

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal's transition to democracy has now entered the stage of consolidation, where democratic evolution and sustainable development call for increased and effective participation of both men and women in the social and economic development of the country. Despite the declaration of gender equity and women's empowerment in Beijing, Nairobi and other places of promises made in international conferences and constitutional provisions and national development plans, there still exists wide gender gap in Nepalese society.

Nepal is a country, which exhibits ethnic and cultural mosaic and cultural plurality. Nepalese society from the thousands of year has been successful in synthesizing the various religious, culture, ethnic and linguistic constituent, which sought shelter here in Nepal.

Magar is one of the many ancient indigenous nationalities of Nepal. It is one of the bravest of the brave community. Their origin is basically found in hill regions of western Nepal. Magars follow Buddhism, Hinduism and they also practice animism.

Magars speak Khas, Nepali, Kham in Rukum and Rolpa, Tarali or Kaike language in Dolpa of North-Western part of Nepal. It depicts their affinity to the Tibeto-Burmese tongue and culture. Farming, military service, weaving, hunting, and fishing are still many of their major occupations. However, these days, Magars are also in the field of professions like security services, medicines, education, civil services, law, journalism, development, aviations and politics.

The population of Magar is 1.62 million. This is 7.14 percent (7.2% in 1991 Census) of the total population of Nepal. Magar is largest among the indigenous ethnic groups and nationally third largest group after Chhetri (15.80%), and Bahun (12.74%). The population of Magar has increased by 21.1 percent; from 1339308 in 1991 census to 1622421 in 2001 census. In Kaski district, there were 23522 population of Magar which consist 11550 males and 11972 females. Likewise, the same source found the population of Magar in Pokhara Sub-Metropolitan City as 12,829.

According to the national census 2001, the population of Magar is 7.2 percent. Magars are spread not only through out Nepal but also in countries like, Bhutan, Burma, and also in Dehradun, Sikkim, Assam, Nagaland, and Bhaksu of India. In the past, they had their own small states like Bahra Magarat and Athar Magarat. Despite its glorious history and legend, Magars are lagging behind in the socio-economic-political strata of Nepal.

The origin of Pun Magars has not been identified with proof but according to the research Pun Magars had come from Western part of Myagdi District. Based on the spell of Dhami/Jhankri (Faith Healer) as well as the research in many places, their first ancestor was Karwake who came in Myagdi district and stayed in Ramche VDC in his later life from the western part. But it is not still found out that from where he came. Some say that he came from somewhere between streams of Nishi and Bhuji of Baglung district and some say he came from Doti district. According to the study Karwake married in Doti with Himala who later died with nine sons and married Phimala, the sister of his own wife, to raise the sons from Himala. Two sons of Karwake, eldest Ramchan and youngest Kulchan for whom Pun Magars worship as Kul Devta were loyal to the parents. Therefore, they were blessed by their father that they would be worshipped by the people as Kul Devta. The father and mother of Karwake are known as Machapuran and Himalidevi. But their father and mother have not been identified yet.

The story goes that Karwake, the first supposed ancestor of Pun Magar, went to collect honey from stiff cliffs well known as Mahabhir in Myagdi and stocked at a den due to the conspiracy of his seven sons (except eldest and youngest) because they wanted to kill their father and run the household as their wish. Fortunately, he did not die and was rescued by bird called Garud. He was skillful in arrow and shooting but he had come to Myagdi in search of better life and later engaged in collecting honey. So the ancestors of Pun Magars were skillful in collecting wild honey. Later, they also engaged in agriculture. With the increase in population they extended to Parbat, Kaski, Rupendehi, Nawalparasi, Chitwan, Tanahu as well as Kathmandu. Whether they are in Kaski or any place, Karwake is the center for belief of every Pun Magar and they remember him and his two sons namely Ramchan and Kulchan in every ancestral worship (*Kulpooja*) (**Note: The above two paragraphs are unofficial translation from Karwakeli, 2007**).

Most of the Nepalese are poor 90 percent (NSAC, 'NHDR, 1998) of population live in rural areas where poverty is found in comparison to urban poverty. In rural areas the poverty seems due to the small size of land holding, they practices the subsistence type farming, lack of facilities, and lack of off-farm job and so on. In conclusion, it can be stated that Magar is one of the poorest among the indigenous people of Nepal.

The average life of Magar begins with the problem of survival and ends with the same. Majority of them inhabit far below the subsistence level and their level of poverty is not compared with the other ethnic groups. Although the government has launched several specific programs to eliminate poverty but it is rather unsuccessful due to several factors as lack of proper supervision, monitoring and evaluation. Majority of Magar and ethnic people live below the subsistence level. 90 percent Magar people are depended on the agricultural sector. Most of the Magars have their own land but due to hindrances the productivity is not satisfactory and a few Magars have their own land only for self sustaining. Most of the youngest are not interested to involve in income generating activities, they

spend, most of their times in playing, singing and dancing for merry making. They are also interested for various games and join the British or Indian army because of having good physical fitness and in greed of handsome amount of salary. Due to lack of government support, encouragement and employment, they have not been able to adopt with the time in the field of development. Thus in the study area, there is the existence of problem of employment, literacy, nutrition, youth mobilization and so on.

According to the study of Pun Club Pokhara in 2060 B.S., there were total 546 households of Pun Magars in Pokhara Sub-Metropolitan City and the total population was 3662 till the end of 2060 B. S. Most of the households were migrated from Myagdi followed by Parbat. The Club has also found that the first person to come to Pokhara was Meg Bahadur Tilija in 2026 B. S.

Nepal, with 11,377,556 female populations as against 11,359,378 males, is predominantly a patriarchal society. It has been revealed in a study that 90 percent of parents wanted two sons and a daughter. A study done in Nepal (1994) has shown that 96 percent of parents stated that they would prefer a son in case they are going to have only one child. It is obvious that the mind set of parents in Nepal tilts in favour of male children compared to female children. The gender discrimination exists not only in the preference of a male child but also in the roles in the society. Females' roles are associated with domestic work and rendering services to the male members of their families, while that of a male is more towards connecting with outer world in terms of economy of the family and enjoys the greater degree of access to resources. This system is largely responsible for perpetuating violence and injustice against women in the society in the form of child marriage, rape, wife battering, sexual harassment, and even girl trafficking (Tuladhar, 2007).

1.2 Statement of the Problem

Nepal is rich in cultural diversity. Many caste and ethnic groups have been living here with deep faith on different rituals, traditions and cultural practices. Fifty-nine indigenous ethnic groups have been identified by Adibasi Janajati Utthan Rastriya Prathisthan in Nepal with population of 8,454,782 that is 37.19 percent of the total population of the country (CBS, 2003). Of the total population, Magar occupies 7.14 percent. Adequate information is still in shadow about where and how Magars arrived in Nepal. It is argued that Magars were migrated in Indian Sub-continent before 4000 years ago from eastern part of China (Thapa, 2049).

According to CBS (2003), Magar neither falls in the ten highest literacy ethnic groups nor in the lowest. Among Hill and Terai Janajati groups, Limbu and Gurung have literacy rate of 59.8 percent each followed by Rai (58.2%), Magar (55.9%), Tharu (47.1%) and Tamang (45.0%). This shows that the literacy of Magar in Nepal is low. Pokhara Sub-Metropolitan City is such a place where is the dominant population of Gurung and Magar. Pokhara Sub-Metropolitan City ward No. 2, 3, 6, 10 and 11 are the dominant area of Pun Magar population. Because of the resident of Pun Magar migrated from different villages of Kaski, Myagdi, Baglung and Parbat districts, they are still backward in education. Most of the Magar dwellers are ex-army of India and Britain. Because of low level of education, they may have traditional belief that the girls should not be prioritize in education rather they should be married with Indian or British Army (*Lahure*) for their easy and better life. Generally, it seemed that the boys are enrolled in boarding schools and girls are enrolled in government schools. To find out the educational discrimination and differentiation between girls and boys, this study has aimed at finding out the behaviour of Pun Magar community in study area regarding education between girls and boys.

Empirical studies on Magar had carried out by different scholars but in relation to the Pun Magar researcher had found very little contribution. So it will help to

contribute something in relation to Pun Magar and secondly it will make an attempt to answer the following questions which were ignored or unanswered by other.

1. How many children of above 5 have been enrolled in the school?
2. How do community perceive to education?
3. What is the employment status in the study area?
4. Is the ratio for the school enrollment similar in context to male and female?
5. What is the main source of income?
6. What is the case of access to school enrollment for the males and females?
7. What is the number of member to complete the secondary level?

1.3 Objectives of the Study

The general objective of the study is to assess the differential in education between girls and boys in Pun Magar community. The specific objectives are:

- To find out the socio-economic condition of households among the population of the study area,
- To examine the school enrollment and completion rates between girls and boys,
- To describe the perception on gender equality in education.

1.4 Definition of the Terms

Distance of

School: Time taken to walk to school from home in Minutes.

Domestic

Chore: The regular day to day works in the house which children in the family have to do and is non-economic works.

Dropout: The system dropout, a school going children when once stops attending the school he/she will never rejoin the formal school in their life time.

Economic

Background: Relative economic status of the household in the community in terms of property owned by the study Respondents.

Household

Head : The one who is economically active in home and holds the decision making authority.

Lahure: Work as a Sepoy or Soldier especially in British and Indian Army.

Traditional

Beliefs: Parents belief in the traditional customs and practices.

Type of School: National categorization of the schools

1.5 Limitations of the Study

Basically, this is an academic study. It had been undertaken within the boundaries of limited time, budget and other resources. This study was limited only to those households of Pun Magar's in Pokhara Sub-Metropolitan city which have children studying regardless of their academic level. Because of urban settlement and good education facilities in the study area, there might have less variation in education between male and female. So the result cannot be generalized or similar to other socio-economic group or in other dissimilar areas. This study could not be worthy for generalization among other caste/ethnic groups in the same area.

1.6 Basic Assumption

The following were the basic assumptions of the study.

-) The traditional concept for the gender is still prevalent in Pun Magar community.
-) There is low rate of girl enrollment in the school.
-) Distance to school effects the enrollment of the children in the school.
-) The Lahure culture is responsible for the low interest towards education.
-) Possession of the physical property is also responsible for the differential enrollment rate between the girls and boys.
-) A domestic chore of the girls is a major hindrance in the education.
-) The type of family also determines the school enrollment of the children.

1.7 Expected Outcomes and Significance of the Study

Though the study is conducted in a small area, it will help to understand the socio-economic setting of the Pun Magar, the one are migrated from their own home town. It will help to know the factors that foster the gender differential in education. This study also will add one more literature in relation to the Pun Magar community. The findings of the study are helpful to the Pun Magar activists and the planners to implement the program.

1.8 Conceptual Framework on Gender Differential in Education

The conceptual framework is one of the important elements that guide the research; it plays a vital role in framing the research, as this study was primarily focused on gender differential in education between girls and boys. Here researcher has taken three elements as independent variables 'Parents', 'National Policy' and 'Children' and dependent variable as gender difference in education. The conceptual framework for the study is given as follows.

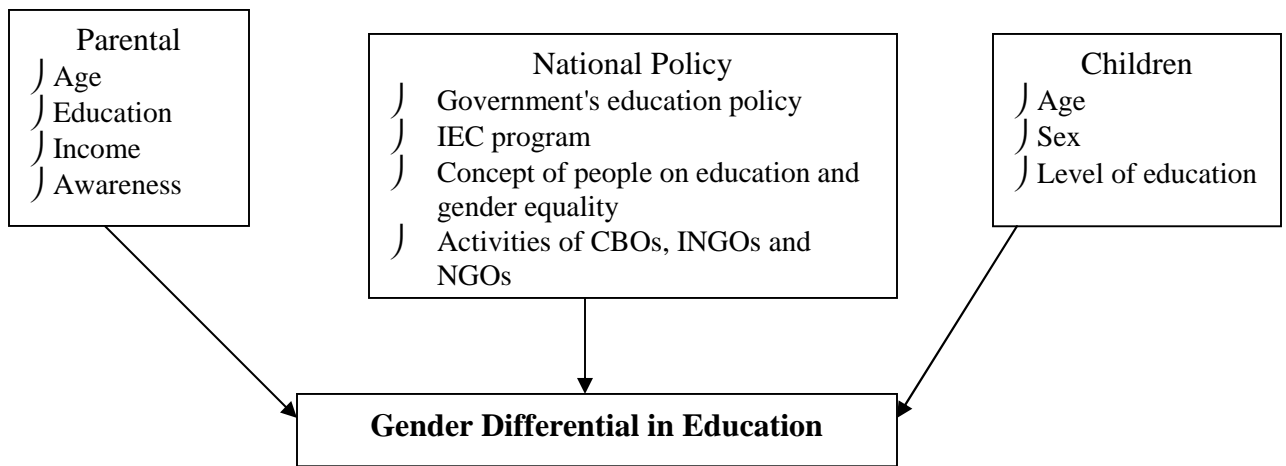


Fig. 1.1: Conceptual Framework on Gender Equality in Education

There are multiple factors for the differential in the education between the girls and the boys; the most important is believed to be the parental attitude toward the girl's education. Besides this, the culture of the individual group is responsible for the differential in education between the children. The above conceptual framework depicts that first it is the attitude of the parents that is sole responsible for the creation of difference. The education of the parents also plays a vital role in allocating the education to their children. In the same way the income of the parent is another prominent factor for any kind of access. Awareness also plays a great role in allocating the education for the children. Similarly, we cannot deny the role for the national policies that need to be formulating by the state as well as the related Non-Government Organization in the upliftment of the girls children from the lap of traditionalism. Likewise age, sex and level of education of the children also plays a prominent role in determining the gender access in education, Furthermore will be analyzed in the preceding chapters.

1.9 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, the objectives of the study, its limitations, significance and conceptual framework.

The second chapter includes the theoretical overview and review of related literatures. The third chapter includes the methods adopted in this study and the fourth chapter presents the socio-economic background of the study site along with the physical possessions.

In the same way, chapter five is about enrollment and completion rate between the girls and boys. It also deals with cause of enrollment and the reason for dropout from the school. Chapter six presents the Gender and Education which includes the educational equality between the girls and the boys, domestic chores, gender and the type of school enrolled along with the plan and the policies formulated by the National Planning Commission of Nepal for closing gender gap. Similarly, the last or the seventh chapter includes the summary, conclusion and recommendation of the study. At last schedule use in this study, list of the FGD participants, photos etc are presented.

CHAPTER- II

LITERATURE REVIEW

This chapter presents theoretical review along with the review of relevant literature.

2.1 Theoretical Review on Sociology of Education

The term education is derived from the Latin word 'Educare' which literally means to 'bring up' and is connected with the verb 'Educare' which means to 'bring forth'. The idea of education is not merely to impart knowledge to the pupil in some subject but to develop in him those habits and attitude with which he may successfully face the future. It is one of the fundamental activities of the people in all human kind. A large part of social and technical skills are acquired through deliberate instruction which we call education. The ongoing existence of society depends upon the transmission of culture to young. Sociologists are becoming more and more aware of the importance and role of educational institutions in the modern industrialized society. It is essential that every new generation must be given training in the ways of the group so that the same tradition well continues. This area became the major interest of some sociologist and had established new branch in sociology as sociology of Education. (Rao, 2001)

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

The primary functions include; socialization, social placement, and fostering social integration and innovation. Additional latent functions ranges from child care to forging social networks. The school choice movement seeks to make educational system more responsive to the public they serve.

He further says that the social institution through which society provides its members with important knowledge, including facts, skills, and values.

In relation to the schooling he says that formal instruction under the direction of specially trained teachers is education.

'The sociology of education' is the study of the institution of education. Sociologists examine the functions of education fits for a society and explore the role of education in preparing citizens for adult life. School life is a central focus; sociologists study how schools contribute to the socialization of children and organization of children and how schools function as organizations. They also study the role of education in stratification (Magill, 2003).

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

Magill (2003) has placed his idea in relation to the social aspect of education in the following way;" Education is a form of human interaction. It is a social act that is made possible through a network of human relationships. It is this network, and the individual relations and role of people within it that really determines the nature of education in a particular society".

2.2 Education in the Global Perspective

How does education function among the most industrialized, industrializing, and least industrialized nations? In general, formal education reflects a nation's economy. Consequently, education is much more extensive in the most industrialized nation, undergoing extensive change in the industrializing nations. Japan, post soviet Russia, and the Egypt provide examples of education in the three worlds of development.

Symbolic Interactionist Perspective on Education

Symbolic interactionists, who focus on face-to-face interaction in this instance what occur in the class room, examine how teacher expectations cause a self-fulfilling prophecy, producing the very behaviour the teacher is expecting. Basically, symbolic interactionists have found that student performance confirms to teacher expectations whether they are high or low.

Conflict Perspective on Education

The basic view of conflict theorists is that education reproduces the social class structure that is through such mechanisms as unequal funding and operating different schools for the elite and for the masses. Education reinforces a society's basic social inequalities.

Functionalist Perspective on Education

Among the functions of education are the teaching of knowledge and skills, cultural transmission of values, social integration, gate keeping, promoting personal and social change and main streaming. Functionalists also note that education has replaced some traditional family functions (Henslin, 1997).

According to Haskin (1983), "Schooling enlarges children's social world to include people of more diverse social backgrounds. Such experiences heighten children's

awareness of their own social identities; as researchers have observed, school children soon being to form play groups made up of one sex and race."

Likewise Macionis (1996) had published the article on schooling, where he had written, "In industrial societies some schooling is mandatory for everyone, but all young people in the United States do not have an equal opportunity. Dimensions of inequality are interconnected. Schooling affects both occupation and income, since most (but not all) of the better- paying, white- collar degree or other advanced study. Similarly most blue- collar jobs that offer less income demand less schooling".

Spainier (1984), states that, "Family life is based on personal relationship. School presents the new experience of impersonal evaluation of skills such as reading based on standardized tests. Of course, the confidence or anxiety that children develop at home can have a significant impact on how well they perform in school". The education has meant the conscious training of the young for the later adoption of adult roles. By modern convention however education has come to mean formal training by specialist within the formal organization of the school.

Education as a social institution has a great social importance especially in modern, complex industrialized societies. Philosophers of all periods beginning with ancient sages devoted to it a great deal of attentions. Education is also understood as a continuous effort on the part of the individuals to acquire more and more knowledge.

Dr. Radhakrishnan had pointed out in relation to equality of educational opportunities as long back," Democracy only provides that all should have equal opportunities for the development of their unequal talents" (Rao, 2001).

Need for equalization of education opportunities essentially linked with the equality notions in the social system. The equality of opportunity in the education arises for various reasons as such.

1. Equality of educational opportunities is needed for the establishment of egalitarian society based on social equality and justice.
2. It contributes to the search for talents among all the people of a nation.
3. It is essential to ensure repaid advancement of a nation.
4. It helps to develop a closer link between manpower needs of a society and the availability of the skilled person.

Cause for the inequalities of educational opportunities.

- a. Wide inequalities also arise from difference in home environments. A child from a rural household or slum does not have the same opportunity as a child from an upper class home with educated parents
- b. There is wide sex disparity. Hence girls' education is not given the same encouragement as boys (Rao, 2001).

2.3 Theoretical Review on Gender

Many of us usually use the terms 'Sex' and 'Gender' interchangeably, but they both have different definitions. Equating them can lead to the belief that differences in traits and behaviours of men and women are directly due to their biological variation, then the traits or the behaviours actually may be shaped by culture. Sex defines the biological difference in the genetic composition and reproductive anatomy and functions. All mammalian species have two biological forms and are labeled as male or female accordingly. In other words, the sex of a person refers to biological forms; to physical traits such as chromosomes, hormones, genitalia and the secondary sex characteristics; which leads to the determination of people as male or female.

Gender on the other hand, is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role

determined mainly by the cultural and the social context in which they live. Similarly, we use gender cues to tell us how to interact socially. Based on how a person appear and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on gender. We can say that gender creates a categorizing system that shaped the relations between men and women and a system of social classification that influences access to power and resources (Belbase and Pyakural 2000).

2.4 Reviews on Gender and Educational Chances

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

The function of the education is to bind the mind and spirit, to make children fit the culture as it already exists. An institution like the school, therefore, function as a mechanism of social control comes from people in positions of authority, but much of it is located in peer pressure to conform to the culture of the group (Podalefsky and Brown, 1993).

We may note that the saying, " *The hand that rocks the cradle rules the world*" hold good for all times to come. A woman is the mother of the race and the future

of all generation. It is imperative that enough attention is given to reduce the gross number of female illiterates in our country. Only then can we hope to make progress in every field.

Mahatma Gandhi had stated that,

"Educating a man is educating an individual, while educating a woman is educating a family" (Rao, 1985).

The national women's commission was established in 2002 to advice the government on effective implication of the international human rights instruments and to develop policies and plans specifically aimed at advancing women.

UNDP report 2004 states that Nepal has reaffirmed its commitments to the 1995 Beijing declaration on women; equality, development and peace including implementing the platform for action adopted by the fourth world conference on women. Working policy has elaborated for gender equality and empowerment.

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

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

of legislative reforms in order to place women in the same as men". Whereas Shrestha again stated his belief that, "an approach of formal equality benefit only a handful of people, and said that if we disregard the difference that do exist in society, we commit an injustice. He further said that education is the social context of cases before the court is required and cited examples of the cases where positive and negative gender equality was concerned. He concluded by commending the contribution of Canadian jurisprudence to the field of gender equality".

In the Same way Dube (2001:125-128), states that, "Equality gives shape to all other right: without equality, other right can only be symbolic, devoid of any true meaning. Equality is the most powerful tool for the advancement of the right. And the most searches for equality, is indeed, a human right issue. Equality is gaining recognition as an important issue throughout the world. In our global village equality is an issue that concerns and affects us all. Though 'globalization' is the current buss word, we must remember that the international dialogue on equality has been taking place for many years. As we have seen, the very notion of equality is an ancient one which countless philosophers have studied".

Pandit, (1998), in his book quotes that "American women journalist, Mrs. Hale, writing in the magazine Today's Lady's Book, pointed out that little had been said about the right of women, the first of which was the right to education in its widest sense, an education that would enable woman to develop fully their individual intellectual and moral qualities. Once woman had access to education there would be no problems in regard to their rights, and those same rights could become harmful if woman were incapable of exercising them. Education contributes in large measure not only to the elimination of the idea that women are inferior but also to the elimination of the inferiority of their actual status."

As Daina, Majuryso, (2001) applied and explained that , " Equality is a place from which stereotypes and prejudice can be challenged, and at the same time it is placed where stereotypes and prejudices can be reinforced and perpetuated".

School is also a child's first experience with rigid formality. The school day is based on a strict time schedule, subjecting students to impersonal regimentation and fostering traits, such as Punctuality, required by the large organizations where many students will work later in life.

Finally, schools further socialize young people into culturally approved gender roles. Raphael Best (1983); notes that, at school, boys engage in more physical activities and spend more time outdoors while girls tend to be more sedentary, often helping the teacher with various house keeping choices. Gender differences continue through collage as women tend to major in the arts, humanities, or social sciences, while men gravitate towards economics, engineering and computer science or the natural sciences.

In relation to the gender he further says that 'there is no better guarantor of long life, health, and happiness for a man than woman well socialized to the role of a traditional wife, devoted to taking care of him and providing the regularity and security of a well-ordered home. She is quick to add that marriage could boost the health and happiness of the women if society would only end the practice of husbands dominating wives and expecting them to perform virtually all the house-work.

The collection of article in relation to feminist issue in USA about the discrimination in relation to the state policy of equal right by Mezey, (1998), as the debate over separate but equal centered around the admission of the women to state funded military school, specifically Virginia Military colleagues in the nation had refused to admit women on an equal basis with men claiming that the presence of women would undermine the institution mission of man for the military.

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

2.5 Perception on Dropout from the School

The term dropout means the "system dropout', that is, a school going children when once stops attending the school, he/ she will never rejoin the formal school in his/her lifetime, hence, is out of the system.

Dropout of student from the school is considered as one of the factors, which reduce the efficiency in the education system and is a great wastage of the resources.

Watkins (2000) had reported in 'The Oxfam Education Report', that the distances of school from home have direct influences in the case of dropout. He further states that, 'each day millions of the children in the developing world embark on the long journey to their schools. These journeys add enormously to the opportunity costs of education, since they result in children being away from home for long hours. They also create security fears for the parents, especially concerning young girls. Excessive distance frequently results in parents enrolling children – especially in the case of the girls – ending their school careers earlier. In most societies, distance from the school is inversely related to the prospects of girls going to school, especially after puberty'. He further states that in the countries where cultural practices place a premium on female seclusion, is particularly strong.

In Mozambique, Oxfam survey revealed that parental concern over the fatigue cause by long distance travel led them to differ enrolling their children until the

age of 10. Fear of exposing girls after puberty to sexual molestation on the same journey resulted in many girls being taken out of school at the age of 13.

In the same way the Watkins say again that "Some of the difficulties facing young girls in the education lend themselves to relatively simple solution, at least in the principle. School can be build, scholarship can be granted, pencils and books provided, cost reduced and so on. However, some of the greatest obstacles to equality are located not in financial or material constraints but, in the mind of parents, teacher and political leader which are the main cultural barrier to gender equality.

2.6 Review of Related Studies

The composition of the people of Nepal, the Himalayan country, was the outcome of succesive migration- Tibeto- Burman groups from the southwest. A small number of Australo- Asiatic people, the Satar and Jhangad, inhabit in the Terai plains of Nepal. Nepal is a multi-religious and multi-linguistic country. It is also the meeting ground of northern Lamaism and southern Brahmanism; though still cling to the shaministic Jhankricult of medicums and sorceress.

The settlement of the Magar society is mainly west of the Kaligandaki River, east of Karnali, north of the churia hills and south of the himalayan region. Originally, the magar came from Tibet. It is believed that they migrated to Nepal along with the Hun tribe. Some call them Hun but some say they are Heptals. These heptals adopted the Hindu religion and settled, creating small petty states. The Heptals were primarily inhabitant of the central Asia. Later they became Magar.

The first written record regarding the Magar is found in 1059 A.D., in Nepal, Politically, they were active at that time. One of their members occupied the position of army chief during the reign of the Sen Dynasty in Palpa during the Malla period. They were given power to collect taxes. Some claim that they were

regarded as being originally a matrilineal society. They prefer cross-cousin marriage (Regmi, 1999) .

The Maoists are becoming successful to attract women in their armed force. It is known that women are squad commanders. In the Maoists stronghold areas one third of guerrillas are women (Thapa, 2003). They are also active in platoons, companies and battalions (Sharma, 2003). Even separate women guerrilla squad has been formed. Many women participated in the insurgency because of feeling of injustice and discrimination. The capability of the women has been proved by armed force. Majority of the women guerillas are from poor, peasant, illiterate and Janajati women. Sobha Gautam and her colleagues reported that, "poor peasant women and women from the most oppressed nationalities have been the most active in joining the people's war. Nearly 70 percent women in the people's war are from the Tibeto- Burman and Dalits communities, eg; Magar, Tamang, Kamis and Gurungs"(Thapa,2003).

Perhaps, majority of the women participated in the insurgency not because of ideology, but because of the pragmatic need of liberation from inequality and discrimination (Upreti, 2004) .

Gender discrimination in Nepal has not fundamentally changed even after the restoration of democracy and still 23 discriminatory laws exist in this country. Traditionally and religiously sanctified exclusionary practices are still dominant at cultural, social, economic and political sphere of society (Gautam et. al; 2003).

Magar are of a decidedly Tartar type of feature, and speak a language which may almost be considered a dialect of the Tibetan tongue. The large majority speaks also Parbattia, the language of the Gorkhalis, and particularly those who have adapted to a great extent Gorkhali habits and feelings. As regards marriage, no Magar will give his daughter to a social inferior, or will take money in exchange for her. They are most particular to avoid marrying with a member of the clan to

which they themselves belongs, and never intermarry with any other hill tribe; the remarriage of widow is not permitted (Vaidhya, 2003).

UNESCO's publication (2006) entitled "A 10-Year Literacy/NFE Policy and Program Framework" states, 'At the time the Rana oligarchy was overthrown in 1951, it was not known exactly how many Nepali people were literate. However, with the dawn of democracy in 1951, successive governments have recognized that literacy is a prerequisite to development. The first U.S. government supported Education Development Project included a component of adult education to help adults to read and write. The task was not easy. The government even had to provide incentives in the form of paying participants to attend adult literacy classes. Up until now Nepal had experimented with and piloted a variety of literacy and adult education program to raise the literacy level of the people. After about half a century Nepal's literacy record is approximately 53%. Nepal has considerable experience in experimenting with and implementing a variety of different methods, materials and delivery modes on how to make and keep people literate. This variety of literacy program is the culmination of fifty years of effort. Briefly described below are some of the landmarks in the area.

The 1971 census defined a literate person as one who can read, write and comprehend in one's own language. This definition continues to serve as the accepted norm. In 1971, the National Education System Plan stated that adult education would be launched in two forms: (a) literacy extension program and (b) functional adult education program. The adult education program would have an annual target of 100,000 for literacy. The separate and independent endeavors and programs of all technical ministries aimed at educating or informing adults would, therefore, be amalgamated into a joint program to be named functional adult education under the auspices of a committee representing the various ministries concerned (NESP).

Most adult education and functional adult literacy programs in the past have focused on 'rural development'. Research Centre for Educational Innovation and Development (CERID) conducted a comprehensive education program for rural development and piloted adult education and out of school education materials in Lahachowk. A pilot project known as "Education for rural Development" in Seti Zone included a major component on functional literacy (1981). One of the major objectives of the Seti project was to introduce a campaign approach to tackle the problem of illiteracy through functional literacy and the provision of reading materials to make adults aware of new ideas, skills, and knowledge that would enable them to take direct action to improve the quality of their life. The Seti project was supported by UNESCO, UNDP and UNICEF. Quite a number of the current programs such as the out-of-school program, flexible schooling program, women's literacy program, community learning centre, had been successfully piloted under the Seti project. For about two decades the Ministry of Education has been operating a variety of programs related to literacy and non-formal education. Some of the programs are called functional because they attempt to include skills and knowledge that are immediately useful for neo-literates. Why some of these programs are called non-formal needs further explanation. Most non-formal programs still use the formal education setting with formal methods of instruction. The principal difference is that non-formal classes do not operate like formal schools with 6/7 hour teaching a day during the day or morning time.

Although a large variety of literacy /NFE programs have been developed and implemented for decades, Nepal's achievement in terms of quantity has not been satisfactory. The 2001 census indicated that almost 46 percent of the population was still illiterate. Nepal was one of the signatories of the Jomtien World Declaration on Education for All (March, 1990) which set the target to reduce the adult illiteracy rate to, say, one-half its 1990 level by the year 2000, with sufficient emphasis on female literacy to significantly reduce the current disparity between the male and female illiteracy rate. The Jomtien Declaration did not significantly

influence Nepal in accelerating the progress to raise the literacy rate in the country. A decade later, the World Education Forum (April 2000) declared the Dakar Framework for Action reiterating the collective commitment to Education for All. The fourth goal of the Dakar Framework is to achieve a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.

The Jomtien World Declaration on Education for All (EFA 1990) and the Dakar World Education Forum (2000) have positively influenced Nepal. They have made literacy and NFE programs part of the EFA implementation activities and have thus helped adult literacy programs to go beyond their conventional scope of illiterate adults to include a wider target group of people (children, girls and women) who are assisted to learn the competencies that would open their door towards the wider world of work and education. Nepal has also developed a National Plan of Action with a time frame to achieve a 6+ age group literacy rate of 90 percent by the year 2015. The Ministry of Education has always been regarded as the sole agent responsible for raising the literacy level of the country. Other line ministries have also been involved in providing literacy skills as tools to improve the performance in their respective sectors. The Ministry of Health, the Ministry of Agriculture, the Ministry of Forestry and the Ministry of Local Development have managed programs to help raise the literacy levels of people in their projects. But their contributions are only reflected in the national census.

Several INGOs operating in Nepal are involved in literacy programs. Out of about a hundred INGOs registered with the Social Service Coordination Council, (SSCC) about 50 percent of these operate programs with a literacy component. These INGOs sponsored literacy components are generally used as tools to achieve their specific objectives like awareness raising, empowerment, income generation, information sharing.

The Tenth five year Plan of Nepal (2002-2007 A. D.) is another document which has specified the HMG/N Literacy/NFE policy. The following are the policy statements in the 10th Plan. The NFE programs would prioritize women, disadvantaged ethnic groups, and Dalits for inclusion. Literacy rate will be increased by effectively implementing the adult and children's literacy programs. Literacy, post literacy and continuing education programs will be implemented in an integrated way in order to achieve the objectives of relevant education. There are other government documents which state some policies related to literacy/NFE, for example the EFA National Action Plan on literacy.

-) The Non-formal Education Council (NFEC) to be developed as an organization with representation of stakeholders rather than an administrative unit.
-) Achieving 90% literacy rate and providing opportunities for continuing education for neo-literates by 2015.
-) Promoting critical awareness of participants about literacy.
-) Making literacy programs life-related.

Policy statements published in different government documents help identify the major policies currently adopted by the government. A general study of the policies and periodic and annual plans reveal that some policies have not been implemented at all and some have been adopted in a half-hearted manner. The annual programs of the government reflect that there is no consistency between the plans and policies.

Keeping in view the objective to achieve 90% literacy by the year 2015, the target group of people who would benefit from the literacy/NFE program would fall under the following categories.

-) Illiterate male and females between 15 and 45.
-) Illiterate children between the ages of 6 and 14.

-) Illiterate adult women to be served by needs-based income generation programs.
- The target group of people can be further split into the following categories:
 -) People living in remote areas.
 -) Those who are very poor.
 -) People working in factories and industries.
 -) Disadvantaged marginalized ethnic groups.
 -) School drop-outs who have not completed primary education.
 -) People with disabilities
 -) Children with the worst form of child labour
 -) Children who have been affected by the conflict (UNESCO, 2006).

From the policy and programs of the government it can be understood that the program is especially focused to raise the literacy and non-formal education (NEF).

There are some associations of Magars working for the welfare of Magars. There is umbrella organization of Magars in National level known as Nepal Magar Association which works in the different sectors of Magars to uplift them and to bring them into the main stream of politics. Its main activities in its website are given as follows:

- a. To enable the Magar community to render the active contribution to the development of the country.
- b. To unify all Magars.
- c. To research, preserve, and promote the Magar script, language (Athara Magarat, Kaike, Barha Magarat), religion, literature, culture, history etc.
- d. To make an effort to get the Magar language taught in the universities and schools.
- e. To develop positive as well as fraternal perspective towards the cultural, social and religious norms and values.

f. To disseminate education among Magars and create awareness.

This shows that one of its main works is to disseminate education among Magars and create awareness. There is an association named UK Magar Association which mainly works for the rights of Ex-British Army. There are very rare organizations which particularly work for the equal attainment of education between men and women. Many organizations are working for the protection of Indigenous rights and culture.

UNDP report 2004 states that Nepal has reaffirmed its commitments to the 1995 Beijing declaration on women; equality, development and peace including implementing the platform for action adopted by the fourth world conference on women. Working policy has elaborated for gender equality and empowerment.

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

Though the word literacy has been officially replaced by “non-formal-education”, literacy as a skill in reading and writing is still used to denote the literacy rate of the country. The following is the basic statistical information regarding the status of literacy reported by the national census in 2001. According to census 2001 the literacy of Nepal was 53.7 accounting 65 percent for males and 42.5 percent for females. There is variation of 22.5 percent in literacy between males and females (CBS, 2001).

One of the characteristics of Nepal is its multi-ethnicity. Some ethnic groups are more privileged than others with regard to education due to the geographical location of their communities; on the other hand, some have between socio-cultural and economic situations. Thus, looking at the ethnic map of the population, it shows that the Bahun, the Chhetri and the Newar have more educational privileges. Among other ethnic groups with fewer education opportunities are the Sherpa, the Teli and the Magar who seem to have the highest level of literacy while the Mushahar, the Dusadh and the Chamar have the lowest level of literacy (Tuladhar, 2004). The below figure shows the literacy hierarchy by caste/ethnicity.

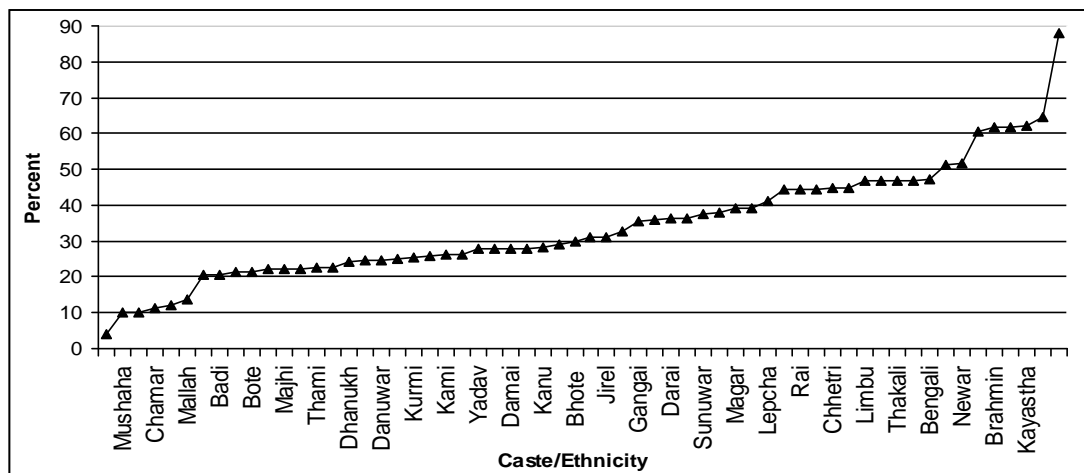


Figure 2.1: Literacy Rate according to Caste Ethnicity

Source: Nepal: Social Demography and Expressions, New ERA, 1998.

Sharma, (1997) in his "Socio-cultural Change among the Magars" study in Laharepical VDC of Baglung finds that the educational status of Magar in primary and lower secondary is more or less equivalent to national education level. However, the education is very low in higher education. He also finds out that the literacy among ages 45 years and above is equivalent to zero but 58.5 percent of the males and females ages 15-45 are literate. There is maximum literacy among ages 6 years to 14 years in which the literacy percent for boys is 77.3 percent and girls being 55.5 percent. This shows that there is a good progress in education

however there is gender gap in education. Girls' education has not taken place as the boys have.

Another study by Koirala (1976) entitled 'Schooling and the Dalits of Nepal: A case Study of Bungkot Dalit Community' states the positive progress of Dalits and indigenous in terms of Educational attainment.

Gurung (1996) in his Ph. D. dissertation entitled 'Customary Systems of Natural Resource Management among Tarami Magars' states that the Tarami Magars have changed their traditional system of using natural resources such as forest product and water resources.

Likewise, a study by Basnet (1978) entitled 'Access to Education of the Tharu Children in Hariduar Village of Dang District' finds out that among the 660 school aged children only 18.03 percent were enrolled in the school which constituted 33.03 percent boys and about three (2.8%) percent were girls. He also stated that this was because of traditional belief, poverty, language problem, illiteracy among the Tharu community.

Adhikari (2058 B.S.) in his study among Jhangad community finds out that despite their awareness on the importance of education they were incapable of enrolling their children in school due to their poverty.

Thapa (2057 B. S.) in her study entitled "Arghakhanchika Magar Jati Ek Adhayan" finds out that the education status of this community was too low. She further stated that boys left school because they would go to India in search of job and the girls left because of burden of household work.

Similarly, K. C. (2043 B. S.) studied Magar community of Udayapur district which states that the Magars of this district were very backward due to their superstitious and traditional beliefs.

Shrestha (2056 B. S.) finds out in his study among Damai children that due to the discrimination of girls their education was too low as compared to boys yet due to the awareness in children that the girls should be prioritized in education the literacy was increasing among new generation. From the previous studies, it can be inferred that Magars have changed their traditional life-style and gradually come to modernism. The impact of this may be in the educational system as well.

According to 'The Oxfam educational report (2000)' inequalities in the education between man and women extend across a wide range of dimension, for instance, Nepal has one of the lowest ratio of girls' to boys' enrollment in the world, and rich and poor families alike are less likely to send girls to the school. But in the poor families, the enrollment rate for the girls is one-third of the boys. Raising the average incomes for poor households would, in this case, almost certainly reduce gender- based inequality. Pun, (2060 B.S), had studied the case of Pun Magar children in access to primary education of Chitwan district, and had concluded that there is equal access between the girls and the boys of Pun Magar to primary level of schooling.

Jiro, (1974), had made the empirical study of Pun Magar of Sikha VDC Myagdi. He had reported that the Pun Magar is simple in living and are following own tradition and are communally well tie up between each other.

Though some of the studies had been done in relation to the Pun Magar, but the studies were very rare in relation to the education of Pun Magar. So the Researcher here had made an attempt to find out and explore about the educational status in between girls and boys of this community.

CHAPTER-III

RESEARCH METHODS

This Chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It also deals with the short discussion of the rational for selection of the study site and research design, (sampling procedure, problem in the field work, data collection technique, data processing and analysis). This section discusses research methods employed to accomplish the study objectives.

3.1 Rational for the Selection of the Study Site

This study covers an area of Pun Magar Community of Pokhara, demarcated by the Pun Magar society of Pokhara. It covers an area of Pun Magar of Deep-Bagar, Archalbot, Nadipur, Phulbari, Ram Bazar and Baidam of Pokhara Sub-Metropolitan city. The research site was selected purposively, due to the high concentration of the Pun Magar in the area.

As it is the universal phenomenon that gender balanced education and development are interdependent, this study also attempts to find out the realities of educational disparity in the Pun Magar community. This sort of study has not been done among this community. Since the researcher of this study is very much familiar to this area, and the researcher himself is from the same community as well, this will help him to gain the required data for the study easily. It is assumed that the study would not possess any kind of problem in exploring underlying problems, constraints and consequences, which can have effect on educational disparity in this study site.

3.2 Research Design

It aims to explore the gender differential in the education patterns among the Pun Magar community of the selected area in the social setting. Thus, the nature of this study is such that it demands both exploratory as well as descriptive research design. Inductive as well as deductive approaches have been adopted in the analysis and to generalize the findings.

3.3 Nature and Sources of Data

Both primary and secondary data were collected. But higher emphasis was given to the collection of primary data. These primary data were collected in both qualitative and quantitative way. For this purpose, separate questionnaires were developed. Focus Group Discussions were done to get the qualitative data and household survey was conducted in the selected households to obtain quantitative data.

3.4 Pre- Testing

In order to test the schedule prepared, a pre-test (pilot survey) was carried out. Young (1996) highlights the importance of pre-testing as:

'Pre-testing provides not only a test of the clarity of the questions and of the correctness of interpretation put upon by the respondent but it also efforts the possibility discovery of new aspects of the problem under scrutiny but not anticipated in the planning stage'.

The questionnaire schedule prepared is verified through the pre-test, every hard afford has made to ensure that the tools were properly designed, they were pre-tested in Arghaun and Dhungepatan Lekhnath Municipality, Kaski, as a non-sampled area on the date of 1st and 2nd of October 2007 respectively. After pre-testing necessary changes were made in the questionnaire and then the questionnaire schedule was finalized for administration to the Pun Magar living in the Pokhara.

3.5 Sampling Procedures

The sampling frame was prepared in order to decide sample size. The households and population of Pun Magar of Deep-Bagar, Archalbot, Nadipur, Phulbari, Ram Bazar and Baidam of Pokhara Sub-Metropolitan City were also collected separately. And 20 percent sample households were selected from each aforementioned area based on proportional sampling method. The total sample size was determined as 109 households. According to the area separated by Pun Samaj/Pun Club Pokhara, they were assumed as stratum and from each stratum 20 percent households will be selected.

Table 3.1: Sampling Frame and Sample Size

Area	Households	Population	Sampling size (households)
Deep-Bagar	25	110	5
Archalbot	65	504	13
Nadipur	130	905	26
Phulbari	94	603	19
Ram Bazar	160	1058	32
Baidam	72	482	14
Total	546	3662	109

Source: Pun Club Pokhara 2003

3.6 Variables and their Operation

Some important dependent and independent variables were tested together through correlation and variance.

Independent Variables

- Age of Parents and children
- Sex of respondents and parents
- Education of parents
- Occupation of parents

Dependent Variables

- Educational Discrimination
- Attainment of higher education

- Cultural variables

3.7 Primary Data Collection Techniques

As per the research objectives, different tools were used to collect the required data for the study. Following methods were used to collect the primary data.

3.7.1 Questionnaire Schedule

A well-structured questionnaire was prepared to collect quantitative data. Questionnaire was the main tool for the collection of primary data for this study. To collect the required data both open ended and close ended questions were included and a pilot study was conducted among ten respondents in the non sampled area. The respondents of this study were the household heads of the family. Due to the patriarchy the males were termed to be the head of the family. In case of the absence of the male head, the female heads were taken as the respondent for the purpose of collecting the information required for the study. After the necessary changes in the questionnaire schedule, the field work had carried out from the date of 15th of October 2007 to 21st of November 2007.

3.7.2 Observation

Observation technique was also adopted to collect the data and information on the related matters. During this observation the social setting and normal perception of the people on the concern topic was observed and recorded.

3.7.3 Focus Group Discussion

Two focus group discussions were also conducted in order to gain convenient information as well as to check the consistency in the data collected from field survey. A semi-structured questionnaire was also prepared for this purpose. The FGD members were among the members of the selected areas but the FGD was organized in the nearest locations. Archalbot, Nadipur and Deep-Bagar were in a group and the rest were another group the people who were in touch to this group since for long time were also been called in the FGD as a special guest. A

checklist was made under the bases of cited review and as well with the instruction of the supervisors. There were more than ten participants in each FGDs. This also helped to check the collected data for its reliability and validity. The first FGD session was held on the date of 24th of November 2007 and the second was in the date of 30th November 2007 in the Gyan Bhumi Lower Secondary School, Gyan Marg, Nadipur-3 Pokhara respectively.

3.8 Secondary Data Sources

The secondary data were collected from the published and unpublished sources, as well the journals, articles, magazines, news papers and the data collected from the different office such as population statistic data of Pokhara City. Preface book for Pun Magar as 'Karwakeli" and all valued material which gather from the library of Central Department T.U, Patan Campus, Library of New ERA Ltd. Kathmandu, and Western Regional Library Pokhara. These all were the main secondary data sources for this study.

3.9 Problems of Field Work

During the field, the researcher had faced a lot of problems. It was very difficult for the researcher to meet the respondents in time. It was due to the arrival of Dashain and Tihar a major festival to the Hindu society. The researcher had to visit them time and again.

3.10 Validity and Reliability

The validity of the instrument was maintained by the consulting with supervisor, experts and the concerned persons. Extra emphasis had given to maintain the objectivity of the data and avoid data error by comparing them, with different data collected from the different sources. Likewise reliability of the data has been ensured by careful planning of the questions in the questionnaire schedule.

3.11 Method of Data Analysis and Presentation

Mainly descriptive method of data analysis was adopted for this study. However, statistical method was also adopted to show the correlation and variation in data. Data were processed in computer using Statistical Package for Social Sciences (SPSS. 11 for windows) and the same package was used to analyze the data obtained from field study. Cross tabulation, percentage distribution and frequency tables are the main tools to analyze the data. In order to make easy to understand the result of the study, charts line graphs and figures are also presented to some variables.

CHAPTER –IV
**SOCIO-ECONOMIC AND DEMOGRAPHIC BACKGROUND OF
THE STUDY SITE**

This chapter consists of the general introduction of the study area i.e. Pokhara valley including its physical and socio-cultural setting.

4.1. Physical Setting of Pokhara

Pokhara valley extends, in the 'Oriental Realm', between the north parallels of 25⁰ 7' and 28⁰ 10' and east meridians of 83⁰50' and 84⁰50'. Situated in the southern flank of Himalayas occupies central position in the country. The valley is spread mainly over Kaski district and covers small portions of Tanahun and Syangja district from Pokhara, Tibetan border to the north is 72 kilometers and Indian border to the south is 78 kilometers. Within a small area the elevation ranges nearly from 500 meters to 3,000 meters in the Pokhara valley. Based on the administrative division on hierarchical order Pokhara lies in Western Development Region, Gandaki Zone and Kaski District. The valley includes Pokhara Sub-Metropolitan City', Lekhnath Municipality, and some other Village Development Committees. The city is located in the central part of the valley.

The development of Pokhara valley and the origin of Annapurna range including the majestic peak Macchapuchhre are ascribed to Geological faulting in the 'Tertiary Period! (Between 65-25 million years ago from now). The convergence of Indian peninsula with Tibetan plate resulted into upsurge of Himalayas from the Tethys Sea. After the upsurge of Annapurna range, due to the action of climatic components, glaciers started eroding mountains. The eroded materials - limestone, gneiss and quartzite -were transported downwards depositing larger and coarser debris first and smaller as well as smoother debris later. Therefore the northern region of Pokhara has thicker layer of coarser and larger boulders but this

thickness decreases southward and smoothness and size reduction occurs gradually.

Pokhara experiences humid sub-tropical to warm temperate climate. The climate of Pokhara valley is basically the influence of topography. Annual mean temperature of the city is 20.8°C whereas monthly averages are - maximum 25.5°C (During July and August) and minimum 13.2°C (During January). The deviation of temperature from mean value is also interesting: absolute maximum temperature is 37.4°C and absolute minimum temperature 2.4°C. Average annual rainfall recorded in Pokhara city is 3,755mm while 5,337mm is recorded at Lumle (A village nearby Pokhara city). Pokhara receives both monsoon and winter rains. The study covers the Pokhara Sub-Metropolitan City but it does not cover the whole valley. Within the city also, only Pun Magar dominant areas is selected for the household interviews.

Pokhara is considered as the most beautiful city in Nepal and has many place of attraction which has been enhancing a number of tourists whether they are native or foreigners. To name, the lake like Phewa, Begnash, Rupa etc, cave like Mahendra cave, Gupteshwor cave, Siddha cave, Bat cave etc, Sarangkot, Kahun Danda, world peace pagoda, temples like Vindhyabasini, Tal Barahi, Bhadrakali, Museum like Annapurna Museum, international mountain museum etc, are the various products of tourist attraction. The figure 4.1 is presented to show the study area.

POKHARA SUB-METROPOLITAN CITY PUN MAGAR AREA

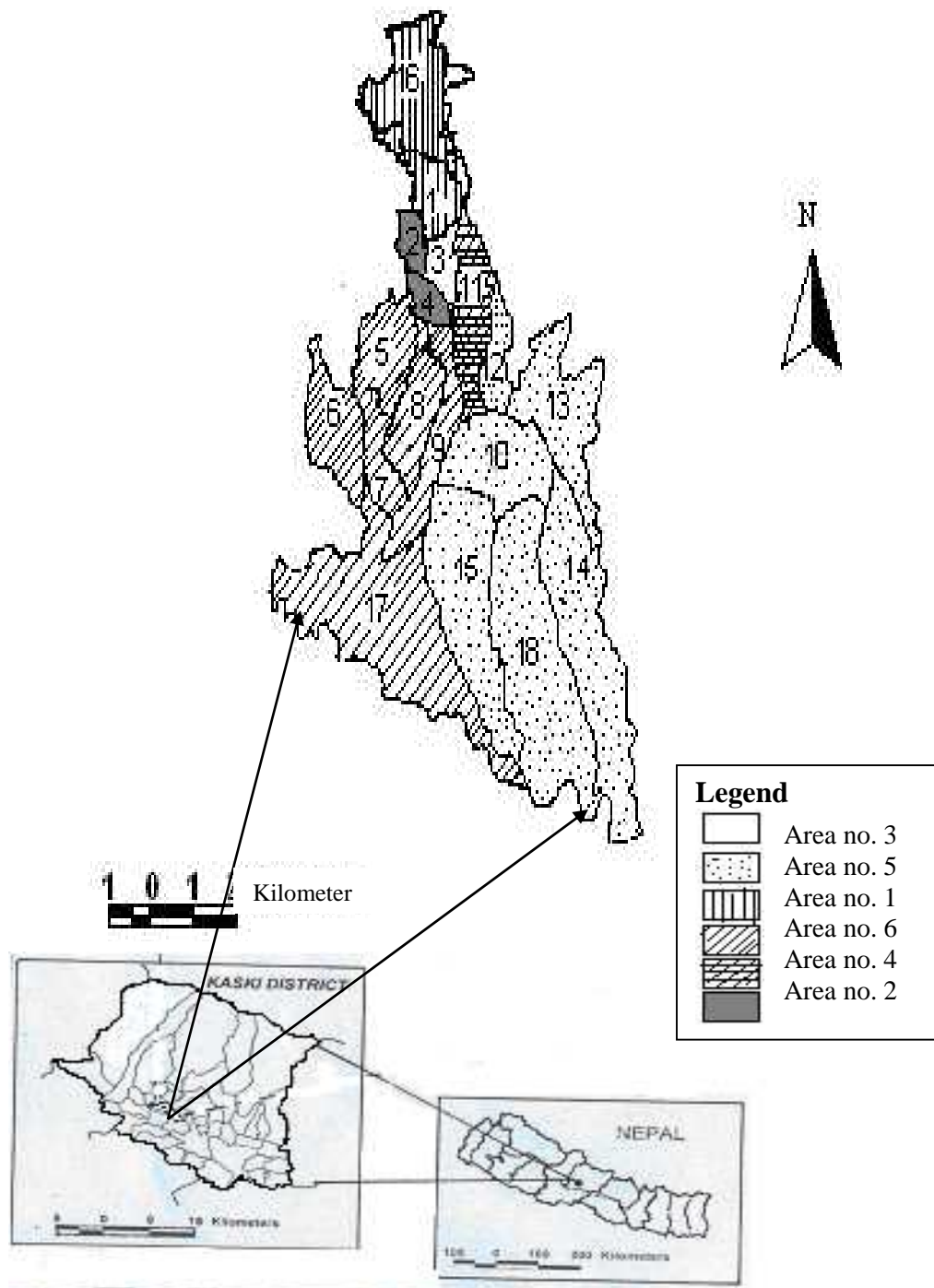


Figure 4.1: Map of Pokhara Sub- Metropolitan City Showing the Study Area

4.2. Cultural Setting of Pokhara

The total population of Pokhara is 1,56,312 according to Pokhara sub-metropolitan office. This population is including people from various castes i.e. Brahmins, Chhetries, Newars, Thakuries, Gurungs, Magars, Tamangs, Damais, Kamis, Sarkis, etc. Similarly, as per the religious point of view, this sub-metropolitan city is inhabited by the people following different religions, such as Hinduism, Buddhism, Islam, and Christianity, these people belonging to different caste and religions and their own distinct culture. These prove again that Pokhara is a melting pot for different culture, seeing this fact we can state that Pokhara is a mosaic of various religions and cultures. The ethnic, religious and linguistic composition of Pokhara city is listed in appendix 4.

Nepal is multi religious country the fact can be clarified even from a single cultured group with different religion. The facts are enlisted below in a wheel diagram that demonstrates the religious composition of the respondents in the study site.

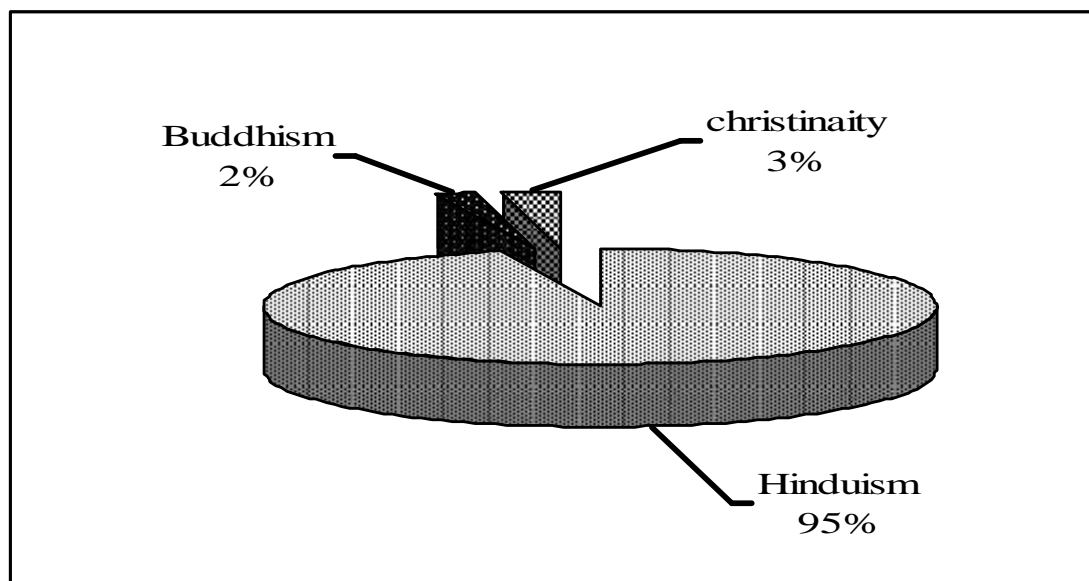


Figure 4.2: Religious Composition of the Respondent

Source: Field Survey 2007

The figure 4.2 shows that maximum (95%) numbers of respondents are the follower of Hinduism, which is followed by Christianity by 3 percent and Buddhism by 2 percent. Due to the modern trend the people of Pun Magar community had started changing their religion so called the worshiper of Nature "Prakritipuja" to Hinduism and to others.

The respondents had reported that their mother tongue is Nepali language. Earlier they used to speak the 'Kham Magar' language, due to the domination of the malla in the 'Baise and the Choubise' state. In the remote area of the Dhaulagiri Zone still speaks the 'Kham Magar language, but the rest of the Pun Magar in other area do not have any specific language than that of Nepali now. So the total populations of the Pun Magar in the study site were found of speaking the Nepali language as a mother tongue.

4.3. Physical Infrastructure

This sub-metropolitan municipality has a well network of three highways and an airport, which had link it with the different parts of the country. There is zonal Postal office, telecommunication facilities, well access of entertainment for the recreation, radio broadcasting station, printing press, good facilities for the health services various NGOs and INGOs and other institutions. It possesses an industrial estate; with some major industries located here like, Rara Noodles, Koseli Mustard oil, Aha and Jojo noodles etc. which provides jobs for the locals and migrated people to Pokhara. Due to the rapid industrialization and urbanization, constructions for modern houses are increasing in a rapid rate.

4.4. Socio-Economic Condition

Socially these groups of people are deeply tied up with one another. They observe different social and religious festival together. Among this group the boys or the males have the '*Lahure*' culture so can only complete the school level as demarcated by concern country recruitment of Army. The females have the culture

to marry with the *Lahure* only. These have reduced the school enrollment and also increase the rate of dropout among the females from the school. Very few of them are found of having the higher educational degree, even though they are forced to marry with *Lahure* guy.

The 'Bhangra', 'Kachhad', 'Nepali 'Topi' and 'Aaskot' with 'Daura' and 'Lungi', 'Cholo', blue colour 'Patuko', 'Teki' and Green Colour 'Pote' are the traditional costume of this people. They have the traditional dance called *Sorathi* (Purkhauli Naach), which were performing by the 'Madale and Maruni'.

Socio- economic condition is one of the important factors, which helps to understand the development status of the particular area. But in this research, researcher had only described about the educational status and occupation of the people and existing socio-economic institutions in this study site.

4.4.1. Education

Education is that light which breaks the darkness of ignorance and brings the people into the light of scientific reasoning. It gives a valuable input to improve the literacy rate of the country. The educational status of the study area is presented under the below subtitles.

) Literacy Rate of Pokhara

The statistical book (2002), gives the record of educational status of the Pokhara Metropolis in the following ways, out of the total population, 24023 were unable to read and write, which includes (6219) 25.9 percent of males and (17,805) 74.1 percent were females. Likewise, it gives the record that out of the total population, 6066 were able to read only, that includes the (2665) 43.9 percent male and (3400) 56.1 percent were female. Similarly, 1, 08,874 were recorded to be able to read and write out of which (61,690) 56.7 percent were males and (47184) 43.3 percent were females and rest were placed under the category of not stated one.

J Educational Status of the Respondents

Education is the backbone for every kind of development. It helps to create awareness towards the social constraints and gives the ways for the perfect solution to it. However, due to the traditionalism the females are given less educational opportunity than that of male counterparts. Similarly, the Pun Magar Community from the past has given less emphasis to education, due to the *Lahure* culture. But, when the recruitment in army been fixed the education limit then the education to that certain limit had paid special attention to the boys. In the same way the girls are also given the education.

The collected facts shows that 95.4 percent are literate and only 4.6 percent of the respondent are found to be illiterate. The education level of the respondent has been enlisted in the table below, which will also clarify the educational status of the respondents.

Table 4.1: Education Level of the Respondents

Level of Education	Frequency	Percentage
Illiterate	5	4.6
Simply Literate	71	65.1
Secondary Level Passed	23	21.1
I.A or +2	8	7.3
Bachelor	2	1.8
Total	109	100

Source: Field Survey 2007

The table above clearly demonstrates that largest respondent size i.e 65.1 percent were just able to read and can write, but had not completed any educational level; some of them had reported that they had taught in the army base to read and write. Likewise, 21.1 percent of the respondents had reported of completed secondary level education and 7.3 percent of them had reported that of completion of I.A or +2 and 1.8 percent of the respondent had completed the Bachelor level despite of the fact 4.6 percents of the respondents were found to be illiterate.

J School Enrollment

The Western Development Region is the most literate development region which includes the facilities for the higher education in the institutions as Pokhara University, Prithivi Narayan Multiple Campus, Western Region Engineering Campus, etc. Similarly, the enrollment is found as 74.14 percent below 15 years that includes 62.9 percent girls and 85.57 percent boys, in the same way 67.76 percent of the age above 15 years are found. Wherein 57.49 percent is female and 78.21 percent is boys.

As with the general trend in education in Nepal, it is found that boy's enrollment rate is higher than that of girls in all the school levels in the district as well as in the study area (District Development Committee, Kaski, 2062 B.S).

When the researcher interviewed to the respondents about whom 'the boys or the girls are given more attention for the study'. Their reported statements have been illustrated in the following figure.

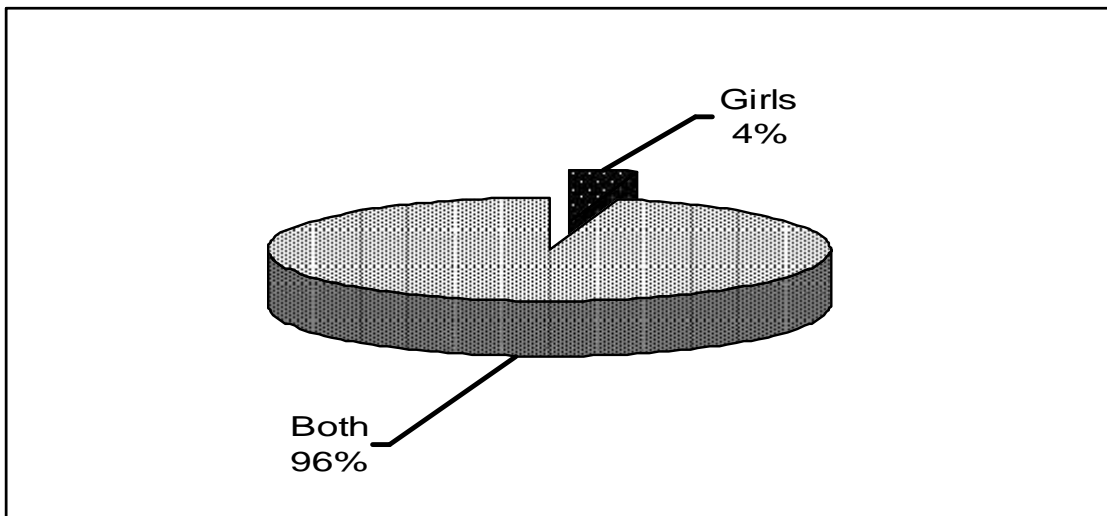


Figure 4.3: Pay Attention to the Study

Source: Field Survey 2007

The figure above states that unlike the general fact of the Nepal, that boys are given more emphasis, but in this community such behaviour is not found, 96

percent of the respondents had reported that both should be given equal emphasis. If it is done so, then it can help to educate the whole family and the children are well nourished and nurtured.

4.4.2. Occupation

This study site is one of the important industrial towns as well the major trade centre of the country, so most of the study sites were involved in business activities. Besides that people were also found to be engaged in the various professions. On the one hand, low income groups of the people like cobblers (Sarkis), Tailors (Damais), Blacksmith (Kamis), etc live here. People like doctors, engineers, lawyers, Ex- British army official or Indian army, as well as medium income group of the people like teacher, nurse, labour, etc also live here. Similarly, the respondents had reported their occupation with different groups, which is listed in the following table.

Table 4.2: Occupational Status of the Respondents

Occupations of the Respondents	Frequency	Percent
Agriculture	2	1.8
Service	5	4.6
Business	13	11.9
Foreign employee	13	11.9
Pensioner	26	24.0
Housewife	45	41.3
Industry	1	0.9
Driver	2	1.8
Architecture	1	0.9
Student	1	0.9
Total	109	100.0

Source: Field Survey2007

The above table 4.2 clearly demonstrates that 41.3 percent had reported that they are house wife. When researcher had asked about the male head, he discovered the

fact that the male head were employed abroad or was out of station currently. In the same way 24 percent had reported themselves as pensioners of the either British Army or the Indian Army and Nepali Police and the Army as well. In the same manner 4.6 were the service man in government office, business and foreign employ as 11.9 percent each. Likewise 1.8 percent each had reported of agriculture and the driver respectively. The least were found of Industrialists and architecture as 0.9 percent each as well as the student.

4.5. Demographic Structure of the Study Site

4.5.1. Family Size

Family size is believed to be one of the prominent factors that determine the social status in the society. Here researcher had also tried to find out whether the family size has association with the different in the rate of education between the boys and the girls in the Pun Magar society.

The collected data shows that, the family size of the respondents range from a minimum of three to maximum of ten members in the family. The average of 4.62 members but smaller the family sizes higher is the socio-economic status.

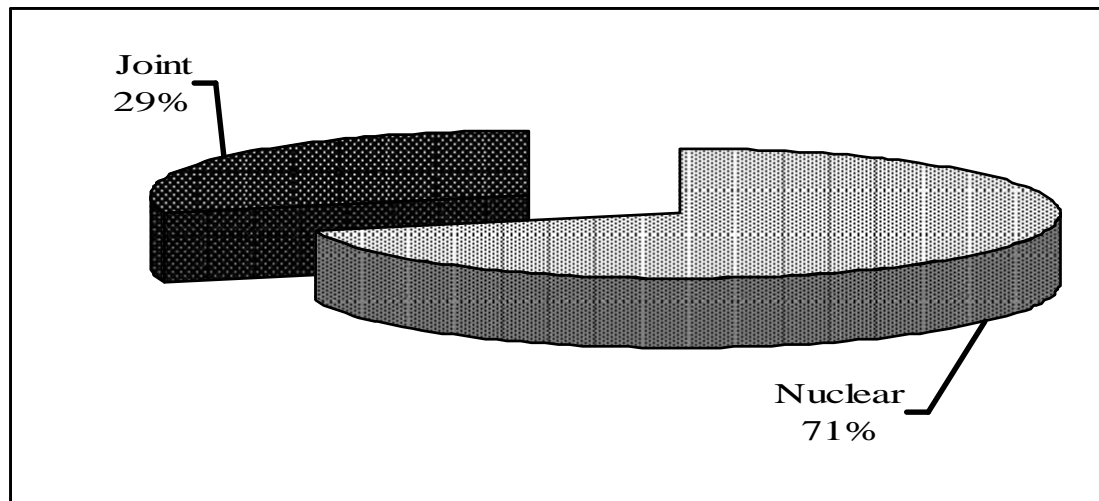


Figure 4.4: The Type of Family

Source: Field Survey 2007

The above figure clearly demonstrates that 71 percent of the respondents have been reported as nuclear type of family, whereas 29 percent had reported that they live in a joint family, Socio-economically them all process sound status.

4.5.2. Age Sex Composition of the Respondents

The collected data clearly virtualized that majority of the respondent 17.4 percent were from the range of age group from 35-39 years and that is followed by 15.6 percent ranged from the age group of 20-24 years. The following figure 4.5 will illustrate it more clearly.

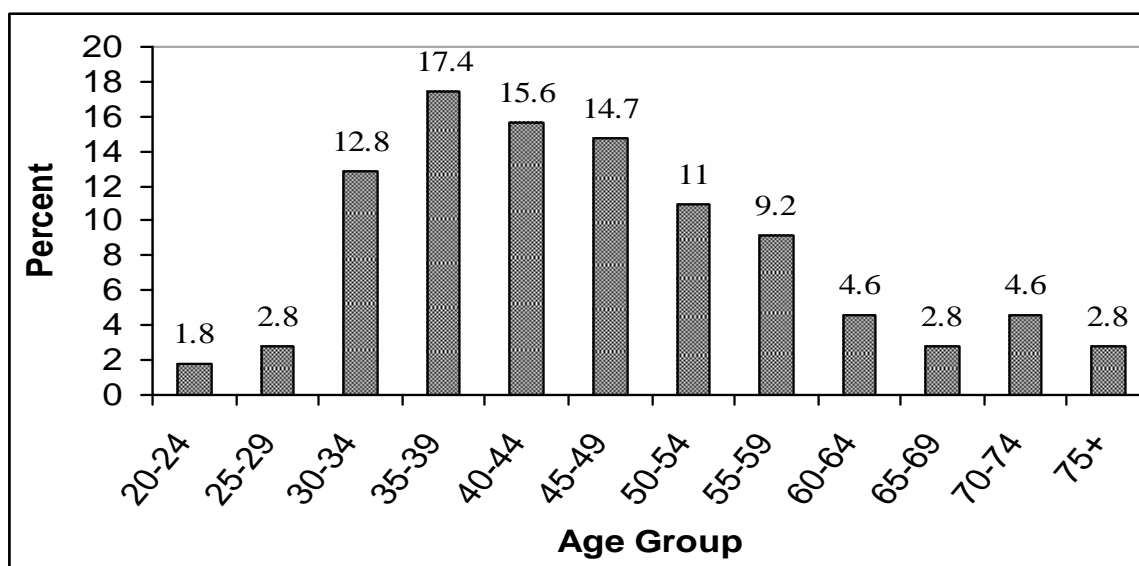


Figure 4.5: Age Composition of the Respondents

Source: Field Survey 2007

The figure above gives the clear picture that the respondents were mostly from the age group range from the age of 30-59. Out of which most of respondents were females. Researcher had not found the over aged much as the household head it may be due to the fact that these groups of people mainly belong to the migrated group. The head were still in their native home land.

Similarly, the sex composition of the respondents is shown in the following table 4.3 below.

Table 4.3: Sex Composition of the Respondents

Sex Composition	Frequency	Percent
Male	53	48.6
Female	56	51.4
Total	109	100.0

Source: Field Survey 2007

As shown in the above table 4.3 that 51.4 percent of the respondents were females and 48.6 percent were males. The female respondents were higher than that of males. It is due to the fact that the male heads were employed in abroad as well as out of station from the native home land.

4.6. Physical Possession

The respondents of the study site possess various physical facilities. Basic of which is house and land. Besides house and land, they do also possess other physical facilities which are divided into two specific categories- basic and modern for the study purpose.

4.6.1 Income Earned in a Month

When the researcher had made interview with the respondents to know about the prominent factor that determined the type of school as well as the level of school as the income they earned, the information ranged from Rs. 5000/- to Rs. 50,000/- and above earning groups in a month. The table given below will make clear about the income they have.

Table 4.4: Income Earned in a Month by the Respondents

Income(Rs)	Frequency	percent
Up to 5000	1	0.9
5001- 10,000	12	11.0
10,001-20,000	22	20.2
20,001- 50,000	29	26.6
50,001 and Above	45	41.3
Total	109	100.0

Source: Field Survey 2007

The table above shows that the respondents of the study site were economically sound. 41.3 percent of the respondents earn more than Rs. 50,000/- in a month. Likewise, 26.6 percent of the respondents earn between Rs. 20,001- 50,000/- in a month. Similarly, 20.2 percent of the respondents earn between Rs. 10,001- 20,000/- and 11.0 percent of the respondents earn between Rs. 5001-10,000/- . And the least earned group was just 0.9 percent which earns up to Rs. 5000/- . So it is clear that the higher income earning makes lower discrimination in the gender relation to school enrollment, due to the fact that the rate of enrollment seemed to be increasing.

House and Land

The study site is a rapidly growing town even though the mixture patterns of building were found. The 84.4 percent of the houses were cemented and 14.7 percent is a semi cemented, whereas 0.9 percent of the houses were of 'kacchi' or the non-cemented one.

The above reported houses possess different types of ownership which are illustrated in the following table 4.5.

Table 4.5: Ownership of House

Ownership of House	Frequency	Percent
Own	75	68.8
Rented	21	19.3
Relatives	13	11.9
Total	109	100.0

Source: Field Survey 2007

The table 4.4 above demonstrates clearly that 68.8 percent of the respondents have their own house to live in. Similarly 19.3 percent of the respondents had reported that they are living in rented houses whereas 11.9 percent of the respondents had reported that they are living in their relatives' house.

When researcher made an interview with those respondents about the possession of other land besides their house to those who had reported that they have their own house. Then 52.8 percent among them had reported that they do not have any other land besides that. Despite of that 47.2 percent of them had reported they do have.

Modern Physical Facilities

During the interview process the researcher had asked about the possession of the modern physical facilities and different facts had been gathered by him. The respondents were range from Rs. 5000 to Rs. 50,000/- and above earning groups in a month. Most of them possess different modern required facilities at home. The following table 4.6 will indicate the modern possession.

Table 4.6: Proportion of Household Possessed Modern Facilities (N=109)

Modern Facilities	Frequency	Proportion
Rice cooker	107	98.2
Heater	7	6.4
Freeze	83	76.2
Gas	109	100.0
Solar	33	30.3
Dinning table	78	71.6
Computer	39	35.8
TV/VCD	107	98.2
Phone/Mobile	105	96.3

**Frequency is higher than the total sampled size; it is due to the multiple response type questions.*

Source: Field Survey 2007

The table above states clear that most of the respondents in the study site possess different modern facilities, such as rice cooker, heater, freeze, gas, solar, dinning table, computer, TV/VCD, phone/mobile, etc, as an indoor items, when they are

asked again about the possession of vehicles the reported data by they respondent is shown in the following table 4.7.

Table 4.7: Proportion of Household Possessed Vehicles

(N=109)

Vehicles Possession	Frequency	Proportion
Cycle	16	14.7
Motorcycle	50	45.9
Car	1	0.9
Taxi	3	2.8
Not at all	54	49.5

**Frequency is higher than the total sampled size; it is due to the multiple response type questions.*

Source: Field Survey 2007

Researcher had interviewed with the 109 respondents but the 55 respondents had reported of possessing of vehicles. When it is further categorized the proportional bearing of vehicles, the respondents had reported that 45.9 percent of the respondents possessed motor bike. In the same way 14.7 percent of them had reported that they have cycle only and 2.8 percent of them had taxi and only the 0.9 percent of the respondents have private car. Majority of the respondents (49.5 %) had reported that they do not possess and kind of vehicles.

All the collected facts give the clear glimpse of the situation of Pun Magar in the study site. The data speaks that this community is socio-economically sound. The income earned in a month by the respondents rages from Rs. 5000/- to Rs. 50,000/- and above. So, this group possessed every kind of modern requirements for the family. The data also states that 95 percent f them are the follower of Hinduism. So, the life style is fully guided by Hindu ideology. The rate of literacy seems low to the respondents. But the present generation is found more enrolled in the school.

CHAPTER –V

ENROLLMENT AND COMPLETION RATE

This chapter includes the school enrollment and the completion rate between the girls and the boys in Pun Magar society of Pokhara. That includes the enrollment of girls and boys and the drop out of school going children.

5.1. Enrollment Comparison of Girls and Boys

The study is primarily based on Primary to secondary levels of schooling. Comparison of the school level enrollment between girls and boys is also done. The distribution of total enrollment of this group of children in different educational level is shown in the table 5.1.

Table 5.1: Children Enrollment in School by Ratio

School level	Girls (R1)	Boys (R2)	Ratio (R2:R1)
Primary	32	27	1:1.185
L. Secondary	11	22	1:0.5
Secondary	8	15	1:0.53

Source: Field Survey 2007

Pun Magar society in Pokhara experience less disparity among the girls and boys education so far as they had reported. Even though the collected data states that besides the primary level all other levels have gap in between girls and boys enrollment to the school. The table above states that, the trend of girl's children enrollment to the different level is proportionately reduce to the higher level. In the same way we can state that among the girls, it was four times more enrollments in the primary level, 1.375 times more to lower secondary level than the secondary level. The collected fact states that the ratio of boys to the proportion of girls in the primary level is slightly lower by the ratio 1:1.185. The ratio clearly shows that in the lower secondary and secondary level the number of

boys enrollment is more in comparison to the girls by 1:0.5 and 1:0.53 respectively.

So, from the above data we can state that the rate of enrollment in the lower secondary level and above is comparatively dominated by the boys' enrollment. Higher privilege is given to males.

5.2. Cause for Girls Enrollment in the School

One cannot deny the fact that the development without inclusive representation won't be sustainable.' The half share of the world is predominantly occupied by the females. So, the education to the half share is very important without which the development will be half complete only.

'Education is a human right and an essential tool for achieving the goals of equality, development and peace'.

Platform for Action and the Beijing Declaration
(Cited in FWLD and TAF 2003)

While this study also had shown that the present society does not experience any kind of disparity in the gender related mater they reported. The respondents had even stressed more on giving education for the girls. They had placed different reason behind the enrollment of the girls in the schools with almost the benefits. Their reported reason is shown in the table.

Table 5.2: Reasons for Girls Enrollment

(N=109)

Reasons	Frequency	Proportion
For quality education	55	50.5
For good future	56	51.4
Her family will be educated	51	46.8
She can know her rights	10	9.2

**Frequency is higher than the total sampled size; it is due to the multiple response type questions.*

Source: Field Survey 2007

The table 5.2 given above gives the clear picture for enrolling girls in the school. 50.5 percent of respondents had reported that the school enrollment will help her to learn better life skills with quality education, and the future will be secured and can compete to the competitive world. Like wise, 51.4 percent of them had reported that for quality education, she must be enrolled in the school. They had stated that home is a initial school but non-formal due to which she should be enrolled in the school for better knowledge and to develop quality life. Similarly, 46.8 percent of the respondents had reported that if the girls were given education, her education will help to educate the whole family. The family will be happier and healthier. In the same way 9.2 percent of them had reported that their enrollment to the school will help to know about the contemporary need and can ask the right and be able to understand their duties.

From the above statement we can state that girls contribute to the development not through the remunerated work but also through a great deal of unremunerated work.

5.3. Cause for Boys Enrollment in the School

Education has been regarded as a vehicle of change and development. However, in Nepal due to traditional value system prevalent in the society and male privileged at home very often education opportunities are only rendered to boys. The

collected data from the field states some different reality. In this Pun Magar family, both boys and girls are paid due attention and equal emphasis. We don't find the disparity; the reported fact for the reason to enroll the boys in the school is given below.

Table 5.3: Reason for Boys Enrollment

Reason	Frequency	(N=109)
		Proportion
Have to prepare for recruitment	60	55.1
For good future	52	47.7
Can help to happy family life	71	65.1
Can learn better skill for future	10	9.2

**Frequency of respondent is higher than the total sampled size since the question was a multiple response type.*

Source: Field Survey 2007

The table 5.3 above demonstrates that 65.1 percent of the respondents enrolled their sons to the schools for better and happy family life in the future. Some of them had also reported that the educated son can even provide better education for his family and will have better concept of economic and family planning. Likewise 55.1 percent of them had reported that, they had a '*Lahure*' culture. For the recruitment in the army one must pass SLC. So they are intended to send primarily for that motive, whereas 47.7 percent of the respondents enrolled their sons in the school for their better future. They stated that if the sons were given education they will be aware about the anti-social activities and will keep aside from it, which will lead to a good path of creativity. Similarly, 9.2 percent of the respondent had reported that education will help them to be a skilled manpower be able to compete to the competitive world of marathon. If better education is given then one can come in front and lead the world.

5.4. Children's Completion of School Leaving Certificate (SLC)

Education is the most important factor for the development of human personality and nation's development. The system of education is measured in different ways in different place and time. So far as to Nepal various standard categories are literate, illiterate, up to SLC, above SLC. In Nepal schooling levels ends with the SLC. 'The fact declared in the Beijing conference and amendment third states that women education is one of the indicators to measure the women development rate. In the consequent paragraph it has also noted that to give education to the girls is a fruitless job. Education for a daughter is like taking care of somebody else's garden due to this concept in the Nepalese rural and urban societies, it is experienced the wide gap between the access of education between male and female. This had resulted the male literacy rate as 40 percent and female 14 only'.

Platform for Action and the Beijing Declaration
(Cited in FWLD and TAF 2003)

While this assumption seems contradiction with the indigenous nationality the Pun Magar. This is because the collected data speaks in different ways than that of Beijing Declaration. The investigated result glimpse that the total number of girls in the study site above 15 years were 90 in the number, out of which 70 percent had completed the SLC. Similarly, in the case of boys the total number was 96 and among them only 63.54 percent had completed the SLC completion rate in SLC among boys and girls in Pun Magar community of Pokhara, clearly shows that the percent of boys is less by 6. 46 percent than the girls. They also state that the condition of girls is better in education. Beyond the fact collected, there is latent fact about the low rate of boys SLC completion rate. It is because earlier the boys have to pass just **class 8** for the recruitment in British army and Singapore Police. This may be the fact for low rate of boys' completion to SLC. But, currently one has to pass **class 10** (SLC) to be recruited in those field. So the recent trend is found an increasing ratio.

5.5. Dropout of School Going Children

Dropout of students from the school is considered as one of the factors which reduce the efficiency in the education system and is a great loss of the human resources.

The researcher in this study has primarily focused on the primary to secondary levels. The dropout is analyzed between the primary to secondary level. Here the term 'Dropout' means 'system dropout', that is a school going children when once stops attending the schools, he/she will never rejoin the formal school in his/her life span. Hence is out of system. The table 5.4 below illustrates the fact.

Table 5.4: Children Dropout from School

Girls	Percent	Boys	Percent	Total	Percent
4	30.8	9	69.2	13	100

Source: Field Survey 2007

The table 5.4 above demonstrates that the boy's dropout rate is higher than that of girl, where 69.2 percent are of boys among the total dropout pupil. Likewise, 30.8 percent is of girls. Girls' dropout shows that the girls' retentions in the school is higher than that of the boys.

5.5.1. Children's Dropout by Grade

As, this study has shown that this community experiences the dropout from the school. There have been different reasons behind the dropout from the school. The grade is not same for the dropout between the girls and the boys which can be seen from the given figure.

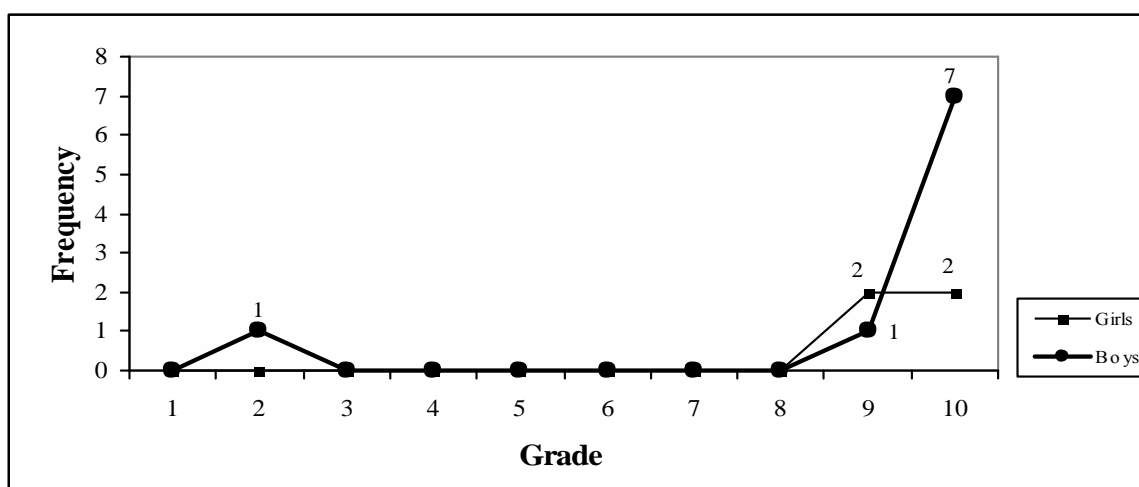


Figure 5.1: Children Dropout Grade

Source: Field Survey 2007

The above line graph gives the clear picture that the majority of the children/pupil dropout at the grade 10th. The total percent in that grade is 75. The grade 10 here includes the test fail and SLC board fail. Besides this 16.7 percent were dropouts in the grade 9. Similarly, 8.2 percent had dropout in the grade 2.

All this facts state that, the pupils were not able to pass the pre-broad or test exam and after that they do not like to continue again the formal schooling.

5.5.2. Reasons for Girls Dropout from the School

There are various reasons identified for the cause of dropout of the girls from the school which are presented in the table 5.5 below.

Table 5.5: Reasons for Dropout of the Girls

Reasons	Frequency	Percent
Failed in the class 9	1	25
Test/SLC fail	2	50
Got Hong Kong ID in class 9	1	25
Total	4	100.0

Source: Field Survey 2007

It is found that most of the girls' dropout from the schools is only because of their fail are in different grades. Then they feel shy to go to school to continue with the younger. 50 percent among the dropout girls were found because of being failed either in pre-broad/test exam or in SLC. Likewise 25 percent each were of being failed in grade 9, whereas the one who had got Hong Kong ID in grade 9 had left schooling.

5.5.3. Reasons for Boys Dropout from the School

In the case of boys they leave their study is due to different factors than those factors like of girls. The reason for their dropout has been shown in the following table 5.6 below.

Table 5.6: Reasons for Dropout of the Boys

Reasons	Frequency	Percent
Being fail in grade 2	1	11.1
Foreign employment/ Test Failed	1	11.1
Hong Kong ID/ left in grade 9	1	11.1
Recruited in Indian Army/ After Test Exam.	1	11.1
Married in grade 10 and left.	1	11.1
Test Fail/ Failed in SLC Grade.	4	44.5
Total	9	100.0

Source: Field Survey 2007

The table 5.6 above demonstrates that 44.5 percent among the dropout boys left school after they were failed in the grade SLC test exam. 11.1 percent each among the dropout boys were because of being failed in grade 2. Some had got employment opportunity, some got Hong Kong ID; some had married in early age as well as being recruited in the Indian Army respectively. This community gives less importance to the education, so pays less attention to the children's education. But these days the trend has been different than that of the traditional period. So, the parents forced their children to go to school.

Similarly, detailed household surveys were reinforced powerfully covering the whole Pun Magar area. One of the most comprehensive studies had used as survey to analyze educational attainment up to SLC level on the basis of household wealth. We can not consider gender disparity in isolation. They interact strongly with inequalities linked to household wealth and rural urban differences. In case of poverty and traditionalism of customs reinforced gender inequality, girls born in poor household with traditional conservativeness face for more restrict opportunities for education than girls born in the wealthy household. The study site is an environment of wealthy families. So, here the education enrollment and completion rate is comparatively higher. Due to the *Lahure* culture among them, it seems that education has always paid less importance by the community members. But these days the Pun Magar people were also found of increase attraction toward education. So the enrollment rate is increasing gradually.

CHAPTER –VI

GENDER AND EDUCATION

This chapter includes gender and the priority in education in Nepal. That includes the educational equality between the boys and the girls, domestic chores for the girls and the boys, gender and the type of school enrolled, literacy trend in Nepal below 15 years of age and lastly as gender and the educational chances.

6.1. Educational Equality Between Girls and Boys

Education plays a vital role in the socio-economic progress of a country. Educated manpower is a precious asset as well as agent for multidimensional development. Progress of a country depends upon educational policy adopted by a country and a government. Education is the true essences of human development. It is a basic right of all.

In this study the respondents had reported that the society experiences a different basis of equality in the society. Their reported facts had been shown in the figure 6.1 below.

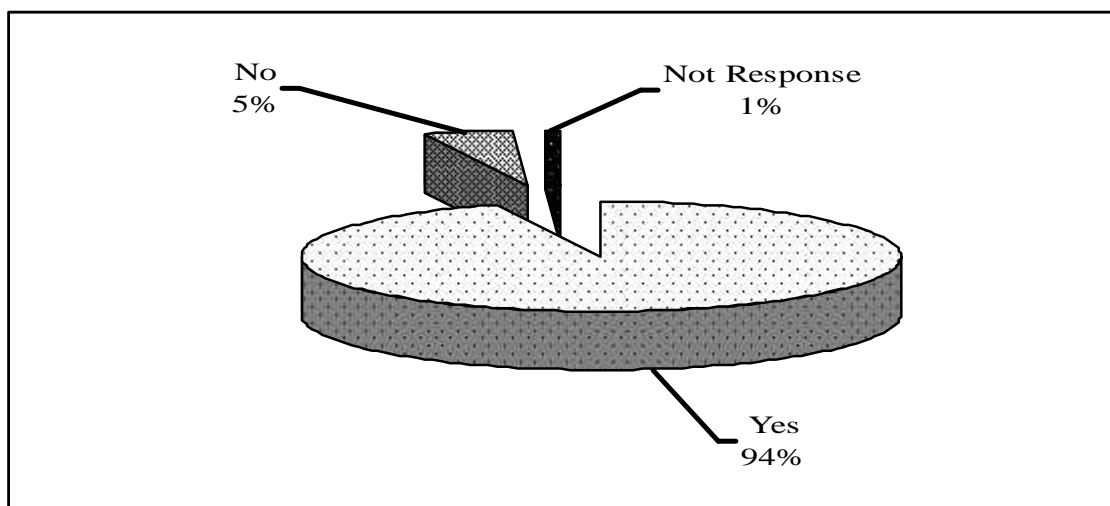


Figure 6.1: Equality in the Society

Source: Field Survey 2007

The above figure 6.1 demonstrates that 94 percent of the respondents had reported that there is equality in the society among the boys and the girls in the education. Despite higher percent of respondents reported of experience the equality but, 5 percent of the respondents had reported that they do not find equal behaviours between the treatment among girls and the boys. They had stated that the society is a male privileged one, so, how can one experience the equality between the boys and girls. Similarly, some of the participant of the FGD had also supported the reported fact, whereas one percent of the respondents do not like to response the given question. Parents still feel that girls were valuable for household work and education for the girls is not considered as good investment in Nepal. In the case of the boys, most of the parents were affirmative that a boy should go to school. Due to girl child inferior status within the family and her obligation to take on more than their share of responsibilities of the household work and farming, girls were often deprived of education even when educational opportunities were easily assessable.

6.2. Domestic Chores for Girls and Boys

In context to the developing countries most of the children are found of involvement in the different household works, but here the researcher wants to indicate the work performed by the children to help or are compelled to do the work at home, and greater responsibility is added to the children to the household activities. In the traditional cultured group the parents allow their children to be involved more in the household activities, which include cooking of foods, washing clothes and utensils as well the child care and to look after the field, shop and animals.

'Statistic in Nepal shows that girls between 5-9 years of age contribute 3.39 hours of work and girls between 10-14 years contributes 7.31 hours a day, in contrast to the boys contribution of those age groups which were respectively 2.33 hours and 4.93 hours a day' (Tuladhar ,2007).

This study had collected the following percent of boys and girls engaged in the different activities, which is illustrated in the following table 6.1.

Table 6.1: Economic Activity by Gender

(N=109)

Economic Activity	Boys(n1)	Percent	Girls(n2)	Percent	Total (n)
Fetch water	60	50.4	59	49.6	119
Stay at shop	11	91.7	1	8.3	12
Help in field	6	46.2	7	53.8	13
Cleaning utensils	2	2.9	67	97.1	69
Cooking foods	37	37.8	61	62.2	98
Other household works	2	16.7	10	88.3	12

**Frequency of respondent is higher than the total sampled size since the question was a multiple response type*

*s*n1+n2= n*

Source: Field Survey 2007

The table 6.1 above is evidence that girls still contribute more and are still confined to few opportunities. Education deprivation pushes many girls to vulnerable position. The table above demonstrates clearly that most of the boys were employed in the so called productive outside work by the society. 50.4 percent of the boys help their parents by fetching the water, whereas 49.6 percent were of girls. Likewise 91.7 percent of the boys look after the shop where 8.3 percent were of girls. In the same way girls were mostly engaged in non-formal or informal works. The data are as 53.8 percent of the girls are found to be engaged or worked in field, whereas 46.2 percent of the boys were found in it. While the wide gap is found in washing the utensils, as 97.1 percent girls help their parents in washing the utensils after and before the meals, whereas the boys were just of

2.9 percent. Similarly, 62.2 percent of the girls help in cooking the food for the family members which is comparatively less to the boys by 37.8 percent. Likewise, in rest of the work 88.3 percent of the girls were found of helping the parents in the other household activities which is only by 16.7 percent of the boys.

6.3. Gender and Type of School Enrolled

Inequality in the gender is a product of traditionalism. Inequalities arise from difference in home environment and the social setting with the culture practices. Education helps to create skill manpower so; one should not be deprived from getting education.

But, the disparity among the children can easily be seen from the type of school enrolled for the child. The collected data had been demonstrated in the given figure below.

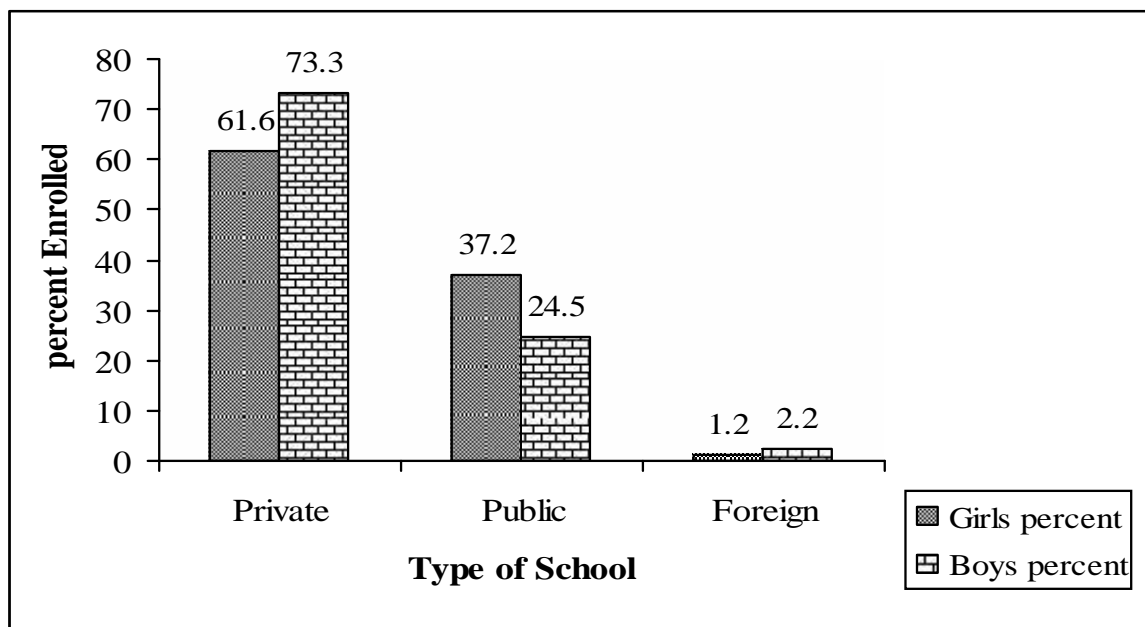


Figure 6.2: Gender and the School Enrolled

Source: Field Survey 2007

The figure 6.2 above demonstrates that the society some were indirectly experiences the gender inequality. Majority of the respondents had reported that

they do not experience any disparity between their children. Despite the facts the figure above gives the clear vision that 73.3 percent of the boys have been enrolled in the private school, whereas the rate is lower in context to the girls which is 61.6 percent of all the girls enrolled in the school. Similarly, the rate of girls enrolled to the public school is higher than that of the boys. Likewise 37.2 percent of all the school enrolled girls goes to public school, whereas it is just 24.5 percent of the total enrolled boys. In the same ways 2.2 percent of the boys enrolled in the foreign country, the rate of the girls is just 1.2 percent.

All these schools enrolled facts show that the society is male privileged. So the boys had greater educational opportunities than that of girls.

6.4. Literacy Trend in Nepal for Person of Age Below 15 Years

The condition in which Nepali girls were compelled to live had been historically appalling disparity against girls and their vulnerable social status were featured by the socially defined gender roles. In general, the educational trends between the children's are still on the edge of traditionalism. Nothing seems changing in the conception of the parents. Even the recent studies had shown that there has not been significant change in data. The gender disparity in literacy rate for Nepal can be viewed from the following table.

Table 6.2: Literacy Trend in Nepal Below 15 years

Years	Boys	Girls	Total	Percent
1961	16.3	1.8	8.9	14.5
1971	23.6	8.9	14.0	19.7
1981	34.0	12.0	23.3	22.0
1991	54.5	25.0	39.6	29.5
1997	67.9	37.8	52.8	30.1
2001	65.9	42.5	53.7	22.6

Source: Nepal Population Report 2000 and census 2001.

Parental awareness on girl's education is increasing with the passes of time. Even rural parents were becoming more and conscious towards the education of the

girls. Consequently literacy rate is increasing. But, yet still more efforts were essential to balance the educational access rate in the society.

6.5. Gender and Educational Chances

Due to the patriarchal society the family member gives less emphasis on the girl's education. It is often found in practice among the indigenous nationalities too. Here too the researcher wants to seek the national scenario is prevalent in the Pun Magar of Pokhara or not.

In the following study, researcher had attempted to ask to the respondent about the additional attention given to the children in their education. Besides the schooling, then to whom is given more emphasis at home? Then 49 percent of the respondents had reported that they give extra tuition to their children, but data given below gives a sense of disparity in the parental care to the son's and to that of girls. Following facts has illustrated in the following figure given below.

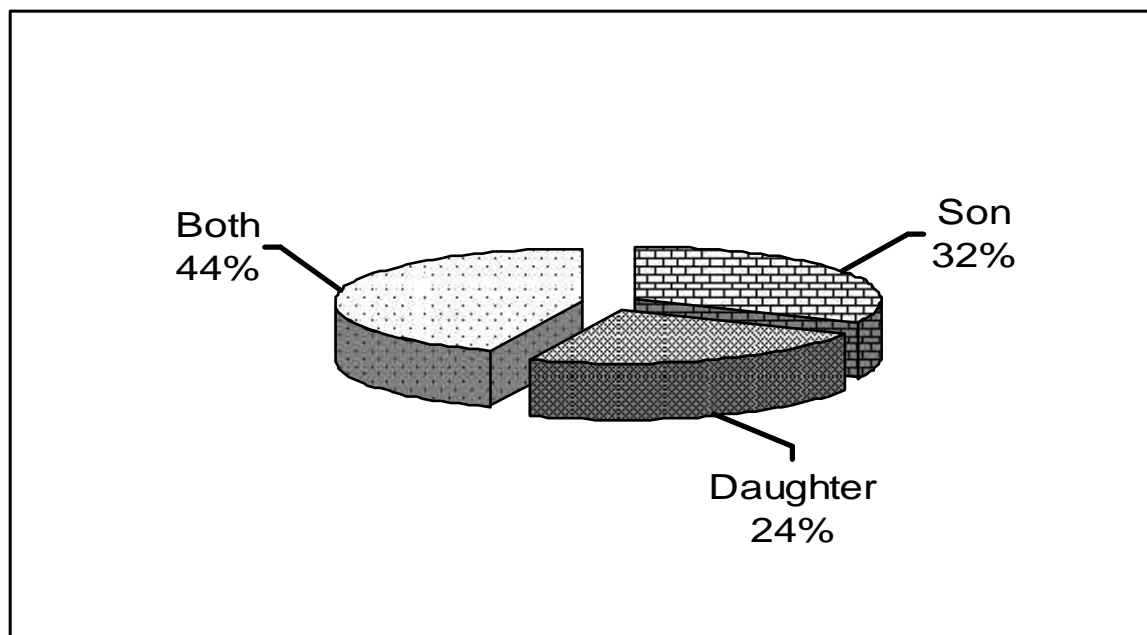


Figure 6.3: Extra Tuition to the Children

Source: Field Survey 2007

The figure above gives clear image that 32 percent of the respondents wish to provide extra tuition to the son's. Likewise, 24 percent of them had reported that

they give extra tuition to their daughter, whereas 44 percent of the respondents had reported that they give extra tuition to both sons and the daughters. Despite the fact we can conclude that still majority of the people give emphasis to the boys. This also indicates that there is still the gap in gender in the contemporary Pun Magar society.

Similarly, all the respondents had reported that they pay extra attention at home for the children's education, where 30 percent among them had reported that they pay extra attention to their son's. Whereas 20 percent of them had reported that of giving attention to the daughter and 50 percent had reported that they do care for both. The data also states that boys were given more emphasis.

All the facts above clearly states that the people of this community though live at modern town, but were unable to come out from the narrowness of cultural believes. What they say and do was totally different. If we see on the words of these people it resembles that they were in the era that was fully free from any kind of discrimination. But, we cannot expect a bias in social practice in the society. Due to the traditional believes and social customs the great discrimination is found in the role allocated to the gender.

Similarly, most of the GOs and NGOs were trying their best to uplift the female status from the country. The national planning commission of Nepal writes in relation to the educational status as , ' The need for women to participate, and their role, in economic, social, political, cultural and other aspects of development was first acknowledged as a national policy in the document of Sixth Five Year Plan in 1980. Since then, women's role has been considered as an important part for national development addressing in subsequent policies and programs.

Since the Sixth Plan the focus has been on equal opportunity, particularly for women and disadvantaged groups programs such as providing girls' hostels,

scholarships, training for female teachers, girls' upgrading, and education programs for out-of-school girls were initiated.

There have been remarkable changes in the past 30 years in achieving gender equality in education. The following table demonstrates this:

Table 6.3: Girls' Enrollment in School

School levels	1975	1980	1985	1990	2005
Primary (1-5)	18.3%	26.7%	28.8%	36.0%	46.3%
Lower Secondary (6-8)	16.7%	19.9%	23.9%	Unadjusted	45.2%
Upper Secondary (9-10)	16.9%	17.2%	21.8%	29.0%	44.3%

Source: National Planning Commission (NPC) 6th Plan onwards); Ministry of Education and Sports (MOES) 2005

The recent educational profiles show the following status of female literacy in education in Nepal' which has been taken from the collected data of Ministry of Education and Sports. The trend of enrollment to the School is found to be increasing to this decade. This indicates that the traditional societies too had realized the importance of education and the worldly matter can only be learned from the education as well. In the same way the national planning commission had also reported the following about the literacy status of the Nepalese people, which is shown in the table 6.4 below.

Table 6.4: Status of Literacy in Nepal - 2005

Literacy (%)	Total	Male	Female
All ages (6+)	54.1	65.5	42.8
Adult (15+)	48.6	62.7	34.9
Educational Attainment (%)			
Literate but no schooling	4.7	5.5	3.9
Primary Education	22.7	25.7	19.6
Secondary Education	16.5	20.1	12.9
SLC Intermediate	7.7	10.3	5.16
Graduate and Post-Graduate	1.8	3.0	0.7
Level not stated	0.7	0.8	0.5

Source: NPC, 2005

Table 6.5: Current Status of Net Enrollment Rate in Different Level by Percent

Levels	Gap in NER (Boys – Girls)	NER (Girls)	NER (Boys)
Primary	6.7	83.4	90.1
Lower Secondary	7.3	40.2	47.6
Secondary	6.4	28.8	35.2

Source: MOES, 2005

Table 6.6: Current Status of Survival Rate in Different Level by Percent

Grade	Gap (boys- girls)	Girls	Boys
Grade 5	6.2	75.9	82.1
Grade 8	9.3	59.4	68.7
Grade 10	6.2	38.8	45.0

Source: MOES, 2005

The NPC and the ministry of education and sports had given the data that the literacy rate between boys and the girls in Nepal as 42.5 percent of girls and 65.5

boys had been shown. In the same way the net enrollment rate between the gender shown by the NPC is as 83.4 percent of the girls and 90.1 percent of boys in the primary level and 28.8 percent and 35.2 percent respectively to the secondary level. Likewise, the survival rate shows by the record of MOES as 38.8 percent of the girls and 45.0 percent of boys in the grade 10. This all shows that the rate of girl in the different level of education has wide gap.

Table 6.7: Current Status of Female Teachers in Nepal by Percent

Levels	Total Number of Female Teachers	Percent of Female Teachers	Per School Female Teachers
Primary	30542 out of 101483	30	1: 1.2
Lower Secondary	4238 out of 25962	16	1: 0.6
Secondary	1732 out of 20232	9	1: 0.4

Source: MOES, 2005

The major gains of the Nepal's government have been also highlighted in the further columns as, The efforts made by Government of Nepal over the past have shown significant improvements in girls' education in Nepal. Major gains have been recorded in enrollment and participation in education.

It further states that the Education has been implemented as a power means of poverty reduction program in Nepal. The current Tenth Plan has focused on ensuring female participation in education, which in turn, would contribute to alleviating poverty and providing a broad base for all round development. The plan concentrates on gender equality and equity, and empowering women.

Major program interventions emphasized in the country are as follows:

- Scholarships for disadvantaged and marginalized girl children.
- Educational awareness programs for key stakeholders

- Participation of female members in school management committees
- Feeder hostels for girl students
- Accommodation for female teachers in remote locations
- Food for education program for girl students in food deficit areas
- Incentives to schools for recruiting children from disadvantaged groups.

Nepal has prepared a National Action of Plan to implement the Beijing Platform of Action and to fulfill the targets of Millennium Development Goals towards gender equality.

Major Challenges and Issues:

Ensuring quality of education is still a challenge.

- The diversity needs are yet to be addressed.
- The targeted approach in education for girls needs streamlining
- Family support and home environment are yet to be recognized adequately in schooling.
- Creating learner friendly environment in difficult circumstances is still a challenge.

The following aspects have been emphasized to make headway to ensure gender disparity in education by the National Planning Commission of Nepal:

-) Emphasis has been placed on school based management in order to address diversity needs of girls/ women in education.
-) The Government has encouraged partnership with civil society organizations, non-government agencies and local bodies.
-) Emphasis has been placed on collaboration and harmonization between the Government and aid agencies
-) People's commitment and responsiveness to girl educating have been extremely encouraging.

) The holistic approaches adopted in formal and non-formal education at policy and practice levels have been instrumental in mainstreaming gender in education.

We can conclude the chapter that, the traditional concept of the parents had remained a pre-dominant factor for the gender disparity among the boys and the girls of Pun Magar Community in Pokhara. In the same way the domestic chores and the relative works to the girls has remain as the factor the low enrollment to the school. The data collected shows that the disparity in the type of school enrolled by gender. The girls are more in government school. Whereas the ratio of boys in the private schools. This all indicates that there is gender disparity in the community.

CHAPTER-VII

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

Education is the most fundamental essence of human development. An educated person is more able to understand and raise his/her own legal right. People who are deprived of education because of any possible reasons, or illiterate person may not even be able to have the access over the public support and services that are available to them, or they may not even be aware of those opportunities. As a result participation of these communities in education becomes less and creates a vicious circle.

One of the unquestionable means to break this vicious circle is to educate, or at least literate and empower women. Women who are educated survive better and longer than they would otherwise and also quite simply educate her family. Empowering women and educating those calls for the eradications the gender disparity, which has a strong hold in our society because equal gender participation is the most essential factor for the educational development. And it is also true that gender disparity should be reducing from the basic level of school education.

The present research is primarily concerned on the differential access to education between the girls and the boys in Pun Magar community of Pokhara. The study had the general objective is to assess the differential in education between girls and the boys in Pun Magar community, whereas following were the specific objectives of the research.

-) To find out the socio-economic condition of household among the population of the study area,
-) To examine the school enrollment and completion rate between girls and boys, and
-) To describe the perception on gender equality in education.

The present dissertation is primarily an academic study, but had collected the data that gives some very important information regarding education access, policies and programs. It will help to formulate various new policies in regard to the education equality in relation to gender, in the country like Nepal. Due to the traditionalism year long experience of disparity in education been noted and reported by the researcher. The study is mainly focused on the search of gender equality in the education.

The study has made the use of special approach of various theoretical approaches regards to gender and education, which is also taken as the basic guideline for studying the differential in education between the girls and the boys in the Pun Magar community in Pokhara. This study is basically a case study based on Pokhara Sub- Metropolitan City. While studying so, the enrollment comparison between the girls and the boys in this community, cause for the enrollment of girls and the boys along with the children completion to the SLC and the drop out of the children along with the grade they dropped have been studied. And the reasons separately for the cause of girls and boys dropout have also been studied. Similarly, the study has been made to find the case of disparity in the title gender and education, which has basically deals with the educational equality, case of domestic chores between girls and the boys, gender and the type of school enrolled, literary trend in Nepal since 1961. Likewise, literature on education, gender and indigenous nationalities of Nepal has been reviewed. Along with the "*Karwakeli*" a special insight to Pun Magar reviewed.

Furthermore due to the presence of limited literature on Pun Magar, as well as limited resource, budget, time, manpower, etc. remain as the main constrain for the researcher to make in depth study of the Pun Magars rest other aspect of socio-cultural life or has been unable to include in the study.

This study is explorative and descriptive in the nature. The Pokhara sub-Metropolitan city is selected for this study purpose. All the Pun Magar households of the study site were taken as the universe of the study. As we know that for the data to be reliable a relatively larger sample size is required and thus 20 percent of the household in the sampling frame, which is equal to 109 households, were pick up as a sample by following stratified/ proportional random technique.

The data are gathered from both the primary and secondary sources. The nature of the data is qualitative as well as quantitative. Household survey, Observation, questionnaire schedule and the FGD session are the data collection techniques used for the study. The collected data have been analyzed by using SPSS 11 computer program for the windows. Result of the process data have been shown by using various tables, charts, and diagrams in order to enable the readers to easily comprehend the situation.

The study is focused on educational disparity between girls and boys of primary to secondary levels. An increasing awareness is found to be developed in the study area on the importance of the education with no gender discrimination. But, surprisingly it is found to be limited only up to making education available to primary level, which when gone beyond this level of education seems to have a considerable gender biasness.

There are various reasons behind the dropout of the children from the schools and the reasons are different for girls and boys. Major reasons for the girls are found of being failed in different grade and feel shy to continue with the younger, whereas the reason for the boys are working outside the country as well as being failed in different grade and do not want to go schools.

In general, education awareness seems to have been much increased but the need and importance of starting education to children on time has not yet been

conceived well by the people in the studied area. This fact is true with the girls, which is a strong sign of gender biasness as well, that shows that the people giving less importance to girls' education compared to boys. But one very strong point in relation to girls' education is also found in the studied area, that is, girls seem to be more stable in schools compared to the boys.

Findings of the Study

During the study, it has explored and explained the importance of education and the gender chances and education. In the course various findings were made which were listed below.

-) The Pun Magar community in Pokhara bears economically sound. Most of the respondents were employed in the foreign countries. The very few were working in the native homeland. They also bear good economical status and copy the same way of life like of the abroad employed.
-) The collected data from the 109 households, gives the record of 115 children enrolled in the school in different levels. That includes 51.3 percent in primary level (62.7% girls and 42.2% boys). Likewise, 28.7 percent of the children in the lower secondary level (21.6% girls and 34.4% boys). Similarly, 20 percent of the children enrolled in the secondary level (15.7% girls and 23.4% boys).
-) Among the Pun Magar community education awareness seems to have been much increase now a days. Almost all respondents had reported for giving stress to the education to all for the sustainable development.
-) Some of the data collected from the field had shown that besides primary level all other level possesses the rate of girls' enrollment lower than that of boys. The similar case is found in the enrollment to the private schools.
-) 70 percent of girls and 63.54 percent of the boys are found to complete the SLC level from this community. The collected data is of those children that has completed 15 years or above. The figure indicates the higher percentage

of the girls' completion of SLC, but the latent fact is different than that of the actual figure. The actual figure had been found of wide gap between the girls and the boys. The rate of boys' completion is found of less than the girls. It is due to the fact that they have to pass just grade 8 for the recruitment in the army and police force to the native as well to abroad.

-) The collected data also shows that the parents pay more emphasis comparatively on boys' extra tuition classes, which also indicate that there is gender disparity in some, extend.
-) The data also shows that girls are found to be involved more in the non-productive work, where as the rate of boys are found comparatively more in the productive works, which is also an instant to the gender disparity.

From the fact above we can conclude that there is no discrimination to the education for the children in their reported facts. However if we see the practicability in the work, we can get much differences in relation to the gender such as type of school enrolled, domestic chores, extra tuitions, etc.

7.2 Conclusion and the Recommendation of the Study

With the long cultural setup, traditional beliefs and continuation of social norms and values, we have in our country many practices, which discriminate boys from the girls in many areas of social life. Among them one of the prominent area is the education sector, which plays a big role in the development of a nation. Although at the present age, many parents claim to treat their children equally, some discrimination still exists unknowingly in practices.

In the studied area most of the parents give importance on education to both of their children- girls and boys. On one hand, parents claim to love and treat their children equally without any gender discrimination. On the other hand, they admit that their long-term expectations from their sons and daughters influence their

day-to-day life in many significant ways. Sons are simply more important to parents for very traditional and social reasons because they stay with the parents as an important asset of the family. Not only are they counted in for supporting parents in their old age but according to Hindu and also Buddhist philosophies, they are also essential to ensuring a smooth transition to their next life.

Now looking at enrollment from the possession of the physical properties such as house and land both, the girls' enrollment is found to be the highest from the families possessing both compared to the enrollment from the families not possessing them and possessing only houses. Again girls are found to be more enrolled in the public schools from the families having these physical properties whereas boys are found to be enrolled more in private schools from all the types of the family. This fact only reconfirms the family's preference for the good education is only to the boys compared to the girls, as is generally believed that private schools offer better education compared to the public schools.

Looking at the school going children coming from the facilities possessing basic and modern physical facilities, it is found that almost all of the children's family possesses the basic physical facilities as well as among them most of them possess the modern facilities, except the possession of TVs.

In general, families overall economic background plays a prominent role in children's enrollment. It is found that the preference always has been given to the education of the boys. Both the available resources of the families if it comes to the choice of enrollment in between boys and girls, the preference have always been for the boys. And if the choice has been in between a private and a public school, the preference has always been the private schools and the boys first. The collected data indicate so, even though they reported to give equal emphasis.

Dropout of the student from school is considered as one of the factors which reduce the efficiency in the education system and is great wastage of the resources.

In the sampled area, girls' dropout is found to be low compared to the boys. (Girls dropout is found to be low; it is due to the fact that the enrollment in the higher grade is comparatively less than the boys).

It is found that the rate of boys' dropout from the school is higher. It is because most of them get employment in abroad. Similarly, once when they get failed in Test exam or SLC they do not continue again. Likewise, in the case of girls it is also found after being failed in the grade 9 and in test exam. They also discontinue the school going whereas a case had been found about the girl that she got residential permission at Hong Kong, and she left the school.

In the case of the work assign to the girls and the boys show a sense of gender disparity in this community, where the boys are employed or assigned in the productive and economical activities and girls were assigned to the informal or unproductive household works.

At last, the study area is one of the most rapidly growing towns. The rate of education is increasing in a very fast rate. It is composed of different groups of people in the different level of education, which also has inspired the people of this community to have interest toward education. So the education difference of gender is gradually disappearing from the society.

Recommendation of the Study

) Education is an important social variable which not only increase the opportunities for employment but also changes the individuals' social life styles. Therefore the status of the children should be given special incentives to raise the life standard. Special programs and the plan are essential to encourage the Pun Magar girls' children to enroll in the schools.

-) The traditional concept of '*Lahure*' culture must be discouraged by the parents to their children; rather the education for the children must be encouraged for the better future for the children.
-) There should be the mass awareness program among the Pun Magar to reduce the traditional concept of domestic work for the girls, whereas the boys involvement in the household chores need to increase so that the burden to the girls for responsibility of household works will reduce and can pay more attention for the intellectual development.
-) In the community both girls and the boys must be treated alike, one should not practice any kind of discrimination between the girls and the boys. The equal opportunity should be provided to them.
-) Education is the backbone for all kinds of development. So, one should not be deprived of from the access of education.
-) Parents should create a good family environment for the children for learning rather running after the money. Time should be given to the children for better nurturing and proper socializing of children.

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