

CHAPTER-1

1.1 Background of the study

A famous African proverb states the following with to women's education:

If you educate a man, you educate a person, But if you educate a women, you educate a family. (Hag and Hag, 1998).

This ancient wisdom of the importance of educating girls has been increasingly acknowledged in recent years. Experiences of many countries around the world have demonstrated that investment in education, especially of girls and women, is the most precious investment a society can ever make, and that no society has ever liberated itself economically, politically or socially without a sound base of educated women. Although the economic benefits of education are similar for both boys and girls, the social benefits, especially in the areas of health, education and population control, multiply in the case of educated girls.

Education is a key factor in sustainable development. It is at the same time a component of well being and a factor in the development of well being through it's links with demographic as well as economic and social factors.

Education is also a means to enable the individual to gain access to knowledge, which is a pre-condition for copying, by anyone rushing to do so, with today's complex world. In the past fifty years, the world has experienced a rise in educational levels. Although the differences in educational attainment between males and females have shrunk, 75 percent of illiterate persons in the world are women. (UN, 1994)

In common interpretation, literacy is the knowledge of reading and writing. Those who can read and write are called literates. A literate person is expected to be conversant with the three R's – reading, writing and arithmetic (NBS, 2003).

Nowadays, literacy is interpreted in a wide and comprehensive sense. UNESCO came up with the concept of "Functional literacy is the basic education of doing simple calculations to manage their earnings so that their counterparts are not manipulating them. In other words, it is defined a person to be functionally literate when he/she could read and write enough to be effective in the normal activities of life. However it is difficult to measure the extent of knowledge and skills required to carry on daily responsibilities relating to work and supporting one self and one's family.

The New Education System Plan (NESP) was introduced in Nepal in 1971 as a major educational reform to align the content of education with the needs of development. The new policy also emphasized that equal educational opportunity should be made available to girls and women. Thus, HMG's educational policy coincident with the United Nations long term objectives of including the status of women through education under it's global program which began in 1965, the United Nation through UNESCO was sponsoring experimental projects on women's education and equality in various countries. After Nepal embarked upon it's new educational policy, the UN asked Nepal to participate in the UNESCO experimental program. Consequently, in 1969 an agreement for the Equal Access of Women to Education (EAWE) project was signed for eight year period, 1970/71-1978.

Various studies conducted in Nepal have shown, for instance that a strong negative relationship exists between female literacy and infant mortality. There is close and complex relationship among education, marriage age, fertility, mortality, mobility and activity. The increase in the education of women and girls contributes to greater empowerment of women, to a postponement of the age of marriage and to a reduction in the size of families (NESAC, 1998).

Over the past four decades efforts have been made to provided equal educational opportunities to both boys and girls. Several programmes corresponding with the new policies in favor of girls and

women education have been initiated and continued. Both government and non-government organizations have made these efforts. As a result, increasing the participation of girls and women in the formal and non-formal education programs remain the central policy trust of all the major government, and national and international non-governmental agencies (Belbase etc.al, 1998)

The employment situation of the women in Nepal is not equal. The majority is unpaid and those who are employed are generally unskilled and have to work in exploitative situation. Even for getting education the various forms used in universities demand husbands consent to get admission. (FWLD 2000)

Education is potentially an agent for awareness and changes and therefore it is central to the process of empowering men and women. When people gain access to information and learn how to analysis it they are learning to think critically, with refinement of the process they can reflect on their own situation, create alternative scenarios and make informed decisions. Gender sensitization too should be build into every step of the education process as should the principles of self governance and appropriate technology (CEDAW, May 2002)

The "Education for all" conference held in Tomtien, Thailand (1990) called for action by the participating counties to reduce their respective illiteracy rate by half by the year 2000 A.D. The illiteracy should be abolished by the year 2015 A.D. according to the Millennium Development Goals (MDGs) endorsed by UN in September 2001 (UN 2002).

Despite the major breakthroughs achieved in the field of education, the statistics for female education in Nepal are dismal. The literacy rate has increased from 13.9 percent in 1971 to 39.6 percent in 1991. According to the 1991 census, the literacy rate for males is 54.4 percent and 25 percent for females. Also the total literacy rate in the rural areas in 1991 was 36.8 percent, whereas the rate was 66.9 percent in the urban areas. As regards male-female disparity in education, 54.8% females and

78% of males were found to be literate in the urban areas in 1991. Similarly, 22% females and 51.9% of the males were literates in the rural areas (CBS 1995).

Similarly, one decade later, the 2001 census shows that there is huge difference between the male and female literacy (Male-65.5%, Female-42.8%). The 2001 census shows that the western development region has the highest female literacy (49.3%) but male literacy rate in WDR is 70.4% and the FWDR has the lowest female literacy 33.3% but male literacy rate is 64%. In 2001 census the literacy rate of EDR (Eastern Development Region) is 55.7% among them 66.5% are male and 45.0% are female. Similarly in CDR (Central Development Region) the literacy rate is 52.9% among them 63.7% are male and 41.6% are female. The literacy rate of MWDR (Mid Western Development Region) is 49.4% among them 61.1% are male and 37.1% are female (CBS 2003/4).

1.2 Statement of the problems:

There is indispensable relationship among poverty alleviation, human development, a prime aspect of poverty. Beside basic and primary education have special role to play in increasing labor productive and development efforts.

Education plays a vital role in raising the quality of human resources. It determines aspirations, levels of technology, skill, it's productivity, vertical and horizontal inability. Changing perceptions of the cost and value of human beings and their contribution to household and national economy (Mitra 1970:1).

Literacy, particularly some educational attainment, is an indication of exposure to modern views and ideas and is therefore crucial for an overall analysis, especially that of women's status.

In Nepal, as in most other developing countries, there is a large disparity between male and female literacy rates. Female are under represented at all levels of the education. According to the census of

2001, the literacy rate per male is 65.8%, whereas per female is 42.49% (CBS, 2001).

The main cause of this disparity between male and female literacy is the social attitude which regards male superior human beings and perpetuates their superior status in society. Females are seen as inferior human beings, who cannot do better than male even if they given access to education, and should be satisfied with their domestic roles, which have been ordained for before their births. (Source: Unpublished M.A. Thesis)

However, Nepali society is marked by diverse ethnicity religious, castes, creeds and languages. Such diversity presents challenges per educational and economic developments. The way people think is influenced by all these and thus social attitudes are developed by educational endeavor (Subba, 1989).

Mouna Budhuk VDC is situated in Dhankuta district whereas high majority of Limbu. So that this study is related with especially educational status of Limbu women of ward No. 1 and 2 where women's educational status is quite low. Therefore women's low participation in education attainment is seen major problem of this study.

Considering all the above mentioned issue, this study has focused on following research questions:

1. What is the educational status of limbu women in the study area?
2. Why education is necessary for limbu women?
3. What is the role of education to build women capabilities?

1.3 Objectives:

The general objective of the study is to describe educational status of Limbu women and it's influences on women's empowers.

The specific objectives are mentioned below:

-) To describe the educational status of Limbu women

-) To find out the importance of education in the occupation Sector of Limbu women
-) To examine in educational attainment of Limbu women.

1.4 Significance of the Study:

Mouna Bhudhuk VDC is located in Dhankuta district. which is surrounded by Mountains where as high majorities of Limbu peoples. Similarly, Limbu populations are too dense in Mouna Bhudhuk VDC. But Limbu literacy rat is low rather than other caste groups. Even Limbu women's literacy rate is not good. So that the main reason behind the selection of this study is none of the researcher have done about Limbu women's educational status in this study area. The researcher want to find out backwardness in educational status of Limbu women. Therefore, the researcher will hope that it's dissertation may be useful. Informative and importance for next related researchers and students.

CHAPTER 2

LITERATURE REVIEW

The literature review for this study has been conducted taking into consideration the historical aspect of educational development in the different phases along with the review of various literature related with the topics.

2.1 Historical overview:

2.1.1 Pre- 1951 Period

Prior to 1951 in Nepal, education was treated as an active threat rather than as a potential asset. During more than a century of authoritarian Rana rule, education was restricted as part of the general policy of isolationism. Traditional forms of education (generally religious) were virtually extinguished and new institutions were discouraged, except for a limited number of schools to educate the children of Kathmandu's elite. It should be noted, however that some of the first modern schools were opened during the Rana rule. (M.A. unpublished thesis)

At the end of Rana rule in 1951, there were only 321 primary schools attended by about 8500 students out of an approximate 8 million population (Shrestha, 1989), and 11 Secondary schools with 1700 students (Lohani, 1998). The literacy rate at the time was a mere 5.3 percent, according to the 1952/54 census (HMG, NPC, CBS population monograph of Nepal, Kathmandu), while according to Skerry et al only 2 percent of the population was literate (Skerry et al, 1991).

2.1.2 The Beginning of Educational Development: (1951-1970)

After the democratic revolution of 1951, education was recognized as a right of the people, and the development of a comprehensive system of education considered. As a consequence, the Ministry of Education was formed in 1951 to address the educational needs of the country as a whole by

developing uniform policies and standards. In 1953, the national education planning commission (NEPC) was formed. The report of NEPC was published in 1956 formed the basis for the first five-year education plan released in the same year and saved as blueprint for comprehensive educational development until the National education system plan was reproduced 1917 (Skerry et.al 1991).

The NEPC recommended, "Education must be universal. It must reach all people free compulsory education and adopt of individual differences" (NEPC 1956). It recommended the establishment of a nation wide system of tax supported free public education. Tax and land reforms were targeted as prerequisites to financing education on a national scale. It also felt however, that financial support should come largely from the local resources to ensure participation and support at the village level. The hear to lack of educational infrastructure dictated the quantitative growth of schools would be of primary concern and this coupled with the fact that the people turned to education as a key to modernization and all round development of the country led to a rapid expansion in the number of schools. These schools were built and managed by the community people with very little financial and technical support from the government body. (Upadhayay, 1988, Bista, 1991)

2.1.3 The years of innovation and institutionalization: (1970-1990)

Nepal's education system as measured by the number of schools, teachers and students expanded twenty fold between 1950 and 1970. By 1970, Nepal had achieved a national literacy rate of 15 percent. However, qualitative improvements did not keep pace with qualitative expansion. Education suffered from a lack of trained teachers good standardized texts, the low status accorded to teacher's, and the fact that physical expansion could not keep pace with rapidly expansion enrollment. The system failed to address Nepal's education and development needs. As a result, the government introduced the national education system plan

(NESP) in 1971 to overcome these problems. (Skerry et.al 1991; M, Kassaju 1983)

The NESP was designed to support Fourth five year plan's regional strategy for mobilizing human resources. It outlined three objectives: to meet Nepal's trained manpower needs, to extend educational opportunity, to maximum number of people (including out of school youth and adults) and to increase the relevance of the education system to Nepal's economic development needs (Skerry et.al. 1983).

The forever to women education section (WES) was the "Equal access of women to education project" established in 1971. The objective of this project was to increase the number of female teachers in order to raise girls access to education as it was realized that female teacher could bring positive changes in the enrollment of girls in schools in 1983 the same project was renamed the "education of Girls and women's". (EGWN) and with support of UNICEF was extended as a new project. (MOES, May 2002)

2.1.4 Education for All (EFA)

The ministry of education and sports (MOES) and the department of education (DOE) developed a concept paper for Nepal Education for all (EFA) programme 2004-2009 in 2002. A draft of this paper was presented in the basic and primary education programme (BPEP) II joint government. Donor Technical Review meeting held in December 2002.

Education for all 2004-2009 is designed, as a 5 years strategic programme within the framework of the fifteen year, National plan of Action (NPA) for education for all 2015 to which His Majesty's Government of Nepal is committed, it draws from the goals of the Dakar framework of action and has formulated the following six programme components:

-) Expanding and improving early childhood development
-) Ensuring access to education for all children

-) Meeting the learning needs of all children including indigenous people and linguistic minorities
-) Reducing adult illiteracy
-) Eliminating gender disparity
-) Improving all aspects of quality education

(MOES, NV, 17, 2003, Education for all 2004-2009)

2.2 Women in education: An overview

There had been no categorical emphasis on encouraging girls and women in education for a long period. Education was addressed only in general both for boys and girls. The education plans seemed to ignore the socio-cultural background in Nepal, which practices heavy gender discrimination (Tuladhar and Thapa 1998).

The first census (1952/54) reported literacy rate to be 9.5 percent for men whereas it was only 0.7 percent for women, resulting in a gender ratio (Female to male) of almost 1.14 (CBS, 1987). While gender differences in education have substantially declined in last fifty years. A look at the statistics still reveal widespread differences in the literacy rate of men and women -54.5% and 25.1% respectively according to the 1991 census (CBS, 2000).

When the process of educational expansion began in 1951, the doors of all schools were open to children both sexes. In spite of the equal facilities, the enrollment of girls lagged for behind that of boys. The earlier education commissions did not envisage that girls would not make use of the available schooling facilities and thus, did not make any specific provisions exclusively commission report of 1955 did not education of girls and women (Belbase et.al 1998).

The national education system plan (NESP) made landmark in the history of education in Nepal in 1971-76. NESP was implement with the objectives of "gaining new directions in promoting equal access, to education for all children, with special improving quality of education by

providing trained teachers text book and other instructional materials, and with stress on vocational education" (Tuladhar and Thapa, 1998:59). NESP carried along with it the "Spirit of promoting female education in the country" and it adopted the policy of conducting innovative projects with assistance from international agencies (MOE, 1997).

At about the same time, the United Nations through UNESCO was sponsoring experimental projects on women's education in various countries under the united nation's long-term objective of improving the status of women through education (parajuli, 1988). The United Nation's asked Nepal to participate in such program and consequently, an agreement was signed between the Nepalese government and UNICEF/UNESCO for the equal access of girls and women to education (EAGWE) project. This project was lunched in 1971 with the objective of giving rural women a chance to enter primary teacher's training and thus as teachers, to initiate changes at the local level in attitude towards girl's education (Parajuli, 1988, MOE, 1997)

Towards the final years of implementation of the NESP the government brought out the fifth five years plan of Nepal (1975-1980). This plan started to make some headway in female education. In realization of the importance of female teachers for increased enrolment of girls, the plan spelt out the policy of emphasizing recruitment of as many female teachers as possible in primary schools to increase the enrollment of girls (MOE, 1997, Tuladhar and Thapa, 1998)

Nepal's sixth plan (1980-1985) recognized primary education as one of the basic services that need to be provided to all the people in the country and this emphasis has been reaffirmed in the seventh plan (1985-1990) too (NEC, 1988). As most women were denied the opportunity to schooling it was more important to include them in the educational process. The sixth plan thus stated that special programs would be designed to provide educational opportunities to the women in educationally background areas. The policy adopted in the plan emphasized making educational opportunities available to the females

and subsequently enabling them to participate increasingly in national development. The seventh plan (1985-1990) also placed emphasis on increased educational participation of girls and women. It formulated the policy to increase girl's enrollment in local schools, to admit girls to feeder hostels in remote areas, to train women teachers, and to try out a system of part primary schools for providing educational support to those girl's and women who have failed to attend the formal school (MOE, 1997, Tuladhar and Thapa, 1998, NEC, 1990).

The eighth plan (1992-97) in tune with the Tomtien commitments emphasized on development the measures to increase the participation of girls and women in education. The plan felt the need of special program such as the distribution of school uniforms, provision of scholarship and awards to schools attaining high female enrollment appointment of female teachers in primary schools etc. Similarly the ninth plan (1991-2002) aims to take Nepali literacy rate at 70 percent by the end the plan. It also emphasize on measures to enrich an access and expansion of women's education with a view to increase the participation of women in education (NPC 1992, NPC, 1998).

2.3 Previous Studies:

Center for education Research, innovation and development (1978) describes rational for equal access of women education in various study such as historical perspective, equal access of women to education and interpretation of the various results such as enrollment and training quata and enrollment, qualitative aspect of the training programme and development region which has the lowest girl's enrollment at the primary level benefited least from the EAWER Programme (CERID, 1998). In this programme, the socially privileged groups like Brahmins, Newars and Chhetries had predominant participation, the increasing rate in girls enrollment appears to correlate with the higher number of EAWER, teacher serving in the district. According to this evaluative study they can

argue that is this programme is to help increase social awareness with aspect to the importance of female education in the village community.

CERID (1992) on "Chelibeti" programme concluded that a large number of girls are still deprived of education in our country. Although many school opened in village's girls are still unable to receive formal education." Education is a strong force for progress and it is a prerequisites for improvement of the condition of peasant women and their daughter girls of lower age were given greater facilities than the older ones in such cases too. The role of parents found to be crucial for girls enrollment at school. The low school enrollment was found to be the unavailability of time during the day. The main problem of the girls less enrollment at school was stated to be extremely low economic condition.

Acharya M (1993) showed that household income workload and the concern with the parity of the female body leading to the easily marriage are important variable in the female education. As long as there is no resource cruch in the family, the primary school age girls may get to go to school. But as soon as the resource constraint arises, the first casualty is the female child's education. Girls in lower income groups get little opportunity to further education beyond the secondary school.

The UN (1994) states education is one of the most important means of empowering women with the knowledge skills and self confidence necessary to participate fully in development process. But here are 960 million illiterate adult in the world and two thirds illiterate are women among them. There are 130 million children who are not enrolled in primary school and 70 percent of them are girls.

Shrestha (1994) shows that there are so many obstacles in women's education, mainly there are two kinds: educational and non-educational. The first include not enough schools for girls no separate schools for girls, distance of schools, number or few teachers inflexible school timing, gender insensitive curriculum, lack of literate environment and that girls education is not taken to pay off her future security of parent. The son educational obstacles, on the other hand, are poverty, social and

cultural tradition, early marriage, concern about girls and women, load of household work and illiteracy among parents.

Shrestha P, (1995) in her book "Educated women in Urban Nepal" attempts to understand the economic participation of literate and educated females aged (10+ yrs) in Nepal in general and that of Kathmandu city in particular the analysis was based on secondary as well as the primary sources of information collected from selected sample region of Kathmandu city. Her findings shows that literacy level in Nepal is low compared to large number of developing countries. Bangladesh (79%), India (39%) and Pakistan (15.6%)

At least 20 percent of the total children in the primary school age are still to be enrolled in schools in Nepal. Another 40 percent of the children in their school age group cannot go to school. In the absence of skills and job oriented education in rural areas, illiterate parents are unaware that they need to send daughter to school.

A study on "community Action research on Girls education" in Nepal (Jan 2003) Funded by UNICEF Nepal was conducted in different phases. The main objective of this study was to develop a precision action plan for improving status viz. Inclusion and participation of girls in education (UNICEF 2003).

The study identified the key factors, which need to be addressed for promoting girls education in rural Nepal viz. Poverty and gender discrimination, discrimination at household by parent, alcoholism in the family, lack of education, traditional perception and values, dowry system, early marriage, having more children. The quest and desire to have a distance of schools, teachers behavior, school infrastructure and facilities, government policy/practices, citizenship and birth certificate and prioritization of major factors by specific districts.

The ministry of education and sports is committed to raising the status and position of women and to providing universal primary education for all girls, as well as boys, irrespective of their ethnic assign, religion, culture or linguistic heritage or disability. Because of the efforts

of the educational policies and practices of government the girls enrollment in different level is low in Nepal.

Ghimire (1997) found that the girls enrollment in primary level, in spite of equal age level population, was lower than that of boys in both districts (Dhankuta and Nuwakot). The main causes were found to be the poverty, negative parental attitude, girls involvement in farming and household work and lack of educational awareness in parents. He also found a decreasing trend of girls enrollment from primary to the secondary level in both districts. Though high rate of enrollment were found in primary levels, the proportion of girls enrollment over at this level was only 38 percent as against 62 percent of the boys.

There is high disparity in literacy among the female of different caste and ethnicity. But most of the Limbu people are illiterate (64.6%) which is higher than the national average (41%). About 35 percent them are literate and 18.6 percent have primary level of education. Even still comparatively women literacy rate is not satisfactory than men. (Karki 2003)

According to the CBS (2004) the literacy rate of population 15 years and above by caste/ethnicity (2001) the Brahmins (57.1%), Newar (53.6%), Rai (40%), Limbu (40%), Thakuri (40%) are leading and the Dalits and other females of minorities groups has the least literacy rate.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Research Design:

This study especially has based on descriptive and exploratory research design. The research design to explain educational status of Limbu women and what kind of changes to bring by education for women in study area. While diagnostic research conducted on effect on educational status of Limbu women.

3.2 Selection of the study area:

Limbu people have their own culture value and practices. Most of the Limbu people are illiterate (41%) which is higher than national average (64.6%). About 35 percent them are illiterate and 18.6 percent have primary level of education. But comparatively women literacy rate is not satisfactory than men (Karki 2003). It shows that there is a great difference between national average and Limbu literacy rate.

Dhankuta district is located in Koshi zone. It is hilly area Mounabudhuk VDC is situated in Dhankuta District. The population of Limbus are comparatively high than other caste. MounaBudhuk VDC has '9' wards the researcher has taken ward no.1 and 2 among them. The ward number 1 has 65 household. All of them 26 households are limbu and 10 household has taken for the study. Similarly, ward no.2 has 117 households, there are 100 households of Limbu. Among them, the researcher has taken 35 households for study. Majorities of Limbu are high in both wards than others wards, So that I have tried to find out education status of Limbu women of these wards.

3.3 Source of Data collection:

3.3.1 Primary Data

Primary Data has collected from the field with the help of 45 Respondent local development officer (LDO), School headmaster, women leaders, social worker, who are known about selected area.

3.3.2 Secondary Data

Secondary Data has collected from the published as well as unpublished literatures like: CBS reports, census report, planning reports, human development reports, articles related books, journals, local development profiles, education reports and district profiles etc.

3.4 Method of Data Collection

Some methods have used for this research study such as:

3.4.1. Interview Method

Which is related with research study these are age status, marital status, education status, working structure etc. which these questions are asked to the respondent in the study area.

3.4.2. Key informants interview

To verify the called information about the educational status of Limbu women as well as their family background, obstacle of taking proper education. Daily women activities from Local Development Officer (LDO), school headmaster, women leaders, social worker. They have respectively taken for as a key informant because they are known about respondent background of field area.

3.4.3. Observation

To observe life style of respondent. To observe parental behavior with their daughter and son in education attainment. Comparatively observe of

educated and uneducated women's attendance in society. To observe their social economic background as well as it's positive and negative impact on women educational attainment. Therefore, field diary has used for this method.

3.5 Limitation of the study

This study is limited in ward no. 1 and 2 of Mouna Budhuk VDC of Dhankuta district because of limitation with limbu women. Even it's limited with just educational status of limbu women in two wards. It has taken certain area and people so that this study may not represent the other wards of Budhuk VDC and whole Limbu women as well as Nepalese Women.

CHAPTER – 4
DEMOGRAPHIC CHARACTERISTIC OF STUDY AREA WITH
RESPONDENT GROUPS

In this chapter, an introduction of Dhankuta District and the study area has been included. Location, population and general matter of the study area have been briefly discussed.

4.1 Dhankuta District: A short introduction

Dhankuta is one of the hilly district of eastern part of Nepal, which lies in Koshi zone. It is surrounded by Bhojpur, Sunsari, Morang, Ilam, Panchthar, Terhathum and Sankhuwasabha Districts. The area of this district is 892 sq. k.m.

According to the 2001 census, the total population of this district is 1,66,479 out of them 84638 (50.84%) are female and 81891 (49.16%) male. The total household no. is 32,571. Population density is 168.63 respectively.

There is one multiple campus, 4 higher secondary school, 201 pre-primary school, 319 primary school, 91 lower secondary, 58 Secondary, 9 private boarding, 7 private secondary boarding 1 technical school and 45 child development centers (Source: Dept. of Education)

Here, trying to show campuses and students no. under TU in table no. 1.

Table No. 1
Campus and Students under T.U.

S. N.	Faculty	Level								
		Intermediate		Bachelor		Masters		Ph.D.		Total
		Male	Female	Male	Female	Male	Female	Male	Female	
1.	Education	480	514	706	616	66	23	-	-	2405
2.	Humanity	205	136	129	83	45	12	-	-	610
3.	Science & Tech.	94	19	-	-	-	-	-	-	113

(Source: Central Dept. of Education)

This, table no. 1 shows that educational status of Dhankuta District is not good and not bad, approximately it's satisfactory.

Literacy rate for population 6 year and above by sex is total 64.3 percent and Female literacy rate is 54.5 percent and Male are 74.5 percent in Dhankuta)

(Source: District Profile 2061)

4.2 Population Distribution of Mounabudhuk (VDC):

The history of human settlement indicates predominance of settlement in the place where climate, agriculture activities and water are favorable for their livelihood.

According to 2001 census, the total population of Mounabudhuk VDC was 2,585 with 507 households. But recently VDC profile 2067 is mentioned that total populations are 2,385 and household no. are 501. Out of the total population (1,223) 51.28 percent were male and (1,162) 48.72 percent were female. The average family size of this VDC was 5.11 persons per household.

4.3 Mouna Budhuk VDC: A study area

Mouna Budhuk VDC is situated in hill region. The land escape has different evaluation with in the VDC. Some places are up to the height of 120-2602 m. from sea level, where climate is not too hot. Some places are up to 800 m. from sea level where climate is hot. It shows that there is cool in winter and hot in summer. The months of November, December, January and February are moderate cold. The months of March, April, May, June, July and August are hot. The annual rainfall is 69.92 mm at MounaBudhuk as recorded during (2009-2010). The normal maximum (Summer) temperature exceeds 24.40 celsius and minimum 7.8 celsius. (VDC profile)

Mouna Budhuk VDC is one remote village. But people's awareness is increasing day by day. Some development projects (works) are having

by their own efforts. Such as there are 6 primary schools, 1 secondary school +2 also including in this school, and 1 private Boarding school. There is 1 Health post, 1 Clinic shop, 1 post office, 1 rice mill. Transportation and electrical facilities are also available in this VDC. Also, there is 1 micro industry, 1 furniture industry. There are 15 shops, 1 local market named "Sanibare Haliya".

The Total population are 2,966; female population are 1, 486 and male population are 1,980. Limbu's total population is 1605. Female population is 804 and 801 is male (Local census of poverty alleviation 2066 report)

But in the comparison of the past 10 years, the situation of village is developing. Nowadays there is the facility of communication. The number of school going children is increasing. The villager's agriculture is the main occupation in the study area. Most of the young limbu male members of the village has gone abroad for employment (especially in Arabian country) so most of the women are involve in household chore as well as they are involved in agriculture activities.

4.4 Population Composition:

4.4.1 Age and Sex Composition:

Population composition is the important component characteristic in demography. Age and sex composition of population are important for the government in planning and implementing it's policy. Such as age and sex composition becomes the basic requirement for understanding population composition of or society. The table No. 1 presents age and characteristic of whole ethnic and caste groups of Mounabudhuk VDC, in ward wise. The table has mentioned in next page.

Table 2 : Population by five years age groups and sex of ward wise

S.N.	0-5			6-10			11-15			16-24			25-45			45-60			60-75			75 to above		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1.	20	11	31	13	17	30	24	17	41	28	29	57	46	44	90	18	22	40	6	4	10	7	2	9
2.	9	8	17	13	10	23	10	5	15	13	13	26	24	27	51	12	8	20	3	8	11	3	-	3
3.	19	8	27	10	23	33	16	15	31	19	27	46	42	32	74	11	12	23	7	6	13	3	3	6
4.	23	16	39	9	11	20	13	22	35	34	57	91	42	39	81	18	24	42	11	10	21	2	5	7
5.	9	3	12	7	14	21	10	19	29	26	18	44	30	27	57	12	9	21	9	6	15	2	2	4
6.	7	10	17	18	15	33	14	9	23	23	22	45	32	33	65	8	9	17	7	4	11	1	3	4
7.	16	24	40	22	23	45	36	24	60	52	1	53	59	66	125	32	37	69	9	10	19	8	5	13
8.	12	15	27	21	16	37	32	25	57	39	33	72	53	49	102	24	25	49	9	12	21	2	3	5
9.	8	5	13	2	7	9	3	4	7	8	9	17	22	15	37	8	11	19	3	3	6	0	2	2
Total	123	100	223	115	136	251	158	140	298	242	209	451	350	332	622	143	157	300	64	63	127	28	25	53

(Source: VDC Profile Household Survey 2067)

Especially, the researcher took 1 and 2 wards of that VDC where male population is comparatively higher than the female population in both wards. The table 2 shows the age groups 25-45 years have more population than others age groups. It represents 29.22 percent (308) of the total population in ward No. 1 and 30.72 percent (166) of the total population in ward 2. Similarly, less number of people are in the age group 75+ above years which represent 2.92 percent in ward 1 and 1.80 percent in ward 2 of Mounabudhuk VDC.

Second highest population are 16 to 24 year age group in both words. These are (57) 19 percent in ward no. 1 and (26) 8.44 percent in ward no. 2.

Similarly third highest age groups are 11 to 15 year in ward no. 1 they are (41) 13.13 percent from total population of ward no. 1 but 6 to 10 year age groups are in ward no. 2 they are occupied (23) 7.46 percent.

Followed these numbers fourth highest age groups are 45 to 60 year age groups in both wards. They are (40) 13 percent in ward no. 1 and (20) 6.49 percent in ward no. 2.

In this way fifth highest age groups are 0 to 5 year age groups in both wards they are (31) 10 percent in ward no. 1 and (17) 6 percent in ward no. 2.

In the same way, sixth highest age groups are 6 to 10 year in ward no. 1 they are (30) 10 percent but 11 to 15 year groups are in ward no. 2, they are (15) 5 percent in ward no. 2 and then seventh highest age groups are 60 to 75 year age group in both wards. They are (10) 3.24 percent in ward no. 1 and (11) 4 percent in ward no. 2.

Anyway, comparatively male population is highest than female population it is (1,223) 53 percent out of total population (2,325) of VDC where female population occupied (1,162) 50 percent in the VDC.

4.4.2 Ethnic Composition:

Among the various social characteristics of the society, ethnic composition is an important component, which directly or indirectly affects the development of the society. The caste composition in Mounabudhuk VDC range from Brahmin, Chhetri, Rai, Limbu, Damai, Yakha, Sarki and others.

Table 3: Composition by Ethnic Group

S.N.	Ethnicity	Total population	Total Percent
1.	Brahmin	72	2.61
2.	Chhetri	414	15.03
3.	Rai	252	9.15
4.	Limbu	1802	65.43
5.	Damai	72	2.61
6.	Yakha	41	1.48
7.	Sarki	5	0.18
8.	Others	96	3.48
	Total	2,754	100%

(Source: Field Survey 2011)

Above table no. 3 shows that limbu's population is highest than other caste groups. It's occupies (Total limbu's population 1802) 65.43 percent of total population of Mouna Budhuk VDC. Second highest population is chhetri (414), it is 15.03 percent, third highest population is Rai community (252), it is 9.15 percent.

Similarly Brahmin and Damai Communities almost same (72) , They are occupied 2.61 percent from total population of VDC. Yakha's Population is (41) 1.48 percent in the VDC. Sarki community is less than total population, which is 0.18 percnet. Others communities population is (96)

3.48 percent in total population of VDC. Which is not mentioned separately in the table. But this population data is not match with 2001 census because due to the migration so the population ratio is going to up and down with time. So that it data has taken with VDC's profile.

4.4.3 Educational Characteristics of VDC

Government (public) Schools are the major institutions for the people of these VDC. There are 7 government schools such as 1) Budhuk Higher Secondary (6 to 12 Class) and six primary schools these are – (1) Janata Primary School (1 to 3 class), (2) Mouna Primary School (1 to 5 Class) (3) Pipal Danda Primary School (1 to 5 class) (4) Jan Jyoti Primary School (1 to 5 class) (5) Singha Devi P. School (1 to 3 class) (6) Jivan Jyoti P. School (1 to 3 class)

Table 4: Student enrollment Data of each school

School Name	T.P. of Students	T.P. of Limbu Student	Individual percentage of Limbu student
Budhuk H.S.S.	785	402	51.20%
Janata P.S.	38	24	63.15%
Mouna P.S.	75	73	97.33%
Pipal Danda P.S.	61	35	57.37%
Jan Jyoti P.S.	105	56	53.33%
Singha Devi P.S.	35	35	100%
Jivan Jyoti P.S.	32	20	62.5%

(Source: Student Record of School 2067)

The table no. 4 shows that 100 percent limbu students were in Singha Devi primary schools. It represents that good result for limbu's educational attenment. Second highest limbu students were in Mouna primary school. It was 97.33 percent out up total student.

Similarly, 63.15 percent limbu student were in Janata Primary School and 62.5 percent student were Jivan Jyoti Primary School. In this way, 57.37 percent limbu student were in Pipal Danda Primary School. Also 53.33 percent limbu students were in Jan Jyoti Primary school. In the same way, 51.20 percent limbu students were in Budhuk Higher secondary school. Above data shows 50 percent above limbu students were in all school. It gives positive impact to limbu community. All parents send their child to school as well as daughter enrollment ratio is also increasing day by day than past time.

Table 4 shows that student enrollment percentage of each school whereas Limbu's student enrollment rate is satisfactory. It represents Limbu's participation in educational sector is increasing day by day rather than past time. Also, table shows there is no more dropout student comparatively before days.

4.5 Social Characteristic of Respondents Group

4.5.1 Age:

The table No. 5 shows that Among the respondents 29 percent belong to the age group of 26-35 years. This is followed by 27 percent, it belong to from the age group of 15-25 years. 22 percent respondents are from the age group of 36.45 and 15 percent are from the age group of 46-55, Likewise 7 percent respondents are from the age group of 56-65. Most of the respondents are from the age 26-35 age group.

Table No. 5 : Distribution of Limbu women by Age Group

Age Group	Respondents
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Years	No.	%
15-25	12	26.66
26-35	13	28.88
36-45	10	22.22
46-55	7	15.55
56-65	3	6.66
Total	45	100%

(Source: Field Survey 2011)

The researcher has taken 45 respondents for study. They have taken from different age groups. Age also social component so it's directly and indirectly affects on getting women's education. Therefore respondents age diversities are mentioned in table no. 5. The respondent who are illiterate, literate, educated and student. It represent women education status of study areas.

4.5.2 Marital Status:

Marital Status brings differences in women status, women change their status through the Marriage such as daughter-in-law, mother and grandmother which really to create obstacles for women education attainment especially in rural area.

Table 6: Distribution of Limbu women by Marital Status

S.N.	Marital Status	No. of Respondents	Percentage
1.	Married	27	60%
2.	Unmarried	16	35.56%
3.	Widow	2	4.44%

4.	Divorced	-	-
	Total	45	100%

(Source: Field Survey 2011)

According to Table, No. 6 among the respondents 60 percent women are married. Marriage refers one kind of social tradition, where male and female are heartily appreciated each other. But after married social restriction over the women than male. Especially women sacrifice their all kind of desires over their family happiness. So married life also has become obstacle of limbu women's participation in education activity in study area.

In this way 35.56 percent are unmarried women respondents. Unmarried means they do not get marriage. They still stay with their father and mother. Some respondents are continuing their study and some are stopped their study due to the family's social and economic problems.

Widow respondents are (2) 4.44 percent. Widow refers husband and wife's death. Here 4.44 percent respondent are widow. In Nepali context, to widow women difficult to live in rural society. They face many kind of social and economic problems in their community. So that widow status has become obstacle of getting education in study area.

There is not divorced respondent. Divorced means legally separated husband and wife from each other. Sometimes divorced case also has become problem of women's education.

4.5.3 Family Structure:

Family Structure is an important social component which is clarifying respondents social status in society.

Table No. 7: Distribution of Limbu women by Family Structure

S.N.	Family Structure	No. of Respondents	Percentage
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1.	Nuclear Family	28	62.22%
2.	Joint Family	15	33.34%
3.	Extended Family	2	4.44%
	Total	45	100%

(Source: Field Survey 2011)

Table no. 7 shows that most of the respondents are from Nuclear family structure, their total percentage is 62.22. Nuclear family structure refers father, mother and their unmarried daughter and son.

Some respondents are joint family structure, they are (15) 33.34 percent . Joint family means father, mother and their married son and daughter who lives together.

Similarly some respondents are extended family structure. They are (2) 4.44 percent from total percent of respondent. Where father, mother, grandfather-mother, uncle, auntie, their children and including grandson-daughter. They are living together and sharing kitchen is called extended family.

Obvious, in study areas family structure also plays important role to determine in limbu women's education status.

4.5.4 Religious Structure:

Nepal is a multi-religious country. People of different religion groups have their own traditional and value system, it's affected their educational status. In the study area, there are seven religious group. But respondents from three religious group. Table 7 represents the religious composition of the respondent groups.

Table 8: Distribution of Limbu women by Religion

S.N.	Religion	No. of Respondents	Percentage
1.	Kirat	25	55.55%
2.	Hindu	15	33.33%
3.	Christian	5	11.11%
	Total	45	100%

(Source: Field Survey 2011)

Table No. 8 shows, that majority of family are Kirat (55.55%), followed by Hindu (33.33%) and Christian (11.11%)

Limbu is kirat follower. They strongly followed kirat religion in past time. It gave negative impact to women education in past time. It's influence still seeing some family member.

4.5.5 Educational Status:

Nowadays, education is most important for people. It's play vital role to change human behaviour in society. But still in rural areas women's educational attainment is not satisfactory. Even ethnic group of women's involvement is quite low.

Table No. 9:

S.N.	Level of Education	No. of Respondents	Percentage
1.	Illiterate	3	6.67%
2.	Literate	11	24.44%
3.	Primary	6	13.33%
4.	Lower Secondary	1	2.22%
5.	Secondary	16	35.55%

6.	Higher E. Level	8	17.77%
	Total	45	100%

(Source: Field Survey 2011)

The table no. 9 shows that educational level of limbu women. All respondents have different level. Such as illiterate, it means person who can't read and write own self. They are (3) 6.67 percent out up total respondents.

Similarly there are literate respondents literate refers person who can just read and write their self. They are (11) 24.44 percent in this way there are some primary level's respondents; 1 to 5 class is called primary level. They are (6) 13.33 percent respondent in primary level. Where is (1) 2.22 percent respondent in lower secondary level. Lower secondary means 6 to 7 class groups.

In the same way, there are (16) 35.55 percent respondents in secondary level. Secondary level refers 8 to 10 class groups. It's occupied highest number of respondents.

In additional, there are also higher education level respondents. They are (8) 18 percent out up total respondents number. Higher education means above S.L.C. to Master level because here has taken from intermediate to master level so all are included in higher education level.

According to table no. 9, comparatively 75 percent respondent were under S.L.C. level and 7.77 percent were higher education level. It shows still limbu women education level is not satisfactory. They need educational support to increase their participation in education as well as their access to schooling. When women's educational level increases after that women educational status will be increased in satisfactory way.

4.5.6 Occupation Structure:

Occupation determines people's economic condition in society. So that each and every peoples are involving any kind of occupation. Therefore, Table no. 10 shows occupation of respondent.

Table No. 10: Distribution of Limbu women by Occupation

S.N.	Occupation	No. of Respondents	Percentage
1.	Agriculture	25	55.55%
2.	Job	7	15.55%
3.	Business	4	8.88%
4.	Student	9	20%
	Total	45	100%

(Source: Field Survey 2011)

From table no. 10 it is observed that the highest percentage of women are engaged in agricultural sector, it's (25) 55.55 percent obviously, people's occupation is depend on their education level. The table shows (55.55 percent) highest respondent are involved in agricultural activities. It's clearly shows that they re comparatively illiterate than other respondents.

Some respondents are engaged in job sectors. They are (7) 16 percent, they involved in teaching sectors and health sectors. It's clearly mentioned that education represents people's occupation also, (4) 9 percent respondent are involved in business sectors. It's mean they are also educated. Therefore each people's occupation is depend on their educational level. So that there is interrelationship between education and women's occupation. So given table shows important role of education in occupation sector of limbu women.

4.5.7 Health Consciousness:

Good health is one important part of human lifestyle. It's determines people's life expectancy. Nowadays people's health consciousness is increasing day by day.

Table No. 11: Distribution of Limbu women by Health Consciousness

S.N.	Health Service Center	No. of Respondents	Percentage
1.	Dhami/Jhakri	11	24.44%
2.	Health posts	17	37.77%
3.	Clinic Center	9	20%
4.	Hospital	8	17.77%
	Total	45	100%

(Source: Field Survey 2011)

Given table no. 11 shows (17) 37.77 percent women are used to go health post to check up their health. It means most of educated respondents conscious about their health. Where (11) 24.44 percent respondents are going to meet Dhami and Jhakkri in their illness case. They are especially illiterate respondent so it's shows that still people believe in supernatural power. It means lack of educational awareness.

Similarly, (9) 20 percent respondents are to take clinic services; and than (8) 18 percent are used to go hospital.

Comparatively it's shows still they are not more conscious about health services in study areas. A few respondent are used to go hospital, who is educated but still uneducated respondents are depend on Dhami and Jhakkri. So that education and health consciousness is interrelated. Lack of proper education people still unconsciousness about their health in rural area. They do not know good health represents happiness life.

4.5.8 Educational Priority to Son and Daughter

Most of the respondents are positive on their priority to son and daughter on education.

Table No. 12

Distribution of Limbu women by Education priority to son and daughter

S.N.	Education Priority	No. of Respondents	Percentage
1.	Son	8	17.77%
2.	Daughter	2	4.44%
3.	Equal	32	71.11%
4.	No Response	3	6.66%
	Total	45	100%

(Source: Field Survey 2011)

The table no. 12 shows that 71 percent respondents give an equal priority to education to their son and daughter. It's mean parents known importance of education both daughter and son. Due to the parent's positive attitude about education girls enrollment ratio also increased than past time. Where very few respondents have referred to daughter education because they faced many problems due to the uneducated as well as being female. So they want to make their daughter able in every sector to support by education. There are (8) 18 percent respondent to give priority to son education. It's mean still seeing priority of son in society. It happens lack of educational awareness of parents. And than (3) 7 percent respondents did not response regarding their insure because they do not have any children.

4.5.9 Working Structure:

In rural area girls have more work burden than boy. Especially daughter helps their family inside and outside of work as well as their study.

So work burden has become obstacle of getting daughter education activities in study area. Here categories working status of respondent son and daughter in Table No. 13.

Table No. 13:

Distribution of Working Structure of Limbu women's Daughter and Son

S.N.	Worker	No. of Respondents	Percentage
1.	Girls	33	73.33%
2.	Boy	12	26.67%
	Total	45	100%

(Source: Field Survey 2011)

Table no. 13 mentions that girls working burden is higher than boy. There is 73 percent girls help their family in outside and inside of home works as well as their education. So that, due to the working burden girl cannot get good education opportunities than boy. Maximum girl attain in house work before and after of schooling time. It gives big hamper to girl education attainment.

Whereas (13) 26 percent boy helps their family to work. Comparatively, parents do not give force to son in work than daughter. It's mean obviously boy education level is increased. They get most time for study at home them girls. Therefore the given table is clearly seeing that girls work burden is high than boy in limbu family.

CHAPTER- 5

EDUCATIONAL STATUS OF LIMBU WOMEN IN MOUNABUDHUK VDC

5. Education

5.1 Introduction of Education:

Education imparts skills and competencies that are central to human development and enhanced quality of life, bringing wide-ranging benefits to both individuals and societies. Investing in girls and women's education in particular produces exceptionally high social and economic returns. Educated women invest more in their children and contribute the welfare of the next generation. They are more likely to participate in the labour force, allowing them to earn an income, know and claim their rights, and attain greater influence in the household and public life. Education is essential for empowering women and for closing the gap between women and men in respect of socio-economic opportunities; it can reduce inequalities based on gender and alter the historical legacy of disadvantage faced by women.

Education has long been recognized as a fundamental right with far reaching consequences for human development and societal progress. The right to education is proclaimed in the Universal Declaration of Human Rights and various international covenants. The importance of education for the advancement of women was highlighted in the Beijing platform for Action, 1 in which it was identified as one of 12 critical areas of concern and affirmed as central for gender equality and women's empowerment. The platform for action called for eliminating discrimination in education on the basis of gender at all levels, eradicating illiteracy among women and improving women's access to vocational training, science and technology and continuing education. With the adoption of the Millennium Development Goals (MDGs), the aim of eliminating gender disparities in education has been further intensified as it is essential to these goal's achievement. Goal 3 calls for achieving gender parity in primary and

secondary education, preferably by the target date of 2005, and in all levels of education no later than 2015 (Source: The World's Women 2010).

5.2 Educational status of Limbu in study areas:

Nepal is one of the developing country. It's diversified ethnically, geographically and linguistically. There are diversified rural communities. Communities are scattered throughout the country. Nepal follows a caste system. There are four main castes and thirty six races in Nepalese society. Diversified communities follow their own socio-cultural norms and values.

Among them Limbu is one of native people of Nepal. Especially they live in eastern part of hilly area of Nepal. According to the 2001 census the total population of Limbu was 3,59,379 out of them 2585 population of Limbu was Mounabudhuk VDC.

National wide, literacy rate of Limbu is 58.12 percent. Mounabudhuk VDC where as Limbu's literacy rate was 53.4 (total) percent and women literacy rate was 17.8 percent. (Source: CBS projection by 2010)

Above data shows that Limbu's educational attainment is increasing day by day.

5.3 Literacy status of Limbu women in Study area:

In general the people who can read and write is considered as literate but it does not refers as quality of education. The people who have formally educated is known officially educated. Large number of Limbu women are literate informally. They can read and write. The literacy status of Limbu women in Mounabudhuk is shown in Table No. 13

Table No. 14

Distribution of Literacy status of respondents

S.N	No. of respondent	Total percent
Illiterate	3	6.66%
Literate	42	93.33%
Total	45	100%

(Source: Field Survey, 2011)

Given table no. 14 shows that literacy status of respondents which is categories into two parts such as illiterate and literate. There most of the respondents are literate they are (42) 93.33 percent out of total respondents. But 75 respondent are under S.L.C. level among them. 19 percent respondents are higher education level. It's mean still limbu women education level is not good in study area.

Where as 6.66 percent respondent were illiterate, they cannot read and write their self. They need others help to read and write. Comparatively limbu's girl education enrollment rate is increasing day by day than past time but it is not enough them because education has become basic need for people nowadays.

5.3.1 Formal and Informal Literacy Status of Limbu women:

Especially here distributes into formal and informal literacy status of respondent because many kind of agency provides literacy program focusing on rural women. So table no. 15 shows formal and informal literacy status of respondents in study area.

Table No. 15

Distribution of Formal and Informal Literacy status of Limbu women

S.N	No. of respondent	Total percent
Formal literate	29	69%
Informal literate	13	30.95%
Total	43	100%

(Source: Field survey 2011)

The table no. 15 mentions that the large number of Limbu women are literate in Mounabudhuk VDC. Out of total 93.33 literate percent respondent were literate. **69** percent respondent were formally literate and 30.95 percent respondent were informally literate, they just able to read and write. So above table no. 15 represent that Limbu women's education status is not satisfactory in Mounabudhuk. But nowadays slightly changed. Girls schooling enrollment ratio they give good responsibility about daughter education. So that girls enrollment ratio is increasing day by day. Comparatively educational participation of Limbu's women is seen positive.

5.4 Level-wise distribution

Education is one of the important component for people and society which is also an indicator for measuring the educational development of a society. So each and every people want to make their own education level and stander in the society. Table no. 14 shows respondents education level.

Table No. 16
Level wise distribution of respondent

Level of education	No. of respondent	Total percent
Illiterate	3	6.66%
Literate	13	28.88%
Primary	4	8.88%
L. Secondary	2	4.44%
Secondary	10	22.22%
S.L.C.	5	11.11%
I. Ed	4	8.88%
I.Com	1	2.22%
B.Com	1	2.22%
Staff Nurse	1	2.22%
M.Ed	1	2.22%
M.Com	–	-
Total	45	100%

(Source: Field survey 2011)

Above table no. 16 shows that (13) 28.88 percent respondents are only literate, they can read and write, where as (10) 22.22 percent respondent are under S.L.C. Similarly, (5) 11.11 percent respondent were S.L.C. who have given S.L.C. examination. In this way, (4) 8.88 percent respondent were in primary level and (2) 4.44 percent where lower secondary level.

In this way, (4) 8.88 percent respondent were I.Ed level. Where as (1) 2.22 percent were I.Com, B.Com, Staff Nurse and M.Ed level. Illiterate respondents are only (3) 6.66 percent.

Above respondent education level shows women education status was not good in past time. But nowadays slowly increased girl's enrollment. Parent's attitude toward daughter education became positive.

Because all respondents give more responsibility of girl education. It is clearly seeing that from given table limbu women education level is increased than past time. They are engaged in different sectors with their qualification. But most of respondent are under S.L.C. so mostly involved in agricultural sector.

Any way, table shows less than (3) 6.66 respondent are totally illiterate and 93 percent are literate even limbu women's education status is not good. A few respondent are higher education level and most of respondents in under S.L.C. so it is not represent good education status of limbu women. Still they need support of family, community as well as government in their education attainment.

5.5 Distribution of Female education by family type:

Family organization is also one of the important factor in the development of education. Usually, educated families are more aware of the importance of education than uneducated family. One Nepali saying is that - "Man (male) educated is himself educated but women educated is her whole family educated." It's saying refers that vast differences between male educated than female educated. Women education is necessary for wellbeing of her family members. Family types also to define by educational status of people.

Table No. 17

Literacy status of respondent by family

Family Type	Illiterate	Literate	Primary	Low. S	Secondary	H.E. Level	Total
Nuclear	-	9	2	2	5	3	21
Percent		42.9%	9.52%	9.52%	23.8%	14.3%	100%
Joint	1	5	2	-	9	6	23
Percent	4.34	21.73	8.7		39.13	26.1	100%
Extended	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
Separate	-	-	1	-	-	-	1
	-	-	100	-	-	-	100

(Field Survey, 2011)

Given table no. 17 shows respondent education level with family structure. Family structure too, represents people's education status because education depends on family background especially in rural areas. Because there are so many problems such as economic problem, social problem etc. Therefore, their education also depends on family structure.

In comparison to Nuclear to joint family types In Nuclear family the literacy rate is higher (42.85) than joint family (21.73) type. Whereas in both families type, primary level was almost same. But in Joint family type, secondary level is highest (39.13) than Nuclear family (23.8) size. Similarly, in joint family size H.E. Level also high (26.1) than Nuclear family size (14.3). In extended family there is one of respondent whose education status is primary level. Anyway family size also determines families education status in Limbu women.

5.6 Occupationwise Distribution

Occupation is one of the important aspect for living so people always search for better occupation which can promote their economic status and standard of living. It also affects the literacy status of female in limbu community.

Unequal proportion of females in all occupation.

Table No. 18

Distribution of educated females by occupation wise:

Type of occupation	No. of Respondent women				
S.N.	Illiterate	Literate	Educated	Total	Percentage
Agriculture	4	15	2	21	46.66
Service (Govt/pvt)	-	-	7	7	15.55
Business	-	4	-	4	8.9%
Labour (wages)	10	3	-	13	28.9%
				45	100%

(Source: Field survey 2011)

Above Table No. 18 and Diagram figure 2 show that the female education with occupation status. Most of literate and illiterate women (46.7 percent) were engaged in agricultural sector. Where as less than (8.9 percent) women were in business. Similarly, second highest respondent women (28.9 percent) were in wage labour. Who have not own land, they were depend on rich people of VDC. It's shows 16 percent respondent were in service sectors. Their educational status also were high than others respondent women. But comparatively it's not satisfactory data (service) because still more than 85 percent respondent were engage in agricultural and wage labor sector. Its main cause was lack of proper women's educational opportunities of Limbu women. So directly and indirectly occupation depend on people's qualification. It has happened on limbu women in study area.

5.7 Education and Health consciousness:

While considering education as the major factor influencing individual perception, it is deal to some extent. Educated women are aware of individual health and are likely to take all necessary actions compared to uneducated women. In this study also same trend has been reflected. The trend is progressive with the level of education.

Table No. 19 presents educated and uneducated respondent women's view.

Table 19 percentage distribution of respondents who received health service by educational status.

Service provider	Educational status of respondent			Total	Percentage
	Illiterate	Literate	Educated		
S.N.					
Dhami/Jhakri	4	6	1	11	24.44
Health post	2	13	2	17	38
Clinic center	3	5	1	9	20
Hospital	1	2	5	8	18
				45	100

(Source: Field survey 2011)

Above table: 19 conduced that most of educated women used to go hospital to check up their health where as still illiterate women believed on dhami/jhakri about their illness case. But literate respondent have to go to take all above types of health services which is depend on their serious case of health. It means education gives positive effect on the people awareness so the respondent who were literate, they were more conscious about their health more than illiterate respondent. So that education is necessary for all people in the society.

5.8 Responsibility in education activities:

The ward responsibility determines duty of whole family of house leader. Especially, Nepali society is patriarchy society. So that father role is most important inside and outside of home, after that next responsibility is of mother when father has gone outside of home. Table no. 19 shows educational responsibility of respondent.

Table no: 20

Distribution of respondent in education activities

Role and Responsibility	Total of Respondent	Total percent
Father	25	55.55%
Mother	15	33.33%
Your	5	11.11%
Others	-	
	Total 45	100.00

(Source: Field survey 2011)

Above table No. 20 shows that still father role and responsibility is high in society. According to the table, still father decided in their child's education. has 55.55 percent. Mother responsibility in their child's education has 33.33 percent and your means student their own decision in education has 11.11 percent. It shows mother and student decision in education still low in limbu society. They are studying decision of father still now. It gives directly affect to the student's studying right.

5.9 Comparison of limbu women with other caste group in educational sector.

Limbu is one indigenous people. They live especially hilly area from past time and some people imgrated city and terai areas. They have own

culture and tradition so it's directly and in directly affects in limbu women's educational activities. So that Table No. 21 shows that comparison of Limbu women with other caste group.

Table No. 21

Comparison of respondent in educational backward with other caste group.

Cause of Backward	Total Respondent	Total Percentage
1. Due to the lack of education awareness	15	33.33%
2. Due to the lack of education base	22	48.88%
3. Due to the other cause	8	17.77%
	Total 45	100.00

(Source: Field Survey 2011)

Given table no. 21 mentioned that comparatively limbu women's educational status is low with other caste groups main cause has that the lack of family education base it's occupied (23) 48.88 percent. Basically limbu's educational background is not good in past time so it's affect is still seeing in rural area of limbu. 33.33 percent (15) respondent were agreed with "The lack of education awareness" reason. Less than 98) 18 percent respondent have given "Due to the other cause" answer. They also said that cause of backwardness is school is far from home, economic problem, to help family outside and inside of home activities.

5.10 Limbu women and educational opportunities

Education plays vital role to build people's capabilities and knowledges. Basically education gives good platform to the people. Nowadays every where people need good qualification. Good qualification determines status of people in their communities because of given table no. 22 shows relation between limbu women and educational opportunities.

Table No. 22

Distribution of respondent in education opportunities

Cause of Less education opportunities	Total respondent	Total percentage
1. Low economic condition	17	37.77%
2. Less priority to study	28	62.22%
	Total 45	100.00

(Source: Field survey 2011)

The table no. 22 mentioned that cause of less educational participation of limbu. There are many reason of less educational participation of limbu but here researcher has mentioned two main cause of less educational participation of limbu women especially 62.22 percent respondent agreed with giving less priority to study of limbu women. And less than 37.77 respondent were absent in educational participation due to the low economic condition. It's determined that in past time they gave less priority to girl's education so still it's affect is seeing in limbu's society in rural areas. But in present time girl's enrollment is increasing slowly but some place due to the low family economic condition given obstacle of girl's enrollment. In average girl's enrollment is increasing day by day.

5.11 Limbu's society and gender

The gender term determines both male and female's status in society. Nepali Society is "Patriarchy" society it's means "Role of Father" but the term "Patriarchy" in general is used to refer to a social system characterized by male domination over women (Karki 2003). Table no. 22 represents that gender discrimination in respondent family.

Table No. 23

Distribution of respondent in gender point of view.

Level of Gender discrimination	Total respondent	Total Percent
High	11	24.44
equal	20	44.44
Low	14	31.11
	Total 45	100.00

(Source: Field survey 2011)

Above table no. 23 shows that gender discrimination is not high in the limbu society. According to the respondent it is (high) less than (11) 24.44 percent. Where as some respondent said that gender status is equal behave their daughter and son. They were (20) 44.44 percent were saying equal. Similarly, some respondent has supported of 'low' means they said that gender discrimination is not (exist) available in limbu community. Even though they can't say clearly about their daughter and son education. Therefore it shows that unknowingly they support their son education than daughter. So that still a few gender discrimination and biasness we can get in limbu community.

Similarly, more than 65 percent respondent agreed with "we should change our attitude" point for removing gender bias in Limbu community. 35 percent respondent were agreed with "Bring a change to our conservative society" point No.2 which question is mentioned questionnaire schedule no. 30. It shows that community people attitude over the women is changed slowly. May be it's gives positive impact to the women in future time.

5.12 Limbu women and education obstacle:

Education is important for people. It plays vital role to holistic development of human beings. It is helping to build human empowerment in

the society. It also helps to change attitude of person. Society change into traditional to modern through education endeavor. So education has many advantages for people and societies development. But still some obstacle are in getting expected education in society which is mentioned table no. 23.

Table No. 24

Distribution of respondent in obstacle of getting expected education.

Obstacle getting education	Total Respondent	Total percentage
1. Family	35	77.77%
2. Culture	7	15.55%
3. Society	3	6.66%
	Total 45	100.00

(Source : Field survey 2011)

Above table no. 24 shows that still family is became obstacle for getting women's education. It has (35) 77.77 percent of total percent of respondent. It is almost high ratio of getting education obstacle. Their cultural practice also becomes obstacle getting women's education in limbu community in past time. It's occupied (7) 15.55 percent in respondent group. Some respondent said "Society" also plays importance role to get women education. They were (3) 6.66 percent.

Above data shows that still family becomes obstacle for women education as well as culture and society in past time. But nowadays it has seen slight change may be it's gives positive impact to future time to limbu women educational attainment.

5.13 Limbu women and education upliftment

Because of the traditional norms and values beliefs and lack of access to women and girls to the education is the main factor of being illiterate. Our

society is guided by such traditional norms and beliefs, so women and girls hardly get the opportunities of education. Table no. 24 shows that respondent suggestion of education upliftment of limbu women.

Table No. 25

Distribution of respondent in education suggestion

Giving suggestion	Total Respondent	Total percent
1. Creating awareness	15	33.33%
2. To convince importance of education	18	40%
3. Equal access	12	26.66%
	Total 45	100.00

(Source: Field survey 2011)

Given table no. 25 shows that 40 percent respondent agreed with "To convince importance of education" for women education upliftment issue. Similarly 33.33 percent respondent supported of "Creating awareness". Both percentage show that positive view about women education upliftment. Less than 26.66 percent respondent were agreed with "equal access" point. But almost all respondent have give positive support towards limbu women's educational upliftment. It shows limbu women's education awareness is increasing day by day and girls enrollment ratio too.

CHAPTER - 6

SUMMARY AND CONCLUSION

Summary

Education constitutes the main basis for all kinds of progress whether of an individual or a society. Educated persons are the agents of changes in the society. Therefore, education must be provided to all people of a country for the betterment as well as for the development of the personality of the individuals in a society. The overall development of a nation is impossible without the equal participation of all its communities and classes. Therefore, equality in the access to education must be made without the any discrimination to entire population of the country. Education provides the deprived and discriminated section of the communities, tribes, nationalities, ethnic groups etc to make them aware of their rights and duties to participate in the main stream of the political, social and economic development of their own communities and the country. Such participation ensures harmonious relation between among the diverse communities within the country. Such participation is most important in Nepal, which is characterized by ethnic and cultural diversity among it's population. Access to education in Nepal is characterized by wide diversity. Many of the tribal and indigenous people living in the remote and inaccessible parts of the country have been deprived of this opportunity and it has resulted not only in the backwardness and poverty of these communities, but also exploitation of these communities.

The limbu women are considered as one of the comparatively less advantaged among the communities of Nepal in the sphere of education. Therefore this study tried to focus on the educational status of Limbu women in Moundabudhuk VDC of Dhankuta district.

The Limbu of this VDC is native people, living since long time. The researcher has taken ward No 1 and 2 for study. In ward No. 1 has 65 household and 2 has 117 household members, 45 household have been taken for study from total numbers of both wards.

In study areas, women educational background was not satisfactory comparatively with their male and other caste groups. Only 18 percent respondent were educated taken from total percent of respondent, where as 40 percent respondent were under S.L.C. level and 7 percent were totally illiterate.

The researcher has taken 15 to 65 age groups for respondent of this study. They were 60 percent married women. Therefore 36 percent were unmarried and only 4.44 percent were widowed women.

Most of the respondent were nuclear family background which were 62.22 percent and 33.34 percent were joint family background. Similarly there were 2.22 percent responded were from extended and separate family types.

Nepal is multi cultural and multi linguistic country. There are four main castes and thirty six races. They follow their own socio-cultural norms and values. In this way, different people have different view of lifestyle. So that some respondent followed different types of religion such as Kirat religion follower respondeds were 56 percent. It is highest than other religion followers. Hindu religion follower were 33.33 percent and only 11.11 percent respondent were christianity.

Occupation is main measuring of people. Socio economic standard in society. It determines people educational background in their communities. So there were 76 percent respondent engaged in agricultural sector whereas only 16 percent respondent were jobholder. Similarly less than 9 percent respondent were business sectors.

Health awareness and education are interrelated each other because educated people are most aware than uneducated about their health consciousness. Here 90 percent educated respondent have to go to checkup their health at health center and hospital but only 10 percent illiterate respondents have to go to hospital to checkup their health in serious case. Almost they are used to go witchdoctors.

Conclusion

Nepal is one of the developing country of the world. It is situated in the north part of South Asia. Nepal is diversified ethnically, geographically and linguistically. Majorities of the population live in rural area and are not homogeneous in nature.

There are diversified rural communities. Communities are scattered throughout the country. Nepal follows a caste system. There are four main castes and thirty six races in Nepalese society. Diversified communities follow their own socio cultural norms and values. Among them limbu is one ethnic group. Their total population is 3, 33,633. It is 1.47 percent of total population of Nepal. Total male population is 1,61, 634 and female population is 1, 71, 999. They have own social cultural practices. In rural area they follow their own culture strongly, so that it gave negative impact on their education forwardness of Limbu communities in past time. So it study is related with limbu especially women's educational status of Mounabudhuk VDC of Dhankuta District.

The study has basically based on primary data and field survey of the researcher. Women are taken as respondents of the study. Where while, analyzing of Limbu women's educational status.

Where, comparatively girls enrollment is increasing day by day than past time. All most respondent women were literate. They have taken their education from formal and informal sectors. Their education priority for daughter and son is equal.

All most respondent women were engaged in agricultural activities as well as some were job holders and semi business holders. Their occupation depends on their education level.

Comparatively educated respondent women were most conscious about their health than uneducated women but health conscious is raising slowly both respondents. Girls educational attainment is increasing day by day and parents have positive view towards their daughter education.

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