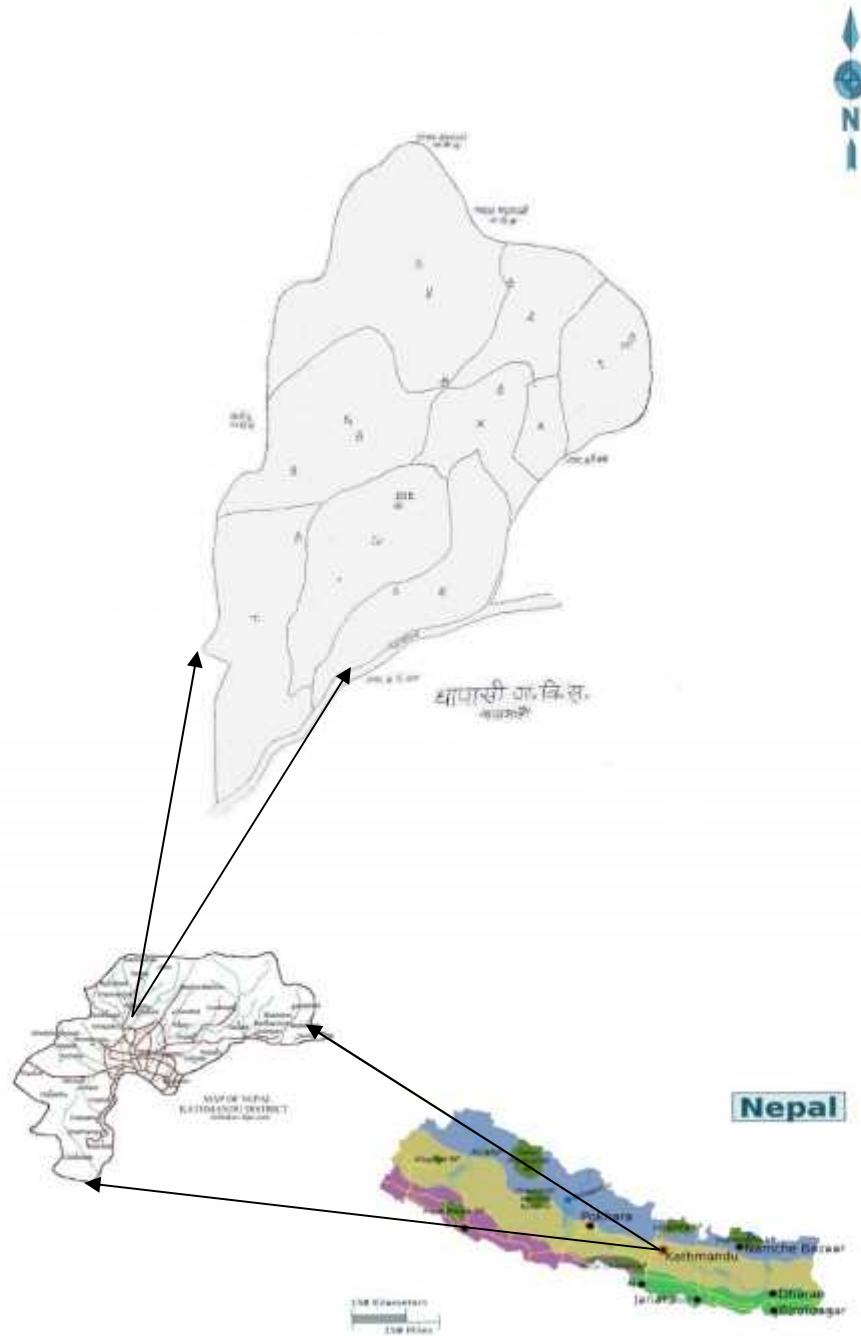


Figure 4-1 Map of Dhapasi VDC showing the study area

## 4.2 Population

Population refers to the people who reside in a particular area.

According to the VDC record (2067), the total population of the VDC is 12,448 inhabitants with 5,999 females and 6,449 males. There are a total of 3,410 households. The population density of the VDC is 1950 per square km. The major caste / ethnic groups settled in the VDC are Brahmin, Chhetri, Newar and Tamang. Due to the high migration trend, the remarkable number of various caste/ ethnic groups is gradually increasing. The ward-wise population distribution has been presented in table 4.1

**Table 4.1: Distribution of Population Ward Wise**

Ward	Population				
	Male	Percent	Female	Percent	Total
1	564	51.64	528	48.36	1092
2	165	50.61	161	49.39	326
3	520	51.63	487	48.37	1007
4	774	52.40	703	47.60	1477
5	457	50.72	444	49.28	901
6	880	51.76	820	48.24	1700
7	1147	53.69	989	46.31	2136
8	951	53.21	836	46.79	1787
9	991	49.01	1031	50.99	2022
Total	6,449	51.80	5,999	48.20	12,448

**Source:** Dhapasi VDC Office Record, 2067

### **4.3 Physical Facilities**

As the VDC is linked with Kathmandu Metropolitan City, it has almost all sorts of facilities as does the city. It has a network of 18 km road and 4 kilometer graveled road. A total of 98% household has access to electricity and 90% has drinking water facility. There is a telecommunication facility, cable networking, printing press, health post, postal service, hospitals, various NGOs and INGOs and other institutions. Some major industries are also located here such as Gems Plastic Industry, Deurali Janata Pharmaceuticals. So far as health facilities are concerned Ishan Child Hospital and B.P. Memorial Hospital are also located here. Recently, Town Plan and Housing is under construction, so numbers of modern houses are being increased.

### **4.4 Languages, Religions and Religious Places**

Along with the high migration rate various caste and ethnic groups such as Magar, Gurung, Sherpa, Tamang etc are also settled here. So, there is diversity in language. However, Nepali and Newari languages are mostly spoken. These various caste / ethnic groups observe different customs and traditions, rites and rituals. Dashain, Tihar, Maghe Sankranti, Buddha Jayanti, Janai Purnima, Lhosar etc are some festivals celebrated in this VDC.

There are some important religious places as well. Some of the major religious places have been presented in table 4.2 on the next page.

**Table 4.2: Religious Places of the Dhapasi VDC**

SN	Name of the Religious Places
1	Dhapasi Temple
2	Basundhara Bihar
3	Fairalchuli Temple
4	Ganesh Temple
5	Panchkanya Temple
6	Chunidevi Temple
7	Radhakrishna Temple
8	Shiva Temple

**Source:** Dhapasi VDC Office Record 2067 B.S.

## **4.5 Socio - Economic Condition**

Socio - economic condition is one of the prime factors for understanding development status of particular area. However, this research has depicted the educational status, and occupations of the people.

### **4.5.1 Education**

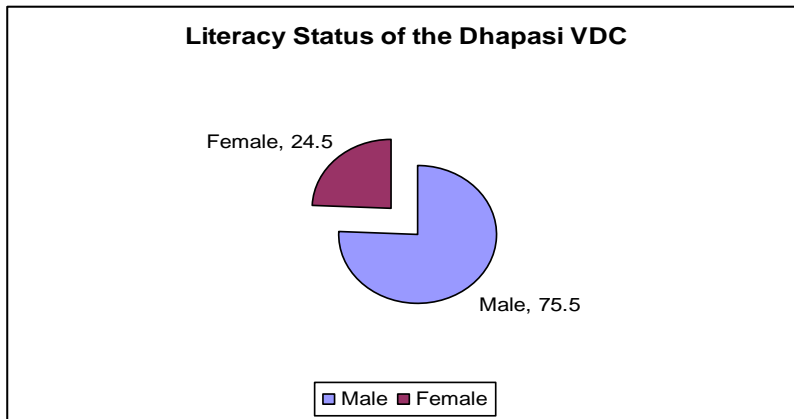
Education is a fundamental right. Educated people tend to live better lives vis - a - vis those uneducated ones. Education empowers disadvantaged groups and helps in improving the literacy rate of the nation. The educational status of the VDC has been presented under the below sub - titles.



**a) Literacy**

The total literate population of this VDC is 75.05%. The following Figure 4.2 graphically illustrates literacy percentage of male and female of Dhapasi VDC.

**Figure 4.2: Literacy Status of Dhapasi VDC**



**Source:** Dhapasi VDC Office Records,

**b) School**

As the VDC is linked with Kathmandu, there are abundant educational centres. There are 5 primary level schools, 2 lower secondary, 10 secondary and 4 higher secondary schools. Out of these 21 schools, 8 are public and 13 are private.

**c) School Enrolment**

Boy's enrolment rate is higher than that of girl's in all levels schools in the VDC as general trend in education in Nepal. This has been illustrated in table 4.3 on next page.

**Table 4.3: School Enrolment by School Levels**

School Levels	Girl's	Percent	Boy's	Percent	Total	Percent
Primary	799	48.10	863	51.9	1662	37.10
L. Secondary	447	44.78	551	55.22	998	22.27
Secondary	717	35	1105	60.65	1822	40.63
All Levels	1963	43.79	2509	56.21	4482	100

**Source:** Dhapasi VDC Office Record

#### **4.5.2 Occupation**

Despite the agriculture dependency population of the VDC is found to 15 percent, a large of the land has been used for agricultural purpose.

The major food productions of the VDC are rice, wheat, millet, corn, potatoes. Cash crops like mustard, vegetables etc are grown during the off - season as the major food production.

People with various professions are found to live in this VDC. Remarkable number of high income group of people like doctors, engineers, bankers, government officials, lawyers etc and medium income group of people such as teachers, carpenters, mason, mechanics, jyamis etc are also dwelling here. On the other hand, low - income groups of people like blacksmith (kamis), cobblers, tailors etc also live here.

The aforementioned occupation can be broadly categorized into two classes: - Professional services holders and small and cottage industry holders. They have been illustrated table 4.4 on the next page.

**Table 4.4: Distribution of Occupation**

<b>Professional Service Holders</b>	<b>Small and Cottage Industry Holders</b>
1) Public Service Holders	1) Mechanics
2) Doctors	2) Masons
3) Engineers	3) Carpenters
4) Professors	4) Plumbers
5) Lawyers	5) Electricians
6) Teachers	6) Tailors
7) Nurses	7) Blacksmiths
	8) Cobblers

**Source:** Dhapasi VDC Office Record 2056 B.S.

Naturally, professional differences cause diversity in the income and living standard of people. It is found that most of the immigrants are economically sound in comparison to local people.

## CHAPTER - V

# SOCIO - ECONOMIC STATUS OF STUDY AREA

### 5.1 Population

Generally, the study of population is mandatory for analyzing the socio - economic status of the sampled household. So is the case with this study as well.

#### 5.1.1 Total Sampled Population

As this study deals with education, the population has been categorized into different age group as usually practiced in educational sector. Generally, age is classified as before school (0 -5 years), during school (6 - 15 years), after school (16 - 59). The table 5.1 illustrates the distribution of sampled population by age and sex.

**Table 5.1: Distribution of Sampled Population by Age Groups**

Age Groups in years	Male	Percent	Female	Percent	Total	Percent
0 - 5	28	46.67	32	53.33	60	6.13
6 - 15	162	46.82	184	53.18	346	35.34
16 - 59	230	47.72	252	52.28	482	49.23
60+	42	46.15	49	53.85	91	9.30
Total population	462	46.84	517	53.16	979	100.00

**Source:** Field Survey, 2011

Among the 202 sampled households, there is population of 979 people where 53.16 percent is of females and 46.84 percent is of males. In the sampled group, female population is slightly higher than the male population. The group of 6 - 15 years is said to be school going age population. The total school going aged population is 35.34 percent of total sampled

population. Among them 53.18 percent is female and 46.82 percent is male. It shows that the girls' percent is slightly higher than that of the boys in the school going aged population.

### 5.1.2 Population of School Going Aged Children

In the context of Nepal, the primary level of education includes 6 - 10 years, lower secondary includes 11 - 13 years and secondary level includes 14 - 15 years age group. This study covers only 6- 15 years age group of population as it emphasizes on primary, lower secondary and secondary level of education. However, this study covers underage and overage children who are enrolled in the school because there is no age bar for the school enrollment in school system. Therefore, the total figure of the children's enrolment in the school going aged children in the sampled area do not match with each other.

As aforementioned in table 5.1, in studied area, 35.34 percent of the population belongs to 6 - 15 age groups in which female population slightly out numbers that of male population. The table 5.2 presents the distribution of school going aged population for specific levels in accordance with their age group.

**Table 5.2: School going aged Population by Age Groups and Levels**

Age Group	Levels	Male	Percent	Female	Percent	Total	Percent
6 - 10	Primary	75	56.40	58	43.60	133	42.90
11 - 13	L. Secondary	42	43.75	54	56.25	96	30.97
14 - 15	Secondary	37	45.68	44	54.32	81	26.13
6 - 15	All Level	154	48.61	156	51.39	310	100.00

**Source:** Field Survey, 2011

Among the 6 - 15 years age group, 48.61 percent of population is of males and 51.39 percent is of females. The gap between female and male is 2.78 percent. The respondents of 6 - 10

year's age group i.e. primary level school going age population is higher (42.90%) than the rest two groups. And in this primary level groups of population, females percentage is lower (43.60%) than that of males (56.40%). However, in the rest two levels i.e. lower secondary and secondary levels; females' percentage is higher than that of the males.

### 5.1.3 Respondents

There is a total member of 202 respondents from the total sampled households. The population distribution of the respondents has been illustrated in table 5.3

**Table 5.3: Distribution of Respondents**

<b>Respondents</b>	<b>Number</b>	<b>Percentage</b>
Male	138	68.32
Female	64	31.68
Total	202	100.00

**Source:** Field Survey, 2011

Despite, the more population of the females in the sampled households, the population of male respondents (68.32%) is higher than females (31.68).

## 5.2 Family

The word Family has been derived from latin word 'Famulus' which means a servant. In Roman law the word denoted a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus, originally, family consisted of a man and woman with a child or children and servants.

Family is 'The biological social unit composed of husband, wife and children'. It is the simplest and the most elementary form of society. It creates the first and the most immediate social environment to which a child gets exposed.

Nepali society has been practicing joint family system since the time immemorial. However, the families are turning into nuclear ones. In the studied area, there exists, different kinds of family system such as nuclear and joint. The below table 5.4 displays the sampled households.

**Table 5.4: Distribution of Family Types**

<b>Types of Family</b>	<b>Number of Families</b>	<b>Percentage</b>
Nuclear	107	52.97
Joint	95	47.03
Total	202	100.00

**Source:** Field Survey 2011

Among the total sampled households, 52.97 percent of the families are nuclear and 47.03 percent are joint families. It clarifies that the people of this VDC are also attracted like those of city - dwellers.

### **5.3 Caste / Ethnic Groups**

Caste is so complex phenomenon which is difficult to define. Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur.

The term Ethnic group has cultural meaning. It is regarded as a human group which has its national origin or distinctive cultural patterns. It signifies cultural features which many include language, religion, national origin, etc.

Nepal is a multiethnic and multi caste state. This VDC is also not the exception of that fact. The below table 5.5 presents a glimpse of the existing caste and ethnic groups in the sampled households.

**Table 5.5: Distribution of Caste / Ethnic Groups**

Caste / Ethnic Groups	Sampled Household		Population					
	Number	Percent	Male	Percent	Female	Percent	Total	Percent
Brahmins	72	35.64	158	34.19	188	36.37	346	35.34
Chhetris	38	18.81	93	20.13	89	17.21	182	18.60
Newars	40	19.80	92	19.92	100	19.34	192	19.61
Thakuris	5	2.48	11	2.39	13	2.51	24	2.45
Tamangs	12	5.94	26	5.63	34	6.58	60	6.13
Rai	4	1.99	7	1.52	12	2.32	19	1.94
Limbu	2	0.99	4	0.87	6	1.17	10	1.02
Sherpa	5	2.48	11	2.38	14	2.70	25	2.55
Gurung	3	1.48	7	1.52	7	1.36	14	1.43
Magar	3	1.48	6	1.29	8	1.55	14	1.43
Sarkis	7	3.45	18	3.89	18	3.49	36	3.68
Damais	5	2.48	13	2.81	13	2.51	26	2.66
Kamis	6	2.98	16	3.46	15	2.90	31	3.16
Total	202	100.00	462	100.00	517	100.00	979	100.00

**Source:** Field Survey, 2011

The above table 5.5 shows that the VDC's population is dominated by Brahmins. Of the total sampled population, 35.34 percent of the caste is Brahmins. So far as ethnicity is concerned, Newar group represent a total of 19.61 percent. The population of Brahmins, Chhetris and Newar is comparatively higher. So are their household numbers. The representation of



Damai, kami and Sarki is lower. Most of Tamangs, Gurungs, Thakuris, Rais, Limbus are migrant population from various parts of the country.

## 5.4 Languages

Language is a system of communication that is shared and utilized in terms of common understanding by a particular community. In short language is a means of communication that conveys message from sender to receiver.

Multilingualism is one of the features of this VDC. Different caste and ethnic groups use their mother tongue among themselves. However, they use Nepali language as lingua - Franca as the Brahmins and Chhetris do. The following table 5.6 illustrates the existing languages of the sampled households.

**Table 5.6: Distribution of Households by Spoken Languages**

Languages	Number of Households	Percentage
Nepali	137	67.82
Newari	46	22.77
Tamang	8	3.96
Rai	3	1.49
Limbu	2	0.99
Sherpa	3	1.49
Gurung	1	0.49
Magar	2	0.99
Total	202	100.00

**Source:** Field Survey 2011

Among the total sampled households, a 2/3 majority i.e. 67.82 percent of sampled households are found to be using Nepali Language as their mother tongue. Likewise, 22.77 percent use Newari language as their mother tongue.

## 5.5 Religion

Religion is a matter of belief. It is a belief in supernatural or superhuman forces.

Nepal is a multi religious country. The studied are is also marked by different religions. Various caste and Ethnic groups observe their feast and festivals rites and rituals in varied manner. The table 5.7 displays the distribution of sampled households on the ground of religions they follow.

**Table 5.7: Distribution of Sampled Households by Religions**

Religions	Number of Households	Percent
Hinduism	166	82.18
Buddhism	31	15.35
Christianity	5	2.47
Total	202	100.00

**Source:** Field Survey 2011

Among the total sampled households of 202, 82.18 percent follow Hinduism, 15.35 percent follow Buddhism and Christianity is followed by only 2.47. There is unity in the diversity of religion and culture. So far as Christianity is concerned, it is newly adopted religion in the study area. Those of economically and socially lagging behind people are found to be tilted toward Christianity. It is so because people get different facilities for livelihood such as scholarship, incentives, employment after the conversion of their original religion.

## 5.6 Physical Possession

It is found that sampled families are possessing different physical facilities such house and land. Besides, there are other facilities also which have been categorized into two types as basic and modern.

### 5.6.1 Houses and land

Various types of houses have been constructed in the study area. Some houses are built in typical traditional designs where as some are of modern pattern. Some houses are made of mud and stone, some are made of concrete, cement and brick while some are made of only with local raw materials. Some respondents are found possessing their house with land. Some are found to be possessing only houses while some are without ownership of neither house nor land, living on rented houses. The below table 5.8 presents possession of house and land in the study area.

**Table 5.8: Distribution of Houses and Land**

Physical Possession	Number of Families	Percent
House and land	136	67.33
Only house	29	14.36
Without house and land	37	18.31
Total	202	100.00

**Source:** Field Survey 2011

Among the sampled households, 67.33 of the respondents possess house with some land while 14.36 possess only house. And the rest 18.31 of the respondents have neither house nor land.

## 5.6.2 Basic and Modern Facilities

The definition of basic and modern facilities is contextual. It may differ from place to place and person to person. In this research basic facilities are defined as those minimum commodities which are needed for livelihood such as electricity, water, toilets, radio, and bicycle. Likewise, modern commodities such as T.V, motor cycles, refrigerator, telephone, Micro oven have been defined as modern facilities. The ownership of physical facilities has been presented in the table 5.9.

**Table 5.9: Distribution of Basic and Modern Physical Facilities**

Physical Facilities	Commodities	Yes	Percent	No	Percent
Basic	Water	180	89.11	22	10.89
	Electricity	191	94.55	11	54.45
	Toilet	183	90.60	19	9.40
	Gas / Stove	129	63.86	73	36.14
	Radio	145	71.78	57	28.22
	Bicycle	62	30.69	140	69.31
	Average	148.33	73.43	53.67	26.57
Modern	Motorcycle	154	76.24	48	23.76
	Refrigerator	27	13.37	175	86.63
	Computer	98	48.51	104	51.49
	TV / VCD	81	40.10	121	59.90
	Telephone	72	35.64	130	64.36
	Micro oven	19	9.41	183	90.52
	Average	75.17	37.21	126.83	62.81

**Source:** Field Survey, 2011

Among the total respondents on average, 73.43 percent of the families possess basic physical facilities and 26.57 percent do not. Similarly, 37.21 percent of the families possess modern

facilities. There is overlap between basic and modern physical facility possession. It means that some families possessing modern physical facilities also lack basic facilities.

## 5.7 Occupations

Occupation is said to be job or profession adopted by a person for his / her sustainability. It tends to raise the living standard of people. Needless to say occupation diversities can be found in sampled households. The below table 5.10 presents the distribution of occupation of the respondents.

**Table 5.10: Distribution of Occupation of Respondents**

Occupation	Male	Percent	Female	Percent	Total	Percent
Farmers	58	79.46	15	20.54	73	36.13
Service Holders	29	74.35	10	25.65	39	19.31
Traders	28	90.32	3	9.68	31	15.35
Housewives	0	0	28	100	28	13.80
Tailors	3	60	2	40	5	2.48
Cobblers	7	100	0	0	7	3.46
Teachers	5	62.5	3	37.5	8	3.96
Labour Workers	8	72.72	3	27.28	11	5.45
Total	138	66.33	64	33.67	202	100.00

**Source:** Field Survey, 2011

Among the sampled households, 36.13 percent respondents are found to be dependent on agriculture. Likewise, 19.31 percent respondents are involved in various services like civil and private services. 15.35 percent respondents are involved in trade. Similarly, 13.86 percent respondents are housewives, 3.46 percent are cobblers, 3.96 percent are teachers and

Labour workers respondents 5.45 percent. The tailors' cover the lowest proportion i.e. 2.48 percent.

Most of the male respondents are involved in agriculture and most of the female respondents are housewives.

## 5.8 Educational Status

Literacy is defined as ability to read and write with understanding of a sample statement. The definition differs from country to country. In context of Nepal, literacy rate is calculated from the literate population of the six years and above age group. The below table 5.11 presents the literacy status of the study area.

**Table 5.11 Literate and Illiterate Population**

Status	Male	Percent	Female	Percent	Total	Percent
Literate	386	83.54	368	71.17	754	77.01
Illiterate	76	16.46	149	28.83	225	22.99
Total	462	100	517	100	979	100.00

**Source:** Field Survey 2011

Among the total sampled population, 77.01 percent is literate and 22.99 percent is illiterate. Among them 83.54 percent males and 71.17 percent females are literate. Similarly, 16.46 percent of male and 28.83 percent of female is illiterate. Male literacy rate exceeds female literacy rate by 12.37 percent.

The above table 5.11 illustrates that there is gap between male and female in the literacy rate of six years and above population in the study area. Similarly, there is a gap in status of respondent's literacy rate. The table 5.12 presents the literacy and illiteracy of the respondents on the next page.

**Table 5.12: Distribution of Respondents' Literacy and Illiteracy Rate**

Status	Male	Percent	Female	Percent	Total	Percent
Literate	112	81.8	23	35.9	135	66.8
Illiterate	26	18.2	41	64.1	67	33.2
Total	138	100.00	64	100.00	202	100.00

**Source:** Field Survey 2011

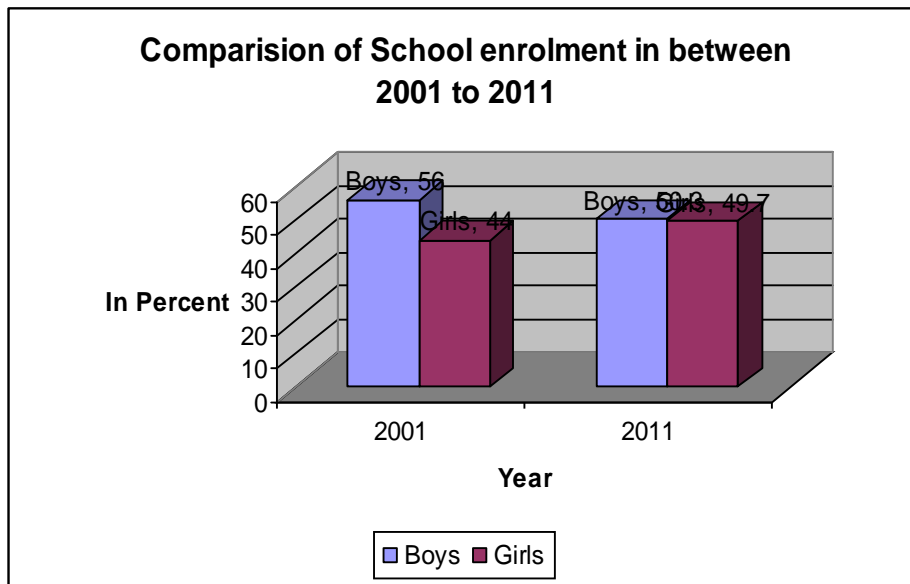
Among the male respondents 81.8 percent are literate and 35.9 percent female respondents are found to be literate. It shows that the literacy rate of male respondents is comparatively much higher (difference of 45.9 percent) than that of the female respondents.

## CHAPTER - V

### ENROLMENT AND DROPOUT RATE OF BOYS AND GIRLS

The term enrolment signifies the admission of students in a particular level of education. The gender disparity in the enrolment between the boys and girls has been a grave problem in Nepal. However, the following Figure 6.1 shows the gap between the enrolment of the girls and boys has dramatically decreased during the period between 2001 to 2011

**Figure 6.1: Comparison of School Enrolment in between 2001 to 2011**



**Source:** School level Education Statistics, DOE, 2067

There are various reasons for fewer gaps between boys and girls enrolment. Basically, it is due to conscious and educated parents along with government policies to encourage girls in schools.



## 6.1 Enrolment comparison of Girls and Boys

The school level enrolment between girls and boys has been compared here as this study focuses on primary to secondary level of school education. The below table 6.1 shows the distribution of total enrolment of this group of children in different educational levels.

**Table 6.1: Enrolment of Children in Schools**

School Levels	Boys	Percent	Girls	Percent	Total	Percent	Gap
Primary	94	49.73	95	50.27	189	52.2	1
L.Secondary	45	44.55	56	55.45	101	27.9	11
Secondary	31	43.05	41	56.95	72	19.9	10
All Level	170	46.96	192	53.04	362	100.00	22

**Source:** Field Survey 2011

Among the group of children in sampled area, 46.96 percent of the boys and 53.04 percent of girls are in school. At primary level boys' enrolment (49.73) is slightly less than that of girls (50.27) percent. At lower Secondary level, girls' enrolment (55.45) percent is higher than that of the boys' (44.55) percent. Likewise, at secondary level also higher girl enrolment (56.95) percent is higher than boys' enrolment (43.05) percent.

Similarly, analysis of the children who have been enrolled in the public and private schools are mentioned below:

### **A. Children in the Public Schools**

Public schools are those schools which are run by government grant. The children who are enrolled in public schools are presented in the following table 6.2 on the next page.

**Table 6.2: Enrolment of Children in the Public Schools**

School Levels	Boys	Percent	Girls	Percent	Total	Percent	Gap
Primary	31	40.25	46	59.74	77	43.03	19.49
L.Secondary	18	31.57	39	68.42	57	31.84	36.85
Secondary	16	35.55	29	64.44	45	25.13	28.89
All Level	65	36.11	114	63.89	179	100.00	27.78

**Source:** Field Survey, 2011

The percentage of girls' enrolment in public school is higher than boys' at all levels of school education i.e. 59.74 percent at primary, 68.42 percent at lower secondary and 64.44 percent at secondary levels. The enrolment gap between the girls and the boys at primary, lower secondary and secondary levels is 19.49, 36.85 and 28.89 percent respectively.

### **B. Children in the Private Schools**

In Nepalese context, private schools refer to those schools which are run by their own resources without regular grants of the government. The children who are enrolled in private schools are shown in the table 6.3.

**Table 6.3: Enrolment in the Private Schools**

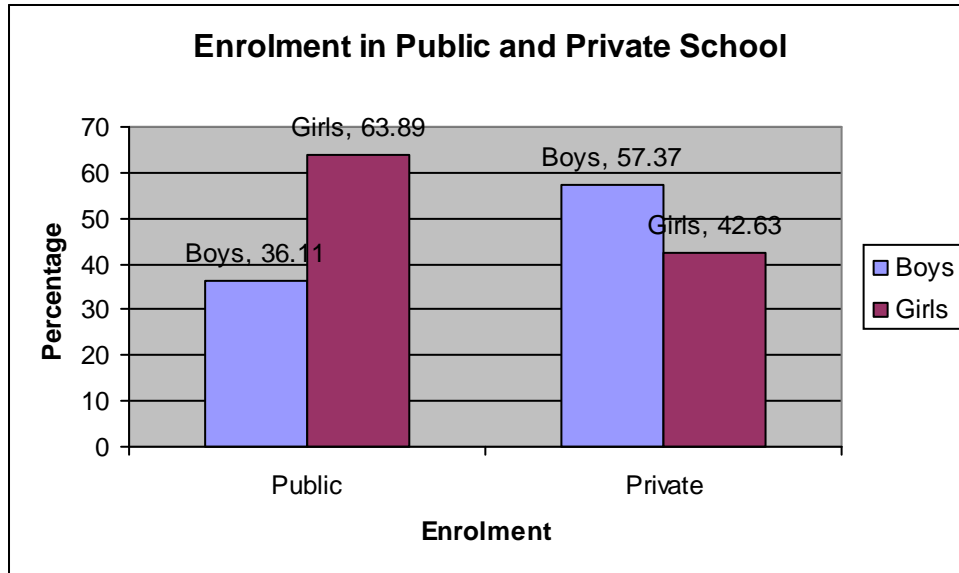
School Levels	Boys	Percent	Girls	Percent	Total	Percent	Gap
Primary	63	56.25	49	43.75	112	61.20	12.5
L. Secondary	27	61.36	17	38.64	44	24.05	22.72
Secondary	15	55.55	12	44.45	27	14.75	11.11
All Levels	105	57.37	78	42.63	183	100.00	14.74

**Source:** Field Survey 2011

Enrolment of students in primary level is found higher in private schools than rest two levels. Enrolment in primary level, lower secondary level and secondary level is 61.20 percent,

24.05 percent and 14.75 percent respectively. Similarly, the enrolment gap between the boys and girls is 12.5 percent at primary level, and 22.72 percent and 11.11 percent at lower secondary and secondary levels.

**The Figure 6.2: Enrolment Gap between Boys' and Girls' in Public and Private Schools.**



**Source:** Field Survey 2011

The graphical presentation gives the clear picture of students' enrolment. It is found that, girl' enrolment is higher (63.89 percent) in public schools where as boys' enrolment is higher (57.37 percent) in private schools'.

The reason behind the higher percentage of girls' enrolment than boys' in public schools at all level is the inherent traditional belief of parents. They are of the opinion that investment on the girls' education brings no result. After all, they will go to in - laws house after getting married.

### 6.1.1 Enrolment of Children from Different Type of Family

Children belong to different types of family due to diversity in the family system. The table 6.4 below presents school enrolment by types of family in the study area.

**Table 6.4: Enrolment of Children by Types of Family**

Types of Family	Boys	Percent	Girls	Percent	Total	Percent
Nuclear	94	47.47	104	52.53	198	54.7
Joint	76	46.34	88	53.66	164	45.3
Total	170	46.96	192	53.03	362	100.00

**Source:** Field Survey 2011

Among the total school going children, 54.7 (47.47 percent boys and 52.53 percent girls) are found to be from the nuclear families. 45.3 (46.34 percent boys and 53.66 percent girls) are found to be from the joint families. The school going children coming from the nuclear families are found to be more than those coming from other types of family. And it is also found that enrolment percentage of girls in schools is higher from all types of family. It shows that preoccupied traditional concept has being gradually changing. Parents are found to be more conscious in providing education. So they are giving equal opportunity for the girl's by educating them.

### 6.1.2 Enrolment by Various Caste / Ethnic Groups

This study also attempts to analyse enrolment of the children on the ground of caste and ethnicity. Children are found to be enrolled from thirteen caste and ethnic groups. It has been illustrated in table 6.5 on the next page.

**Table 6.5: Enrolment of Children by Caste /Ethnic Groups**

Caste / Ethnic Groups	Boys	Percent	Girls	Percent	Total	Percent	Gap
Brahmins	57	45.60	68	54.4	125	34.53	13.6
Chhetris	31	46.26	36	53.74	67	18.51	10.44
Newars	49	47.57	54	52.43	103	28.45	6.80
Thakuris	7	46.67	8	53.33	15	4.14	6.66
Tamangs	9	45	11	55	20	5.53	10
Rais	4	50	4	50	8	2.21	0
Limbus	2	40	3	60	5	1.38	20
Sherpas	1	50	1	50	2	0.55	0
Gurungs	3	60	2	40	5	1.38	20
Magars	2	50	2	50	4	1.11	0
Sarkis	2	100	0	0	2	0.55	100
Damais	2	66.67	1	33.33	3	0.83	26.66
Kamis	1	33.33	2	66.67	3	0.83	26.66
Total	170	46.96	192	53.04	362	100.00	8.82

**Source:** Field Survey 2011

Among the total school enrolment, the highest enrolment (34.53%) is found to be from Brahmin caste whereas the lowest enrolment (0.55%) is found to be from Sarkis. After Brahmins, Newars enrolment is found to be higher (28.45%). The gender balanced enrolment is found to be from the ethnic groups of Rais, Magars and Sherpas. But no girls' enrolment is found to be from Sarki. Enrolment of girls from all the existing caste and ethnic groups is found to be higher than that of boys except Gurung and Damais. The gap between the girls and the boys is 8.22 percent in total.

Despite Nepal being a multiethnic, multi - cultural country, it has not confronted segregation trouble till the date. Different Caste / Ethnic groups live together in harmony and this

harmony has been reflected in the enrolment of the students in the studied area. However, higher enrolment in school is found from higher caste groups.

### 6.1.3 Enrolment from Various Linguistic Groups

There are eight types of languages spoken in the study area. The students from different languages groups are presented below in the table 6.6:

**Table 6.6: Enrolment of Children by Language Spoken**

Languages	Boys	Percent	Girls	Percent	Total	Percent
Nepali	112	46.09	131	53.91	243	67.13
Newari	39	48.15	42	51.85	81	22.38
Tamang	7	46.67	8	53.33	15	4.18
Rai	2	40	3	60	5	1.38
Limbu	3	50	3	50	6	1.66
Sherpa	2	66.67	1	33.33	3	0.83
Gurung	1	50	2	50	4	1.11
Magar	3	60	2	40	5	1.38
Total	170	46.41	192	53.59	362	100.00

**Source:** Field Survey 2011

The majority of the students here are found to be speaking Nepali Language (67.13) Girls proportion is found to be higher than that of the boys in the Nepali, Newari, Tamang and Rai. In Nepali Language speaking groups, 46.09% is found to be boys and 53.91% is found to be girls. Likewise, in Newari Language speaking group; 48.15% is found to be boys and 51.85% is found to be girls. In Tamang Language speaking group 46.67% is found to be boys and 53.33% is found to be girls; similarly, in Rai Language speaking group, 40% is found to be boys and 60% is found to be girls.

#### 6.1.4 Enrolment of Children from various Religions

In the study area, three types of religions are in practice. The school going children are categorized according to various religions. The enrolment pattern of the school going children by religions is presented below in the table 6.7 below:

**Table 6.7: Enrolment of Children by Religions**

Religions	Boys	Percent	Girls	Percent	Total	Percent	Gap
Hinduism	139	47.12	156	52.88	295	81.49	5.76
Buddhism	28	47.46	31	52.54	59	16.30	5.08
Christianity	3	37.50	5	62.50	8	2.21	25
Total	170	46.96	192	53.04	362	100.00	6.08

**Source:** Field Survey 2011

Among the total school going children, 81.49 percent of the children (47.12 percent boys and 52.88 percent girls) are found to be Hindus. Similarly, 16.30 percent (47.46 percent boys and 52.54 percent girls) are found to be Buddhists, whereas only 2.21 percent of the total children (37.50 percent boys and 62.50 percent girls) are found to be following Christianity.

Analyzing from the religious perspective, it is found that girls' enrolment percentage is higher than boys in all of the religious groups. There could be the higher population of girls in the sample.

Although the students coming from the Christian family is very low, the gap between girls and boys enrolment is found higher i.e. 25 percent.

#### 6.1.5 Enrolment by the Possession of Physical Facilities

The study of possession of physical facilities by the school going children's families is helpful for understanding economic condition of families.

### a) Possession of House and Land

Distribution of the enrolment of the school going children in terms of the possession of house and land by their families is presented in the table 6.8 below.

**Table 6.8: Enrolment of Children by their Families' Possession of House and Land**

Physical Possession	Boys	Percent	Girls	Percent	Total	Percent
House and Land	110	45.22	131	54.78	241	66.57
Only House	30	52.63	27	47.37	57	15.75
Without House and Land	30	46.87	34	53.13	64	17.68
Total	170	46.96	192	53.04	362	100.00

**Source:** Field Survey 2011

It is found that of the total school going children, 66.57 percent of them (45.22 percent boys and 54.78 percent girls) are from the families having house and land whereas 15.75 percent of the children (52.63 percent boys and 47.37 percent girls) are from the families having only house. Percentage of the children coming from the families without house and land is found to be 17.68 percent (46.87 percent boys and 53.13 percent girls) of the total.

### b) Basic and Modern Physical Facilities

Apart from possession of house and land, families of the school going children possess various physical facilities also. The physical facilities are classified into basic and modern as aforementioned in chapter 5.6.2. The distribution of the school going children according to the possession of basic and modern physical facilities by their families has been presented in the table 6.9 on the next page.



**Table 6.9: Possession of Basic and Modern Physical Facilities**

Physical Facilities		Boys	Percent	Girls	Percent	Total	Percent
<b>Basic</b>	Water	151	46.32	175	53.68	326	90.05
	Electricity	150	47.47	166	52.53	316	87.29
	Toilet	143	45.54	171	54.46	314	86.70
	Gas / Stove	156	48.30	167	51.70	323	89.22
	Radio	128	45.55	153	54.45	281	77.62
	Bicycle	137	55.24	111	44.76	248	68.51
<b>Modern</b>	Motorcycle	129	46.24	150	53.76	279	77.07
	Refrigerator	24	47.06	27	52.94	51	14.00
	Computer	115	60.85	74	39.15	189	52.21
	TV / VCD	69	45.10	84	54.90	153	42.27
	Telephone	127	53.81	109	46.19	236	65.19
	Micro oven	15	45.4	18	54.56	33	9.12
	Total	170	46.96	192	53.04	362	100.00

**Source:** Field Survey 2011

Of the total sample of 362 school going children, 90.05 percent of the children (46.32 percent boys' and 53.68 percent girls') are from the families having a drinking water facility. 87.29 percent (47.47 percent boys and 52.53 percent girls) are found to be from families having electricity. 86.70 percent (45.54 percent boys and 54.46 percent girls) belong to the families having toilet. 89.22 percent (48.30 percent boys and 51.70 percent girls) belong to the family using Gas / Stove. Similarly, 77.62 percent (45.55 percent boys and 54.45 percent girls) come from the families having radios. 68.51 percent (55.24 percent boys and 44.76 percent girls) belong to the families having bicycle.

In the case of the school going children coming from families possessing modern facilities, possession of motorcycle is found as (77.07 percent in total of which 46.24 percent boys and 53.76 percent are girls). Very few (14.00 percent with 47.06 percent boys and 52.94 percent girls) school going children belong to the families having modern facility like Refrigerator

and the lowest percentage (9.12 percent with 45.44 percent boys and 54.56 percent girls) come from families having Micro oven.

## 6.2 Children’s Enrolment and Age

In our country the rules and regulation of the government regarding the enrolment age of children for the particular grade is not strictly followed. Children are either enrolled earlier than their age or late than the age specified for particular level. These sorts of earlier or later enrolments have been a grave problem in education systems which are technically called under aged, and over aged enrolment. Because of under aged and over aged enrolment, the total enrolment figure of the children surpasses the specific age group population of a particular level. The study area is also not exception from this fact. The table 6.10 below has illustrated the enrolment of under aged, right aged and over aged children in the schools of the study area.

**Table 6.10: Enrolment of the under aged, Right aged and Over aged Children in School by Levels**

Age Categories		Boys	Percent	Girls	Percent	Total	Percent
<b>Primary - Secondary</b>							
Under Aged	< 6	5	2.94	6	3.13	11	3.03
Right Aged	6 - 15	153	90	170	88.54	323	89.22
Over Aged	> 15	12	7.06	16	8.33	28	7.75
Total		170	46.96	192	53.04	362	100.00

**Source:** Field Survey 2011

It is found that, of the total school going age of children, 3.03 percent children are enrolled under aged, 89.22 percent are right aged and 7.75 percent are over aged. There is no

significant gap in between the percentage of the girls and boys that are enrolled underage (2.94 percent of boys and 3.13 percent of girls). However, the percentage of girls that are enrolled over aged exceeds boys with 1.27 percentages. Gross Enrolment Rate (GER) and the Net Enrolment Rate (NER) are the two indicators to measure the value of under aged, right aged and over aged factors of enrolment in the education system.

**a) Gross Enrolment Rate (GER)**

GER is an indicator related to total enrolment in a specific level of education, regardless of age, expressed as a percentage of the eligible official school - age population corresponding to the same level of education in a given school year. This indicator is widely used to show the general level of participation in a given level of education. GER is calculated using the following formula:

$$\frac{\text{Total Enrolment of Students in a Level}}{\text{Eligible Official age - group population in a given School Year}} * 100$$

GER could be more than 100 percent because it covers enrolment in totally of all the children irrespective of their age for the specific grade. The table 6.11 below illustrates the level wise GER:

**Table 6.11: GER by School Levels**

School Levels	Girls	Boys	Total
Primary	153.8	125.4	134.6
Lower Secondary	104.7	93.1	102.4
Secondary	68.3	86.6	74.9

**Source:** Field Survey, 2011

At the primary and lower secondary level GER is found to be more than 100 percent whereas it is found to be less than 100 percent in secondary level. So, far as girls' GER is concerned, it is higher than boys' at the primary and lower secondary level. However, at the secondary level, boys' GER is higher than that of girls'. Boys' GER is found to be less than 100 percent at secondary and lower secondary level but girls' GER is less than 100 percent only at secondary level. It indicates that more number of girls' are enrolled overage and underage in schools in the study area.

**b) Net Enrolment Rate (NER)**

NER is an indicator related to total enrolment of the official age - group for a given level of education expressed as a percentage of the corresponding population. NER is less than 100 percent because it covers enrolment of only those children who are of the correct age for the specific grade. NER is calculated using the following formula:

$$\frac{\text{Number of Students in the Official School - age group}}{\text{Eligible Official age group population in a given School Year}} * 100$$

In our country, all the children are not enrolled in schools in particular level at the right age. NER, therefore, is less than 100 percent at various levels. The following table 6.12 illustrates the level wise NER:

**Table 6.12: NER by School Levels**

School Levels	Girls	Boys	Total
Primary	86.8	83.1	79.8
Lower Secondary	49.5	35.6	41.7
Secondary	28.7	20.8	22.3

**Source:** Field Survey, 2011

At all levels, NER is less than 100 percent. Girls' NER is found to be higher than boys at all levels considering the level - wise enrollment. However, boys' NER is higher than girls' in totality.

There are different reasons behind the enrollment of over - aged and under - aged children. Children are enrolled in primary schools at the earlier age if both the parents are busy. Those under - aged children repeat the class until they reach right age for the particular grade. However, some of them are promoted. Likewise, there are different reasons for over - aged enrollment. Children's illness, parents' ignorance or unawareness etc is some noticeable reasons for late enrollment.

Mostly, girls are found to be the victim of overaged enrollment.

### 6.3 Dropout of School Going Aged Children

Dropout refers to the state when a school going child stops attending the school and never rejoins. It is supposed to be one of the major factors that reduces efficiency in the education system and is a big loss of the human resources.

Since this study focuses on primary to secondary levels (6 - 15 years age group), the dropout of the same age group has been analyzed. The below table 6.13 presents dropout in the sampled households.

**Table 6.13: Children's' School Dropout**

<b>6 - 15 Years Enrolment</b>	<b>Boys</b>	<b>Percent</b>	<b>Girls</b>	<b>Percent</b>	<b>Total</b>	<b>Percent</b>
310	10	3.22	3	0.96	13	4.19

**Source:** Field Survey 2011

Out of total sample 6 to 15 years' children, dropout rate is 4.19 percent where boys' dropout is 3.22 percent and girls' is 0.96 percent. The above figure clarifies that girls' retention is higher than that of boys' in schools.

### 6.3.1 Dropout by Types of Family

The children are enrolled in schools from various types of family. This study, therefore, attempts to analyse dropout of the children by family type. The following table 6.14 shows it.

**Table 6.14: Dropout by Type of Family**

Types of Family	Boys	Percent	Girls	Percent	Total	Percent
Nuclear	7	87.50	1	12.5	8	61.54
Joint	3	60.0	2	40.0	5	38.46
Total	10	76.9	3	23.1	13	100.00

**Source:** Field Survey 2011

It is found that the dropout of the children is highest i.e. 61.54 percent from nuclear families where 87.5 percent are boys and 12.5 percent are girls. Likewise, 38.46 percent children dropout from joint family where 60 percent are boys and 40 percents are girls.

### 6.3.2 Dropout by Caste / Ethnic Groups

The children belong to various caste /ethnic groups like type of family. The study, therefore, attempts to analyse dropout of the children from school by different caste and ethnic groups. The following tables 6.15 illustrate the caste / ethnic groups' wise dropout distribution of the students on the next page:

**Table 6.15: Dropout by Caste / Ethnic Groups**

Caste / Ethnic Groups	Boys	Percent	Girls	Percent	Total	Percent
Brahmin	3	75	1	25	4	30.79
Chhetri	1	50	1	50	2	15.39
Newar	3	3	-	0	3	23.07
Tamang	2	66.66	1	33.33	3	23.07
Rai	1	100	-	0	1	7.68
Total	10	76.9	3	23.1	13	100.00

**Source:** Field Survey 2011

It is found that Brahmins, Chhetri, Newars and Rai are the only caste / ethnic groups which have dropout cases. The higher dropout is found to be among the Brahmins i.e. 30.79 percent, in which 75 percent are boys and 25 percent are girls. After Brahmins both Newars' and Tamangs' dropout percentage is 23.07. The dropout rate of Chhetris and Rais is 15.39 percent and 7.68 percent respectively. No dropout of girls is found in Newar and Rai ethnic community

There is no dropout case among so called lower caste groups which hints that there is rapid growth in consciousness in regard to education.

### **6.3.3 Dropout by Linguistic Groups**

There are various languages spoken in the study area. This study also attempts to analyse the dropout of the students from the schools according to the language they speak. The dropout of the children by the linguistic groups has been illustrated in the table 6.16 on the next page.

**Table 6.16: Dropout by the Linguistic Group**

Language Spoken	Boys	Percent	Girls	Percent	Total	Percent
Nepali	5	71.42	2	28.58	7	53.84
Newari	3	100	0	-	3	23.08
Tamang	2	66.66	1	33.34	3	23.08
Total	10	76.9	3	23.1	13	100.00

**Source:** Field Survey 2011

Nepali language speaking group has higher dropout i.e. 53.84 percent with 71.42 percent boys and 28.58 percent girls. Similarly, dropout form Newar language speaking group is 23.08 percent and all of them are boys. And Tamang language speaking groups' dropout rate is 23.08 percent with 66.66 percent boys and 33.34 percent girls.

### **6.3.4 Dropout by Religions**

As the population of the study area follows different religions the samples children also belong to various religions. This study attempts to analyse the dropouts of the students from the schools according to the religion they follow. The following table 6.17 presents the distribution of the dropout of the students from various religion groups.

**Table 6.17: Dropout by Religions**

Religions	Boys	Percent	Girls	Percent	Total	Percent
Hinduism	7	77.78	2	22.22	9	69.23
Buddhism	2	66.67	1	33.33	3	23.08
Christainty	1	100	0	-	1	7.69
Total	10	76.92	3	23.08	13	100.00

**Source:** Field Survey 2011



As the sample has higher percentage of followers of Hinduism, the dropout from the Hinduism followers group is higher i.e. 69.23 percent with 77.78 percent boys and 22.22 percent girls. Likewise, dropout from Buddhism followers group is 23.08 with 66.67 percent boys and 33.33 percent girls. And from Christianity followers group, it is 7.69 percent with no girls.

### 6.3.5 Reasons for Dropout from Schools

There are many reasons for the dropout of the children from the schools which has been presented in the table 6.18 below:

**Table 6.18: Reasons of Dropout of the Children from Schools**

Reasons	Boys	Percent	Girls	Percent	Total	Percent
Early Marriage	0	-	2	66.66	2	15.39
Unaffordability	4	40	1	33.33	5	38.47
Work outside	3	30	0	-	3	23.07
unwillingness	3	30	0	-	3	23.07
Total	10	76.92	3	23.08	13	100.00

**Source:** Field Survey 2011

It is found that 66.66 percent girl's dropout is due to their early marriage. In case of boys, there are various reasons for dropout. 40 percent of boys and 33.33 percent of girls drop schools because of unaffordability and 30 percent of boys drop to work outside of home. And 30 percent boys drop the school because of their reluctance in study.

Most parents hold a belief that their daughters should be sent to in-law if they are weak in study. However, most of the boys leave school because of poor economic condition.

## **6.4 Case Studies**

### **Case Study1: Education for daughters is waste of money and time.**

Sabita lama of 14, lives in ward no 3 Chyasing tole of Dhapasi V.D.C. She has 2 brothers of 16 and 10. The elder brothers have been admitted to a nearby boarding school whereas she is studying in public school. Her parents always encourage the boys to study but never take a notice of the daughters' education.

They never force their sons to do household chores. The only child that shoulders all household chores burden is Sabita. Despite this fact, she is continuing her study.

### **Case Study 2: School transfer rate of girls is higher at upper levels.**

The headmaster of Tilingatar Higher Secondary School, states that school enrolment in terms of boys and girls does not have remarkable differences in junior levels. However, after the completion of primary level, parents transfer their sons to private schools from public schools. Contrary to this, girls are transferred to public schools from private. They hold a belief that private schools provide better and quality education in comparison to those of public schools.

### **Case Study 3: Mostly elder daughters are sufferer of education.**

Maiya Devi Maharjan, 18 of Shree Tole, ward no 2 of Dhapasi VDC is the eldest daughter in her family. She could not continue her study due to poor economic condition. She had completed her grade 6 from a private school, Mount Glory Boarding School. Meanwhile, her family's financial condition got worsened. As a result, she had to leave school in order to support her family and younger brother and sisters' education. At present, her younger

brother and sister are studying in public schools. She is still supporting her family working in toy factory.

**Case Study 4: Children's grade repetition is cause for school transfer and dropout**

Sushil, 14 years of ward no 7 is a son of farmer. Firstly, he was admitted to a private school. He repeated in the same grade for 3 years. Due to financial pressure and performance, in study, he was transferred in a public school. The boy could not improve and had to repeat again. Ultimately the boy left school in 2010.

**Case Study 5: Girls are compelled to leave schools.**

The headmaster of Mount Glory School expresses concern on this social problem. He states that parents want their daughters' earlier marriage in comparison to sons whereas they desire for complete quality education for sons. Once the daughters are married, their parents never make effort for their rejoining school. Some girls leave schools because of age factor. Overage is reason for shyness which results in dropping out school.

## CHAPTER - VII

# SUMMARY, CONCLUSION AND RECOMMENDATIONS

### 7.1 Summary

Education is a human asset through which one can find path for future. It is in a way key to human development. A person who is devoid of education is unable to distinguish between right and wrong. Nor he/she is aware of rights and opportunities.

It is therefore the only way to solve this problem is to educate people. Women empowerment through education counts a lot. There is a worth-mentioning saying "If a man is educated, he is educated for himself but if a woman is educated, she educates the whole family." Moreover, women empowerment is a tool in reducing gender disparity. Gender discrepancy should be remarkably reduced from the primary level of education to upper levels.

The present research is primarily concerned with observation of school enrollment of boys and girls of Dhapasi VDC. The study has the general objective to assess the discrepancy in education between girls and boys in Dhapasi VDC. The followings were the specific objectives of the study.

- I. To examine general introduction of Dhapasi VDC.
- II. To observe the socio-economic status of study site.
- III. To find the school enrolment rate and causal factors of dropout from School.

The major objective of this study is finding out discrepancy in education between the boys and girls from primary to secondary level.

This study is descriptive as well as analytical for the exploration of issue. Dhapasi Village Development Committee of Kathmandu district has been selected for the study. All the households of the VDC have been taken as the universe of the study. Purposive samples have been taken from each ward on the ground of population, ethnicity and caste stratification. Therefore, a sample of 202 households (5.9 percent of the total households 3410) that gives the record of 362 children (170 boys and 192 girls).

For the purpose of this study, both primary and secondary data have been used. The primary data, for this study, are collected through field visit, observation, interviews, household interview, house head interview and case study method. The secondary data are collected from various published and unpublished document, records, journals, books, articles, internet, library studies and VDC records. To analyse the collected raw data, different statistical tools and educational indicators are used. Moreover, presentation of tables and charts enables readers to comprehend.

This study emphasizes on discrepancy between boys and girls education at primary to secondary levels. There is a gradual realization of importance of education with no gender discrimination. However, gender discrimination still exists in upper levels.

### **Major Findings of the Study**

In the studied area, in general, it is found that once the children are in the education system, girls seem to be more stable in schools compared to the boys owing to the fact that the boys have more dropouts from the school system. The major reason for the boys' dropout is related to financial factors. And the prominent reason for any cases of girls' dropout found in the studied area is because of their early marriage.

With all these possible in depth observation of the educational circumstances in the studied area, the researcher has come to the concluding point that there is a great need of educational awareness programmes here. The awareness programmes in the studied area require focusing on the need and importance of imparting education to the children on time and continuing it irrespective of the gender. Awareness programmes also need to be emphasized in bringing the change in the attitude of the people in the studied area in making conducive environment for the children, which is the key in reducing gender disparity.

- 🔔 This study emphasizes on discrepancy between boys and girls education at primary to secondary levels. There is a gradual realization of importance of education with no gender discrimination. However, gender discrimination still exists in upper levels.
- 🔔 The enrolment of girls at lower secondary and secondary is 55.45 percent and 56.95 percent respectively which is higher than that of boys. Similarly boys' enrolment is (49.73 percent) slightly less than girls' enrolment (50.27 percent) at primary level.
- 🔔 There is high enrolment gap (27.9 percent) at lower secondary level in comparison to other two levels. Gender biasness is vividly seen in selection of schools for boys and girls. Most of the parents enroll their boy children in private schools than in public schools. Therefore, boys' enrolment in private schools is higher whereas girls' enrolment in public schools is found to be higher than that of the boys.
- 🔔 Girls' enrolment is higher than boys in all family types with nuclear families 52.53 percent, joint families 54.71 percent and extended family 51.07 percent.
- 🔔 From the perspective of castial and ethnicity, an all the existing caste and ethnic groups, girls' enrolment is found to be higher except *Gurung, Magar, Sarki and*

*Damai*. Girls' enrolment is found to be higher even from linguistic perspective Nepali (53.91 percent), Newari (51.85 percent), and Tamang (53.33 percent).

🔔 So far as girls' enrolment on the basis of physical possession is concerned, it is found higher from the families having house and land (54.78 percent), only house (47.37 percent), and without house and land (53.13 percent).

🔔 In the total sample of 6-15 years children, total dropout rate is 4.19 percent, with boys' dropout 3.22 percent and girls' 0.96 percent. Hence, girls' dropout is lower than that of boys'. From the aspect of types of family, the dropout of the children is the highest (61.54 percent) from nuclear families where, boys and girls have 87.5 percent and 12.5 percent respectively. Similarly, 7.69 percent children (all are girls) from joint family and 30.77 percent from the extended families are dropped out where 76.9 percent are boys and 23.1 percent are girls.

🔔 The highest dropout is found to be among the *Brahmin* caste, which is 30.79 percent of the total dropout and the dropout percentage of both *Newars* and *Tamangs* have 23.07. The dropout rate of *Chhetris* and *Rais* is 15.39 and 7.68 percent respectively. No dropout of girls is found in *Newar* and *Rai* ethnic community.

🔔 The dropout from the Hinduism followers is 69.23 percent with 77.78 percent boys and 22.22 percent girls. Similarly, dropouts from Buddhism followers groups are 23.08 percent with 66.67 percent boys and 33.33 percent girls. And from Christianity followers group, the dropout rate is 7.69 percent with no girls.

In nutshell, it seems that educational awareness has enhanced if compared to the past. However, the progress is not at the point of satisfaction. Gender discrepancy is found more or

less as parents prioritize their sons. But what is worth- noting is that girls' retention is higher than boys' in schools.

## **7.2 Conclusions**

The age - old long tradition has witnessed the discrimination between boys and girls in various social aspects. Educational sector is also not exception from it. Despite parents' claim for equal treatment of their children, discrepancy is still there.

In the study area, parents give equal importance to both of their children. Parents claim to have invested equally for their sons and daughters and give equal love and care regardless of their sex. Ironically, they admit that sons play a vital role in the long run. Traditionally, there is inherent belief that sons are more important than daughters for the parents as they remain with them throughout life. More importantly, only they are supposed to be eligible for performing parents' formal rites. On the other hand, there is trend of othering the daughters as they go to in - laws after certain period.

On this ground, the parents consider that investment on their daughters doesn't provide any profit however despite these facts, girls' education is found to be more significant in the studied area. Most parents are found to be more encouraged in providing at least basic education to their daughters albeit existing social norms and values.

In the study area, female population is slightly less than male population. On the total enrolment of the children in schools, participation of girls is found to be higher than that of the boys, however, this situation is reversed in the private schools.

In Nepal, the Brahmins and Chhetris are educationally advanced groups. So is the case in sampled area also. From the caste / ethnic perspective, higher enrolment is found to be from



Brahmins and Newars, and the lowest enrolment is found to be from Kami and Damai, Rai and Magar have more gender - balanced enrolment compared to other groups.

Analyzing the enrolment from linguistic group perspective, girls' proportion is found to be higher than that of the boys in Nepali, Newari, Rai and Tamang language speaking groups whereas boys' proportion is found to be higher in Sherpa and Magar language speaking groups.

While analyzing the enrolment of children by religions, girls' enrolment percentage is higher than that of boys in all religious groups.

Looking at the enrolment from the possession of physical facilities, like house and land, the girls' enrolment is found to be higher from the families possessing both (house and land). Similarly, there children's families possess basic and modern facilities too.

Family's economic background plays vital role in children's enrolment. Boys are often prioritized than girls in education. Similarly, private schools are preferred for the boys where as most girls are enrolled in public schools.

Enrolment of underaged and overaged children is nuisance in education system. Underaged enrolment is caused by busy life style of both parents, whereas overaged enrolment is caused by lack of due attention of the parents on children's education in time. In case of girls, they are enrolled overaged because of household burden. While taking notice of underaged and overaged children, girls' enrolment is found to be higher than that of boys.

While analyzing the dropout from caste / ethnic perspective, the highest dropout is found to be among Brahmin followed by Tamang and Newar. Dropout of girls is found to be only from Brahmin, Chhetri and Tamang, and boys' dropout is found in all caste and ethnic groups.

Nepali language speaking group has higher dropout as the sample has higher percentage of Nepali language speaking group.

As the sample has higher percentage of follower of Hinduism, the dropouts from the Hinduism followers group are also higher.

School distance can also be one of the factors for dropping out schools. But this factor doesn't obstruct from going school. It is because almost all the schools are located in half an hour of walking distance.

Surprisingly, it is found in the studied area that girls are more enrolled at their correct age than boys. It hints that parents are paying due attention to their both children.

For the enhancement of children's enrolment, scholarships programmes also play great role.

Behaviour of teachers too is influential factor in girls' education. However, no parent responded adverse behaviour of the teachers.

Likewise, other various roles of NGOs/ INGOs has also not been treated as a handful of NGOs and INGOs are found providing their services.

### **7.3 Recommendations**

For the multifaceted development of a country, education plays a pivotal role. Literacy rate and gender balance in education are the measuring rods for nations education status. In the studied area, some gap in regard to education can be observed. For the reduction of this prevailing gap, literacy programmes, advocacy and awareness programmes, and positive discrimination are needed.

It is praiseworthy that parents of the studied area hold a belief on non- discrimination in educating their children. However, providing access to school is not sufficient itself. A study friendly environment at home is a must for better performance of their children in schools.

Parents should be made aware of the importance of education and have better enrolment of their children at correct age. Girls' retention can be maintained through avoiding or minimizing burden of household chores.

In studied area, girls' enrolment is higher which is a positive symbol. For their retention at schools and upliftment, student focused teaching method, relevant curriculum; study friendly environment should be adopted. For this, local community, social clubs, V.D.C. office, local NGOs etc. should take an initiation.

These aforementioned forwarded recommendations will assist in enhancing education with lesser gender discrepancy. It is suffice to say that these recommendations are consequence of the findings which are derived through minute observation and analyzing data and information applying different tools and using different sources in the studied area.

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Questionnaire No. : \_\_\_\_\_  
 Date: \_\_\_\_\_  
 Name of place: \_\_\_\_\_ Ward No.: \_\_\_\_\_ Name of respondent: \_\_\_\_\_

1. Name of house - head: - \_\_\_\_\_ 2.

Age: - \_\_\_\_\_ 3. Sex: - Male Female

4. Religion: - a) Hinduism b) Buddhism c) Christianity d) Others 5)

Language Spoken:  Home: -

6) Literate Illiterate If literate, passed grade  
 \_\_\_\_\_

7. Type of Family: - Nuclear Joint Extended 8. House: -

Own Rent

9. Main Occupation: - \_\_\_\_\_ 10. Minor Occupation: -

\_\_\_\_\_ 11. Type of house: - Kacchi Pakki

12. Family Description:

Sn	Name	Relation to house head (a)	Sex	Age	Occupation (b)	Education (c)	School					
							School Name	Grade	Type Pvt / Pub	Going	Dro pout	Repet
1.									Regular	Irregular		
2.												
3.												
4.												
5.												
6.												
7.												
8.												
9.												
10.												
11.												

**Note:** - The a,b,c,d,e,f above column in the table is to be filled as per the under mentioned.  
**a) Relation to house head :-** i) Household head ii) Husband / Wife iii) son / Daughter iv) Daughter - in - law v) Grandson / Daughter vi) Father/ Mother vii) Father / mother - in - law viii) Brothers / Sisters ix) Niece / Nephew x) Others



- b) Occupation:** - i) Agriculture ii) Service iii) Business iv) labour employee v) Pensioner vi) Lahure vii) Foreign Employment viii) Students ix) Housewife x) Others
- c) Education:** - i) Literate (able to read ) ii) Illiterate (not able to read ) iii) Primary iv) Lower Secondary v) Secondary vi) Intermediate / +2 vi) Bachelor vii) Master degree
- d) Never Attended**
- e) Marital Status:** - i) Married ii) Unmarried
- f) School continued after marriage:-** i) Yes ii) No

13. What is the average per month income of your family?
- a) Less than 10000      b) 10000 - 20000  
c) 20000 - 50000      d) 50000 above



- a) School \_\_\_\_\_ b) College \_\_\_\_\_ c) Total \_\_\_\_\_
32. How many female members are going to school / college?  
a) School \_\_\_\_\_ b) College \_\_\_\_\_ c) Total \_\_\_\_\_
33. Do you pay attention at children's study?  
a) Yes b) No
34. Do you think that the daughters and sons are being equally treated in your community?  
a) Yes b) No
35. Are you engaged in any sort of organization?  
a) Yes b) No
36. If yes, name the organization and your post.
- 
37. Are you involved in any political party?  
a) Yes b) No

Thank you for your help and kind response to me.

***APENDEX II  
PHOTO GALLERY***



DHAPASI VDC



CHUNDEVI TEMPLE



INTERVIEW WITH GIRLS



INTERVIEW WITH WOMAN



NATURE CLUB IN DHAPASI VDC

APPENDIX

**NAME LIST OF THE RESPONDENTS**

<b>SNO</b>	<b>FAMILY NAME</b>	<b>RESPONDENTS NAME</b>	<b>WARD NO.</b>
1.	POKHREL	PURNA	1
2.	PANDIT	SATYA DEV	1
3.	SHARMA	BHAGWATI	1
4.	SHARMA	YADAV PRASAD	1
5.	DAHAL	KEDAR	1
6.	RIMAL	SUDIP KUMAR	1
7.	SHARMA	KAVI	1
8.	TIMILSINA	BIBEK	1
9.	K.C.	JHALAK BAHADUR	1
10.	KUNWAR	MITHILA	1
11.	KHADKA	SHARADA	1
12.	KHATRI	DHARMARAJ	1
13.	MANANDHAR	AMBIKA	1
14.	SHRESTHA	SANTOSH	1
15.	CHITRAKAR	NANI CHHORI	1
16.	SHRESTHA	SHYAM KUMAR	1
17.	PRADHAN	RUDRA MANI	1
18.	LAMA	NAINA SINGH	1
19.	TAMANG	PHOOLMAYA	1
20.	SHERPA	TELU	1
21.	GURUNG	LOK BAHADUR	1
22.	REGMI	BALKRISHNA	2
23.	LAMSAL	LATA	2
24.	ARYAL	SURMAYA	2
25.	GHIMIRE	SHANTA	2
26.	ACHARYA	ANANTA	2
27.	SHARMA	MADAN	2
28.	GHIMIRE	NABIN	2
29.	ARYAL	RAMCHANDRA	2
30.	BOGATI	RAM SHARAN	2
31.	KARKI	BISHNU BAHADUR	2
32.	ROKA	ANNAPURNA	2
33.	THAPA	SHASHI	2
34.	BUDHATHOKI	PASHUPATI	2
35.	SHRESTHA	CHINMAYA	2
36.	SHRESTHA	SANU BHAI	2
37.	KARMACHARYA	NIR KUMARI	2
38.	SHRESTHA	SHYAM KUMAR	2
39.	SHRESTHA	HIRALAL	2
40.	TAMANG	GOMA	2
41.	LAMA	INDRA BAHADUR	2
42.	THAKURI	ROHIT	2
43.	THAKURI	SANUKRISHNA	2
44.	WAGLE	SANTARAJ	3
45.	ADHIKARI	INDIRA	3
46.	GYAWALI	MANOJ	3
47.	PYAKUREL	SEETA	3
48.	KHANAL	KESHEV PRASAD	3
49.	LAMSAL	RAVI	3
50.	BARAL	HOMNATH	3
51.	NEUPANE	SEEMA	3
52.	K.C.	RABIN	3
53.	BASNET	MAN BAHADUR	3
54.	THAPA	DIPENDRA	3
55.	K.C.	DIRGHA	3

56.	SHRESTHA	SANO KANCHHA	3
57.	RANJITKAR	RADHA KRISHNA	3
58.	PRADHAN	ABHAY	3
59.	SHRESTHA	HIRALAL	3
60.	PUSKAR	YONJAN	3
61.	RAI	KUSAL	3
62.	THAPA MAGAR	KAJI	3
63.	SARKI	GOTHE	3
64.	PARIYAR	DIL BAHADUR	3
65.	BISHWOKARMA	BHUPAL	3
66.	SHARMA	GAUTAM	4
67.	ADHIKARI	LAXMAN	4
68.	ACHARYA	GITA	4
69.	SUBEDI	BISHNU	4
70.	KHANAL	DURGA PRASAD	4
71.	ARYAL	SHESKANTA	4
72.	TIWARI	PARWATI	4
73.	KAFLE	HARIKRISHNA	4
74.	BHANDARI	FATTA BAHADUR	4
75.	KHATRI	JAGAT	4
76.	K.C.	ROSHAN	4
77.	THAPA	SHAMSHER	4
78.	KARKI	RITA	4
79.	TULADHAR	DEEPAK	4
80.	PRADHAN	NABINA	4
81.	SHRESTHA	SANDEEP	4
82.	SHRESTHA	MANGL BHAI	4
83.	LAMA	FURBA	4
84.	YAKHA RAI	SUBASH	4
85.	GURUNG	PADAM	4
86.	MAGAR	RITU	4
87.	SARKI	THULI	4
88.	PARIYAR	RAJU	4
89.	BISHWOKARMA	KALU	4
90.	SAPKOTA	SHAMA	5
91.	KARKI	ANURADHA	5
92.	SHARMA	KUMUD PRASAD	5
93.	PRASAI	SHIVAHARI	5
94.	KAFLE	BISHNU	5
95.	KHANAL	SHREEDHAR	5
96.	PAUDEL	MAYA	5
97.	DHAKAL	BINITA	5
98.	CHHETRI	KRISHNA BAHADUR	5
99.	KHADKA	PARWATI	5
100.	K.C.	BINOD	5
101.	KHADKA	MADAN	5
102.	SHRESTHA	NITYA	5
103.	SHRESTHA	THULI KANCHHI	5
104.	DANGOL	NANI	5
105.	BAJRACHARYA	MOTI RATNA	5
106.	TAMANG	SAHILA	5
107.	THAKURI	SABITRI SEN	5
108.	RAI	NAWAL	5
109.	SHERPA	NAWANG	5
110.	GURUNG	SHANTA MAYA	5
111.	MOCHI	PREM	5

112.	PARIYAR	RUDRA	5
113.	BISHWOKARMA	TULMAYA	5
114.	DEVKOTA	TEJ PRASAD	6
115.	REGMI	TARA KUMAR	6
116.	REGMI	SARITA	6
117.	GHIMIRE	ANGA RAJ	6
118.	KOIRALA	PRABHU KRISHNA	6
119.	GAUTAM	YAGYA MUKTI	6
120.	ADHIKARI	YAGYA	6
121.	KOIRALA	ASHOK	6
122.	K.C.	MANJU	6
123.	KUNWAR	BADRI	6
124.	KHADKA	DIWAKAR	6
125.	K.C.	INDRA BAHADUR	6
126.	DANGOL	SUSHILA	6
127.	BAJRACHARYA	MAIYA	6
128.	SHRESTHA	LALIT	6
129.	MAHARJAN	DHAN KUMARI	6
130.	SHAKYA	BIMALA	6
131.	TAMANG	INDRA	6
132.	HAMAL	PRAKASH BAHADUR	6
133.	MALLA	BISHNU	6
134.	RAI	YANTU	6
135.	SARKI	BAIRE	6
136.	DAMAI	SUNTALI	6
137.	BISHWOKARMA	PYANKULI	6
138.	DHAKAL	MEGHRAJ	7
139.	REGMI	KOMAL DEV	7
140.	NEUPANE	BASANTA	7
141.	DHAKAL	BISHNU	7
142.	PAUDEL	TIKARAM	7
143.	PARAJULI	UMAKANTA	7
144.	SHARMA	RAJANI	7
145.	ACHARYA	RAJAN	7
146.	BASNET	GOPAL	7
147.	THAPALIYA	SAGAR	7
148.	CHHETRI	KUSUM	7
149.	BISTA	GANGA	7
150.	KARKI	SHASHI	7
151.	MAHARJAN	KRISHNA HARI	7
152.	TULADHAR	HIRA DEVI	7
153.	DANGOL	DEV BAHADUR	7
154.	MAHARJAN	KRISHNA HARI	7
155.	TULADHAR	KANCHHA	7
156.	SYANGTEN	BIMAL	7
157.	LIMBU	SEEMA	7
158.	SHERPA	NEEMA	7
159.	RANA MAGAR	THULI MAYA	7
160.	SARKI	SUNITA	7
161.	PARIYAR	ANU	7
162.	BISHWOKARMA	AMRIT	7
163.	DEVKOTA	SARALA	8
164.	ADHIKARI	DAMODAR	8
165.	PANTA	GANESHRAJ	8
166.	PANTA	SHYAM	8
167.	KOIRALA	KISHOR	8

168.	BHUSAL	TIKARAM	8
169.	PAUDEL	BHAWANI	8
170.	PAUDEL	LAXMI	8
171.	K.C.	DURGA	8
172.	THAPA	SAMUNDRA	8
173.	KHADKA	UTTAM	8
174.	KHATRI	SARAL	8
175.	MAHARJAN	SUMINA	8
176.	SHRESTHA	PRAMOD KUMAR	8
177.	SHRESTHA	SAMBHULAL	8
178.	MAHARJAN	MANGAL MAN	8
179.	TAMANG	SUKUMAYA	8
180.	LAMA	KARSANG	8
181.	SHERPA	TENDI	8
182.	SHERPA	SONAM	8
183.	SARKI	SANU	8
184.	ADHIKARI	HARI PRASAD	8
185.	ARYAL	YEK NARAYAN	8
186.	PYAKUREL	SUSHILA	9
187.	SIGDEL	RAMA	9
188.	DAHAL	GOVINDA NATH	9
189.	BARAL	RAMESH	9
190.	BARAL	NANDA LAL	9
191.	SAPKOTA	KRISHNA KUMARI	9
192.	MAHAT	BINITA	9
193.	THAPA	DHRUBA BAHADUR	9
194.	KARKI	ANUP JUNG	9
195.	BASNET	RAJAN	9
196.	MAHARJAN	TIRTHA MAYA	9
197.	TULADHAR	PRASANA	9
198.	MAHARJAN	MAILA	9
199.	SHAKYA	BISHNU DEVI	9
200.	LAMA	MANOJ	9
201.	SODAHAMPHE	PADAM	9
202.	BISHWOKARMA	OM PRAKASH	9