

**LOW AGE AT MARRIAGE IN MANDAL KHATWE CASTE
(A Case Study of Basahiya VDC. Dhanusha)**

By

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RECOMMENDATION

The dissertation work entitled "Low age at marriage in Mandal Khatwe community "A Case Study of Basahiya VDC, Dhanusha District" By Mr. Prabin Mandal is writer under my supervision for the partial fulfillment of the degree of master of arts in population studies to the best of my knowledge the study and their is original and carries out useful information on low age at marriage and their correlates according to socio-economic and demographic variable, I therefore recommend it for evaluation to the dissertation committee.

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LETTER OF ACCEPTANCE

The dissertation work entitle "Low Age at Marriage in Mandal Khatwe Caste: A Case Study of Basahiya VDC, Dhanusha District" By Prabin Mandal has been accepted a partial fulfillment of the requirement of the degree of Master's of Arts in population studies.

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ABSTRACT

The study on low age at marriage totally depends on primary data collected from field survey in 2007. The main objectives are to examine age at marriage, to explore factor affecting low age at marriage and to examine relationship between low age at marriage and other socio economic and correlates in the community. The main objectives of this study are to show the strength of relationship with its correlation and estimate the effect of socio economic variable on age at marriage. The study therefore attempted to explore the basic demographic and socio economic characteristics of sample population to evaluate differential in age at marriage with respect to low age at marriage, education, occupation and occupation of parents among the selecting 246 study Population from the 39 households. Respondent are married male and female. Each of the household one male and one female interviewed.

This study the main theme found that education is positively correlated with age at marriage and traditional occupation (labour, agriculture labour, cattle –herds etc.) is inversely related with age at marriage. Traditional custom of arranged marriage and extended family system never encouraged delayed age at marriage for male and female are all of the people of Khatwe community. This study also found that the educational and occupational status of the parents plays role for determining age at marriage in certain extent in Khatwe community.

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CHAPTER –I

INTRODUCTION

1. General Background

Men and women are married either consensually or religiously or legally and live together at the same or different places as husband and wife are known as married persons. Nepal's society does not allow sexual union to unmarried people, therefore marriage is the most essential events and conception without marriage is not accepted by the society. Family formation process starts after the marriage. Religious belief and practice in Nepal, provoke individual to marry early, because of all these factors, early marriage is almost universal in Nepal. Literacy status is affecting for age at marriage.

Low age at marriage is one of the major determining factors of high fertility rapid population growth and maternal child mortality in Nepal which is shaped by various socio-economic, demographic and cultural factors. Demographer and social scientists of less developed countries have shown three keen interests (Biological, Social and economical) in studying age at marriage (Shyock Henrys and Siegel "Methods and materials of demography " 1976). In Nepal although first census was conducted in 1911 as data on age at marriage was to started to collected since 1961 for the first time.

Marriage is the process of union between male and female governed by various socio-economic and socio-cultural factors. The socio-economic development and cultural factors determine the age at marriage. In rural and traditional societies religious norms are more effective in determine age at marriage (CBS,1987).

According to census, (CBS, 2001), marriage age were 24.5 and 20.7 years for male and females respectively in urban areas. The corresponding figures for male and females were 22.9 and 19.5 respectively in rural areas. Upper caste or literate people are delayed marriage but lower caste or illiterate people are early age at marriage, Socio-economical, occupational, cultural and education factors are affecting for the low age at marriage of lower caste people.

There are various factors affection age at marriage. Religious is one of them in Hindu society. Marriage in Hindu culture is taken early as a 'Sanskar' so the marriage occurs at early age. The types of family also affect the early age at marriage. In nuclear family marriage generally occurs late because young men and women do not marry until they find themselves economically strong. In extended family marriage tends to be earlier because the formation of the new household is not the question. It is fairly safe to say that marriage occurs late in those societies where young men and women age free to chose their parents. On the other hand, societies, which gives few rights to youngsters to choose their life partners are marked by the low age at marriage (Tuladhar, 1995).

Age at marriage is one of the important variable affecting fertility behavior particularly in like Nepal where as most birth take place within marriage. In the situation the patterns of age at marriage are directly related to fertility, for the example, higher the age pattern of marriage, lower the fertility and vice versa. Nationality deals with the frequency of marriage i.e. unions between persons of opposite sexes which involve rights and obligation fixed by law or custom with the characteristics of persons united in marriage; and with the dissolution of such union (UN, 1982).

The widespread practice of arranged marriage for girls is another important feature of marriages in Asia. Although changing one more, traditionally an "arrange" marriage was as much the selection of a daughter-in-law for the parents as a wife for the son (Caldwell, 1983).

The age at marriage legally in the Nepalese context (CBS, 2001) were 23 years for males and 20 years for females. As stated earlier, literacy is the major component, which has a direct relation with the age at marriage. In general, schooling has a positive effect on the marriage age and it encourages to delay the marriage, especially the female literacy increases the self-confidence and offers them more income-generating opportunities outside home, which gives them greater independence. As a result, the system of arranged marriage at a lower age becomes weaker. Therefore, a higher rate of literacy leads to a higher age at marriage (Kayastha, 1995).

In many societies of the third world, the traditional process of marriage formation, especially for girls, was the responsibility of the family and the social group, and large female marriage timing norms were set for very early matrimony, sometimes child betrothal, and the result was a prevalence of arranged marriage at a very young age for women (Goode, 1963).

1.2 Statement of the Problem

Nepal is a developing country; there are various problems of high fertility. One of the main causes is low age at marriage. There are strong agricultural traditions that a man and woman become full-fledged members of the society only after their marriage.

Most of the Khatwe people are illiterate. The number of females population are more illiterate than the number of males population. Khatwe people trends to marry at early age and their contraceptive prevalence rate is also very low which are the other important factor of high fertility in the country.

In Khatwe Community, socio-economic, occupation, educations are some of the factors that causes marriage at low age. In comparison to boys, there is the more problem of early marriage in girls. In Khatwe caste that is the great problem. Seduction of marital union has great effect on number of children. In Khatwe culture, girls are supposed to get married before menstruation. The illiterate parents think that they have to go in hell, if they don't marry their daughter before menstruation, which is causing marriage at low age. It shows that percentages of low age at married female are increasing. Child marriage is common in Khatwe community. This is the great problem of the Khatwe community.

If the Khatwe castes children to get delay married not found bride grooms, this is the great problem. Dowry is a common phenomenon prevalence so factor affecting low age at marriage for males and females. In some places, dowry is given to the girls. Another cause of low age at marriage is lack of education. People think that it is better to send boys for foreign employment than to give education. They also think that their daughter will go another house after marriage. So they don't give education to daughter. They think that they have to send daughter in other place for education which may cause them to involve in immoral activities. So, instead of taking such risk, they arrange the marriage of daughters.

Duration of marital union has great effect on number of children. The younger the women enter marital union longer the period of exposure to risk of conception (UN: 1984). In Nepal, marriage of girls and boys are decided by their parents, especially girls. The economic dependence of women on their parents does not allow them to decide own self the time of marriage. A study conducted by Tuladhar and other reported that if the female age at marriage is increased up to 21 years, the growth rate of Nepal could be reduce to 1.8 percent per annum (Tuladhar et. al 1975). This shows that marriage has important role in determining level of fertility and population growth.

1.3 Objective of the Study

The main objectives of this study are to examine low age at marriage in Khatwe community. The specific objectives of this study are as follows.

- (a) To examine the low age at marriage in Khatwe community according to selected socio- economic and demographic characteristics of the community.

1.4 Limitation of the Study

This study is based on primary data, it is collected in Khatwe community of Basahiya VDC of Dhanusha District.

- (a) This is a micro level study, which covers only single ethnic group of Khatwe community, Basahiya VDC of Dhanusha district.
- (b) Only selected socio- economic, educational and cultural values affecting low age at marriage have been considered in the study.
- (c) This study is limited on married couple of people.

CHAPTER II

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Literature Review

Marriage is the primary event in the process of family formation. The distribution of different categories of marital status in a population is one of the demanding determining factor of fertility. However, the marital status distribution of biological, economic, religion, psychological or emotional and legal factors.

Age at marriage has been rising in several countries in recent decade, although here is different in place of change among the countries age of sixteen with consent of her parents or guardians at eighteen years she can marry without their consent. The corresponding ages for girl and boy are 18 and years, 21 years, respectively. Polygamy is illegal. In practice child marriage is common and it is estimated that about 40 percent of all women get married below 16 years of age. The payment of dowry and bride price is against the law (Social reform act 2033 B.S).

David and Blake (1956) have include marriage as one of the "Intermediate variable" which affect fertility. One of the intermediate variable is the age of entry in to sexual unions. This is true in case of Nepal as well so, the age entering into sexual union can be approximated by age at marriage. In addition to this, social cultural and religious factors equally contribute in the effect of age at marriage on fertility (Bhende, Asha and Tara Kanitkar 1992:211-49)

In the population theory of Malthus (1766-1834) he stressed that the level of fertility can be controlled by shifting the age at early into sexual union to shorten the average length of time women is exposed

to risk of child bearing which is directly related of fertility (Acharya 1994:5)

UN (1995) has cited that early marriage is another serious problem that some girls must face. The practice of giving away girls for marriage at the age of 10 and 14 after which they must start producing children, is prevalent among certain ethnic groups. The principle reason for this practice are the girls virginity, the bride price and the lack of awareness and education. Early marriage for many girls in Nepal leads to high rate of maternal and infant mortality early marriage boys, girls her childhood time necessary to develop physically emotionally and psychologically, infant early marriage. Inflicts great emotional stress as the young women is removed from her parents home to that of her husband and in lows. Her husband who will invariably many years serious will have little in common with a young teenager. It is with this strange man that she has to develop an intimate emotional and physical relationship. She is obliged to have intercourse, although physically she might not be fully developed.

In the history of Nepal, the data on marital status was provided by 1952/54 first scientific census. Information was collected for person of five years and above in the census 1952/54, six years and above in the censuses of 1961, and ten years and above in the censuses of 1981 and 1991 (CBS:1987)

First census of Nepal reported that singulate mean age at marriage (SMAM) in 1961 census, resulted that illiterate women tends to marry earlier than literate women (Banister and Thapa: 1981). Studied mean

age at marriage for women with some education was 15.6 years compared to 15.0 years for those with no education (MOH:1976).

Acharya concluded that eructation is one of the most determining factors of the age at marriage for both sexes. They are positively correlated with guardian's occupation, among the determinants of age at marriage.

Terai women tends to marry earlier than women from hill and mountain. The mean age at marriage for Terai, Hill and mountain were 14.7, 15.3 and 15.5 years respectively. The survey was conducted for information on age at marriage by major religious group, they found that mean age at marriage for Buddhist was 17.1 years for Hindu 15 years and Muslim was 14.2 years. According to the NFS 1986 the mean age at marriage for all currently married women who married before 25 was 17 years. Terai women found to marry earlier (16.6 years) than women from the hill 17.3 years and mountain 17.4 years. Muslim 16.2 years and Hindu 16.9 years, women tend to get marry earlier than Buddhist 18.3 years.

New Era (1986) conducted a survey of 4979 women from all over the country in 1986 and reported the lowest age at marriage of 13.9 year in the central development region and the highest age at marriage of 15.38 year in mid-western development region. The age at marriage of urban women was 15.68 year, while that of rural women accounted for 14.24 year. According to the classification by literate women accounted for 14.34 year. This study reported that the age at marriage for women engaging in off farm and outside household activities was found to be higher than their counterparts engaging in farm work and household activities.

Traditionally, marriage norms in Asia strongly favour early marriage for girls and customs remained common in several countries (UN: 1990). The traditional norms affect both, proportion married and age at marriage in Asia countries, south Asia is exceptional among world for early and higher proportion of marriage (UN, 1990).

In the developing countries three specific modernization factors emerge as determinants of delayed age at first marriages primarily as concerns women. Available data confirm that women marry much later under conditions of urbanization, that age at first marriage is positively associated with the duration of schooling and that age at first marriage is substantially delayed when pre-marital work pertains to a modern occupation. However, traditional factors such as family system, ethnic group and religion, also affect marriage timing and prevalence (UN, 1990).

Marriage behavior is clearly not affected by socio- economic factors alone. Religious, ethnic and other cultural factors that shape marriage norms interact with economic variable to exert their influence on marriage decisions and some causes political factors also should be taken into consideration. Furthermore, a political system that can active a high degree of compliance with marriage laws through a well organized and efficient administration may be able to enforce its legislation concerning minimum legal age at marriage (UN, 1990).

Change in agricultural techniques and shifts to low technology agriculture reduce the economic and reproductive value of women by reducing the need for child labour, with less employment in agricultural work and no alternatives in modern sector (trade, service) women may become more dependent up on their husbands which

eventually could reinforce early marriage. Early marriage can also be motivated by an "increasing need for children as economic security" on the other hand, if other occupational opportunities are available, family may wish to provide women with increased education to allow them to enter non agricultural activities which in turn may lead to higher age at marriage. At the same time, these new opportunities, such as education and work for the government, may provide an alternative to the traditional status of women, thus maintaining the family structure intact. Aside from the economic aspects of the status of women, law and tradition may still hamper their emancipation (Dozen, 1986).

According to Nepal fertility, Family planning and Health survey, reported that age at marriage was lower among women of rural localities of terai and those with no education. The differentials were more pronounced with respect to level of education tended to marry three years earlier than those with some secondary education. The mean age at marriage of women in the child bearing age was reported as 15.8 years in the survey (MOH, 1991).

In under developed societies, the major variable namely age at entry into sexual union or age at marriage, permanent celibacy, contraception and sterilization have highest value, which effect directly to keep the level of fertility age at marriage is an important demographic variable. The sexual union between boys and girls in Nepal is normally permissive after marriage. So, the age at marriage and age of entry into sexual union has inverse relationship with fertility.

The higher population growth rates are recorded specially in sub continent may have reason behind the lower age at marriage India's high population growth rate is ascribed to the prevailing low mean age at marriage, one of the lowest in the world (Cheterjee, 1990). Early marriage is both a causes and effect of women's low level of schooling and formal employment.

The lower age at marriage of women is based on the concept that her husband should be senior in age than wife. However the law on marriage also attempts to prevent another practice which, although less common, was equally detrimental to women that is the marriage of a young girls to a man many years senior to her, which practices frequently led to early widowhood for women in a social context where widow, remarriage was forbidden (Lynn Bennett, 1979).

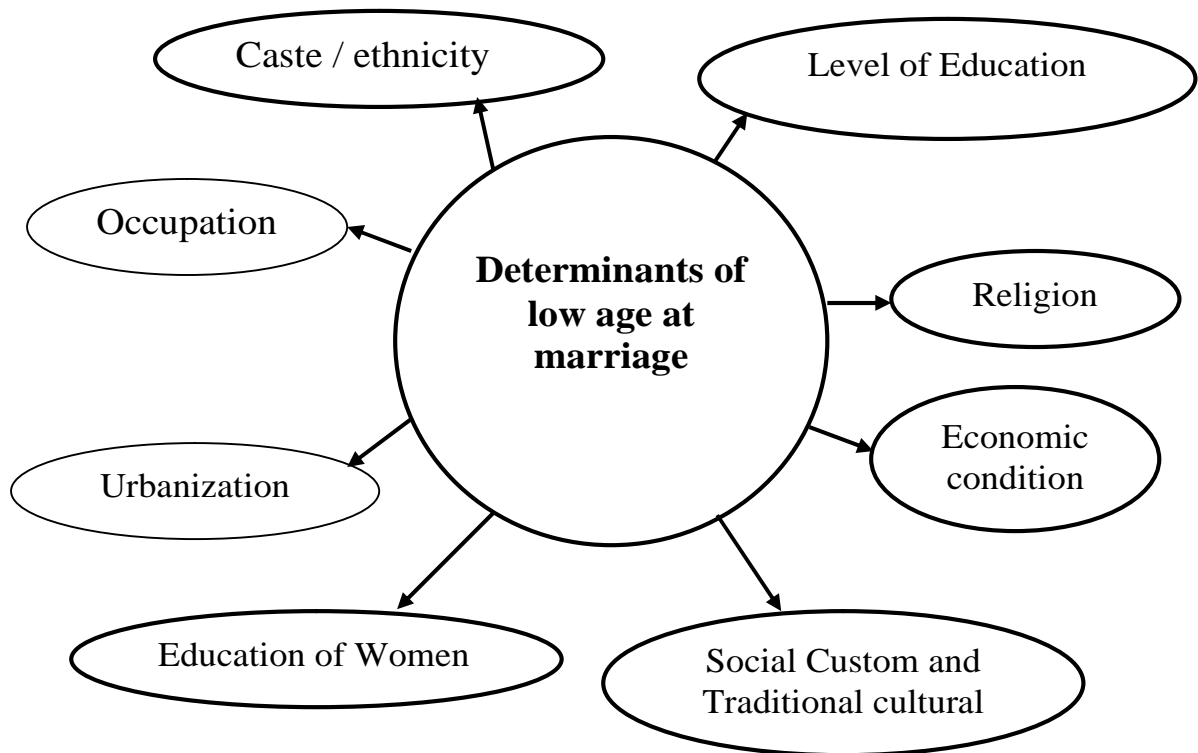
Child marriage is prohibited by law, and normally it is assumed that there is no presence of child marriage in educated, modern and urban communities Acharya, M. In 1979, found that the incidence and of child marriage is reported higher in Kathmandu than in hills and mountains (Acharya, 1979).

2.2 Conceptual Framework

Based on the literature review above, it is evident that there are a number of factor which determine the age at marriage. The major variables which affected age at marriage are education, occupation among the socio-economic variable. Among the demographic variable current age and family size are important factors which affect the age at marriage there are various factors of determinates of age at marriages. Expansion of literacy, education, occupation and religion are main determinates of age at marriage. As well as, health facilities,

development, communication, transportation and urbanization are determinants of age at marriage. These factors affect age at marriage in the form of directly or indirectly.

Figure: 1 Conceptual framework for determinants of age at marriage.



CHAPTER III

RESEARCH METHOD

3.1 Introduction of the Study Area

The study area is situated in Basahiya VDC of Dhanusha district, which is located in Terai region of central development region. This VDC is located 2 km far from the southern part of Janakpur. This study focuses the households of Khatwe community. Their total population was 204 (CBS, 2001). Now, It is found that there are 246 Khatwe people from new survey (June, 2007). There are 39 households of this community. Out of total population, the numbers of male and female are 138 and 108 respectively. This VDC contain a primary school, and secondary school. There is also a Engineering college. There is a sub health post. The study area contains three ward numbers. These ward numbers are 3, 4 and 7.

3.2 Method of Data Collection

The study is based on primary data, which focused on the married male and female for this study. Two sets of the questionnaire were developed in order to collect information.

The first set was used for collecting information at the household level like; socio-economic and demographic characteristics of household information.

The second set was used for collecting individual information such as number of family member, age, marital status, causes of low age at marriage, literacy status and occupation status.

In each and every household, a couple was included in the process of questionnaire. Household information and individual information were also collected by direct interview with household head or most knowledgeable member of the family in the survey.

3.3 Sample Design

There are 9 wards in Basahiya VDC and Khatwe caste occupy wards 3, 4 and 7 were interviewed without replacement (census method). Response was solicited from one of the reliable member of the households. Although the sample size is small demographically, but an attempt made to collect reliable data on low age at marriage.

3.4 Method of data Analysis

Following the data collection, data were managed in micro computer using **dbase** software programme. Then the data were carefully edited to ensure the quality. The different tables were generated by using **SPSS/Pc⁺** programme.

CHAPTER IV

INTRODUCTION OF KHATWE CASTE

4.1 KHATWE CASTE

Khatwe caste is the descendent of "Paras yogi". The family names of this caste each 'Paras'. While paras yogi was meditating in the jungle, a women was happened to worship him later as blessing from the yogi who whispered in to the women ear, she became consequently pregnant. The children born from the very lady is "Khatwe". Khatwe was originally called 'Khatwa'. They use to dig field and work under others. Now a days they are working in the field of farming weaving clothes and somebody as carrying brides in handsom (Doli). Today around 20 to 30 percentage of total Khatwe are ploughing fields. In Dhanusha, Sarlahi, Mahotari, Bara, Sunsari, Saptari and Parsa districts of Nepal most of the Khatwe people are working as carrier of bride handsome at low wage. Profession of weaving clothes is liking to disappear; rest of Khatwe are working as labour in factory or in Delhi, Panjab, Hariyana, Doha Qatar, Saudi Arab and Malaysia over there. Khatwe caste survives in different districts of Bihar in India or the district like Morang, Jhapa, Sunsari, Saptari, Siraha Dhanusha, Mahotari, Bara, parsa the terai region of Nepal.

There are five caste called Mandal caste. Dhanuk, Kewat, Khang, Khatwe and Kapar. Khatwe is Dalit (untouchable) caste groups in Nepal. The number of Dalit counted in the 2001 population census in Nepal was 29, 46, 652 which is the 13 percent of the national population. Among them 1458,361 were males and 1488336 were females indicates the females dominance in the Dalit population.

The result also shown that 8 percent of the Dalit are residing in the urban indicates that most of the Dalit are residing in the rural part of the country. About the literacy rate, all the Dalit caste have the literacy rate lower than the national literacy rate. More ever, national Dalit commission is listed 22 cultural groups within the Dalits people Khatwe are follows Hindu religion and settle in the terai region of Nepal. Mother tongue of Khatwe people differs according to location of residence.

The total urban population in Nepal Khatwe caste 2276 and rural total population Khatwe caste 72696. According to 2001 census. Khatwe caste total population 74972 in Nepal. Male's are 38643 and females are 36329. Literacy rate of Khatwe population 6 year above 25.3 percent males 6.7 percent females, both are 16.4 percent literate, according to 2001 census (CBS). The district having higher Khatwe caste settled in Saptari (27450), Dhanusha (14247) and Mahottari (12708) districts having lowest Khatwe caste are in dang (1), Chitwan (2) and Tanahu (3) district are settled.

4.2 Cultural, Religious Status

In religious point of View the Khatwe caste and every rituals, such as Akadashi, Chauth, Tij, Krishnasthmi, Dashain, Tihar, Chhath Ramnavmi, Basantpanchmi etc.

The cultural status of Khatwe is as similar as that of other castes. The worship of Sasiya maharaj "That stands as chief god of this caste is celebrated on Ashaarpurnima in the yard of mate near the flage.

4.3 Social Status

Despite of the abolition of discrimination on the basis of sex and caste by the present constitution many years ago, the people from lower caste and sex are still suffering from such sorts of discrimination. People accept labour, skill but not water. They have a particular place to live in society. Nowadays, Khatwe are using their surname as Sharma, Mandal and Prakash.

Relatives are called in their death rituals. Then, the dead person is either buried on the bank of river or stream or funeral according to hindu religion. Then, traditionally eldest son of the family offers fire to the dead body. If there is no any son of the family, fire is offer either by eldest daughter or son-in-law or any relatives of the family Fourteenth monthly rituals used to take place many years ago.

On the whole economic condition is very low. The male is normally the head of household. They usually like to set up in the nuclear family after marriage. The marriage does not take place with the blood brothers groups. There is Gauna system" in Khatwe community. According to the system, marriage is like a reservation for a boy / Girl in this community. Age at cohabitation is the age at which marriage boy and girl start to live together. Therefore, age at marriage and age at cohabitation of boys and girls differ in this system. In this community, boys and girls get married at early age and after some time (year) Gauna occurs to allow married parents to live together when they are considered physically capable to do so. Culturally, it happens in this community that parents think that get virtue it this community that parents thing that get virtue if the female girls married before first menstruation.

In Nepal, marriage of girls and boys are decided by their parents, especially girls. The economic dependence of women on their parents does not allow them to decide on their own the time of marriage. In Hindu culture girls are supposed to get married before menstruation, otherwise parents have to go to hell. In the society Khatwa caste is Dalit caste (untouchable caste).

Dalit must put up with discrimination and untouchability even where free food is provided in high caste do not want to eat and drink together with them. Most of the upper caste do not enter the home of Dalit caste.

4.4 Economic Status

In spite of workmanship, this caste, in deficiency of education is compelled to do the work as labourer but can not able to earn the proper money than to maintain hand to mouth because of low wages. Further they are seemingly compelled to leave their traditional job of digging field, weaving clothes and carrying brides hand some. Due to the technological advancement. The tractors, dozers and other agricultural equipments have displaced them to unexpected lower works.

Most of the Khatwas are totally deprived of lands and they have no advantages. In context of the most of the Khatwas are landless, they have no advantages from the lands they labour won. 95% people among khatwa caste under the line of poverty. (Dr. Hari bans Jha, 2003. " Terai Dalit and Dalit women")

4.5 Political Status

Though the majority of the caste live in Sunsari, Saptari, Siraha, Dhanusha, Mahottari district in Nepal, there is the emptiness of the participation in the government and non- government sector the political parties, though benefited from its member never raises the voice of this caste. But they have been united to some extent as the democracy is likely to come

4.6 Educational Status

Khatwe caste was completely illiterate. They were all illiterate due to the un importance of education. In some places few of them have stated to see light of education. Recently a few guardians have encouraged their children's to read and write. Due to marriage at low age, most of the Khatwes children are deprived of getting proper education.

4.7 Smoking and Alcohol habit Drinking Practices

Most of the people of the Khatwe caste, has been involved in enticing Drugs, Khaini, Bidi, Tari, Wine and other stupery materials they seem to have stolen the kitchen goods for drinks and alcohol. They usually spend the money they earn into the drugs and drinking daily. Through in dept they, how ever, are forced to maintain the feast and festivals and their ancestors did.

4.8 Wide Spread low Age at Marriage in Khatwe Community

Nepal is developing country there are various problems of high fertility, one of the main causes of high fertility in Nepal is universal marriage at lower ages. There are strong agricultural faith that a man and women becomes full fledged members of the society only after their marriage.

Most of Khatwe caste peoples are illiterate. The number of population females are more illiterate than the number of male population khatwe people trends to marry at early age and their contraceptive prevalence rate is also very low, which are the other important factors of high fertility in the country.

The same caste is society accept married system i.e. Khatwe- Khatwe, Dhanuk-Dhanuk and Kewat-Kewat. Khatwe caste are socio-economic, occupational educational are some of the affecting low age at marriage. Percent of low age at married females in increasing than the males. In Khatwe caste that is the great problems duration of marital union has great effect on number of children, Khatwe culture girls are supposed to get married before menstruation of the wise parent have to go in hell so affecting the low age at marriage. It shows the percentage of low age at married females increasing, child marriage is common of the khatwe's castes problem.

The Khatwe caste children to get delay married not found bride groom this is the great problems. Some place Dowry is a opposite to invest girls to boys give that culture Khatwe caste to many years ago but now days they disapperiace.

Another cause of low age at marriage is lack of education. People think that it is better to send boys for foreign employment than to give education. They also think that their daughter will go another house after marriage of they don't give education to daughter. They think that they have to séances may cause than to involve in immoral activities. So, instate of taking such risk, they arrange they marriage of daughters.

CHAPTER V

SOCIO-ECONOMIC AND DEMOGRAPHIC

CHARACTERISTICS OF SAMPLE POPULATION

In this chapter social cultural, economic and demographic characteristics of household and the respondents are discussed. The demographic characteristics are discussed through age- sex structure of household population, marital status and age at marriage etc. where as socio-economic characteristics include household composition, educational attainments, employment status, income size of land holding and type of house.

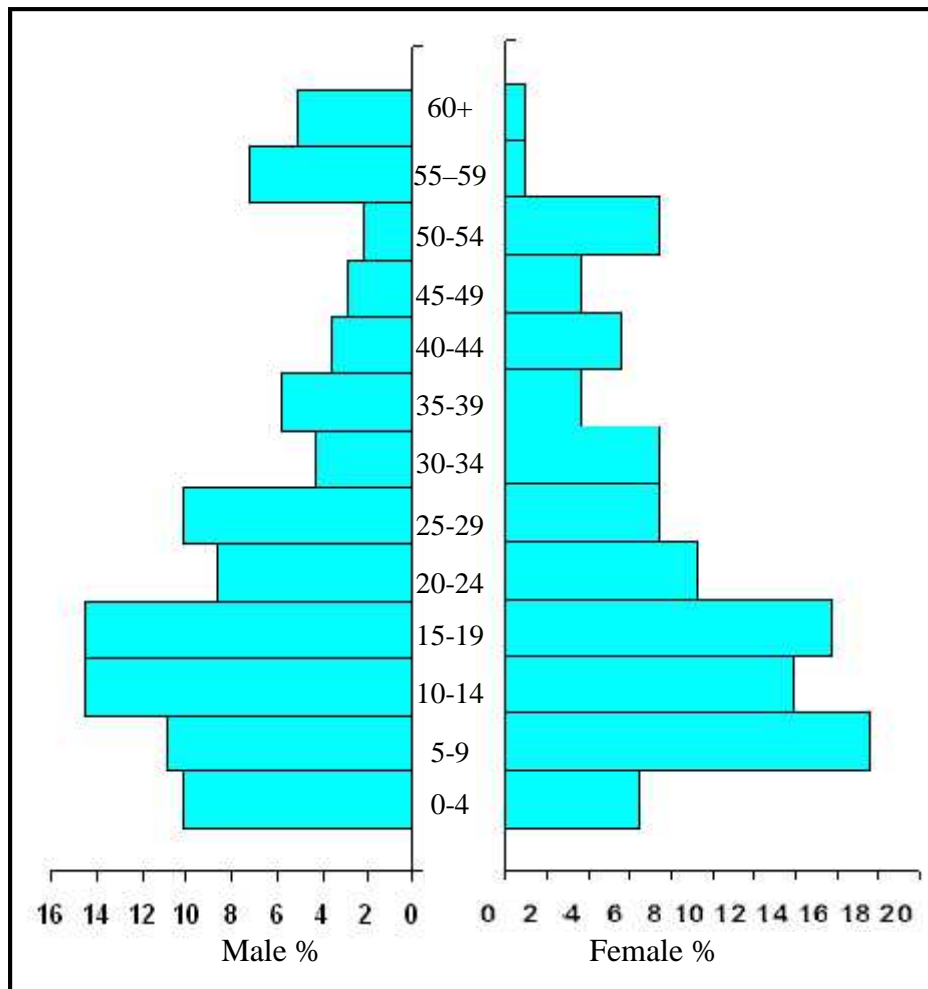
5.1 Population Composition by Age and Sex

Table: 1 Percentage Distribution of total Population by Age Group and Sex

Age	Male		Female		Total		Sex ratio
	No	%	No	%	No	%	
0-4	14	10.14	7	6.48	21	8.54	200
5-9	15	10.87	19	17.59	34	13.82	78.95
10-14	20	14.49	15	13.89	35	14.23	133.33
15-19	20	14.49	17	15.74	37	15.04	117.65
20-24	12	8.70	10	9.26	22	8.94	120
25-29	14	10.14	8	7.41	22	8.94	175
30-34	6	4.35	8	7.41	14	5.69	75
35-39	8	5.80	4	3.70	12	4.88	200
40-44	5	3.62	6	5.56	11	4.47	83.33
45-49	4	2.90	4	3.70	8	3.25	100
50-54	3	2.17	8	7.41	11	4.47	37.50
55-59	10	7.25	1	0.93	11	4.47	1000
60+	7	5.07	1	0.93	8	3.25	700
Total	138	100	108	100	246	100	127.78

Source: Field Survey, 2007.

Figure 2: Age /sex Pyramid of Khatwe (Mandal) population in Dhanusha Basahiya VDC



The above table shows that the boys from 10-14 and 15-19 years the highest in population in 14.49 percent, where as the population of males from the age group 50-54 years the lowest in 2.17 percent.

The older males are 5.07 percent at the age of 60 years and above. The population of girls age 5-9 years in the highest in 17.59 percent, where as the population of females old people from the age group 55-59 and 60 years and above is the lowest in 0.93 percent.

In the total population of male and females the highest age group at 15-19 years is 15.04 percent and the lowest age group at 45-49 years, 60 years and above them 3.25 percent.

The total population in this study is accounted to be 246 of which 56.09 percent are males and 43.90 percent are females. The overall sex ratio is 127.78, which indicate male population is more than female's population. This values is lower than national sex ratio 99.84 in 2001 CBS, generally, the proportion of population is declining with the increasing age of population however, male old age (60+year) population has increased due to higher retired male population and most of the young population usually go to other countries for jobs in this community.

5.2 Marital Status of the total household population by 5 years age group and above

Table 2: Percentage Distribution of Total Population by Marital status for Age 5 Years and Above

Marital status	Male		Female		Total	
	No	%	No	%	No	%
Married	65	56.5	65	65	130	60.5
Unmarried	47	40.8	29	28	76	35.3
Widow/ widower	1	0.86	6	6	7	3.3
Divorce / separated	2	1.7	-	-	2	0.9
Total	115	100	100	100	215	100

Source: Field Survey, 2007

Table 2 shows that out of the total population age 5 years and above 60.5 percent are married, 35.3 percent are unmarried, 3.3 percent are widow/ widower and 0.9 percent are Divorced. It is clear that married population is higher than the unmarried population in this study area. Among the male and female marriage population ratio is same. Unmarried ratio is

higher for males than females. Unmarried males are 40.8 percent and females are 29 percent.

The proportion of males (widower) are more than females. Females (widow) accounts for 6 percent while there were 0.86 percent male's widower. This is probability due to the socio-cultural norms of the Nepalese society is the wives are younger than their husband. Hence, the women have a higher chance of survival than males which might have resulted in higher proportion of female's widow than male widower. This factors combined with higher chances of remarriage for many may have procedure lower prevalence of widowhood for males compared to widowhood for females.

5.3 Literacy status of household population

It is an important to know the educational status of the study population because education effects all aspects of human life like occupation, income, age at marriage, fertility, mortality, migration and living standards etc. Information on education was collected only for those who were 5 years and older at the time of survey.

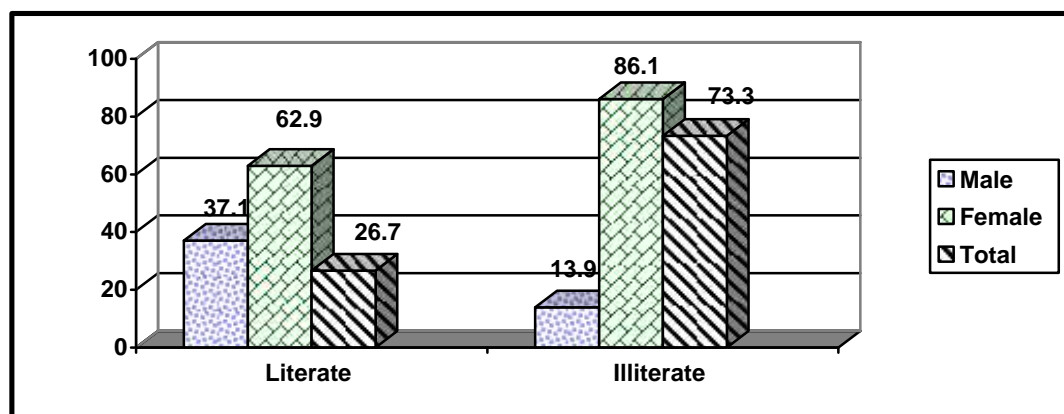
Table 3: Percentage Distribution of total Population for Age 5 Years and Above by Literacy Status and Sex

Literacy status	Male		Female		Total	
	N	P	N	P	N	P
Literate	46	37.1	14	13.9	60	26.7
Illiterate	78	62.9	87	86.1	165	73.3
Total	124	100	101	100	225	100

Source: Field survey, 2007

Table 3 shows that out of 225 total 5 years and above population. The 46 of 124 males (37%) and 14 of 101 females (13.9%) found as literate. The rest (63 %) males and (86%) females are found as illiterate, accounting (73%) of the total study population as illiterate. In the study we found that illiterate population s highest than the literate population and females population is highest illiterate than the males population in Khatwe community.

Figure 3: Percentage Distribution of Total Population for Age 5 Years and Above by Literacy Status and Sex



5.4 Occupational Status of Household Population

Occupational structure has special importance in statistical framework of manpower planning which is an internal part of socio-economic development. It is regarded as one of the leading economic variable in demographic studies. It affects fertility, mortality nuptiality and migration.

Table 4: Percentage Distribution of Total Population by Occupation for Age 5 Years and Above.

Occupation	Male		Female		Total	
	No	%	No	%	No	%
Agriculture	5	4.3	-	-	5	2.3
Labour	57	49.6	2	2	59	27.4
Business	2	1.7	-	-	2	0.9
Daily wage	10	8.7	-	-	10	4.7
House wife	2	1.7	83	83	85	39.5
Student	19	16.5	12	12	31	14.4
Foreign employment	10	8.7	-	-	10	4.7
Physical disable	10	8.7	3	3	13	6.0
Total	115	100	100	100	215	100

Source: Field Survey, 2007

Table 4 shows that among male population labour account for the male population highest 57(49.6%) followed by students 19 (16.5%), foreign work 10 (8.7%) businessman, 2 (1.7%) housewife and 5 (4.3%) Agricultural sector involved.

Similarly among the female population also house worker account for the highest 83 (83%) followed by student, 12 (12%) lowest females labour were 2 (2%) and 3(3%) females were found this survey physical disable population.

The total populations were highest labour males and house worker are females.

5.5 Household Characteristics

5.5.1 Types of Houses

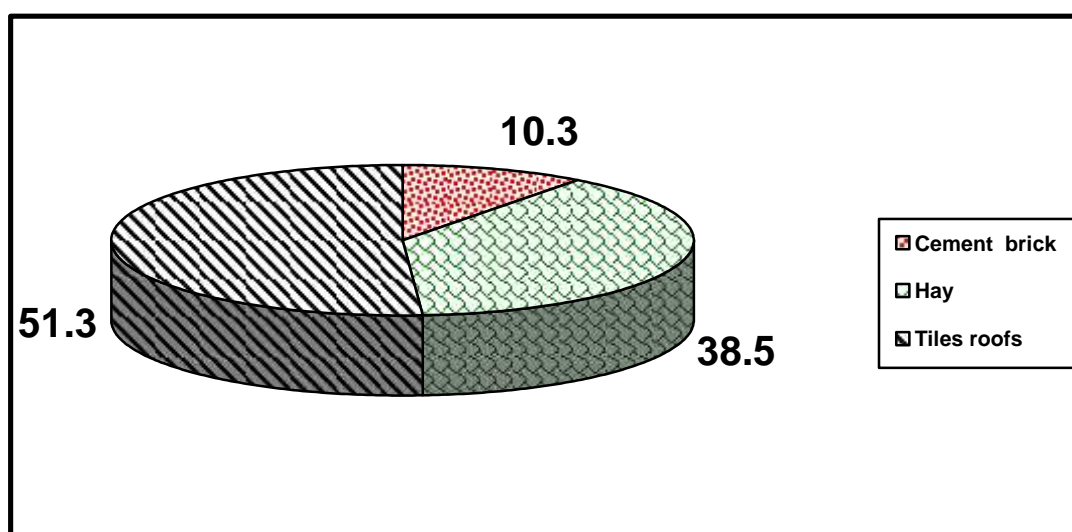
Table 5: Percentage distribution of household types of house

Types of house	No. of household	Percent
Cement brick	4	10.3
Hay	15	38.5
Tiles roofs	20	51.3
Total	39	100

Source: Field survey, 2007

The total household of Khatwe community in Basahiya VDC 39. Table 5 shows that the tiles roofs houses are the highest 51.3 percent, followed by Hay roofed 38.5 percent and the lowest cements brick were 10.3 percent houses. The main factors in Khatwe community is poverty situation, found the field survey.

Figure 4: Percentage distribution of types of house structure



5.5.2 Land Ownership

Table 6: Percentage Distribution of Household by Agriculture Land Ownership

Own land	Respondents	Percent
No land	20	51.28
< 1 Katha	3	7.69
1-2 Katha	3	7.69
2-5 Katha	11	28.20
5 Katha +	2	5.12
Total	39	100

Source: Field survey, 2007 (Note: 1 Katha = 20 Dhur)

Land is the most important resource available to the majority of the people to meet their subsistence since Nepal is basically an agricultural rural country, landholding is an important measure for assessing the economic status of people. Therefore, landholding is an important factor to determine low age at marriage. The information on land ownership among Khatwe community is given above.

About 51.28 percent respondents are without land. A total of 5.12 percent of the respondents are recorded more than 5 Katha or more of the own land, 28.20 percent respondents are 2-5 Katha own land, 7.69 percent less than 1 Katha and 1-2 Katha has own land. If the economic condition is measured on the basis of land holding, Khatwe community are very poor comparatively to other ethnic groups of Nepal. But the land of this area is more fertile because of good facilities of irrigation.

5.5.3 Household Income

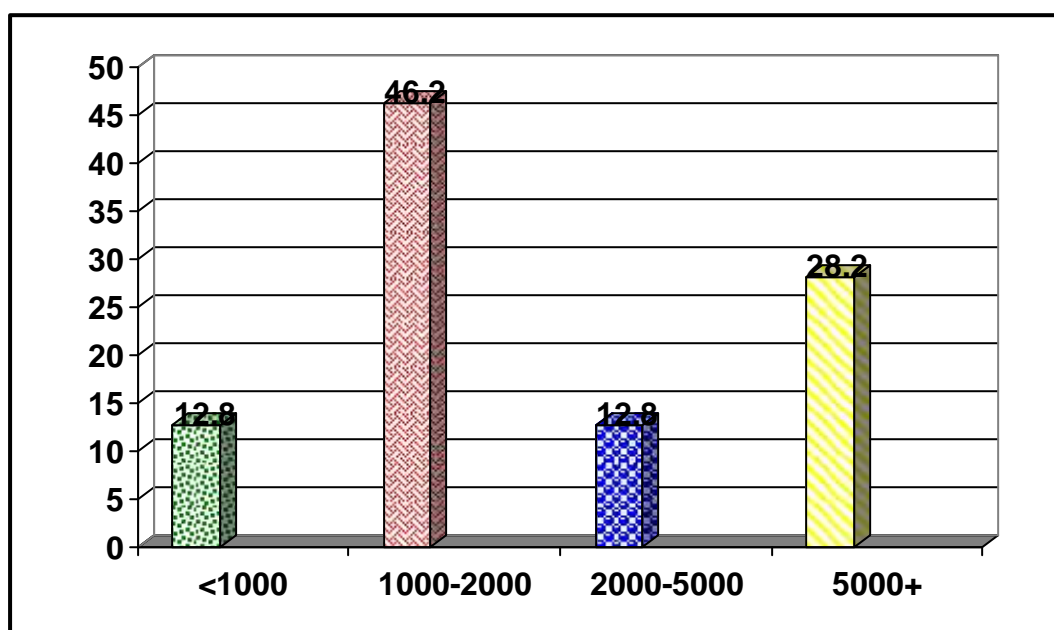
Table 7: Percentage Distribution of Household by Monthly Income

Income Rs	No. of household	Percent
<1000	5	12.8
1000-2000	18	46.2
2000-5000	5	12.8
5000+	11	28.2
Total	39	100

Source: Field survey, 2007

The level of monthly income plays a crucial role for determining level of living standard and other economic status. Table 7 shows that out of the 39 households. The highest 11 (28.2%) households monthly income Rs 5000 and above followed by 18 (46.2%) household monthly income Rs 1000-2000, 5 (12.8%) household monthly income Rs< 1000and 2000-5000.

Figure 5: Percentage Distribution of Household by Monthly Income



CHAPTER VI

ANALYSIS OF LOW AGE AT MARRIAGE

6.1 Age at Marriage of Respondents by Sex

The main objectives of this chapter is to deal with the various socio-economic and demographic factors that can affects the low age at marriage, which are respondent's occupations, education status, and types of family structure.

Table 8: Distribution of Respondents at age at marriage by sex

Sex	10-14		15-19		Total		Mean age
	No	%	No	%	No	%	
Male	1	5.6	38	63.3	39	50	16.82
Female	17	94.4	22	36.7	39	50	14.49
Total	18	100	60	100	78	100	15.65

Source: Field Survey, 2007

Mean age at marriage of males and females in the sample population of the study area is found to be 16.82 years, which was calculated by simple arithmetic mean. Mean age at marriage of females is 14.49 years and total mean age at of the study population is lower than the national average of 22.9 years males and 19.55 years females in (CBS 2001). The males marriage age is the lowest 5.6 percent the age group 10-14. The males are highest 63.3 percent the marriage age 15-19 years. The female's marriage age is the highest 94.4 percent the age group 10-14 years. The lowest is 36.7 percent the age group of marriage 15-19 years.

The above table shows that the females get married earlier than the males. There are several reasons of it. Some are as follows – In this community the parents of the females take them as burden of the family so they first get married the females the females do not have any works to look after their households. The parents have mis conceptions that if they do let in marrying them won't find any groom to marry their daughters at later age. They are always in a hurry to get their daughters married.

According to the table both males and females have been found that they get married at very low age but the females have been found married at earlier age. As in this community there are a lot of superstitions about marriage they think that parents may suffer like the mis behaving of their daughter such as eloping with some one she likes. The society people condemn the parents of they marry their sons and daughters at older age and they by cut them from different social activities.

Table 9: Mean Age at Marriage of Respondents by Current Age.

Age of Respondents	10-14		15-19		Total		Mean age
	No	%	No	%	No	%	
15-19	5	27.8	8	13.3	13	16.7	15.08
20-24	0	0	13	21.7	13	16.7	16.0
25-29	3	16.7	12	20.0	15	19.2	15.60
30-34	4	22.2	8	13.3	12	15.4	15.25
35-39	0	0	7	11.7	7	9.0	17.0
40-44	2	11.1	2	3.3	4	5.1	15.25
45-49	1	5.6	2	3.3	3	3.8	16.0
50+	3	16.7	8	13.3	11	14.1	15.64
Total	18	100	60	100	78	100	15.65

Source: Field Survey, 2007.

The above table shows that age at marriage with their current age ranged from 15.08 years to 17.0 years. The highest age at marriage was reported to those who were in 35-39 years of age group. This trend show that there is no remarkable change in age at marriage over time. The overall all mean age at marriage of currently married of sample population is 15.65 years which is lower than the national average (22 years CBS 2001). This shows that early marriage is prevailing in such community. Law is not affecting their marriage trend and they are highly influenced by social norms and value which are causing early marriage among them.

Age at marriage is the highest for those who are older in the comparison to younger ones because those who are in older age their age at marriage differs from minimum to maximum age. Within age group but the younger ones have a bit different of age at marriage which causes lower mean at age marriage in younger ones.

6.2 Age at Marriage by Literacy Status

Literacy and level of education is an important variable. Which can affect the age at marriage and it is generally assumed that population having higher level of education ends to marry at later age and population having lower level of education tends to marry at early ages.

Table 10: Mean Age at Marriage by Literacy Status

Literacy status	10-14		15-19		Total		Mean age
	No	%	No	%	No	%	
Literate	0	0	7	11.7	7	9.0	16.43
Illiterate	18	100	53	88.3	71	91.0	15.58
Total	18	100	60	100	78	100	15.65

Source: Field Survey, 2007

Table 10 shows that out of 39 household head 0% literate from the age group 10-14. 7(11.7%) are literate peoples from the age 15-19, 53(88.3%) people are illiterate from the age group 15-19 and 18 (100%) illiterate from the age group 10-14. The total population are highest is illiterate peoples 91.0% and 9% peoples are literate. The mean age at literate 16.43 and illiterate are 15.58 and total mean age 15.65 years.

The literate population is less than the illiterate population in Bashiya a VDC in Khatwe community because of the following reasons such as they do not know the importance of education, due to poverty.

The literacy rate of females has been found less than the literacy rate of males. There are several reasons of it. some of them are as follows- as most of the males are illiterate from generation to generation they don't educate them selves and their children, they do not give attention towards the education of the females, both the males and females are illiterate and they don't require females are regarded at low status in the community. They don't send females to school. The peoples in this community are very backward because they have not been able to know the modern education and need they have been following their traditions, cultures and superstitions which are the obstacles on the way to their development. Because of the political change in the country and their services in the foreign countries they know realize the importance of education and have stated their children to school as a result literacy rate is increasing day by day.

6.3 Occupation and Mean age at Marriage

Occupation status is one of the important variables which can affect age at marriage. The study show that the males who worked labour sector or

females house work (cattle herds) here relatively lower age at marriage than those who were involved in other sector.

Table 11: Mean Age at Marriage by Occupation Status

Occupation	10-14		15-19		Total		Mean age
	No	%	No	%	No	%	
Non-Agriculture Labour	6	33.3	30	50.0	36	46.2	16.33
House work	12	66.7	22	36.7	34	43.2	14.68
Agriculture labour	0	0	5	8.3	5	6.4	17.0
Others	0	0	3	5.0	3	3.9	16.75
Total	18	100	60	100	78	100	15.65

Source: Field survey, 2007.

Table 11 shows the 66.7 percent house work is from the age group 10-14. The non-agriculture labour 33.3 percent and 50 percent are from highest non-agriculture labour sector from the age group 15-19. The lowest 5.0 percent is others sector involve from the age group 15-19. House work is 36.7 percent is involved from the age group 15-19, 8.3 percent agriculture labour. In the total 46.2 percent is the highest non-agriculture sector and lowest 3.9 percent is other sector involved. The total mean age at marriage is highest (17 years) for others sector followed by non-agriculture (16 years) and housework (15 years). Among all the occupations mentioned above who are involved in the study has lower age at marriage than in service and others. Since the studied community is back ward in every aspect to they are not involved in other occupations which need more education.

6.4 Distribution of Parents Compel to the Child Early Marriage

The Khatwe community's parents compel to their children to get early marriage. The main causes of the early marriage are social norms and values and those who delay in marrying find difficult to their life partner so parents compel their children to get married at early age.

Table 12: Percentage Distribution of Parent by Compel to Child Early Marriage

Responses	No. of parents	Percentage
Yes	32	82.05
No	7	17.94
Total	39	100

Source: Field Survey, 2007

Table 12 shows that out of 39 parents, 82.50 percent accepted that they compel to their children for early marriage and 17.94 percent do not compel to their children for early marriage.

6.5 Parent's Attitudes on Early Age at Marriage

The Khatwe community are not found bride groom to get late marriage so very difficult to search life partner the main reason to lack of awareness and women are bounds in household work if go to outside to women are other place which may cause them to involve in immoral activities so, instate of talking such risk, the arrange the marriage of daughter.

Table: 13 Percentage Distribution of Parents by Attitudes of Early Marriage

Character	No. of parents	Percentage
Good	52	66.66
Bad	20	25.64
D.K	6	7.69
Total	78	100

Source: Field survey, 2007 (Note: D.K.=Don't Know)

Table 13 shows that from survey of 78 parents, 67 percent have said that they found their parents with good attitude; 26 percent have bad attitudes and 8 percent have said that they don't know that is good or bad.

Table: 14 Percentage Distribution of Total Population by Reason for not Schooling from the Age 5 Years and Above

Reason for not schooling	Number	Percent
Could not pay fee	92	55.8
Do not like school	29	17.6
To work home help	19	11.5
Parent not order sends school	20	12.1
Others	5	3.0
Total	165	100

Source: Field survey, 2007

Above table shows that their reason for not schooling that 55.8 percent could not pay fee mostly and the others are 3 percent. In the Khatwe community are economic status are very lower so the not schooling. At that time of survey and other cause not important to the education so

illiterate percent are highest and literate percent are lowest. Poverty is the main factor.

6.6 Why Parents Prefer Marrying their Child Early

The study also attempted to find out parents' perception it was found that the low age at marriage is very high in case of Khatwe caste. Most of Khatwe people (about 99%) get marriage below 20 years of age. There are many causes due to which people are compelled or interested to get marriage at low age. Most of the reasons to favor low age at marriage are similar to other caste although the study tried to focus on the main reason for low age at marriage in Khatwe community which are as follows:

1. The parent's says that most of the people of Khatwe are illiterate the shining light of education is very far from their reach. Due to which their level of education is very low. They are unknown about the relation between the marriage and level of education so they are following their practices as before as early as possible.
2. The parents says that in case of occupation, Most of the Khatwe people are labour and farmer so they want to increase the number of people in their family to increase the candidate of labourer to stand out in labour market which the low age at marriage is given priority in this society. Thus the low age at marriage preferred.
3. The parent says that Social and religious believe, traditional thinking of people value and regulation of people about the conservative behavior etc. encourage the low age at marriage in this caste.

4. The parents says that this society lies in remote areas in which there is lack of modern development civilization and Urbanization so people in this rural places can not able to bring the revolution or change in their thinking level.
5. The parents says that the economic status of people in this society is very low. We know the poverty is the main key of each problem low age at marriage. In this society even in this 21st century also.
6. The parents says that people think that they will not set boy or girl to do marry if they cross certain ages. It means people over certain years will suffer from the marriage problems because their friends and colleen have already get married.
7. The parents says that the condition of women in this society is very kindfull. They are bounded in household work and in certain labour work. So they become unable to provide a good environment for children in the home also the parents cannot able to give more times for their Childs. Hence the low age at marriage is growing in the same rate.

CHAPTER VII

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

This study assessed the age at marriage with respect to socio-economic, occupational education religious, cultural factor and investigated the effect of age t marriage in primary data, which was collected in 2007, June from Basahiya VDC of Dhanusha district, were used religiously Khatwe are Hindus economically they are poor and are backward educationally.

The major findings of this study area

- The total population of Khatwe in the study area is 246 living in 39 households. Among them 246 (56.09%) were males and 108 (43.9%) were females.
- Out of the total population 46(37.1%) males are literate 78 (62.9%) illiterate males and 14 (13.9%) female literate, 87 (86.1%) were illiterate females (5 years and above age).
- Out of total population 65 males and 65 females were married. The proportion of 47 males and 29 females were unmarried and widower 6 males 2 divorced males 5 years and above ages.
- Among the population (5 years and above age) the highest proportion 27.4% were involved. Labour.
- About 38.5% were hay roofed house and 51.28% were no land for agriculture.

- About 12.8% household had less than 1000 Rs and 28.2% respondents had 5000 and above monthly income.
- The age at marriage the lowest age group 10-17 (5.6%) males and the highest age group 15-19 (63.3%) males and the females age at marriage lowest age group 10-14 (94.4%) and highest age group 15-19 (36.7%)
- The total sex ratio of study population has been found to be 127.78%.
- The population of Khatwe has 51.28% (20) no land for agriculture 7.69%(3) had < 1 Katha and 1-2 Katha, 28.20% (11) had 2-5 katha and 5.12% (2) had 5 Katha or more, own land.
- Most of the Khatwe peoples occupations are labour 49.6% (57) Males and house worker females 83% (83).

7.2 Conclusion

- Education is the most important determining factor of marriage.
- Occupation also plays important role for determining age at marriage
- The Socio-custom of marriage is an important determinant of early marriage.
- Type of marriage significant affects in determining age at marriage.
- Economically poor, education back warded and lower social status of Khatwe community encouraged early and universal marriage practices.

- People of Khatwe community think that they would not find life partner, if they delay to marry So, marriage at early ages is growing in high rate.
- Lack of awareness in education made the community backward not only in educating but also in employment, economic status.

7.3 Recommendation

- Education is closely associated to age at marriage patterns so emphasis should be given towards male and female education in Khatwe communities by giving free education facilities and other incentives.
- Marriage behavior is clearly not affected by socio- economic factors alone. Religious, ethnic and other cultural factors also shape marriage norms so it should be altered by changing or developing these norms and values.
- The legal age at marriage should be raised and the gap between male and female age at marriage should be minimized.
- There should be several governmental and non governmental activities to make Khatwe caste aware of advantages of delayed age marriage.
- Proper age at marriage should not be legal only. A policy should first be formulated to create awareness about it in low people.
- Emphasis on female education should be increased.

- Consciousness should be developed in Khatwe community towards risk of early adolescent marriage by launching awareness programme through governmental and non governmental sectors.
- People from their society should be engaged in the field of higher education and policies.
- Unemployment which is the key problems of this community should be minimized by providing opportunity to the young people.
- The government and non-government sector should provide the debt for these people at cheap rate and they should also be encouraged to use the money in a useful work and to save the money for their future.
- Investment from the government in education should be increased so that people of low economic status also can get chance to be educated.
- The level of awareness should be increased by providing education in all kinds people.
- Social discrimination traditional thinking, untouchable behavior are the major problem of Khatwe society. So, these kinds of unnecessary matters should be removed.

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ABBREVIATION AND ACRONYMS

B.S.	- Bikram Sambat
CBS	- Central Bureau of Statistics
CDPS	- Central Department of Population Studies
CNAS	- Central for Nepal Asia Studies
MMR	- Maternal Mortality Rate
MOH	-Ministry of Health
NFS	- Nepal Fertility Survey
SMAM	- Singulate Mean Age at Marriage
T.U.	- Tribhuvan University
TFR	- Total Fertility Rate
UN	- United Nation
USA	- United State of America
VDC	- Village Development Committee

Appendix
Questionnaires
Low age at marriage in Mandal Khatwe Caste
(A case study of Basahiya VDC Dhanusha)
Tribhuvan University
Central department of population studies
Kirtipur, Kathmandu
Household Questionnaire

Name of Household Head: ----- Date of Interview: -----
Household No.: ----- District: Dhanusha
Respondents name ----- VDC: Basahiya
Sex: Male / Female Ward No.: -----

Types of household: single /joint

S.N.	Household member	Relation to the head of H.H	Sex Male =1 Female =2	Age	if 5 Yrs+ Schooling Yes=1 No=2	Reason for not schooling	Marriage 5 Yrs+	Occupation 5 Yrs+
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								

Code

Relation to HH	Reason for not Schooling	Marriage 5 Yrs+	Occupation 5 Yrs+
1. Head of HH	1. Couldn't pay fee	1. Married	1. Agriculture
2. Husband / wife	2. Don't like school	2. unmarried	2. Agricultural labour
3. Son/daughter	3. Drugs abuse	3. Widow/widower	3. Non Agri.Labour
4. Daughter in law	4. Far from school	4. Separated	4. Business
5. Grand Son/Daughter	5. To work home help	5. divorced	5. Housework
6. Father / Mother	6. Parent's not order send school		6. Student
7. Brother / Sister	7. To early marriage		7. Service
8. Cousin / Nephew	8. To not sufficient education		8. Foreign employment
9. Not Relative	9. Disable/ unhealthy		9. Physical disable / dependent
10. Other			

Questionnaire

S.N	Houshehold socio- economic background	Code description	
1	What is your family size in your parent's	Single Joint	01 02
2	How many member's are there in your family(Members)	
3	Do you have land for living?	Yes No	01 02
4	Do you or your family has own cultivated land?	Yes No	01 02
5	How much land do you have for house and agriculture?	Bigha Katha Dhur	
6	How much land does your family cultivate?	Own and land rented in Land rented our	01 02 03
7	What is your main sources of household income?	Agriculture Business Labour Service Foreign work others	01 02 03 04 05 06
8	What types of house do you have?	Wood Cement brick Hay Tiles roofed Others	01 02 03 04 05
9	How long the household income is sufficient for family consumption?	<3 months 3-6 Months 6+ Months 1 year +...	01 02 03 04
10	Does your families total income is enough to fulfill your families general necessities?	Yes No	01 02
11	if not, sufficient, what than household do for insufficient income ?	Dept Borrowing	01 02

		Labour	03
		Other	04
12	What are the main sources of drinking water?	Hand pipe	01
		Well	02
		Others	03
13	Does your household have toilet?	Yes	01
		No	02
14	If yes , which types of toilet do you use?	Dug well	01
		Bore hole	02
		Water seal	03
		Others	04
15	How much do your family earn per month?	----- Rs.	

About Education status marriage male and female

16	Can you read and write?	Male Yes 01 No 02	Female Yes 01 No. 02
17	Were you ever been to school?	Yes 01 No 02	Yes 01 No. 02
18	If yes up to, which class did you read? classclass
19	What was the main reason you stopped attending school	Couldn't pay fee 01 Don't like school 02 Drugs abuse 03 Others 04 Don't know 05 To marriage 06 Force of Parents 07 Failure Education 08	Couldn't pay fee 01 Don't like school 02 Drugs abuse 03 Others 04 Don't know 05 To marriage 06 Force of parents 07 Failure Education 08
20	What was the educational level of your	Father Literate 01 illiterate 02 Don't know 03 Mother Literate 01 illiterate 02 don't know 03	Father Literate 01 illiterate 02 Don't know 03 Mother Literate 01 illiterate 02 don't know 03

21	If your parent's are literate tick the level of education?	Father Primary 01 Lower Secondary 02 Secondary 03 S.L.C. 04 P.C.L 05 Bachelor +Higher 06 Don't know 07 Mother Primary 01 Lower Secondary 02 Secondary 03 S.L.C. 04 P.C.L 05 Bachelor +Higher 06 Don't know 07	Father Primary 01 Lower Secondary 02 Secondary 03 S.L.C. 04 P.C.L 05 Bachelor +Higher 06 Don't know 07 Mother Primary 01 Lower Secondary 02 Secondary 03 S.L.C. 04 P.C.L 05 Bachelor +Higher 06 Don't know 07
22	Do your children of 5-15 years attended school?	Yes 01 No 02	Yes 01 No. 02
23	If not, doing water?	Wage/ Labour 01 Agricultureactivities02 Other 03	Wage/ Labour 01 Agricultureactivities02 Other 03

About Marriage Status Activities

24	Which type of marriage did you conduct?	Love marriage 01 Arrange marriage 02 Court marriage 03 Others 04	Love marriage 01 Arrange marriage 02 Court marriage 03 Others 04
25	How old were your when you when you get married?	... (Complete Years)	... (Complete Years)
26	Were you agree to marry?	Yes 01 No 02	Yes 01 No. 02
27	Was that your right age to get married	Right 01 Low 02 High 03	Right 01 Low 02 High 03
28	How old are your now	... (Complete Years)	... (Complete Years)
29	What is the main reason of your getting low age at marriage	Culture 01 Dowry system 02 Own desired 03 Parents forced 04	Culture 01 Dowry system 02 Own desired 03 Parents forced 04

		Don't know	05	Don't know	05
30	What is your attitudes about our low age at marriage?	Good	01	Good	01
		Bad	02	Bad	02
		Don't know	03	Don't know	03
31	Who did compel you to get marry?	Father	01	Father	01
		Mother	02	Mother	02
		Other relative	03	Other relative	03
		Own desired	04	Own desired	04
		Don't know	05	Don't know	05

About Occupation Status Activities

32	What is your occupation?	Male -----		Female -----	
33	What is your family's main occupation?	Agriculture	01	Agriculture	01
		Business	02	Business	02
		Labour	03	Labour	03
		Service	04	Service	04
		Foreign work	05	Foreign work	05
		Other	06	Other	06

Questions for female Respondents Only

34	What was your husband' age when you get marriage (Complete Yrs)	
35	Do you have children?	Yes	01
		No	02
36	If yes, how many boys and girls do you have?	----- Boys	----- Girls
37	How many boys and girls were died?	----- Boys	----- Girls
38	What was your age when you given birth to first child	----- (Complete Years)	
39	Why do you want to have at least one son?	To run house	01
		for old age support	02
		for social cause	03
		Others	04

Questions for Parents only

40	Do you know about early marriage?	Yes	01
		No	02
41	is early marriage good ?	Yes	01
		No	02

42	If not, what should be done to stop this culture?	Advertisement of education 01 To know about harmful in early marriage 02 To know about Mother and child harmful 03 To follow of delayed marriage system 04 Other 05
43	Have you send your children to school?	Yes 01 No 02
44	If not way?	Couldn't pay fee 01 Culture 02 Don't like children school 03 Not found job educated people 04
45	Did you ever compel your children for early marriage?	Yes 01 No 02
46	If yes, what is the reason behind?	To pay –dowry price 01 Culture 02 To earn money 03 Not found bride groom 04 Failure in education 05

TheEnd