

CHAPTER- I

INTRODUCTION

1.1 Background

Children are integral parts of the society. They are our sources of hope, joy and inspiration that grow with love, care and understanding. So, we must understand that a child, who is innocent, vulnerable, dependent and voiceless, needs the proper support and care of adult. If they are not looked after with love and compassion, overall childhood development will be hampered and their future will lead towards uncertainty.

The United Nations Convention on the Rights of the Child (CRC) defines a child as being under the age of eighteen unless national laws recognize (Article I). The Nepal Act (1992) defines a child as a person below the age of fourteen years. The children's Act (1992) defines the child as below the age of sixteen years. In many countries a child tends to be defined in terms of age limits. United Nations International Children's Fund (UNICEF) states "age limits are a formal reflection of society judgment about the evaluation of children's capacities and responsibilities" (UNICEF, 1997). It has been found in some countries that children are the persons aged below 18 years of age. In the context of Nepal, definition of children is found in three layers- aged below 14 who should not be used in hazardous forms of labor activities and aged between 17 and 18 who must get enough opportunity to their personal, mental, physical and emotional development.

As revealed by the population census 2001, the total number of children below sixteen years of age in Nepal is 9.2 million, which is 40 percent of the total population. Almost forty percent of these children are deprived of the right to education. Among them, 2.6 million children are forced to engage in deferent kinds of work for their own survival and family subsistence. Many of them are living and working in inhuman and deprived conditions. In which girls condition is worse then boy in Nepal. Therefore, gender discrimination between boys and girls is still very alarming (The Advocacy project, 2007).

Children suffer violence like. Caste, gender and exploitation, economic hierarchy in a society, unbalanced urbanization, and marginalized village lives have contributed to

growing crimes against women and children. Other reasons are as domestic violence, child sex abuse, girls trafficking for commercial and sexual exploitation. Bonded labor or forced labor, exploitation of working, child marriage, and the existence of cultural malpractices against child development.

Especially, in Nepal, girls are helping their parents and families almost everywhere all the time. Fetching water from near by tap of well, collecting fire woods, grazing cattle, taking care of siblings, helping in kitchen and working outside for family subsistence are the most common contribution of girls to family (Khatiwada, 2005).

In the Nepali language, LINGA is the word used for both English terms sex and gender. Sex is biological fact, which defines male and female, gender defines men and women. Hence, gender discrimination describes the socially constructed differences in women and men or male and female i.e. the gender division of labor, the relation between male and female, difference in role behaviour etc.

Gender issue currently is a burning phenomenon. Violence against girls includes the physical, sexual abuse of female children, dowry-related violence, marital rape, female genital mutilation and other traditional practices. There are harmful to the girl. It further includes the physical, psychological violence occurring within the general community.

A report reveals some seven years back around the world where, at least one girl in every three has beaten, coerced into sex or other abused in her life time by family (JHU, 1999). Endemic of violence against girl exists in all the countries throughout the world. Discrimination occurs to those girls who are more vulnerable, helpless and poor.

Universal Declaration of Human Rights (UDHR, 2003) imparts that all human beings are born free and equal dignity and rights. Everyone is entitled to all the rights and freedoms set forth in the UDHR without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The declaration is against the gender based violence (Johnson, et al., 2003).

Since our social structure is patrimonial in nature so, we can find the clear discrimination between male and female in every aspect. At the work place, social institution, occupation in job classification, in promotion, in training, in capacity development problems on leave, work at night, lack of time for breastfeeding, lack of convenient work, discrimination in minimum wage etc. are the major ones. The

government of Nepal had formulated the policies to control the gender discrimination but the lack of proper legislation the problems are as it is (Sangraula, 2007).

Gender discrimination is one of the main keys to poor health and inequality in health care system. In societies where women's social status is very low, their life expectancy is lower than men. According to the UNDP (United Nation Development Program) report, life expectancy for women is 53 years and 54 for men (2001). Men have better access to services, including health. Social, cultural, and economic inequalities in the family are the main causes of the poor health condition of women and the main barrier to access to health care services for women in Nepal. The World Bank country director of Nepal, Kenichi Ohashi, states, "Women in Nepal face low health status in almost every stage of their life cycle- exposed to more social, economical, and nutritional risks and biases which are more rampant in rural area" (WHO report, 2001, Page no. 4) in a country like Nepal, sons are more important than daughters. Daughters are less likely to receive adequate food, education, or health care. The maternal mortality rate is extremely high at 8.5 per 1000 because most women lack access to basic maternity care. According to World Bank report, only 27% women of Nepal seek parental care once during pregnancy.

Nepal is the poorest country in the world. Women make up half of the total population. The infant mortality rate is 64.4 percent out of 1000, and the child mortality rate is 10.0 out of 1000 live births. Forty six percent of the population above the age of six years is literate, with 57.5 percent female illiterate.

The Constitution of 1990 guaranteed equal rights to every Nepali citizen for respective of race, color, caste, creed and sex is an accomplished fact. Within the patriarchy social system, a distinct division of labor between the two sexes has been created on grounds of biology.

1.2 Statement of the Problem

Discrimination on the basis of gender (male and female children) is still widespread in Nepal and it has a great impact on rural development. The productive role of female children is not reflected, although they are compelled to do household work. It is observed that female infant mortality is higher than male. In Nepal, including Chillagard, Satasidham

-7 and Chandradagi, Shivagunja -9 different NGO's/GO's have been organizing different conference, forum really for the equality between male and female children. However, there is still a difference in behaviour towards children (boys and girls).

Gender discrimination is the social difference between men and women which are created by society and it depends upon the culture experience (UNDP, 2001). Education is one of the fundamental means for all for their overall development. But in developing countries, women are still found on the bottom ranges of society, those with the least esteem and the greatest exploitation (Nepali Times Feb, 2010).

Education for female has been neglected since the time of formal education system developed earlier and till now. Most of the girls have no access to education. They are still deprived in education. In fact, education is considered as the most crucial vehicle which pushes forward all aspects of development. But in Nepal, nearly 42 percentage people are illiterate and most if them are women. It is not possible to obtain sustainable development without bringing female in main stream of development which is again not possible without improving the literacy rate of women.

Nepal is one of the developing countries. In the world majority of the population is of female which consists of 50.04 percent (CBS, 2003). Due to the different socio-culture values, religious and traditional belief and patriarchal social system females are considered as neglected people in the family and society. In the world, many girls are married at lower ages despite the legal provision that minimum age of marriage is 18 years. Eighteen percent girls are married under the age of 13 and 50 percent at the age of 16 (UNFPA, 1990).

There are huge gender gaps in Nepalese community. Therefore, women, especially girl socio-economic status is very vulnerable. The prevalence to domestic violence is also high. Girl's children are less preferred to send to the schools (Sharma, 2004). If so, why do people not see their girl children to the school than boy?

Gender discrimination is rampant in Nepal. Accounting to Hindu religion, it starts from birth of sons and daughter's ritual ceremony of Namakarma i.e. 11 and less than 10 represent sons and daughter's. Similarly, Annaprasan ceremony is done in sixth month for sons and fifth of daughters in their childhood stage in Nepal. Still the practice is that women gives half dozen female children but she can't stop to give birth till the male baby

is born. This is just one example to put-forth year. There are many examples of such a discriminatory behaviour in Nepalese society.

Legally man and women are equal but in the practical life there is vast difference between male and women. Because of biological difference there are certain characteristics between them. The patriarchal society sees difference these differences as tool to discrimination. Due to a negative attitude of parents to female child, they get less care than the male. Not only this, the female child has less access to education, receives little health care, has increased responsibilities at home from her early ages and is often subjected to great mental and physical sufferings by their parents. Because of the various reasons such as culture, social, economy factors, the life of the female children can become extremely deprived and the female child is forced to end up their life at risk hoping a better life in future (The Advocacy project, 2009).

The research area is selected as two rural villages of the Jhapa district which represents the rural parts of Nepal. In the study, the researcher has been observing many disparities between boy and girl children which inspired the researcher to easier and the research on discrimination. Based on this problem, the following three main research questions are set for this study:

-) What kinds of socio-economic and demographic characteristics of the parents? Is caste/ethnic background having relation with discrimination between boy and girl children?
-) What is the relation of economic discrimination between boy and girl children?
-) What are the causes? What are the consequences of the discrimination between male and female children?

1.3 Objectives of the study

The main objective of this study is to document the situation of discrimination between male and female. The specific objectives of the study are as follows:

-) To examine the causes of discrimination among male and female children in the study area.

) To examine the impacts of the discrimination on male and female children in the study area.

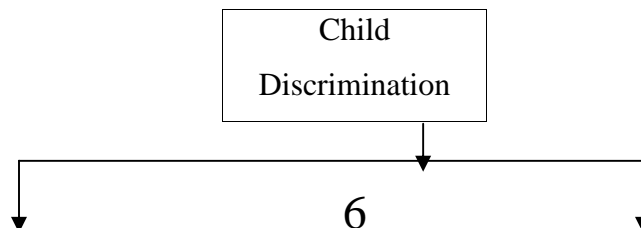
1.4 Significance of the study

Many studies have been conducted on child issue but very few studies are available regarding discrimination among male and female children. Experts and researchers have done work prior on the said issues respectively as 'Forms and Patterns of social Discrimination in Nepal'. This is useful for every new researcher. But it is not enough for specific area of Chandradagi of Shivajunga ward no. 9 and Chillaguard of Satashidham ward no.7. Moreover, while doing research work at Chandradagi and Chillaguard, I found such deficiency of required subject matter. This study analyzes the status of discrimination among male and female children and its impacts on children. Therefore, it can be a good document for those who are interested in conducting researches in this area in future. It may be reliable and useful for the students of research on sociological studies and those willing to understand on discrimination issues.

This study is expected to be further useful and important for the concerned planners, policy makers, GOs/NGOs and other organizations, in relation to the introduction and formulation of planning for progressive thinking mainly emphasizing the status of male and female child.

1.5 Conceptual Framework

In the research I have developed conceptual framework based on the gender perspective to analyze the discrimination among male and female children. The framework shows the social factors of discrimination between the girl children by their parents on education, food having practice, health treatment, social participation, and household activities. One of the main issues relating to these areas is carried out. Mainly child discrimination on ground of sex, age, socio-economic status of the parents, caste/ethnicity and religion are the highlights of this study. They are as shown in figure:



Causes:

- Social structure, Patriarchy.
- Norms/Values.
- Socialization
- Economic status.
- Belief systems.

Consequences:

- Education
- Food
- Clothes
- Health
- Participation on club

Hence, I have developed a conceptual framework to examine the discrimination of boy and girl children in the study area. The causes of discrimination between boy and girl children are patriarchy based social structure, norms and values, socialization process, economic status, religion concepts and ideology. As a consequence of these discrimination based on prior mentioned facts directly or indirectly affects education, health, food, clothes and so on.

1.6 Organization of the study

This study is divided into six chapters. The first chapter deals with introduction of the study. This chapter also includes statement of the problem, objectives, significance of the study, conceptual framework as well as organization of the study.

The second chapter deals with the literature review which includes the theoretical and empirical literature of the study.

The third chapter presents research method adopted for study. It includes selection of the site, nature and sources of data, universe and sampling design data collection techniques and tools, data processing and analysis as well as limitation of the study.

Chapter four analyses the data on background characteristics of study population. Like wise, chapter five concentrates with the core of the study which analyses the status and causes of discrimination among male and female children.

Finally, chapter six presents summary, and conclusions of the study.

CHAPTER II:

REVIEW OF LITERATURE

This chapter presents literature on discrimination among male and female children based on available reports and some web-based information prepared for particular purposes of the study. It is mainly based on reports and research works on related issues by national and international agencies, research scholars and human rights organizations

2.1 Definition of child

The United Nations convention on the rights of the child (CRC) defines a child as being under the age of eighteen unless national laws recognize the age of majority earlier (Article I). The Nepal Act (1992) defines a child as a person below the age of fourteen years. The children's Act (1992) defines a child as below the age of sixteen years. In many countries a child tends to be defined in terms of age limits which vary different activities. United Nations Children Funds (UNICEF) state "age limits are a formal reflection of society judgment about the evaluation of children's capacities and responsibilities" (UNICEF, 1997)

2.2 Gender Discrimination

Gender refers to 'perception of appropriate behaviour, appearance and attitude for men and women that arise from social and culture expectations' (IDS, 2003:6). Gender denotes neither a man nor a women only; but both. Although general terms like 'men' and 'mankind' have traditionally been used to mean 'all men and women', use of these terms discriminates against women. So, it is preferable to use 'humanity' and 'the human race' instead (Oxford Dictionary, 1996). Adding suffix such as '-ess' for the terms like 'actresses', 'authoress' and in Nepali such as 'Shreemati' and so on also discriminates against both men and women. It also denotes that the person doing job is the women, which is not necessary to know by a reader unless specified otherwise (Khatiwada, 2005).

Today, the word 'Gender' has increasingly replaced the term 'Sex' in the discussion of socially and culturally determined differences in the behaviour, role and status of men and women. Gender is one of the universal dimension on which status differences are based. (Bhattraï, 2004:1)

However, discrimination is a daily reality for millions of the world's children. When children are discriminated against they can be denied access to essential care and services. They can be excluded from school or unable to get essential medical treatment. Discrimination can also result in violence or exploitation. Many of the children exploited in the worst forms of child labour, for example, come from minority or excluded groups (Child protection from violence, exploitation and abuse).

In the context of Nepal, after 1990s, the gender relationship between men and women has emerged as one of the major issue. This issue has drawn the attention of scholars, professionals, politicians and policy makers and in fact of every body. However, in our country, the term is still being widely interpreted merely as an alternative word of female. The gender plays the roles also easier between and among the classes, castes and ethnic groups (Bhattraï, 2004:14).

Nowadays, movement of women has brought the presented in the situation through women in Development (WID), Women and Development (WAD) and Gender and Development (GAD) strategies. Now, it is institutionalized and has become a burning issue (Bhattraï, 2004:276).

Article 1 of CEDAW has defined discrimination against women as any distinction exclusion or restriction made on the basis of sex which has the effect or purpose of

imparting or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women of human rights and fundamental freedom in the political, economic, social, cultural, civil or any other field"(UN, 2003). This definition seems to be adequate and furthermore it is defined as: the denial of opportunities and rights to certain groups on the basis of race, sex, ethnicity, age or disability is known as discrimination.

Gender discrimination is the practice whereby one sex is given preferential treatment over the other sex. In most societies including Nepal that is observed as discrimination favouring men and against women people are born free, but the present status displays injustice distribution of available opportunities, i.e. equitable distribution is the challenge set before us. Generally women/girls, disable people, indigenous people, Dalits are deprived from the each social services, opportunities and development aspects.

A mother has to bear the same pain while she is giving birth to a boy or a girl. But with the passage of time, discrimination starts when treatment differs and separate responsibilities are given to them. Our social, cultural, economic, political, religious, psychological, patriarchal values, men's image towards women and women's self image, education and other outlook can be treated as factors instrumental in determining the discriminatory aspects on the basis of gender in Nepal (The Himalayan Times, Jan 2011).

Women are discriminated since their childhood to old age. In their childhood, they have to live under the control of their parents or brothers; in adulthood or after marriage, they have to live under the control of their husband and after the death of their husbands or in their elderly age, they have to live under the control of their sons. Male and female disparity is existed everywhere in every aspect.

Now more women are educated and they have been contributing to family and national development but they are still fighting for equality and justice because everywhere in the region women are lagging still behind (Nepal: Discrimination par Excellent, 2011). Even after Nepal's entry into the modern world of computer and science, Nepalese women are downtrodden and are at the bottom of development mainstream. They are still treated as second class citizen; socio-culture practices in Nepal hinder the development of women's individuality. Out of the total population, nearly 51 percent are the women in the country who are also depressed by the hierarchical system, which generate caste and gender discrimination.

Nepal has a patriarchal social structure. Man is the head of the family who makes every family distinction patriarchy is manifested in different way: preference to sons in food diet and education and lack of freedom of mobility to girls, women and so on. To quote- "patriarchy is a system of social structure and practices in which men dominate, oppress and exploit women." (Jodie Martin, 2008)

2.3 World Wide Scenario of Gender Discrimination

The problem of gender disparity has been persisting within the among the country world wide. Less developed countries are more affected than developed countries in terms of gender issues; women are facing lost of problem in comparison to men.

The UN has been doing several works for women since its establishment, (UN, 1945). As a result of continuous efforts, the UN formed a commission to study the situation of women in order to promote their political, economic and social status in 1946. Then UN passed the conventions regarding the women's rights. The UN passed convention that women should have the political right to convert citizenship in 1952. In 1974, the UN decided to convent the first world conference with policy observing women's year. In 1979, the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) was adopted at the United Nations. A unique and path-breaking global chapter of the human rights of women, it upholds the right to equality in public domain and in the private by focusing on equality on marriage, in the family and in the care children, civil and political rights and economic and social rights are recognize as having equal importance. The second conference was held in Copenhagen in 1980, Denmark.

Gender-based infanticide, abortion, malnutrition and neglect are believed to be behind 60 to 100 million women 'missing' from the world's population. 90 per cent of child domestic workers are girls between 12 and 17 years old (Child protection from violence, exploitation and abuse).

In 20th century women acquired the right to vote and hold elected position in cost of the countries. They own legislation for special position as workers. International women's conference was held in Mexico City 1975, Kenya and Beijing 1995, China. ICPD, platform of action 1995 has given the women to participate in all sector of

development as equal as men, and brought an advancement of women, and employment respectively (UN, 2000).

UNICEF, (1996) has introduced the South Asian culture which has placed the women at inferior position. Culture practices places daughters in law lowest in the family hierarchy. Even during pregnancy they often bear the heaviest workload, but get least food.

ICIMOD, (1997) report stated that to ensure gender balanced development and in particular, to create opportunities for women to participate in and benefit from decision making on policies and technologies for sustainable mountain development, the centers program activities must demonstrate stronger integration of gender concern in future.

Ranjitkar, (2004) argued that this is a universal idea as far as humans are concerned if we agree that anyone born human should have equal rights. He further explains about gender bias like feeding son better than daughters, sending only sons to school, thinking daughters as the property to others, excluding girls from the parental property and other unequal laws etc. He defines empowerment of women as to have equal human rights and to be gender unbiased. There should not be anything that only men can do and only women can do. He suggested that government should make and implement strictly rules and regulation concerning existing bias in our country.

Gender discrimination and son preference are key demographic features of South Asia and are well documented for India. However, gender basis and sex preference in Nepal have received little attention. A study carried out by Leone, Zoe Matthews and Gianpiero Dalla Zuanna (2003) concluded that commonly used indicators of gender bias, such as sex ratio at birth and sex-specific immunization rates, do not suggest a high level of gender discrimination in Nepal. However, sex preference decreases contraceptive use by 24% and increases the total fertility rate by more than 6%. Women's contraceptive use, exposure to the media, parity, last birth interval, educational level and religion are likened to stopping childbearing after the birth of a boy, as is the ethnic makeup of the local area.

An article published in the Kathmandu post titled, "A report on prejudice against female children": Economic and cultural explanations and Indian evidence found that parental discrimination on favour of boys and against girls is much more marked in the Santal-dominated belt of West Bengal than in the Kondh- dominated villages of Orissa,

where it is absent or virtually so. This is the case despite similar economic conditions and the fact that all the sampled villagers are relatively poor. Differences in cultural values seem to explain the difference (Kathmandu Post, 2009).

2.4 Gender Discrimination in Nepalese Context

Nepal is a dominant patriarchal society. Most of the people are Hindu and Hindu religion and culture which is predominately patriarchal in its outlook, wield strong influence on the laws and the legal system of the country. As a result, women in Nepal faced discriminatory laws vis-a vis their male counterpart from their early childhood. Women were discriminated by law in the inheritance of property rights (Muluki Ain, 2002).

The enactment of the Eleventh amendment of country code on women's rights into law owes its origin to the women's movement against discriminatory property inheritance rights. A girl was not counted as a member of the family in terms of inheritance rights (Pradhan Malla, 2008). The father had no legal obligation to support a girl child, but he had the legal responsibility to raise and support the son. If the father failed to support a son, the son had the rights to ask for the partition of father's property. In the case of a daughter, she had to complete the age of 35 years. She had to remain unmarried to claim the inheritance rights from her father's property. She had to return the father's property upon her marriage (Property Rights of Nepalese Women, 2009).

International Labour Organisation (ILO), International Programme for Elimination of Child Labour designates Nepal Forum of Indigenous Nationalities (NEFIN) to undertake a research on "Exclusion and Child Labour in Nepal". The overall objective of the study is to capture dynamics of the situation of IP child labours in different localities and regions and to determine the nature of the link between discrimination against indigenous peoples and their increased vulnerability to child labour (NEFIN to undertake research, 2005).

The wife's right to husband's property was also not unconditional. A wife could not claim as a matter of right to the share of her husband's property unless he wished so. The wife had to complete 35 years of age and must have complete 15 years of married life with her husband for claiming the share of husband's property. The rights of

succession in placed the daughters on third category. The daughter had to give up her rights of succession in favour of the son and son's son (LACC, 2007).

Investments in education for children are significant for national planning objectives, in which education is a policy instrument for improving the skills of agricultural producers. Improving the education of rural people also has important equity objectives (Mellor, 1976).

Understanding the dynamics of how rural families, in particular the socio-economically disadvantaged, respond to expanded opportunities for access to schooling is, therefore, of cultural importance to policies concerned with alleviating rural poverty through investments in education (Jacqueline, 1985).

This examines the logic and outcomes of farm households' educational decisions in an area of Nepal where formal schooling has expanded very rapidly over the past 2 decades. The framework for the analysis is provided by first reviewing the perspective of the "new household economics." which is contrasted with Nepalese farmers' subjective perceptions of the value of schooling (ibid).

According to Hindu mythology, Manu who looks half a man and half a God are considered as a father of human and he is accepted as the founder of social and moral order. According to Hindu code, 'Manu Smiriti' first discourses, it has been stated that both men and women originated from God. Men came out one half of his being and women the other half. However a lot of discrimination had been made among men and women in the Smiriti age (Manu Smiriti; cited in sharma, 2004). According to Banu Bhakta Acharya 'women should not laugh as do others; otherwise house work will never get done'.

According to Manu, however, useless he may be a womanizer and bastard; the women must worship her husband as God. Prior to political change of 1951, the social, political, legal, economic and religious factors had made Nepalese women weaker, exploited and devoid of any sort of freedom. Social evils are affecting the freedom of Nepalese women like sati system, polygamy and unequal marriage. Though, the sati system came to end during the Rana Regime polygamy and child marriages are still in existence (Sharma, 2004). Gender discrimination and son preference are key demographic features of South Asia and are well documented for India. However, gender bias and sex preference in Nepal have received little attention.

Nepal Demographic and Health Survey (1996) data on ever-married women aged 15–49 who did not desire any more children were used to investigate levels of gender bias and sex preference. The level of contraceptive use and the total fertility rate in the absence of sex preference were estimated, and logistic regression was performed to analyze the association between socioeconomic and demographic variables and stopping childbearing after the birth of a son.

Commonly used indicators of gender bias, such as sex ratio at birth and sex-specific immunization rates, do not suggest a high level of gender discrimination in Nepal. However, sex preference decreases contraceptive use by 24% and increases the total fertility rate by more than 6%. Women's contraceptive use, exposure to the media, parity, last birth interval, educational level and religion are linked to stopping childbearing after the birth of a boy, as is the ethnic makeup of the local area.

The level of sex preference in Nepal is substantial. Sex preference is an important barrier to the increase of contraceptive use and decline of fertility in the country; its impact will be greater as desired family size declines

Gender discrimination and son preference are key demographic features of South Asia and well documented for India (marimuthu, 2008). However, gender bias and sex preference in Nepal have also great issue. It is an obvious phenomenon on every stratum of Nepalese social structure from level through societal to national level. Women are reluctantly driven away from the main stream of development.

In Nepal 42.8 percent of women and 65.08 percent of male are literate (CBS, 2001). Similarly, health, economic, and political participation of women are very poor and weak (HDR, 1998). Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.5 hours of man (CEDA, 1991). In the absence of her male partner who usually goes out for employment her burden of work and responsibilities also increase ever, more, women are more than their counter part due to inadequate access to exposure technology, credit and environment.

Nepal is agriculture country and majority of the people engaged in agriculture production where women have more work burden than men due to the household work

and out of the household work and out of the household work in the rural areas. In each case women have less leisure times than men either in rural or urban areas. They spend a great proportion of their time on domestic activities (UNICEF, 1992). So women do not get time to enjoy equal status as men and women under represented in educational system too.

The status of women report shows that women in the Terai are equally active in economic sphere albeit invisibly, within the household production system. Nepali women do not have the same property rights as men though the constitution of Nepal gives women the same equal access to property as men. The laws restrict women's rights to receive land or businesses from their husbands or fathers. In practice, males have in their rights to receive land or businesses (Acharya, 1998).

The level of sex preference in Nepal is substantial. Sex preference is an important barrier to the increase of contraceptive use and decline of fertility in the country; its impact will be greater as desired family size declines.

In more rural areas, which make up the majority of Nepal's population, discrimination may persist throughout a woman's lifetime. Traditionally, a woman belongs in the home, taking care of the children and household chores. Her property is her husband's. In fact, until recently inheritance laws only allowed sons in the family to inherit property. In the event there are no sons, property is inherited to the men in the husband's family (Uma, 2009, www.advocacy.net.org).

"Women in Nepal face discrimination from the womb, Nepal is a patriarchal society, the birth of a son is valued at more than that of a daughter. This is due, in part, to religious beliefs that only a son can help give salvation to his ancestors. In Hinduism, it is traditionally believed that only sons or elder grandsons can perform *shraddha*, or funeral rites that pay homage to the dead. Even though some villages closer to the city now allow women to perform funeral rites, traditional beliefs lead some families to abort a pregnancy for this reason if they discover that it is a girl. ("www.advocacy.net.org". pasted July 10th 2009)

. According to the UNFPA in its annual report 2005, a strong preference for sons has led to the elimination of millions of girls through prenatal sex selection in some countries. Baby girls also die through deliberate neglect and starvation. Superstition, discrimination, economic and social hardship and intersected rights of girls have increased. In some

countries, sex selection is more common in cities, where technologies such as amniocentesis and ultrasound are readily accessible and open to misuse. In others, it occurs more commonly in rural areas, where the preference for sons is strong. Many governments including Nepal have banned the practice, and passed laws against discrimination and abandonment of girls, but the practice is deeply rooted. In many places, it is reinforced by the perception that daughters are an economic liability, either because of low expected contributions to family income or large dowry requirements.

Husbands have traditionally been given multiple provisions in the law to divorce their wives or remarry additional women. The primary reasons include if his wife did not give birth to any children in the first eight years of a marriage, if she did not bear him any sons, or if she displayed “misdemeanor characteristics.” Divorce for women was allowed under only one provision: after her husband’s death (Ibid).Uma told that these laws have since been changed. Legally, men are not allowed to have multiple wives or divorce for these reasons. However, as seems to be common in Nepal, there is little enforcement and many rural areas continue to practice traditional norms without regard to the law.

It is very difficult to change gender roles, particularly those that are grounded in traditions and beliefs. Ruwon Nepal focuses on educating women and promoting awareness of these issues as a way to what Uma calls “culture refinement.” She believes that Nepali culture thinks of a woman’s social self, a term she uses to describe a woman’s role in the community, and does not focus enough on her as an individual person.

This is part of the problem in raising awareness of domestic violence. According to Ruwon, one in three women in Nepal are victims of domestic violence. Many women, Uma said, are aware that they are being mistreated and try to get help, often from her own or her husband’s family. Instead of being told to think about herself and her own needs, she is often told to think about how leaving a marriage or exposing her husband’s behavior will affect her family and her community. In this way, she is urged to put her social self and the sustainability of her family before her individual self, and tolerate violence because of a social stigma attached to divorce.

“Human rights are individual issues,” Uma said, adding that through education, “a girl child can become an individual.” Originally from a rural village outside of Kathmandu that still has no electricity or water, Uma is the only woman in her village not

currently doing traditional housework. She completed her master's degree in education and is currently pursuing a doctorate at Tribhuvan University. Her research on gender, identity, and education has been published widely and her master's thesis, titled *Beyond Patriarchy*, is set to be published in the next year.

Nepal is a very hierarchical society. Many groups are marginalized. Women and girls suffer a universally low status making gender discrimination the most serious form of discrimination in Nepal. Children from lower castes, refugees and working children as well as disabled children are further marginalized (Nepal: Let's work together Community based action for inclusion)

As with the general population distribution most of these girls live in rural areas. The Interim Constitution of Nepal, 2007 and international human rights instruments which Nepal has ratified, especially the CEDAW and Convention on the Rights of the Child (CRC), provides equal rights to all girls, irrespective of caste, religion and gender. But reality is far from what the legal provisions have ensured. Boys and girls are not considered equal in daily practice. Girls are still considered a burden to parents and family while the birth of a boy is celebrated. Majority of girls are neglected, humiliated, oppressed and exploited in their every day life (Pradhan, 2010).

2.5 Economic status

The dominant Hindu religion and culture have popularized a belief that women should be dependent on males for income from the cradle to the grave. "Female's Work" is confined to the household, and goes unaccented for by the state and the family itself. Male's main responsibilities are though to include cooking, washing, collecting fuel, grass cutting and firewood, fetching the water engaging in agriculture, maternity, and service male family members (FWLD, 2000)

Complicating economic disparity is the increasing feminization of poverty. Women have been deprived of equal property rights. This system leads to discrimination against girl child in food distribution and the provision of clothing, health care education and entertainment. This is because the female child has no lasting value to the family (Ibid).

The prevailing unfair social and labour relations compounded by unequal power structure and patriarchal thinking contribute to the sorry situation of girls in Nepal. Social attitude towards girls is still regressive. Majority of girls are denied care, education, health service, recreation and other basic services right from the birth. The environment in which they are living is not conducive for physical and cognitive growth. Moreover, the atmosphere that prevails at home, family, community and at the national level obstruct the path of overall development of girls (Pradhan, 2010).

2.6 Educational status

(Acharya, 1995) gave emphasis on women's education and educational qualifications are vital indicators of women's social status. These are crucial factors for not only it available of employment opportunities created in the process of modernization, but also for communication with the outside world as with increasingly educated males with the household. An educated wife and mother naturally have better communication with her educated male counterparts in the family and commands greater respect than one without education. Hence in addition to marriage options, educational attainment has become a most-valuable indicator of women's social life. According to the writer Kamla Bhasin in his book titled, "What is patriarchy?" states that of understanding gender. So, here is some extract of this book is taken.'question and answer booklet looks at patriarchy as an analytical category to theories women's subordination, and how it is constituted; at its origin and how it has involved historically in different parts of the world. It locates women's struggles for social change in a context where the patriarchal control of major social and political institutions makes for special forms of discrimination against women'. Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and producing children are the ultimate goals for women (Acharya, 1997).

Girls in South Asia do not have equal access to education as boys making the region, home to the largest gender gap in education levels in the world. Only 37% of women are literate compared to 67% of men. The South Asian region accounts for the largest number of girls out of school. Fewer girls than boys are enrolled in school and even less stay on in school (UNCIEF, 2001)

Females in Nepal are generally less educated than men, with a median of less than one year of schooling compared with 1.4 years among males. This gap in gender has not narrowed in recent years. The net attendance ration which indicates participation in primary schooling among those ages 11-15 years shows as 13 percent point different at primary school level and a 8 percent point difference at the secondary school level (DHS, 2001).

Education is mainly provided by the Government. There is also a growing private/commercial education sector, mainly in urban/bazaar areas. Education services are still very limited and present a considerable challenge (Nepal: Let's work together Community based action for inclusion).

2.7 Health status

Good health is fundamentally and intrinsically important to living a worthwhile human life. In addition access use and enhancement of all other basic human capabilities are fundamentally to continued survival and maintenance of good health. In addition ill health enhances dependency and dismisses self worth (HDR, 2005).

UNICEF (1992) gives overview of the social neglect of female children as: it is a scientifically proven fact that female children are stronger than female children during their infancy and early childhood. As such in natural process more boys than girls are born. Given equal treatment their rations would equalize around 15 years of age. If a large proportion of girls die during infancy and childhood it most therefore social discrimination. A change in the ratio of male/female infant and child mortality rates towards approximating the natural phenomenon may, therefore be taken as an indicator of more equal social behaviour towards female children (Acharya, 1995). The Maternal Mortality Rate (MMR) in Nepal is estimated 539 per 100000 births (HDHS, 2001). The high maternal mortality rate is and eloquent indicator of the poor per- pregnancy health status of girls. High maternal mortality while reflecting the low availability of appropriate health services, positively related to anemia, non- achievement of maternal height and weight potential and repeated pregnancies that are too easily, too close and too many.

Women are prohibited from discussing details of their health and medical problems with other members of the household (Chanana, 1989). Girls get less food and health care than boys. Easily pregnancy and frequent child bearing further jeopardize these young lives. Iron deficiency anemia is rampant in South Asia. Eight out of ten South Asian girls and women are anemic during pregnancy (UNICEF, 2007).

Nepalese women do cooking. In the remote areas where they don't have electricity, they cook food over an open fire without any ventilation. Because of the smoke, women get more disease than men. The study shows that these illnesses among women were due to exposure to smoky fireplaces. "Indoor air pollution is mainly associated with the use of biomass fuels for cooking in settings with poor ventilation". The study was also able to establish a cause-and-effect relation between indoor smoke pollution and chronic bronchitis. All of the cases of cor pulmonale in this study resulted from complications of chronic bronchitis (www.needmagazine.blogspot.com).

Social attitudes towards disabled people and their families are often very negative. They may include beliefs that disability is contagious and so interaction with disabled children and adults and even their families is often discouraged. Sisters of disabled people may have poorer marriage prospects and disabled people are not allowed to inherit property. The mother of the child is often blamed for the disability (Nepal: Let's work together Community based action for inclusion).

Children all over the world are living in poverty and suffering from preventable disease and starvation due to natural and man-made disasters. In Nepal, the situation is dire. Nearly 1 million children, or about 3.6% of the nation's population, are orphaned from violence, landslides, floods, or poverty. According to the World Bank almost 40% under the age of 5 are malnourished.

2.8 Marital Status

In Nepalese society, where child bearing takes place mostly within marriage, timing of marriage works the beginning of women's exposure to child bearing. Age at marriage in most of the societies begins women's exposure to the risk of child bearing. Age at

marriage is a major determinant of the duration and tempo of fertility in a population. Consequently, age at marriage and proportion of women never married are important proximate determinant of fertility. www.undp.org.np/filedownload.php? Now a days also due to the lack of education rural people used to marriage early in the age. Therefore, Nepal government's policy of not getting marriage before 18 years for females and before 21 years for males is not completely implemented in reality.

In Nepalese society is characterized by early and nearly universal marriage. Marriage usually takes place early and by the age of 30 almost every women is already married. In populations, when use of contraception is low, early marriage leads to longer exposure to child bearing. So, early and universal marriage practice in Nepal had resulted in long term social and economic consequences including high fertility. If a mother gets pregnant during her early times than the health of both the mother and child is adversely affected. The age at marriage in Nepal for male is 22.9 percent and for female is 19.5 percent and the difference is 3.4 (CBS, 2003).

2.9. Emerging Issues

a. Increasing crimes against women and children: With increasing crimes in the society, crimes targeting women and children are also on the rise. Crimes, like rape, child prostitution, child marriage, child servitude, child abduction and child labour exploitation are incidences occurring in every nook and corner of the country almost everyday. Until crimes or violence against women and children are eliminated, their rights and dignity cannot be established and restored.

b. Indecent portrayal of girls in media: The trend of using children, especially girls in commercial advertisement in mass media like television, movies, newspapers and magazines is increasing with every passing day. The indecent presentation poses threat to the dignity of women and girl children.

c. Commercial sexual exploitation and pornography of children: Owing to poverty and ignorance in the country, as well as the absence of commitment, coordination and

consistency

among law enforcing agencies, the pathetic and objectionable practice of commercial sexual exploitation of children, especially girls, continue. There have been incidences and court cases

where a renowned singer used girls for pornographic video films. There are also increasing trend of foreign paedophiles sexually exploiting girls and boys in the name of providing 'love and care'. They are also suspected of selling pornographic pictures of Nepali children to the paedophilia circle.

d. Girls affected by armed conflict/girls in post conflict situation: Social reintegration of girls associated with armed conflict (former girl child soldiers) remains a major challenge. They still face social stigma and are undergoing traumatic experiences following their engagement in conflict. Going back to villages after explicit exposure to conflict has also brought about adaptability issues. Furthermore, services for social reintegration, psychosocial support and self reliance for conflict affected girls are inadequate.

e. Safety of girls in cyberspace: As the Internet is becoming accessible to more and more

Nepali children, they are exposed to age inappropriate and harmful materials. They can also become targets of predators. Girls seem to be more vulnerable to unwanted behavior from strangers. There has been a murder of a 17-year-old girl in Kathmandu in 2006, wherein her online lover killed her following her refusal to his sexual proposal.

f. Issues of Empowerment of adolescent girls: However, there is also an inspiring trend of adolescent girls becoming empowered and making their voices heard in their communities and at the national policy levels. There is an increasing number of girls' group or adolescent girls' groups tackling various issues of girls, where they have become answers to their problems and have started putting an end to gender discrimination, sexual abuse and domestic violence in the society. They are proactively working with adolescent boys to end gender discrimination and violence.

2.10 Rights of the Child

Though primary schooling is obligatory in Nepal, the reality is different. Due to poverty and the mindset that educating a girl is pointless since the girl will ultimately become the property of her husband's family, many families keep their daughters at home to do domestic work, or put their children into employment. Literacy rates for girls are around 20% compared with male literacy of just over 50%. Many schools were forcibly closed during the Maoist incursions, and those state schools that remain offer scant genuine education.

Tens of thousands of children are put to work in domestic labour often far away from their families. Living in often cramped and dirty conditions, they face physical, sexual and mental abuse from their employers and the employers' family. It is rare for them to be given educational support, leaving them to face a life of menial labour. Children in such work, apart from suffering as mentioned above, face the risk of being trafficked or other forms of abusive labor.

We are committed to fighting against trafficking and other forms of exploitation and oppression of women and children in Nepal. We wish to see female status in society raised, through education and training, to give them more independence and a voice.

CHAPTER- III

RESEARCH METHODOLOGY

This chapter presents overall methods applied for this study. This chapter especially discussion on selection of site, nature and sources of data, universe and sampling design, data collection tools and techniques, data processing and analysis and limitation of the study.

3.1 Selection of Site

This study was carried out at two Toles (Chandradagi, Shivagunja -9 and Chillagard, Satashidham - 7) of Jhapa district. The Toles were predominantly Hindu society in which people perception as knowledge was guided by Hindu ideology. Therefore, this act was suitable to examine the causes of discrimination between boy and girl children. These sites were chosen for two reasons. First objective of research areas were largely patriarchal. So, there are low accesses of girl children in different aspects of society. Moreover, the second objective of the research area is to find out the consequences of discrimination between boy and girl children. Therefore, the area was suitable to examine the impact of discrimination in different aspect of their life. Thus, these areas are suitable for the researcher to find out the discrimination.

3.2 Nature and sources of data

This study was based on the primary sources of information. Moreover, the area was suitable to examine the different sphere of discrimination between boy and girl children. Therefore, the anthropological used tools and techniques such as household survey, observation, interview and focus group discussion to collect the information. Moreover, the relevant data was also collected by documentary sources like report, articles, journal, website etc. The nature of data was qualitative and quantitative.

3.3 Universe and sampling Design

The universe of the study was Satashidham (Chillagard Tole) and Shivaguanja (Chandradagi tole) in Jhapa district, which were purposively selected. The researcher has selected 50 household in which at least one or more children was under the aged of 18. Thereafter, the researcher conducted household survey from all household. Similarly, at least one respondent from each household was selected as a respondent for understanding the detail information about discrimination practices in their household as well as society. A tote was selected for the study. There were 50 household including 10 Brahman, 10 Limbu, 8 Chhetri, 7 Kami/Damai, 3 Rajbamsi, 2 Santal and 1 Rai. Therefore, 50 respondent boys and girls between the aged of 10 to 18 were selected for detail interview regarding this study.

3.4 Data Collection Techniques and Tools

3.4.1 Interview

Interview was conducted to collect information on discrimination issue which underlying in the society. For this, two separate interview schedule were prepared. One was applied to parents and another for the children (boys and girls). The answers were filled in by the researcher by asking with respondents. Perceptions of the parents towards their children on education, economic status, health treatment, clothes were collected. This method is used to examine the validity of the data acquired from household survey. In the period of interview five households hesitated to give answers and only few female children found to be ashamed than male. Three of the informant gave the information after convincing.

For this structured interview schedule was prepared to obtain general information, socio-economic condition and for their daily life which mainly explore the type and extent of discrimination. The main contents in research interview schedule are as follows:

-) Education,
-) Socio-cultural status,
-) Health,
-) Work load,
-) Economic status; and

) Marital status.

3.4.2 Group Discussion

Focus group discussion was used to collect information about discrimination and difference of parental behaviour to their children especially daughter and son. The participants were the female children who were the main respondents of the discussion group. I did group discussion with the children of four houses located at Satasidham, in Limbu community. Similarly, I consulted with the 10 child students of Bhagawati Higher Secondary School, Shivagunja-9, and 15 children of Milanchowk, Satasidham.

3.4.3 Observation

An observation was also arranged on the life styles of family and their subsistence pattern. There are some difficulties found in rural area like Satasidham (Chillagard) and Sivagunja (Chandradagi) of Jhapa district as not sending especially female children in the school by their parents for education. In some household, some female children were found to not sending to the school which I observed during the course of study. Similarly, discrimination between male and female children found significantly on food having, health treatment, marital status, clothes and participation on club.

3.4.4 Household survey

In the first stage, information on the household in the sample Toles was received by interviewing with the household head. In some household, I did not get head. In this situation I filled up the form by taking with the other members of the family. This sort of interview schedule mainly aim to generate house level basic information such as number of family members in the household, literacy status, and schooling of male and female children. The first staged household interview identified the respondents (female children aged 10-18 years) in the individual household. In the second stage, some of the respondents asked me why you are taking information from us. What is the benefit after giving details? Such questions made me uneasy and I told them truly that I was a student and that's all I did for research work required for completion of masters degree. Later, I

got success to convince them and after having no illusion they gave me the required information for the thesis work.

3.5 Data Processing and Analysis

The data were collected through various tools; instruments and sources. The collected data were processed using SPSS software which is the most famous in analysis of social science research. Based on the software, frequency of data and cross-tabulation wherever necessary were obtained. Information on location of the household, householder's structure, their present socio-economic status were analyzed and statistically interpreted. Appropriate statistical tools and techniques were used for this. Most of the data were calculated and tabulated with simple percentage.

3.6 Limitation of the study

This study aims to find out the socio-economic and demographic characteristics as well the major causes and consequences of the discrimination among male and female children. It is also a micro study, which attempts to explore the determinants on discrimination among male and female children in the study area. However, there are some limitations of this study which are as follows:

-) Since this study is based on a small area's sampling, it may not show the macro view of discrimination among male and female children in Nepal.
-) This study is based on the information collection mainly Jhapa district. Therefore, information received from the study area may not reflect the overall issues of discrimination among male and female children.

CHAPTER- IV

THE SOCIAL SETTINGS

This chapter presents the socio-economic and demographic characteristics of the studies population and the respondents. This includes on caste/ethnicity, religion, age and sex and education comparison of the population.

4.1 Age and Sex

Age of an individual refers not only the year s/he passes since birth, but also signifies her/his mental as well as physical development in general. Role and responsibility, status of an individual are determined by her/his age. Researcher examines that the said topic in economic term, people below 15 years and above 60 years of age are supposed to be economically inactive and those between 15 and 59 of age are taken as active. The table 4.1 shows the age and sex structure of household population in the under study.

Table 4.1 Distribution of household population by age and sex

Age group	Sex				Total	
	Male		Female		No.	%
	No.	%	No.	%		
0-5	10	5.68	8	3.98	18	4.78
5-9	15	8.52	14	6.96	29	7.10
10-14	23	13.06	20	9.95	43	11.40
15-19	25	14.20	25	12.43	50	13.26
20-24	23	13.06	26	12.93	49	13.00
25-29	18	10.22	28	13.93	46	12.20
30-34	11	6.25	16	7.96	27	7.16
35-39	10	5.68	13	6.46	23	6.10
40-44	14	7.95	9	4.47	23	6.10
45-49	9	5.11	11	5.47	20	5.30
50-54	7	3.97	12	5.97	19	5.04
55-59	6	3.40	9	4.47	15	3.98
60-above	5	2.84	10	4.97	15	3.98
Total	176	100.0	201	100.0	377	100.0

Source: field Survey, 2010

Above table 4.1 shows that (24.66%) household members of the respondents were aged 10 – 20. Among this household population, (22.38%) were the females. Similarly, (33.68%) household populations were aged 30 – 60 followed by (25.20%) aged 20 – 30. The share of the female population in this age group is (25.36%). Table 4.1 clarifies those 10 – 18 years age group household population were high. This means children population is high in the study area.

4.2 Caste/Ethnicity

In the study area various caste/ethnic groups were inhabited. Among them 20% were Brahman and Limbu ethnics group each followed by Chhetry which covered 16%. Likewise, Kami/Damai population was 14 percent, Meche 10 percent, Dhimal 8 percent Rajbamshi 6 percent and Santal household population was 4 percent shown in the below table 4.2

Table4.2: Distribution of respondents by caste/ethnicity

Caste /ethnicity	Sex				Total	
	Male		Female			
	No.	%	No.	%	No.	%
Limbu	7	23.02	3	15.79	10	20.0
Brahman	6	19.36	4	21.05	10	20.0
Chhetry	5	16.13	3	15.79	8	16.0
Kami/Damai	4	13.00	3	15.79	7	14.0
Meche	3	9.68	2	10.53	5	10.0
Dhimal	2	5.00	2	10.53	4	8.0
Rajbamshi	2	6.46	1	5.26	3	6.0
Santal	1	3.23	1	5.26	2	4.0
Rai	1	3.23	0	00.0	1	2.0
Total	31	100.0	19	100.0	50	100.0

Source: field Survey, 2010

Ladies from the Brahman, Chhetry background are found to stay in tight discipline under the guidance of parents. But rest of the caste/ethnicity has left some freedom to the ladies like dancing, singing, talking with boys and working in a group.

In the contrary, Brahman, Chhetry based community found to be followed traditional ritual which is in fact out dated. So by taking the name of God with conservative concept these castes have exploited ladies much as result victims are going backward till the date of research in the study area of Jhapa district.

4.3 Religion

Religious composition and caste/ethnicity are the important social characteristics of population. Economic, social and cultural differences are associated with the religious and caste/ethnic background of the people. Religion also plays a vital role in shaping people perception towards their offspring. For example in Hindu society, son has greater social and cultural value than daughter (Bennett 1983, Bista 1991). The table 4.3 shows the religion background of sample population under the study. Among them (64%) were Hindu religious group followed by Kirant (20%). Likewise, Christian household population was 10 percent and 6 percent was Buddhist household population shown the below table 4.3.

Table 4.3: Distribution of respondents by religion

Religion	Sex				Total	
	Male		Female			
	No.	%	No.	%	No.	%
Hindu	21	67.74	11	57.89	32	64.0
Buddhist	2	6.66	1	5.26	3	6.0
Kirant	5	16.70	5	26.31	10	20.0
Christian	3	10.00	2	10.52	5	10.0
Total	31	100.0	19	100.0	50	100.0

Source: Field Survey, 2010

It is found that Hindu religion has occupied more percentage not only in number but also in discrimination than others.

4.4 Family Types

The family background determines the future of an individual. Family plays an important role of determine the career of child in future.

Table 4.4 shows that half of the household population was nuclear family and remaining half were from a joint family. Family structure plays psychological role towards children. Good mannered family children learn good things but in the contrary bad one shifts the same so on.

Table 4.4: Distribution of respondents by family type

Type of family	Sex				Total	
	Male		Female			
	No.	%	No.	%	No.	%
Joint	17	54.83	8	42.11	25	50.0
Nuclear	14	45.17	11	57.89	25	50.0
Total	31	100.0	19	100.0	50	100.0

Source: Field Survey, 2010

The table 4.4 shows the distribution of the respondents by family types. In the study area, I found two types of family i.e. joint and nuclear. In the joint family, grand parents, parents and their children as well as other relatives were found sharing the same roofs and kitchen. Because of such categories there are differences in ideology. So, children do not enjoy the freedom because they cannot disaway parents and grand parents. On the other hand, in the nuclear family there are parents and their son and daughter sharing same kitchen within a single house. Such family is considered as small family and thinks only for their family members.

4.5 Education

Education plays a vital role to bring changes in socio-economic status of the people as well a nation. The higher literacy status and educational attainment affects the people's participation in socio-economic development as well as in policy making level because of their proud and ego being as so called educated person. As a result there is negative impact in the society. Education enhances the ability and capacity of human being to judge for right and wrong.

Table 4.5 shows the literacy status of the household population. Only 76.1% of the total household population was literate and 23.9 percent of the household population was illiterate. This shows that even today the school going children are not well motivated by the parents and the school teachers.

Table 4.5a: Distribution of respondents by education status

Education status of household		Sex				Total	
		Male		Female			
		No.	%	No.	%	No.	%
Literacy status	Literate	142	86.1	128	67.4	270	76.1
	Illiterate	23	13.9	62	32.6	85	23.9
Total		165	100.0	190	100.0	355	100.0
Education attainment		No.	%	No.	%	No.	%
Below grade-1		12	8.45	14	10.93	26	9.6
Primary		37	26.1	37	28.9	74	27.4
Lower Secondary		38	26.77	35	27.34	73	27.0
Secondary		35	24.60	28	21.88	63	23.3
Plus 2		11	7.74	8	6.25	19	7.1
Bachelor		6	4.2	5	3.90	11	4.1
Masters and above		3	2.1	1	0.8	4	1.5
Total		142	100.0	128	100.0	270	100.0

Source: Field Survey, 2010

The table 4.5 shows the literacy status of the household population. Among them 27.4 percent was in primary and 23.3 percent in secondary level. Similarly, in Plus two (7.1%) who had got Plus two level education. People with higher education are very few in bachelor 4.1 percent and 1.5 percent in master's and above.

The table clearly shows that there is a variation in school enrollment between male and female respondents in the study area which is historically existed. The table states that illiterate female number was nearly three times higher than male. That means in the part, education was only given to the male. Similarly, School attainment was more or less similar among the male and female until lower secondary level but it has gradually reduce in the female and male too. But the access of male in higher level education was greater than female in the study. The case1 also show that how girl child compel to learn school due to request/ pressure of parent (see page 37).

4.6 Marital Status

As marriage is one of the major micro social Institutions. There are various rituals to perform in our society that come into existence when an individual gets married. The

table 4.6 shows the distribution of household population by marital status under the studied population.

Table 4.6: Distribution of household population by marital status (aged 10 and above)

Marital Status	Sex				Total	
	Male		Female			
	No.	%	No.	%	No.	%
Unmarried	72	47.7	85	47.5	157	47.6
Married and living together	78	51.6	85	47.5	163	49.4
Widow/Widower	1	0.7	9	5.0	10	3.0
Total	151	100.0	179	100.0	330	100.0

Source: Field Survey, 2010

Table 4.6 shows that majority of the household population (49.4%) were married and living together. Similarly, 47.6 percent were unmarried followed by 3 percent who were widows/widowers. The table shows that widow was more than widower. Most of the widower who has the age of marriage used to get next marriage and then their title goes away. But widows are not easily allowed to do next marriage (see case VI). Due to the social structure and so on females are dominated by male. Therefore, we find the number of widow is more than of widower. Prem Tumbapoo (name changed) aged of 36 who have two children. His wife had died on the aged of 32 and after one year he married the second time with Sita Maya Sawa (name changed)

4.7 Occupation

Occupation mainly signifies economic condition of a person. Those involved in white collar jobs are said to be profession and they usually get constant regular income whereas those involved in informal sector have to labor hard to earn more and more money. This study shows that number of people involved in agriculture and the number of students are equal (108 i.e. 32.7%) followed by female household workers (10%). Similarly, nearly one in every 10 household populations was daily wages earners.

Other occupations identified among the household population were service (5.8%), business (4.5%) and daily non-agriculture wage earners (8.8%). Among the respondents, majority (56%) were students followed by 28 percent who were doing household activities. Only 16 percent were involving in agricultural activities.

Table 4.7: Distribution of household population by occupation (aged 10 and above)

Current Occupation	Sex				Total	
	Male		Female			
	No.	%	No.	%	No.	%
Agriculture	40	26.49	54	30.2	94	28.49
Service	16	10.6	3	1.6	19	5.8
Business	19	12.58	6	3.4	25	7.57
Daily wage: Non-agriculture	16	10.6	13	7.3	29	8.8
Physically unable to work	2	1.3	7	3.9	9	2.7
Student	47	31.1	61	34.1	108	32.7
Currently not working	3	2.0	2	1.1	5	1.5
Household work	0	0.0	33	18.4	33	10.1
Foreign labor	3	2.0	00	0.0	3	0.9
Social work	5	3.4	00	0.0	5	1.6
Total	151	100.0	179	100.0	330	100.0

Source: Field Survey, 2010

More females were involved in agriculture (30.2%) whereas male's involvement in this occupation is slightly less (26.49%). It is because more females are involved in agriculture and household work. Similarly, 34.1 percent were female and 31.1 percent were male student out of 108. Table 4.7 also shows that none of the males were involved in household work whereas out of 179 female population, 33 (18.4%) were involved in this activities.

The table 4.7 shows that in the service, low numbers of females are found to be participated due to the lack of well educated females. Parents did not allow the female children to educate, that's why they are in less number. Similarly, in business, I found less participation of females as they think it is the work of males. In the title, physically unable to work, I found such weak ladies are higher than male number in the research area. Household work is favorable to female and male do not claim over it. In the case of foreign labor, Women had no involved in foreign labor.

4.8 Household Assets

Information on household assets was sought among the study population in order to identify their background characteristics for understanding the specific issue of the research. For this, some household assets as mentioned respectively in table 4.5 and 4.6 were asked to the respondents.

Table 4.8a: Household characteristics of study population

Response	Electricity		Bio-gas		Telephone		Radio		Television	
	NO.	%	No.	%	No.	%	No.	%	No.	%
Yes	20	40.0	2	4.0	2	4.0	40	80.0	15	30.0
No	30	60.0	48	96.0	48	96.0	10	20.0	35	70.0
Total	50	100.0	50	100.0	50	100.0	50	100.0	50	100.0

Source: Field Survey, 2010

With regards to electricity only twenty (40%) of the households had installed electricity. Similarly an overwhelming majority (96%) still depend on firewood in their cooking things. This means, only a few household had installed bio-gas. In the research area they don't have electricity; they cook food over an open fire without any ventilation. Because of the smoke, women get more disease than men. The study shows that these illnesses among women were due to exposure to smoky fireplaces. "Indoor air pollution is mainly associated with the use of biomass fuels for cooking in settings with poor ventilation". The study was also able to establish a cause-and-effect relation between indoor smoke pollution and chronic bronchitis. The equal percentage point of the population had telephone facilities in their household. However, majority forty (80%) of the household had radio as a means of media. Television is another influential media which is owned by just one in every fifteen (30%) respondents. (Table 4.8a)

Respondents were further asked the types of houses they live in. It was found that nearly Twenty one (42%) of the household had two rooms in each followed by sixteen (32%) who had no room in their household. Similarly, three (6.0%), five (10%), three (6.0%), and one (2.0%) of the household had three, four, five, and six and eight rooms respectively.

While asking materials used in making house and overwhelming majority forty six (80%) expressed that their houses were made up of straw, Bamboo and wood followed by only three (15%) respondents whose houses were made up of wood and bamboo. Only (5%) respondents were made up their houses by cement, stone, and bricks.

Finally, respondents were inquired about the types of roofs in their houses. Majority (54%) had straw as roof followed by (36%) tin.

CHAPTER-V

DISCRIMINATION AMONG MALE AND FEMALE CHILDREN

This chapter presents major spheres of discrimination among male and female children based on information collected in the study area.

5.1 Schooling

In the study area, except some household send their children to school for formal education. However, the enrollment of school age children is not same. Some parents send their children in private school and other to government or public school. Generally, it was belief that private school education system is better than public school because there is the continuity in running classes and no disturbance of an strikes. Therefore, the economically well household send their children to the private school whereas poor household to the government and public school. Moreover, there is a variation between male and female children sending to the school. The table 5.1 shows the enrollment of children to the school in the study area.

Schooling of children is one of the areas of discrimination. They sent their sons in a private school whereas they have to pay expensive fee. The villager believes that better in private schools than public or government schools. The table 5.1 shows the discrimination of respondents by type of school enrollment of their brother and sister.

Table 5.1: Distribution of respondents by type of school

Type of School	Sister		Brother	
	No.	Percentage	No.	Percentage
Public/Government	26	52.0	17	34.0
Private English medium	18	36.0	33	66.0
School not going	6	12.0	00	0.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

The table 5.1 shows that majority (52%) of the female respondents are going to Public/Government school whereas sixty six percent of the respondents' brothers were

found going to the Private English medium schools. Furthermore, twelve percent female respondents were identified not going to any of the private and public schools.

The table clearly indicates that parent give more important to their son education than daughter because parents think that son would take cares them in the old age and they do not go in other house after marriage. But daughters would stay with their parents before marriage. Moreover, it is to be believed that parents should not live in the house of daughters. If parents are sonless, they used to live alone in their own house. Otherwise, society may take it negatively. Therefore, parents prefer to educate their son than daughter.

I. Case Study on Education

Rita Limbu (name changed) in her own voice located in Satasidham-7, Jhapa. "I was in the 7th class when I had to leave my studies. My parents advised me to stop my education in order to learn to perform domestic duties. It was required partly because there was nobody to help my mother with the domestic chores as my younger brother and sisters were at school. And partly because my parents did not have enough resources to support me to a higher-level of studies so they wanted me to learn domestic activities, which I would need to perform in my future life. This is the customary reason that many girls in our village leave the school for education.

Respondents' opinion on schooling between male and female children

The girl respondents had found the feeling of discrimination own their education by their parents. They said that their brothers have been sent to the private English medium schools which are standard and are more costly than the public schools. Thirty six percent of the respondents also said that since there are no standard private schools near by them, their brothers have been sent to city such as Kathmandu, Birtamode, Damak for schooling paying high cost. During the course of study a girl at the age of 13 informed me that their parent send her brother to the Little flower boarding school in birtamode for schooling at private school. Moreover, she states that she was studying at Shree Bhagawati Higher Secondary local public/government school in Shivagunja-9. Fifty two percent of the girl respondents also expressed that only their brothers were sent to the private or public school but they were not because they had to take care of household activities. Twelve percent of the respondents were unaware on going to school and said that they don't like to go school because schooling hampers their day to day work in home.

In the study area, I found multiple responses among parents regarding schooling of their children. Above ninety percent of the parents said that they are not doing such discrimination. They said that male and female children have been going to the same types of school. Ten percent of the parents also said that there is no standard private/boarding school so they are going on public school. Twenty five percent of them said son takes care of us in old age so, he should earn more money because of this reason son goes to boarding school but the daughter will be married and she will leave us. Five percent of them of the children were not going school but the parents force them for school. Children ignored it. Among those parents some are not stated and some are told us that daughter has to do more household and agricultural work so that they don't have time for schooling. The table 5.2 presents the parent's perception regarding the enrollment of their children in school.

Table 5.2: Numbers of children enrolled in school

Type of School	Son		Daughter		Total	
	No.	Percent	No.	Percent	No.	Percent
Public/Government	17	34.0	34	68.0	51	51.0
Private English medium	33	66.0	9	18.0	42	42.0
School not going	00	0.0	7	14.0	7	7.0
Total	50	100.0	50	100.0	100	100.0

Source: Field Survey, 2010

The table 5.2 shows that majority (68%) of the daughters and (34%) of the sons are going to public/Government school whereas sixty six percent sons are going to private English medium schools. Furthermore, fourteen percent daughter's respondents were identified not going to any of the private and government schools. By comparing it is found variation in schooling for sons and daughter. That is they give important to their son's education then daughter.

5.2 Food Habits

Food eating practices at home is also necessary to study in order to identify the extent of discrimination among male and female children. One of the respondent informants that there was higher discrimination on food pattern between son and daughter until the last few decade. Now it is being improved day by day because of the growing

awareness of the people. The following table 5.3 shows the distribution on food discrimination at home.

Table 5.3: Opinion of respondents on food discrimination at home

Response	Female		Male	
	No.	Percentage	No.	Percentage
Yes	12	24.0%	4	8.0
No.	38	76.0%	42	84.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

An overwhelming majority forty eight (76.0%) of the female and (84.0%) of the male respondents expressed that there was no discrimination on food. It was found while doing face to face interaction with the female participant during research work. Rest only female respondents (24.0%) told of being discriminated on food like eating rice, bread, and meat in the house located at Shivagunja (Chandradagi) and Satasidham (Chillagard) of Jhapa. It is found that females are given basi food but for the male paddy fresh food given regarding social tradition as to behave females differently.

In the study area diet for girls is less important than those of sons according to research observation. Another food having practices of the patriarchal society is that is the boys or men who have to have food at

first and the girls of women despite their bad health or a small or old age have to eat only after feeding the men or boys. Nothing happens eating male but the custom is such is not good. Eating after may compel to eat cold food too. Eating after may compel to eat little sometime if not sufficient food is there parents usually cares either their son ate food satisfactorily or not? Unfortunately, parents do not care for daughters whether they ate food in time or not? No system of cooking again for food if there is little food. More then

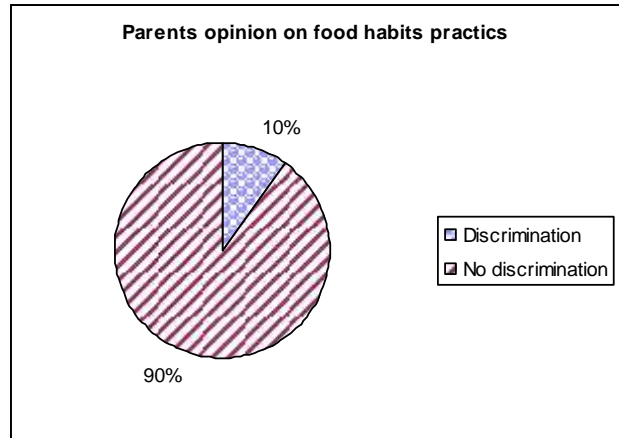
II. Case study on Food habits

Laxmi karki (Name chanded) lives at Chandradagi, Shivagunja. Her husband is employed in Nepalese army. She has two children studying in same school. She prepares snacks of omelet for her son aged 11 and beaten rice with DALMOT for her daughter aged 9. This is just an example as how the people discriminate to the daughters. She does so because she thinks that son is the friend of old age.

eighty percent of the respondent girls expressed a similar view in this regard. Although, there was not much difference between the varieties of food they and their brother eat at home, the time difference between the two really matters in the study area. It is the result of male dominated society. Males are honored everywhere by birth.

Parents' opinion on food having practice

Table 5.2 shows that there is no much big different between respondents and their parents, on food having practices. An overwhelming majority (90%) of the parents said that there is no discrimination on food and 10 percent accepted this discrimination. By the parents statement we know that there is not such big discrimination on food having practices.



5.3 Health Treatment

Good health is fundamentally and intrinsically important to living a worth while human life. In addition, use and enhancement of all other basic human capabilities are fundamentally necessary to continued survival and maintenance of good health. In additional ill health enhances dependence and dismisses self worth. Nowadays there is also practice of Dhama/Jhakri and other local treatment, local medicine in the rural areas.

Many of the parents and girl respondents expressed of having no discrimination among male and female children regarding health treatment. Both of them were treated either in homes or nearby health post during sickness. However, they have belief in traditional treatment letting girl's sickness and to die soon. They have no proper treatment of women. Discriminatory systems are developed; girls are supposed to be a burden of family and society.

Table 5.4 shows the respondents' response on place of treatment by first attempt to their children.

Table 5.4: Respondents response on health treatment

Place	Sisters		Brothers		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
Hospital/ Health post	38	76.0	42	84.0	80	80.0
At home	9	18.0	6	12.0	15	15.0
Dhami/jhankri	3	6.0	2	4.0	5	5.0
Total	50	100.0	50	100.0	100	100.0

Source: Field Survey, 2010

Above table 5.4 shows that majority thirty eight (76%) of the female respondents are going to the health post for health treatment followed by nine (18.0%) at home. Similarly, six percent are still going to Dhami/Jhankri and no once goes to the hospital. But among the male children (76%) got to the health post followed by (12%) at home and four percent with Dhami/Jhankri. From this study we can say that there exists the traditional treatment for curing the sick people.

People from Shivagunga and Satashi Dham, Jhapa still believe on traditional spiritual healers and they give emphasis on curing by them rather than treating them from the near by hospital or health post. The parents during sickness of their children give the priority the traditional healers herbs in the jungle for the treatment every the tarai origion people. More respondent girls said that they are treated at home while being sick. They said that in most of the time they are treated by the traditional healers such as Dhami/Jhankri and in case of serious illness, they were fed medicine brought to the village by other persons from the bazaar. They said they don't know what a hospital is and how people are cured in the hospital.

Regarding brother's treatment many of the respondents expressed that their brothers were also treated in a similar manner. However some of the respondents claimed that their brothers are taken to the hospital in a bazaar area while being sick and they were not.

Parents' opinion on health treatment

Parents were asked the same question to know the opinion of the treatment for male and female children. More then ninety percent of the parents expressed that there

was no discrimination among male and female children. They both are their children and they loved equal to each. Some of the parents were conscious for treatment and they took their children at hospital. Many of them said," It is our duty." All the parents were conscious on treatment but they treated their children at home and Dhami/Jhankri.

The two opinions between parents and respondents are slightly different. Respondents said that there is discrimination for the treatment whereas the respondents' parents refused that saying and they added "how can we discriminate them because they both are our kids?"

5.4: Discrimination on clothes

Clothes are most important for human being. We need different types of clothes according to the places and seasons. In research area, there is big gap for clothing between rich and poor. Rich people have many options but poor have not. Not only there is the gap of rich and poor but also the similar discrimination among male and female children.

Although many of female respondents expressed that there is no visible discrimination in buying clothes, they said of having discrimination in festival period. According to them, choice of clothes for only son by parents, no choice of clothes to their daughters. Girls are always fearful in family/community and society. Girls are compelled to wear clothes whole over the body unlike male. They have to wear clothes from head to toe. There is bad rumor and negative thinking if the girls wear short and sexy clothes. Society wants to treat girls as a hidden treasure under certain domination.

Table 5.7: Respondents opinion on buying or getting clothes

Response	Sisters		Brothers	
	No.	Percentage	No.	Percentage
Yes	37	74.0	20	40.0
No	13	26.0	30	60.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

Above table 5.7 presents that (37.0%) opinion's of the sisters and (40%) of the brothers opinion's for discrimination on buying or getting clothes. Majority (60%) of the brother's respondents and (26.0%) of the sister's respondents said that there are no

discrimination for clothes buying and getting clothes. It was found that the parents' are discriminated their own male and female children who are their own family.

Respondents' opinion on clothes

Male and female children in the study area were found felt of discrimination. Not only in household activities or food having practices but also in other areas such as buying clothes for them. Parents have a conservative thinking that girl children do not need good clothes because they are the persons to be married one day and sons are the persons to take care of them in the old age. That's all I found that I observe during the course of study. Parents have a conservative idea that if girls look beautiful with good clothes they are easily lured by the dishonest men in the society and this can be a matter of disgrace for the parents.

The respondent girls were asked if they had a feeling that there discrimination in buying or getting clothes between them and their brothers. Although, more than seventy percent respondents express that there is no visible discrimination, buying clothes depend on time. According to them usually girls get clothes during festival or other ceremony

occasion such as marriage or fair in the community. I found that the son or the male children use to get clothes more than two-three times in a year. They said that buying clothes for daughter is not an issue in the household but parents take advise of the buy children at home for the type of clothes including color and quality before buying. More then seventy percent of the respondents have seen a great discrimination on buying or getting clothes in them and brothers. They said that male children get new clothes

III. Case study: Pathetic condition of Bindeshwari

Bindashwari Rajbunshi aged in 16 who lives at Shivagunga VDC, Jhapa. Her family is very poor and works as a labour for hand to mouth. She doesn't go to school regularly because of their poverty. She is compelled to do the labour work like carrying bricks, sacks of cements, with her parents for livelihood. She goes to school when she does not get any work to do and with the permission of guardian. Moreover, she has a younger brother and elder brother both go to school regularly and they don't do any work of the house. On the contrary she has to do all the house hold work like cooking, cutting grass, washing clothes and she hardly gets clothes to wear once in a year. She wears old and repaired clothes in her body. But her brothers always wear new and clean clothes and they do dominate her saying, "be born as a son in the next phase of life." Parent also loves sons only. They do not obey any suggestion and treat the daughter as a servant. This is an example of how parents discriminate daughters in giving clothes and others in the comparison of the sons.

without insisting many time with the parents but the female children have to repeatedly request the parents for the new clothes. Boys want to have a cap, pant with pockets mix up colorful pictures. Girls also want to have various types of clothes as a shirt and frock but parents do not care. Parents do prefer sewing clothes to boys than readymade. Giving matches clothes for the boys are their proud and glory. Further more, the parents asked them why girl need to educate, giving clothes according to their demand and for getting for buying new clothes despite the fact the female children need clothes changing many times than the male children.

Parents' opinion on clothes

The field researchers cross questioned to the parents for buying clothes for their male and female children. Majority (90%) of the parents said that they are not making such discrimination. Rest only ten percent or least proportion of household population accepted that there is different time for buying clothes. So, we know by their saying that there is discrimination among male and female children. The parents accepted that discrimination prevailed at home because sons earn more money and daughters do not such case I found in my field visit. The table 5.8 presents the perception of respondents towards the buying of clothes.

Table 5.8 Discrimination for buying or getting clothes

Response	No.	Percentage
Yes	5	10.0
No.	45	90.0
Total	50	100.0

Source: Field Survey, 2010

So, it is known by their saying that there is discrimination among male and female children. The table 5.9 shows the pair clothes buying for son and daughter in the study area.

Table 5.9 Clothes buying for their son and daughter

Response	Son		Daughter	
	No.	Percentage	No.	Percentage
Once a year	12	24.0	19	38.0

Two-three times a year	17	34.0	15	30.0
Need time	21	42.0	16	32.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

The table 5.9 shows that majority of (38%) the household population used to buy clothes once a year and thirty two percent whenever necessary for girl children. Similarly (30.0%) of the female respondents were bought two-three times in a year. From this study, we know that majority of people buy clothes during festival. They don't have enough money for changing the seasonal clothes so they buy only one/two new clothes in a single year. The respondent who works out side from household during their leisure time can earn some money which they used for buying their clothes and other materials.

5.5 Time for Recreation

Physical exercise is most important for good health. It is necessary during childhood period. Recreational activities help to promote the health. Good health is defined as a condition of overall well-being. It is important to living a worthwhile human life. Good health is an end of all human endeavors. Accesses to all other human capabilities are fundamentally contingent on continued survival and maintenance of good health. The health status is described and assess in relation to life expectancy, infant, child, maternal mortality etc. so, we need recreational activities daily.

IV. Case study of recreation

Santa maya Dahal (Name changed) is a women having SLC pass resident at Yalamber chock of Satasidham VDC. She has two daughters and a son. Elder one sister reads in class XII and remaining two read in the same class at nine. Parents have given full of freedom to the son only. I have seen that daughters have to do every household work like cooking, washing dishes and clothes and maintain the discipline what ever guardian orders. They have not given the chance of playing football, chess, watching television and talking to the friends. But son enjoys every things whatever he likes and sometimes he visit his friends too. Daughters are struggling for the continuity of their study. They are force to do well in the exam otherwise they are not allowed to go the school and threaten to get marry soon. This is also an example of discrimination done by the parents to their children.

The female respondents also expressed of having the feeling of discrimination in terms of recreational activities. They said that they don't have time to play games because they are overloaded with household works. Recreational activities give not only pleasure but also helping children's mental and physical growth. There is a gap between male and female

children on recreational activities which shows that society concept in different way. Boys are physically stronger than female by recreational activities. Boys go ahead everywhere but girls stay on household work.

Table 5.10 Distribution of respondents by the recreational activities

Time	Female Respondents		Male Respondents	
	No.	Percentage	No.	Percentage
When at leisure	4	8.0	35	70.0
No fixed time for recreation	7	14.0	9	18.0
Once a day	0	0.0	2	4.0
No time to play	39	78.0	4	8.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

Table 5.10 shows that more than three quarter (78%) female respondents have no time to play or recreation. Of them fourteen percent have no fixed time and eight percent when at leisure whereas seventy percent male respondents have played when at leisure time. Eighteen percent have no fixed time for play, eight percent have no time to play, and four percent were playing once a day.

Recreational activities are necessary during childhood period. They do not give only pleasure for children but help in their mental and physical growth as well. Our society is discriminatory against daughters or female children. They are not given enough time to indulge in recreational activities such as playing games, gossiping with friend and go for excursion. The study area respondent have been the respondent girls express that they are interested in recreational activities such as playing games with friends and visiting places so historical and cultural importance but they don't have time to do these activities. They say that they give to take care of the household activities and the remaining leisure time needs to be utilizing for study. Those who do not to go to school and get some free time are allowed to play games or walk around by their parents. While asking about their brother many of the respondents' girls started that the male children are involving in many recreational activities they don't have to do much work at home and parents also allowed them to play games like football, cricket and so on. The respondents also begin that even the parents give permission them to play the games; they feel shy and sit idle at home because the community has a feeling that daughter should not play or walk around in the public places.

Parents' opinion on recreational activities

In the study area, parents were also asked this question to know their view. They inform to the researcher that physical exercise is good for health and many of the children were interested to play but daughters have no time to play. Ladies must have to be well trained for caring and doing each work of the house. They should keep under tight discipline otherwise, they may be eloped. This is what the uprooted concept in each family. So, they have to do household activities. Some of the parents stated that they are not making discrimination among male and female children. Finally, some parents are unknown about recreational activities and its advantages. They think it as worthless. The table 5.11 shows the parent's opinion about the recreation time for their children.

Table 5.11 Distribution of parent opinion about the recreational times for their children

Parent's opinion as for recreation	For sons		For daughters	
	No.	%	No.	%
When at leisure	32	64.0	14	28.0
No fixed time for recreation	9	18.0	5	10.0
Once a day	5	10.0	2	4.0
No time to play	4	8.0	26	52.0
Daughter don't want to play			3	6.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

Table 5.11 shows that majority (52%) of the female children have no time to play whereas male children have only eight percent. Similarly, twenty eight percent female children play when at leisure were as majority (64%) of the male children and ten percent female children have no fixed time followed by eighteen percent boys. Five male children used to play once a day where only four percent female children play in this way. In the same way the parents' stated that six percent female children do not want to play but no once male child.

By this information I found that there is big gap for recreational times among the male and female children. Male children are always playing when at leisure but females do not do so. Female children have many responsibilities such cooking meals, washing pots and clothes. So, they do not have time to play. Moreover, parents allow boys to do extra activities like playing Volleyball, Cricket, Dandi-biyo, Dancing and singing. But

they do not allow such activities to girls thinking that such activities spoil their neutrality. Girls are like a doll so they must not need freedom.

5.6 Status of Affiliation with Club/Organization

In the study, I have found some club/organization established for the physical and mental development of the children. The children have chance to become the members of the club/organization. However, it was not possible to be a member of club/organization due to the socio-cultural practices of society and household. The table 5.12 shows the membership of club/organization by sex in the study area.

Table 5.12 Distribution of respondents having club/organization member

Types of School	Female Respondents		Male Respondents	
	No.	Percentage	No.	Percentage
yes	9	18.0	33	66.0
No.	41	82.0	17	34.0
Total	50	100.0	50	100.0

Source: Field Survey, 2010

The table 5.12 shows that overwhelming majority (82%) of the female respondents and (34%) male children are not the members of a club or any organization despite the fact less number of (18%) female respondents and (66%) male children are the members of such clubs. Less numbers of girls are the members of the clubs because they are not getting chance to take part in such activities by the discriminating society. The researcher finds that patriarchal (male dominant society) society do not give chance to involve in any club/organization but children are encourage to in every opportunities in the research area.

5.7 Exploitation upon girls/women

Nepalese society is a patriarchal society which believes that household activities are the duties of women. Therefore, the schooling aged girls are compelled to work in the household irrespective of their educational status. The respondents' girl children also expressed a similar view. They said that they have to do a lot of in door and out door household activities. Those involving in indoor activities had to cook food, washing pots and clothes. Those elder ones had to help their parents in agricultural works such as planting fields, cultivating them, and storing crops or selling them to the nearby markets. Those younger one had to take care of their small brother and sister at home. This shows that the girl children hardly gets chance of studying at home those getting chance studies at home have to first complete their household activities and the hardly remaining time could be used for study or entertainment.

V. Case study: Discrimination origin from womb
Santa(name changed) aged 27 who has been living at Shivagunja VDC for last 4 years. All of the sudden her husband Kalu(name changed) aged 32 asked her about outgoing pregnancy. She told villagers how her family tortures and abuses her for not giving birth to a son .When her family came to know that her first child will be a daughter, before letting the child to see this beautiful world, they forced her to abort the child. They did not want any girl child in the womb as they saw girls think as a burden. The women somehow gave birth to the next child, a fun-loving daughter ,then begun to fear who usually comes to my place and ask me to assist in her assignments. When she was born, the family did not see the child for one month just because she was a girl. They consider her a nuisance. In the hope of getting a boy, the family, over and over again, forced her to beget off springs. They warned her that if next time she does not give birth to a boy then she has to the home and her husband will marry another woman. Its natural process and there is no hand of women behind to give birth son or daughter.

Girls develop narrow concept as they think only about household work. They develop the concept of society as limited on duties of women on household work too. Girls/women are treated like a servant of the house. They do not prefer to go and speak in the public place. They become as narrow minded and conservative thinking. They believe upon the so called religion and do not like to give up such deep rooted old and unfit culture. As a result, girls/women do the suicidal act to make themselves victim and their position can never be uplifted. That's all so called superior male and society want to do.

Since sisters are more involved in household activities brothers are comparatively free than sisters. While asking this issue to the female respondents in the study area, they also viewed a similar statement. Less than thirty percent however, said that their brothers are also helping them in household activities such as cutting grass and feeding the livestock's. A few of the sister's brothers also use to help them in the indoor activities, such as cooking rice, never the less many of the respondents brother did not work at home. Their parents used to also say that household activities are the responsibilities of the daughters and not the sons. A few of the sons are also found to be helping parents in the agricultural works. During my study, I also observed that, people of research area do not like to do equal treatment to the children. They say, 'छोरा

VI. Case study of historical pond Chillagard located at Satashi Dham Jhapa (Discrimination found upon women with children: a case study.)

Once upon the time there was a beautiful pond with full of pure water with various kinds of fishes and ducks. At that time it was a mystery for every citizen and legend for children. By listening the explanation from parents, children feel heavenly experience. In my experience before 20 years I had seen above mentioned facts in reality. Due to the lack of belief upon the God and the weakness of state run rule, people become selfish and started to neglect such historical places. There is some sheds found in the side of the pond where some Maharani named as Tulasa Devi Kafle and Kalika Devi Khatiwada used to stay with group of children and protected the area of pond and near by jungle with full of bushes and trees. They were the guard of that pond and used to worship the god. Because of the lack of protection of pond it lost its beauty, but these devotees were totally engaged for its preservation. Special committee was formed its preservation and gave the duty to those Maharanies. Members of the committee betrayed and neglected Maharanies request and chopping the trees and entered into the pond without following any religious tradition in the absence of those Maharanies. As a result, children left to visit there and which killed the romantic moment of children. Only the female children were prioritized to go and stay there. It means male children's presence was low. Last time I visited to them at Magh, 2067 and saw the damaged picture of the pond and refusal of Maharanies request. Now, it has lost its original beauty, power of god, no ducks and fishes available in the little water on the bottom of the pond. While asking of the Maharanies who are unmarried and no local residents they rolled down the tears in their eyes and lamented that the other members of the committee did all without their participation. Remaining members never listen their voices having a lady with female children kept as an adopted daughter. Once they tried to raise the voice about that negative work then the villagers attempted to beat them up, hence they are kept quite otherwise, there is a fear of life and place where they stay. After knowing all incidents I found that's all happened because the society dominates the women. This is just an example as how the people and society behave the female. It is an example of discrimination upon the female in Nepalese society.

भनेको छोरा नै हो, छोरी भनेको त अर्काको बहारी हो । As a result girls are leading miserable life with unexpected exploitation from the parents.

5.9 Institution

The family background determines the future of an individual. Family plays an important role of determining the career of child in future. Good mannered family children learn good things but in the contrary bad one shifts the same. Educational institution plays a vital role to bring changes in socio economic status of the people. The higher literacy and educational attainment affect the children perceptions' in physiological developments well as life career. Education enhances the ability and capacity of human being to judge for right and wrong. Religious institution also plays the vital role in shaping people perception towards their offspring. In Hindu society, son has greater social and cultural values than daughter. Marriage is one of the major micro social institutions. Marriage is a private affair. But parents do not follow it. There are various rituals to perform in our society. Parents must be counseling to move ahead according to the demand of time.

VII. Case Study on marital condition

Indra Adhikari (Name changed) who is at the age of 32, Permanent resident of Shivagunja VDC. He had married a beautiful girl in 2062 B.S. Six months ago her wife became faint, recently she admitted to the hospital. Unfortunately, after two days she had died. After death of his wife he was mood off since two months. One day he told me that he wanted to remarry. In Magh, he married with another girl. Now he lives happily with the new wife and he has forgotten the first one. On the next case in Satashi Dham VDC, Indra Maya Gautam (Name changed) had married in the age of 9, she lived with her husband aged 15 only one month in Sikkim. She was unknown about the meaning of marriage and nobody thought to ask her. In our society female children do obey the decision of parents. At the age of 9, how could she dare to ask about marriage? Her husband had died in the accident after a month of their marriage then she had lived in mother's house at Satashi Dham VDC. She was healthy on the age of 24. Slowly, she became sick, doctor could not success her treatment on her health. Doctors had suggested to her guardian to marry her again. Nobody wanted to marry to her because of widow. Victim's guardian did not allow her to marry again saying that she should save her virginity in the name of her late husband. Unfortunately, she became mad and in the age of 35 she died. This is just an example as how the people and society behave the female and tragic end of women's life. It is an example of discrimination upon the female in Nepalese society.

CHAPTER-VI

SUMMARY AND CONCLUSIONS

6.1 Summary

Gender discrimination is rampant in Nepal. Legally male and female are equal but in the practical life of Nepalese society it is not applied. Nepalese women/girls are suffering from this problem in comparison to men/male, the status of Nepalese girls/women have been going down and down. Most of the rural women/girls are illiterate and their participation in social and economic phenomenon is negligible.

The main objective of this study is to reflect the picture of discrimination between male and female children in the study area. The specific objectivities of the study are to examine the socio-economic and demographic characteristic of the study population that are seen as responsible for discrimination among male and female children and to examine the causes and consequences of discrimination among the male and female children in the study area.

This study is based on primary sources of information. Information was collected using both qualitative and quantitative tools. Several techniques such as household survey and focus group discussion with 10 – 18 years of aged male and female children were adopted. The female children were the main respondents of the questionnaire; some selected male children were also used for the crosschecking and verification of the information.

Socio-economic Characteristics of Household Population

-) Of the total household respondents, (24.66%) household members of the respondents were aged 10 – 20. Among this household population, (22.38%) were the females. Similarly, (33.68%) household populations were aged 30 – 60 followed by (25.20%) aged 20 – 30. The share of the female population in this age group is (25.36%).
-) Of the respondents selected aged 10 - 18, more than eleven percent were aged 10 -15 and rest (13.26%) were 15 – 20 of the total household population.
-) Of the total household population among the many sixty four (64%) percent were Hindus twenty (20%) percent were Kirants. Similarly, rest ten (10%) percent and six (6%) percent were Christian and Buddhist.

- J Half of the household populations were nuclear and next half from a joint family
- J More than three quarters (76.1%) of the respondents were literate Remaining (23.9%) of the total household population was illiterate.
- J Nearly two thirds (64.0%) had education below grade VII followed by nearly one quarter (23.3%) at secondary level of education. People with higher education are very few.
- J Majority of the household population (49.4%) were married and living together. An overwhelming majority (47.6%) of the respondents were unmarried. Rest three (3.0%) percent were widow/widower.
- J More females were involved in agriculture (30.2%) whereas male's is slightly less (26.49%).
- J More females were involved in agriculture (30.2%) whereas male's involvement in this occupation is slightly less (26.2%). as above (table 4.5)
- J Only one twenty (40%) of the households had installed electricity. Similarly an overwhelming majority (96%) still depend on firewood in their cooking things. This means, only a few household had installed biogas.

Discrimination among Male and Female

- J Twenty five percent parents' sent their sons in a private school whereas they have to pay expensive fee whereas daughters were sent to a public or government school.
- J Majority (52%) of the female respondents are going to public/government school whereas (66%) percent of the respondents' brothers are found going to the private/English medium schools.
- J Parents have done discrimination in education as revealed by the respondent girls. Their brothers have been sent to the private English medium schools.
- J The parents were also aware for the education but they themselves are illiterate. A few parents were unaware not going to school and said that school hampers the daily work at home.

Food Having Habits

-) An overwhelming majority (76%) of the female and (84%) of male respondents expressed that there was no discrimination on food. Rest only (24%) female and (8%) male respondents expressed of being discriminated on food. To conclude, there is no much discrimination between son and daughter on food having practice.
-) More than eighty percent of the girl respondents expressed that there is time difference between the food having of male and female members in the house.

Health Treatment

-) Majority thirty eight (84%) of the respondents are going to the health post for health treatment followed by nine (18.0%) at home
-) More girl respondents said that they were treated at home while being sick. They said that in most of the time they were treated by the traditional healers such as Dhami/Jhankri.
-) Some of the respondents expressed that their brothers were also treated in a similar manner.
-) Seventy six percent of the girl and (84%) of the son goes to hospital for health treatment. But eighteen percent of daughters and twelve percent of sons were treated at home.

Discrimination on clothes

-) Majority of (38%) the household population used to buy clothes once a year and thirty two percent whenever necessary for girl children hence there was discrimination.
-) Parents have a conservative thinking that girl children do not need enough and fancy clothes because they are the parsons to be married one day and sons are the persons to take care of them in the old age.
-) Although, many of the respondents expressed that there is no visible discrimination, buying clothes for children depends on time for them.

-) Usually girls get clothes on festival or other ceremony occasion such as marriage or fair in the community but the son or the male children use to get clothes more than two-three times in a year.
-) Majority (90%) of the parents said that they are not making such discrimination.
-) Majority (68%) the household population used to buy clothes during festival and twenty six percent whenever necessary.

Time for Recreation

-) More than three quarter (78%) female respondents have no time to play or recreation. Thirty two percent girl respondents stated that the male children are involving in many recreational activities they don't have to do much work at home and parents also allowed them to play games like football, cricket and so on.
-) According to the parents, physical exercise is good health and male children are allowed to play but daughters have no time to play.
-) Majority (78%) of the female children have no time to play whereas male children have only eight percent. Similarly twenty eight percent female children play when at leisure were as majority (64%) of the male children.

Status of Affiliation with Club/Organization

-) An overwhelming majority (82%) of the girl respondents stated that they are not the members of a club or any organization despite the fact that sixty six percent of the respondents of the boys are the members of such clubs.

Household activities

-) Many of the respondents' girl children have to cut grass for feeding the livestock. Those involving in door activities had to cook food, wash pots and wash clothes.
-) Many of the respondents said that both boy and girl children have to equally work at home but it has not happened because of the traditional culture as learned by parents and the community some of them said that brother do not do the household work because it is not their duties and the duty is of only the sisters.

6.3 Conclusions

Based on the above summary, the following conclusions are made:

The main objective of this study was to reflect the realistic picture of discrimination between male and female children in the study area. The specific objectives of the study were to examine the social settings, impact of discrimination among the male and female children of the study population.

Regarding discrimination on schooling between male and female children, there is found different kinds of views between the parents and the selected girl respondents. They have to

make a fair system against discriminatory concept. They have emphasized to patriarchy society in the research area. Deep rooted concept of the female can never be more active than male. They have negative attitude upon women slowly transfer to the children. So, society accepted it is as a precedent.

However, there is not found a significant discrimination done among male and female children regarding food. Moreover, girls and women are those creatures who must eat later. Sometime they eat little or remaining food. They eat cold food after males. The study shows that illnesses among women are due to exposure of food to cold and decayed too. So, they have some diseases such as gastric, measles and physical weaknesses.

According to the objectives set up in research study I have visited the particular area chosen at Shivagunja (Chandradangi Tole) and Satashidham (Challagard Tole) of Jhapa district. I have done the interaction programs to the participants either by face to face method or by questionnaire method. It has been found that there is discrimination among male and female children by the parents. Especially, parents like sons and want to fulfill the desire of sons only. Parents do not like to give much attention to the daughters as they are not the family members.

This is discrimination found in the study area on the basis of caste/ethnicity as Brahman, Chhetry do not allow their girl children to do whatever they like but in the contrary others remaining caste I found their parents have given required freedom such as dancing, playing and singing. Hindu religion is not flexible like others. So, girl children do not enjoy full of freedom likewise, in other religion.

Joint family is more complicated than nuclear family. Therefore, it is to be found that girl children are suffered a lot in the joint family than nuclear family. Female children from literary background have got the chance of reading, writing than in illiterate one. Male children are indoctrinated for foreign labor, business, and social servant in the future but female children are limited mostly in the household work as well as serving their mother in any way.

Girls are not fully allowed for the recreational work than made. Female hardly get such opportunity on the wish of parents after completion of their household and other duties. Remarkable numbers of discrimination were found in food, education, clothes, recreational work.

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Questionnaires

Causes and Consequences Discrimination among Male and Female Children

Section A: General Information

1. District.....2. VDC/Municipality
2. Ward No. 4. Name of the Locality
5. Name of Household Head.....
6. Name of Respondent.....7. Caste/Ethnicity.....
8. Sex. (1: Male; 2: Female)..... 9.Relation of the household head.....
10. Religion
 1: Hindu; 2: Buddhist; 3: Kirat; 4: Islam; 5: Christian; 6:
 other (specify.....)
11. Type of the family: 1: Nuclear; 2: Joint

Section B: Household Schedule

S.n	Name	Relationship to the household head	Sex	Age	Education		Martial Status	Main Occupation
			1: Male; 2: Female		Literates status 1: Lit; 2: Illit	Class Passed		
01	02	03	04	05	07	08	09	10
1								
2								
3								
4								
5								
6								

