

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Relations based on gender are called gender relations. "The term gender relation refers to the relations of power between women and men who are revealed in a range of practices, representations including the division of labor, roles and resources between women and men, and the ascribing to them of different abilities, attitudes, desires and personality traits, behavioral patterns and so on. Gender relations are both constituted by and help constitute these practices and ideologies in interaction with other structure of social hierarchy such as class, caste and race". (Agrawal 1996).

Like gender relations are not the same in every society nor historical static. They are dynamic and change over time. However, one can generalize and say that in most societies gender relations are not equitable.

A common aspect of gender relations, in practice, across cultures and throughout recent history is the subordination of women to men. Gender relations therefore are relations of dominance and subordination with elements of co-operation, force and violence sustaining them. This is because most societies in the world are patriarchal or male dominated where gender relations tend to be patriarchal in nature. Patriarchy is an ideology and social system whereby men are considered superior to women and control most resources and social institutions.

Discrimination persists in almost all the societies of the world in the name of color, race, sex, class, religion etc. Discrimination in common usage means simply treating unfairly. However, an in-depth analysis of discrimination concentrates on patterns of dominance and oppression, viewed as an expression of a struggle for power and privilege. In recent years, the concept of discrimination has also been applied widely in the study of

relationships between the sexes. Discrimination on the basis of sex is known as gender discrimination, which is one of the most common types of discrimination and is widely practiced throughout the world.

The sociological meaning and the use of term gender itself establishes and clarifies the differences between men and women. "Gender refers to the socially unequal division into femininity and masculinity. Gender draws attention, therefore, to the socially constructed aspects of differences between women and men. But the term gender has since become extended to refer not only to individual identity and personality but also, at the symbolic level, to cultural ideas and stereotypes of masculinity and femininity and at the structural level, to the sexual division of labor in institutions and organizations." (Gorden, 1994)

Gender Discrimination, in a true sense, disfavors and victimizes women and girls while at the same time favoring men and boys. The United Nation convention on the Elimination of discrimination against women (CEDAW, 1979) defines gender discrimination as "any distinction, exclusion or restriction made on the basis of sex which denies women their human rights and fundamental freedoms."

In the world, life expectancy of women is high but in Nepal it is reverse. In Nepal it is reverse. In Nepal literacy rate is 53.7 percent. Among them, males are 65.1 percent and females are only 42.5 percent (CBS, 2002). Literate female are more than 22 percent lesser than literate males. The life expectancy of female is 61.0 years and male is 60.8 (CBS, 2001).

The social status of Nepalese women is still discharging their traditional roles such as tending of children and aged parents in the family apart from the responsibilities in kitchen. In the Nepalese society where more than 90% population practices Hindu religious values, sons occupy relatively greater social importance than daughters.

In Nepal women don't have any opportunity to improve themselves. They are both physically and mentally weak. They are neglected in almost all the development

activities/needless to say generally the Nepalese women are involved in agricultural sector most of them work in their own land. The landless rural women work as agricultural labor. Besides, women have to perform all the household duties.

After 1970 women issues had been considered in terms of development and UN had declared 1975 as women year and 1976-1985 as 'UN' women decade'. Different conventions were held under the auspices of UN. The first conference was held in Mexico city (1975), second in Nairobi, Kenya (1985), third Copenhagen (Denmark) and fourth in Beijing city (1995). The issues of gender in development activities were widely emerged after the ICRD 94 Cairo and Beijing conference 1995. The international conference on population and development, 1994 Cairo (Egypt) has emphasized on gender issues and empowerment of women.

The Beijing conference on women has also emphasized different aspects related to women. It had passed Platform of Action (POA) considering 12 different critical areas of concern as 1) Poverty 2) Education and training 3) Health 4) Decision making power 5) Armed conflict 6) The girl child 7) Economy 8) Environment 9) Violence 10) Human right 11) Media 12) Advancement and women.

Women's earning is substantial lower than man because of the household division of labor which assigns domestic work. Cultural and social customs also limit female participation to work outside home. Service provided by women is of great importance because they are needed for the survival of the family life. These services are ultimately important for the country of the larger economic system and women are forced to be economically dependent men. Their position is backward and conservative and also they are considered synonymous with household work. To enhance the personality of women, they must be taken out from such unproductive and uncreative household work to the social productive and creative work. It is because in the process of economic development and in developmental works, participation of women cannot be deprived.

Gender discrimination is the main factor which reflects the whole scenario of nation in terms of socio-economic as well as political and environmental development. In development country there is less gender gap but in third world countries i.e. developing countries there is vast gap between women and men. It reflects the situation of gender discrimination. Gender discrimination is crucial part which has great role in retarding the part of development. Unless and until women are not bringing into main streams of development with equal access as to men there is no chance for further advancement of society or community or union.

Most of the development efforts directed at institution building during the 1980, however, have been top-down they are mostly Kathmandu base and are unable to reach village level. Each political party now has a women's organization even then the women are facing the problem of girls trafficking, rape cases and domestic violence. In the overall social structure, women enjoy lower social status and a great discrimination than men because of the tradition patriarchal values and a joint family system.

Nepal is a country, which exhibits ethnic and cultural mosaic and cultural plurality. They are various Nepalese society have their own socio-cultural traits, economic condition, etc. There are 59 indigenous people of Nepal. Among them Darai is one of the ancient indigenous nationalities of Nepal. They have own language and socio-cultural traits in their society. In the overall social structure, women enjoy lower social status and a great discrimination than men in every society in Nepal, because of the tradition, patriarchal values and a joint family system. This type of discriminative treatment between boys and girls can be seeing in the Darai families from their childhood stage in the family. One of the major victim groups of gender discrimination is the girls. This fact has been realizes and recognized in the fourth world conference on women held in Beijing China. The Beijing platform of action even identified "The Girl Child" as one of the twelve critical areas of concern.

In recent years, it has become apparent that among the poorest of the population, it is girls who constitute one of the most vulnerable groups. Neglect and discrimination in childhood make them vulnerable and can be the beginning of a lifelong downward spiral of deprivation and exclusion from the social mainstream. As a result, a growing number of socially, legally and economically marginalized girls are facing many forms of discrimination, violence and exploitation or risk of being trafficked across the borders to neighboring countries as well as to other countries. Thus girls especially from lower and middle class families get caught in the poverty cycle, thereby increasing the number of disempowered women.

1.2 Statement of the Research Problem

It has been universally accepted that gender based discrimination prevails in almost all part of the world. Such discrimination take place everywhere in the society, within households, in schools, offices and other institutions etc. Moreover in developing countries such discriminations are very common and usual. Nepal is among the countries where gender discriminations are widely practiced. Women in Nepal are discriminated against in every spheres of life from birth throughout childhood, adulthood and up to the old age. Gender discrimination starts at home and in the family where an individual is born and grows up.

The discrimination is further strengthened and promoted by the traditions and culture followed by people in the name of religion and the existing social system. Patriarchy as a social system and one of the major responsible factors that has encouraged the differentiations between male and female counterparts.

When we talk about household level gender discrimination, disparity between a son and daughter becomes clearly visible. A daughter has to carryout a lot of works and responsibilities from the very small age while her male counterpart bother gets special treatment. The services like education, health etc. are available to boys are usually not available to the girls in the same level. Disparities are common in almost all areas of

household. Both male and female children are exposed to traditional masculine and feminine activities from their very childhood. But during adolescent period the process of the engendering is its peak. Girls are often asked to help their mothers with their household chores, boys to accompany their fathers outside. In communities where the sexes are segregated, men and women live in two distinct spaces and are exposed to very different activities. It is through these processes that from the childhood of the children take up the meaning of masculine and feminine and internalize them almost unconsciously. This way, different socializing mechanisms teach children masculinity and femininity of personality and make them internalize behaviors, attitudes and roles.

However, changes have been made in this regard compared to the past. The most significant changes are evident in the education sector. Education plays an important role in making people aware about things, events, actions and systems and about other matters. There is no much problem of gender discrimination in developed countries but in developing countries it is the most problematic issue. The gender discrimination is deeply rooted in Nepali society. The same household male child is regarded as first class while female child has ranked second. Sons are considered as the property of own family while daughter as others property. The vast gender discrimination in Nepal which is one of the main causes of remaining the country underdeveloped.

Indigenous ethnic group also bounded from this issue. There is vast gender discrimination in social, cultural and political aspect in Darai Community of Sewor-5, Tanahun. This is the major problem appearing in Darai Community. So no studies have been conducted with regards to gender discrimination issues in Darai Community in Vyas-5, Sewor of Tanahun district. Darai community is ethnic group who have always been marginalized/deprived of health and sanitation, awareness, education, economic and other many more facility of the mainstream. They are handicapped due to poverty and live in dagger (open field) if it is under the control of municipality. Most of the male in this community are go to Arabian countries for employment and for labor works and their

women counterparts always toil the land as a labor and their children live as bounded laborers too. Most of all the women are illiterate. From a gender perspective female are more backward than male. 95% women of this Darai community are busy in the household work and agricultural fields. From early in the morning till night they do not get any off time. Comparatively female are backward than the male. Their settlement is in unhygienic atmosphere. They are living in a small round house made of hay and bamboo without window. But nowadays house structure is going to be change. In front of their small cottage, they have tamed the pig, cow, buffaloes, goats and hens and other cattle.

Another thing to consider is the rapid urbanization of society which is altering the pattern of social relationship. Growing contact with the outside world, enabled by the revolution in information and technology along with socio-economic progress, has played an important role in changing the overall values and system of Nepalese society but in this Darai community here is a great gender imbalance. Male think themselves superior and freedom than female. They think male is only one member just to continue the genetic of the family. So they give more emphasis to the son than daughter in the family. In this 21st century also the condition and the status of Darai women are not sound. Female are always dominated. They are unaware of the legal right, lack of the employment opportunity, lack of basic education and other modern technology. Especially the development of the media is playing a key role in informing and raising awareness among the people. These changes are most visible in and around urban centers throughout the country. The society is gradually heading towards modernization but has this changed social context in anyway been able to influence in the Darai society?

In view of the problems stated above the following are the questions which the study intends to deal with, do the girls in Darai community really experience gender discrimination at home?

1. Does household size have any effect in gender discrimination between a boy and a girl?

2. Do the parents treat their sons and daughters equally?
3. What are the underlying factors (causes) of household level gender discrimination?
4. What are the major areas of gender discrimination within a household?
5. What about discrimination against view of girls and boys?

1.3 Objectives of the Study

The main purpose of this study is to assess, identify and explore the household level gender discrimination experienced by girls and boys at their homes in Darai community.

The following are the specific objectives of the study.

In line with the main objective stated above, following were the specific objectives of the study.

-) To identify the role of Darai ethnicity in gender discrimination at household level.
-) To examine the effect of parents education, family size and gender on household level discrimination between son and daughter.
-) To explore the causes of gender discrimination. .
-) To provide relevant recommendation to policy maker.

1.4 Significance of the Study

The national constitution and laws together with many international conferences including UN conventions have made several provisions and reiterated the need to eliminate all forms of discrimination against woman and girl child in order to create an equal society. Several efforts have been made from both the government and non-government sectors to reduce the gender discriminatory practices and ensure equal rights to girls and women. It is also said that there has been some improvement in this regards. Therefore, there is a considerable need for research to find out the real existing situation in this matter.

It is hoped that this study will be useful to all the concern sociologists, scholars, professionals, politicians, planners, policy makers, social workers, development agents, feminists, NGOs/INGOs. It is significant to conduct a study about them on one of the most critical concerns, gender based discrimination.

This study provides the comparative status of boys and girls portraying the real figure of the study area. The findings of this study may also be useful for future research and researchers to carry out further studies on the issues from other perspective.

1.5 Definition of the Key Terms

Gender Discrimination

Gender discrimination is the act of disfavoring and or victimizing a person on the ground of his/her sex. It also refers to the sex-selective priority or preference given to a person or a group in different areas like opportunities, services, benefits, investment, care etc. in which one sex or the other has been restricted.

Household Level Gender Discrimination

Household level gender discrimination refers to all the discriminatory practices that take place within a household on the ground of sex. More specifically, it refers to the differences in the treatment or behavior between male and female children from their

parents or other family members at home and in household matters. Preference of a child simply on the basis of his/her sex in different areas of household matters like work, freedom, education, health care etc.

Household

"A household includes all the persons, usually the members of the same family with blood relations, who occupy the same housing unit, a house or an apartment, where the occupants live and eat together. The members of the household have the feeling of ownership towards all the properties, assets or any other things in the house.

Household Work

Housework encompasses different tasks, the amounts and types of which depend on household size, composition, and cultural expectations. The household works are those with no financial reward. The household works ranges from caring for the young or old members in the family to meal preparation and clean-up, house cleaning, grocery shopping, laundry, taking care of cattle's etc

1.6 Limitation of the Study

No study can be free from limitation and this study is not an exception. This is an academic research. Thus, it has been undertaken within boundary to certain time, budget, place as well as other resources. So it was difficult to design this study in wider perspectives. Gender discrimination is only a concept of gender studies. Therefore it is not sufficient to understand the different status of women in Nepalese society. This study is concerned in a specific area of Vyas Municipality Sewor -5, i.e. Tanahun district. The study limited only the boys and girls and parents from all the 30 household families. Among them 15 couples of parents, 30 boys and 30 girls having 10 to 25 years old who are unmarried have been selected as the sample population for the study purpose. The major subject of the study has been gender discrimination. However, the study was concerned only with the disparity that takes place within household level between boys and girls. Household size, parents' education and gender were the phenomenon whose

relationship with the response variable has been studied. Therefore generalization made in this study may be or may not be equally applicable to other ethnic group of Nepal.

1.7 Organization of the Study

This thesis consists of seven chapters as per the objectives of the study. The first of the introductory chapter presents the background, statement of the problem, objectives of the study, definition of key terms, limitation of the study and conceptual framework. The second chapter includes the theoretical review and review of previous studies and conceptual framework. The third chapter includes the methods adopted in this study and fourth chapter presents the data analysis and interpretation of the study. Fifth chapter explains gender and area discrimination and its explanation. Chapter six presents discrimination area. Similarly last and chapter seven includes the summary, findings, conclusion and recommendation of the study. The dissertation finally concludes with the bibliography and appendix.

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Review

2.1.1 Overview on Gender and Gender Discrimination

According to World Health Organization (WHO), the term gender refers to the socially constructed roles, behavior, activities and attributes that a particular society considers appropriate for men and women.

Encyclopedia Britannica notes that "gender identity is an individual's self-conception as being male or female, as distinguished from actual biological sex."

Gender, in common usage, refers to the differences between men and women. Although gender is commonly used interchangeably with sex, within the social sciences it often refers to specifically social differences, known as gender roles in the biological sciences. Historically, feminism has posited that many gender roles are socially constructed and lack any biological basis.

WHO further says 'the distinct roles and behavior may give rise to gender inequalities, i.e. differences between men and women that systematically favor one group. In turn, such inequalities can lead to inequalities between men and women in different aspects.'

Basically, sex is biologically defined, whereas gender is socially defined. Thus, sex refers to the biological fact that a person is either a man or a woman. Gender refers to socially learned traits associated with, and expected of, men or women. (Giele 1988; cited in Regmi 2003). Therefore, 'to be a man or woman is a matter of sex, but to be masculine or feminine is a matter of gender and attitudes such as mannerisms, styles of dress and activity preferences' (Regmi 2003).

Giddens (2001) stated that in general, sociologists use the term sex to refer to the anatomical and physiological differences that define men and women bodies. Gender, by contrast, concerns the psychological, social and cultural differences between men and women. Gender is linked to socially constructed notions of masculinity and femininity; it is not necessarily a direct product of an individual's biological sex. Gender differences are not biologically determined; they are culturally produced. According to Magill (2003), gender differences between men and women are caused by the psychological and social development of individuals within a society.

Anyone (male and female) who recognize the existence of sexism, male domination and patriarchy and who takes some action against it is a feminist (Bhasin and Khan 200). Historically, feminist thought and activity can be divided into two waves. The first wave, which began in about 1800 and lasted until the 1930s was largely concerned with gaining equal rights between women and men. The earliest form of feminism was concerned with equal rights for women and men; this meant equal standing as citizens in public life and to some extent, equal legal status within the home. The second wave, which began in the late 1960s, has continued to fight for equality but has also developed a range of theories and approaches that stress the difference between women and men and which draw attention to the specific needs of women. Third wave feminist claimed that previous theories on women did not try to analyze women differently positioned in the global system. Moreover differences among women in relation to class, race and caste/ethnicity were also ignored.

There are many different types of gender/feminist perspectives. Some of them are presented as follow.

Liberal Feminism

"Liberal Feminism beginning can be traced to following of liberalism in the 16th and 17th centuries. It gained predominance during the late 19th and early 20th centuries and come

to the forefront of the women's movement in the west, in the 1990s. It emphasises on the equality between men and women for equal opportunity and strives for equal rights of women. It points out that women are equally involved in the labor markets as men that men should take equal responsibility for domestic work or that family responsibilities should be the work of paid professionals (Rai, 1997, P.19). This perspective stresses on women's self improvement and encourages women to get into decision making positions via their entry into male professions (e.g. law, banking, business, police, armed forces, etc.). It urges women to see a career as important as marriage. It does not give importance to the sexual differences emerging from the former.

Radical Feminism

"Radical feminism emphasized on men and women and considered different from each other because of their biological and psychological characteristics. The conflict between men and women (or the dialectics of sex) is the primary contradiction in society and this is based on male power. Men as class are seen as the responsible for the oppression of women. Family is seen as the centre of women's oppression. Therefore violence in the family is the principal focus of organizing e.g. rape, wife beating, and miscarry can hold all the activities. Wage struggles or other economics issues are concerns of mass organizations and really feminist because of male domination" (Rai, 1997, pp.19-20). It promotes separation between man and women suggest that women should only relate to other women and create a woman centered social and cultural world. It considers patriarchy as preceding all other forums of human oppression and exploitation and manifested through male violence and control.

Marxist Feminism

Another variety of feminist thought particularly strong in the United Kingdom is Marxist-feminist theory. "This extends the theories of production expounded by Karl Marx and Friedrich Engels to examine the economic and material exploitation of women, the

sexual division of labor, especially in domestic work and childcare and women's inequality within the work place. In the United States a similar position is taken up by materialist feminists, who argue that women as a class are oppressed by material conditions and social relations (Jane et.al; 2006).

Discrimination of women by men is intimately connected with capitalism, because patriarchy and capitalism are mutually supportive within the discrimination the household labor by women not count in productive work i.e. labor power in the sense of bearing children, and caring for their husbands, which supports men but the women do not yet benefit or for this domestic works. Therefore it is argued that men should be socialized because their work has a capital value. In the absence of this domestic labor, the expenses would fall on capital. Even outside the home, the segregation of women into certain occupations has enabled employers to keep their wages down.

Marxist feminist has argued that the domination of women by is intimately concerned with capitalism because patriarchy and capitalism are mutually supportive within the household, women's domestic labor supports men, an expense which would other wise fall on capital. Outside the home the secretion of women economically, sexually and culturally more narrowly, women exchange their unpaid domestic services for their on keep. In this perspective, the marriage contract is a labor contract though which the husband control the labor of his wife.

Social Feminism

It combines Marxist and liberal feminist positions but it is marked by a strong radical feminist influence as well. According to Alison Jaggar, 'Socialist combines the rigorous, historical, materialist method of Marx and Angles, with the radical feminist insights that the personal is political and that gender oppression cuts across class lines. It has been

influenced by various disciplines sociology, economics, political science, anthropology and psychology.'

Gender relations are understood as relations of power and therefore they must be analyzed along with class, caste or other power relations to understand the configuration of society within the sphere of employment the sexual division of labor still operates against women, putting them in low paid jobs and certain types of jobs without career prospective etc.

Socialist feminism united the concept of patriarchy and capitalism and seeks to eliminate both class and gender oppression. It says that women's oppression is caused by their economic dependency. "It is believed that liberation and end of oppression cannot be achieved within the existing system. Struggle has to be against for collaboration between men and women in the certain of a new society and for the collaboration of women of all classes to eradicate injustices of all types. It also believes that patriarchy existed before private properties come into existence but that does not mean that it will disappear when private property is abolished" (Rai, 1997, p.20-21).

The existing literature shows that there were women in development (WID) approach prior to the emergence of GAD approach in the 1980s. The primary focus of the WID approach was on the inclusion/integration of women in the development projects embedded with the objective for making more efficient. But the GAD approach attempted to address inequalities in the social roles of men and women vis-à-vis development. It has also linked the productive and reproductive roles of women with the assumption that the social construction of these roles primarily triggers the oppression of the women. Understandably, gender is the system of socially ascribed roles and relationship between men and women, which are determined not by biology but by social, political and economic context. Given the fact that gender roles are learned, they can change over time (Moser 1989, Seed 1991 and Regmi, 200).

Women and men may be physically different, but this does not mean that they are therefore innately different from each other. It is society and culture, which has decided that men and women possess different traits and attributes. Geetha (2002) said that 'Gender is an aspect of our everyday lives as well as a social economic and cultural category that subsumes and rewrites the meaning of human sex, the fact of being masculine and feminine.

Oakley who was among the first few feminist scholars to use this concept says "Gender is a matter of culture; it refers to the social classification of men and women into 'masculine and feminine'. That people are men or women can usually be judged by referring to biological evidence. That they are masculine or feminine cannot be judged in the same way: the criteria are cultural, differing with time and place. The constancy of sex must be admitted but so also must the variability of gender." Oakley concludes that gender has biological origin, that the connections between sex and gender are not really 'natural' at all (Cited in Bhasin 2003).

Bhasin (2003) mentions, "Every culture has its own way of valuing girls and boys and assigning them different roles, response and attributes. Similarly, each society slowly transforms a male and female into man or a woman, into masculine and feminine, with different qualities, behavior patterns, roles, responsibilities, rights and expectations. As soon as a child is born, families and society begin the process of gendering, that in many south Asian culture the birth of a son is celebrated, the birth of a daughter is bemoaned; sons are showered with love, respect, better food and better health care. Boys are encouraged to be tough and outgoing; girls are encouraged to be demure and home bound. In many families girls were traditionally not sent to school or allowed to go out of the house after they become adolescents. All these differences are gender differences and they are created by society."

Discrimination in general is the discernment of qualities and recognition of the differences between things. Discrimination amongst people is the prejudicial treatment of

different groups of people based on certain characteristics. Gender discrimination is the discrimination against a person or a group on the grounds of sex or gender identity. Socially, sexual differences have been used to justify societies in which one sex or the other has been restricted to significantly inferior and secondly roles. While there are non-physical differences between men and women, there is little agreement as to what those differences are. Unfair discrimination usually follows the gender stereotyping held by a society. (<http://en.wikipedia.org/wiki/Discrimination>)

A common aspect of gender based discrimination, in practice, across cultures and thought recent history is the subordination of women to men. Gender relations therefore are relations of dominance and subordination with elements of co-operation, force and violence sustaining them. This is so because most societies in the world are patriarchal or male dominated where gender relations tend to be patriarchal in nature. Patriarchy is an ideology and social system whereby men are considered superior to women and control most resources and social institutions (Marshall, 1998).

More specifically girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influence, and economic advancement and in other areas. Also, when women and men perform the same tasks for pay, women are often paid less and receive fewer benefits from their work than men (ibid).

Gender based discrimination happens everywhere all over the world even in the most developed and advanced countries of the world in one way or the other, not to talk about the developing countries. However, it has widely been reported that the situation of gender discrimination is worse in developing countries. Because of this, gender discrimination has been a matter of concern and discussion in national as well as international discourses in an attempt to reduce and combat it. Most of the world community supports in principle several agreements that guarantee gender equality.

UN Conventions

Universal Declaration of Human Rights (UDHR)

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights (UDHR). Article I of the UDHR states “All human beings are born free and equal in dignity and rights.” Article 3, the first cornerstone of the Declaration, proclaims the right to life, liberty and security of person - a right essential to the enjoyment of all other rights.

Convention on the Rights of the Child (CRC)

The Convention on the Rights of the Child (CRC) was adopted in 1989. It is one of the most ratified conventions in the world. It provides an agenda for action in identifying enduring forms of inequality and discrimination against girls, abolishing practices and traditions detrimental to the fulfillment of their rights and defining an effective strategy to promote and protect those rights. The Convention on the Rights of the Child recognizes that "States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or status". (Article 2, Para. 1).

Convention on the Elimination of all forms of Discrimination against Women (CEDAW)

After the CRC, the Convention on the Elimination of all forms of Discrimination against Women (CEDAW), ratified by 163 countries, is the most extensive and widely ratified international agreement promoting the rights of girls and women. Nepal ratified the Convention on eliminating all forms of Discrimination against Women (CEDAW) on 22 April 1991. This Convention, while drawing on international human rights treaties, is a separate and distinct convention addressing the rights of women. It clarifies the negative consequences of discrimination and seeks full equality between men and women regardless of marital status, in all fields of political, economic, social and cultural life.

States that have ratified the convention must take concrete steps, such as executing laws, establishing women's rights commissions and creating conditions to ensure that the human rights of girls and women are realized. Its progress is monitored by the UN Committee on the Elimination of Discrimination against Women.

Fourth World Conference on Women

The United Nations convened the Fourth World Conference on Women on September 4-15, 1995 in Beijing, China. The official name of conference was “The Fourth World Conference on Women: Action for Equality, Development and Peace”. The conference was participated in by 189 Governments and more than 5,000 representatives from 2,100 non-governmental organizations. The principal themes of the conference were the advancement and empowerment of women in relation to women’s human rights, women and poverty, women and decision-making, the girl-child, violence against women and other areas of concern. The resulting documents of the Conference are "The Beijing Declaration and Platform for Action. The resulting documents of the Conference are The Beijing Declaration and Platform for Action".

The overriding message of the Fourth World Conference on Women was that the issues addressed in the Platform for Action are global and universal. Deeply entrenched attitudes and practices perpetuate inequality and discrimination against women, in public and private life, in all parts of the world. Accordingly, implementation requires changes in values, attitudes, practices and priorities at all levels. The Conference signaled a clear commitment to international norms and standards of equality between men and women; that measures to protect and promote the human rights of women and girl-children as an integral part of universal human rights must underlie all action; and that institutions at all levels must be reoriented to expedite implementation. Governments and the UN agreed to promote the "gender mainstreaming in policies and programmers.

Situation in Nepal

Constitutional Mandate

The Interim Constitution of Nepal, 2007 guarantees equality and prohibits discrimination in the name. The Constitution guarantees the right to equality (Article 13), and special rights to women (Article 20). The constitution prohibits discrimination and empowers the state to make special provisions for the women and girls (Article 35.8) “The State shall pursue a policy of encouraging maximum participation of women in national development by making special provisions for their education, health and employment.”

2.2 Review of Previous Studies

Nepal is a country of mixed culture where various and diverse ethnic groups have their own developed culture, beliefs and tradition and they have been living together in harmony for centuries. The constitution of Nepal has also explained Nepal as multi racial and multi ethnic country.

Nepal is a cultural diversity country. According to the census of 2001 we can find 101 caste/ethnic groups in Nepal. 59 indigenous ethnic groups have been identified by Adibasi Janajati Utthan Rastriya Pratisthan in Nepal with population of 8, 454, 782 which is 37.19 percent of the total population of the country (CBS, 2001)

Table No.2.1: Division of Ethnic Group

S.N		Number	Group
1	Endangered Group	10	Kusunda, Ankariya, Raute, Surel, Hayu, Rajas, Kisan, Lapcha, Meche, Kushbadiya .
2	Highly Marginalized Group	12	Majhi, Siyar, Lhomi, Thudam, Dhanuk, Chepang, Satar (Santhal), Jhagad, Thami, Bote, Danuwar, Baramu .
3	Marginalized Group	20	Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbanhsi, Gangaai, Dhimal, Bote, <u>Darai</u> , Tajpuriya, Pahari, Topkegola, Dolmo, Fri, Mugal, Larke, Lohpa, Dura, Walung .
4	Disadvantage Group	15	Gurung, Magar, Rai, limbu, Chhαιrotan, Tanbe, Tingaule Thakali, Barhagaunle, Marphali Thakali, Sherpa, Yakkha, Chhaantyal, Jirel, Byansi, Hyolmo.
5	Advantage Group	2	Newar, Thakali

They have their own rituals, traditions and cultural practices. More than 59 caste/ethnic groups are living in the different parts of Nepal. According to the above division Darai divided into the marginalized ethnic group. Of the total population Darai occupies 0.07 percent of the total population (CBS 2001). About the migration of Darai there is lack of adequate information but it is argued that Darai are migrated from Darvanga of India. They believe that their forefathers were come from Darvanga and they were recognized by the name of Darvange which is improving into Darai. But the Darai self is not confident about it.

'Majhi, Danuwar, Darai and Tharu are the similar caste of the ethnic group' (Bista, 2030). But it could not be proved. There is no any history about the Darai migration at Nepal. So it is just depend on the fairytale of the elder or the intellectual of this community people.

According to Surya Mani Adhikari (2051), Kokalshahi, Champaful, Rajbansi, Khajur, Suryabansi, Khatanpure, Khulpachaur, Handikale, Banpale, Narbansi, Buda and Jhidi Rana are the different kind of Darai.

"Among the many different ethnic group of Nepal, Danuwar, Majhi and Darai are the same caste group. They spend their life on the river side by agriculture, fishing, boating etc. To help the people to cross the river by boat is the main profession of the Majhi Darai. Raya, Khan, singh, Kachor, Tharbot, Bate, Kashar etc are main caste of the Darai. They have not any proper system about the marriage. They worship Bandevi and Kul Devata as the god." (Bista, 2030 B.S.)

Socio-Cultural Aspect of Darai Community

Darai is the one of ethnic group of Nepal who has his own socio-cultural norms, identity and has own language. Their sparse settlement is in Chitwan district but mainly found Damauli of Tanahun District and on the banks of Madi River as well as Nawalparasi, Gorkha, Dhading, Rupandehi, Makawanpur, Jhapa, Bardiya, Banke, Dang, Lamjung, Ramechhap etc. are the main settlement of the Darai community. In Tanahun district their settlement can be found Sewor, Khahare, Dumsi, Dumsichaur, Farakchaur, Dihigau, Ranigau, Polyang, Ratauli, Vadgau, Thulogau, Shakhar, Dhodeni, Sange, Pateni, Atrauli, Kumaltaari, Jotas, Bagvanjyang, Simaltaar, Judipaani, Biralitaar, Fachyang, Chaaudi Dovan, Damauli, Darai Adhered, Thulachaur, Chintutaar, Khakauli, Atrauli, Baireni, Hadigau, Sera, Ramjakot etc. Physically they are closer to mangoloid. Darai are prominently boatmen and fishermen with have flat-nosed, black complexion, short in stature and stout in build.

Anthropologists say Daraee or Darai are a subscribe of Tharu itself. Physically Dari have flat nose, short and robust body and black complexion. Danuwar, Darai and Majhis are an

indigenous people of inner Terai Valleys and Churia hills. They like to live in river basins. The area comprising north of Tharu areas and south of middle hills is considered the primitive settlement of Darais (Bista, 1996).

Darai follow the Mukhiya pratha, they respect him as the intellectual men in the community. Mukhiya decide solve of every problem in the community. Darai believe on Dhimi-Jhakri (Witch Doctor) is called 'guraun'. They consult with him about to drive away evil spirits and avoid illnesses and misfortunes.

90 percent Darai speak their own Darai language in their community but with other ethnic group they use to speak Nepali language. In the case of spouse select Darai women are high place in their society because she can select own spouse as freely. They can marry after have children also. Darai live in rounded shape house which are made by Bamboo, hey and mud. Darai celebrate Jarmathi, Teej, Jethapawani(Saune Sakranti), Amausa, Dashahi(Dashain), Sahorai(Tihar), Faguwa, Maghesakranti, Chaite Dashain etc. as their are the rituals of this community, (.Ghimire, Dr.Bishnu P.2064).

Daura, Kachhad (made by cotton), Patuka, Aascoat, Vadgaule Topi, Peti and Khurpeto etc. are the cultural dress of Darai men and women wear Lungi, Cholo, Gunnyu, Barhahate Patuki, Dhungri, Fooli etc. But now a day it is going to replace by modern dress. Chutka, Nrutya, Ghatu Nrutya, Saharai Nrutya, Foolpati Nrutya, Jhyaure Nrutya etc are the main cultural dance. Darai worship their god as their own cultural tradition i.e. Kul Pooja, Chandi pooja in Chandi purnima, Vanyar Pooja in Chaite purnima, Sansari mai Pooja in first friday of Ashad, Tapasi pooja in chaitra, Khamba Devi pooja in Jeshta purnima, Naag pooja in Nagpanchami, Jhakri pooja in kartik month, Dashahara in chaitra month etc. They use alcohol in their every function.

Darais are the Bauddist followers. They worship Kuldevata as the home god and Bandevi as the outside of home god. They used to speak their own language which is within the Tibeto-barmeli language. Tharu, Bote, Majhi, Danuwar, Darai can exchange their

marriage with each other. After child born, son follow the father's caste and daughter follow the mother's caste (Bista, 2030).

Darai claims that they are hindu. They copy almost of the hindu culture but some of the culture they celebrate their own rituals which are quite different than hindu culture. They are basically animists and they worship several local/village deities along with prominent mainstream gods and goddess They placed the god of statue at cave of stone, hole of the big tree, sea beach etc and worship them. (Kaini Prabha, 2065).

Socio-Economic Aspect of Darai Community

Agriculture is the main occupation of Darai community. Darais are prominently boatmen and fishermen. Since they traditionally live in river basins, fishing is both a profession and a hobby for them. Because they are simple in nature, the trading class people exploit them very badly. They work in the lands that belong to others. They subsist on wages. Most of the Darais have livestock at their home, i.e. cow, buffalos, pig, goats, hens, duck, peason etc. We can find that, male from in almost of the entire house one or two male counterparts go at abroad job in Sewor village. Now this is the main income source in Darai family. It is claimed that, at past they had more and sufficient land but after some times they are becoming landless by the dominant of other caste group that was helped by the 1950s of government policy of Malaria eradication program.

"Hunting, fishing, made of handicap materials as well as agriculture is the main source of income of Darai community. They keep domestic animals i.e. cow, goat, hens, pig etc. Sometimes they earn money by sell them in the local market and expend for household expenses. Darai who have 10 to 15 ropani land are not sufficient for to survive them. So they go to work on daily wages to others landowners. But another brahamin and chetries caste people who have 8 – 10 ropani land are sufficient for them to survive them at Tanahun". (Kaini, Prava, 2065)

Pandey claims that "fishing and boating are the main profession of the Darai. They living in small cottage made of bamboo, wood and soil. They have not habit to collect more land and assets and don't want to go away from home and resident location. So they just earn for the day not for tomorrow". (Pandey, 2065)

Socio-Education Aspect of Darai Community

Except some people most of the Darai parents are found illiterate. But now they are conscious about education. Most of the Darai family uses their children especially girls' children used to household work and to care of cattle if they want to literate their children. So we can see that most of the Darai children have more drops out rate in the school record.

Including 6 study areas i.e. Chitwan, Gorkha, Dhading, Nawalparasi, Tanahun and Palpa etc. We can not see satisfactory result in literacy status of Darai. If they have easy excess to school from their settlement but they are not found to be going to school. According to the changeable country scenario and effect of other caste group they could not be followed as well (Kaini Prabha, 2065).

In the comparison to the other place it is found that Darai people of Tanahun Damauli are more educated than other places. i.e. 3 people passed SLC from pipaltar, 2 people from Rupamatar. At 2057 BS 33 Darai people passed SLC, 12 people passed Intermediate, 7 people passed Bachelor and 3 were completed Master Degree from Damauli area. It can be assumed that the number of educated Darai people going to be increased but in the comparison of population it is not remarkable (Kaini Prabha, 2065).

“The patriarchal social structure means that women in Nepal lag behind men in their access to property, credit, income-earning opportunities, skills development, information and knowledge, education, and services such as healthcare, water and sanitation, and justice. Recent research based on data from the 2001 census shows that women’s access

to literacy, education, and decision-making roles, amongst other indicators, is below that of men, regardless of caste or ethnicity.” (UNDP, 2006)

UNDP in its report 'situation of children and women in Nepal 2006 states Nepalese society assigns tightly defined gender roles to men and women. These stereotypical roles are at the root of prejudiced attitudes that feed into discriminatory practices throughout society. These practices, along with the attitudes that accompany them, have a foundation in the family setting and are reflected in the administrative and legal practices of the country. Together they create a cycle of discrimination that puts women in an inferior position to men and populates their lower status. '

The report further says that ' women in Nepal find themselves in a various circles that drive the discrimination against their gender. Generally their low status means that most women are not given sufficient decision-making power to control their own access to resources such as information, services, money etc. This restricted access to resources prevents women from developing their decision-making capacity. Their lack of decision-making capacity deprives them of the power to control access to resources and restarts the cycle of low status and discrimination. '

The report blames the patriarchal social structure as the responsible cause-factor for Nepalese women lagging behind men in their access to property, credit, income-earning opportunities, skills development, information and knowledge, education and services such as healthcare, water and sanitation, and justice. It gives an empirical example from the research based on data from the 2001 census that showed women's access to literacy, education and decision making roles, amongst other indicators, below that of men, regardless of caste or ethnicity. Due to patriarchal social structure, there is a strong preference for son in most of the societies of Nepal.

A report prepared by HMGN/MOWSW (1999) says that 'because of son preference society of Nepal, biasness against the girl child begins at birth. Girls get less education

and health services, start helping in household chores from an early age, get married of quite young and start child bearing from an early age. Nepal has taken legal and social (education, health, advocacy etc) initiatives to address the existing discrimination against the girls' child but the progress remain slow due to persisting traditional patriarchal attitudes, poverty and weak enforcement of the legal provisions. Nepal is cognizant of the consequences of the gender disparity and has accorded high priority to girls' education, improved health services, advocacy for gender equality and prevention of all forms of exploitation and violence against the girls' child.'

Similarly, UNDP (2006) puts forth its view that a strong son preference inevitable leads to discrimination of the girl child. The birth of a son is celebrated, and the birth of a daughter, especially when a son was desired, is often a cause for disappointment. Throughout her childhood, a typical girl can expect to be second in life after her brothers regarding access to nutrition and healthcare, educational opportunities, and services such as clean water supply and sanitation. This is particularly so in families where resources are scarce. The more unfortunate girls may find themselves unprotected from many forms of exploitation, abuse, and violence. This discrimination is continued into womanhood through the denial of maternal health rights, income-earning opportunities and access to social and legal justice.

UNICEF/UNAIDS (2001) done a survey of teenagers aged 12-18, in Nepal for life skills development and HIV/AIDS prevention. Girls were singled out to assess their awareness of unequal treatment between boys and girls as well as their rights. "Seventy percent of girls had encountered discrimination at home. However, more educated girls were less likely to feel powerless when encountering discrimination and more likely to think critically about their rights."

The survey result had also disclosed that nearly two thirds of the girls had encountered discrimination at home, at school or in the community. Girls who had experienced discrimination provided numerous examples of unfair treatment. They said that boys are

often considered more important because of their ability to earn money, support parents and get a dowry. In comparison, girls are considered unimportant and looked down upon because they leave home after marriage, incurring loss to the family.

The Planning and Foreign Aid Division of Department of Health at Ministry of Health had prepared a 'Nepal country profile on women, health and Development, 2001.' Talking about the discrimination that Nepali girls have to face, the profile says "Girls are discriminated against as a result of attitudes derived largely from patriarchal ideologies. Sons are regarded as insurance in old age and are the carriers of the family name; daughters depart at marriage. For the girl child, son preference translates into less access to food, healthcare and education. Comparatively fewer family resources are spent on female children. In some situations it can even endanger lives. Many girls die as a result of neglect in the early years. Some are deliberately eliminated through sex selective abortion or female feticide.

The profile also mentions the specific sectors of discrimination. One of such areas, according to it is education. It states, "The number of girls in education is very much lower than the number of boys. At primary school level, girls represented only 42 percent of total enrolment figures in 1998. 39 percent at secondary level. Though there has been a noteworthy improvement in girls' enrolment over the years the gender gap in education prevails and therefore, school competition rates remain quite low for girls." (ibid).

UNICEF validates the gender discrimination in education by presenting the statistical figure. The gross enrolment in South Asian primary classes for boys is 99 percent and for girls it is 81 percent. The net primary enrolment is 79 percent for boys and 66 percent for girls. Likewise, the gross enrolment in secondary classes is 79 percent for boys and 40 percent for girls (UNICEF, 2003).

To portray the overall situation of Nepali girls, Gautam (1999) had concluded a research about the difficulties girls have to face in families. The study was undertaken in Ramghat

and Ghursa villages of Surkhet district, Midwestern Nepal. The study revealed that great majority of girls is not happy at being daughters. Education is bringing some improvement to their lives but because of cultural norms and being undervalued they are usually not given the same opportunities as their brothers and are less supported by their parents in terms of encouragements and basic school requirements.

In addition to disparity in education, the heavy workload daughters have to undertaken as opposed to their brothers means that in comparison they are at a grave disadvantage in succeeding at school. The girls resent the restrictions put on their mobility due to societal pressure and their being the custodians of the family honor. Because of the very different expectations of how girls should behave, in comparison to boys, girls are frequently reprimanded and scolded for their behavior by parents, relations, neighbors and brothers while boys are allowed considerable to excessive freedom (ibid).

Apart from education, parents and other family members are more likely to give preferential treatment to boys in other areas as well. In most cases it is the rights who have to do all the housework whilst boys are given tasty food, girls are not given it. Boys are often sent to boarding schools whereas their sisters remain at the local school. When girls get sick, they are often not given any medicine (UNICEF/UNAIDS, 2001).

Similarly girls also have to taken the heavy burden of workload at home. Girls as young as six or seven have to look after their younger siblings while their mothers are out at work. As girls grow up, more of their time is devoted to fetching water, sweeping floors, preparing food and cleaning (HMGN/MOH, 2001).

Women and girls have been the victims of gender discrimination in Nepal. However the level of their position, status and situation varies according to the social groups they belong to people in Nepal are often divided into two broad groups: Tibeto-Burmese people of the hills and mountains (usually Buddhists), and Indo-Aryan of the Terai and hills (usually Hindus). Tibeto-Burman women are generally less constrained by society in

terms of mobility, marriage options and income earning opportunities than that of their Indo-Aryan counterparts. However, it should be noted that it is difficult to generalize about the situation of individual women in Nepal, as the country's many ethnic and cultural groups all treat the various roles of women with differing emphasis and priority. Nevertheless, all women live within a patriarchal society that results in women having lower social standing than men (UNDP, 2006).

UNICEF/UNAIDS (2001) also states that Indo-Aryan groups had experienced a higher degree of gender discrimination than those from other groups. This is likely to stem from religious and caste, social customs which gives priority to boys.

The Situation of women in developing country like Nepal is much worse than in the developed ones, still at the beginning of 21st century. The reasons are patriarchal attitude, conservative tradition, illiteracy, ignorance, poverty and superstitions. Women have been treated as second class citizen. They have also less prestige, power and privilege than their male counterparts in the society (Upreti : 1988).

These reviews of various literature show that girls and boys are given different treatment from the time they are born. They are bound to develop themselves differently because of the way parents; other family members, schools, community etc. treat them differently. The review of literature provides sufficient evidence that even within a household or inside the family there are various areas of discrimination. Some are visible while others are invisible. The most notable differentiation between girls and boys are found in education, health, household work they have to perform, food consumption etc. In almost all cases girls have been disfavored and victimized though there has been a very slow progress in the most recent days. These findings of the previous studies and their review will be the guidelines for carrying out the study and the basis for giving the study a clear and concrete shape

2.3 Conceptual Framework of the Study

Based on the indication of reviewed literature, a research framework has been developed. According to the framework, the variable of the primary interest in this research is the dependent variable of parental treatment (discrimination).

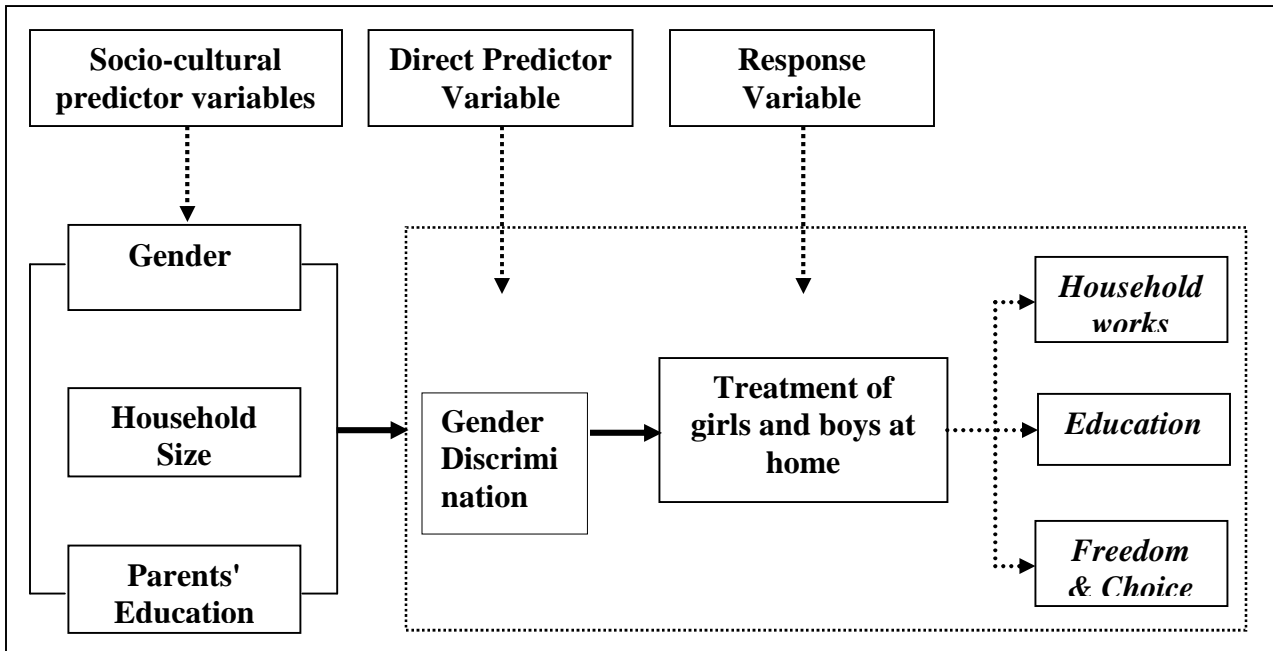


Figure No. 2.1: Conceptual Framework of the study

CHAPTER III

RESEARCH METHODS

The immediate predictable variable that has its direct influence over the dependent variable is the gender. Other three independent variables are used in an attempt to explain

the variance of the relationship between gender and parental treatment (discrimination). These three variables that influence the relationship between gender and discrimination are: caste/ethnicity, household size and parents' education.

The study intends to study the following specific areas of household level gender discrimination, i.e. Discrimination in education, Discrimination in household works, Discrimination in Freedom and choice

This study mainly focuses on differences between boys and girls in the areas of Gender, education, work and parental control in Darai Community of Vyas-5, Sewor. The study has been designed to obtain information on the relative status and situation of the boys and girls in the mentioned areas. Therefore, this study has employed a broad framework and tried to apply a more holistic approach to fulfill its objectives. This section discusses research methods employed to accomplish the study objectives.

3.1 Rationale for the Selection of the Study Area

The study coverage area of Darai community, Vyas-5, Sewor Tanahun has been selected for the study purpose. The study area is located to the northern-east part of Vyas municipality Damauli, Tanahun. The rationale of selecting this area is that

Darai is a marginalized ethnic indigenous group, they are simple in nature but they have the passionate towards the boys in the family and knowingly or unknowingly they treat the girls differently than boys. So we can find vast gender disparity between girls and boys in this community. But till now nobody has discussed about the gender discrimination as well as other aspects of Darai community of this area.

Thus, the selection of this study area was very suitable and useful for the purpose of this study.

3.2 Research Design

The sampling main aim of the study is to explore the disparity of boys and girls in Darai community of the selected area in the social setting. So the nature of this study is such that it demands both exploratory as well as descriptive research design.

3.3 Universe and Sampling

The sampling frame was prepared in order to decide sample size. The household and population of Darai of Sewor -5, Tanahun are collected. From the population of Darai community of Sewor village 90 respondents selected as sample sized which are collected from two strata i.e. 60 (100%)boys and girls who are unmarried and 10 to 25 age group and 30(50%) parents from each 30 household with purposively.

3.4 Nature and Sources of Data

Both primary as well as secondary data were employed in this study. But, the primary data and information was extensively utilized as the main source of this research work. These primary data were both quantitative as well as qualitative. Equal importance had been given to both quantitative and qualitative data. Quantitative data were collected mainly from questionnaire schedule and qualitative data from key informants' interview and field observation. Some secondary data and information were also extracted from the different published and unpublished sources such as journals, books, articles, profile of district development committee, municipality profile etc as per the need. However, the study has been mostly based on the primary data.

3.5 Methods of Data Collection

3.5.1 Primary Data Collection

Questionnaire Scheduled

The 90 sampled boys, girls and parents were interviewed individually by administering pre-tested and semi-structured questionnaire schedule. Both open and close-ended questions were used in the interviews. The entire interviews were conducted by the researcher herself.

Key Informants

In this research some key informants are interviewed to collect the relevant data for research which has helped to find out relevant information. For hidden information and to make research effective some old and intellectual persons are interviewed.

Observation

Observation is the study area can provide much information which is a good technique of data collection. In this study observe the household activity, view of parents, working condition parents' reactions towards boys and girls. By this observation some relevant information is taken to help for the study.

3.5.2 Secondary Data Collection

The secondary data were collected from the published and unpublished sources, as well as the journals, articles, magazines, news papers, from the different offices such as information department of Tanahun District office, Municipality profile, information center, library and some website etc. as per need.

3.6 Pre-testing

To ensure that the questionnaire tools were properly designed, they were pre-tested with the non-sampled cases in the area i.e. Vyas-5, Dihigau of Tanahun. After pre-testing,

necessary changes were made and interview schedules were finalized for administration to the sample cases of Darai community in the Sewor.

3.7 Data Processing and Analysis

The information has been collected through interview. All the gathered data has been first classified into qualitative and quantitative basis. After that it has been checked and verified manually in order to minimize errors. The data further has been analyzed in the descriptive way and in order to make easy to understand the result of the study interpret them by using figure tabulation, percentage, pie-chart, graph chart etc.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

The analysis of the study has been presented and discussed in this chapter. The chapter is organized into the sections of brief introduction of the study area and general characteristics of the respondents.

4.1 Brief Introduction of the Study Area

The study area Vyas-5, Sewor is situated in the east-north part of the Damauli (Headquarter of Tanahun) which is interconnected with East Damsichaur, North Dumsicoat, West Kumaltari and West Dihigau. It lies one Kilometer North side from Prithwi Highway. This is the semi-urban area. No any remarkable development in this area if the place is including within municipality. The demography of the study area is diverged in terms of caste/ethnic composition of the population. The inhabitants of the Tanahun people are mainly Brahamin, Chhetri, Gurung, Magar, Newar, Bhujel, Thakuri, Thakali, Tamang, Kumal, Darai, Rai, Sanyasi, Kami, Damai, Sarki, Sunar, Muslim, Gandarva, Chepang, Bote and etc. The total population of all ethnic group at Tanahun district is 3, 76,553 among them 1, 90,303 (50.53%) are male and 1, 86,250 (49.46%) are female. The total population of the Vyas municipality is 35,296 out of them 17,408 (49.32%) female and 17,888(50.67%) male (District Profile 2011). The universe population of Darai in this municipality Ward no 5 is 5422, i.e. 1831 male and 3591 are female. Among them Sewor village of Vyas-5 where is the Darai settlement of my study side. Here are the universe population of the Darai Community is 180 among them 85 are male and 95 are female population in altogether 30 households. Among them half of the population i.e. 90 (15 couple, 30 boys and 30 girls) are the selected respondents.

4.2 General Characteristics of the Respondent

4.2.1 Age of the Respondents

Among the total 90 respondents were selected for the study purpose. The respondents' compositions are 30 boys and 30 girls having age between 10 to 25 who are unmarried and 30 parents are the respondents of the study area. The study tends to assess the persisting discrimination between boys and girls (son and daughter) at home. As the available literature, suggests girls as the subject of gender discrimination, they have been made the primary respondents so as study their responses comparatively.

Table No. 4.1: Distribution of Boys & Girls Respondents by Age

S.N.	Age/Group	Number	Percentage
1	10 – 15	34	56.67
2	16 – 20	19	31.67
3	21 – 25	7	11.67
Total Respondent		60	100

Source: Field Survey, 2011

Table No. 4.2: Distribution of Parents Respondents by Age

S.N.	Age/Group	Number	Percentage
1	26 – 35	10	33.33
2	36 – 45	12	40
3	46 & above	8	26.67
Total Respondent		30	100

Source: Field Survey, 2011

4.2.2 Household Size

The main household size of Darai in Sewor village has been divided into the three categories as shown in the table 4.3

Table 4.3: Household Size of Respondents

Household Size	Number of Respondents
4 or less number (Small)	8 (26.67%)
5 – 7 members (Medium)	15 (50%)
8 or more members (Large)	7(23.33%)

Source: Field Survey 2011

The average household size of the country (5.45) and of Tanahun district (4.47) was also taken into account while categorizing the household size into three different types. According to this division, near about 50 percent of the respondents, household size is medium which is between 5 to 7 members in the family. 26.67 percent of the respondents have small household size whereas only 23.33 percent respondents have bigger household size.

4.2.3 Parents' Education

Table 4.4: Parents Respondents Education

Level of Education	Number	Percentage
Illiterate	11	36.67
Literate to primary	8	26.67
Lower Secondary & above	11	36.67
	30	100

Source: Field Survey 2011

The table depicts that almost of the respondents' parents, which includes father and mother are illiterate. Nearly 26.67 percent of the respondents' parents were just able to read and write, likewise 36.67 percent of the parents has completed Lower secondary level education and 36.67 percent of the respondents' parents were literate.

4.2.4 Major Source of the Family Income

Table 4.5: Family Income Source of Boys and Girls Respondents

Income Source	No. of Respondent	Percentage
Employment, Agriculture	25	41.67
Foreign Employment, Agriculture	35	58.33
	60	100

Source: Field Survey 2011

The Village Profile indicates that the vast majority of the inhabitants of the village rely on agriculture (about 100%). Agriculture is the main source of income for the respondents' family. However in reality, most of the households depend in more than one source of income as the people here do subsistence farming, the product of which is only for their use. The sources of family income of Vyas-5, Sewor are presented in table 4.4. With agriculture, 58.33 percent of the respondents' family income source is foreign employment which is important source of family income. Most of the respondents have someone working aboard from their family. So the remittance played vital role in the Darai family and only around 41.67 percent run employment Family depends both on agriculture and employment

4.2.5 Household Consumption (Facilities)

The census 2001 report says that there are 53.1 percent households in Nepal having radio while only 22.5 percentages of the total households in Nepal have television. In average, 90 percent of the respondents reported that they have radios at home and 56 percent of them said that they have television at home. All the households from Darai community of Sewor Village have radios while television is more prevalent among the Darai groups possess the least of these things. Even 43 percent of the total households have direct means of communication, telephone/mobile. Comfort devices and other household consumptions like fan, rice cooker, gas stoves/bio-gas, and water-filter are more common among the groups.

Table 4.6: Percentage of Respondents having Household Goods

Goods and Services	Household No.	Percentage of Respondent
Radio	54	90%
Television	56	93.33%
Telephone/mobile	43	71.67%
CD/Cassette player	43	71.67%
Rice cooker	10	16.67%
Fan	21	35%
Gas stove/Biogas	24	35%
Water filter	13	21.67%
Motorbike	2	3.33%

Source: Field Survey, 2011

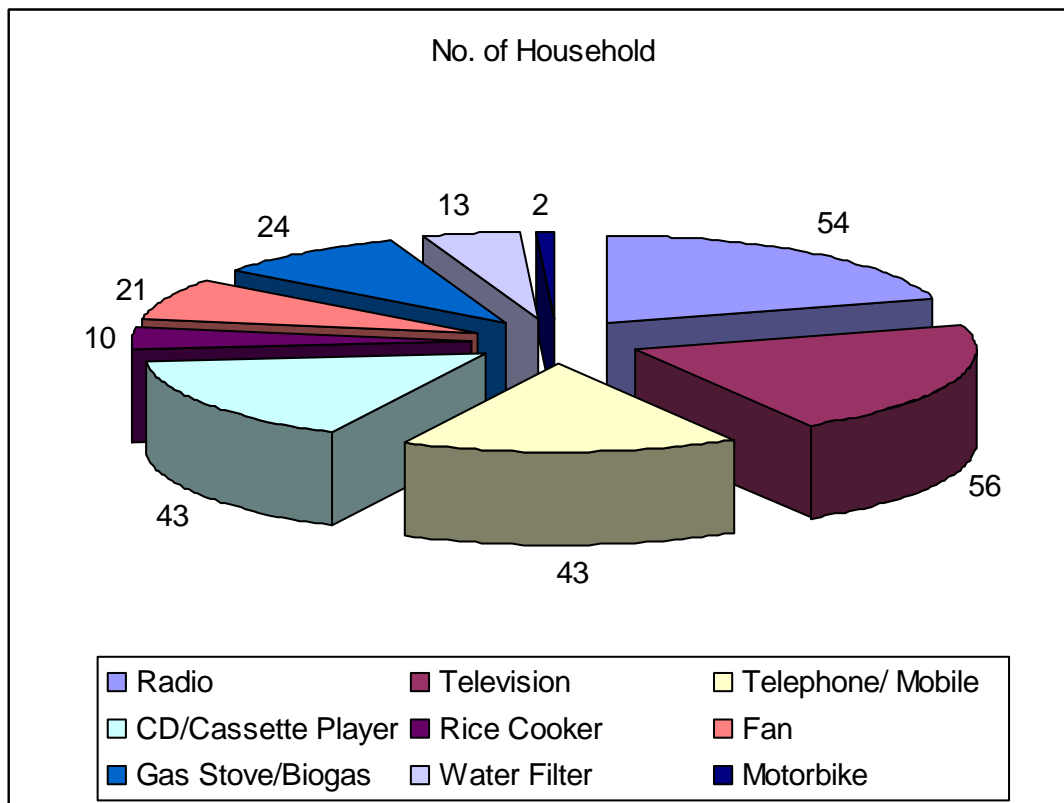


Figure 4.1: Percentage of respondents having household goods

CHAPTER V

GENDER AND DISCRIMINATION EXPLANATION

This chapter consists of gender and the area of discrimination between boys and girls. It includes discrimination in education, discrimination in household works, discrimination in Freedom and mobility and discrimination in general of the respondents.

5.1 Discrimination in Education

The discrimination in education between the boys and girls has been assessed through the measurement and analysis of the following factors: Type of Schooling, Availability of study materials, School performance and Availability of study time at home on the basis of gender, household size and parents education.

5.1.1 Type of Schooling

The table 4.6 presents the number of school going students of Darai Community in Sewor Village. There are nearly 68 school going children and adolescent in the village. The number of school going boys and girls is almost equal. Among the total number, around 54.41 percent go to government school and other 45.59 percent go to private boarding schools. But if we look at the schooling pattern separately for boys and girls, then we see that more girls, go to government school and more boys go to boarding. Only about very rare of the girls compared to more the boys go to private school. This shows that there is a clear difference in the type of schooling between boys and girls in the Darai community. Parents prefer to send their sons to private schools and daughters to public schools.

Table 5.1: Total

s Schooling by Gender

Schooling	Girls	Percentage	Boys	Percentage	Total
Government school	25	36.76%	12	17.65%	37(54.41%)
Boarding school	9	13.23%	22	32.35%	31(45.59%)
Total	34	50%	34	50%	68(100%)

Source: Field survey, 2011

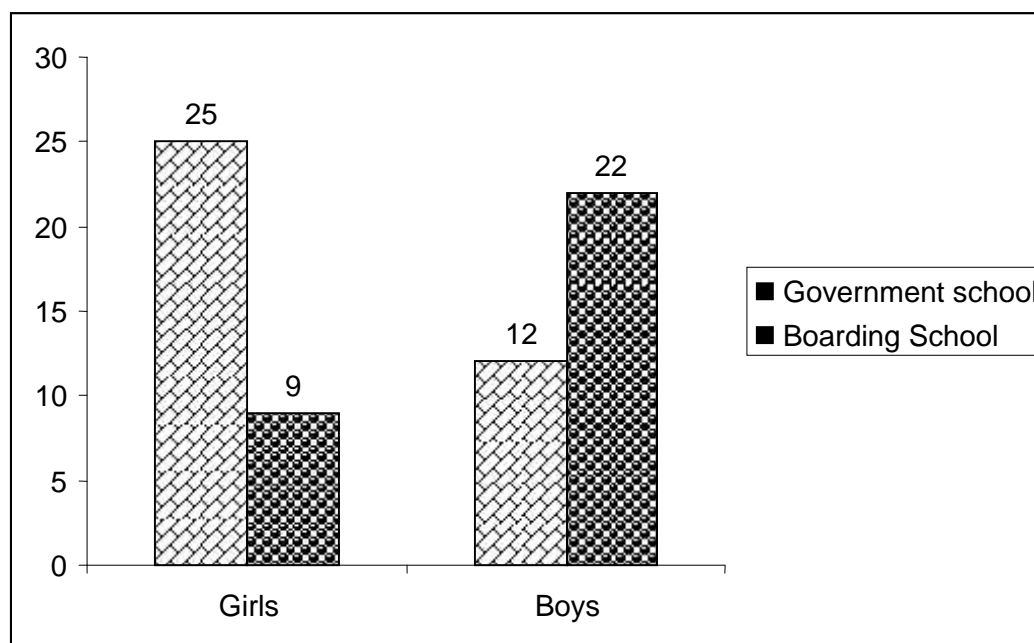


Figure 5.1: Total Boys and Girls schooling by gender

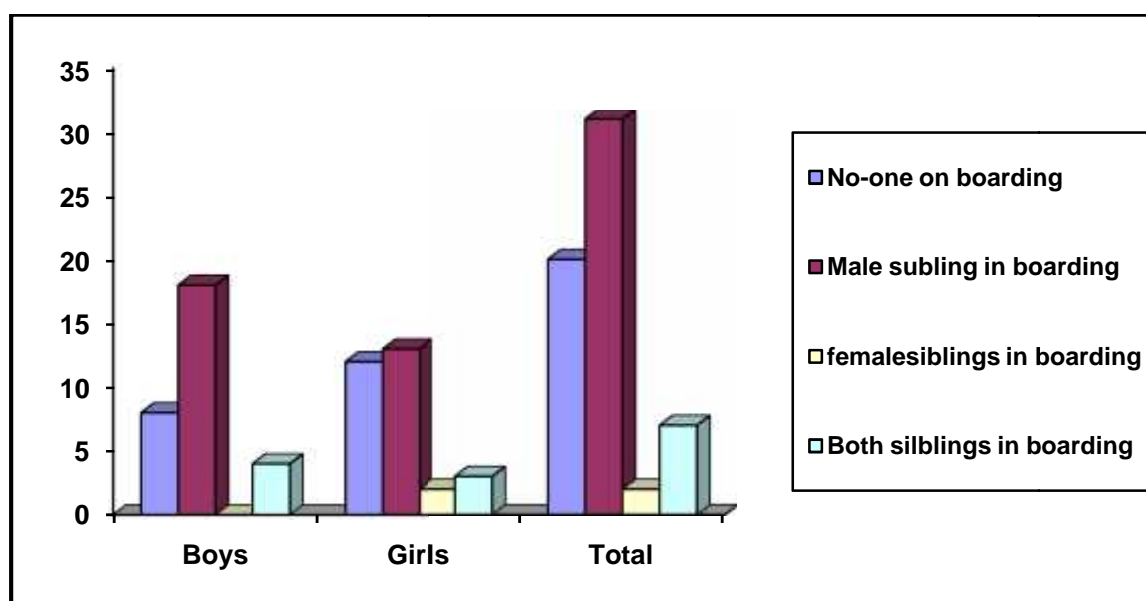
5.1.2 Sibling's Schooling by Gender (from Sampling)

The percentage of girls whose siblings go to boarding schools is higher than that of the boys (30% Vs 21.67%). This shows that girls are more likely to have their siblings, especially male siblings, in boarding schools than the boys. The study also noticed that the overwhelming numbers of those siblings who go to boarding schools are males. Of the respondents who had their siblings in boarding schools, 31 percent had male siblings, only 3.33 percent had female siblings and other 7 percent had both male and female siblings.

Table 5.2: Sibling's Schooling by Gender (from Sampling)

Sibling's schooling	Gender		Total
	Male	Female	
No-one in boarding	8(13.33%)	12(20. %)	20(33.33%)
Male siblings in boarding	18 (30%)	13 (21.67%)	31 (51.67%)
Female siblings in boarding	0	2(3.33%)	2 (3.33%)
Both siblings in boarding	4(6.67%)	3 (5%)	7 (11.67%)
Total responses	30 (50%)	30 (50%)	60 (100%)

Source: Field Survey 2011



Figure

5.2: Sibling's schooling by gender

There was a difference in the percentage of male and female respondents who said their siblings were studying in boarding schools. In addition to this, there was again a big disparity in the percentage of male and female siblings going to boarding schools.

5.1.3 Attitudes towards the Education for Boys and Girls

The view towards the education for boys and girls in Darai community is shown in the table following.

Table 5.3: Parents Attitudes towards the Education for Boys and Girls

Attitude	Male(Father)				Female(Mother)			
	Boy		Girl		Boy		Girl	
	Number	%	Number	%	Number	%	Number	%
Yes	13	86.67	7	46.67	12	80	6	40
No	2	13.33	8	53.33	3	20	9	60
Total	15	100	15	100	15	100	15	100

Source: Field Survey, 2011

Out of 15 male parent respondents, 86.67 percent have positive attitude towards the education for boys and 46.67 percent towards girls. Only 13.33 percent males have negative attitude towards the education for boys and 53.33 percent towards girls. This fact reveals the discrimination against girls in education to some extent. Similarly, out of 15 female respondents 80 percent have positive attitude towards boys education and 40 percent have positive attitude towards girl's education. 20 percent female express negative attitude towards boy's education and 60 percent towards girl's education. This fact reveals that there is also a gap in providing education. So in some extent there is still discrimination against girl's education than boys.

5.2 Availability of Study Materials

Availability of education materials is one of the critical things having an impact in the overall educational achievement of the students. If students do not get required educational materials like books, notebooks, pens and other reference materials sufficiently and in time, then it will surely have negative impacts in their study progress.

The study shows a big variation between boys and girls (sons and daughters) in the availability of educational materials. The percentage of girls who told that they did not get sufficient educational materials was higher than the boys. Altogether 70 percent male respondents said that they got sufficient study materials and just 30 percent girls respondents get sufficient study materials for their studies. The percentage of male and

female respondents who did not get sufficient materials was 30 percent and 70 percent respectively (vice-versa).

Table 5.4: Availability of Study Materials by Gender

Availability of study materials	Gender		Total
	Male	Female	
I get sufficient materials	21(70%)	9(30%)	30(50%)
I do not get sufficient materials	9(30%)	21(70%)	30(50%)
Total responses	30(100%)	30(100%)	60(100.0%)

Source: Field Survey 2011

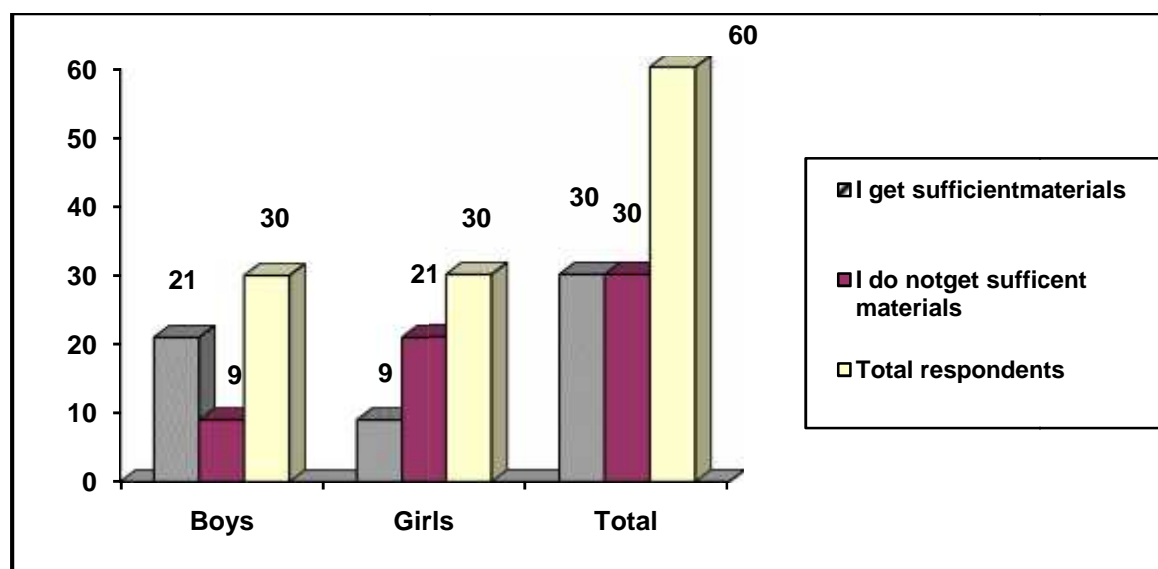


Figure: 5.3: Materials available

5.2.1 Availability of Study Materials by Household Size and Gender

Equal percentage of male respondents from small and medium sized households lacked enough educational materials, 6.67 percent each. Among girls, 3.33 percent from small sized family and 13.33 percent from large sized family had similar experience. However more girls from medium sized families (53.33) felt that sufficient educational materials were not available to them in comparison to only 6.67 percent boys.

Table 5.5: Availability of Study Materials by Household Size and Gender

Gender	Household Size					
	Small		Medium		Large	
	Get	Not Get	Get	Not Get	Get	Not Get
Boys(30)	3(10%)	2(6.67%)	12(40%)	2(6.67%)	6(20%)	5(16.67%)
Girls(30)	1(3.33%)	1(3.33%)	7(23.33%)	16(53.33%)	1(3.33%)	4(13.33%)
Total(60)	4(13.33)	3(10%)	19(63.33%)	18(60%)	7(23.33%)	9(30%)

Source: Field Survey 2011

Equal percentage of male respondents from small and medium sized households lacked enough educational materials, 6.67 percent each. Among girls, 3.33 percent from small sized family and 13.33 percent from large sized family had similar experience. However more girls from medium sized families (53.33) felt that sufficient educational materials were not available to them in comparison to only 6.67 percent boys.

If we look at parents' education of the respondents and the availability of educational materials to the children, there was slight disparity between male and female respondents whose parents' were educated. The percentage of male and female respondents whose parents' education level was medium was also more or less similar, 36.67 percent for boys and 16.67 for girls.

5.2.2. Availability of Study Materials by Parents' Education

Table 5.6: Availability of Study Materials by Parents' Education and Gender

Gender	Parents Education					
	Illiterate		Literate & primary		L.Secondary and above	
	Get	Not Get	Get	Not Get	Get	Not Get
Boys(30)	1(3.33%)	1(3.33%)	11(36.67%)	3(10%)	9(30%)	5(16.67%)
Girls(30)	0(0%)	6(20%)	5(16.67%)	9(30%)	4(13.33%)	6(20%)

Total(60)	1(3.33%)	7(22.33%)	16(53.33%)	12(40%)	13(43.33%)	11(36.67%)
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Source: Field Survey 2011

In contrast, there was a large variation between male and female respondents whose parents' had low level of education. All the girls expressed the lack of required study materials than males.

5.3 Availability of Study Time at Home

Sending children to school is not everything that parents have to do for their children's education. Besides sending them to school, the parents should also pay proper attention to the specific needs of the children. It is the parents who should create appropriate learning environment and provide sufficient time for the children to study at home. Then only can their children do better in their studies.

5.3.1 Availability of Study Time by Gender

The respondents were asked whether they get sufficient time to study at home. The responses of this question are presented in table number 4.15. The table shows that the percentage of girls who said they get sufficient time for their studies is less (26.67%) compared to boys (86.67%). This makes it clear that more girls do not get enough time to study at home than boys (73.33% Vs 13.33%)

Table 5.7: Availability of Study Time by Gender

Availability of study time	Gender		Total
	Male	Female	
I get sufficient time	26(86.67%)	8(26.67%)	34(56.67%)
I do not get sufficient time	4(13.33%)	22(73.33%)	26(43.33%)
Total respondedents	30(100%)	30(100%)	60(100%)

Source: Field Survey 2011

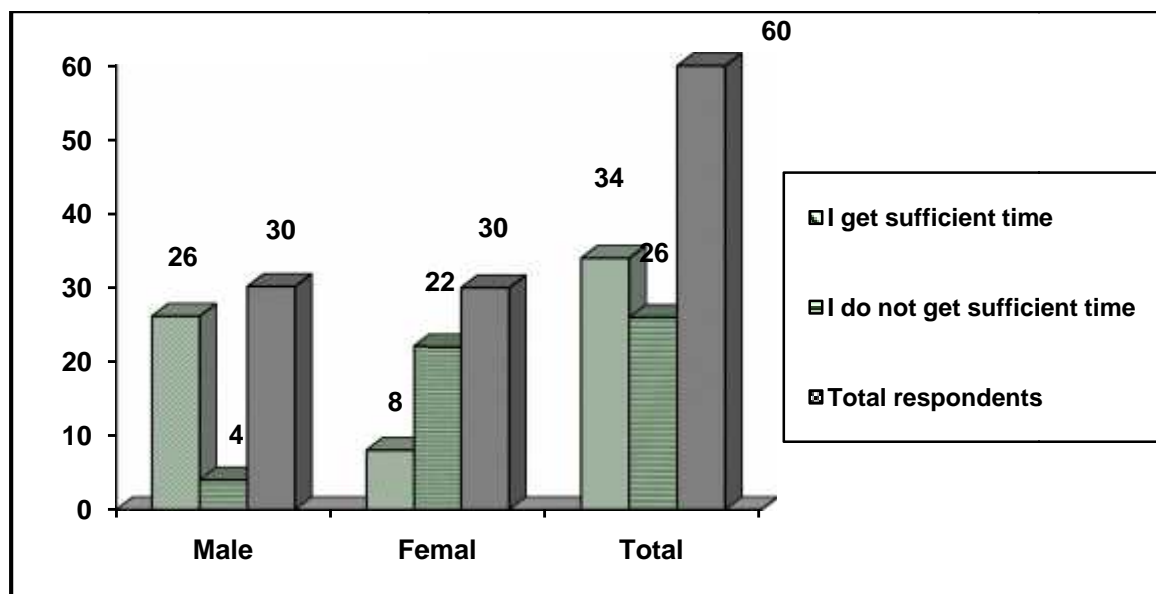


Figure 5.4: Availability of study time by gender

5.3.2 Availability of Study Time by Household Size and Gender

Table 5.8: Study Time by Household Size and Gender

Gender	Household Size					
	Small		Medium		Large	
	Get	Not Get	Get	Not Get	Get	Not Get
Boys(30)	5(16.67%)	0 (0%)	13(43.33%)	1(3.33%)	8(26.67%)	3(10%)
Girls(30)	0(0%)	2(6.67%)	7(23.33%)	16(53.33%)	1(3.33%)	4(13.33%)
Total(60)	5(16.67%)	2(6.67%)	20(66.67%)	17(56.67%)	9(3.%)	7(23.33%)

Source: Field Survey 2011

Boys from medium households get as much time (43.33%) for studies at home while 53.33 percent girls can not get the time for the same.

None of the female respondents from small size households can get time for study at home. Neither the males nor the females, from small sized households expressed the lack of sufficient time to give for their studies at home.

About 13.33 percent and 6.67 percent girls respectively from the large and small sized households revealed that they did not enough time at home for their studies. However, the gender difference was more observable among those from medium sized households.

5.3.3 Availability of Study Time by Parents' Education and Gender

To talk about parents' education in this regard, comparatively more boy's respondents whose parents had more education said they did get 33.33 percent time for their studies. But as the comparison with the boys, girl's respondents did not get as more time for study at home.

Table 5.9: Study Time by Parents' Education and Gender

Gender	Parents Education					
	Illiterate		Literate & primary		L.Secondary and above	
	Get	Not Get	Get	Not Get	Get	Not Get
Boys(30)	2(6.67%)	0(0%)	14(46.67%)	0(0%)	10(33.33%)	4(13.33%)
Girls(30)	0(0%)	6(20%)	4(13.33%)	10(33.33%)	4(13.33%)	6(20%)
Total(60)	2(6.67%)	6(20%)	18(60%)	10(33.33%)	14(46.67%)	10(33.33%)

Source: Field Survey 2011

Near about one fourth of the female respondents whose parents had lower level of education reported that they lacked enough time for their studies while any one boys had not about the problem. The difference between male and female respondents was also not less among those whose parents' education level was literate with primary level.

5.4 School Performance

Respondents were asked if they have ever repeated in the same grade. Details of the responses are given in Table 4.16. Among females, the majority of the respondents (33.33%) said "Yes" whereas among males almost of the half (18.33%) respondents had

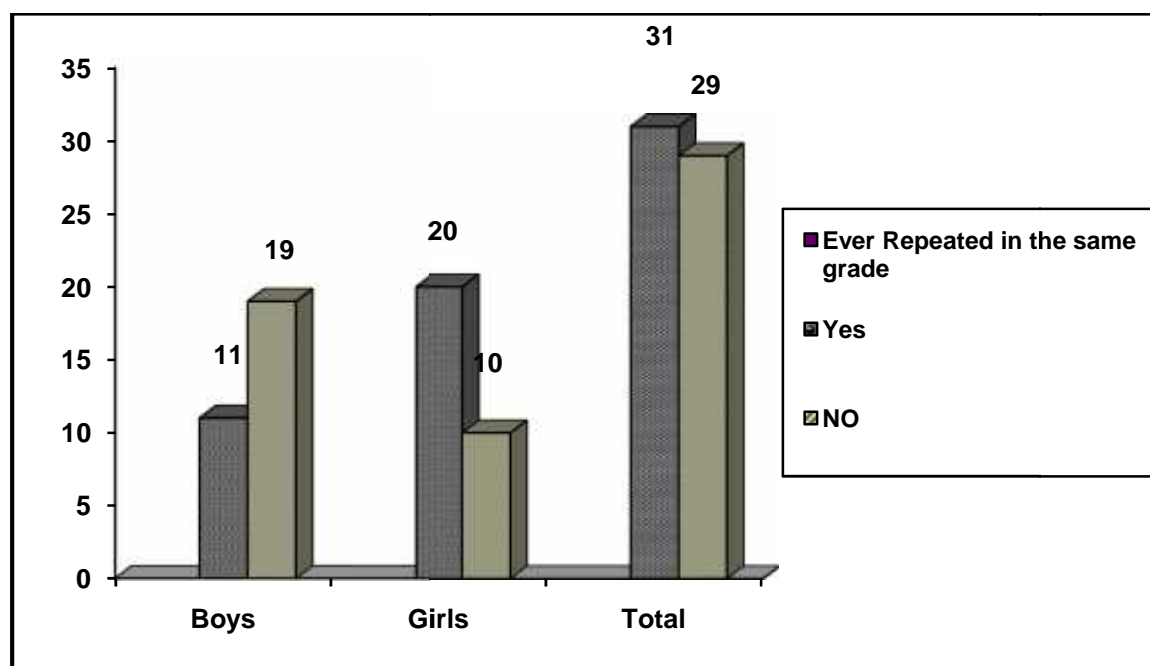
the same response. Though, there is some difference in the percentage of boys and girls. Despite the fact that girls, in average, get less time for their studies.

5.4.1 Repetition in the Same Grade by Gender

Table 5.10: Repetition in the Same Grade by Gender

Ever Repeated in the same grade	Gender		Total
	Boys	Girls	
Yes	11(18.33%)	20(33.33%)	31(51.67%)
No	19(31.67)	10(16.67%)	29(48.33%)
	30(%)	30(50%)	60(100%)

Source: Field Survey 2011



Figure

5.5: Repetition in the same grade by gender

5.5 Discrimination in Household Work

Work is one of the important aspects of household activity. Every household runs as a result of the work (productive or reproductive) performed by its members. Children do also play an important and active role in carrying out some of the household activities. Children, from the small age, are also assigned to carry out some household chores in

most of the houses though the extent and level of work may vary from one household to another. While the children grow up, the responsibilities are also added

The discrimination in household work between the boys and girls has been assessed through the measurement and analysis of the following factors: i.e. Obligation to work at home, Average work hours, Types of work, Daily activity schedule

5.5.1 Obligation to Work at Home

To find out whether the respondents had to carry out and support in accomplishing the household works, they were asked the question, “Do you have to work at home?” In response to the question, 90 percent respondents in total said that they had to work at home, though the nature and the time of work varied.

Table 5.11: Obligation to Work at Home by Gender

Do you have to work at home?	Gender		Total
	Boys	Girls	
Yes	24(80%)	30(100%)	54(90%)
No	6(20%)	0(%)	6(10%)
Total responses	30(100%)	30(100%)	60.(100%)

Source: Field Survey 2011

Table 4.17, presents the gender wise responses of the question whether or not the respondents have to work at home. All the 100 percent girls have to work at home compared to of the boys. This tells us that 20 percent male respondents were not obliged to work at home. It proves that girls are more likely to work and assist other family members to do household chores.

5.5.2 Obligation to Work at Home by Household Size and Gender

Table 5.12: Obligation to Work at Home by Household Size and Gender

Gender	Household Size					
	Small		Medium		Large	
	Yes	No	Yes	No	Yes	No
Boys(30)	2(6.67%)	3(10%)	12(40%)	2(6.67%)	10(33.33%)	1(3.33%)
Girls(30)	2(6.67%)	0(0%)	23(76.67%)	0(0%)	5(16.67%)	0(0%)
Total(60)	4(13.34%)	3(10%)	35(116.67%)	2(6.67%)	15(50%)	1(3.33%)

Source: Field Survey 2011

The collected data shows that all the respondents from small sized household had to do some work at home. But around 6.67 percent of the male respondents from medium sized family did not have to work. Similarly, 3.33 percent male respondents from large sized family answered that it was not necessary for them to do household works. But the large female number (76.67%) from medium sized family shows that girl's respondent is stricter to do household work than boys.

5.5.3 Obligation to Work at Home by Parents Education and Gender

Table 5.13: Obligation to Work at Home by Parents Education and Gender

Gender	Parents Education					
	Illiterate		Literate & primary		L.Secondary and above	
	Yes	No	Yes	No	Yes	No
Boys(30)	2(6.67%)	0(0%)	9(30%)	5(16.67%)	13(43.33%)	1(3.33%)
Girls(30)	6(20%)	0(0%)	14(46.67%)	0(0%)	10(33.33%)	0(0%)
Total(60)	8(26.67%)	0(0%)	23(76.67%)	5(16.67%)	23(76.66%)	1(3.33%)

Source: Field Survey 2011

Similarly, in terms of parents' education, all the daughters whatever their parents' level of education is have to work. However, the entire male and female respondent, whose parents' level of education was illiterate, said that they did have to work at home as compulsory. Nearly 30 percent boys and 46.67 percent girls from literate parent's family and 43.33 percent boys and 33.33 percent girls from educated parent's family said that they did have to work at home. It indicates that the highly educative parents do not tend to discriminate their sons and daughters as much in terms of work.

5.6 Average Work Hours

According to the data collected, girls, in general, are more likely to work for longer hours than boys. The 50 percent female respondents of this study work more than 4 hours per day while 50 percent boys work just 1 to 2 hours a day. This shows that in average girls had to give maximum time for household works than that of boys. The table 4.20 presents the average work hours by the gender of the respondents. It shows that there were more boys working for lesser hours and there were more girls working for longer hours as compared to the boys.

5.6.1 Average Work Hour per Day by Gender

Table 5.14: Average Work Hour per Day by Gender

Average work hour	Gender			
	Girls		Boys	
	Number	Percentage	Number	Percentage
1 to 2 hours	2	6.67%	15	50%
2 to 3 hours	3	10%	10	33.33%
3 to 4 hours	10	33.33%	5	16.67%
4 hours and above	15	50%	0	0
Total responses	30	100	30	100

Source: Field Survey 2011

5.6.2 Average Work Time per Day by Household Size and Gender

Table 5.15: Average Work Time per Day by Household Size and Gender

Working Hours	Small		Medium		Large	
	Girls	Boys	Girls	Boys	Girls	Boys
1 to 2 hours	0(0%)	4(13.33%)	1(3.33%)	6(20%)	1(3.33%)	5(16.67%)
2 to 3 hours	0(0%)	1(3.33%)	3(10%)	7(23.33%)	0(0%)	2(6.67%)
3 to 4 hours	1(3.33%)	0(0%)	6(20%)	2(6.67%)	3(10%)	3(10%)
4 hours and above	1(3.33%)	0(0%)	10(33.33%)	0(0%)	4(13.33%)	0(0%)

Source: Field Survey 2011

With respect to the family size of the respondents, the most noted difference was between the boys and girls from medium sized family in which 20 percent boys compared to 33.33 percent girls said they works most of the hours per day, i.e. 4 hours and above time. But maximum of 20 percent boys works just 1 to hours from medium sized family. Most of the girls from all sized family works more time than boys.

5.7 Type of Works

There were remarkable variations in the types of work carried out by female and male respondents. Girls were mostly engaged in washing clothes and dishes, cleaning activities, cooking, collecting fodder and firewood from the forest, going to mills and doing farm works. The most popular works among the boys were washing their clothes followed by carrying water.

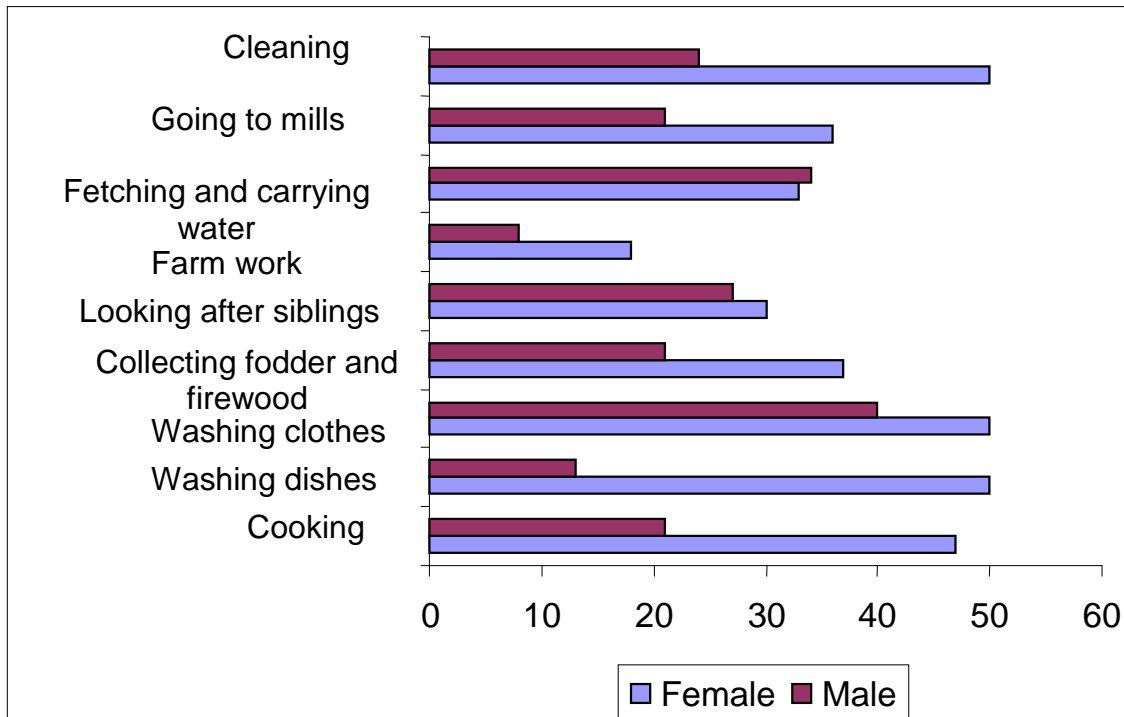


Figure 5.6: Distribution of boys and girls by type of household works Involved

Beside this, more girls than that of the boys had to keep themselves busy by looking after their younger siblings in the absence of their mother or when their mothers were busy in some other works. Around 50 percent boys said that they also had to cook and prepare food for the family sometimes. Some of the male respondents, especially those who had no female members in the family had to carry out some other works that are usually carried out by the female members.

There was also a clear variation between male and female respondents in the frequency of carrying out the aforementioned works. Girls had to do the works more frequently and regularly than the boys. Most of the girls (around 58%) told that they had their daily schedule of works which they had to accomplish everyday. However among the boys there was no such work schedule except for some few boys (16%).

The amount of work done by the boys and girls can also be indicated by their sleep hours and rest hours. Therefore, to probe out the real situation, the respondents were asked the question, “What time do you go to bed and what time do you get up usually?” Based on

the response of the respondents, their average sleeping hours was calculated. The table 4.38 presents the sleeping hours of the male and female respondents.

5.7.1 Distribution of Boys and Girls by Sleep Hour

Table 5.16: Distribution of Boys and Girls by Sleep Hour

Sleep hour	Boys	Girls
Less than 7	3	6
7-8 hours	10	15
8-9 hours	15	6
More than 9	2	3
Total	30	30
Average sleep hours	8.5 hours	7.5 hours

Source: Field Survey 2011

The table shows that there were more female respondents who slept for fewer hours compared to males. Similarly more male respondents slept longer hours than that of females. However, it is interesting, that there were more girls (2) than boys (3) to sleep for the longest time (8.5 hours). But in average, girls' sleeping hours was about one hour less than that of the boys', 7.5 hours compared to 8.5 hours.

There were more girls than boys who said that they did not get sufficient time for their study at home. Furthermore, the girls, in general sleep fewer hours than the boys. It also illustrates the fact that girls were prone to work more than boys and they have less time for sleep and rest and to give for their studies.

5.7.2 Daily Activity Schedule

Table 5.17: Daily Activity Schedule of Boys and Girls

Time	Activities	
	Female	Male
5.00 - 6.00 am	Wake up and freshen up	-
6.00 – 7.00 am	Cleaning/carrying water/ having tea	Wake up and freshen up
7.00 – 8.00 am	Working (cooking/ grass cutting/Working at farm) or supporting mothers	Tea/Study
8.00 – 9.00 am	Study if there is no work	Study/ Television/Farm Work
9.00 – 10.00 am	Meal, washing dishes, ready for school	Meal, ready for school
10.00 am–16.00 pm	School	School
16.00 – 17.00 pm	Get home/change/snacks	Get home/change/snacks
17.00 – 19.00 pm	Work (cooking/watering the vegetables/grass cutting/washing etc)	Study/Playing
19.00 – 20.00	Meal/washing dishes	Meal/Television
20.00 – 21.00	Television/Study	Television/Study/Bed
21.00 – 22.00	Study/Bed	-

Source: Field Survey 2011

The daily activity schedule was prepared during the household survey which was held separately among the girls and the boys. The collected information collected by supports and agrees with the data and the fact presented above. The table 4.23 shows that the girls’

day starts sometime in between 5 a.m. to 6 a.m. On the contrary boys' day starts about an hour later than the girls and ends about an hour earlier than the girls. Girls had to do a lot of household work (cleaning, carrying water, cooking, collecting fodder, watering vegetables, washing, farm activities etc) both before school in the morning and after school in the evening. In comparison, boys are free to watch television, play with friends or give as much time for their studies. In general, a girl has a very tight daily schedule. Beside school, most of their time spends in carrying out household works. Because of this, they do not get sufficient time for their studies at home

5.8 Discrimination in Freedom and Choice

The discrimination in freedom and choice between the boys and girls has been assessed through the measurement and analysis of the following factors: i.e. Leisure activities, Necessity of Parent's approval to go out, Daily mobility, Parents' consultation in making decision.

5.8.1 Leisure Activities

Table: 5.18: Number of Respondents by Leisure Activities

Leisure Activities	Respondents			
	Girls(30)	Percentage	Boys(30)	Percentage
Work at home	30	100%	5	16.67%
Play with Friends	15	50%	30	100%
Listen Radio	10	33.33%	15	50%
Watch Television	23	76.67%	28	93.33%
Work at Farm	17	56.67%	6	20%
Read Newspaper	0	0%	15	16.67%

Source: Field Survey 2011

The most popular leisure activities among the boys and girls of Darai community of Sewor Village were working at home, watching television, listening to the radio, playing with friends and read newspaper. However, there were variations in male and female

respondents on how they use their leisure time. What the boys do most in their free time were: playing with friends (100%), working at home (16.67%), watching television (93.33%), listening to the radio (50%), around (20%) work at farm and reading newspaper (16.67%). The girls' free time activities were: work at home (100%), watching television (76.67%), listening to radio programs (33.33%), play with friends (50%), work at farm (56.67%) and ant girls not there reading newspaper. It is noteworthy that 100% girls were engage in household a activity which is larger percentage than boys. While most of the boys spent their time play with friends. The figure also clarifies that more boys use their free time than girls for outdoor and out of home activities and entertainment like playing with friends, watching television, listening radio etc. To its opposite, more girls use most of their time for indoor activities, listening to radio, watching television, work at home etc

5.8.2 Necessity of Parents' Approval to Go Out

To assess the control of parents over their children, the respondents were asked, "Do you need approval from your parents to go out (to friend's house, market etc)?" In response to this question, all the girl respondents said they had to get green signal (approval) from their parents before going somewhere out of the house. But among the boys, 66.67 percent respondents said it was not necessary for them to take while 90 percent girls to take permission from their parents if they wanted to go outside. A significant gender difference as regards to the necessity of parents' approval for going out of house is observed it shows that girls' mobility depends more on the will of their parents.

More control was visible among the boys from medium and small sized households than the boys from large sized households. But the 76.67 percent girl's parents from medium household size think to more control the daughters. Large small and large size family seems to be liberal than medium size family parents.

Table 5.19: Need of Parental Permission to Go Out of Home by Gender

Need parent's approval to go out	Gender	
	Boys	Girls
Yes	10(33.33%)	27(90%)
No	20(66.67%)	3(10%)
Total responses	30(100%)	30(100%)

Source: Field Survey 2011

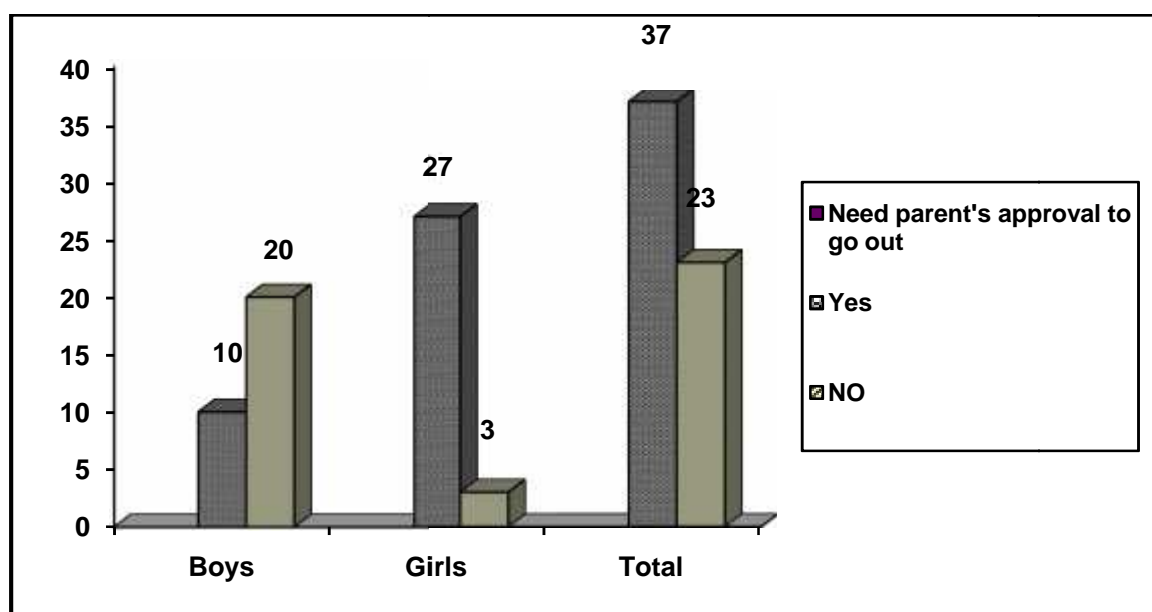


Figure 5.7: Need of Parental Permission to Go Out of Home by Gender

Similarly the literate parents' controlled on their children's mobility. This was justified by the response of 23.33 percent of the boys whose parents were literate and above primary level and 10 percent boys whose parents had higher level of education. They didn't feel the parental control in their mobility of the boys whose parents had poor education background.

Table 5.20: Need of Parental Permission to Go Out of Home

Gender	Family Size			Parents' Education		
	<i>Small</i>	<i>Med</i>	<i>Large</i>	<i>Illitera te</i>	<i>Lit. to Primary</i>	<i>L.second. & above</i>
Boys	1 (3.33%)	5 (16.67%)	4 (13.33%)	0(0%)	7 (23.33%)	3 (10%)
Girls	0 (0%)	23 (76.67%)	4 (13.33%)	6 (20%)	12 (40%)	9 (30%)

Source: Field Survey 2011

5.9 Daily Mobility

To identify the level of the mobility freedom enjoyed by the respondents, their regular mobility was discussed during the household survey and observation. The question related to mobility was also included in the interview schedule. Based on responses of the respondents in their interview and the notes of the discussion made by the participants regarding their daily mobility, separate mobility figures for boys and girls has been made.

Despite their daily mobility to school, boys are more likely to go to playground for sports and games with their friends. This very fact also agrees with the data on leisure activities table. The other places which boys usually visit are fair and festivals. Whenever there are some festivals/fairs around their areas, they love to go there. Besides these, boys enjoy visiting cinema (movie house) to watch films mostly at weekends. Sometimes, they also love to go to their relatives' house to stay there for a few days which is during the time of school vacation. The boys go to the market/shop for shopping things for themselves and for family need, farm for farm work and sometimes to the forest mostly to crop the cattle.

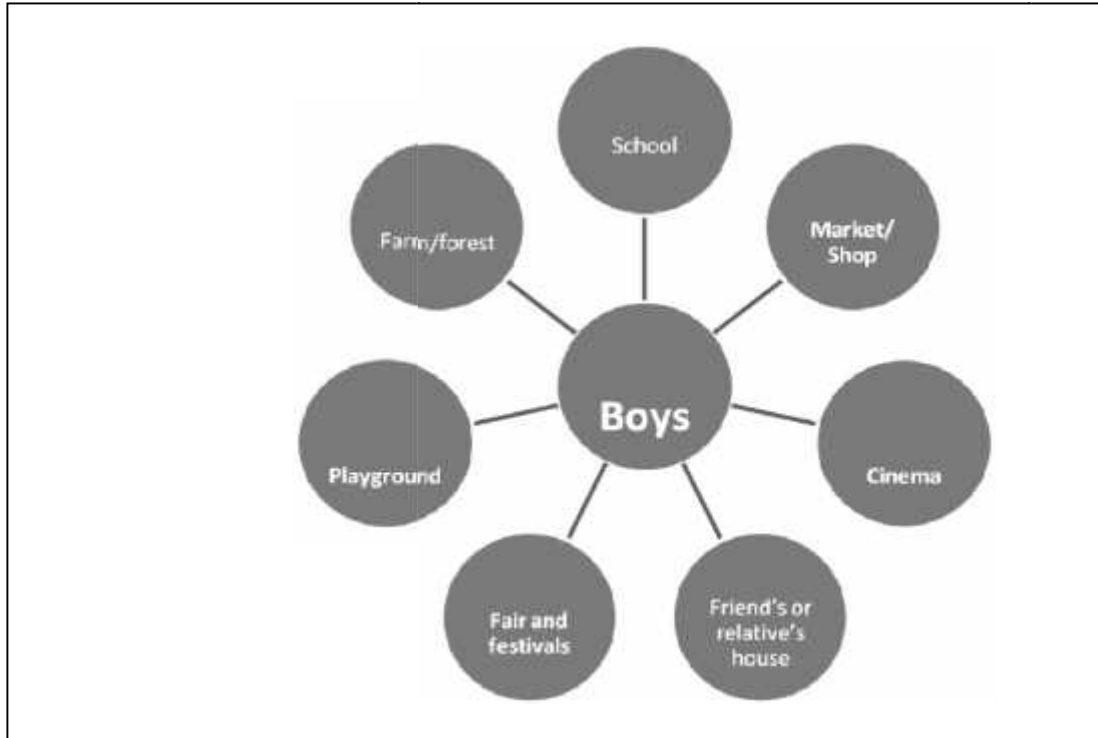


Figure 5.8: Daily mobility figure of boys

Though there are some similarities in the mobility of a girl and a boy, there are some differences as well. The similarities in mobility are going to school, relative's house, market/shop, farm and forest. Most of the boys visit forest to graze the cattle while girls visit for to collect fodder for cattle and for firewood. Otherwise the purposes of visiting these places are also similar. Despite the similarities in the mobility of boys and girls, there are some limitations in the girls' mobility. Their mobility is much controlled by their parents and other family members. For example, they visit market and cinema less frequently than the boys do.

Talking about the differences, girls have to go to the nearest tap or the well to fetch and bring water for household use. The girls also go to river, mostly in the weekend, for the washing. They usually have to wash the clothes of their family members and of their own. The girls do not have an easy access to fair and festivals as the boys.

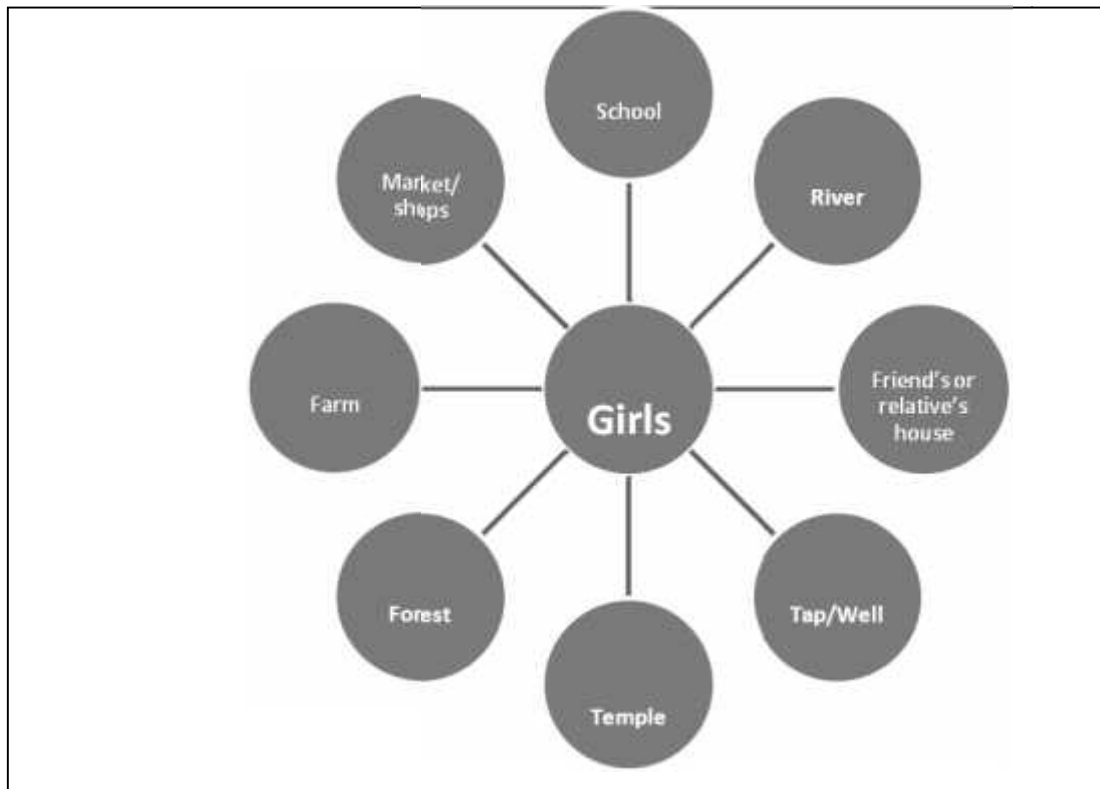


Figure 5.9: Daily mobility figure of girls

5.10 Parents' Consultation in Making Decisions

To find out whether or not the parents consult their children while making decisions about them, a question “Do your parents consult you in making decision about yourself?” was asked to the respondents. In answer to this question, 81.67 percent of the respondents said that they were consulted. Among those who answered no to this question, the percentage of girls was slightly higher than the boys (26.67% Vs 10%). However, it shows difference in the responses of male and female respondents.

Table 5.21: Parents' Consultation in Decision Making by Family Size

Gender	Family Size		
	<i>Small</i>	<i>Medium</i>	<i>Large</i>
Boys	4(13.33%)	11(36.67%)	10(33.33%)
Girls	2(6.67%)	14(46.67%)	4(13.33%)

Table 5.22: Parents' Consultation in Making Decisions by Gender

Parents consult me while making decision about me	Gender		Total
	Boys	Girls	
Yes	27(90%)	22(73.33%)	49(81.67%)
No	3(10%)	8(26.67%)	11(18.33%)
Total responses	100.0%	100.0%	60(100%)

Source: Field Survey, 2011

All the respondents from educated parents 40% & 33.33 percent respectively boys and girls told that they were consulted by their parents if it comes to making decision about them. Almost the same proportion of boys and girls (36.67% and 26.67% respectively) whose parent's education level was literate and primary level do consult them in making decisions.

Table 5.23: Parents' Consultation in Decision Making by Parents' Education

Sex	Parents' Education		
	<i>Illiterate</i>	<i>Literate and Primary</i>	<i>L. Secondary & above</i>
Boys	2(6.67%)	11(36.67%)	12(40%)
Girls	2(6.67%)	8(26.67%)	10(33.33%)

Source: Field Survey 2011

5.11 Discrimination in General

The discrimination in general between the boys and girls has been assessed through the analysis of the following factors: i.e. Experience of discrimination at home and family and Precipitation of gender discrimination in neighborhood, community and society.

5.11.1 Experience of Discrimination at Home and in Family

The respondents were asked whether they have experienced any differential treatment in the family compared to their siblings of opposite sex. There were only 33.33% male respondents who had experienced such differential treatment from their parents and other family members. The proportion of female respondents saying yes to the question was higher than that of the male. There were 53.33 percent among females who had such experiences. Other 23.33 percent male and 13.33 percent female said that they do not know whether they were discriminated or not. However, it seems that those respondents were likely to have experienced the differential treatment in family as it is usually uncomfortable for everyone to express their experience of being in discrimination especially in family and at home

Table 5.24: Experience of Gender Discrimination in Family by Gender

Experience of differential treatment in family	Gender		Total
	Boys	Girls	
Yes	10(33.33%)	16(53.33%)	26(86.67%)
No	13(43.33%)	10(33.33%)	23(76.67%)
Don't know	7(23.33%)	4(13.33%)	11(36.67%)
Total responses	30(100%)	30(100%)	60(100%)

Source: Field Survey 2011

5.12 Perception of Gender Discrimination in Neighborhood, Community and Society

As discrimination is one of the critical and serious issues, the respondents usually have the tendency to hide the real situation and give wrong information while responding to questions related to such issues. As they prefer to avoid talking about such issues in their cases, an indirect approach was made to find out the real situation about them. For this purpose, a general question, “Do you find/see a difference in parents’ behavior (discriminatory practice) towards their male and female children in your neighborhood, community and in your society as a whole?” The reason behind asking this question was that mostly people do not like talking about their own cases on such subject but they do not feel embarrassed to talk about other’s cases.

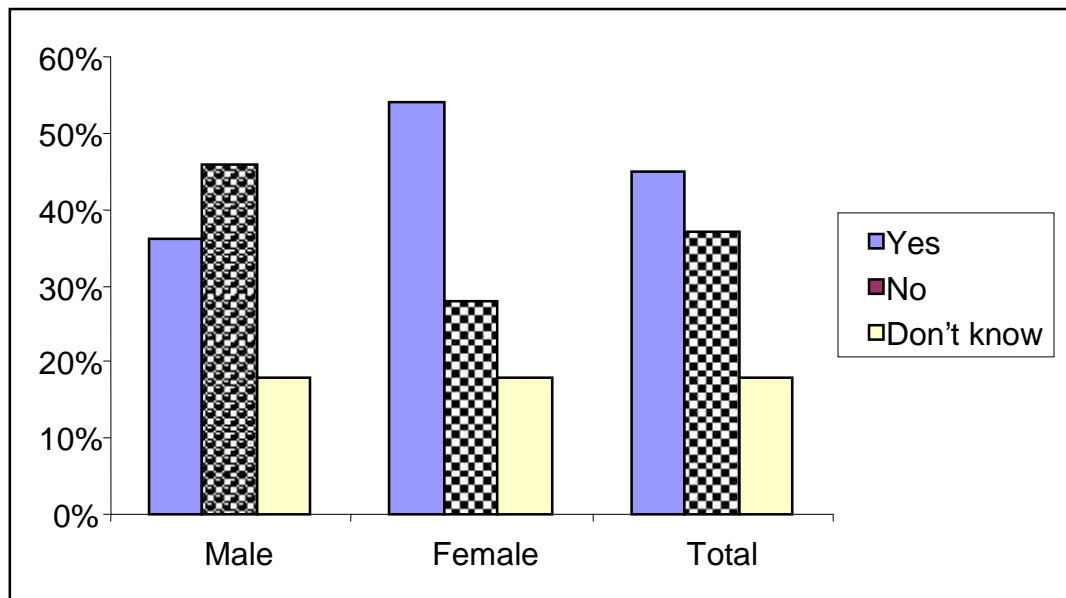


Figure 5.10: Perception of gender discrimination in the society by sex

The response to this question was quite different than the previous question, “Have you experienced any differential treatment in your family”. Most of the respondents agreed that gender based discrimination persists in their neighborhoods, community and society. This illustrates that gender discrimination is common in the study area. Only 12 percent

respondents had accepted the discriminatory practice within their family while 45 percent accepted that gender based discrimination exists in their community. Majority of the girls (54%) accepted that gender discrimination prevailed in their society while only 20 percent had accepted it in their own cases.

CHAPTER VI

DISCRIMINATION AREA

6.1 Major Areas of Discrimination

This issue was discussed from the interview with key informants separately with the boys, with the girls and also with the teachers. More or less the same information was derived from all the discussions.

The boys in the beginning were reluctant to accept that there was any discrimination between male and female children in their family. However, during the course of discussion, they agreed that there were some differences in some of the areas. Since all of the boys participating in the key informant were the students of a public government school, they denied the discrimination in the area of educational. According to them; the differences were mostly in the area of freedom and mobility. They agreed that their sisters were not as free as themselves to go out of the house. They had to take permission from their parents for this. Their sister's mobility was much more controlled than theirs. The other area according to them was household work. They realized that their sisters gave more time for household works than they did.

The discussion with the girls identified education, work and freedom as the major areas of discrimination. Most of the girls said that parents were more likely to send sons to private school while daughters were sent to public school. Participated more than 60 percent of the girls had their brothers in private schools. Private schools are expensive but they provide quality education than the public schools. This is the clear indication that parents invest more on their sons' education than daughters'. The other two areas of discrimination work and freedom were even accepted and agreed by the boys themselves. Besides that, around one fourth of the girls said the discriminations also prevailed in food

distribution. Their concern was not in the amount or quantity but in the priority. According to them, if there is some special food item in the house, male members are served first. Whatever is left is then divided among the female members. Their point was that even when food is ready, it is the male members and the elderly members who are served first. The boys however deprived of the discrimination in food. They told that females have more control over food as they work in the kitchen and have access to food store in the family.

The information from the teachers also agreed on the same 3 areas of discriminations between male and female children. The discussion with the teacher was more in-depth. The teachers said that the biggest difference was in the education of boys and girls. According to the teachers, parents send their sons to private schools and daughters to public school because they have different objectives for this. The objective of educating son is to build his capacity, to develop his career as sons are considered as the breadwinners of the family, and the successors of the family gene. On the contrary, the primary objective of educating daughter is for marriage. When a daughter is educated, it is easier for her parents to find a husband for her. That is why, the teachers said, parents of most of the school girls visit school and ask teachers to pass their daughters saying that they have decided to arrange their daughter's marriage. The parents even come and put pressure to the teachers.

During the information collection, the teachers gave other examples of how the girls were discriminated in the areas of education and work. A daughter prepares meal, serves food to her brother, and washes his plates before coming to school. The same brother comes to school earlier doing nothing. The teacher also pointed out that in most of the cases girls have to miss their classes because of work at home.

The other area of discrimination according to the teachers was the freedom of choice. Parents do not mind when their son do not accept their decision or follow their suggestions. But it does not work with the daughter. Daughters have no choice. They are

forced to accept whatever their parents decide for them or ask them to do. Especially, girls are more vulnerable when it comes to their marriage. Parents make decision for them and they have no courage to reject or violet their parents’ decision though they do not like their parents’ choice.

6.2 Reaction on Being Discriminated

To know about how the respondents feel about being in discrimination, they were asked “How do you feel if your parents treat you differently than your siblings of opposite sex or when you become a victim of discriminatory practice?” Most of the boys (32%) said they would get angry if their parents treated them differently or if they became the victim of discrimination. Other 28 percent boys said they would become sad. Most of the girls (38%) said they would become sad. (38%) said they would become sad.

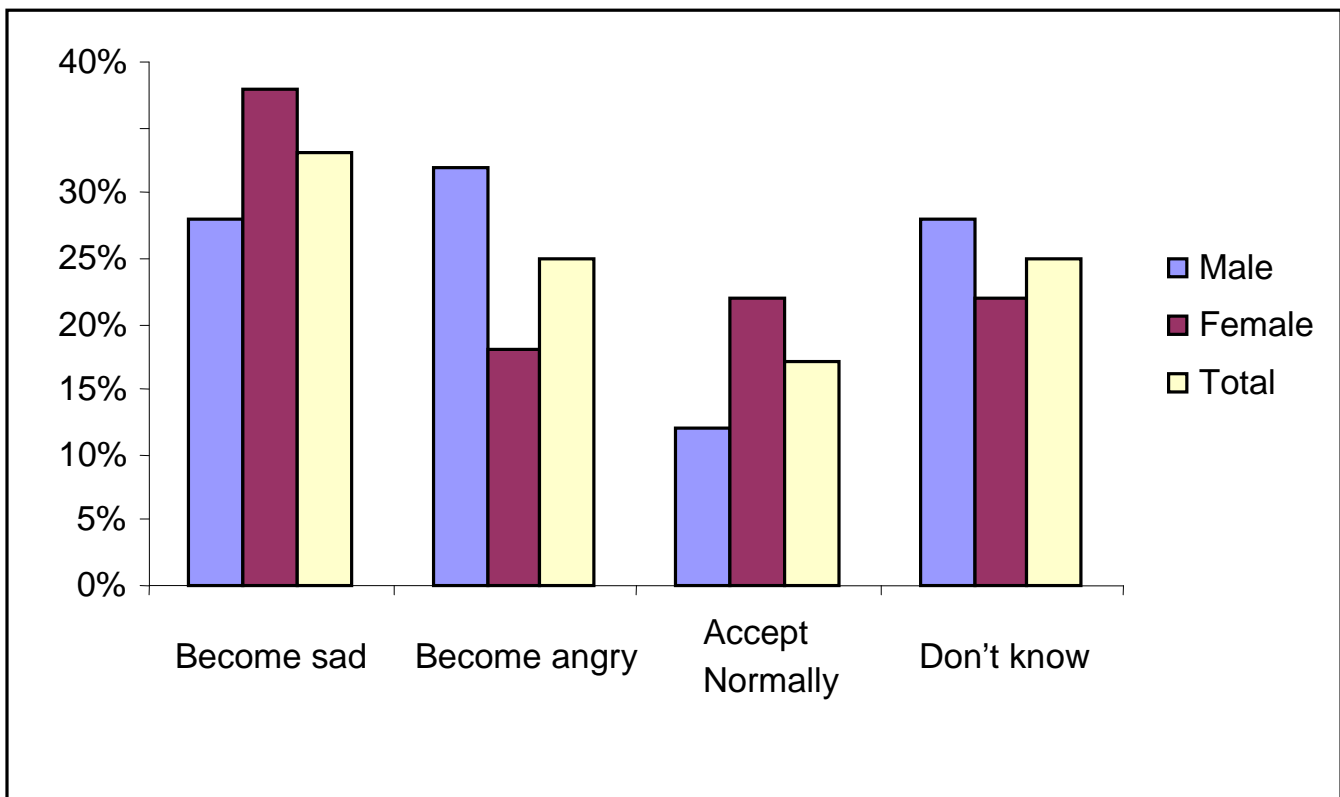


Figure 6.1: Reaction/feelings on being discriminated by gender

There were 22 percent girls, nearly double than the boys, who said that they would accept that normally. It gives some indication that girls are accustomed to accept the discrimination. They perceive discrimination normally. It could be symbolic and meaningful that they had learnt to tolerate it from their culture, everyday practice, older generations and the society itself as a whole.

6.3 Major Causes of Discrimination

This issue was discussed only with the teachers during key informants' interview. The major reasons of discrimination between male and female child given by the teachers were: continuity of superstitious culture and tradition (blind follow of the traditional Hindu culture), strong faith and belief in religious dogma, patriarchal society and male headship system, lack of education and awareness. The teachers also pointed out the ignorance of the educated people in making and bringing changes in the society.

Mentioning the causes of gender discriminatory practice, one of the teacher remarked, "The activities of a daughter is directly associated with the reputation of her parents. If anything bad or unpleasant is heard about her, their parents fear to show up their face in the public or in the society. Therefore, the parents are always conscious and alert about their daughter's activities and fear to allow her full freedom. This is all because the suppositious belief and ill faith is deep rooted in our society and we are the part of the same society."

CHAPTER VII

SUMMARY, MAJOR FINDINGS, CONCLUSION AND RECOMMENDATION

From the analysis and discussions of above information, the summary, conclusions and recommendations have been deduced and are presented as follows:

7.1 Summary

Nepalese society is patriarchal in nature. As result female are suffering from domination, exploitation, suppression, subordination and discrimination by their male counterparts and the cause of gender discrimination has also multiple linkages. The situation and the consequences of gender discrimination are also multi-faces. This study attempts to identify and describe the level of gender discrimination that prevails between boys and girls. Darai are one of the indigenous ethnic groups of Nepal and comprise of 0.07 percent of the total population of the country. There is high gender discrimination in Darai community. Darai female are confined into their domestic and subsistence activities. The main occupation of those women is household chores, agricultural activities, livestock and waged labor.

The main focus of the study is to find out the gender discrimination in Darai community. The study shows that the status of female is weaker as compared to their male counterpart. In each and every aspects female have to bear inferiority than males. They have to play only subordinate role in the society. On the comparison of gender, household size and parents' education the major discrimination areas are education, household works and mobility, freedom and choice etc.

Female have limited access to resources and they are deprived from their rights. They are discriminated in every aspect within their society. In education, females' status is lower

than that of males because they do not think about the importance of female education. Low enrollment in schools leads low education status of female in comparison to male. It is due to our culture and tradition which give less priority to daughter than son. The status of female is also miserable than male in this community. Most of time, female are busy in household works and farm activities, apart from that they work in others (land lords) field whereas male seem busy only in the seasonal period. Due to heavy pressure of work, female get over burden and she can not continue their education. In the decision making aspects also female are discriminated by the male. Most of household affairs are decided by the male and female have no decision making power in most of the activities.

7.2 Major Findings

During the study, it has explored and explained the followings important findings.

-) The majority of the respondents are Darai community. The respondents are from 10-25age groups. The total household size, of the respondents, is 6.1 which are bigger as compared to the average household size of the country and slightly higher than the village itself. Most of the respondents' parents have lower level of education while some have poor education background. Parents of very few respondents are passed lower level education. The major source of respondents' family income is agriculture followed by employment and foreign employment. Most of the respondents have radio and television and phone or mobile phone in their family.
-) Nearly half of the students go to private boarding schools where as other half go to public government schools. Vast majority, around 36.67 percent, of those who study in private boarding schools are the boys. Just opposite to this, majority of the 41.67 percent girls go to government school. This shows that sons get higher priority in education. Though girls are not deprived from education, parents are more likely to invest more on son's education than on daughter.
-) The study does not show a big difference in the availability of education materials between male and female respondents. The data is segregated; there were 70 percent of the male and 30 percent female respondents who said the materials were available

to them and vice-versa. With regards to household size and parents' education more girls than boys are deprived from required materials and resources for their studies

-) Almost all the respondents from boys said they get enough time to give for their studies at home. In comparison, around 26.67 percent girls get studies time with the compare or 86.67 percent boys. This also shows the difference between boys and girls in education. The level of difference was almost the same among those from large and small sized households (by 13.33% and 6.67% respectively).
-) Among the 60 boys and girls respondents in this study, 51.67 percent have repeated at least once in the same grade. If the data for boys and girls is looked separately, than it is found that 33.33 percent of the girls have at least failed once in their lives while among the boys, the failure rate is 18.33 percent.
-) The study noticed that most of the respondents, both boys and girls had to work at home. But there were 6 percent of the boys who said they were not obliged to work. Among girls, there was not any single one to say so. We can see the high gender disparity in household work is prevalent among the Darai.
-) All the female respondents (100%) were bound to do some work at home in all sized households. However, nearly 6.67 percent of the boys from small sized, 40 percent from medium sized and 10 percent boys from large sized family were free not to work. Regarding parents' education, all were obliged to work except for about 20 percent of the boys both whose parents were moderately and poorly educated. This shows that higher the parents education, lower is the discrimination a work among sons and daughters.
-) To cross check the information about the working hour, the respondents' sleep hours was also observed and average sleep hours for boys and girls was calculated. According to the sleep hours calculate, boys sleep around one hour longer than the girls. In an average, boys sleep for about 8.5 hours while girls sleep for about 7.5 hours. This also illustrates the fact that girls were prone to work more than boys and they have less time for sleep and to give for their studies.

-) The study also found out the variation in the types of work that boys and girls have to carry out. The girls are mostly responsible for cleaning, washing, cooking, collecting water, fodder and firewood, looking after younger siblings and going to mills. There were very few boys to carryout those works. For boys, the most popular works were carrying water and working in the farm. However, almost equal numbers of girls also do those works. The girls have to do the works more frequently than the boys. Around 50% of the girls had 6 to 7 hrs daily schedule of work while only 1 to 2 hours for boys had enough for the daily work schedule.
-) The observation conducted separately with the girls and boys revealed that most of the girls had to work in the morning before school and also after school in the evening. The boys had more free time to enjoy watching television and to give for their studies. It is also important to note that girls day begin an hour earlier than the boys and ends an hour later than the boys.
-) Boys, in general, use their free time for out door and out of home activities. Those activities consist of playing with friends, watching television, listen radio. Girls are mostly confined to indoor activities like household work, work at the farm, watching TV, listening to radio, etc. Most of the boys compared to girls were free to use their leisure time the way they liked .
-) The higher parental control over the daughters can be rationalized by the fact that all the girls had to get permission from their parents to go out of the house but among boys only 33.33 percent said they need permission. Similarly, boys from large sized households and those whose parents had illiterate felt not parental control. The mobility of the girls also suggest that girls' mobility is more controlled than boys that whose parents are literate and primary level education. Though majority of the respondents did not feel pressure in living their life up to their parents' expectation, more girls felt the pressure than the boys. In the same way, pressure was more on those girls whose parents had medium level of education.
-) All the respondents from educated parents 40% & 33.33 percent respectively boys and girls told that they were consulted by their parents if it comes to making decision

about them. Almost the same proportion of boys and girls (36.67% and 26.67% respectively) whose parent's education level was literate and primary do consult them in making decisions.

-) Among the 81.67 percent respondents who said their parents consult them in making decisions about themselves, the proportion of boys was higher than the girls. Among those who said they were not consulted, around 26.67 percent were girls. The most noted difference between the boys and girls regarding parental consultation in decision making was observed in the small sized family in which 13.33 percent boys compared to 6.67 percent girls said they are not consulted by their parents while making decisions about them. Almost all the boys and girls from medium sized family are consulted while making decisions. Similarly, most of the parents from educated family also think to consult with boys and girls about the making decision
-) There were 53.33 percent Darai girls compared to only 33.33 percent boys who said they usually experience differential treatment in family, which was not in their favor, compared to their siblings of opposite sex.
-) Most of the respondents (45%) accepted that gender discrimination prevails in their neighborhood, community and society. This showed that they were more open and interested to talk about the situation in their neighborhood and community than about their own family. If we compare the figure, there were only 12 percent who said they had experienced gender inequality in their family while 45 percent said it usually occurs in their society. The situation in the neighborhood and the society probably reflects the situation of the respondents' own family situation.
-) From the household survey, information from key informants and observation conducted separately with the boys' group, girls' group and with the teachers' identified the major areas of household level gender disparity. The boys realized that their sisters were discriminated mostly in the areas of work and mobility. According to the girls themselves the major areas of discrimination were education, work and freedom. Despite these three areas, the teachers reported that one of the major areas of discrimination was also freedom of choice, which was especially in the context of

marriage decision, have no choice other than remaining silent and obey their parents' decision though they are not happy with it.

-) Altogether, 33 percent of the respondents said they will feel sad, 25 percent said they would feel angry, 17 percent said they would accept normally and the rest 25 percent said they did not know how they would feel if they had become the victim of gender discrimination. More boys said they would become angry while more girls said they would become sad. The girls who said they would accept it normally were almost double the number of boys. It suggests that boys in general are of violent nature and girls are more tolerable.
-) The major causes of discrimination between boys and girls as said by the key informants were the direct impact of old and superstitious culture and customs (the traditional Hindu culture), strong faith and belief in religious dogma. They also blamed the patriarchal society and male headship system to be responsible in this regard. Not only this, lack of education and proper awareness, together with the ignorance of educated people and the leaders of the society in making the change are also the cause factors of the existing discriminatory practice.

7.3 Conclusion

The study clearly reveals that the discrimination between boys and girls is still pervasive in Darai community of Vyas municipality-5, Sewor. In almost all the cases, girls are exposed to discrimination. The girls' opportunities are hindered compared to sons' in each and every sector. Education, work, freedom of choice and parental pressure are the major areas of discrimination identified. To some extent, the area of household level gender discrimination extends to include food and health care as well. Discriminatory social, religious, and cultural practices start early in life and continue until death. It is still uncertain how long the girls will have to wait for the day of equality and justice. They are deprived of their rights to adequate physical, mental and psychological growth and development. Mostly, the bias against female children is culturally accepted. The problem lies in the negative attitude of society. Daughters are undervalued and given low status by society and parents. Even the girls themselves are found tolerant about it as most of them have said that they accept the discriminatory practice, which is not in their favor, either normally or become sad about it. It is because they have been reared up and trained to take it easily. From the very early ages, boys and girls are given different roles, they are taught to behave, think, speak and dress differently. This cultural label is the major role player in tempting the people in the society to treat their male and female children differently.

Though the statistics show that the gender gap in education is gradually narrowing down, a new form of discrimination has taken place in this sector. The parents' conscious about education for the girls shows the school the incensement rate of girls enrolls in school. However, the discrimination between boys and girls at present lies in the quality and investment in education. The higher number of girls in the public government schools and the higher number of boys in the private boarding schools, that are supposed to provide quality education, is the evident of this fact. Most of the girls in the government school having their brothers in private school further justify it. This discriminatory

practice is observed can be Darai ethnic groups. However the educated parents are becoming equally concern about the schooling and education of both male and female children.

There is no significant difference in the availability of study materials between boys and girls. However, girls cannot get insufficient study time at home.. Large sized households and poorly educated parents are likelier to give less importance to their daughters than their sons in this regard. Besides lack of sufficient study time at home, the lower success rate, increasing school absenteeism rate and the higher drop out rate was common among girls. The study even identified the different motives of the parents in educating their sons and daughters. Though, it may not be applicable in all the cases, parents educate sons for career and personal development while the girls are educated to make it easier for the parents to find husbands for them. It further exemplifies the inherent gender discrimination in education.

Though both boys and girls do household chores, girls have higher work burden. They work longer and sleep fewer hours than boys. A girl's day start earlier and ends later than a boy's day. It is mainly because of the work she has to carry out. A girl even has to take care and look after her brother who studies together with her in the same class. The boys get more free time and leisure hours. They enjoy watching television, playing with their friends and roaming around while their sisters do not get enough rest time. All these facts establish the fact that gender discrimination is strong in household works. Similarly in other areas, girls are the victims of discriminatory practice in work as well.

Boys enjoy greater level of freedom and independence from their parents and family. Girls have to get permission from their parents before going anywhere but it does not strictly apply with the boys. Girls are mostly involved in the indoor activities even in their free time. Boys go out for outdoor activities. This illustrates that girls' mobility is much more controlled.

All this elaborates the very fact that though there have been some changes and improvements, Darai girls, especially those living in rural and semi-urban areas, are still living a miserable and vulnerable life. The study also illustrates the generalization that gender discrimination starts in the family.

7.4 Recommendation

Based on the findings of the study, following recommendations/suggestions are made.

-) Boys and girls, men and women including all the segment of a society should work together to eradicate the discrimination between boys and girls and allow them for the growth of equal opportunities in each sector.
-) A more pleasant situation for Darai girls should be created and all should come forward to promote it.
-) A wide-spread campaign through posters, TV and other media should be organized to underline the fact that provided the equal opportunities; girls can work with the same abilities as do boys.
-) We should discuss this theme inside and outside the family. Therefore, the recommendations are further categorized and put into different levels i.e. family level, community and local level, as well as national level.

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APPENDIX

Household Level Gender Discrimination on Boys and Girls of Darai

Community of Vyas Municipality-5, Sewor, Tanahun

Questionnaire Schedule

Interview No: Date:

Place of Interview:.....

1 Respondent's Profile

1.1 Name:

1.2 Education:

1.3 Address:

1.4 Age:

1.5 Study grade:

2 Family Background of the respondent

2.1 Family size Male Female Total

2.2 Parents' Educational Status

Members	Illiterate	Literate to Primary	Lower Secondary & Above
Father			
Mother			

2.3 Major Sources of Family income/household occupation

Employment/job		Foreign Employment		Agriculture	
Business/trade		Others			

2.4 Do you have following facilities at your home?

Radio		Fan		Gas stove	
Television		Rice cooker		Toilet	
Cassette/CD player		Water filter		Motorbike	
Telephone/Mobile		Refrigerator			

3 How many of your family members go to school?

3.1 Do any of your siblings go to _____ school? If yes, who?

3.2 Do you get sufficient materials and facilities for your study from your parents? _____

3.2.1 If yes, do you get them immediately at the time you need?

3.3 Do you get enough time to study at home? _____

3.3.1 If no, for what reason?

3.4 Do your parents provide enough care and support in your studies?

Yes No

3.5 Have you ever felt that your parents haven't cared in your education as much as they do to your sibling/s of opposite sex?

Yes No

3.6 Have you ever repeated in the same grade?

Yes No

4 What time do you get up? _____

4.1 What time do you go to bed? _____

4.2 Do you usually have to work at home?

Yes

No

4.2.1 If yes, what type of works do you have to carry out?

Works	Yes	No	If yes, average time
Cooking			
Washing dishes/clothes			
Collect fodder/firewood			
Feeding/grazing cattle			
Working as a wage labor			
Taking care of siblings			
Carrying water			
Carrying crops to mill			
Others (specify)			

1= regular work

2= most often

3= sometimes

4= never

4.3 Does the work you do at home affect your study?

Yes

No

4.3.1 If yes, in what way?

Don't get enough time to do homework?	
Can't be in school in time?	
Has to miss school sometimes?	
Can't pay full attention in study?	

5 What do you do in your free/leisure time?

Leisure time activities	Y/N	Hours
Work at home		
Go to play with friends		
Listen to radio		
Watch television		
Read newspapers or something		
Work at Field		
Others (specify)		

5.1 If you watch TV/listen to radio, what (kind of) programs do you watch or prefer to watch/listen?

5.2 Can you watch/listen to the _____ you like? Do your parents or other family members allow you to watch or listen? Do you have to ask for permission for it or not?

6 Do you usually go out of your house?

Yes No

6.1 Do you have to ask for permission or not?

Yes No

6.2 Where do you usually go when you go out?

6.3 Have you ever experined any forms of discrimination at home as compared to your other siblings?

Yes No

6.4 If yes, in what way?

6.5 Do you feel/experience that there is discrimination between sons and daughter in your surrounding neighbour and community?

Yes No

6.6 If yes, who do you think is in discrimination?

Son

Daughter

6.7 Do you want to say/add anything?

PHOTO GALLERY



Traditional Home of Darai



Jit Bahadur Darai 'JHANKRI'



Interview with girl



Interview with parent



Shed of livestock



Sty of Pig

CBS 2058**Darai Population**

Total Population =
2,27,36,934(2,31,51,423)

	67	Male	female	Total	%		
1	All Total	7195	7,664	14859	0.07		
2	Urban Area	2207	2428	4635	0.14		
3	Rural Area	4988	5236	10224	0.05		
4	Himali Area	9	13	22	0		
5	Pahadi	2612	2918	5530	0.05		
6	Tarai	4574	4733	9307	0.08		
7	Purbanchal Bikas chetra	30	29	59	0		
8	Purbi Himal	5	6	11	0		
9	Taplejung	2	4	6	0		
10	Sankhuwasava	3	2	5	0		
11	Solukhumbu	0	0	0	0		
12	Purbi Pahad	13	7	20	0		
13	Pachthar	0	1	1	0		
14	Ilam	7	4	11	0		
15	Dhankuta	0	1	1	0		
16	Tehrathum	0	0	0	0		
17	Bhojpur	1	0	1	0		
18	Okhaldhunga	0	0	0	0		
19	Khotang	2	0	2	0		
20	Udayapur	3	1	4	0		
21	Purbi Tarai	12	16	28	0		
22	Jhapa	0	1	0	0		
23	Morang	3	4	7	0		
24	Sunsari	5	4	9	0		
25	Saptari	2	1	3	0		
26	Siraha	2	6	8	0		
27	Madhyamanchhal Bikas Chetra	4046	4259	8305	0.1		
28	Madhye Himal	1	5	6	0		
29	Dolakha	0	0	0	0		
30	Sindhupalchok	1	5	6	0		
31	Rasuwa	0	0	0	0		
32	Madhya Pahad	439	506	945	0.03		

33	Sindhuli	4	1	5	0
34	Ramechhap	0	1	0	0
35	Kavrepalanchok	0	0	0	0
36	Lalitpur	5	4	9	0
37	Bhaktpur	1	0	1	0
38	Kathmandu	45	45	90	0.01
39	Nuwakot	0	0	0	0
40	Dhading	375	448	823	0.24
41	Makawanpur	9	7	16	0
42	Madhya Tarai	3606	3748	7354	0.19
43	Dhanusha	25	24	49	0.01
44	Mahottari	0	5	5	0
45	Sarlahi	1	10	11	0
46	Rautahat	0	2	0	0
47	Bara	28	33	61	0.01
48	Parsa	5	4	9	0
49	Chitawan	3547	3670	7217	1.53
50	Pachimanchal Bikas Chhetra	3065	3324	6389	0.14
51	Pachim Himal	3	1	4	0
52	Manang	1	0	0	0
53	Mustang	2	1	3	0.02
54	Pachim Pahad	2053	2403	4456	0.16
55	Gorkha	306	330	636	0.22
56	Lamjung	14	20	34	0.02
57		1757	1990	3747	1.19
58	Shyangja	0	0	0	0
59	Kaski	14	4	18	0
60	Myagdi	0	0	0	0
61	Parbat	2	1	3	0
62	Baglung	4	6	10	0
63	Gulmi	0	0	0	0
64	Palpa	56	52	108	0.04
65	Arghakhachi	0	0	0	0
66	Pachhim Tarai	909	920	1829	0.1
67	Nawalparasi	877	885	1762	0.31
68	Rupendehi	32	35	67	0.01
69	Kapilbastu	0	0	0	0
70	Madhyapachimanchal	50	48	98	0
71	Madhyapchim Himal	0	0	0	0
72	Dolpa	0	0	0	0
73	Jumla	0	0	0	0

74	Kalikot	0	0	0	0	
75	Humla	0	0	0	0	
76	Madhya Pachim Pahad	6	2	8	0	
77	Pyuthan	1	0	1	0	
78	Rolpa	0	0	0	0	
79	Rukum	0	0	0	0	
80	Salyan	0	0	0	0	
81	Surkhet	4	2	6	0	
82	Dailekh	1	0	1	0	
83	Jajarkot	0	0	0	0	
84	Madhya pachim Tarai	44	46	90	0.01	
85	Dang	2	5	7	0	
86	Banke	1	0	1	0	
87	Bardiya	41	41	80	0.02	
88	Sudur Pachimanchal	4	4	8	0	
89	Sudur Pachim Himal	0	1	1	0	
90	Bajura	0	0	0	0	
91	Bajhang	0	1	0	0	
92	Darchula	0	0	0	0	
93	Sudur Pachim Pahad	1	0	0	0	
94	Achham	0	0	0	0	
95	Doti	1	0	1	0	
96	Dadeldhura	0	0	0	0	
97	Baitadi	0	0	0	0	
98	Surur Pachim Tarai	3	3	6	0	
99	Kailali	3	1	4	0	
100	Kanchanpur	0	2	0	0	

Female Parents

	Name	Position of the family	Age	marrital status	Pres
1	Budi Maya Darai	Mother	47	Widow	A
2	Laxmi Darai	Mother	42	Married	H
3	Man maya Darai	Mother	58	Married	H
4	Jhalak Darai	Mother	26	Married	A
5	Min Kumari Darai	Mother	38	Married	H
6	Biva Darai	Mother	48	Married	H
7	Dil Kumari Darai	Mother	45	Married	H
8	Monika Darai	Mother	45	Married	H
9	Bishnu Maya Darai	Mother	35	Married	H
10	Maina Darai	Mother	35	Married	H
11	Gyanu Darai	Mother	33	Married	H
12	Mangala Darai	Mother	35	Married	H
13	Biva Maya Darai	Grand Mother	65	Widow	A
14	Durga Maya Darai	Mother	38	Married	H
15	Sakan Darai	Grand Mother	55	Married	A

Male Parents

	Name	Position of the family	sex	Age	ma
1	Bhoj Bahadur Darai	Father	M	43	
2	Budhiman Darai	Father	M	60	
3	Harka Bdr. Darai	Father	M	51	
4	Harka Bdr. Darai	Father	M	35	
5	Jagat Darai	Father	M	50	
6	Janak Darai	Father	M	35	
7	Dammar Darai(China)	Father	M	40	
8	Tilak Darai	Father	M	32	
9	Man Bdr. Darai	Father	M	33	

10	Chetra Bdr. Darai	Father	M	35	
11	Lil Bdr. Darai	Father	M	40	
12	Netra Bdr. Darai	Father	M	42	
13	Lekh Bdr. Darai	Father	M	38	
14	Jul Bahadur Darai	Grand Father	M	70	
15	Jus Bdr. Darai	Father	M	60	

Parents Education and Children' Education

	Name	Age	Present Profession	Education	M
1	Budi Maya Darai	47	Agriculture	Illiterate	
2	Laxmi Darai	42	House wife	Illeterate	
3	Man maya Darai	58	House wife	Illiterate	
4	Jhalak Darai	26	Agriculture	Test pass	
5	Min Kumari Darai	38	House wife	Literate	
6	Juna Kumari Darai	45	House wife	Illiterate	
7	Dil Kumari Darai	45	House wife	Illiterate	
8	Sita Darai	38	House wife	8 class	
9	Bishnu Maya Darai	35	House wife	Literate	
10	Maina Darai	35	House wife	SLC	
11	Gyanu Darai	33	House wife	Illiterate	
12	Mangala Darai	35	House wife	Literate	
13	Biva Maya Darai	65	Agriculture	Illiterate	
14	Durga Maya Darai	38	House wife	Literate	
15	Sakan Darai	55	Agriculture	Illiterate	
16	Bhoj Bahadur Darai	43	Govt. Job	Litereat	
17	Singa Bdr. Darai	45	Agriculture	Illiterate	
18	Lila Mani Darai	48	Govt. job	7 Class	
19	Buddi man Darai	35	Abroad job	SLc	
20	Jagat Darai	50	Govt. job	Literate	
21	Janak Darai	35	Agriculture	5 class	
22	Dammar Darai(China)	40	Agriculture	6 class	
23	Tilak Darai	32	Govt. Job	SLc pass	
24	Man Bdr. Darai	33	Nepal Army	10 class	
25	Chetra Bdr. Darai	35	Govt job	8 class	
26	Lil Bdr. Darai	40	Govt. job	6 class	
27	Netra Bdr. Darai	42	Abroad job	Literate	
28	Lekh Bdr. Darai	38	Abroad job	9 class	

29	Jul Bahadur Darai	70	Agriculture	Illiterate
30	Jus Bdr. Darai		Agriculture	illiterate

Illiterate = 11 = 36.67%

Literate = 8 = 26.67%

Lower secondary = 5 = 16.67%

Secondary Level and Above = 6 = 20%

Parents Attitudes towards the Education for Boys and Girls in Darai Community

S.N.	Name	Age	Present Profession	Education	Girls
1	Budi Maya Darai	47	Agriculture	Illiterate	Yes
2	Laxmi Darai	42	House wife	Illiterate	No
3	Man maya Darai	58	House wife	Illiterate	No
4	Jhalak Darai	26	Agriculture	Test pass	Yes
5	Min Kumari Darai	38	House wife	Literate	No
6	Juna Kumari Darai	45	House wife	Illiterate	Yes
7	Dil Kumari Darai	45	House wife	Illiterate	No
8	Sita Darai	38	House wife	8 class	Yes
9	Bishnu Maya Darai	35	House wife	Literate	Yes
10	Maina Darai	35	House wife	SLC	No
11	Gyanu Darai	33	House wife	Illiterate	No
12	Mangala Darai	35	House wife	Literate	No
13	Biva Maya Darai	65	Agriculture	Illiterate	Yes
14	Durga Maya Darai	38	House wife	Literate	No
15	Sakan Darai	55	Agriculture	Illiterate	No
16	Bhoj Bahadur Darai	43	Govt. Job	Literate	Yes
17	Singa Bdr. Darai	45	Agriculture	Illiterate	no
18	Lila Mani Darai	48	Govt. job	7 Class	Yes
19	Buddi man Darai	35	Abroad job	SLC	Yes
20	Jagat Darai	50	Govt. job	Literate	no
21	Janak Darai	35	Agriculture	5 class	Yes
22	Dammar Darai(China)	40	Agriculture	6 class	Yes
23	Tilak Darai	32	Govt. Job	SLC pass	No
24	Man Bdr. Darai	33	Nepal Army	10 class	Yes
25	Chetra Bdr. Darai	35	Govt job	8 class	No
26	Lil Bdr. Darai	40	Govt. job	6 class	No
27	Netra Bdr. Darai	42	Abroad job	Literate	No

28	Lekh Bdr. Darai	38	Abroad job	9 class	Yes
29	Jul Bahadur Darai	70	Agriculture	Illiterate	No
30	Jus Bdr. Darai		Agriculture	illiterate	No

	Boys		Girls	
	Yes	No	yes	No
Mothers	12	3	6	9
Father	13	2	7	8

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43.33333333
6.66666667
23.33333333
26.66666667

S.N.	Name	Age	Present Profession	Education	Girls
1	Budi Maya Darai	47	Agriculture	Illiterate	Yes
2	Laxmi Darai	42	House wife	Illeterate	No
3	Man maya Darai	58	House wife	Illiterate	No
4	Jhalak Darai	26	Agriculture	Test pass	Yes
5	Min Kumari Darai	38	House wife	Literate	No
6	Juna Kumari Darai	45	House wife	Illiterate	Yes
7	Dil Kumari Darai	45	House wife	Illiterate	No
8	Sita Darai	38	House wife	8 class	Yes
9	Bishnu Maya Darai	35	House wife	Literate	Yes
10	Maina Darai	35	House wife	SLC	No
11	Gyanu Darai	33	House wife	Illiterate	No
12	Mangala Darai	35	House wife	Literate	No
13	Biva Maya Darai	65	Agriculture	Illiterate	Yes
14	Durga Maya Darai	38	House wife	Literate	No
15	Sakan Darai	55	Agriculture	Illiterate	No
16	Bhoj Bahadur Darai	43	Govt.Job	Litereat	Yes
17	Singa Bdr. Darai	45	Agriculture	Illiterate	no
18	Lila Mani Darai	48	Govt. job	7 Class	Yes
19	Buddi man Darai	35	Abroad job	SLc	Yes
20	Jagat Darai	50	Govt. job	Literate	no
21	Janak Darai	35	Agriculture	5 class	Yes
22	Dammar Darai(China)	40	Agriculture	6 class	Yes
23	Tilak Darai	32	Govt. Job	SLc pass	No

24	Man Bdr. Darai	33	Nepal Army	10 class	Yes
25	Chetra Bdr. Darai	35	Govt job	8 class	No
26	Lil Bdr. Darai	40	Govt. job	6 class	No
27	Netra Bdr. Darai	42	Abroad job	Literate	No
28	Lekh Bdr. Darai	38	Abroad job	9 class	Yes
29	Jul Bahadur Darai	70	Agriculture	Illiterate	No
30	Jus Bdr. Darai		Agriculture	illiterate	No

Age of the Parents

S.N.	Name	Age	25 to 35	36 to 45	4
1	Budi Maya Darai	47			
2	Laxmi Darai	42			
3	Man maya Darai	58			
4	Jhalak Darai	26			
5	Min Kumari Darai	38			
6	Juna Kumari Darai	45			
7	Dil Kumari Darai	45			
8	Sita Darai	38			
9	Bishnu Maya Darai	35			
10	Maina Darai	35			
11	Gyanu Darai	33			
12	Mangala Darai	35			
13	Biva Maya Darai	65			
14	Durga Maya Darai	38			
15	Sakan Darai	55			
16	Bhoj Bahadur Darai	43			
17	Singa Bdr. Darai	45			
18	Lila Mani Darai	48			
19	Buddi man Darai	35			
20	Jagat Darai	50			
21	Janak Darai	35			
22	Dammar Darai(China)	40			
23	Tilak Darai	32			
24	Man Bdr. Darai	33			
25	Chetra Bdr. Darai	35			
26	Lil Bdr. Darai	40			
27	Netra Bdr. Darai	42			
28	Lekh Bdr. Darai	38			
29	Jul Bahadur Darai	70			

30	Jus Bdr. Darai	
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12

25 to 35

36 to 45

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33.33333333

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34 56.66666667
 19 31.66666667
 7 11.66666667
 60 100

S.N.	Name	Position of the family	sex	Age	ma
1	Budi Maya Darai	Mother	F	47	
2	Bhoj Bahadur Darai	Father	M	43	
3	Laxmi Darai	Mother	F	42	
4	Resham Maya Darai	Grandmother	F	75	
5	Man Bdr. Darai	Father	M	51	
6	Som Maya Darai	Mother	F	48	
7	Bhoj Bdr. Darai	Son	M	19	
8	Manju Darai	Daughter In-law	M	18	
9	Nira Darai	Daughter	F	18	
10	Budhiman Darai	Father	M	60	
11	Man maya Darai	Mother	F	58	
12	Nal Bdr. Darai	Son	M	35	
13	Khamaya Darai	Daughter-in law	F	30	
14	Chetra Bdr. Darai	Son	M	34	
15	Bishnu Maya Darai	Daughter-in law	F	32	
16	Imanti Darai	Daughter	F	37	
17	Harka Bdr. Darai	Father	M	51	
18	Juna Maya Darai	Mother	F	45	
19	Jhalak Darai	Daughter	F	26	
20	Harka Bdr. Darai	Father	M	35	
21	Som Maya Darai	Mother	F	28	
22	Tul Bdr. Darai	Father	M	38	
23	Min Kumari Darai	Mother	F	38	
24	Jagat Darai	Father	M	50	
25	Biva Darai	Mother	F	48	
26	Purna Bdr. Darai	Son	M	28	
27	Jharana Darai	Daughter in-law	F	27	
28	Khimu Darai	Daughter	F	20	

29	Lilamani Darai	Father	M	48	
30	Dil Kumari Darai	Mother	F	45	
31	Janak Darai	Father	M	35	
32	Anju Darai	Mother	F	30	
33	Vim Bdr. Darai	Grand father	M	80	
34	Sammar Darai	Father	M	30	
35	Suk Maya Darai	Mother	F	28	
36	Dammar Darai(China)	Father	M	40	
37	Sita Darai	Mother	F	38	
38	Kham Darai	Father	M	48	
39	Monika Darai	Mother	F	45	
40	Suman Darai(Sante)	Father	M	35	
41	Bishnu Maya Darai	Mother	F	35	
42	Tilak Darai	Father	M	32	
43	Lalu Darai	Mother	F	32	
44	Chija Maya Darai	Grand Mother	F	70	
45	Man Bdr. Darai	Father	M	33	
46	Maina Darai	Mother	F	35	
47	Ful Maya Darai	Mother	F	45	
48	Singa Bdr. Darai	Father	M	45	
49	Dil Maya Darai	Moither	F	44	
50	Chetra Bdr. Darai	Father	M	35	
51	Gyanu Darai	Mother	F	33	
52		Grand Mother	F	70	
53	Lil Bdr. Darai	Father	M	40	
54	Mangala Darai	Mother	F	35	
55	Biva Maya Darai	Grand Mother	F	65	
56	Netra Bdr. Darai	Father	M	42	
57	Durga Maya Darai	Mother	F	38	
58	Tirtha Bdr. Darai	Grand Father	M	60	
59	Sakan Darai	Grand Mother	F	55	
60	Ek Bdr. Darai	Father	M	37	
61	Jamuna Darai	Mother	F	30	
62	Rajesh Darai	Brother	M	35	
63	Kamala Darai	Brother in law	F	34	
64	Chija Darai	Sister	F	21	
65	Kaxmi Darai	Sister	F	16	
66	Bhakta Bdr. Darai	Grand Father	M	60	
67	Saraswoti Darai	Grand Mother	F	55	
68	Lekh Bdr. Darai	Father	M	38	

69	Dilu Darai	Mother	F	35	
70	Jul Bahadur Darai	Grand Father	M	70	
71	Laxmi Maya Darai	Grand Mother	F	65	
72	Dhan Brd. Darai	Father	M	27	
73	Kamal Darai	Mother	F	22	
74	Bal Bdr. Darai	Father	M	40	
75	Dhani Maya Darai	Mother	F	35	
76	Rakti Maya Darai	Grand Mother	F	80	
77	Jus Bdr. Darai	Father	M	60	
78	Indri Maya Darai	Mother	F	55	
79	Harka Darai	Father	M	55	
80	Bishnu Darai	Mother	F	50	
81	Saraswoti Darai	Son In law	F	23	
82	Bam Bdr. Darai	Son	M	32	
83	Suk Bdr. Darai	Grand Father	M	60	
84	Jibahadur Darai	Grand Father	M	69	
85	Laxmi Darai	Grand Mother	F	66	
86	Harka Bdr Darai	Son	M	34	
87	Rabina Darai	Siter In law	F	32	
88	Bir Brd Darai	Son' son	M	32	
89	Bina Darai	Sister In-law	F	30	
90	Hasta Bdr. Darai	Mother	F	27	
91	Dil Kumari Darai	Father	M	25	
92	Birat Darai	Father	M	45	
93	Meenu Darai	Mother	F	42	

S.N.	Name	sex	Age	marrital status	PresentProfession	Education
1	Harka Bdr. Darai	M	27	Married	Job Nepal Army	Test Pass
2	Laxmi Darai	F	66	Married	House wife	Illirate
3	Jit Bdr. Darai	M	69	Married	House Work	Illirate
4	Budi Maya Darai	F	47	Married	House wife	Illirate
5	Saraswoti Darai	F	23	Married	House wife	8 class
6	Bam Bahadur Darai	M	32	Married	Job Nepal Army	Test Pass
7	Bhoj Bahadur Darai	M	43	Married	Govt.Job	Literate
8	Laxmi Darai	M	42	Married	House wife	Illirate
9	Som Maya Darai	F	48	Married	House wife	Illirate
10	Man Bahadur Darai	M	51	Married	House Work	Literate
11	Resham Maya Darai	F	75	Widow	House Work	Illirate
12	Buddiman Darai	M	60	Married	House Work	Illirate
13	Man Maya Darai	F	58	Married	House wife	Illirate
14	Jun Maya Darai	F	45	Married	House wife	Illirate
15	Harka Bdr. Darai	M	51	Married	Govt.Job	Literate
16	Som Maya Darai	F	28	Married	House wife	Literate
17	Tul Bdr.Darai	M	38	Married	Abroad job	7 class
18	Jagat Darai	M	50	Married	Govt.Job	Literate
19	Biva Darai	F	48	Married	House wife	Illirate
20	Meena Kumari Darai	F	38	Married	House wife	Literate
21	Lilamani Darai	M	48	Married	Abroad job	7 class
22	Dil Kumari Darai	F	45	Married	House wife	Illirate
23	Minu Darai	F	45	Married	House wife	Literate
24	Janak Darai	M	35	Married	Abroad job	7 class
25	Anju Darai	F	32	Married	House wife	Literate
26	Bhim Bdr. Darai	M	80	Widow	House work	Illirate
27	Dammar Darai	M	40	Married	Business	5 class
28	Sita Darai	F	38	Married	House wife	Literate
29	Monika Darai	F	45	Married	House wife	8 class
30	Kham Darai	M	48	Married	Abroad job	9 class
31	Bishnu Maya Darai	F	35	Married	House wife	Literate
32	Suman Darai	M	35	Married	Abroad job	Test Pass
33	Tilak Darai	M	32	Married	Govt.Job	BA
34	Lalu Darai	F	31	Married	House wife	8 class
35	Biva Maya Darai	F	75	Widow	House Work	Illirate
36	Chija Maya Darai	F	70	Widow	House Work	Illirate
37	Ful Maya Darai	F	45	Widow	Job care taker	Illirate
38	Singa Bdr.Darai	M	45	Married	Job Nepal Army	5 class
39	Dil Maya Darai	F	44	Married	House wife	3 class

40	Maina Darai	F	35	Married	Govt.Job	SLc Pass
41	Gyanu Darai	F	33	Married	House wife	Illirate
42	Chetra Bahadur Darai	M	35	Married	Govt.Job	8 class
43	Lil Bdr. Darai	M	40	Married	Govt.Job	5 class
44	Mangala Devi Darai	F	35	Married	House wife	Literate
45	Jus Bdr. Darai	M	60	Married	Agriculture	Illirate
46	Indri Maya Darai	F	55	Married	House wife	Illirate
47	Rakti Maya Darai	F	80	Married	Agriculture	Illirate
48	Biva Maya Darai	F	65	Widow	Agriculture	Illirate
49	Netra Bdr. Darai	M	42	Married	Abroad job	Literate
50	Durga Maya Darai	F	38	Married	House wife	Literate
51	Jamuna Darai	F	30	Married	House wife	SLc Pass
52	Sakan Darai	F	55	Married	House wife	Illirate
53	Rajesh Darai	M	35	Married	Business	8 class
54	Dilu Darai	F	35	Married	House wife	9 class
55	Lekh Bahadur Darai	M	38	Married	Abroad job	9 class
56	Bhakta Bdr. Darao	M	60	Married	Argiculture	Literate
57	Laxmi Darai	F	65	Married	Agriculture	Illirate
58	Jul Bdr. Darai	M	70	Married	Agriculture	Literate
59	Kamala Darai	F	22	Married	House wife	7 class
60	Bal Bahadur Darai	M	40	Married	Abroad job	SLc Pass
61	Dhani Maya Darai	F	35	Married	House wife	Illirate

House wise Population

House no	Name	Position of the family	sex	Age	marrital status	Pre
1	Budi Maya Darai	Mother	F	47	Widow	A
	Nandi Maya Darai	Daughter	F	18	Unmarried	
	Kumari Darai	Daughter	F	16	Unmarried	
	Chhabi Darai	Daughter	F	14	Unmarried	
	Gyani Darai	Daughter	F	12	Unmarried	
	Dammar Raj Darai	Son	M	10	Unmarried	

Total Family member = 6

Di-saila	Name	Position of the family	sex	Age	Married	
	Bhoj Bahadur Darai	Father	M	43	Married	
2	Laxmi Darai	Mother	F	42	Married	H
	Ram Bahadur Darai	Son	M	21	Unmarried	A
	Prem Darai	son	M	19	Unmarried	
	Lila Maya Darai	Daughter	F	10	Unmarried	

Total Family Member =5

Siranghare	Name	Position of the family	sex	Age	Widow	
	Resham Maya Darai	Grandmother	F	75	Widow	A
3	Man Bdr. Darai	Father	M	51	Married	A
	Som Maya Darai	Mother	F	48	Married	H
	Bhoj Bdr. Darai	Son	M	19	Married	A
	Manju Darai	Daughter In-law	M	18	Married	H
	Oman Darai	Son	M	17	Unmarried	
	Sita Darai	Daughter's daughter	F	7		
	Nira Darai	Daughter	F	18	Married	A
	Ranjana Darai		F	13		
	Bishal Darai	Son	M	16	Unmarried	

**Total Family Member =
10**

Dheduwa	Name	Position of the family	sex	Age	Married	
4	Budhiman Darai	Father	M	60	Married	A
	Man maya Darai	Mother	F	58	Married	H
	Nal Bdr. Darai	Son	M	35	Married	
	Khamaya Darai	Daughter-in law	F	30	Married	H

	Kumar Darai	Son	M	3		
	Laxman Darai	Son	M	2		
	Chetra Bdr. Darai	Son	M	34	Married	
	Bal Bdr. Darai	Son	M	2		
	Nabin Darai	Son	M	12		
	Bishnu Maya Darai	Daughter-in law	F	32	Married	H
	Imanti Darai	Daughter	F	37	Married	H

Total Family Member = 11

Damauli Maila						
5	Harka Bdr. Darai	Father	M	51	Married	
	Juna Maya Darai	Mother	F	45	Married	H
	Jhalak Darai	Daughter	F	26	Married	A
	Isha Darai	Daughter's daughter	F	6		
	Krishna Bdr. Darai	Son	M	18	Unmarried	
	Lila Darai	Daughter	F	13	Unmarried	
	Bishnu Maya Darai	Daughter	F	12	Unmarried	

Total Family Member = 7

Sakhare	Harka Bdr. Darai	Father	M	35	Married	A
6	Som Maya Darai	Mother	F	28	Married	H
	Janaki Darai	Daughter	F	4		

Total Family Member = 3

Sakhare	Tul Bdr. Darai	Father	M	38	Married	A
7	Min Kumari Darai	Mother	F	38	Married	H
	Shekhar Darai	Son	M	10	Unmarried	

Total Family Member = 3

Sankhar e Jethe	Jagat Darai	Father	M	50	Married	
8	Biva Darai	Mother	F	48	Married	H
	Purna Bdr. Darai	Son	M	28	Married	
	Jharana Darai	Daughter in-law	F	27	Married	H
	Gautam Darai	Son	M	25	Unmarried	A
	Khimu Darai	Daughter	F	20	Married	A
	Om Darai	Son	M	17	Unmarried	A
	Sumitra Darai	Daughter	F	13	Unmarried	

Total Family Member = 8

Sankhar	Lilamani Darai	Father	M	48	Married	A
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e Maila						
9	Dil Kumari Darai	Mother	F	45	Married	H
	Yechha Darai	Son	M	18	Unmarried	
	Bishnu Maya Darai	Daughter	F	11	Unmarried	
	Indu Darai	Daughter	F	11		
	Ful Maya Darai	Daughter	F	16	Unmarried	

Total Family Member = 6

Sakhare						
10	Janak Darai	Father	M	35	Married	A
	Anju Darai	Mother	F	30	Married	H
	Laxmi Darai	Daughter	F	9 month		

Total Family Member = 3

Sakhare	Vim Bdr. Darai	Grand father	M	80	Widow	A
11	Sammar Darai	Father	M	30	Married	A
	Suk Maya Darai	Mother	F	28	Married	H
	Jasmi Darai	Daughter	F	3		

Total Family Member = 4

Khareli	Dammar Darai(China)	Father	M	40	Married	A
12	Sita Darai	Mother	F	38	Married	H
	Chija Darai	Daughter	F	16	Unmarried	
	Shreejana Darai	Daughter	F	12	Unmarried	
	Lila Darai	Daughter	F	10	Unmarried	

Total Family Member = 5

Khareli						
13	Kham Darai	Father	M	48	Married	A
	Monika Darai	Mother	F	45	Married	H
	Total Family Member = 2					

Khareli	Suman Darai(Sante)	Father	M	35	Married	A
14	Bishnu Maya Darai	Mother	F	35	Married	H
	Bikram Darai	Son	M	15	Unmarried	
	Kumar Darai	Son	M	12	Unmarried	

Total Family Member = 4

Khareli	Tilak Darai	Father	M	32	Married	C
15	Lalu Darai	Mother	F	32	Married	H
	Tilu Darai	Daughter	F	7		
	Bhuwan Darai	Son	M	3		

	Subas Darai	Son	M	11 Month		
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Total Family Member = 5

Vaalu	Chija Maya Darai	Grand Mother	F	70	Widow	A
16	Man Bdr. Darai	Father	M	33	Married	N
	Maina Darai	Mother	F	35	Married	H
	Manoj Darai	Son	M	3		
	Sujata Darai	Daughter	F	11	Unmarried	
	Mamata Darai	Daughter	F	10	Unmarried	
	Bal Bdr. Darai	Brother	M	24	Unmarried	A

Total Family Member = 7

Vaalu	Ful Maya Darai	Mother	F	45	Widow	J
17	Mithu Darai	Daughter	F	20	Unmarried	
Jethi Buhari	Pabitra Darai	Daughter	F	14	Unmarried	J
	Dhan Kumari Darai	Daughter	F	13	Unmarried	J
	Monika Darai	Daughter	F	12	Unmarried	J

Total Family Member = 5

Vaalu	Singa Bdr. Darai	Father	M	45	Married	A
18	Dil Maya Darai	Moither	F	44	Married	H
	Anita Darai	Daughter	F	16	Unmarried	
	Sapana Darai	Daughter	F	14	Unmarried	
	Anju Darai	Daughter	F	13	Unmarried	
	Maya Darai	Daughter	F	12	Unmarried	
	Umesh Darai	Son	M	10	Unmarried	

Total Family Member = 7

Di- Gau Sahila	Chetra Bdr. Darai	Father	M	35	Married	
19	Gyanu Darai	Mother	F	33	Married	H
		Grand Father	M	75	Married	A
		Grand Mother	F	72	Married	A
	Anil Darai	Son	M	12	Unmarried	
	Molan Darai	Son	M	10	Unmarried	

Total Family Member = 6

Di-Gau	Lil Bdr. Darai	Father	M	40	Married	
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Sahila						
20	Mangala Darai	Mother	F	35	Married	H
	Nani Maya Darai	Daughter	F	17	Unmarried	
	Bhim Maya Darai	Daughter	F	11	Unmarried	
	Yuva Raj Darai	son	M	12	Unmarried	

Total Family Member = 5

Mukhiya Sahila	Biva Maya Darai	Grand Mother	F	65	Widow	A
21	Netra Bdr. Darai	Father	M	42	Married	A
	Durga Maya Darai	Mother	F	38	Married	H
	Inu Darai	Daughter	F	14	Unmarried	
	Paras Darai	son	M	10	Unmarried	

Total Family Member = 5

Tuhure Kan6a	Tirtha Bdr. Darai	Grand Father	M	60	Married	A
22	Sakan Darai	Grand Mother	F	55	Married	A
	Ek Bdr. Darai	Father	M	37	Married	C
	Jamuna Darai	Mother	F	30	Married	H
	Prajowal Darai	Son	M	3		
	Rajesh Darai	Brother	M	35	Married	H
	Kamala Darai	Brother in law	F	34	Married	H
	Shiva Darai	Brother	M	16	Unmarried	
	Chija Darai	Sister	F	21	Married	A
	Kaxmi Darai	Sister	F	16	Married	

Total Family Member = 10

Mukhiya Kan6a	Bhakta Bdr. Darai	Grand Father	M	60	Married	A
23	Saraswoti Darai	Grand Mother	F	55	Married	A
	Lekh Bdr. Darai	Father	M	38	Married	A
	Dilu Darai	Mother	F	35	Married	H
	Binita Darai	Daughter	F	13	Unmarried	
	Navin Darai	Son	M	12	Unmarried	
	Binod Darai	Son	M	10	Unmarried	
	Durga Darai	Brother	M	35	Unmarried	A
	Basanta Darai	Brother	M	26	Unmarried	
	Nani Maya Darai	Sister	F	22	Unmarried	A
	Narsingh Darai	Brother	M	20	Unmarried	

Total Family Member =

Mukhiya Jetha	Jul Bahadur Darai	Grand Father	M	70	Married	A
24	Laxmi Maya Darai	Grand Mother	F	65	Married	A
	Dhan Brd. Darai	Father	M	27	Married	A
	Kamal Darai	Mother	F	22	Married	H
	Roji Darai	Daughter	F	6		

Total Family Member = 5

Mikhiya Jetha	Bal Bdr. Darai	Father	M	40	Married	A
25	Dhani Maya Darai	Mother	F	35	Married	H
	Sansad Darai	Son	M	13	Unmarried	
	Khum Darai	Son	M	11	Unmarried	
	Roshani Darai	Daughter	F	2		

Total Family Member = 5

Jase	Rakti Maya Darai	Grand Mother	F	80	Widow	A
26	Jus Bdr. Darai	Father	M	60	Married	A
	Indri Maya Darai	Mother	F	55	Married	H
	Nirmala Darai	Daughter	F	16	Unmarried	
	Bhakta Bdr. Darai	Son	M	24	Unmarried	
	Gange Darai	Son	M	19	Unmarried	A

Total Family Member = 6

	Harka Darai	Father	M	55	Married	A
	Bishnu Darai	Mother	F	50	Married	H
Danka budi	Puni Maya Darai	Daughter	F	21	Unmarried	
	Gautam Darai			25		
27	Kuni Maya Darai	Daughter	F	20	Unmarried	

Total Family Member = 4

Chaure	Saraswoti Darai	Son In law	F	23	Married	
28	Bam Bdr. Darai	Son	M	32	Married	H
	Saroj Darai	Son' son	M	3		
	Samanta Darai	Son' son	M	1		
	Suk Bdr. Darai	Grand Father	M	60	Widow	
	Purni Maya Darai	Daughter	F	32	Unmarried	
	Nari Maya darai	Daughter	F	24	Unmarried	

	Sita Darai	Daughter	F	23	Unmarried	
	Resham Darai	Son	M	22	Unmarried	

Total Family Member = 9

Kan6a	Jibahadur Darai	Grand Father	M	69	Married	
29	Laxmi Darai	Grand Mother	F	66	Married	
	Harka Bdr Darai	Son	M	34	Married	
	Rabina Darai	Siter In law	F	32	Married	
	Suman Darai	Son' son	M	7		
	Bir Brd Darai	Son' son	M	32	Married	
	Bina Darai	Sister In-law	F	30	Married	
	Susmita Darai	Sos' Daughter	F	6		
	Hasta Bdr. Darai	Mother	F	27	Married	
	Dil Kumari Darai	Father	M	25	Married	H
	Asmita Darai	Son' Daughter	M	4		

Total Family Member = 11

Mukhiya Jetha	Birat Darai	Father	M	45	Married	A
30	Meenu Darai	Mother	F	42	Married	H
	Sumit Darai	Son	M	14	Unmarried	
	Asmit Darai	Son	M	12	Unmarried	

Total Family Member = 4

**Total 180
Male = 85
Female= 95**

Family Size of the Respondents

4 or less members(small)	8	26.66667	5 in Govt, 3 in Boarding
5-7 members(Medium)	15	50	
8 or more members (Large)	7	23.33333	
	30	100	

Small Household

S.N.	Name	Position of the family	sex	Age		
1	Janaki Darai	Daughter	F	4	Student	

2	Shekhar Darai	Son	M	10	Student
3	Bikram Darai	Son	M	15	Student
4	Kumar Darai	Son	M	12	Student
5	Puni Maya Darai	Daughter	F	21	Student
6	Kuni Maya Darai	Daughter	F	20	Student
7	Sumit Darai	Son	M	14	Student
8	Asmit Darai	Son	M	12	Student

Boarding = 3
Government =5

Medium Famile Size

	Name	Position of the family	sex	Age		E
1	Nandi Maya Darai	Daughter	F	18	Student	
2	Kumari Darai	Daughter	F	16	Student	
3	Chhabi Darai	Daughter	F	14	Student	
4	Gyani Darai	Daughter	F	12	Student	
5	Dammar Raj Darai	Son	M	10	Student	
6	Prem Darai	son	M	19	Student	
7	Lila Maya Darai	Daughter	F	10	Student	
8	Isha Darai	Daughter's daughter	F	6	Student	
9	Krishna Bdr. Darai	Son	M	18	Student	
10	Lila Darai	Daughter	F	13	Student	
11	Bishnu Maya Darai	Daughter	F	12	Student	
12	Yechha Darai	Son	M	18	Student	
13	Bishnu Maya Darai	Daughter	F	11	Student	
14	Indu Darai	Daughter	F	11	Student	
15	Ful Maya Darai	Daughter	F	16	Student	
16	Chija Darai	Daughter	F	16	Student	
17	Shreejana Darai	Daughter	F	12	Student	
18	Lila Darai	Daughter	F	10	Student	
19	Tilu Darai	Daughter	F	7	Student	
20	Bhuwan Darai	Son	M	3	Student	
21	Manoj Darai	Son	M	3	student	
22	Sujata Darai	Daughter	F	11	Student	
23	Mamata Darai	Daughter	F	10	Student	

24	Mithu Darai	Daughter	F	20	Student	
25	Anita Darai	Daughter	F	16	Student	
26	Sapana Darai	Daughter	F	14	Student	
27	Anju Darai	Daughter	F	13	Student	
28	Maya Darai	Daughter	F	12	Student	
29	Umesh Darai	Son	M	10	Student	
30	Anil Darai	Son	M	12	Student	
31	Molan Darai	Son	M	10	Student	
32	Nani Maya Darai	Daughter	F	17	Student	
33	Bhim Maya Darai	Daughter	F	11	Student	
34	Yuva Raj Darai	son	M	12	Student	
35	Inu Darai	Daughter	F	14	Student	
36	Paras Darai	son	M	10	Student	
37	Roji Darai	Daughter	F	6	Student	
38	Sansad Darai	Son	M	13	Student	
39	Khum Darai	Son	M	11	Student	
40	Roshani Darai	Daughter	F	2	student	
41	Nirmala Darai	Daughter	F	16	Student	
42	Bhakta Bdr. Darai	Son	M	24	Student	
43	Pabitra Darai	Daughter	F	14	student	
44	Dhan Kumari Darai	Daughter	F	13	Unmarried	J
45	Monika Darai	Daughter	F	12	Unmarried	J
38	Gautam Darai	25			01	
	Molan Darai	Son	M	10	Unmarried	
	Gange Darai	Son	M	19	Unmarried	A

Large Family Size

	Name	Position of the family	sex	Age	PresentProfession	E
1	Oman Darai	Son	M	17	Student	
2	Sita Darai	Daughter's daughter	F	7	Student	
3	Bishal Darai	Son	M	16	Student	
4	Kumar Darai	Son	M	3	Student	
5	Laxman Darai	Son	M	2	Student	
6	Sumitra Darai	Daughter	F	13	Student	
7	Prajowal Darai	Son	M	3	Student	
8	Shiva Darai	Brother	M	16	Student	

9	Laxmi Darai	Sister	F	16	Student	
10	Binita Darai	Daughter	F	13	Student	
11	Navin Darai	Son	M	12	Student	
12	Binod Darai	Son	M	10	Student	
13	Basanta Darai	Brother	M	26	Student	
14	Narsingh Darai	Brother	M	20	Student	
15	Saroj Darai	Son' son	M	3	Student	
16	Suman Darai	Son' son	M	7	Student	
17	Susmita Darai	Sos' Daughter	F	6	Student	
18	Asmita Darai	Son' Daughter	M	4	Student	
19	Khimu Darai	Daughter	F	20		
42	Bal Bdr. Darai	24			01	
48	Shiva Darai	16			01	
51	Nabin Darai	12			01	
	Resham Darai	Son	M	22	Unmarried	

Boarding School = 11
Government School = 7

	Name	Position of the family	sex	Age	under 10	
1	Budi Maya Darai	Mother	F	47		
2	Nandi Maya Darai	Daughter	F	18		
3	Kumari Darai	Daughter	F	16		
4	Chhabi Darai	Daughter	F	14		
5	Gyani Darai	Daughter	F	12		
6	Dammar Raj Darai	Son	M	10		
7	Bhoj Bahadur Darai	Father	M	43		
8	Laxmi Darai	Mother	F	42		
9	Ram Bahadur Darai	Son	M	21		
10	Prem Darai	son	M	19		

11	Lila Maya Darai	Daughter	F	10		
12	Resham Maya Darai	Grandmother	F	75		
13	Man Bdr. Darai	Father	M	51		
14	Som Maya Darai	Mother	F	48		
15	Bhoj Bdr. Darai	Son	M	19		
16	Manju Darai	Daughter In-law	M	18		
17	Oman Darai	Son	M	17		
18	Sita Darai	Daughter's daughter	F	7	01	
19	Nira Darai	Daughter	F	18		
20	Ranjana Darai		F	13		
21	Bishal Darai	Son	M	16		
22	Budhiman Darai	Father	M	60		
23	Man maya Darai	Mother	F	58		
24	Nal Bdr. Darai	Son	M	35		
25	Khamaya Darai	Daughter-in law	F	30		
26	Kumar Darai	Son	M	3	01	
27	Laxman Darai	Son	M	2	01	
28	Chetra Bdr. Darai	Son	M	34		
29	Bal Bdr. Darai	Son	M	2	01	
30	Nabin Darai	Son	M	12		
31	Bishnu Maya Darai	Daughter-in law	F	32		
32	Imanti Darai	Daughter	F	37		
33	Harka Bdr. Darai	Father	M	51		
34	Juna Maya Darai	Mother	F	45		
35	Jhalak Darai	Daughter	F	26		

36	Isha Darai	Daughter's daughter	F	6	01	
37	Krishna Bdr. Darai	Son	M	18		
38	Lila Darai	Daughter	F	13		
39	Bishnu Maya Darai	Daughter	F	12		
40	Harka Bdr. Darai	Father	M	35		
41	Som Maya Darai	Mother	F	28		
42	Janaki Darai	Daughter	F	4	01	
43	Tul Bdr. Darai	Father	M	38		
44	Min Kumari Darai	Mother	F	38		
45	Shekhar Darai	Son	M	10		
46	Jagat Darai	Father	M	50		
47	Biva Darai	Mother	F	48		
48	Purna Bdr. Darai	Son	M	28		
49	Jharana Darai	Daughter in-law	F	27		
50	Gautam Darai	Son	M	25		
51	Khimu Darai	Daughter	F	20		
52	Om Darai	Son	M	17		
53	Sumitra Darai	Daughter	F	13		
54	Lilamani Darai	Father	M	48		
55	Dil Kumari Darai	Mother	F	45		
56	Yechha Darai	Son	M	18		
57	Bishnu Maya Darai	Daughter	F	11		
58	Indu Darai	Daughter	F	11		

59	Ful Maya Darai	Daughter	F	16		
60	Janak Darai	Father	M	35		
61	Anju Darai	Mother	F	30		
62	Laxmi Darai	Daughter	F	9 month	01	
63	Vim Bdr. Darai	Grand father	M	80		
64	Sammar Darai	Father	M	30		
65	Suk Maya Darai	Mother	F	28		
66	Jasmi Darai	Daughter	F	3	01	
67	Dammar Darai(China)	Father	M	40		
68	Sita Darai	Mother	F	38		
69	Chija Darai	Daughter	F	16		
70	Shreejana Darai	Daughter	F	12		
71	Lila Darai	Daughter	F	10		
72	Kham Darai	Father	M	48		
73	Monika Darai	Mother	F	45		
74	Suman Darai(Sante)	Father	M	35		
75	Bishnu Maya Darai	Mother	F	35		
76	Bikram Darai	Son	M	15		
77	Kumar Darai	Son	M	12		
78	Tilak Darai	Father	M	32		
79	Lalu Darai	Mother	F	32		
80	Tilu Darai	Daughter	F	7	01	
81	Bhuwan Darai	Son	M	3	01	
82	Subas Darai	Son	M	11 Month	01	
83	Chija Maya Darai	Grand Mother	F	70		

84	Man Bdr. Darai	Father	M	33		
85	Maina Darai	Mother	F	35		
86	Manoj Darai	Son	M	3	01	
87	Sujata Darai	Daughter	F	11		
88	Mamata Darai	Daughter	F	10		
89	Bal Bdr. Darai	Brother	M	24		
90	Ful Maya Darai	Mother	F	45		
91	Mithu Darai	Daughter	F	20		
92	Pabitra Darai	Daughter	F	14		
93	Dhan Kumari Darai	Daughter	F	13		
94	Monika Darai	Daughter	F	12		
95	Singa Bdr. Darai	Father	M	45		
96	Dil Maya Darai	Moither	F	44		
97	Anita Darai	Daughter	F	16		
98	Sapana Darai	Daughter	F	14		
99	Anju Darai	Daughter	F	13		
100	Maya Darai	Daughter	F	12		
101	Umesh Darai	Son	M	10		
102	Chetra Bdr. Darai	Father	M	35		
103	Gyanu Darai	Mother	F	33		
104	Anil Darai	Son	M	12		

105	Molan Darai	Son	M	10		
106	Lil Bdr. Darai	Father	M	40		
107	Mangala Darai	Mother	F	35		
108	Nani Maya Darai	Daughter	F	17		
109	Bhim Maya Darai	Daughter	F	11		
110	Yuva Raj Darai	son	M	12		
111	Biva Maya Darai	Grand Mother	F	65		
112	Netra Bdr. Darai	Father	M	42		
113	Durga Maya Darai	Mother	F	38		
114	Inu Darai	Daughter	F	14		
115	Paras Darai	son	M	10		
116	Tirtha Bdr. Darai	Grand Father	M	60		
117	Sakan Darai	Grand Mother	F	55		
118	Ek Bdr. Darai	Father	M	37		
119	Jamuna Darai	Mother	F	30		
120	Prajowal Darai	Son	M	3	01	
121	Rajesh Darai	Brother	M	35		
122	Kamala Darai	Brother in law	F	34		
123	Shiva Darai	Brother	M	16		
124	Chija Darai	Sister	F	21		
125	Kaxmi Darai	Sister	F	16		
126	Bhakta Bdr. Darai	Grand Father	M	60		
127	Saraswoti Darai	Grand Mother	F	55		

128	Lekh Bdr. Darai	Father	M	38		
129	Dilu Darai	Mother	F	35		
130	Binita Darai	Daughter	F	13		
131	Navin Darai	Son	M	12		
132	Binod Darai	Son	M	10		
133	Durga Darai	Brother	M	35		
134	Basanta Darai	Brother	M	26		
135	Nani Maya Darai	Sister	F	22		
136	Narsingh Darai	Brother	M	20		
137	Jul Bahadur Darai	Grand Father	M	70		
138	Laxmi Maya Darai	Grand Mother	F	65		
139	Dhan Brd. Darai	Father	M	27		
140	Kamal Darai	Mother	F	22		
141	Roji Darai	Daughter	F	6	01	
142	Bal Bdr. Darai	Father	M	40		
143	Dhani Maya Darai	Mother	F	35		
144	Sansad Darai	Son	M	13		
145	Khum Darai	Son	M	11		
146	Roshani Darai	Daughter	F	2	01	
147	Rakti Maya Darai	Grand Mother	F	80		
148	Jus Bdr. Darai	Father	M	60		
149	Indri Maya Darai	Mother	F	55		
150	Nirmala Darai	Daughter	F	16		
151	Bhakta Bdr. Darai	Son	M	24		

152	Gange Darai	Son	M	19		
153	Harka Darai	Father	M	55		
154	Bishnu Darai	Mother	F	50		
155	Puni Maya Darai	Daughter	F	21		
156	Kuni Maya Darai	Daughter	F	20		
157	Saraswoti Darai	Son In law	F	23		
158	Bam Bdr. Darai	Son	M	32		
159	Saroj Darai	Son' son	M	3	01	
160	Samanta Darai	Son' son	M	1	01	
161	Suk Bdr. Darai	Grand Father	M	60		
162	Purni Maya Darai	Daughter	F	32		
163	Nari Maya darai	Daughter	F	24		
164	Sita Darai	Daughter	F	23		
165	Resham Darai	Son	M	22		
166	Jibahadur Darai	Grand Father	M	69		
167	Laxmi Darai	Grand Mother	F	66		
168	Harka Bdr Darai	Son	M	34		
169	Rabina Darai	Siter In law	F	32		
170	Suman Darai	Son' son	M	7	01	
171	Bir Brd Darai	Son' son	M	32		
172	Bina Darai	Sister In-law	F	30		
173	Susmita Darai	Sos' Daughter	F	6	01	
174	Hasta Bdr. Darai	Mother	F	27		
175	Dil Kumari Darai	Father	M	25		
176	Asmita Darai	Son' Daughter	M	4	01	
177	Birat Darai	Father	M	45		
178	Meenu Darai	Mother	F	42		
179	Sumit Darai	Son	M	14		
180	Asmit Darai	Son	M	12		

