

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Today rapid population growth is a burning problem in many developing countries even in Nepal. Because of high fertility population is increasing day by day. Several efforts have been made to overcome the rate of growth of population; despite these efforts our total fertility rate (TFR) is still 4.1 per woman (CBS 2003).

Preference means likeliness. Sex preference refers to the preference of the particular gender. Simply preference of sex means either preference goes for son or it goes for daughter. Preference of son is widely spread in many rural areas of Nepal in comparison with the urban areas.

Though sex preference and desired family size are different demographic components interrelationship between them exists. Sex preference and desired family size varies from family, society and community to community. Thus rate of growth of population is guided by sex preference and desired family size.

Nepalese population is highly dominated by Hinduism. Out of the total population, about 81 percent populations follow Hindu religions. There are different caste/ ethnic groups like Chhetri (15.80), Brahman-hill (12.74), Brahman (Terai), Newar (5.48), Magar (7.14), Tharu (6.75), and Tamang (5.64) etc (CBS-2003). Most of them generally believe in Hindu religion, in which, the reproductive preference is oriented towards son. Generally Hindu culture encourages for early marriage basically for female. These groups really represent a large cohort of young female who are more prone to inflate the fertility rate in Nepal. Sex preference and preference for son in

particular as major determinants of family size have been well documented in several Asian countries (Karki, 1988).

As far as religion is concerned, little work have been done to explore the relationship between religion and fertility behaviour (Driver, 1963). Morgan et al. (1977) suggest, that this is due to at least in part, to the fundamental vagueness of the meaning of religion. Research in several Asian societies has suggested that sons are generally preferred over daughters. The preference is not monotonically son-based composition, because parents desire to have several sons and at least one daughter (cited in Shrestha, 2000)

Ideal number of sons and daughter psychologically affect the sex preference and desired family size of the family. If parents expect large number of ideal sons and daughter, their desired family size will also be large and vice-versa. In the case of the number of additional children wanted by Javanese and Sudanese cultural groups of Indonesian women examined by the Russell. Meyer and Singarimbus; 1981 in relation to the socio-economic advantages of living children by using survey data. They categorized specific reasons for wanting another child under such headings as instrumental benefits, psychological values, social values and boy preference while the mean number of children as the dependency variable. (Russell, et al, 1981).

The key findings of this study (Khan and Khanum, 2000) is that sex preference has a moderately adverse effect on contraceptive use among women at lower parities and could be a significant barrier to reduce further the country's fertility rate. The most important policy implication from the findings of this study is that future fertility would decline if preference were diminished at the earlier stage of family formation. As son preference is largely socio-cultural event, its effect should not be under estimated in a traditional, poor societies such as in Bangladesh where women are consider being of low status. Short-term and narrowly defined population control activities may be ineffective in reducing the influence of son preference on fertility. Nonetheless, an integrated effort is essential to decrease gender inequality as well as to increase the status of women, which potentially could help to decrease further the country's fertility rate.

1.2 Statement of the Problem:

Nepal is a multiethnic, multicultural and rural based society. Having strong son preference, daughters are also valued due to religious and cultural traditions, norms and values related to the social practices. The degree of sex preference varies in Nepal due to different religious and cultural groups of people.

Nepal is a Hindu religious country. Of the total population, Brahman (hill) accounts for 13 percent according to the tenth decennial census 2001. Sex preference is consider strong among the Hindus. Generally Brahmans falls under the Hindu religious group, so they also prefer son.

High Socio-economic value of socio-cultural as well as religious norms favoring sons, low literacy rate, low cost of bringing up children, and sex preference are some of the leading factors which are associated with high fertility in Nepal.

Prevailing the low literacy rate, early marriage system, high fertility, high mortality and high economic value of children still remain especially in some rural areas of the country. Thus this small study is an attempt to explore the effects of socio-economic and demographic variables on sex preference and desired family size of Brahman community.

Sex preference and desired family size are affected by some socio-economic and demographic variables. The study will base mainly on the following research problems:

1. How the direction of sex preference and the desired family size would be determined?
2. Is there a strong variation from the socio-economic variables in sex preference and desired family size?

3. What is the role of demographic variables (age, sex, age at marriage) in determining the family size and preference for sex?

1.3 Significance of the Study

Demographic literature on the sex preference among different groups of people in Nepal is minimal but a little information can be obtained from some surveys and micro-level studies. A strong sex preference in Nepal is noted by Worth and Saha, 1969 in their Nepal Health Survey of 1965/66: almost similar findings are indicated by Nepal Fertility Survey (NFS) 1976, Nepal Contraceptive prevalence Survey 1981 (NCPS), Nepal Fertility and Family Planning Survey 1986 (NFFPS).

Dahal and Mishra, in their 1983 study, showed the sex preference in various areas of Nepal. Their findings showed a strong preference for sex. In Nepalese society desire for a daughter cannot be ruled out. There is also a strong desire for at least one daughter to balance the sex competition of the family.

The sex preference has long been recognized as a typical barrier to reducing in most of the developing countries. When son preference is pervasive in the society and males and females desire large family, effects is to evaluate fertility rates and increases family size (Asia Pacific Population Policies, 1992). In other words, son preference increases fertility because a large number of children are required to introduce some minimum number of sons (Morgan and Niraula, 1995: 546).

Nepal has pre-industrial and traditional society with an overwhelming majority of the population living in rural areas with agro-base economy. The values and norms of the society are dominated by the Hindu religion (80.62%, 2001), which supports sex preference and there-by pronatalistic approach in Nepal. According to the Hindu philosophy, to have a son is a necessity for a family to light funeral pyre at ones death and to acquire salvation in the next-life. At the same time family without son faces economic and social danger in this life and in the next life a well (Dahal–1989).

1.4 Study Objectives

The main objective of this study is to find out the prevailing situation of the Brahman community about sex preference and desired family among the males and females of the reproductive span. The following are the specific objectives of this study.

1. To examine the relationship of socio-economic and demographic variables in determining family size and preference of sex.
2. To examine the effects of sex preference on fertility behavior.
3. To examine the existing reasons of desire for children by sex.

1.5 Limitation of the Study

The study without limitation cannot be conducted. So it is necessary to limit the research according to the purpose of study, time duration and resources. The following are the limitations of this study.

1. The study covers only a single ethnic group and the sample size is also small of a particular village development committee so the findings cannot be generalized.
2. The respondents are limited to the only married women aged 15-49 years and their males.

3. Even though the sex preference is likely to be affected by infant and child mortality, this factor is not incorporated in the study. It is because the interest of this study is confined only sex preference and fertility.
4. Since the study is based on primary data, it can indicate common pattern of sex preference in the individuals rather than society.

1.6 Organization of the Study

This study is divided into seven chapters. Introductory chapter includes statement of the problems, significance, objectives and limitation of the study. Chapter two deals with the review of literature relating sex preference and desired family size. The third chapter contains the methodology used in this study. The fourth chapter describes about socio-economic and demographic characteristics of the studied population. The fifth chapter analyses sex preference for the first child, response for wanting sons and daughter and fertility behavior. The sixth chapter deals about desired family size of ever-married male and female and ideal family size. The seventh chapter summarizes the major findings as well as conclusions and recommendations.

CHAPTER - II

LITERATURE REVIEW

The degree of sex preference varies in different countries and societies because of the various as well as traditional social practices. Williamson, 1976 noted that people in most cultures demonstrated a pronounced son preference, although there were balanced desire in the number of sons and daughters in most countries (Arnold and Kus, 1984:290 cited from Leland et. al 1983:110). Conducted a cross national comparative study from the World Fertility Survey (WFS) data which showed that considerably more woman wanted daughters for their next child man a son in Jamaica, in parts of Caribbean and in Kenya; moderately son preferred in Lesstho, Sudan, Sri Lanka, Thailand, Fiji, Malaysia, Dominican Republic, and Mexico; extremely son preferred in Jordan, Syria, Bangladesh, Pakistan, Nepal, South Korea and Peoples Republic of China.

In Northern India, women's desired fertility is positively associated with their level of son preference according to study based on data from two successive rounds of a nationally representative survey. The smaller the reported ideal family size, the lower the likelihood of wanting more sons than daughters and the lower the proportion of sons in the reported ideal family (Morgan and Niraula, 1995).

Previous research showed that fertility decline in India is accompanied by an increase in the ratio of male to female children aged six and younger, and suggested that persistent son preference increases the rate of female feticide or infanticide at low parities, despite a reduction in the number of unwanted daughters at high parities. To further investigate the association between fertility and sex bias in India, researchers examined

data from ever-married women who participated in the 1992-1993 and 1998-1999 National Family Health Surveys.

Gideen (1962) indicated that in some Indian communities sons are highly prized: the birth of a son may be a reason for celebration, where as a new daughter is almost causing for commiseration (Karki, 1986: 168). In this way, preference and treatment are also distinct for son and daughter because of the different values attached in son and daughter. Arnold et al. (1975:63) argue that sons are valued for the continuity of the family name, economic reasons and companionship with father and daughters for the help in housework, taking care of children and companionship with mother.

Considering these facts, this study provides information to identify the level of sex preference and desired family size and its impacts on fertility. An attempt has been made to analyze factors contributing for sex preference and desired family size, which may be helpful for policy makers.

Several studies have focused that the sex preferences influence fertility behavior and related attitudes. Sex preference and preference of son in particular; as a major determinates of family size, have been well commented in several Asian countries (Williamson 1976; cited from Karki 1988:168). The Value of Children (VOC) study in six countries in the Asia and the pacific also suggests the family size is influence by the son preference (Arnold et al, 1975).

2.1 Theoretical Review

According to J.C.Caldwell, who developed the theory, which has come to be known as the "theory of intergenerational wealth flow," fertility behaviour in any type of society at any level of development is rational. In a society, the fertility is high if children are economically beneficial to the parents, and low if children are economically not beneficial to parents is determined by social conditions: mainly the direction of the

intergenerational flow of wealth (in terms of goods and services). This flow of wealth in all primitive and traditional societies has been from younger person to the older persons, i.e., from the younger generation to the older generation.

In other words, children in such societies are economic assets to their parents and naturally more children mean more wealth, leading to high fertility. Fertility will remain high as long as this juncture, it is necessary to identify the nature and magnitude of intergenerational wealth flows in different societies.

Children are useful to parents in several ways in primitive and traditional societies. Six different economic advantages to the parents can be identified:

1. There is a situation gain to the head of household when the children are large. In the extended family type of household, the head of the household can control more resource and also can have access to more services if the number of his children, daughters-in-law and grandchildren are large. The larger the household size the greater the power of the head.
2. Children work in the household and on the farm and produce goods. They also do small jobs, such as bringing fuel and water, carrying goods and messages, sweeping, looking after younger siblings, caring for animals, etc.
3. Adult children assist their parents by working in the farm as laborers.
4. Adult children are of great help in family ceremonies, such as marriage, funerals and ceremonies connected with birth in the household. They also contribute to community festivals.
5. The grown-up children take care of the aged parents.

6. Parents can invest in the training and education of children so as to increase the ability of children to make returns.

Thus, it is clear that in primitive and traditional societies, children are assets to parents and having a large number of them is economically advantageous. In such societies, the net flow of wealth is from children to parents and hence high fertility is economical rational. When the direction of this net flow of wealth change i.e., when the flow of wealth is from parents to children, low fertility becomes economically rational.

Another measure of impact of gender preference on fertility is the stopping rule measure proposed by MC Cleland (1979). This method is based on measuring an individuals' or males and females' preference order and intended fertility-stopping rule – the family composition at which no additional children would be desired. Widmer et al (1981) demonstrated that the stopping rule measure of gender preference represents a combination of psychological and behavioural measure and is useful and practical method of measuring sex preference. But, Arnold (1985) has argued that this measure is divorced from reality because it measure attitudes towards hypothetical family composition rather than actual family situations; it does not cover the whole spectrum of family sizes; and it may be difficult to administer in less developed countries.

In 1985, Arnold proposed a new measure to estimate effect of gender preference on contraceptive use and fertility. Basically this measure answer the question, “what would happen to fertility if all sex preference were to disappear suddenly?” since the sex of children would no longer be important, the measure that all males and females at each parity will act in the same manner as those males and females at the same parity who are currently most satisfied with the sex composition of their children. In general, the measure is defined as, $\sum C_i^* P_i / \sum P_i$ where, C_i^* equals the maximum rate of contraceptive use at each parity 'i'. When the dependent variable is same measure of fertility (such as the number of additional children desired), rather than family planning, then C_i^* would be the minimum number of additional children desired as each parity, since respondents with the smallest desired family size are presumably the ones who are most satisfied with the sex composition of their existing children.

The study on Kumal community of Nawalparasi district, Nepal found strongly preferred sons over daughters. They all desired at least one to three sons in the family. More of them desire two sons and one daughter in their family. Majority of the respondents expressed their desire of best combination of more sons less daughter in their children. Majority of them are found valued son for family regulation and daughter for religious reason then other reasons. High fertility and mortality (infant and child) rates indicate a recognized relationship between mortality and fertility. The findings clearly show the positive relationship between child loss experience and fertility. Ideal number of son, value of son and number of living daughters are positively correlated with the desired number of additional sons and found statistically significant. Similar result is found about the desired additional daughters with the ideal number of daughter, value of daughter and number of living sons. Among the socio-economic and demographic variables value of son and daughter, ideal number of son and

daughter have strong power in explaining the sex preference (Bastakoti, 1999).

2.2 Empirical Review

World Fertility Survey (WFS) conducted a study in many developing countries during 1970s collecting data regarding 28 and 38 WFS, Easterlin, stated, preference for the sex of the next child among women respondents of reproductive ages. Using this information Clend et al, (1983), studied nature of gender preference in countries respectively. Strong son preferences were found in Pakistan, Nepal, Bangladesh, Korea, Syria and Jordan, daughter preference in Venezuela and Jamaica and moderate and equal preference in other countries. In Nepal, among currently married fecund women aged 15-19 years, 67 percent wanted their next child to be a boy, only 7.5 percent wanted a girl and among them 26 percent women were undecided.

Gender preference, particular boy preference is believed to sustain high fertility in many Asia have very strong son preference, Cleland, Verrel and Vassen (1983) also analyzed attitudinal data for a cross national comparison of son preference and reached similar conclusion (Ahmed, 1981; Bariagia and Leangsten, 1986; Coombs and Sum 1978; Karki, 1988; Khan and Siragelin, 1987; cited in Bastakoti, 1999).

Ideal number of son and daughter psychologically affect the sex preference and desire family size of the parents. In the case of the number of additional children wanted by Javanese and Sudanese cultural groups of Indonesian women examined by the Russell, et al. (1981) in relation to the socioeconomic advantage of living children using survey data. They categorized specific reasons for wanting another child under such headings as instrumental benefits, psychological values, social values, and boy preference (as independent variable) while the mean number of additional children wanted as the dependent variable. They estimated partial

correlation coefficient (R) by controlling education age and parity. The partial correlation coefficient between the economic value of children and the number of additional children was estimated to be 0.37 and 0.33 for Javanese and Sudanese respectively and controlling education and age was to be estimated 0.27 and 0.30 and 0.23 and 0.26 for Javanese and Sudanese respectively. The partial correlation coefficient between the number of additional children wanted and wanting another boy was estimated to be 0.29 and 0.27.

The NFS (1976), NCPS (1986) and NFFPS (1986) indicated a desired family size of 3.5 to 4 children. In the NHS (1965-66), 687 married women under age 50 were questioned regarding desired family size and sex preference. Response indicates a strong preference son and desired family size of 4.5 to 5 children. Thus NFS, NCPS, NFFPS data suggested that the desired family size increases with the age increase of women. This figure of desired family size is also a reflection of the number of living children particularly son. Although, no difference was mentioned by residence and occupation but the NCPS noted some difference in the desired family size by literacy. Literate women desired 3.6 children compared to 4 for illiterate women (NCPS, 1981:72). However, the NFFPS (1986) indicated that there was a decline of 0.5 children per women over the 1986 survey. The desired size as a whole decreased in every age group from the 1976 to 1986. This change occurred not only among the educated, but also the uneducated males and females. The NFFPS (1986) also noted that during the 1982 to 1986 period, desired family size decreased in both the rural and the urban areas.

In China, the nuclear families concept helps to reduce to family size and also Socio- economic condition helps them to reduce their family size (Yi, zeng1986). Wen (1992) noted that the strong pervasive son preference in his study which was carried in china. In China, the critical family size

from the point of view of population policy, is two children for rural males and females. Whether or not the third or higher order birth can be eliminated is crucial to the success of any further reduction in fertility. In the present he found that comparing with some major socio-economic characteristics, son preference is the most significant factor, which, even during the period of vigorous control of population growth, continued to exert a great influence on bearing the third child. It also found that the overall quantities effect on sex preference affects other reproductive behaviour such as length of breast feeding, birth intervals and abortion, that is, both the level of and the tempo of childbearing.

Morgan and Niraula (1995) studied in two Nepalese village (Bagadhi and Benighat) and has resulted that Benighat wives with at least one son are more than twice as likely to report using contraception as those with no sons. Such a difference is often taken as a measure of son preference. Bagadhi, the estimated affect of having at least one son is even stronger (those with at least one son are over three times more likely to be using contraception than those with no sons). Further with at least two sons are even more to use contraceptive than those with one son. It shows that there is strong son preference.

The sex of living children plays an important role in Nepali society that contributes significantly to higher desired family size (NCPS, 1981:22). In Nepal parental preference for at least one child of each sex in general have been well documented. A large proportion of women who desire more children show a preference for sons. However the preference for daughter is also evident when women have two or more living son but no daughters (Ministry of Health, 1986:136; Tuladhar 1989 and Dahal 1989:78). Son preference is found strong for first two parities among all caste/ethnic groups. In religious groups son preference is found in Hindus and Buddhists. On the other hand strong preference for son is found among women whose

males are engaged in agriculture. Similarly among ecological region, son preference is found strong in hills. And by development region, it is found that Far Western Development Region (0.78) has the strongest preference for son (Bhattarai, 1997).

In the religious society sons and daughters are treated as differently in terms of nutrition, healthcare, education and other social facilities. Boys are provided all types of facilities compare than girl, even though in breast-feeding also discriminates the thought of preference on sex. When son preference is preventive in the society sons are taken as good product and daughter are taken as burden and valueless product. Sons are supposed to be crucial for carrying on the family name and traditions and also wanted to provide economic security for parents and to perform the ritual ancestor's worship also.

A survey of sex preference and the value of sons and daughter in Nepal conducted by Karki (1988) found that women preference for sons is stronger than men. Gyawali (1994), in his study of Kumal community noted strong son preference in both male and wives who have not given childbirth and newly engaged in marriage life expected their first child would be son. Karki (1988) further suggested that sons and daughters are valued differently by economic socio-psychological reasons. Although more women than men preferred sons for old age security causes.

Further review is carried out on account of some socio-economic and demographic variables relating to sex preference and desired family size.

2.2.1 Role of Education

Various empirical studies have been proved that there is inverse relationship between the education of male and female and fertility (Khan, 1977). Education is generally recognized as the best single individual modernity at the aggregate level. Because the rapidly decline of fertility in

China during 1970's was considered due to rapid rise in the educational attainment of Chinese women.

Education is a crucial factor determining desired family size and sex preference (UNFPA, 1989:77-78). Higher the education lowers the fertility and lower the education higher the fertility. In various studies of many researchers showed that higher rate of literacy (of male and female) decreases the family size and low rate increases the family size. "Attainment of higher education is instrumental in reducing desired family size in Nepal".

The education of girls has been shown to one of the most basic determinant of the fertility decline. Educated women usually have more opportunity, and more awareness of family planning possibility, and more likely to decide with their parents how many children to have and when. They are also more likely to marry late, to postpone the first pregnancy, to leave more time between births, and to have fewer children in total. These effects are particularly strong in education continuous for more than just two or three years (UNICEF, 1994). Khan et al. (1996) while doing a research on women's education and employment in Bangladesh, demonstrates that as expected women's education has a considerable influence on their socio demographic aspect of life. Mothers with some schooling have a wider knowledge of the outside world than mothers who have none. Women's education could change their attitudes and outlook quality markedly. Providing greater educational opportunities typically leads to lower fertility by giving individuals greater access to information, participation in modern sectors and new attitudes and values conducive to national development.

The study carried out by Razzaque (1996) in Matlab Bangladesh; found that the desired family size, ideal family and desire for more children were similar in two study areas. Moreover, except for education of male (for

wanting more children) in the treatment area, neither mean desired family size nor percentage wanting more children varied remarkably by socioeconomic categories for any group of women. Similar reproductive preference in the two areas indicates that the family planning and health services programmed have had no effect on preference.

2.2.2 Role of Occupation

Occupational status, especially of male has been probably a widely utilized index of socioeconomic status in the study of fertility. Generally fertility is associated with occupations in the primary industries, especially, agriculture and mining while lower fertility is associated with professional and technical categories. In the United States, rural farm population is usually more fertile than rural non-farm population (Clark, 1977:116).

Women with male in white color occupation tended to lower fertility, in Bangladesh. Similarly fertility level of working mothers was found lower than non-working mothers. Aludhin and Scocar (1919) found the positive relationship between income generating and status of women with fertility level.

When occupation are considered the mean number of CEB per ever married women is highest for the farm and sales workers (2.7), on the other hand, the lowest fertility is observed among the profession, administration and clerical workers (1.6). This means that the fertility levels of white color female workers are lower than that of other groups (CBS, 1995).

2.2.3 Role of Age at Marriage

Age at marriage is one of the intermediate variables affecting fertility. It is hypothesized that the higher age at marriage is related with lower desired family size. As the age at marriage increases the number of children ever born to women decreases (UN, 1984:48). Due to the early and universal marriage in Nepal, age at entry into sexual union becomes one of the

important determinants of fertility.

Cultural values play dominant roles for the marital union. A girl's age at marriage is an essential component of the increasing/decreasing trend in fertility. The younger her age at marriage the longer the time she will spend in marital union. The entrance into the childbearing age of the successfully larger cohorts of young females tends to 'inflate' the birth rate. There is also evidence that other nuptiality characteristics, such as marital status or the type of marital union, may have a sizable effect on fertility.

In the context of developing countries like Nepal age of early marriage is one of the main intermediate variables affecting desired family size. Early or at most universal entry into marriage combined with low level of marital dissolution can substantially boost up the desired family size of married women (UNFPA, 1989:22 cited by Shrestha/2000). Marriage duration solely depend upon the age at marriage. If age at marriage is high, marriage duration will be low and if age at marriage is low, marriage duration will be high, marriage duration of the spouses affects the desired family size.

In Nepal, eventhough, legally accepted age at marriage for boy and girl is 21 and 18 years respectively, early marriages has still been practiced in Nepalese society due to different sociocultural norms and values. In Nepal age at marriage is found to be lower for females compared to males. The singulate mean age at marriage (SMAM) was estimated to be 18.4 years in 1991 and 19.7 years in 2001and for males it was found to be 19.4 and 20.5 years respectively.

According to Bongaart and Potter (1983), there are only four most important variables out of eleven Davis and Black's intermediate variables, which determine the fertility level in most societies: age at marriage, proportion of married women, abortion and contraception. In the context of

Nepalese society, early and universal marriage is practiced which prompts high fertility than the late marriage and the proportion of never-married women in reproductive ages.

Acharya (1992) observed 13.4 age at marriage for the women with 5 children ever born compared to 17.1 age at marriage for the women with 2 children ever born. The correlation between age at marriage and children ever born was found to be -0.4174 in a study of hill village in western Nepal. The number of children ever born tends to be decrease with the increase in age at marriage (Pant and Acharya, 1986:58).

2.2.4 Role of Number of Living Son

The Nepal fertility survey (NFS, 1976:55) showed a negative relationship between the number of living sons and the number of additional children wanted by currently married fecund women. The findings showed that desire for additional children was higher among women having no sons. Likewise, the Nepal demographic and health survey (NFHS, 20011) also found that there is an inverse relationship between the numbers of living sons and desired family size.

2.2.5 Role of Number of Living Daughter

The number of living daughters increases the desired family size due to high preference of sons. The birth of a daughter, in some Nepalese communities, is hailed as an event will bring prosperity (Thapa, 1980; cited in Dahal, 1989) reflect the positive relationship between the number of living daughters and the desired family size.

2.2.6 Role of Child Loss Experience

In the study of 'fertility and mortality rates' in Nepal, New Era found a close relationship between infant mortality and fertility. Infant mortality accounted for 50 percent of variation in number of CEB. The study found a close relationship between infant mortality and number of children ever

born. The study conducted the existence of strong child replacement effect in Nepal (New Era 1986, 90).

Adhikari (1992) found positive relationship between infant mortality and fertility. The mean number of children of CEB by age and marital duration of mothers was found invariably higher to those women with child loss experience compared to women without such experience. According to FP/MCH 1977, survey report, one of the causes of high fertility in Nepal is high infant mortality. “High infant and child mortality causes high fertility. A number of evidence posited two main ways the child mortality experience of individuals males and females might affect fertility.”

Acharya (1993), in his study of fertility behaviour of Nepalese women found strong relationship between child lose experience and fertility behaviour; using NFFS data of 1996, women with several stages of first two children by grouping current age of women below age 35 and above 35. He further noted that women who had experience of child lose or child death, had given more birth than women with no child lose experience for both younger and old groups. At the conclusion he arrived that mother’s education had stronger negative association with child hood mortality and child hood mortality had strong positive relation with level of fertility.

2.3 Conceptual Frame Work

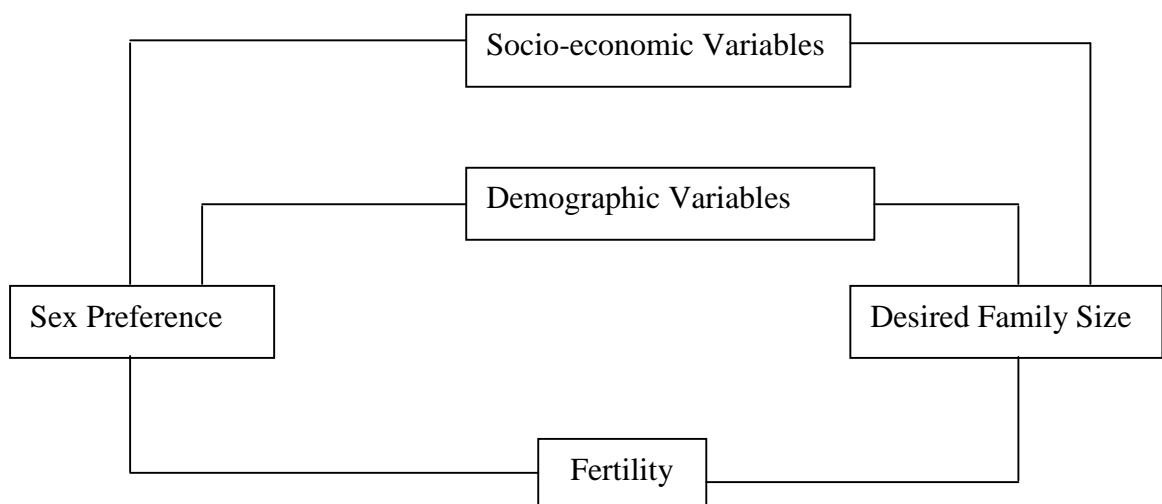
Parents both in traditional societies and in highly modern societies typically have some preference. Gender preference is due to a complex interplay between economic, social and psychological factors. The family size goal is apt to change according to a male and females own experiences with child death in parents are induced to invest more in the quality of their children. From the intergenerational perspective, increases in investment in children would affect their fertility behaviour in their adulthood, with the rising aspirations of younger generations (UN, 1996).

Liebenstien (1987:104) has formulated a theory that explains the factors, which determine the number of children desired by each males and females. These theories are based on the assumption of "rough calculation" regarding the utilities and inutilities of children and then decide the number of children they would like to have. This calculation calculates the balance or misbalances between the satisfaction or utilities obtained from an additional child and the monetary and psychological costs of having an additional child. There are three types of utilities are derived and two types of costs are involved in having an additional child. The utilities of child are:

- a) As consumption: source of personal pleasure to the parents
- b) As a productive unit: labour force
- c) As a source of security

Similarly, two types of costs involved in having additional child are direct cost as a expenses of bringing up a child, and indirect costs which included opportunities for the appearance of an additional child.

Fig 1: The diagrammatic presentation of the framework



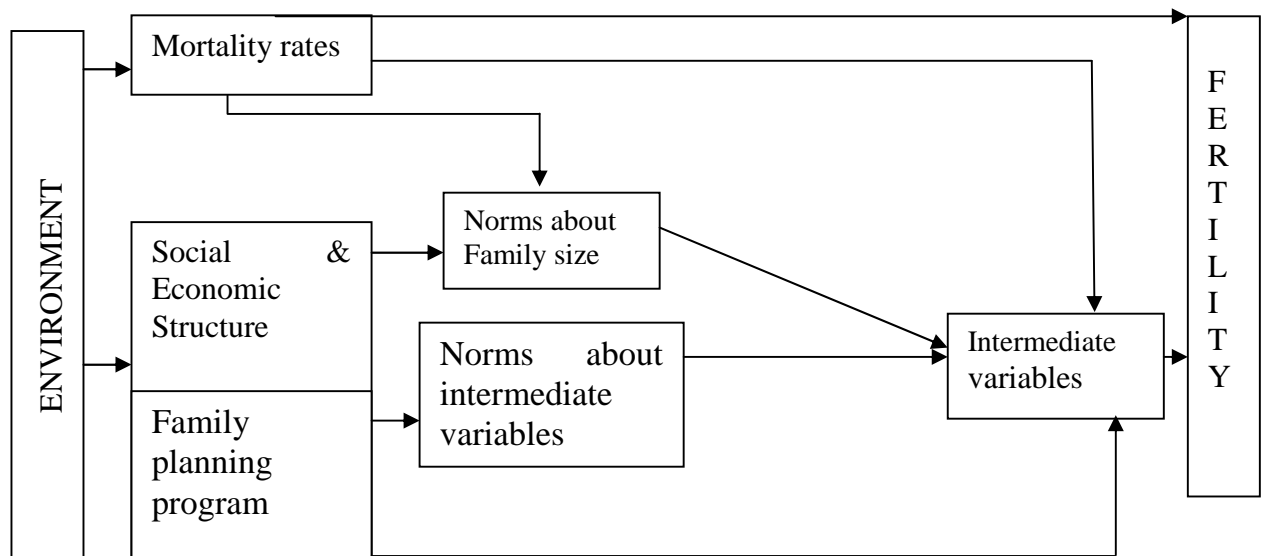
Source: Shrestha, 2000

This diagram shows the relationship between socio-economic and demographic variables, by which desired family size and sex preference

were determined, ultimately it affects the entire fertility behavior of the males and females. According to the study objectives socioeconomic variables are: educational status and occupational status and demographic variables number of living son(s), number of living daughter(s) and age at marriage are considered.

There is a broad gap exist in between environment and the fertility, they are mortality rates, social and economic variables and family planning program, which are called primary factors. Norms about family size and norms about intermediate variables are the other factors determined by the knowledge on the primary factors.

Fig. 2 Modified Freedman's Framework (1975) for the study of fertility



Source: Bhende and Kanitkar, 2001

Figure 2 about the modified Freedman's Framework, 1997 shows the entire relationship between environment and fertility. Norms about family size have been studied in a great number of KAP (knowledge, attitude and practice concerning family planning) survey in different types of cultural settings with different economic conditions. In the course of many Indian studies on the topic, questions have been asked on the number of children

consider ideal by the respondent himself/herself, or thought to be ideal by him/her for society, or his/her perception of what he/she thought was the ideal in the eyes of the community to which he/she belonged. In India, the ideal number of children has been, on an average, four with two sons to insure the continuance of the family line and the performance of the last rites of the parents with a view to bringing about liberation of their souls. The sons are also required to take care of their parents in their old age.

2.4 About Brahman Caste

Brahmans rank highest in the caste hierarchy, and along with Chhetri they formed a majority of the influential and wealthy people of traditional Nepal. Nepali, an Indo-Aryan language is their mother tongue and has been adopted as the state language. Traditional accounts state that the Brahman came to the eastern hills of Nepal from India for the first time during the fourteenth century when they were dislodged by the Moslem invasions. The Brahmans who are said to have come from Kanauj and Chittore first met the Khas, the predominant race in the hill region of Kumaon Garwal and the Western districts of Nepal.

Brahmans are two different types: Purbiya (eastern) and Kumain. Although the Khas spoke a language closely allied to Sanskrit and were a people racially akin to the Brahmans, being of the so-called Mediterranean type, they were not considered of the same stock by the orthodox Hindus of the plains. The Manusmriti code of Hindu caste behaviour states that they were to be treated as Shudra, low caste, because of their neglect of caste rules. But when they come into contact with the immigrant Brahmans of the plains, many of the Khas acquired the very high Kshatriya status

Most Brahman girls are married at the age of ten or eleven, while most Chhetri girls are married only when they are fully-grown. Tradition maintains that the sixth year is the most holy age for a Brahman girl's for marriage and her parents achieve the greatest account of Punya (merit), if they give her in marriage then. Punya is so important that sometimes a rich Chhetri male and female will 'adopt' a Brahman girl of the age eight or ten

never older than eleven years, to give her away to a Brahman boy in marriage simply with the intention of accumulating Punya. This acquisition of Punya is believed to help the males and females have a son, to win prosperity, and eventually to reach Swarga (heaven), when they die.

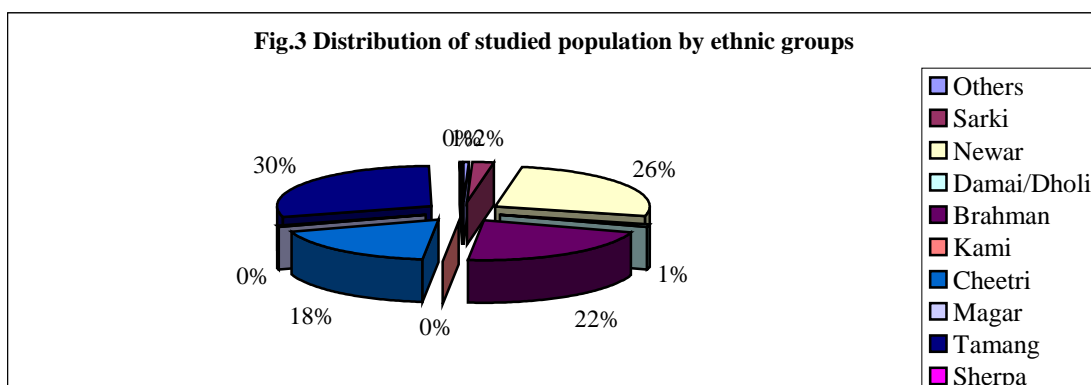
2.5 Ethnic Composition of the Shankhupatichour VDC

Shankhupatichaur VDC is a one of the rural VDC among 76 VDC of the Kavrepalanchok district. It is 40-kilometer far from the capital of Nepal. Nepal is one of the multi ethnic and multi lingual country, like wise this VDC also have different caste / ethnic composition have been prevailing. According to the record of the tenth national census of Nepal held in 2000, accounts Tamang as highest caste of 29.01 percent population. Similarly Newar 25.96 percent and Brahman with 21.42 percent in the third position. The minor groups of this VDC is Sarki 2.24%, Kami 0.02%, Magar 0.38 % and Sherpa 0.22 % respectively. The ethnic composition is shown in the table 4.1.

Table 2.5: Distribution of Ethnic groups of Shankhupatichaur VDC

S.N.	Ethnic Group	Number	Percent
1	Tamang	1047	29.01
2	Newar	937	25.96
3	Brahman	773	21.42
4	Cheetri	659	18.25
5	Sarki	77	2.24
6	Damai/Dholi	40	1.10
7	Kami	37	0.02
8	Magar	14	0.38
9	Sherpa	8	0.22
10	Others	18	0.50
11	Total	3610	100.00

Source: CBS, 2003.



Source: Table 2.5.

CHAPTER - III

METHODOLOGY

3.1 Selection of Study Areas and Population

Kavrepalanchok district have 76 VDC's all together. Shankhupatichaur VDC is 40 kilometer far from the Kathmandu to the East. This VDC lies between the East meridians of 85 30' 45" to 85 33'25" and the North parallels of 27 33' 35" to 27 35' 45". Its East-West maximum length is 422.50 meter and North-South length is 43.25 meter. The highest peak lies in 1810 meter called Kukalthuamko, from the level of marine. Sharada Batase VDC, Kavre VDC and Patleket VDC bound it on the North border, Mathurapati VDC and shimalchour VDC on the West border, Balthali VDC on the South border and Panuati municipality on the East border. The famous holy place for Buddhist called Namobuddha lies in Shimalchour VDC, which is located at 1765-meter height.

3.2 Sampling Technique and Selection of Respondents

On the basis of records available in VDC office there are altogether 97 households of Brahmin families in the three wards (viz: 3,4 and 6). To fulfill the requirement of the study all houses have taken so it is a census

type survey.

Table 3.1 shows the total household (97) of the study area of the Shankhupatichaur VDC of the Brahman community. This study includes eight caste of Brahman community, among them Lamichhana (22 households) holds the majority, the least households (5) castes are Ghimari and Rijal. According to the wards: ward number 6 have 44 households and similarly ward number 4 and 3 have 24 and 29 households. According to the household information by the head of the household there are 102 eligible males and females in 97 houses. Among the 97 household 9 household don't have eligible respondents, 13 household includes two eligible respondents (two males and females of reproductive ages), the study found 2 households have twins female cases. But at the time of field study 74 males and 88 female were found because some of them are out of the households.

Table 3.2: Distribution of studied caste among wards.

Cast	Ward no. 3	Ward no. 4	Ward no. 6	Total
Acharya	9	9	-	18
Adhikari	4	7	2	13
Ghimari	-	-	5	5
Lamichhana	-	-	22	22
Pakural	-	8	-	8
Rijal	5	-	-	5
Sapkota	-	-	15	15
Satyral	11	-	-	11
Total	29	24	44	97

Source: Field survey, 2005

For the study of sex preference and desired family size primary data will be collected from the Shankhupatichaur VDC. The respondents are

from Brahman community of ward No. 3, 4 and 6 because Brahman families mainly cover these three wards. The respondents are married women of reproductive age (15-49) and their males.

3.3 Questionnaire Design

To fulfill the requirement of the study objectives data are collected from preparing household and personal type questionnaire schedule. Questionnaires are designed in both open and close type for the interview. The questionnaire was solely dependant to obtain information on various aspect of sex preference and desired family size. Some supportive questions are also administered. The questionnaire was divided into five sections: first section-contained house hold questionnaire, fertility and mortality history of the responds were collected in second section. Similarly third, forth and fifth sections were contained desire for children, sex preference and family planning related questions respectively. For detailed see appendix -1

3.4 Nature of Data and Method of Data Collection

This study uses both primary and secondary data. Literature review is based on secondary source. Where as primary data are collected through the field survey. Basically, the study was conducted on the basis of quantitative technique approach.

The quantitative data were collected from the self-administered questionnaire. The study was focused on the ever-married males and females of reproductive ages i.e. 15-49 years age group and they are already married. First the household head was asked the questions about house-hold members, and then the male and respective wives were asked questions by researcher himself because the questioners are in English language.

3.5 Data Processing

The filled questionnaires were checked thoroughly all the needed information's are collected. One codebook was prepared for the semi-open

and open-ended questions. All the questionnaires were edited to see if there are skipping or other types of mistakes.

3.6 Data Analysis

For this study data are collected from primary source including socio-economic and demographic characteristics. Each and every required table is extracted from excel and SPSS/PC+ computer software programming. The data is simply based on descriptive type of analysis. Data tables are also presented in suitable charts and graphs.

3.7 Selection of the Dependent and Independent Variables

There are two types of variables namely dependent and independent variables. According to the purpose of study there are different variables collected from the respondents. To analyze the data we have to categorize the type of variables.

The Independent Variables

- Age of Respondents
- Sex of Respondents
- Occupation
- Education

The Dependent Variables

- Number of living son(s)
- Number of living daughter
- Sex preference
- Desired family size
- Ideal family size

3.8 Operational Definition of the Variables

- Age of respondents: the completed age of respondents. This

study is limited to the males and females of reproductive age group 15-49 years.

- Sex of respondents: respondents are ever-married males and females of reproductive span.
- Caste/ethnicity: the study is limited to the Brahman caste.
- Education: education denotes the level of education namely illiterate, under SLC, intermediate, bachelor and master.
- Occupation: the occupational categories are agriculture, service, factory labour and business.
- Desired family size: desired family size includes the number of living son(s), daughter(s), current pregnancy and additional number of children wanted.
- Ideal family size: the males and females with or without children are asked, suppose you are just married then how many children do you think for your appropriate family
- Number of living son: total number of live male births given by the married women of reproductive span and they are still live at the time of data collection.
- Number of living daughter: total number of live female births given by the married women of reproductive span and they are still live at the time of data collection, whether they are married and living else where or unmarried and living together with mother.

CHAPTER - IV

SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF THE STUDY POPULATION

4.1 Age and Sex Structure

The age and sex structure of study population plays an important role in determining fertility behaviour of respondents. The fertility behaviour as well as contraceptive behaviour both is directly related to the married women and their husbands. The number and distribution of percentage are shown in the following table.

Table 4.1: Distribution of ever-married males & females by age group

Age Group	Male		Female		Total	
	%	N	%	N	%	N
15-19	4.1	3	5.7	5	4.8	8
20-24	9.5	7	13.5	12	11.7	19
25-29	16.2	12	18.3	16	17.3	28
30-34	12.2	9	14.8	13	13.6	22
35-39	9.5	7	21.6	19	16.1	26
40-44	25.6	19	15.9	14	20.4	33
45-49	22.9	17	10.2	9	16.1	26
Total	100.00	74	100.00	88	100.00	162

Source: Field survey, 2005

Table 4.1 shows the percent distribution of ever-married male and female by broad age groups of five year of the reproductive span. According to the table the highest proportion of male respondent are in 40-44 year age groups, it accounts about 26 percent. Similarly female respondents are fall under the 35-39 (22 percent) age groups. So we can guess that the number of birth may occur form them and the fertility rate goes rise till they are far from the contraceptive use.

4.2 Educational Status

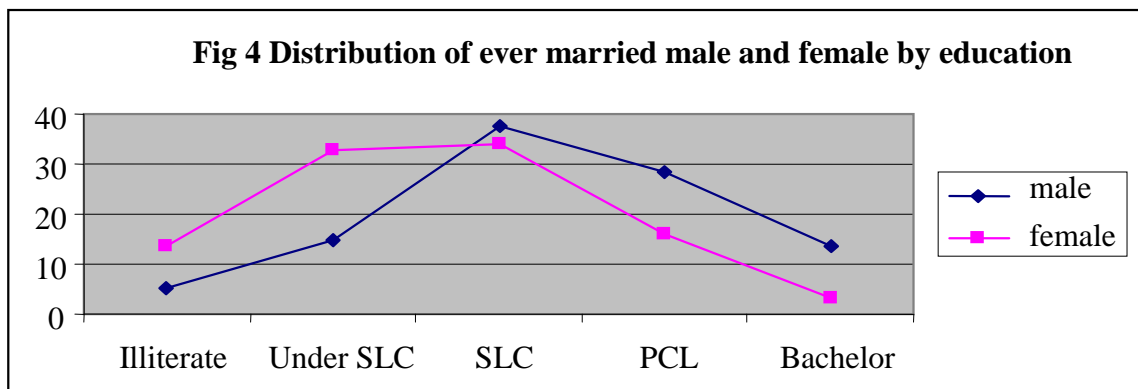
It is well documented that education is the catalyst of change. Since education is one of the three components of 'human development', it changes the human behaviour. Education is known to be an important indicator of socioeconomic development. Accordingly, an inverse relationship between education with fertility and age at marriage and positive relationship between education and contraceptive use have been the consistence findings in the literature.

Education is a foundation on which the density of a nation laid. Most of the developing countries like Nepal which despite allocating a sizable portion of meager resources to the education sector every year is still faced with the challenge of bringing the light of education to it's entire people, mainly the children. Since children are the nation's future citizens, leaders and captains of industry and commerce, any investment made by the nation in availing literacy programs to children having no access to education facilities will ultimately benefit both the nation and it's people in the long run.

Table 4.2: Distribution of ever-married male and female by education

Educational level	Male		Female		Total	
	%	N	%	N	%	N
Illiterate	5.4	4	13.6	12	9.8	16
Under SLC	14.9	11	32.9	29	24.7	40
SLC	37.8	28	34.1	30	35.8	58
PCL	28.4	21	15.9	14	21.6	35
Bachelor	13.5	10	3.3	3	8.1	13
Total	100	74	100	88	100	162

Source: Field survey, 2005



Source: Table NO. 4.2

Educational status of males and females can play vital role to control fertility performance of fertile women. Education gives adverse effect on fertility behaviour and contraceptive practices positively. According to the Table 4.2 about 38 percent males and 36 percent females have SLC level education followed by under SLC (Males 15 percent and females 25 percent). Out of the total respondents 5 percent males and 14 percent females are illiterate. The percent of males PCL and Bachelor level are 28.4 and 13.5 respectively. Whereas 15.9 and 3.3 percent female are in PCL and Bachelor level respectively.

4.3 Occupational Status

Economic status of family is determined by their member's occupation. It is also a one major socio-economic factor for fertility behaviour. There is positive relation between fertility and economic status higher the occupational status higher the income, results higher social status and lower the fertility and vice-versa. Study population is categorized in four groups according to their occupation i.e. agriculture, service, factory labour and business. In agriculture the people who worked in their one field or others and who are not engaged in other occupation at the time of enumeration. Service includes the government (bureaucrats, teachers, police and army etc) and private either permanent or temporary.

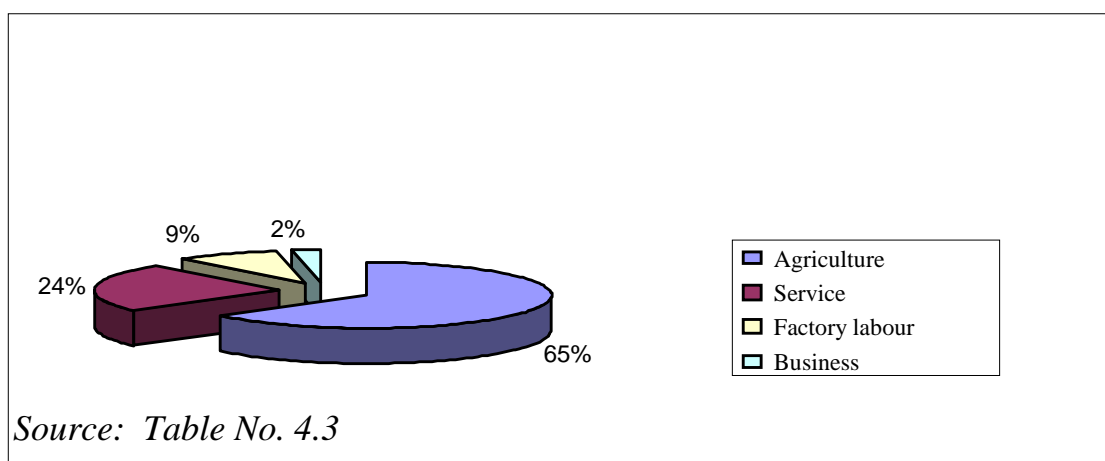
Table 4.3: Distribution of ever-married males and females by

occupational categories

Occupation	Male		Female		Total	
	%	N	%	N	%	N
Agriculture	56.9	58	71.6	73	65.2	133
Service	32.4	33	15.7	16	24.1	49
Factory labour	7.8	8	10.8	11	9.3	19
Business	2.9	3	1.9	2	2.4	5
Total	100.00	74	100.00	88	100.00	162

Source: Field survey, 2005.

Fig. 5 Distribution of ever-married males and females according to their occupation



Source: Table No. 4.3

Table 4.3 presents that most of the respondents are dependent on the agricultural occupation which account for 56.9 percent males and 7.6 percent females. There are also large proportions of ever-married males and females in service sector. The survey accounts 32.4 percent males and 15.7 percent females are doing service as a teacher or bureaucrats or in the security forces. The persons in business are not found in significant numbers in comparison with the service and agriculture as well

4.4 Respondents Age at Marriage

In a society or community where uses of contraceptive are not in practice, the age at marriage is a major factor for determining fertility

behaviour. Age at marriage and fertility are negatively associated.

Marriage is not a biological event like birth or death, rather than it is a social event that is determined by the society within which it occurs. Age at marriage is an especially important variables affecting fertility in a society where fertility out of the wedlock is strongly disapproved of and marital dissolution is significant. Therefore it is an especially important variable shaping the fertility level in Nepal. Where very few births take place outside of marriage and marital dissolution is insignificant (Aryal, 1995). Broadly speaking marriage has become a social obligation in Nepal. In Nepal, marriage signifies the beginning of socially sanctioned sexual relations. Age at marriage is generally associated with socio-economic structure and development of the country. Since premarital sexual activities are socially looked down upon in Nepal, the age at marriage for female is low. However it is found that the proportion of females getting married at an early age is slowly decreasing. The trends towards an increase in the age at marriage suggest an extended period of adolescence before married resulting in the need for more reproductive health care in these periods. As they mature, young people are increasingly exposed to reproductive health risks such as unintended and early pregnancy and childbirth. The high incidence of marriage during young age causes higher rates of childbearing if practicing contraception does not check it.

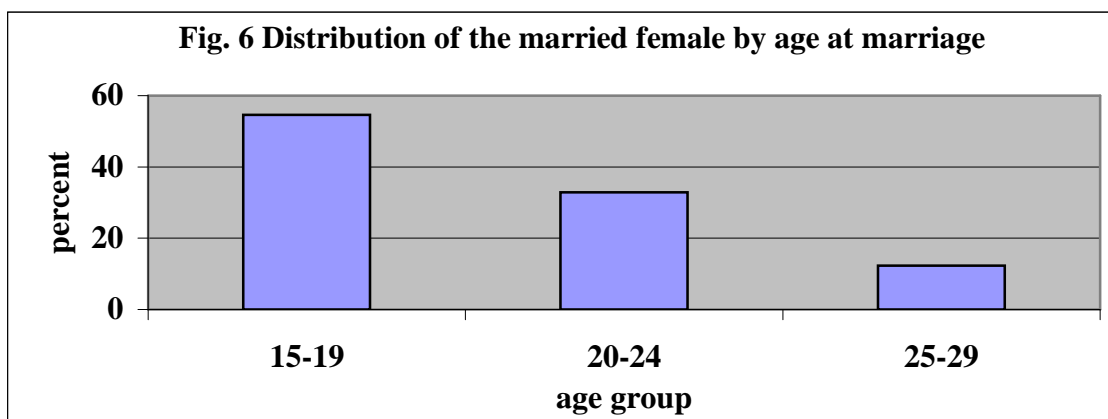
In the case of age at marriage ever -married females are more prone then ever-married males and it affects the fertility behaviour. So the following table (table4.4) is made by only focusing females age at marriage.

Table 4.4: Distributions of ever-married female according to age at marriage by five-year age groups

Age Group	15-19	20-24	25-29	Total
Number of female	48	29	11	88

Percent	54.6	32.9	12.5	100
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Source: Field survey, 2005



Source: Table No. 4.4

Table 4.4 shows distribution of ever-married females according to age at marriage. Most of females in this community are married in early ages. Of the enumerated population 54.6 percent Brahman women married at ages 15 to 19 year. Similarly significant proportion females 32.9 were marry in 20-24 years. The mean age at marriage of this community is found 19.5 years, which is higher than the national level (population monograph 2003).

CHAPTER - V

SEX PREFERENCE

5.1 Sex Preference for the First Child

The sex of newly born child, at first birth, influences on the decision making of the males and females. The birth of first has occupied economic and social values. The first child, if be a son, help their parents to established good economic condition of their family. He can also help to the father. In other hand, if the daughter in first birth, she may help her mothers in household works and stay at home. It is therefore, necessary to examine the preferred sex for the first child between male and females, because the responses may be different.

Information on the sex preference by the ever-married males and females were obtained asking them, "What would you like to have your first child?" for all the newly married males and females. Similarly for the respondents who had already children during survey period, the question as, "assuming that, if you would start your family just now, what would you like to have your first child?" were asked.

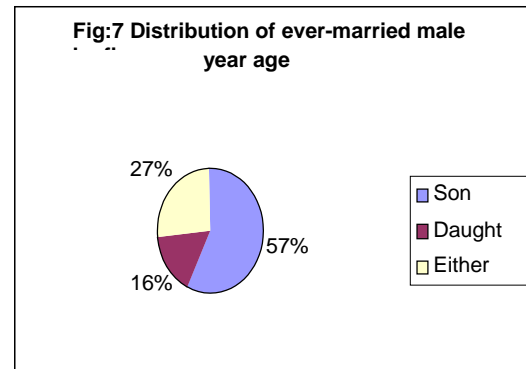
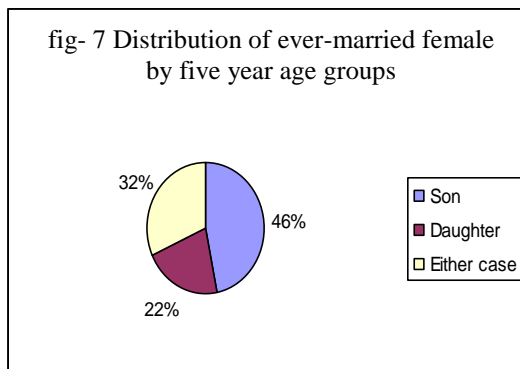
Table 5.1: Distribution of ever-married male & female who stated the sex of their first child to be

Sex	Male		Female	
	%	N	%	N
Son	56.7	42	46.6	41
Daughter	16.2	12	21.6	19
Either case	27.1	20	31.8	28
Total	100.00	74	100.00	88

Source: Field survey 2005

Table 5.1 presents the distribution of sex i.e. either son or daughter or

either (no preference for son or daughter) desired by the respondents for their first child. Although the respondents have different educational qualifications, they know the preference for son is the main factor of our rapid growing population. Table 5.1 represents the high preference for the son. About 47 percent of female and 57 percent of male reported that they want son as their first child for their family. It shows that men are stronger than women in preferring son. Only 27 percent men and 32 percent women reported that they don't have any preference for particular sex. This table also indicates that minimum preference goes for the daughter as a first child.



Source: Table No. 5.1

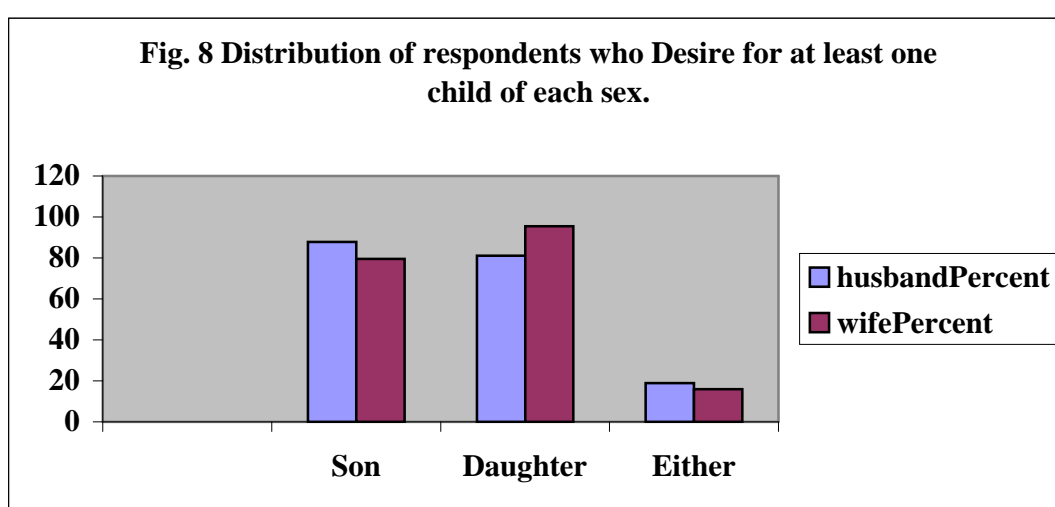
5.2 Desire for children of at least one child of each sex

A family regardless of son faces danger economically and socially not only in this life but in the next life as well. Due to religious and cultural beliefs, the parent's emphases go for son. Because they think that sons only insure the continuity of the family; older parents can relax from their day-to-day economic burdens, and experience a change in the life style.

Table 5.2: Distribution of respondents who Desire for at least one child of each sex

Sex	Ever-married male		Ever married female	
	%	N	%	N
Son	87.8	65	79.5	70
Daughter	81.1	60	95.4	84
Either	18.9	14	15.9	14

Source: Field survey 2005.



Source: Table No. 5.2

Table 5.2 indicates the statistical data about the desire of respondents towards at least one child of each sex. Majority of the respondent preference at least one child of each sex. In the case of son, 87.8 percent male and 79.5 percent female respectively reported that they prefer at least one son. But in the case of daughter, 81 percent male reported that they want at least one daughter in their particular family. And among female 95.4 percent reported that they want at least one daughter. Thus we can conclude from the table that father's preference goes for son than daughter and mother's preference goes to the daughter than son. The study also found 18.9 percent male and 15.9 percent female; in their view it is not necessary to give preference for

particular gender in this twenty first century.

5.3 Reasons for Wanting Sons and Daughters

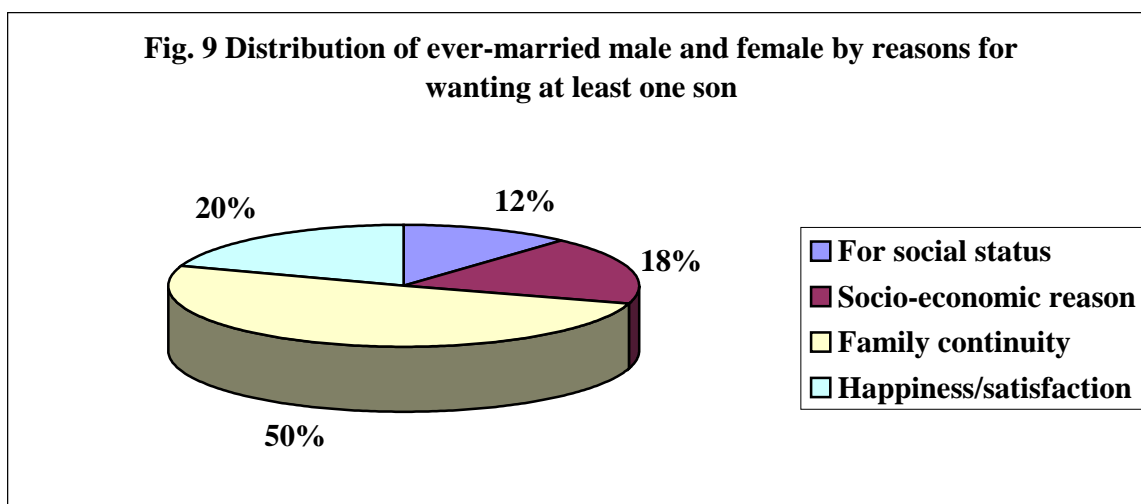
5.3.1 Reasons for Wanting at Least One Son

In the Hindu religious based society, son is considered as the source of economic support, insurance for old age and perpetuation of the family lineage to analyze the reasons for wanting son, the respondents were asked a question such that "Do you want to have at least one son in your family? And then they were asked a question about the reasons for wanting at least one son. The scheduled reasons are for social status, for socio-economic reason, for family continuity, happiness and satisfaction and others categories.

Table: 5.3 Distribution of ever-married males and females by reasons for wanting at least one son

Responses	Male		Female		Total	
	%	N	%	N	%	N
For social status	9.4	7	13.6	12	11.6	19
Socio-economic reason	20.3	15	15.9	14	18.1	29
Family continuity	58.1	43	43.2	38	50.6	81
Happiness/satisfaction	12.2	9	27.3	24	19.7	33
Total	100.00	74	100.00	88	100.00	162

Source: Field Survey 2005



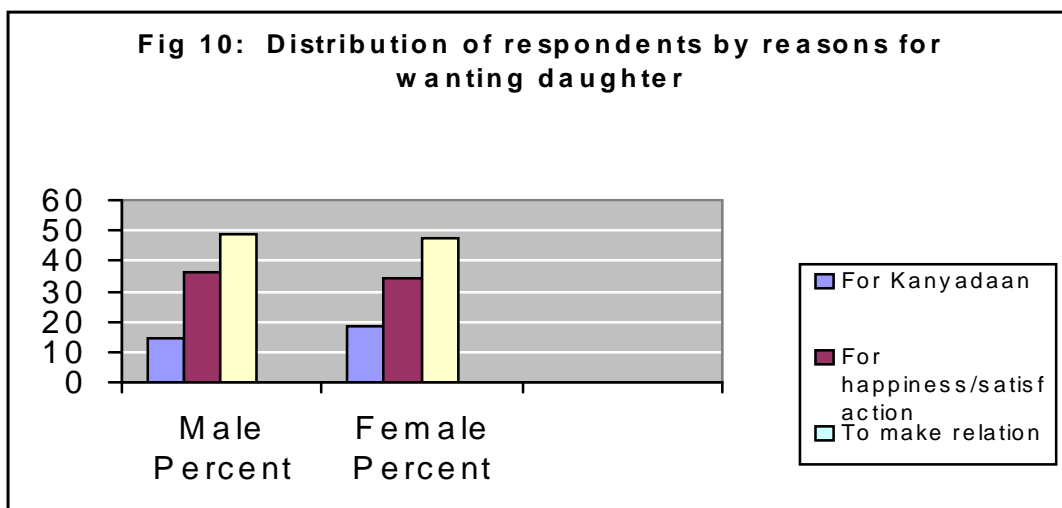
Source: Table No. 5.3.

The Tables 5.3 indicates the distribution of ever married males and females by reasons for wanting at least one son there are high proportion of respondents who reported the reasons for wanting at least one son is for the family continuity, they are males in 58.11 percent and females in 43.18 percent. Similarly some of them wanted son for the socio economic reasons also they are 20.27 percent males and 15.91 percent females.

Table 5.4: Distribution of ever-married males and females by reasons for wanting daughters

Responses	Male		Female	
	%	N	%	N
For Kanyadaan	14.8	11	18.2	16
For happiness/satisfaction	36.5	27	34.1	30
To make relation	48.7	36	47.7	42
Total	100.00	74	100.00	88

Source: Field Survey 2005



Source: Table No. 5.4

According to the numeric figure of the table 5.5 daughters are wanted, by their fathers for making relation (49%) followed by for happiness and satisfaction (36%) and for Kanyadaan (15%). Similarly in the view of mothers there are different responses for different reasons of wanting daughters. About 18% reported for Kanyadaan, 34% for happiness/satisfaction and the highest proportion are in favor of making relations.

5.4 Fertility Behavior

Generally fertility is used to indicate reproductive performance of the women or groups of women. The mean number of children ever born is one of the most frequent used measures of fertility. The total number of children born to currently married women by age is given below.

Traditionally Nepalese society favors high fertility. Children are a symbol of well being both socially and economically. This is evident from the popular saying, which goes “may your progeny fill the hills and mountains.” Marriage is early and universal. It is disgrace for a males and females, particularly the female not to have children. High fertility is desired because by producing children. Preferable sons, a woman raises her status in the family as well as in the community and society also. She avoids the

chances of having co-female, makes her socially eligible to inherit some property from the family, and above all, wins the support and affection from her male and the other members of the family, particularly the ever-dominating mother in law.

5.4.1 Children Ever Born

Total number of live born children by the males and females at the time of data collection is consider as CEB of the respondents.

Table 5.5: Distribution of mothers by five-year age group and mean number of children born

Age Groups	Women	Mean CEB
15-19	5	0.6
20-24	12	1.6
25-29	16	2.8
30-34	13	3.5
35-39	19	3.6
40-44	14	3.6
45-49	9	3.7
Total	88	3.27

Source: Field Survey, 2005

CEB = Total number of live born children from the respondents, who are currently married

$$Mean = \frac{\text{Total number of children born alive}}{\text{Total number of mothers}}$$

The observed total number of children ever born is presented in Table 5.5. This table shows the mean total number of children born, which is estimated to be 3.27 per women to each of currently married women. This table shows the gradual increase in the number of children ever born by increasing in the age of the currently marriage women. So it can predict that

the future trend also will be high if we cannot convince the males and females about using family planning methods to reduce the fertility rate.

Table 5.6 Mean CEB by occupation of married women

Occupation	Women (n)	CEB	Mean
Agriculture	69	241	3.44
Service	12	27	2.25
Factory Labour	5	15	3.00
Business	2	5	2.50
Total	88	288	3.27

Source: Field Survey, 2005

Table 5.6 presents the fertility performance of the ever-married males and females by occupation. According to the collected data the males and females in agriculture sector have the highest proportion of children (3.44) in average figure followed by business sector 3.

5.4.2 Child Loss Experience

The rate of death of children mainly in infancy, childhood and under five years highly occurs in rural areas of Nepal. They are highly bounded by folk belief and superstitions. God and other folk beliefs determine the causality of illness and prevention. Many people don't go to health posts or hospitals for allopathic treatment simply because of the blind belief that diseases are caused only by an evil spirit. They have also strong belief upon traditional healers. Son preference over daughters is another factor of child loss. Similarly poor health facilities/services and lack of knowledge for better personal health are leading factor to early death of newly born baby especially in infancy.

Table 5.7: Distribution of dead children by miscarries, infancy and childhood

Age of mother	No. of dead children	Cases (no. of mother)
15-19	-	-
20-24	1	1
25-29	2	2
30-34	2	1
35-39	11	5
40-44	4	3
45-49	9	4
Total	29	16

Source: Field Survey 2005

According to the data collected from the field survey presented in Table 5.7, shows large number of children losses experience of the mothers at ages 35 to 39 years age groups, five mothers have lost total 11 children. At the time of data collection one women of 38 years reported that she had lost 4 children among 7 pregnancies.

5.4.3 Use of Family Planning Methods

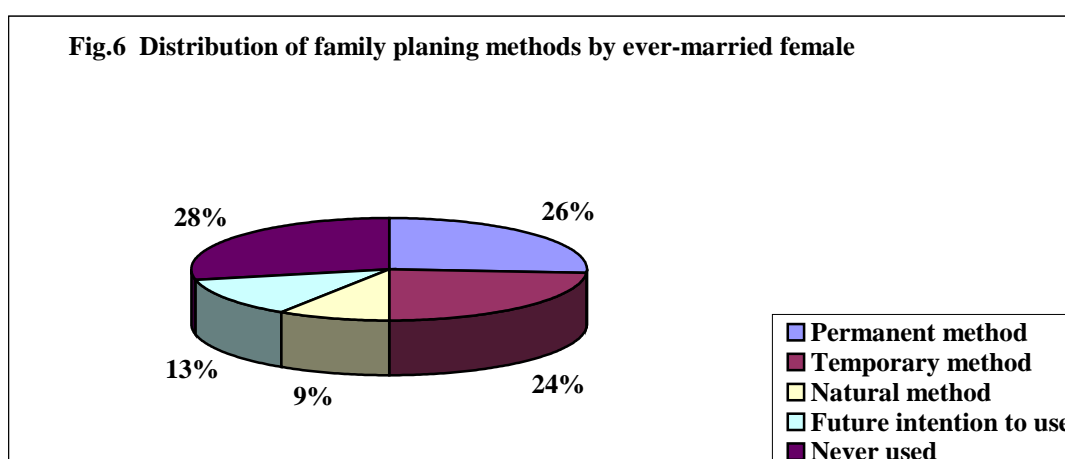
The rural people consider that the use of family planning method is to stop child bearing. So, males and females want to accept the means of family planning after getting the desired number of children for the family. Every male and female should have right to know about the methods of family planning but they are not properly educated. So, the family planning program is negatively associated with fertility behaviour of the most of rural males and females. Though the national level contraceptive rate is increasing day by day but the total fertility rate is not decreasing rapidly because most of the new users are older males and females those who have already four or five children. The access of methods is also a very important factor for the users but in our context the questions arises, on it that is the method effective or not, is the method affordable? Is there continuity on it?

Unless, these questions are positively answered, the effectiveness of the family planning program remains same.

Table 5.9: Distribution of family-planning method by ever married females

Family planning methods	Acceptance	Percent
Permanent method	23	26.14
Temporary method	21	23.86
Natural method	8	9.09
Future intention to use	11	12.50
Never used	25	28.41
Total	88	100

Source: Field Survey 2005



Source: Table No. 5.9

The Table 5.9 shows that there are 26.14 percent permanent users of family planning method followed by temporary users 23.86 percent. About 9.09 percent respondents have future intention to use and 28.45 percent have never used the family planning method. It shows that it is necessary to aware them about the use and effectiveness of family planning methods for the better life with ideal number of children.

CHAPTER - VI

DESIRED FAMILY SIZE

Desired family is generally defined as the number of living children, current pregnancy and additional children wanted. The desire-ness of family size depends on the first birth of child. The sex of first birth child is predominant factor on the limitation of family size. If a males and females have son at their first birth, and then they tend to limit their fertility choice. If they have daughter at first birth, then their family size may large. Therefore, desire family size affect fertility level. Information was collected by the respondents by asking the questions on the number of living children, current pregnancy, status and the number of additional children wanted, to examine the desired family size of the respondent. Mean desired family size of the major indicators of the desired family size.

6.1 Desired Family Size of Ever-married Male and Female

According to our socio cultural and religious system anyone should have to marry to make his or her own family. It is natural that after marriage every one would have different desires about his or her family size according to their family background, level of education and economic status as well.

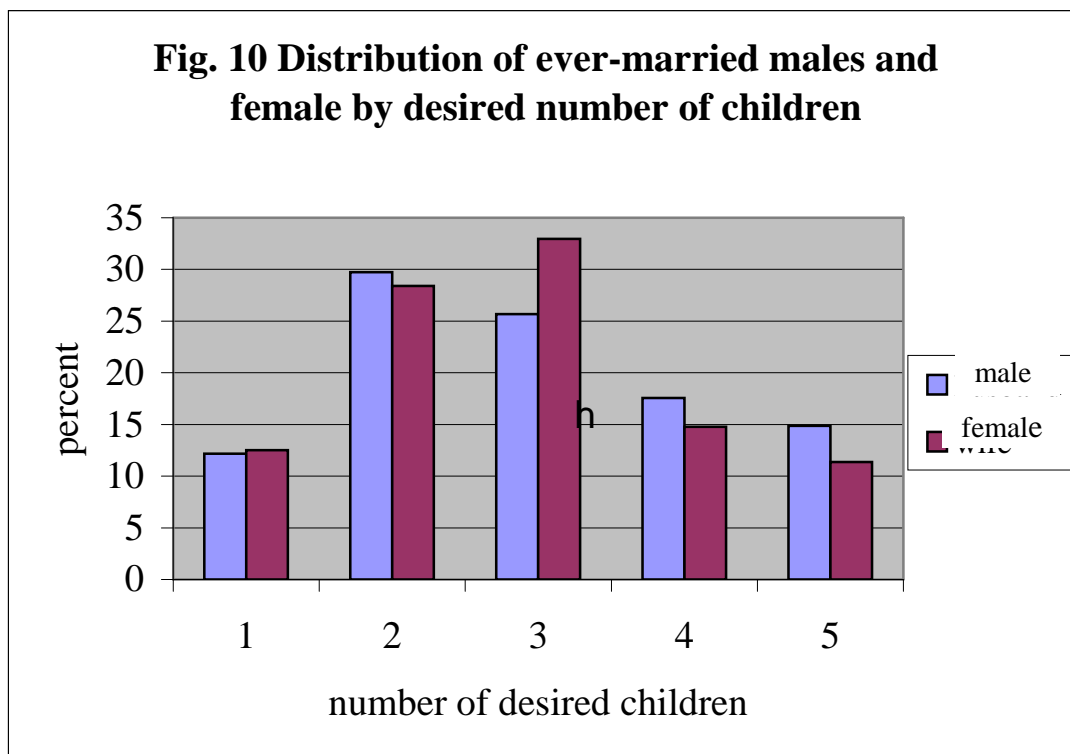
Table 6.1 Distribution of ever-married males and females by number of desired children

Number of desired Children	Male		Female	
	%	N	%	N
1	12.2	9	12.6	11
2	29.7	22	28.4	25
3	25.7	19	32.9	29
4	17.6	13	14.7	13
5	14.8	11	11.4	10
Total	100.00	74	100.00	88

Source: Field Survey 2005

Table 6.1 represents the distribution of ever married males and

females according to their reported number of desired family size. The largest proportion of male (30%) express a preference for 2 children while 33 percent express a preference for 3 children.



Source: Table No. 6.1

6.2 Desired Family Size by Age of Female

Motherhood as a very young age entitles a risk of maternal mortality. The children of young mothers tend to have higher level of morbidity and mortality. Early childbearing continues to be an impediment to improvements in the educational, economic and social status of women in all parts of the world. Therefore, increasing in age at marriage means minimizing first birth to teen-age mothers, which is known to carry higher risk to the mother and child.

Table 6.2: Mean desired family size of ever-married female by age group

Age of female	Number of female	Mean desired family size
15-19	5	1.80
20-24	12	2.02
25-29	16	2.93
30-34	13	3.23
35-39	19	3.31
40-44	14	3.50
45-49	9	3.55
Total	88	3.03

Source: Field Survey 2005.

$$\text{Mean desired family size} = \frac{\text{Reported desired number of children}}{\text{Number of female}}$$

Table 6.2 presents mean desired family size of ever married male by age group, Data shows that as increases in the number of desired family increases in the age of the each eligible respondent. Where there is about 2 desired numbers of children of the 15-19 years women and 45-49, the last reproductive age group's desired number of children is about 5. The age groups 20-24, 25-29 and 30-43 was about 3 similarly it is found 4 for age groups 30-34 and 35-39.

6.3 Occupation and Desired Family Size

Table 6.3: Distribution of mothers by mean desired family size according to occupation and age

Occupation	Age of mothers			Total
	15-24	25-34	35+	
Agriculture	2.24(13)	3.78(23)	4.76(34)	3.79(73)
Service	1.93(4)	3.01(4)	4.89(4)	3.75(9)
Factory Worker	-	4.00(1)	5.07(3)	3.02(4)
Business	-	3.00(1)	3.00(1)	3.00(2)
Total	2.19(17)	3.41(29)	4.75(42)	3.39(88)

Source: Field Survey 2005

In the traditional belief, it is said that, the males and females who have agriculture as a major occupation tends to have high desired family in comparison with other occupation like service and business etc. But the Table 6.3 shows that there is not so different in an average desired family size among studied different occupations. It is found higher desired family size of the factory worker about five children for each males and females in average in the age group 35 and above. The total average desired family size was found about 3 children.

6.4 Ideal Family Size

In rural societies where most of people are residing in illiteracy state, flock beliefs and in conservative state, to elaborate sex preference is very difficult task. Since sex preference would not be taken as matters, where the birth of the child is believed as mercy of god or fate. However, in some cases, it doesn't matter.

Table 6.4: Distribution of the ever-married males and females according to stated their opinion on ideal number of son and daughter

Ideal number among males	Ideal son		Ideal daughter	
	%	N	%	N
1	78.4	58	82.4	61
2	21.6	16	17.6	13
Total %	100.0	74	100.0	74
Mean No.	1.2		1.2	
Among females				
1	73.8	65	77.3	68
2	26.2	23	22.7	20
Total %	100.0	88	100.0	88
Mean No.	1.3		1.2	

Source: Field Survey 2005

Table 6.4 shows the distribution of ideal number of son and daughter reported by the women of the Brahman community and their males. The major groups of male and female report just one son for ideal family. Among male 78.4 percent say one son and 82.4 percent for one daughter. There are total 74 male responds among them 21.6 percent report two ideal sons. The mean number of ideal son and daughter percent is found same 1.2 among male respondents. Similarly the reported mean number of ideal son and daughter is 1.3 and 1.2 respectively among female respondents is found.

CHAPTER - VII

SUMMARY CONCLUSIONS AND RECOMMENDATION

7.1 Summary of the Findings

Generally sex preference indicates the preference for a particular sex of the children by the parents. Desired family size is the some of the existing number of living children, current pregnancy and additional number of children wanted by parents in their family. Sex preference and desired family size are interrelated to each other and affected by demographic and socio-economic variables. Fertility behaviour of each males and females is affected by sex preference and desired family size.

This study is based on primary data collected from the census type survey of the Brahman community of Shankhupatichaur village development community (VDC) of kavrepalanchok district. Religiously Brahmans are Hindus, economically they are not so poor but educational status is not good. Respondents are ever married female of reproductive ages and males.

This study was carried on the basis to examine the relationship of socio-economic and demographic variables in determining family size and preference for particular sex. This study is only concerned with Brahman of Shankhupatichaur VDC, Kavre. For the successful completion of this study some relevant and necessary literature were reviewed which made the study easy to conceptualized. Where as this study using the primary data of Brahman community of the three wards namely 3,4 and 6 carries out. There are 97 households of Brahman caste and all of the households are included

in the household questionnaire so this study is called the census type survey.

Out of the total married respondents males were 74 and wives were 88 was found. The major concentration of male respondents (23 %) was in the 25-29 and 45-49 years age groups. Where as the major concentration of female respondents were 19 percent in the 20-24 years age groups. The mean CEB of the female respondents was 3.27; mean age at marriage was 19.5 years and proportion of children dead 57 per thousand live births. In the studied population 65 percent respondents were engaged in agriculture work followed by service 24 percent. In the sample population 15 percent wives and 5 percent males were illiterate and rest 80 percent is literate. Most of the respondents have done SLC.

7.2 Conclusions

The study found following conclusions:

- The highest proportion of male respondent are in 40-44 year age groups, it accounts about 26 percent. Similarly female respondent are fall under the 35-39 (22%) age groups.
- Major groups have done S.L.C. that is 38 percent male and 36 percent female.
- Most of the respondents were dependent on the agricultural occupation they are account for 56.9 percent male and 71.6 percent female.
- Most of the females have married in early ages of the enumerated population 54.6 percent women married at ages 15-19 years.
- The mean age at married of this community is found 19.5 years which is higher than the national level.
- About 46 percent female and 57 percent male reported that they want their first child would be son. It shows that men are strong then women in performing son.
- Only 27 percent men and 32 percent women reported that they

don't have preference for particular sex.

- The most of respondent would desire at least one child of each sex. That is in the case of son, the male 87-84 and female 79-54 percent and in the case of daughter, 81.01 male and 95.45 female percent.
- The major reason for wanting at least one son is for the family continuity, they are males in 58.11 percent and females in 43.18 percent.
- Highly daughters are wanted by their father for making relation that is 49 percent and followed by for Kanyadan 15 percent.
- Among the female respondents mean CEB is found 3.27 per women so it predicts the future fertility trend also will be high.

7.3 Recommendation

7.3.1 Policy Recommendation

1. Low age at marriage tends to be the cause of high desired family size. The legal minimum age at marriage for girls should be increased to 21 and for male it is to be 25. Mass education is an important factor to bring quick change in the attitude of the contemporary society for delaying age at marriage.
2. Educational level of women is found to be a more important factor to reduce the size of desired family and it also helps to discourage people towards sex selective birth particularly for son preference. So especial emphasis program should be given made for the continuous female education.
3. Shift of occupation of males and females from agriculture to non-agriculture area will be more effective to decline desired family size and sex preference. The government should formulate effective and implacable policy for creating employment opportunity in non-agriculture sectors.

4. Most of the rural women strongly preference son over daughter because of socio-cultural norms which significantly associated with high desired family size. So rural males and females should be taught about absurd discrimination between son and daughter by the governmental and non-governmental organizations. So that their overwhelming preferences for son may be changed.
5. Males and females residing in rural areas have traditional pronatalistic norms. So, government should emphasis to change traditional value system and teach to them about benefit of small family size through the provision of population education for adult people.

7.3.2 Recommendation for Future Area of Research

This study is only based on the some socioeconomic and demographic variables like: education and occupation of socioeconomic variable and number of living son and daughter and age at marriage of demographic variable. There are also various socioeconomic, demographic and cultural variables like: family income, patriarchal property etc of socioeconomic variable, death statistics of children, effect of migration etc of demographic variable and cultural norms and value system of the cultural variable. So anyone can conduct the same type of study by using other variables.

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APPENDIX - 1

Questionnaire

Sex Preference and Desired Family Size

A Case Study of Brahman Community of Shankhupatichaur VDC, Kavre

SECTION 1: HOUSEHOLD QUESTIONNAIRE

Name of the household head:

Household No:

ward No:

S. N.	NHM 101	RH 102	Gender 1=Male 2=Female 103	Age 104	Lit 105	MS 106	AGM 107	OCC 108

NHM- Name of the household member

RH- Relation to the household head

Lit-literacy (1. under SLC 2.
SLC 3. PCL 4. Bachelor 5.
Masters)

AGM- Age at marriage

MS- Marital Status

OCC- Occupation

1- Unmarried

1- Agricultural Labour

2-Married

2-Service

3-Widow/Widower

3-Business

Separated/ divorced

4-Cottage industry

5-other (specify)

Section 2 Fertility and mortality (only for married female aged 15 – 49)

201. How long have you been spend with your male? Year (.....)

202. Have you any live birth or not? Till now.

(1) Yes (2) No 204

203. If yes birth and death history.

S. N .	Sex Male=1 Female= 2	Date of Birth Year/Month (...)	Still alive or not	If yes completed age	If no age at death

204. Are you pregnant now? 1 Yes (...) 2 No (...)

205. Would you like to have (a / another) child, or would you prefer not to have any (more) children?

(1) Have a/another child

(2) No more /none→section 3

206 why do you want additional child?

1. To increase labor force 2. As God's gift

3. By the fear of now having child death and being child less ness

4. Other (specify)

Section 3 Desire for children for both male and female.

Question/Answer	Male	Female
301. How many children do you think for your family?	1. Child No. (.....)	1. Child No. (.....)
302. Among them how many sons? How many daughters do you think ideal?	1. Son (.....) 2. Daughter (.....) 3. Don't know	1. Son (.....) 2. Daughter (.....) 3. Don't know
303. Suppose, you are married and you've not any child at present. Please tell, how many children would you want for a good and an appropriate family?	1. Child No. (.....)	1. Child No. (.....)
304. Among them how many sons & how many daughters do you want?	1. Son (.....) 2. Daughter (.....)	1. Son (.....) 2. Daughter (.....)
305. Suppose, if you would have only one child: would you want	1. Son 2. Daughter 3. Either	1. Son 2. Daughter 3. Either
306. Cases of wanting son.	1. Way of heaven 2. for old age security 3. to continue blood 4. for economic benefit 5. other (specify)	1. Way of heaven 2. for old age security 3. to continue blood 4. for economic benefit

		5. other (specify)
307. Cases of wanting daughter	1. Punyandan 2. to make relation 3. for household work 4. other (specify)	1. Punyandan 2. to make relation 3. for household work 4. other (specify)

Section 4: Sex preference (for both)

401. What are the importances of the son in your society?

Male

1. For old age security
2. Cases of religious belief
3. To increase heredity
4. Others (specify)

Female

1. For old age security
2. Cases of religious belief
3. To increase heredity
4. Others (specify)

402. What are the importances of daughter?

Male

1. For religious occasion
2. For Kanyadaan
3. For household work
4. Others (specify)

Female

1. For religious occasion
2. For Kanyadaan
3. For household work
4. Others (specify)

403. If you start your new family, what sex would you like to have for the first child?

Male

1. Son
2. Daughter
3. Either case

Female

1. Son
2. Daughter
3. Either case

404. Do you want to have at least one son in your family?

Male

1. Yes
2. No
3. Don't know→406

Female

1. Yes
- 2.

- No
3. Don't know→406

405. Why do you want to have at least one son?

Male

1. For social status
2. Socio-economic reason
3. Family continuity
4. Happiness/satisfaction
5. Others (specify)

Female

1. For social status
2. Socio-economic reason
3. Family continuity
4. Happiness/satisfaction
5. Others (specify)

406. If you would have daughters only, what would you do?

Male

1. It's ok
2. Continue till son

Female

1. It's ok
2. Continue till son

407. Do you want to have at least one daughter in your family?

Male

1. Yes
2. No
3. Don't know→409

Female

1. Yes
2. No
3. Don't know→409

408. Why do you want to have at least one daughter?

Male

Female

1. For Kanyadaan
2. For happiness/satisfaction
3. Others (specify)

1. For Kanyadaan
2. For happiness/satisfaction
3. Others (specify)

409. If you would have sons only, what would you do?

Male

1. Its ok
2. Continue till daughter

Female

1. It's ok
2. Continue till daughter

Section 5: Family Planning (only for female's)

501. Are you (your male) using any family planning method to prevent pregnancy or to delay birth of the child? 1. Yes 2. No 503

502. If yes, what method you have been using?

1. Male/female sterilization
2. Temporary Method
3. Natural Method

503 If no, would you have future intension to use any family planning method or not?

1. Yes
2. No

504 If yes, how many children would you have for your family then you would use family planning method?

1. Son
2. Daughter
3. Don't know

Thanks for your kind cooperation