

Educational Status of The Dum Community in Dhanusha District: A Situational Study

A Thesis

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

A nation's prosperity is closely linked to the stock of human capital, and its human capital depends on quality of its education. Education is a slow process but an indispensable strategy in attaining the ideals of peace, freedom, social justice and economic development. Education is believed to cure all illnesses – political, economical and social – facing today's troubled societies. In retrospect, education has played a significant role in transforming societies into knowledge and information societies (Mathema, 2006). It works as industry as well as economic engine for income generation of the people. It is also a powerful tool for empowering and uplifting the livelihood of the people (SEDP, 2001). It is the key to sustainable development, peace and stability within and among countries, and thus the crucial means for effective participation in the societies and economies of the twenty-first century, which are affected by rapid globalization. It is the knowledge of putting ones potential to maximum use. Without education no one could realize their potentialities and society could not head up. Education is thus a dynamo as well as the governor of civilization (Reeder, 1954). It is very important and has always been, and will always be important (Mathema, 2006).

The Durbar High School (established in 1854), currently known as Bhanu Madhyamik Vidhyalaya, is said to be the initiation of secondary education in Nepal. However, the school was not in access to all. Rather, its' aim was to prepare the members of the ruling Ranas' family for the entrance examination of Calcutta University. The affiliation was transferred to Patna University after 1920 in 1934; the Nepal SLC board was established as a breakthrough. By 1950, there were in Nepal 11 secondary schools with 1,680 students. The national literacy rate was only two percent (IEES, 1988, cited in Shrestha, 2005). The political change in 1951 brought fundamental changes in the educational scenario, beginning the rapid expansion of schooling facilities in the country.

1.1.1 Education Structure in Nepal

The school education system in the country consists of primary, lower secondary, secondary and higher secondary education. Primary schools start from grade one to five years of education followed by three years of lower secondary, two years of secondary and two years of higher secondary education. Early childhood development (ECD)/ pre-primary classes (PPC) are gradually expanding from the support of community people as well as by the school (the pre-primary classes running in institutional (private) schools are called nursery or kindergarten whereas the ECDs running in community (public) schools and community are known as “Shishu Kachha”). The prescribed age groups for ECD/PPCs are 3-4 years, 5-9 years for primary, 10-12 years for lower secondary, 13-14 years for secondary and 15-16 years for higher secondary education program (DOE, 2010). According to MOES (2008), the new structure of school of Nepal will be basic education run from grades one to eight, and secondary from nine to twelve within as an integrated school system grade 1-12. The integrated school system will be implemented in a phased manner from 2009/2010 onwards.

A national level school leaving certificate (SLC) Examination is conducted at the end of grade ten. Grades 11 and 12 are considered as higher secondary level. Adult literacy (15+) of the country is reported to be 48.2 percent with composition of 34.2 percent of female and 62.2 percent of male as estimated in the Population Census (2001) up from about 5 percent in 1952/54. Beginning from about 300 schools and two colleges with about ten thousand students in 1951, there now are reported 29,448 schools of which 29,220 are primary, 9,739 are lower secondary, 5,894 are secondary and 1,545 are higher secondary level (DOE, 2007) as well as 415 colleges, five universities and two academies of higher studies. Altogether 5.5 million students are enrolled in those schools and colleges who are served by more than 150 thousand teachers.

1.1.2 Education and Social Development

Cultural diversity is one of Nepal’s national treasures. Nepal is one of the most diverse countries and thus has a responsibility to conserve a rich cultural heritage. Historically, some communities have not benefited equally from development

interventions mainly, because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been marginalized. Women, Dalit, Madhesis, disabled and ethnic minorities have low levels of participation in education (MOE, 2008). The education is seemed to be a key element for the social development. Education is as a means for cultural struggle to affirm the unrealized potentials of the oppressed groups. Education is also considered as the central terrain for organizing knowledge, power and desire in extending individual capacities, reclaiming dignity of human life and social possibilities as well as a tool for reclaiming citizenship, civic responsibility and democratic public life (Freire 1985, Giroux 1985 and 1989, cited in Dofitori, 2004).

Education is indispensable for social development. The health, education, gender balance, political awareness, and awareness of marriage at appropriate age, avoid untouchability are main element for the social development of the society. The people should be aware about these elements due to which they become socially empower. For the social development of the society the health of the citizen is one of the crucial factors and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), education and health are basic objectives of development; they are important ends in themselves. Health is central to well-being, education is essential for a satisfying and rewarding life, both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. Education aware and develop the knowledge of the people about their life skills such as health and sanitation, marriage practices at appropriate age, participation in different group activities and others.

Similarly the early child marriage is the one of the major cause for hampering the overall development of an individual as well as society and education is means to aware about marriage at legal age. According to publication on Child Marriage: Legal Response (UNIFEM, 2007), lack of education seems to be one of the important factor contributing to child marriage. Early marriage practices hamper the overall development of spouses and they could not be self dependent. Such marriage practices create health hazard, economic problem, more child production and nutrition deficiency. This system specially hampers achieving the education of girl child in the community.

The education helps to aware about the legal and fundamental rights of the people and encourage to people to raise their voice against those if seen any biasness of their rights. Education also influences the people to participate in decision making process and the process of implementation of any social and development activities. The parents' illiteracy creates big problem for achieving the education of their children and if the current children become far from education then it will again the problem for the next generation. In addition it is seen that the education is the very important tool for the social development of the people which is the means for the development of the nation as well.

1.1.3 Dum as a Dalit Community

Dalit, formerly called 'untouchables', remains the most oppressed community in Nepal and in South Asia as well who, until have been denied human and civic rights for almost two millennia. There were very few educated and professional leaders who could energize and mobilize the whole community. Dalit remain at the very bottom of Nepal's caste hierarchy. Even now, the government and many development/aid organizations use euphemisms such as "occupational castes", "backward classes", "marginalized", and "disadvantaged groups", instead of referring to them as Dalit. According to the 2001 Census, Dalit comprised 13 percent of the population but the figure is contested. The Dalit can broadly be categorized as either Hill Dalit (who make up 61 percent of the Dalit population) or Tarai Dalit. According to Ministry of local Development, 1997 and National Dalit Commission, 2003, the Dum community belongs to Dalit and basically in Tarai Dalit as they are marginalized and deprived in every aspect of livelihood in the community. Ironically, among themselves the Dalit have traditionally practiced Hindu type stratification. Unlike many Janajatis, the Dalit have no geographical centre or "traditional homeland" where they are numerically predominant (Gajurel, 2006).

1.1.4 Child Education and Dum Community

Childhood is the basic foundation of an individual. It is the period from where an individual begins to assimilate themselves with social and cultural phenomena. Education is the crucial factor for overall development. The child education is initiative of development of an individual as well as the nation's. Today's children are

parents of future and they will be the source of main earner i.e. economically active people in the country. Specially, girl child will be the mother of children and there is greater affection between mother and children in most families. Several studies show that mother's education has a greater impact on the educational attainment and school achievement of children as well as other social and economical factor in the society than father's education. Specially, in the Dum community, there are great challenges of achieving child education as even their father is also illiterate.

The total population of Dum community in Nepal is 8931 of which 4631 are male and 4300 are female residing in 9 districts. The total population of Dum community in Dhanusha District is 914 of which 483 are male and 431 are female. They are residing in 29 VDC and one municipality "Janakpur" (CBS, 2001). Literacy rate of Dum community is 9.39 percent (Binnett, 2006). Lowest literacy rate (7.28 percent) is found in Musahar community despite of that the Dum community is lower caste than that of Musahar community in caste hierarchy.

1.1.6 Education, Poverty and Social Exclusion

Dum community is the one of lowest caste among Terai Dalit and their socio-economic condition is worst. The universal thought for these conditions is due to the lack of awareness and awareness can be raised only by development of education. Due to lack of awareness or lack of education, there are nutrition deficiency, poor sanitation, and health hazard as well as lots of economic and social deprivation. They are generally as self-employed and negligibly seen in public and private job only as toilet cleaner as well as sweeper. Even in the modern era most of the people of this community are confined in only one tradition occupation making bamboos goods and pig farming but that occupation is also as in subsistence way besides of diversification according to demand of market and to compete in the globalization in commercialize way. They cannot manage appropriately what ever they earn. They depend on upper caste with tradition thought and cannot be escape from poverty. The poor stricken people cannot invest in education and in other productive resources.

Even legal law is made against untouchability, but the Dum is considered as most untouchable caste in the society. They have poor livelihood and poor sanitation condition which makes them untouchable in the society, but the major cause of

untouchability suffer by such community is caste division and discrimination by Hinduism religion itself. As they are socially, culturally, and economically least developed in the community and are marginalized in the community and become in social exclusion.

1.1.7 Formal, Non formal and Informal Education

Formal education consists of systematic instruction, teaching and training by professional teachers (wikipedia). The system of the study is from one level to another level in every year where curriculum and time period for the particular curriculum is predetermined. According to Dhakal (2005) also stated that the education system provided from primary school to university belongs to Formal Education. As normally used, the term formal education refers to the structured educational system provided by the state for children. The school education system and university education are belonging to formal education system in Nepal. Non-Formal Education (NFE) is any organized, systematic, educational activity carried outside the framework of the formal education system to provide selected types of learning to particular sub groups in the population including adults as well as children and youth. The system of education has flexible and diversified curriculum and flexible points of entry and exit, re-entry and re-exit. This education is compulsory and it does not lead to formal certification as well as it may or may not be state-supported. Adult literacy, Women Literacy, Post Literacy Programs, Alternative Schooling programs, School Outreach Programs, and others vocational and IGAs programs are belonging to NFE.

1.2 Statement of the Problem

Education is on high priority to be in access of all community for the development of the educational level of the people and, to enhance their livelihood. Relatively great amount of money has been allocated for education in each fiscal year and the money, expended by local government in education is the additional one. International supports on education is seen to be as in large amount for both formal and non-formal in order to reach the goal of "Education For All" of Dakar Framework, 2000. Lots of schools has been opened up and other non-formal education classes have also been conducted in most of the part of the country through I/NGOs and others and considerable efforts of government have been put up for development of the people.

However, development in terms of socio-economic transformation of the poverty stricken, marginalized people have not been as expected.

In spite of trying to do a lot in the sector, the marginalized group specially the women, Dalit and others marginalized groups are still deprived of education and are not in easy reach of educational facilities. There are several reasons why these groups are not in reach to education and they are not aware about the importance of education. Due to lack of education, they are not aware and lack knowledge and are thus deprived of many socio economic developments.

Dum community belongs to Madhesi community and they are in lowest social status by caste as well as livelihood among Madhesi and they also belong to Dalit. In reality the Dum community is deprived in two fold one as Madhesi and another Dalit in the nation. They are deprived socially by limited access to health and sanitation condition, attaining education of their children, participation in different social activities in the society and marriage practices at appropriate age as well as they have not saving attitude, employment opportunity in government or private and utilization of government facilities like formal loan with low interest rate. These deprivations is only due to lack of education.

The Dum communities are seen to be far from the education because of lack of awareness in education, poor and irregular income, traditionally trapped in superstition. They are socially excluded in the community due to social structure of Hinduism religion and discriminated in the society as well as suffer from untouchability. Such environment creates relation gap with upper caste which leads to information gap. The poor and irregular income also hindrance them of using different information technology like radio, television and others. They are following their occupation traditionally and not improving their occupation contemporarily leading them deterioration of economy and pushing always towards poor and irregular income. Such scenario depreciates the educational environment as well as irresponsibility of their children's future which are the negative impact on the attainment of child education. Besides, the poor and irregular income and early child marriage practices are reluctant to school education to their children. In addition, the girl children are most deprived of education than the boys in the community because of several causes like the concept about the girls not to be read, early child marriage

practices and engage in household work as well as they are seen to be as guest of 2 or 3 days as they have to go to others family. But the literacy of the girls is most important for achieving education to further generation. Lack of education and awareness, lack of participation in the development activities, poor and irregular income is the major cause of the socio economic improvement as a bottleneck to them. The population of this community is growing high without any rich society which in future may lead to unwanted and social deterioration to other society and nation as a whole.

1.3 Objective of the Study

The overall objective of this study is to identify the opportunities of and constrains to child education for socio-economic transformation of Dum community. However the specific objectives are as follows:

- (i) To identify the various governmental and non governmental opportunities for education available for the Dum communities
- (ii) To find out the constraints faced by the communities in attaining the education in them area
- (iii) To assess the consequences of education in the process of socio-economic transformation of the Dum community.

1.4 Rationale of the Study

The education has immense power of socio-economic transformation of any marginalized and deprived community, the specific consideration and efforts of educational development for such community is not only change livelihood of that community but also entirely contributes to the national development. The governments of Nepal and different donor agencies have placed their efforts for the educational development of such community. Lots of plan and policies were made for Education For All program and lots of education facilities and opportunities were provided to them as well as the strategies of the government were implemented. However, the effectiveness of those plan, policies and strategies are yet to be measured among Dum community in the Tarai region.

The research to find out the root cause of constraints for not attaining the government facilities for educational development is required for any community. Without any depth studies no plans and policies could work efficiently and effectively. The study on the impact of education there by to socio-economic transformation in any community is essential. While the government has the targeted policies for while the government has the targeted policies for the socio economic upliftment of the Dalit, the Dum communities have little or no access to the facilities including education. Moreover, no intervening programs were found to have implemented far then development. In order to address those issues an independent investigation will be made with regards to the current educational attainment in the study area and level of education among the Dum community. The study will also find the different opportunity for achieving education in the area for Dum community and different cultural, social, economical, political and environmental constrains to child education among this community. Besides, the study will also assess the impact of education for socio-economic transformation of Dum community through different social and economical factors among literate people of the community.

This study is first of its kind being undertaken particularly of the Dum community. Therefore, this study would be helpful for different development agencies who work for socio-economic development of such community. And, it will also help for local level organization to address the issues of child education of Dum community as well as other marginalized and deprived communities' in their plan.

1.5 Limitation of the Study

The study essentially depends on primary data and therefore supplemented by the secondary information. There is the lack of information on Dum community. As there was time and budget constraints, the study is limited to only pertinent uses. Since the study is at micro level it is difficult to generalize from the present study.

1.6 Organization of the Study

This thesis is divided into five chapters. The first chapter deals with the introduction including background, education structure in Nepal, education & social development, education & economic development, Dum as a community, child education & Dum

community, education, poverty & social exclusion, formal, non formal & informal education, statement of problem, rationale of the study, objectives, and limitation of the study. The second chapter contains general overview of relevant literature such as education as a development tool, evolution of education, education dynamics and development, education and life skills, decentralization of education, problem in education to Dalit community, government policy for education development, education and socio economic transformation. Research design, theoretical and conceptual framework, population and sample size, source of data and collection method and data analysis and presentation are described in third chapter i.e. in research methodology. Findings and discussions are presented in the fourth chapter in which demographic feature of the study area, demographic feature of sample households, opportunity of education for Dum community, constraints for education attainment among the community, consequences of education on social transformation, consequences of education on economic transformation, effect of education on saving habits, effects of education on employment and formal loan are analyzed in the fourth chapter. At last in the final chapter, summary, conclusion and recommendations are presented critically.

CHAPTER II

REVIEW OF LITERATURE

2.1 Education As a Development Tool

The view about education is different according to different educationist. According to Prof. Drevery “Education is a process in which and by which knowledge, character and behavior of young are shaped and molded” and Pestalozzi says “Education is a natural, harmonious and progressive development of human being’s innate power.” But Dumvile conclude that the education is in its widest sense includes all the influences, which act upon an individual during his/her passage from cradle to grave (Dhakal, 2005). Besides of these the education is also as an exercise of mind which develops of our mind.

A nation’s prosperity is closely linked to the stock of human capital, and its human capital depends on the quality of its educational system. It is therefore not surprising that countries around the world, whether developed or developing, have adopted education as a major instrument of development policy. At most every from the policymaker to the desperate parent living in a remote village – sees in education a potential for attaining nation-building, economic growth, peace, freedom, social justice, human rights, social inclusion, scientific advancement, human development, and so on. Education is believed to cure all illnesses – political, economical, and social – facing today’s troubled societies (Mathema, 2006). Education is slow process but an indispensable strategy in attaining the ideals of peace, freedom, social justice and economic development. the importance of education has never been minimized but accepted as a form of human development (and of society, nation and world community). It is never a corroding and disintegrating poison rather it is the most powerful instrument in banishing ignorance and poverty, in fostering democracy and promoting international understanding, in maintaining social and national cohesiveness and integrity, and in smoothing national development that liberation has ever invented (Pradhan, 2002).

Education is a fundamental human right of all people – of value in and of itself, for improving the quality of life, and as an essential part of social and human

development. The provision of basic education, whether it is formally or non-formally delivered, is a core responsibility of the state with active and genuine collaboration of parents, communities, and civil society. All people, especially those most disadvantaged and excluded, must be guaranteed access to a basic education of decent quality (UNESCO, 2000). Achieving Education for All (EFA) goals should be postponed no longer. The basic learning needs of all can and must be met as a matter of urgency.

The government of Nepal has committed in the re-affirmed the vision of the World Declaration on Education for All in Jomtien, Thailand in 1990 by The World Education Forum that was in Dakar, Senegal in April 2000 for the fulfillment of goal for “Education For All” by 2015. According to that commitment the (Gov) has formed an Education For All National Work Plan 2001-2015 on the basis of which Education For All 2001-2009 Core Document has been implementing by formulating as a five year strategic plan since Fiscal Year 2004/05. The Interim Constituency of Nepal has also declared that the education as a fundamental rights of an individual (DOE, 2010). According to Program Implementation Book 2006, for the fulfillment of commitment, the program for work based, useful for life and for quality education the parentless, handicapped, helpless, poor, street children, conflict affected and backward as well as disadvantage children and people of different age group without gender discrimination with eliminating different constraints for illiteracy are included in this core document.

The implementation of Secondary Education Support Program 2003-2007 has completed which was for increasing the access of secondary education; guarantee the quality of education and by supporting organizational capacity for effective implementation of secondary education program. Obviously the enrolment of children in both primary and secondary level are increase according to Flash Report 2007 I but most of the people of Dalit and marginalized community are far even from the basic and primary education as they are not aware their rights due to lack of information and knowledge about the importance of education as well as other social and economical rights besides of those efforts of the government.

2.1.1 Evolution of Education

Present day education in open-plan, computer-equipped classrooms, encouragement of interaction between teacher and pupil, availability of a wide variety of subjects, gender equality and restrictions on discipline, it is sometimes difficult to imagine what schools were like in the 1800s. Nowadays there are pre-schools, primary schools, high schools and technical colleges in most towns and universities in the bigger cities (McCreadie, 2007). McCreadie expressed that the government set up schools so that all children could be taught, not only the three "R's," (reading, writing and arithmetic) but how to be good moral, law-abiding citizens. Even the compulsory education was introduced in the 1870s in Australia, the training colleges did not exist until the twentieth century in Tasmania, Queensland and Western Australia and higher education was mainly available only to the wealthier classes.

According to McCreadie (2007), the depression of the 1890s and the need for skilled workers impelled merchants to demand that technical education in schools be improved. Fees for high schools were abolished, subjects were improved and courses were extended to four years. The courses were designed with the student in mind: commercial courses for business, technical courses for industrial, domestic for home management and general courses for higher, professional education. Would-be teachers now had to complete secondary education and then attend training college.

McCreadie said in website that there were introduced Three levels of certificates. Qualifying certificates were awarded for successfully passing examinations after completing six years in elementary school. Scholarships were awarded which entitled successful students to four years of higher education. The Intermediate certificate was awarded for the successful completion of four years of high school, and the Leaving certificate for the completion of another two years. A student who wanted to enter University also needed a Leaving certificate. Apart from increasing the time spent in primary/elementary schools to eight years, and decreasing the total amount of time spent in high school to four years, this system remained basically the same until the 1950s. But in the case of Nepal the universal literacy as objective was started and in large amount of schools was opened after the initiation of democracy during 1950s.

But it is seen that the public schools was established in United State for making small provision for women in 1635, and there was special provision for girls in 1789, when both sexes were to be admitted, the girls could only attend from April to October. The rule which was adopted, "that no children under seven years should be received in the schools," proved advantageous to women, for, as many thought instruction needful for children at an earlier age. These schools were under the care of female teachers, a body of experienced women was ready to take charge of the primary schools when they were established, thus introducing the employment of women as teachers, which forms so marked a feature in our schools (Enda, 1994).

According to Enda (1994), two important colleges for women, Wellesley and Smith, have been endowed by private gifts. They are both flourishing and doing good service; but of greater moment was the opening of Boston University in 1871, which gives to women equal opportunity with men in all departments, and the opening of the Institute of Technology to women on perfectly equal terms with men.

But the history of modern schooling in Nepal began about 155 years ago with the establishment of the first school in 1853 named Durbar High School but now its name is Bhanu Madhyamik Vidhyalaya. However, for many years to come this school did not welcome children of the public and remained restrict for the ruling family (MOE, 2003, website). In 1934, the Nepal SLC board was established as a breakthrough. By 1950, there were in Nepal 11 secondary schools with 1,680 students. The national literacy rate was only two percent (IEES, 1988, cited in Shrestha, 2005). The political change in 1951 brought fundamental changes in the educational scenario, beginning the rapid expansion of schooling facilities in the country. The following information traces the historical development of education in Nepal.

Table 2.1: Time Line Development of Education in Nepal

Rana period	Education restricted only to royals
King Tribhuvan period (1950-1960)	Education as a tool for democracy and social justice, universal literacy as objective
Party less Panchayat regime (1960-1990)	Universal education abandonment and educational recentralization
Democratic era (1990-)	Education for All target by 2015, expansion of school, involvement of NGOs in education for disadvantaged children, international support for SWAPs in education

Source: *Different Newspapers*

The Nepal National Education Planning Commission (NNEPC) was the first educational commission in the country and constituted a report between 1954-56 about the better management of rapid growth of school as well as overall development of the education system for pupils of the country. After the political change in 1960, the All-Round National Education Committee (ARNEC) was formed in 1961, which made another attempt to reform the educational system (IEES, 1988, cited in Shrestha 2005). According to Shrestha (2005) with the reference of IOE (1984) said that the National Education System Plan (NESP), was also introduced in 1971 and gave a new direction to educational system with the provision of a national system of public education. On the basis of which all primary schools were nationalized in 1973 (NPC, 1995, cited in Doftori, 2004). After the political change in 1990, the multi-party democracy has brought a new educational optimism in Nepal. The signing of the CRC and the World Conference on EFA guided an expanded vision of primary education in the Kingdom. In 1992, the government constituted the National Education Commission to make policy recommendations for education based on democratic values. Free primary education has been considered as fundamental right to every child. Education system development in Nepal since 1990 is less of autonomous and more connected with project funding from bilateral and multilateral donor agencies as well as lending agencies such as the World Bank.

In the Seventh Plan (1985-1990), a separate survey was carried out to find factors behind school drop out rates. It emphasized the activity involving NGOs in the children's education programs (ibid. 41, cited in Doftori, 2004) and the 8th five year plan (1992-97) has given a high priority to basic and primary education. The long term objectives of Ninth Plan (1997-2002) have been to provide equal opportunity of education for all sections of society. An emphasis was given to increase equal participation in education by providing free access of education to deprived people inhabited in the remote areas and backward communities. Children various lower caste group inhabitants in Nepal, such as lower castes and backward ethnic tribes people like Dom, Chamar, Mushahar, Dushadh, Raute, Bhagad, Satar, Dhima, Sarki, Damai, Kami and so on will receive Rs. 25 a month up to 10 months scholarship to encourage their children to admit to and study in the schools through Lower Caste Student Scholarship Program during 9th plan. The Tenth Five Year Plan was also developed Special program for quality education with the consideration of increasing

the access of Women, Dalit and backward Ethnic community and Non formal education was provided specially for Women Dalit and backward Ethnic community. the tenth plan was also carried free education up to secondary level for Dalit, backward Ethnic community, Women and disabled as well as handicapped people below poverty line as well as scholarship program to the backward class like Dalit, backward Ethnic community, Women and handicapped children (MOES,2006, website).

The Three Year Interim Plan is also given more priority on women, Dalit, indigenous nationalities, Madhesi, the conflict affected, the displaced and the disabled through its policy as Improving the structure and raising the quality of education right from the primary to the higher levels, increasing the role and contributions of the local bodies, making education inclusive and increasing the access and establishing the right to education, Literacy programs will be implemented as a well-coordinated campaign and mobile facilitators will be arranged. The educationally deprived – Dalit, indigenous nationalities and ethnic groups, Muslims, disabled, conflict-affected, the displaced, women and poor segments of the population – will be specially targeted and NGOs, local bodies, schools and the private sector will be made involved to implement the literacy campaign. The Interim Plan also emphasizes that The existing vacancies in schools will be filled by giving preference in recruiting Dalit, women, indigenous ethnic groups, Madhesi and the disabled.

2.1.2 Educational Dynamics and Development

Each and every individual is to get education after birth is the human nature in the universe. The initiation of education is starts from own home by getting the opportunity of learning language and behavior education. The opportunity of getting education becomes broaden as child becomes older and alder relatives, village, community as well as friends group and from others external affect, similarly child is learning behavior and additionally children get opportunity to receive formal education when they enter in school. When the children completed their school education then they started to gain higher education in college and university but for those people who never get the opportunity of formal education, government and different I/NGOs give them the opportunities through literacy and skill based program. The people who get even the opportunity of school and college education

are participated in different types of government as well as I/NGOs sort term program for enhancing their additional knowledge and skills. According to Dhakal (2005), the education can be divided into three types according to attain the nature of education. They are (a) formal Education (b) non-formal Education and (c) informal Education.

2.1.2.1 Formal Education

Formal education consists of systematic instruction, teaching and training by professional teachers (wikipedia). According to Coombs, the highly institutionalized, chronologically graded and hierarchically structured, “Education System” spanning lower primary school and the upper reaches of the university. The system of study from one level to another level in every year with predetermined curriculum is belongs to formal education. Particular predetermined curriculum is set in this type of education. The period of time is also predetermined for the study of that curriculum and on the basis of evaluation the students are done marking and if they cross certain mark then they become pass out after that they started to study another level. These types of activities are continued through each level. Dhakal (2005) also stated that the education system provided from primary school to university belongs to Formal Education. As normally used, the term formal education refers to the structured educational system provided by the state for children. In most countries, the formal education system is state-supported and state-operated. In some countries, the state allows and certifies private systems which provide a comparable education.

The Formal education system in Nepal is divided into two education system, the first one is school education system and another is university. The school education system in the country consists of primary, secondary (lower secondary, secondary and higher secondary) education and the university education system are from intermediate to Ph. D. level. The higher secondary education and intermediate are consider as same level of education and intermediate will be phase out from 2009/2010 onwards after the implementation of new structure in Nepal (MOE, 2010). Formal Education focuses on the cultivation of skills, trades or professions, as well as mental, moral and aesthetic development.

2.1.2.2 Primary Education

Primary education is the first stage of compulsory education. It is preceded by pre-school or nursery education and is followed by secondary education. In North America, Japan, The Netherlands this stage of education is usually known as elementary education. In the US the first stage of compulsory education is generally known as elementary education. Primary (or elementary) education consists of the first years of formal, structured education. In general, primary education consists of six or seven years of schooling starting at the age of 5 or 6, although this varies between, and sometimes within, countries. It takes place in elementary schools which usually incorporate the first five grades and sometimes have a kindergarten. Elementary schools in the US are also known as grade schools or grammar schools (Wikipedia). In the context of Nepal, according to Flash I Report 2064, the primary school education starts from grade one to five years of education for which the prescribed age group children belongs to 5-9 years.

The access to a primary school for 91 percent of households in Nepal is within 30 minutes of. In urban areas, almost all households (99 percent) are within this reach. Among rural areas, Tarai households have somewhat better access relative to their Hills/Mts. counterparts (NLSS, 2003/04). Which shows that the access of primary school for the Dum community living in Dhanusha district have not problem for their child education.

Globally, around 70 percent of primary-age children are enrolled in primary education, and this proportion is rising. Under the Education for All programs driven by UNESCO, most countries have committed to achieving universal enrollment in primary education by 2015, and in many countries, it is compulsory for children to receive primary education. According to Education For All 2004-2009 Core Document the government of Nepal has also set the goal to reach the enrolment rate up to 96 percent by 2009 to fulfill the goal of Dakar Framework 2000. More than 99 percent of Japanese elementary school-age children are enrolled in school.

In order to fulfill the goal of Core Document the government of Nepal has set lot many scholarship and Home Visit program, Road Drama, advertise about the education facilities, formation of Child club and use them to enrolment work, distributing free

textbook and arrange additional program if necessary through “Education For All” School Welcome and Enrolment ABHIYAN Program 2008. But no any concrete program and strategies are seen to control drop out even the drop out case is high seen in Flash I Report 2007 among Dalit community.

2.1.2.3 Secondary and Higher Education

The current system of secondary education consists of lower secondary, secondary and higher secondary sub-sectors, covering grades 6-8, 9-10 and 11-12 respectively. This structure dates from 1993 (MOES, 2002). The prescribed age groups for lower secondary are 10-12 years while for secondary and higher secondary are 13-14 and 15-16 years respectively (DOE, 2007).

Higher education is the post-secondary education in formal education system in Nepal. The ninth plan, the tenth plan as well as current three year interim plan of the government is determined to implement special programs for reducing caste-based, gender based and other inequalities in both secondary and higher secondary levels. Grades 11 and 12 are considered as higher secondary level. Higher Secondary Education Board (HSEB) supervises higher secondary schools which are mostly under private management.

According to MOE (2010), the achievements and experiences gain from the implementation of the EFA sub sector approach and the Secondary Education Support Program (SESP) have encouraged the Government of Nepal to demonstrate a commitment to embark on School Sector Reform (SSR) with grades 1-12 as an integrated school system in a phased manner from 2009/2010 onwards. Which has formulated new policy for structure of school system as the structure of school education will comprise grades one to twelve. Basic education running from grades one to eight, and secondary from nine to twelve. Through this structure of school the vocational education stream will begin at grade 9 and have three routes: (i) A two years Technical Secondary Level after grade 8, (ii) A four years Technical Higher Secondary Level after grade 8, and (iii) A three year Technical Higher Secondary Level after grade 10 for those who enter from general secondary level (MOES, 2008).

The system of higher education consists of bachelors' degree of three to four year's duration depending upon the stream and subject and two years of masters' degree. Some universities also offer Post Graduate Diploma and Master of Philosophy (M. Phil) courses. Doctorate of Philosophy (Ph. D) is regarded as the highest degree offered. Presently, the intermediate level, equivalent to the higher secondary level, is also being offered under the system of university education. However, the government intends to merge this intermediate level into the higher secondary system.

The study of aim and objective of formal education at different level, it is seen that the primary level help to develop the innate ability of each individual child, advance the habit of exploration through curiosity, help create interest in arts and culture, enhance the ability to communicate and exchange ideas, both orally and in writing, augment the mathematical skills required to solve everyday practical problems, build positive awareness of health issues and develop awareness towards the importance of the environment, develop a cooperative and responsible attitude and an appreciation of democratic values and social norms, make citizens proud of their nation and devoted to the national unity. Such types of knowledge and skills gain from primary education are the basic important things for each and every human being in their life. The lower secondary education enhance the knowledge and skills about believe in the nation and in democracy and are aware of their responsibility towards the social and natural environment. Students are expected to be competent in communicating ideas and be independent, hard working, health conscious and ethical (MOES, 2002). According to Core Document; it also expressed that the secondary education produce competent and health citizens who can contribute to economic development and are familiar with nations, cultural and social heritage and democratic values. Student should be able to communicate articulately and be aware of scientific issues. Creativity, co-operation, independence and industriousness are stressed (MOE, 2010). On the basis of those knowledge and skills people can achieve additional others vocational and non formal training easily and generate the idea of getting information of those. Such formal education also enhances the capacity of achieving knowledge and skills from informal education.

Similarly the Higher Secondary Education produces skilled middle level manpower capable to make contributions to the all round development of the country and impart

the basic knowledge required for receiving graduate level education as well as The higher education links education with national issues like development, poverty reduction, etc. as well as with personality development, produce high level and internationally competitive skilled manpower capable to contribute towards national economic growth and all-round development, produce future leaders for the country, generate knowledge through research studies and other innovative activities, contribute towards the transfer of knowledge and technology, preserve historical and cultural heritage of the country.

2.1.2.4 Non-formal Education

The Government of Nepal in 2013 for the first time started non-formal education program with an aim of making the people literate particularly in Nepali language. However, its need was already felt immediately after the establishment of the democracy in 2007 because only 3 percent of the people were literate in the country at that time. Similarly, the Seti Project implemented non-formal education program for 5 years in 2025. In 2001, the Ministry of Education executed women and child literacy programs through primary education project. Then the Non-Formal Education Center as a secretariat of the non-formal education council was established in 2059 responsible for planning and implementation of the programs (MOE, 2005). According to this center, Its program are executed with a view to make 46 percent illiterate people literate of the country, as they cannot attend the formal school for education. In addition the major mandate of Non-Formal Education Center is to upgrade and extend literacy, post literacy, and skill oriented activities by integrating different non-formal education programs like Adult literacy, Women Literacy I and II, Post Literacy Programs, Alternative Schooling programs, School Outreach Programs, Alternative schooling program (ASP), Program for School Drop out Children, Income generating program

Non-Formal Education (NFE) is any organized, systematic, educational activity carried outside the framework of the formal education system to provide selected types of learning to particular sub groups in the population including adults as well as children and youth. NFE is characterized by having flexible and diversified curriculum which is responsive to learner and environmental needs. Its structure has flexible points of entry and exit, re-entry and re-exit. The evaluation is validated by

learners' experience of success and the delivery is environmental based, community related, learner centered, resource serving, self governing and democratic (MOE, 2010). In contrast, non formal education refers to education which takes place outside of the formally organized school. Most typically, the term or phrase non formal education is used to refer to adult literacy and continuing education for adults. This education is called non formal because it is not compulsory, does not lead to a formal certification, and may or may not be state-supported.

The courses and programs offered serve as an alternative for those who lack the opportunity to acquire formal schooling. The programs also offer opportunities for continuing education and serve as means of developing, or upgrading skills for employment, and self-employment. However, both formal and non-formal education systems may be mutually inclusive at certain stages in the educational process.

Conversely, a strong focus on adult education or literacy assumes that literate parents will insist that their children go to school and become literate. There is some evidence for this assumption. However, parents make decisions about schooling based on various factors, including economics. When local, regional, or national economic conditions are not good, parents, even literate parents, may resist sending their children to school. When this happens, the problem of literacy becomes a structural part of the country and becomes difficult to eradicate.

According to MOE (2010), Literacy and various types of non-formal education programs will affirm the rights of basic education of all adults and youths, allow them to participate actively on continuing education, and enable them to develop their capacities to participate fully in their society. Non-formal education will be useful to those who are out from the primary school, and it will be useful for the continuing education. To ensure access of basic education and literacy program to all the SSR will develop and extend non-formal mode of education to both school age children and adults (MOE, 2010).

The importance of adult education lies in its positive relationship between the learning process, enhanced productivity and socio-economic development. In addition, it reinforces both formal and informal education. However, unlike informal and NFE,

adult education is structured and formalized because it is normally given within specific environment and media.

2.1.2.5 Informal Education

Informal education is truly a life long process. It does not have a certain objective or cure. It does not have a fixed time or limit. In this education system the agency which provides education may or may not have a well defined objective and well targeted group of learners. It provides education in such a way that every one who is interested to get that particular knowledge can get knowledge according to this types of education has no limit in terms of time, students, amount of knowledge to be learned (Rana, 2007).

On the basis of that education every person achieves his/her skill and knowledge. Achieving this type of education, people depend on the influence of others or the practice of own self of the learner. Not any syllabus is set up for this study and no any time and platform as well. Learning on the way, learning by observation from others work, learning by others lecture, learning skill by observation of others such types unorganized and informal learning methods belongs to this type of education without any aim and objective, people are learning something with their own experience, affect of education and environment and so on through their life. People are experiencing those learned things in any forms. For example cooking skills learn by the daughter from her mother, the changes in behavior from friendship belong to Informal Education. Similarly, the knowledge achieved from radio, television, Newspaper etc. belongs to Informal Education (Dhakal, 2005). Informal education takes place outside schools and is mediated by resources and resource people in the community (Charles, 2000). The knowledge and skills achieving through this education depends on the environment and socio-economical development of individual in the community as well as development and access of information technology. Obviously it is clear that the formal and non formal education helps the people to know about the different types of information technology and raise the expectation to access and achieving those technologies. It is seen that higher educated person has higher knowledge from informal education and more globalize as well as communication at higher level with knowledgeable person in the society which increases informal knowledge.

2.1.3 Education and Life Skills

It is said that education is a life long process, but the basic education that one gets during the formative year definitely contributes to the shaping of one's future and outlook. This is where; the school and high school education assumes importance. According to Dhakal (2005), education helps in all round development of an individual such as moral, intellectual, skills, cultural, social, spiritual, aesthetic, emotional, language etc. whose direct impact on social, economical, political and environmental development of a society and nation (Dhakal, 2005).

According to UNICEF in the article Life Skill expressed that Interpersonal communication skills, Negotiation/refusal skills; Empathy, Cooperation and Teamwork, Advocacy Skills, Decision making / problem solving skills, Critical thinking skills, Skills for increasing internal locus of control, Skills for managing feelings and Skills for managing stress are the life skills in an civilized human being (UNICEF). These types of skills should be in each individual. Obviously it is cleared that the education is the means for achieving such types of knowledge and skills either its formal, non formal or informal but formal and non formal education help people to achieve life skills from informal education more. However, among those types of education, the formal education is the best way for attaining life skills civilization and to make civilized society.

The human resources development is considered as a more realistic and reliable indicator of modernization or development than any other single measure because the wealth of a nation and its political for social, economical and political growth stem from the power to development and effectively utilize the innate capacities of its people. And obviously, education plays the key role in the development of human resources and for that matter in the all round development of the country. Again, development is a mental attitude of a way of life. It does not evolved by itself on the contrary. It calls for conscious Endeavor. Development requires new approaches and modern skills. this all the more important for a country like ours which is just beginning to accelerate the political development and where traditional conservatism has gripped the people so deeply that without the effect of education, it is not an easy task to change their attitude (Gurung, 2007). Some achievements of course, have been made, however, the socio-economic living conditions of masses have not improved

significantly and the country has remained one of the poorest countries in the world (Dhamala, 2003).

2.1.4 Decentralization of Education

According to MOES (2003), Decentralized planning process is the main strategy for achieving the goal of EFA. Municipalities and VDCs are made responsible for the field based execution of the CPE policy. Each Village Education Committee (VEC) prepare a comprehensive Village Education Plan (VEP), for its VDC and the municipalities prepare municipality level education plan to address the issues of non-enrolment, non-attendance and no completion of basic education (MOES, 2003).

Decentralization and peoples' participation in education are among the main thrusts of the present educational policy. Accordingly, several policies and programs have been developed to empower the local bodies and communities in planning, implementing, and monitoring educational activities and schools at the local level (IEES, 1988, cited in Shrestha, 2005). Empowering the school itself as well as the School Management Committee, establishing the Village Education Committees to prepare Village Education Plans and to supervise, manage and coordinate the local schools, allocating over 90 percent of the total budgets of basic and primary education sub sector to the local levels, making funding decisions on the basis of Village and District Education Plans are some examples of programs to enhance decentralization and participation in educational governance. Recently, the government has initiated an innovative program of handing over public schools to the community giving major responsibilities on the school management to the community itself and making the schools accountable towards the community they serve (MOES, 2003).

The Policy formulated by MOES (2008) is the education governance will be the shared responsibility of the central and local governments. The relationships of authority and accountability between the national, sub national and local levels will be fully aligned with any future changes in overall government structure. And school management functions will remain with the SMC. The emphasis will be placed on school-based management accountable to parents and children. The current scheme for community management of schools will be encouraged (MOE, 2010).

2.2 Problem in Access to Education to Dalit Community

The enrolment share of Dalit at primary level is 19.2 percent. Even the enrolment at primary level is increased by 1.5 percent but the Dalit enrolment share at lower secondary level (9.8 percent) is quite low compared to their population share at national level. The share of Dalit at national level is twenty percent (CBS, 2001). These data shows that the drop out cases during the period of primary education is very high. Similarly the enrolment share of Dalit at secondary level is also lower than that of lower secondary level equal to 6.4 percent.

Nepal, Dalit lag behind other social groups in terms of educational attainment. Whereas the national average for people 6 years and above who had never attended school is 44%, the figure was 76% for Terai Dalit and 43 percent for hill Dalit (Bennett, 2006, cited in UNICEF 2009). The figure of the people who had never attended school clearly shows that the status of education status of Tarai Dalit is worst than that of hill Dalit. Among those Terai Dalit, the Dum community is the lowest caste whose literacy rate is only 9.39 percent (CBS, 2001). And we know that the effect of education on socio-economic is essential and they are discriminated with untouchability as well even the untouchability is illegal on the basis of which we can imagine about their worst livelihood and literacy.

Government policy-makers often ignore the fact that free schooling cannot alone attract poor children if the opportunity cost is not considered. Referring to the Indian situation, J.B.G. Tilak argues, "If opportunity costs are also included, family investments in education are about double the government investment in education". There is a myth in many developing countries that education is free for every child after Universalization of primary education. In fact, school teachers extract various fees from the students on different occasions such as examinations, annual sports and cultural events and for free textbooks in many developing including Nepal. The fees are considered as very high by poor households. According to ADB (2003) Parent's annual direct educational cost per child is \$27 to \$51 equivalent in Nepal cited in Doftori, 2004.

Discrimination against children from poor households as well as untouchable caste by teachers, their absenteeism from school and an unfavorable school environment

ultimately push many children from poor households as well as untouchable caste out of school. According to DOE (2007), the participation of Dalit in School Management Committee is 7.3 percent only among all over the school of Nepal where as the total share of total population of Dalit is 20 percent in Nepal (CBS, 2001). This shows that the dignity of those communities is not count and they are always discriminated in the society due to which one of the major cause of far from the education of their child.

According to National Standard Survey (2003/04), the primary reason for population age group 6-24 years who never attended school are 33 percent reported due to "parents did not want", 20 percent "had to work at home", "too expensive" (19 percent), "not willing to attend" (13 percent) and "school far way" (3 percent). By sex groups, "too expensive" (27 percent) is the most cited reason for males while "parents do not want" (38 percent) is the dominant reason for females. It should be noted that absence of nearby schools is a factor for only 4 percent of never-attendees. Overall 21 percent people of age group 6-24 never attend school (CBS and NPCS, 2003/04). On the basis of that result we can say that the major problem for those people for never attending to school is the "lack of awareness" about the importance of education of parents and have to engage in "households work" might be due to poverty as well as "poor and irregular economic" status besides of in access of school. The distribution of primary reasons for leaving (drop out) school/college for population age group 6-24 years who attended school in the past are "poor academic progress" of 32 percent, and "help at home" of 27 percent while only 12 percent indicate as "too expensive".

As the quality of public schools is generally low in Nepal, middle class parents take advantages of extra tuition, coaching and notebooks for their wards. In general the children are mostly with their and learn about most of the habits as well as knowledge from their mother but their mother and father both are illiterate. They are not aware about the importance of education instead of it they think for earning for survival. Especially in the Dum community, they teach their children to making bamboo good for self dependent instead of sending to school.

2.3 Government Policy for Educational Development

Socio-economic development of the country attributes to the citizens who are awakened, able and well informed. Education is fundamental to make all these things

happen. Educational opportunities and educational development are instrumental in eliminating social injustice. Since the education and skilled citizen can contribute toward higher standards of living, they are considered to be principle human development indexes. The programs like primary education, non formal education and technical education were in priority for social and economical development as well as for attaining the goal of poverty reduction. Such programs prioritize specially for those disabled communities and special focus group in the country.

The government of Nepal has been implementing their program in two ways to make their countrymen literate, one through formal education and another through non-formal education. Through formal education government of Nepal has been implementing Bal Shiksha, Shishu Class, primary education, Lower secondary education, secondary education and higher education for continuous and systematic education from childhood period to adults through Ministry of Education. But for those who have never attended school and drop out children, Nepal government provides non-formal education through Adults Education and School Outreach Program and others which is governed by Non-Formal Education Center through different GOs and NGOs.

The government of Nepal have been continued their long term educational plan from tenth five year plan to provide access to quality of education for each and every section of the society through empowering local bodies/committee by enhancing their capacity for education planning and enable them to take over management responsibility in line with the local self government act; transfer school management responsibility to School Management Committee (SMC) comprising local parents and teachers, and provide necessary support and assistant to SMC. But it is seen that the people of this community are marginalized, they are socially excluded and their voices are not heard as their rights are not count in the society. These communities were not participated in any planning, decision making process and the process of implementation. Also they are not aware about their right and responsibility.

As noted in the BPEP II – Program Implementation Plan (1999), the Ninth Plan used the term Compulsory Primary Education but the compulsory component was never implemented Government of Nepal have been implementing special programs for women, Dalit, disabled and disadvantaged communities in order to increase their

access to quality of education since tenth plan. The government also made a special arrangement to increase educational opportunities for women and the disabled in the context of Education for All. Obviously the literacy level of the target people are risen up but result for those people belonging to Dalit called Dum community were not seen as the expectation. In addition, the government have been bringing in classes 1 to 12 within the framework of school education but the people of this community are not enroll even at the primary level the what is the importance +2 for those that community.

In response to the World Conference on Education for All (1990) and in line with the NEC's interests, Nepal's Basic and Primary Education Program (BPEP) was developed to provide a coordinated approach to improving education provision on a larger scale than previous initiatives. A Basic and Primary Education Master Plan was prepared in 1991 and the BPEP itself initiated in 1992 with three major objectives to expand access to basic and primary education, improve the quality of primary education, and strengthen management efficiency. While the initial aim had been to gradually extend coverage to all 75 districts by 1997, by the end of this period only 40 districts fell within the program jurisdiction. The emphasis of BPEP was on school construction and renovation; expanding educational opportunities through early childhood education classes, special needs provision and non-formal education; curriculum reform and textbook revision; and the establishment of Resource Centre (RC) structures and mechanisms for supervising and supporting teachers.

In order raise the literacy rate of the country the government of Nepal made their strategies to implement literacy program by expanding non formal education by making non formal education relevant to their life. Access and Retention: Alternative schooling; education of girls; education of focus groups; special needs education; early childhood development; community mobilization; literacy program (BPEP II,).

Under access and retention, the main objectives of the BPEP-II is to improve enrollment, retention, and completion rate of primary children particularly from socially disadvantaged groups (girls, socially deprived children, linguistic minorities, out-of-school children, children with disabilities, and children form small and remote communities with limited access to educational opportunities). Consequently, the BPEP-II has designed such innovative programs as: a) school physical facilities b)

special needs education c) education of girls d) education for special focus groups e) special education f) early childhood development g) community mobilization and h) literacy to make primary education accessible to all the children and retain them in the system until they have completed it.

Community members, in general, perceived that the school participation of girl children, Dalit children and children from other disadvantaged groups increased in recent years. BPEP's efforts were recognized but these efforts were perceived as inadequate. Community members were largely unaware of the SIP and its roles and contributions; they were also noticeably unaware of the various components of Special Needs Education, particularly Alternative Schooling.

According to Education For All 2004-2009 Core Document the government of Nepal has also set the goal to reach the enrolment rate up to 96 percent by 2009 to fulfill the goal of Dakar Framework 2000. -In order to fulfill the goal of Core Document the government of Nepal has set lot many scholarship and Home Visit program, Road Drama, advertise about the education facilities, formation of Child club and use them to enrolment work, distributing free textbook and arrange additional program if necessary through "Education For All" School Welcome and Enrolment ABHIYAN Program 2065. But no any concrete program and strategies are seen to control drop out even the drop out case is high seen in Flash I Report 2064 among Dalit community.

2.4 Education for Social Change

Cultural diversity is one of Nepal's national treasures. Nepal is one of the most diverse countries and thus has a responsibility to conserve a rich cultural heritage. Historically, some communities have not benefited equally from development interventions mainly, because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been facing marginalization. Disadvantaged groups (such as women, Dalit, Madhesis, disabled and ethnic minorities) have low levels of participation in education (MOES, 2008).

According to Paulo Freire, there was no neutral education as such. For him, education was either for domestication or for freedom (Freire 1970). He considered education as

a means for cultural struggle to affirm the unrealized potentials of the oppressed groups. Freire viewed education as the central terrain for organizing knowledge, power and desire in extending individual capacities, reclaiming dignity of human life and social possibilities (Freire 1985, Giroux 1985, 1989, Giroux & McLaren 1989; cited in Doftori, 2004). His notion of hope and struggle are rooted in a language of possibility. His method of education produced spectacular results among illiterate peasants in Latin America and proved effective in improving the literacy of marginal groups in the industrial world. He saw education as a tool for reclaiming citizenship, civic responsibility and democratic public life (Doftori, 2004).

For the social development of the society the health of the citizen is one of the crucial factors and education is the basis for generating awareness about health and sanitation. According to Todaro and Stephen (2008), education and health are basic objectives of development; they are important ends in themselves. Health is central to well-being, education is essential for a satisfying and rewarding life, both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. At the same time, education plays a key role in the ability of a developing country to absorb modern technology and to develop the capacity for self sustaining growth and development. Moreover, health is a prerequisite for increasing in productivity, while successful education relies on adequate health as well (Todaro and Stephen, 2008). They also added that the greater education capital may improve the return to investments in health, because many health programs rely on basic skills often learned at school, including personal hygiene and sanitation, not to mention basic skills often learned at school, including personal hygiene and sanitation, not to mention basic literacy and numeric; education is also needed for the formation and training of health personnel. Finally, an improvement in productive efficiency from investments in education raises the return on a lifesaving investment in health.

Similarly the child marriage is the one of the major cause for hampering the overall development of an individual as well as society and education is means to aware about marriage at legal age. According to UNIFEM (2007), lack of education seems to be one of the important factors contributing to child marriage. The study for that publication says that 25 percent of the key respondents viewed illiteracy as the main

cause for child marriage. The overwhelming percentage (62 percent) attributed religious practices as reason for prevalence of child marriage could also be linked to lack of education and awareness. A report on Girls Education: Introduction (UNICEF, 2008, website) mentions that education could be a key factor in decreasing child marriage (cited in UNIFEM, 2007). The CBS report clearly mentions that the every marriage women having higher education attainment marries at a higher age and vice versa.

2.4.1 Education for Economic Change

Economists believe that education contributes to human capital and modernization through the raising of earnings and productivity. According to Theodore Schultz (1963), investing in education was generally proven to be highly instrumental and necessary in order to improve the production capacity of a given population and it also sharpens the decline in absolute poverty. Todaro and Stephen (2008) also explain the human capital must be given direct attention in its own rights even in economies that are growing rapidly. They are also added that health and education may be highly unequally distributed, just as income and wealth are. But improved health and education help families escape some of the vicious cycles of poverty in which they are trapped (Todaro and Stephen, 2008).

The functionalist approach was fundamental to modernization theory of development. Leaders of developing countries perceived education and industrial development as an inseparable process during 1950s and 1960s. Rostow (1960) formulated his five linear stages of economic growth model through which traditional societies turn into capitalist society of mass consumption. The objective of education was to raise the level of skills, especially technical and management skills, needed to support economic growth; and to provide an adequate supply of the whole range of professional expertise needed to run a modern nation (d'Aeth 1975). People were considered as raw materials to be shaped by education to become useful for national economic development (cited in Doftori, 2004).

Aronowitz and Giroux (1993) portray schools as reproductive in three senses. First, schools provide different classes and social groups with knowledge and skills they need to occupy their respective places in a labor force stratified by class. Second,

schools are seen as reproductive in the cultural sense, functioning in part to distribute and legitimate forms of knowledge, values, language, and modes of style that constitute the dominant culture and its interests. Third, schools are viewed as part of a state apparatus that produce and legitimate the economic and ideological imperatives that underlie the state's political power (Doftori, 2004).

Both literacy and education attainment are important determinants of individual and household welfare. They affect the level and pace of economic development in a given country (CBS and NPC, 2003/04). Investment in education is one of the most important factors of the social and economic development of modern countries. This work examines the concept of human capital and analyses the returns on investment in education. Investment in education is a capital investment that ensures higher productivity in the economy. To measure the return on the educational investment, the cost-benefit analysis is usually used. It implies the enumeration and evaluation of all the relevant costs and benefits. Estimates show that return on the investment in education is higher than return on the investment in physical capital. Education investment has both private and public returns - it benefits both individuals and society. Increasing the years of schooling, training, and experience of workers has a significant effect on the earnings of the individuals. Individuals with more human capital tend to be very efficient at their employment search, and less suffers from unemployment. People with high level of education have high labor productivity that, finally, increases the profit of the firm and its market value. Investment in education is very important for the society as a whole it contributes to the economic growth of a country.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

Sample survey design was used to gather data and information needed for finding the opportunity and constrains of educational development for socio-economical transformation among Dum community in different society.

The research Design consists of information required for first, second and third objective and the information was collected through households survey, school visit, group discussion, unstructured interview, transact walking, observation, published reports, policy review and journals. The collected data were analyzed with descriptive statistics graphics and mapping method. After the analysis of the data the report was prepared, submitted to college then synthesized and corrected and final report was prepared (Figure 3.1).

Figure 3.1: Research design

3.2 Study Framework

3.2.1 Theoretical Framework

The education is the process of learning and learning is seen to be completed only if there is change in behavior. When people gain education then they become aware and achieve knowledge and skills as well. Due to awareness their communication power and social activities as well as social relationship become enhance. They may tend to

be institutionalizing for cultural, social, economical and political as well as infrastructure development. With the educational attainment their health and sanitation condition also improved due to which their productivity and other all sector of development increased. The attainment of education and life skills also increase the opportunity for employment in public and private at different level as well as self employment in their life.

In this way the institutionalization, population control, healthy population and economic growth as well as saving enhance the people to participate in different social and development activities. They become empower with these activities and feel dignity in the society which becomes justice for them. The participation, empowerment, dignity and justice change their value, attitude, norms and expectation among the people in the society. Their livelihood become entirely revolutionizes and the people of such community become socio-economically transformed.

3.2.2 Conceptual framework

Fig 3.2: Conceptual Framework

Education can be achieved through three formal, non formal and informal ways. Formal and Non-formal education support an individual to attain informal education. With the achievement of education, people become aware and knowledge could be enhanced as well as developed their life skills. Hence they become socially and economically strengthen which empowers them in different activities in the society. They feel dignity and participate in different social and development activities. Such improvement in life change their attitude, norms, value and expectation and poverty could be reduced (Figure 3.2)

3.3 Nature of the Data

The proposed research study was conducted on qualitative approach and was based on both primary and secondary data. Details of methodology are discussed in the following sub-sections.

3.4 Population and Sample Size

The population of Dum community was seen to small in the country and they were settled in scattered way in different district. The majority of them were also found in Dhanusha District. The total population of this community was 914 and the average household size 5.44 (CBS, 2001). Hence the household size of Dum community were calculated as 168 HHs ($914/5.44 = 168.01$). The sample size was taken to be 35 as there was time constraints and lack of funding. For the fulfillment of objective of the study only literate respondent were require but the finding of such respondent among this community is most difficult. In order to find out the target sampled respondents the snowball sample was used as sample procedure. And the sample was calculated as follows:

$$\text{Sample Size (n)} = \frac{NZ^2PQ}{Ne^2 + Z^2PQ}$$

Where, level (1.64)

e= Acceptable Error (0.074)

P= The expected rate of occurrence of the attributes (90% i.e., 0.90)

Q= The expected rate of non-occurrence of the attributes (100%-90%=10% i.e., 0.1)

N= Total no of households for research (168)

Z= The value of standard variate at 90% confidence

Substituting the values in the above formula, we get

$$\begin{aligned}\text{Sample size (n)} &= \frac{168 \times (1.64)^2 \times 0.90 \times 0.1}{168 \times (0.074)^2 + (1.64)^2 \times 0.90 \times 0.1} \\ &= 34.99 \\ &= 35\end{aligned}$$

3.5 Source of Data and Collection Method

The study is based on collection of qualitative data. The primary data was collected from thirty five households of Dhanusha District which was the sample size for the study and was selected on the basis of snowball or chain sampling as the literate people in that community cannot easily be located among 168 HHs (914/5.44 = 168.01) where the list of total population 914 and households size was 5.44 (CBS, 2001) and the secondary data was collected from respective authorities as DoE, libraries etc. The data were collected by researcher himself using questionnaire and checklist for the data collection. The purpose of interview was clearly stated to the respondent in order to get free and unbiased information. Their purposes were obtained by face to face interviews and recorded questionnaire. Care was taken to ensure that no influence either from researcher or any other source was exerted during the data gathering and thus independent and unbiased information were provided.

3.5.1 Primary Data

Primary data was included the information by collecting through field survey. In line with the objectives of the study, information was collected on different educational developments & facilities to the Dum community and cultural, social, economical, political constraints for their child education. The information of current social and economical status of Dum community as well as the impact of child education to

socio-economic transformation of the community was collected through household survey and group discussion.

The primary information on different educational developments & facilities as well as cultural, social, economical, political constraints for their child education was collected through interview with relevant teacher in the school. The collection of information on impact of child education on social and economical transformation was also conducted through relevant teacher of the school.

3.5.2 Secondary Data

Relevant secondary information related to policy was collected from various record and publication of MOE, DOE, DEO. For other information about local information was collected at local level such as schools and District offices. Population statistics was collected from Central Bureau of Statistics. The information related to education was collected from Flash Report and other publication published by deferent Governmental and Non-governmental organization.

3.6 Data Analysis and Presentation

The data were processed and analyzed with the help of computer based statistical SPSS. The qualitative variable were interpreted and compounded with review literatures & theoretical ground. And on the basis of collected data they were analyzed.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

4.1 The Study Area

Dhanusha is one of the Tarai district of Central Development Region that ranges from 85.05 east to 6.20 east longitude and 25.35 North to 27.05 0 North latitude. The altitude of the district ranges from 60.98 m to 609.76 m from msl. The district is surrounded by Sindhuli in the North, Siraha in the East, Mahotari in the West, Madhubanni Bihar State of India in the South. The district has one Municipality and 100 VDCs (DPD, 2059). According to District Profile of Dhanusha (2004) the total area of the district is 11806.82 ha with 7731.03 (65.78 percent) ha arable land, 151.70 (1.28 percent) ha residential area, 2748.79 (23.28 percent) ha forest and remaining area is under settlements and others. Average annual rainfall is 1479.8 mm and average maximum and minimum temperature is 29.7 0 C and 10.7 0 C respectively. Rice and wheat is the major agricultural product. Vegetable farming, sugarcane cultivation and plantation of tropical fruits (like mango, jackfruits etc) are also practiced in commercialized way in the district. District headquarters is in Janakpurdham which is only one municipality in the District.

According to CBS (2001), the total number of caste in Dhanusha is 103 of the total population from 671,364. Total number of most marginalized and vulnerable as well as lowest caste in Tarai region called Dum communities are 8931 in Nepal where 4631 are male and 4300 female. Those Dum communities are found in 29 Districts of Nepal but most dense population of those communities is found in Saptari and Siraha as 1415 and 1266 in number respectively. In addition Dhanusha, Sunsari, Mahotari, Sarlahi, Rautahat, Bara, Parsha have more than 500 population of those communities in each district and remaining in other District.

4.2 Demographic Feature of Sample Households

The demographic feature of sampled households explains about the population structure and household size in this section of the study.

4.2.1 Population Structure

Out of total population 188, the economically active population was 42.02 percent of age group between 11 - 64 years which is very low in comparison to the national figure of 53.18 percent of age group between 15 - 59 years. The economically inactive population of age group over 65 years was only 2.66 percent while the smaller group of age less than 10 years was 54.79 percent which implies that the population growth among Dum community is relatively high (Table 4.1).

Table 4.1: Demographic Feature of Sample Households

Characteristics	Sample Average
Total Population	<u>188.0</u>
Male (%)	51.6
Female (%)	48.4
Total HHs	<u>35.0</u>
Family size	5.4
Economically Inactive Population	57.5
Economically Active Population (11-64)	42.0
Literacy (%)	<u>29.8</u>
Male (%)	75.0
Female (%)	25.0

Source: Field Survey, 2011

It was also observed that the number of female population was seen to be less than that of male in this community. The male population is higher than the female population which is in similar trend with the national population of Dum community.

4.2.2 Household Size

The family size is estimated at 5.4 which seemed to be similar to the national average family size but this is due to practice of nuclear family among the Dum community. They are separated from joint family generally because of early marriage practices and alcoholic environment leading to conflict in the family among the community.

4.2.3 Occupational Feature

The study showed that the majority of the Dum communities were found engaged in piggery and making bamboo goods. A few of them were engaged in private or government jobs working as sweepers and toilet cleaners (Table 4.2).

Table 4.2: Features of Occupation of Respondents

Occupation	Number of Response	%
Agriculture (Piggery)	33	94.3
Micro Enterprise (Bamboo Goods)	33	94.3
Others	2	5.7

**Total household percentage is not 100% because of multiple responses.*

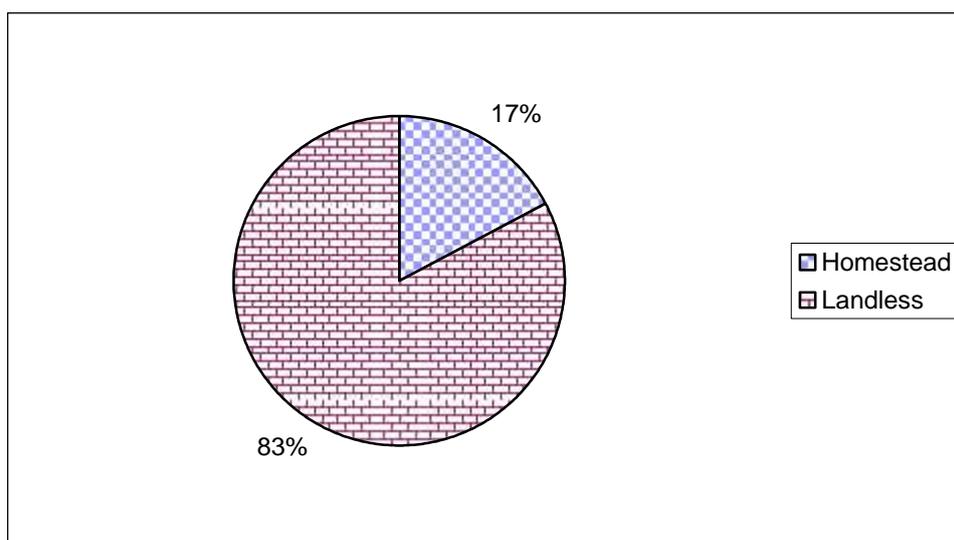
Source: Field Survey 2011

Pigs farming were found to have been adopted as the basic ancestral occupation of the Dum community. In addition, they were also found involved in making bamboo goods such as dhaki, nanglio, dagari, bhakhari etcetra. Over the time, pig farming as reported were no more remained as an attractive occupation. Among other reasons, the problems faced in pig farming were the lack of land, restrictions of municipality to let the pigs go out of the homestead, complaints of environmental pollution by the neighbor etc. In such situation, the Dums were in critical situation in terms of their economic benefits. It was observed that their occupations are required to be changed. The inadequate knowledge, training and credit facilities had further hindered them to establish permanent venture for regular economic benefit.

4.2.4 Pattern of Land Holding of Respondent Households

It was found that the Dum community was generally slums living in the marginal public land. Out of 35 households, 83.0 percent were landless and only 17.0 percent households had some nominal land. They were holding 0.17 ha homestead land only and, had no agricultural land (Figure 4.1). The ownership of land was limited only to the male.

Figure 4.1: Pattern of Land Holding



Source: Field Survey 2011

4.2.5 Level of Literacy

Out of total population, 29.8 percent were literate out of which only 25.5 percent of women were found to be literate. Among those literate women, they could only read and write. They dropped out from the school before grade 3 and could not receive even primary level of education. It shows that they were not aware of the importance of education and have faced other problems such as: bad economic condition, alcoholic family environment and so on to continue their education. There were high drop out among the Dum children and therefore, majority of them were found to be just literate (Table 4.3).

Table 4.3: Percentage of Responses of Educational Status of Households

Literacy status	Male (N=97)	Female (N=91)	Total (N=188)
Illiterate	56.7	84.6	70.2
Just Literate	32	15.4	23.9
Primary	6.2	-	3.2
Lower Secondary	5.2	-	2.7

Source: Field Survey, 2011

4.3 Opportunities of Education for Dum Community

4.3.1 Access to Educational Institutions

Availability of universal primary education (UPE) and universal basic education (UBE) for all depends on distance of location of the educational institution. The study shows that out of 35 households 54.3 percent were located within the distance of 15 minutes, 34.3 percent households within 15 to 20 minutes while other 11.4 percent within 20 to 30 minutes. Likewise, the access to lower secondary school shows that most of the households were within the distance of 20 minutes while only 14.3 percent households were within the distance of 20 to 30 minutes. Similarly, 68.5 percent households were within the distance of 20 minutes to the access of secondary school. While in the case of higher secondary school, 50.2 percent households were within the distance of 20 minutes (Table 4.4).

Table 4.4: Percentage of Household Responses of Access of Educational Institute by Distance

Characteristics	Primary (N=35)	Lower Secondary (N=35)	Secondary (N=35)	Higher Secondary (N=35)
<15 min	54.3	40.00	37.1	22.9
15-20 min	34.3	45.7	31.4	28.6
20-30 m	11.4	14.3S	28.6	25.7
>30 m	-	-	2.9	22.9
Total	100	100	100	100

Source: Field Survey, 2011

It is seen that accessibility of primary, lower secondary and secondary school for most of the households were within just 15 minutes walking distance.

4.3.2 Opportunity for Early Childhood Development or Pre-Primary Classes (ECD/PPCs)

For the fulfillment of the goal of Education for All by 2015, the main strategy taken as the government was to consolidate and increase the number of Early Childhood Development (ECD) centre to ensure access for the most vulnerable and marginalized

children. By paying more attention to accelerate the internal efficiency of basic and primary education and considered instrumental for the social, emotional, intellectual and physical development of children. Various forms of ECD program such as school-based, community-based and privately run pre-primary and kindergarten schools were institutionalized regularly conducted in the study area. However, such efforts of the government among Dum communities were not found to be participated in such programs. The Dum families failed to grab available opportunities. No special ECD classes were conducted for this community.

The pre primary classes of under ECD are the very important for the children of age group 3-4 years which motivate them to enroll at primary level. This age belongs to early childhood period; in which children become socialize. This age of children is 'toy age' as they tend to engage with toys in every time. It is also an age of imitation as well as explorative and creative age. Hence, to to move for all-round development of such aged children there should require appropriate environment and opportunity. However, the children belonging to Dum community were moving just around instead of getting such environment and opportunity. In order to uplift educational level and enhance their livelihood, the efficient and effective implementation of strategies for the access to the opportunity of ECD classes especially for Dum community was seen to be alarming to the concern authority. It was also seen in the Flash I Report (2007) by DOE that the percentage of children with ECD/PPCs experience in grade 1 social group revealed that the percentage of Dalit children was the lowest than the janajati and other children in Dhanusha district (Figure 4.3). Even the enrollment of Dalit in class 1 from ECD were seen 36.9 percent in the Flash I Report but it was observed that none of the children belonging to Dum community were benefited from such ECD/PPCs in the study area.

Source: Flash I Report 2010, Annex IV (DOE)

4.3.3 The Status of Alternative Classes and Adult Education

The Alternative Schooling Program, Adult literacy, School Outreach Programs and other non formal education programs are very important for those illiterate children who are beyond the school age and for those adult people who couldn't get the opportunity to be literate. For planning and implementation of such programs, the Non Formal Education Center is an authorized and responsible part of the government. Its additional mandate is to upgrade and extend literacy, post literacy, and skill oriented activities by integrating different non-formal education programs like Adult literacy, Women Literacy I and II, Post Literacy Programs, School Outreach Programs, Alternative schooling program (ASP), Program for School Drop out Children, Income Generating Program. Such programs are prioritized specially for Dalit, socially excluded and disadvantaged groups which has been implementing since the Ninth Plan for the development of such communities. Nevertheless, during field work it was found that there were absences of such programs targeting the Dum community.

Basically the NGOs are also one of the mechanisms of the government for implementing their plans and policies to the target groups. The Dum communities are also belonging to the target group of the government because of their vulnerability. The NGOs are also responsible for uplifting the educational level of the deprived

community. They are also responsible for the uplifting the awareness level of the community about the importance of education and other social activities. However during survey, it was observed that none of the NGOs were implementing literacy program, any other awareness raising activities and IGA programs for the Dum community in the study area.

4.3.4 Availability of Text Book at Primary Level

The availability of textbook is the main instructional materials for the classroom teaching learning activities. During field survey, it was observed that a majority classes between 2 to 5 had access to the free textbooks within 2 month from beginning of the academic year. However, only 51.43 percent were able to get full sets of textbook while 28.57 percent got partially and 20 percent got no textbook even up to end of the session in grade one. While 5.71 percent students in grade 2 and 2.86 percent in grade 3 got partial set of textbook. All of the students of grade 4 and 5 got full sets of free textbook on time. From the study, it was found that the chances of availability of full sets of textbook were more in higher classes than the lower grades (Table 4.5). With due reason untimely delivery of full text books, students were found demotivated in lower classes compared to higher classes. Therefore, the government should be responsible to deliver the textbook within the second week of new academic years.

Table 4.5: Percentage of Household Responses Children of Availability of Textbook at Primary Level

Grade	Full Set of Textbook	Partial Set of Textbook	None
1	51.4	28.6	20
2	94.3	5.7	-
3	97.1	2.9	-
4	100	-	-
5	100	-	-

Source: Field Survey, 2011

4.3.5 Access of Additional Support for Educational Attainment

Extreme poverty is found as a hindering factor for education among the Dum communities. In order to support parents and motivate them towards education attainment for poverty reduction as well as to up lift their livelihood and to achieve the goal of Dakar Framework for Action 2000 for “Education For All” by 2015, there was the policy of government for distribution of scholarship. It was found that almost all students who were attending schools were getting scholarship in monetary value (Table 4.6).

Table 4.6: Percentage of Household Responses of Access of Additional Support Educational Attainment

Characteristics	Primary	Lower Secondary	Total
Scholarship	88.6	11.4	100
Monthly Fees not to Pay	88.6	11.4	100
Sample Size	35	35	35

Source: Field Survey 2011

Even though, there is free education up to secondary level and no need to pay any monthly fee, the parents who enrolled their children in school have to spend for other things. There is a myth in many developing countries that education is free for every child till primary education. But, it is found that school teachers extract various fees from the students on different occasions such as examinations, annual sports and cultural events and for free textbooks in many developing countries including Nepal. The fees are considered as very high by poor households. By comparing these things it is clear that waiving only monthly fee free is not sufficient for such Dum community. It was found that no incentive programs had been lunched for Dum community for promotion of education level. Except that the students at primary school used to get “*haluwa*” (lunch at break) through Food for Education Program from 2002 to 2006, which was phased out by 2006.

From the field survey, it was found that at present no program have been implemented focused on increasing nutrition level of the school children. Similarly, it was also observed that there were no any incentive programs like distribution of kerosene oil, wheat and others to support the poor, vulnerable and socially excluded as well as the

vulnerable Dum community in Dhanusha District. The teacher parents' interaction programs are the most important means of understanding importance of education to motivate parents in educating their children. Such programs aware and encourage them to educate child and promote quality in education as well as minimize of all different constraints against child education. These types of activities also minimize the untouchability and other social discrimination among most deprived and marginalized community. But from the field survey, it was observed that there were no any teacher parents face-to-face interaction programs facilitated among Dum community.

4.4 Constraints for Education Attainment among the Community

4.4.1 Constraints for Enrollment of the Children in School

There were multiple causes for not enrolling the children to school. Some root causes were the less aware on the importance of education, poverty and irregular income, carelessness to their children and illiterate parents. During the field survey it was found that the most crucial factor for not enrolling the children to school was poverty and irregular income which accounts for about 97.1 percent of the households of the total household and 82.9 percent were accounted as uneducated parents. The responses in lack of awareness about the importance of education and carelessness towards education was moderate comparatively to other variables however it is still high as the constraints for not enrolling the children to school were 94.3 and 94.3 respectively (Table 4.7).

Table 4.7: Different Constraints for Child Education

Constraints in Child Education	Enrolment	
	No.	(%)
Lack of Awareness	33	94.3
Poor and Irregular Income	34	97.1
Carelessness	33	94.3
Parents not Educated	29	82.9

Source: Field Survey, 2011

4.4.2 Constraints for Controlling Drop out of the Children from the School Education

Multiple responses were documented from respondents to control the drop out of school children. Out of total households 97.1 percent respondents viewed that school drop out of children is directly linked with irregular income of the household and alcoholic environment of the community. On the other hand, 57.1 percent respondents opined that if their child able to read and write that is more than enough in the community. Some 94.3 percent responses were counted as the fact that their children were engaged in household work that ultimately leads dropped out from the school. The lack of motivation was another cause of constraint of drop out of the children (85.71 percent) which is shown in Table 4.9.

Table 4.8: Constraints for Controlling Drop Out of the Children

Constraints or Response for Drop Out	Drop out	
	No.	(%)
Lack of Motivation	30	85.7
Engage in HHs Work	33	94.3
Poor & Irregular Income	34	97.1
Enough to Read and Write	20	57.1
Alcoholic Environment	34	97.1

Source: Field Survey, 2011

4.4.3 Constraints for Controlling Class Repetition of the Children in School

It was found that the children repeated class due to poor performance in their classes and responses counted for “poor student in class” were 97.1 percent. There were also found such types of respondents who wanted to send their children only for the purpose of getting scholarship in terms of monetary value per year which also became the cause of class repetition among this community. Another cause for class repetition of the children among Dum communities was careless of parents about their children and irresponsibility of parents to their children’s life which accounts to 88.6 percent.

There was also seen some difficulties of school management due to large number of students in the school in this region. The large number of students beyond the

capacity of school is hampering the school management which had resulted Dum children's frequency of class repetition more at primary level. Similarly, in line with the crowdedness of the children in school in Tarai, revealed that in total compared to national average, the Tarai zone has the highest school student ratio at all levels. On average, the school student ratio were 1:151 at Primary, 1:148 at lower secondary and 1:114 at secondary levels in the beginning of the school year 2007-08 while in the Tarai, the ratio were 1:231 at primary, 1:193 at lower secondary, 1:148 at secondary. Hence comparing those results it is seen that providing and establishing the appropriate teaching learning environment should be the prime concern of the government in the area. Hence, the carelessness of school management is another major cause of class repetition among that community which was accounted for 91.4 percent of the responses. Out of total sampled households 74.3 percent respondents said that they repeated the class due to tendency to get scholarship.

Table 4.9: Constraints for Controlling Class Repetition of the Children in the School

Constraints	Class repetition	
	No.	(%)
Poor Student in Class	34	97.1
Tendency to Get Scholarship	26	74.3
Careless of School Management	32	91.4
Careless of Parents	31	88.5

Source: Field Survey, 2011

4.5 Consequences of Education on Social Transformation

4.5.1 Effect of Education on Health

The education improves the awareness about the different factors belonging to personal hygiene and environmental sanitation whose direct impact is seen on the people's health. The responses of different indicators of personal hygiene and environmental sanitation are analyzed below in different subheading.

A. Consequences of Personal Hygiene among the Community

The course of study about the personal hygiene is also included in school curriculum, which helps individuals to be aware about personal hygiene. From field survey it was found that the respondents had obtained knowledge about “daily tooth brushing” from both formal and informal education which had developed an attitude to apply their knowledge in practice. Question asked on dental hygiene revealed that out of total sampled household 54.3 percent respondents were reported of brushing teeth daily. Another 45.7 percent were said they brushed their teeth occasionally. Most of the respondents obtained knowledge of weekly bathing from formal as well as informal education and developed attitude to apply their knowledge in practice. About 57.14 percent had reported taking baths weekly but 42.5 percent respondents said that they bathed occasionally despite water availability and hot weather (Table 4.10).

There were no responses for weekly cloth washing pattern and cloth washed whenever water available. Out of total household, 85.7 percent respondents had knowledge of cloth washing whenever leisure from formal education and 82.9 percent from informal education. Such knowledge developed an attitude among 62.9 percent to apply their knowledge in practice but 54.29 percent were practiced to wash cloth whenever leisure. In addition, the respondents obtained knowledge about the importance of hand washing after and before eating, hand washing after toilet, hand washing after touching any dirty things from both formal and informal education. Such knowledge developed an attitude to apply in practice among the respondents and a number of them applied this knowledge in their practical life. The responses counts from the field survey among sampled households are given below in the table 4.9. It was also found that the education developed knowledge of personal hygiene and an attitude developed to apply such knowledge in practice. Hence most of them became able to apply their achieved knowledge in practical life.

Table 4.10: Effect of Education on Health

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	k-3		No	(%)	No	(%)
No.	(%)		No	(%)					
Personal Hygiene									
Daily Tooth Brushing	25	71.4	0	23	65.7	24	68.6	19	54.3
Weekly Bathing	34	97.1	0	33	94.3	25	71.4	20	57.1
Cloth Washing Whenever Leisure	30	85.7	0	29	82.9	22	62.9	19	54.3
Hand Should be Washed after and before Eating	33	94.3	0	34	97.1	30	85.7	25	71.4
Hand should be Washed after Toilet	32	91.4	0	31	88.6	26	74.3	24	68.6
Hand should be Washed after Touching any Dirty Things	32	91.4	0	31	88.6	29	82.9	26	74.3
Environmental Sanitation									
Toilet should be used Regularly	28	80.0	0	27	77.1	15	42.9	5	14.3
Own Toilet should be Conserved	25	71.4	0	23	65.7	18	51.4	4	11.4
Advise other to make own toilet	4	11.4	0	3	8.6	2	5.7	1	2.9
Check Open Defecation	27	77.1	0	25	71.4	17	48.6	4	11.4
Check Piggery Pollution	20	57.1	0	19	54.3	9	25.7	2	5.7
Residential Place should be Put Clean	30	85.7	0	31	88.6	20	57.1	4	11.4

k1: Knowledge achieved from formal education;

k2: Knowledge achieved from non-formal education;

k3: Knowledge achieved from informal education

Source: Field Survey, 2011

B. Consequences of Environmental Sanitation among the Community

The knowledge and concept of environmental sanitation are also found included in the curriculum at school level. Through the school education, i.e. through formal education, they acquired knowledge about the regular use of toilet to check open defecation and the use of own toilet. They had developed an attitude to apply knowledge to protect environmental sanitation through such knowledge but very less respondents were found have applied the knowledge in practice. According to them, due to economic problem and lack of own land, they neither could make their own

toilet nor advise other to make. Some respondents were using toilet because of the availability of toilet in the working station while working as a toilet cleaner. In addition, they had got knowledge about piggery pollution from both formal and informal education but had developed low attitudes to apply in practice and only 5.71 percent respondents were using their knowledge in relation to raise pig in practice (Table 4.10).

4.5.2 Education as Source of Awareness

The education changes the aspiration of an individual and uplifts the socio-economic condition changing the entire livelihood. The education is an unseen power and those who are aware about the importance of education in life of an individual, the process of education attainment continues from generation to generation. From the field survey, it was found that they were aware that each member of the family should be literate and all children including with daughter should also be educated. Out of total households, most of the respondents were found to have achieved knowledge about the importance of education which has helped to increase intellectual power. They were also aware that it helps to develop communication capacity of individuals and share knowledge to each other in the society. Such capacity helps to increase social relationship which further helps to encourage people to participate in group for community development and enhance decision making capacity in group as well as in the family. Such types of knowledge, they had achieved from both formal and informal education had developed an attitude to apply their knowledge in practice but very less respondents only about 20 percent had used their knowledge in practice (Table 4.11).

In addition, they had also got the knowledge about the education that helps to increase the knowledge about business or income generation activities and to commercialize their own occupation. They were also aware that the education helps in increasing productivity and economic growth which help them to be self reliant. It was also found that out of total households most respondents about 51 percent had achieved knowledge about the education that helps to increase social and economical status and raise human capital in the society. It was also found that the respondents had achieved knowledge about the education that helps to know and follow the rule of law and aware the people to legal rights and fight against injustice.

Table 4.11: Effect of Education on Educational Attainment

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	K-3		No.	(%)	No.	(%)
	No.	(%)		No.	(%)				
Each member of the family should be literate	18	51.4		17	49	6	17.1	0	0
Children should be educated	30	85.7		31	89	22	62.9	14	40.0
Daughter should be educated	28	80.0		27	77	18	51.4	12	34.3
Money should be invested for education	26	74.3		24	69	18	51.4	10	28.6
Education lights lamp of the life	29	82.9		26	74	18	51.4	9	25.7
Education helps for overall development of life	20	57.1		19	54	10	28.6	4	11.4
Helps to increase intellectual power	26	74.3		25	71	18	51.4	6	17.1
Helps to get different information from different sources	21	60.0		19	54	11	31.4	7	20.0
Discourage superstition	18	51.4		16	46	10	28.6	5	14.3
Education helps to increase social relationship	32	91.4		30	86	24	68.6	11	31.4
Encourage people to participate in group for CD	25	71.4		22	63	15	42.9	7	20.0
Enhance the decision making capacity in groups as well as within the family	23	65.7		25	71	18	51.4	10	28.57
Help to realize own internal power of an individual	20	57.0		19	54	15	43.0	11	31.4
Help in increase knowledge for business/IGA	25	71.4		23	66	16	45.7	8	22.9
Helps to commercialize their own occupation	20	57.1		22	63	15	42.9	2	5.7
Helps to increase productivity and economic growth	20	57.1		17	49	12	34.3	5	14.3
Help people to make self dependent	21	60.0		20	57	10	29.0	5	14.3
Help to increase of social and economical status	27	77.1		25	71	18	51.4	5	14.3
Education in the society raises human capital	18	51.0		17	49	12	34.0	3	8.6
Help the people to globalize	10	29.0		11	31	4	11.0	2	5.7
Help to know and follow the rule of law	22	63.0		23	66	19	54.3	15	42.9
Encourage people to legal rights and fight against injustice	24	69.0		22	63	17	48.6	10	28.6
Help to control population	15	42.9		13	37	10	28.6	4	11.4
Average Total		61.6			61.2		41.7		20.5

**Total household percentage is not 100% because of multiple responses. Source: Field Survey 2011*

They had got such knowledge from both formal and informal education which had developed an attitude to apply their knowledge in practice but very less respondents about 28 percent were seen to be applying their knowledge in practice (Table 4.12).

The analysis of above indicator and response count for each indicator in table 4.10, revealed that the attainment of education due to educational development were seemed to be developed but attitude on applying knowledge was not satisfactory and

very less people were seen to be using their knowledge in practice. Basically it was found to those children who dropped out from school within primary education. Very less children completed primary education and enrolled in lower secondary education. But in case secondary level education, no children were found enrolled at all. Thus, raising up of level of education is the most concerning factor for that community to increase the knowledge and attitude and to apply their knowledge in practical life effectively and efficiently.

4.5.3 Effect of Education on Institutional Development

The people participation in different groups and institution among the community in development activities result in multiple effects on an individual and to the community in the society. There is flow of information of contemporary issue and new technology in the group. The active participation of the people in group changes the value, norms and expectation of an individual. Out of total households, most respondents had knowledge about importance of participation in community for social development work that helps in any activities of development and support for several changes in Dum community as well as grievances of women. Such knowledge of activities also empowers Dum community to uplift social status equal to other community. It also develops common attitude among that community as other communities and also develops common value and norms. They had achieved such knowledge from both formal and informal education which had developed an attitude to apply such knowledge in practice but very less people were found using them in practical life.

They had also achieved knowledge about the importance of participation in community in social activities that encounter problems and seek solution and helps to take collective action against common problem. Besides, they had also got knowledge about the benefits from participation in groups that develops communication capacity which discourages shyness and enhances the capacity to express their own views, enhancing decision making capacity among this community and developing feeling of mutual cooperation. The number and percentage of responses counted of each indicator is given in the Table 4.12.

Table 4.12: Effect of Education on Institutional Development

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	k-3					
	No.	(%)		No.	(%)	No.	No.	(%)	(%)
Participation of community help in any activities of development	20	57.1	0	19	54.3	15	42.9	5	14.3
Participation among community inborn support several change of the Dum community	20	57.1	0	21	60.0	13	37.1	7	20.0
Enhance to shine jon and grievances of women	15	42.9	0	13	37.1	10	28.6	2	5.7
Empower Dum Community to uplift equal to other community	20	57.1	0	18	51.4	13	37.1	3	8.6
Develops common attitude among DC as other community	15	42.9	0	16	45.7	10	28.6	3	8.6
Develops common values and norms as other community	14	40	0	18	51.4	13	37.1	4	11.4
Enhance decision making capacity this community	16	45.7	0	17	48.6	13	37.1	8	22.9
Participation in group encounter problem and seek solution	13	37.1	0	12	34.3	8	22.9	2	5.7
Helps to take collective action	10	28.6	0	11	31.4	8	22.9	3	8.6
Discourage shyness	20	57.1	0	19	54.3	15	42.9	7	20.0
Enhance the capacity to express own views	18	51.4	0	19	54.3	15	42.9	8	22.9
Enhance decision making capacity this community	16	45.7	0	17	48.6	13	37.1	8	22.9
Participation in group develops feeling of mutual cooperation	20	57.1	0	18	51.4	13	37.1	8	22.9
Total Average		47.9			47.9		34.76		14.3

Source: Field Survey 2011

4.5.4 Effect of Education on Marriage Practices

Lack of education seems to be one of the important factors contributing to child marriage. Illiterate women are married earlier as compared to male in both literate and illiterate cases. Child marriage has tremendous impact on the child, family and society

as a whole. People having high pious religious values are very dominant in the decision making process in families. The early child marriage had been continuing as ancestral practices among the Dum community. Generally, the marriage engagement was done within the first year of the birth, and marriage within five year. And the spouses start to live together only after the age of ten to twelve years. They starts to bear child at an early age which leads to lots of social and economical problems, such as health hazard, high child mortality rate and increase dependency etc. But now there were raised some awareness among this community due to law enforced that people should not be married at early age. According to respondents, they view that they will marry their current children at the mature age, though, they were not aware about the legal age of marriage.

Out of total households, most of the respondents had achieved knowledge about the importance of education to aware the effect of early child marriage that stops children to go for further education which closes the door of overall development for an individual and they become failure to generate income enough for their livelihood which develops dependency for them. They had got such knowledge from both formal and informal education which had developed an attitude to apply such knowledge in practice but there were not found applying that knowledge in practical life.

Girls who get married early have a higher probability of getting pregnant and having more children. This opens them up to risks related to reproductive health and makes them more vulnerable to sexually transmitted diseases. Most girls who are married off in childhood are unaware of risks to their health. Out of 35 respondents, less than 50 percent respondents had achieved knowledge about the importance of education to aware the effect of early child marriage that invites health hazard, death and produce more children. They also got such knowledge from both formal and informal education which developed an attitude to apply such knowledge in practice but negligible people were seen to use their knowledge against early child marriage due to health hazard and more reproduction. This puts them in higher reproductive health risks. The negative health impact as reported by the key Informants includes uterus prolepses, maternity death, miscarriage, sexual disease, and infertility.

Table 4.13: Effect of Education on Marriage Practices

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	k-3					
	No.	(%)		No.	(%)	No.	(%)	No.	(%)
Early marriage stops children to go for further education	20	57.1	0	22	62.9	15	42.9	10	28.6
Early marriage close the door of human development	16	45.7	0	15	42.9	10	28.6	5	14.3
Early marriage develops dependency of an individual	15	42.9	0	14	40.0	10	28.6	6	17.1
Early marriage of children invites health hazard-death	15	42.9	0	13	37.1	5	14.3	1	2.9
Early marriage produce more children	15	42.9	0	13	37.1	11	31.4	9	25.7
Early marriage creates the situation to move around tradition culture	17	48.6	0	16	45.7	12	34.3	0	0
Early marriage create conflict in the family	18	51.4	0	19	54.3	12	34.3	7	20.0
Early marriage is against the law	25	71.4	0	33	94.3	13	37.1	8	22.9
Total Average		50.4			51.8		31.4		18.9

Source: Field Survey 2011

The early marriage practices close the all round development of an individual which creates the opportunity to move around tradition culture and creates conflict in the family. Most of the respondents were aware about the legal marriage age which developed an attitude to apply knowledge in practical life. But no respondent were seen to apply marriage practices at legal age in their life. The responses of different indicator about effect of education on marriage practices on knowledge, attitude and practices are given in Table 4.13.

4.6 Consequences of Education on Economic Transformation

The course of study about the economical development in school education aware and train the people about the importance of money saving and how it can be manage appropriately and wisely.

4.6.1 Effect of Education on Saving Habits

While the regular earning is very important for sample households, the saving habit among them is found to be even more important and required. Only earning without appropriate management was found to be the most important draw back of the Dum community. The achievement of education can affect how people handle their money in the future. The education to children in Dum communities helps them to understand the importance of saving. The respondents were found to have knowledge about the importance of education which aware to develop saving habits in groups. They were also aware to promote group saving to accumulate social capital. They had got such knowledge from both formal and informal education which developed an attitude to apply such knowledge in practical life but very less households were found to have used in practice of such saving activities.

Developing saving habit is crucial for each and every people and they have to sacrifice lots of things. Such saved amount is helpful for critical situation and problems. Out of total households most of the respondents had obtained knowledge about the importance of education for developing saving habits. From field survey it was found that they had got knowledge of saving amount which contributes for child care and development and to support at retired life the critical period. The contributions of saving habits to assist for accidental cases and to support at many other difficulties were the crucial one about which the respondents were got knowledge from education. It was also found that they had also acquired the knowledge about saving money that empower the people economically and enhance social prestige in the society. They had attained such knowledge from both formal and informal education which develops an attitude to apply such knowledge in practice but very little respondent were seen to be used in practical life. The responses counts are given in the Table 4.14.

Table 4.14: Effect of Education on Saving Habits

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	k-3					
	No.	(%)		No.	(%)	No.	(%)	No.	(%)
Habit should be developed	26	74.3	0	24	68.6	13	37.1	2	5.7
Saving in group should be promoted	18	51.4	0	19	54.3	12	34.3	2	5.7
Group saving is also as a social capital	17	48.6	0	17	48.6	13	37.1	3	8.6
Group saving helps in three dimension saving, taking credit as well as amount increases as interest	9	25.7	0	6	17.1	1	2.86	0	0
Money becomes capital for starting further business	21	60.0	0	24	68.6	11	31.4	2	5.7
Saved money helps for child care	17	48.6	0	17	48.6	13	37.1	3	8.6
Saved money becomes support at old age	16	45.7	0	19	54.3	6	17.1	1	2.9
Saved money helps at the accidental cases	24	68.6	0	22	62.9	10	28.6	1	2.9
Saved money becomes a support at many difficulties	20	57.1	0	12	34.3	12	34.3	2	5.7
Saved money empower the people economically	21	60.0	0	16	45.7	13	37.1	2	5.7
Saving money enhance social prestige	32	91.4	0	33	94.3	13	37.1	1	2.9
Total Average		57.4			54		30.4		4.9

Source: Field Survey 2011

4.6.2 Effect of Education on Employment

The employment of an individual is the most important for socio-economic development either it is private, public or self-employed. The employment affects people's quality of life and their financial and social status in the society. Out of total households the most of respondents had attained knowledge about the education that helps to develop entrepreneur's skills and play important role in creating business which becomes the opportunity for self employment. The academic degree as well as qualification is required for any public or private job at different level. They had also got the knowledge about the education that helps to obtain public job at different level and creates the opportunity for private job as well as increases the wages even in the

private job. From the field opportunity for private job as well as increases the wages even in the private job.

Table 4.15: Effect of Education on Employment

Indicators	Effect Sought								
	Knowledge					Attitude		Practices	
	k-1		k-2	k-3					
	No.	(%)		No.	(%)	No.	(%)	No.	(%)
Education helps to develops entrepreneurs skills	22	62.9	0	21	60.0	16	45.7	3	8.6
Education play important role in creating business	21	60.0	0	20	57.1	14	40.0	2	5.7
Education help to gain knowledge for self employment	27	77.1	0	28	80.0	15	42.9	1	2.9
Education helps to obtain public job at higher level	27	77.1	0	29	82.9	10	28.6	1	2.9
Education creates the opportunity for private job also with higher salary	26	74.3	0	25	71.4	14	40.0	1	2.9
Education increases the wages even in the private job	20	57.1	0	19	54.3	11	31.4	2	5.7
Education help to gain knowledge on receiving credit for business	21	60.0	0	18	51.4	13	37.1	2	5.7
Total Average		78.1			76.2		44.3		5.7

Source: Field Survey 2011

From the field survey it was also found that they had knowledge about how to receive credit for creating new business and effective and efficient utilization of that. They got such knowledge from both formal and informal education which had developed an attitude to apply such knowledge in practice but only some respondents were seen to be apply their knowledge in practical life (Table 4.15).

4.6.3 Effect of Education on Formal Loan

People can get formal loan from different public and private bank and cooperatives at low interest and they can use such received loan in different productive work

including commercializing their own enterprise and other business. In order to receive formal loan from bank, the collateral is required but it was seen that there was deprivation of adequate land and other assets for collateral among the Dum community.

They had inadequate knowledge of processing for receiving formal loan. Out of total households most of the respondents had knowledge about of education to aware about receiving formal credit from different bank at low interest rate and its importance. They had also got knowledge that helps them to commercialize their business and create new business. And they were also sensitized about collateral which is required for receiving formal loan. They had attained such knowledge from both formal and informal education which had developed an attitude to apply such knowledge but none of them were found to be used in practical life.

Table 4.16: Effect of Education on Formal Loan

Indicators	Effect Sought							
	Knowledge					Attitude		Practices
	k-1		k-2	k-3				
	No.	(%)		No.	(%)	No.	(%)	
Formal credit from different bank have low interest rate	22	62.9		27	77.1	14	40.0	0
Formal credit help them to commercialize business	20	57.1		21	60.0	9	25.7	0
Formal credit require collateral	27	77.1		24	68.6	11	31.4	0
Total Average		65.7			68.4		32.4	

Source: Field Survey 2011

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Dalit, formerly called ‘untouchables’, remains the most oppressed community in Nepal and in South Asia as well who, until have been denied human and civic rights for almost two millennia. There were very few educated and professional leaders who could energize and mobilize the whole community. Dalit remain at the very bottom of Nepal’s caste hierarchy. According to the 2001 Census, Dalit comprised 13 percent of the population but the figure is contested. The Dalit can broadly be categorized as either Hill Dalit (who make up 61 percent of the Dalit population) or Tarai Dalit.

The total population of Dum community in Nepal is 8931 of which 4631 are male and 4300 are female residing in 9 districts. The total population of Dum community in Dhanusha District is 914 of which 483 are male and 431 are female. They are residing in 29 VDC and one municipality “Janakpur”. The overall objective of this study is to identify the opportunities of and constrains to child education for socio-economic transformation of Dum community. However the specific objectives are a) to identify the various governmental and non governmental opportunities for education available for the Dum communities, b) to find out the constraints faced by the communities in attaining the education in them area and c) to assess the consequences of education in the process of socio-economic transformation of the Dum community.

Sample survey design was used to gather data and information needed for finding the opportunity and constrains of educational development for socio-economical transformation among Dum community in different society. The research Design consists of information required for first, second and third objective and the information was collected through households survey, school visit, group discussion, unstructured interview, transact walking, observation, published reports, policy review and journals. The collected data were analyzed with descriptive statistics.

The population of Dum community was seen to small in the country and they were settled in scattered way in different district. The majority of them were also found in Dhanusha District. The total population of this community was 914 and the average

household size 5.44. Hence the household size of Dum community were calculated as 168 HHs ($914/5.44 = 168.01$). The sample size was taken to be 35 as there was time constraints and lack of funding.

Literacy rate of Dum community is 9.39 percent. Lowest literacy rate (7.28 percent) is found in Musahar community despite of that the Dum community is lower caste than that of Musahar community in caste hierarchy. Dum community belongs to Madhesi community and they are in lowest social status by caste as well as livelihood among Madhesi and they also belong to Dalit. In reality the Dum community is deprived in two fold one as Madhesi and another Dalit in the nation. They are deprived socially by limited access to health and sanitation condition, attaining education of their children, participation in different social activities in the society and marriage practices at appropriate age as well as they have not saving attitude, employment opportunity in government or private and utilization of government facilities like formal loan with low interest rate. These deprivations is only due to lack of education.

The Dum communities are seen to be far from the education because of lack of awareness in education, poor and irregular income, traditionally trapped in superstition. They are socially excluded in the community due to social structure of Hinduism religion and discriminated in the society as well as suffer from untouchability. Such environment creates relation gap with upper caste which leads to information gap. The poor and irregular income also hindrance them of using different information technology like radio, television and others. They are following their occupation traditionally and not improving their occupation contemporarily leading them deterioration of economy and pushing always towards poor and irregular income. Such scenario depreciates the educational environment as well as irresponsibility of their children's future which are the negative impact on the attainment of child education. Besides, the poor and irregular income and early child marriage practices are reluctant to school education to their children. In addition, the girl children are most deprived of education than the boys in the community because of several causes like the concept about the girls not to be read, early child marriage practices and engage in household work as well as they are seen to be as guest of 2 or 3 days as they have to go to others family. But the literacy of the girls is most important for achieving education to further generation. Lack of education and

awareness, lack of participation in the development activities, poor and irregular income is the major cause of the socio economic improvement as a bottleneck to them. The population of this community is growing high without any rich society which in future may lead to unwanted and social deterioration to other society and nation as a whole.

Out of total population 188, the economically active population was 42.02 percent of age group between 11-64 years which is very low in comparison to the national figure of 53.18 percent of age group between 15 - 59 years.

The study showed that the majority of the Dum communities were found engaged in piggery and making bamboo goods. A few of them were engaged in private or government jobs working as sweepers and toilet cleaners.

Pigs farming were found to have been adopted as the basic ancestral occupation of the Dum community. In addition, they were also found involved in making bamboo goods such as dhaki, nanglio, dagari, bhakhari etcetra. Over the time, pig farming as reported were no more remained as an attractive occupation. Among other reasons, the problems faced in pig farming were the lack of land, restrictions of municipality to let the pigs go out of the homestead, complaints of environmental pollution by the neighbor etc. In such situation, the Dums were in critical situation in terms of their economic benefits. It was observed that their occupations are required to be changed. The inadequate knowledge, training and credit facilities had further hindered them to establish permanent venture for regular economic benefit.

Out of total population, 29.8 percent were literate out of which only 25.5 percent of women were found to be literate. Among those literate women, they could only read and write. They dropped out from the school before grade 3 and could not receive even primary level of education. It shows that they were not aware of the importance of education and have faced other problems such as: bad economic condition, alcoholic family environment and so on to continue their education. There were high drop out among the Dum children and therefore, majority of them were found to be just literate.

The study shows that out of 35 households 54.3 percent were located within the distance of 15 minutes, 34.3 percent households within 15 to 20 minutes while other 11.4 percent within 20 to 30 minutes. Likewise, the access to lower secondary school shows that most of the households were within the distance of 20 minutes while only 14.3 percent households were within the distance of 20 to 30 minutes. Similarly, 68.5 percent households were within the distance of 20 minutes to the access of secondary school. While in the case of higher secondary school, 50.2 percent households were within the distance of 20 minutes.

5.2 Conclusion

From the field survey of the Dum community it was found that the most of the respondents had achieved knowledge about different social and economic factors and among them some had developed an attitude to apply these in practical life. But a few respondents were seen to applying in practice. Such situation of implementing their knowledge in practice is the minimum level attainment of education. For the Dum communities, it was found that there was high drop-out for children period to grade three.

The education has powers for the development for an individual, community and the nation. But a few household among the Dum community are found to be literate i.e. most of the people among this community are illiterate. Among the literate people, there is large gap between male and female. Early child marriage practices are seen among the community. They lack productive resources and most of them are living in the slums. Culturally they are occupied with piggery which is the most income generating activity. They also have the skills of making bamboos' goods. Although they have such opportunities for economic development, they are seen to be economically and socially the most deprived and marginalized in the society.

Most of the people among this community have access to school with reasonable walking distance and availability of free textbooks at primary level and scholarship up to secondary level. GOs and NGOs are found to be implementing different literacy and awareness raising programs for the low income and deprived but no NGOs were seen to be involved in activities helping the Dum community of the study area. Due to several constraints like cultural, social, economical and political they are deprived

mainly from education. Among the communities the lack of awareness, poor and irregular income, high alcohol intake environment and carelessness in looking after the children were the main constraints for achieving effective education.

Education is the most important tool for social and economical transformation of community. Among the respondent most of them were just literate and very few people were found to have completed primary education. Although awareness had been created through both formal and informal education, the Dum community did not have the attitude to apply what they learnt to solve their basic problems. That reason was because of low level of education. If education level can be raised then their awareness level, attitude and practice could be developed through which their livelihood could be improved. They could transfer lives socially and economically as well as their attitude norms value and expectation will be changed and ultimately poverty could be reduced.

5.3 Recommendation

As the literate people among the Dum community were also not using their achieved knowledge in practice and most of the Dum communities were Illiterate, the GOs, local government and I/NGOs should be put first priorities of this community. The reason of such condition is due to low level of education as there is low environment but high drop out and more class repetition. In order to improve such situation those authorized organization should be implement targeted program for social and economic development from those communities. Based on the findings of the present study the following suggestions are made:

5.3.1 Recommendation for NGOS

a) Conduct awareness raising program

The NGOs should work more with the Dum communities even though it is more difficult. The training and discussion program should be conducted by different NGOs among Dum community by giving emphasis on each of the social and economical factor to create awareness about the importance of education relating to their life. During implementation of the programs, exposure visits should also be

conducted the participants in the concerned area of the training like library, campus and other employment, income and saving related places. Special emphasis should be given for controlling alcohol intake environment used among Dum communities.

b) Adult education and IGA Program

Adult education for the 13 to 35 years age group should be promoted among Dum community and IGA as well as exposure visit program should also be conducted. During the implementation of such program, both spouses should be allowed to participate in the program.

c) IGA and Saving

IGA program should be developed according to the cultural norms and values of the Dum community and the group saving concept should be developed as well as cooperative should also be established towards the community. At each level from planning to implementation as well as monitoring and evaluation, both male and female should be actively involved.

5.3.2 Recommendation for SMC

a) School parents cooperation

School parent's cooperation should be developed in each of the school by inviting to participate both spouses and faculties. In addition, the most marginalized, deprived and vulnerable as well as socially excluded parents should be given additional facilities and incentive for helping to educate their children.

b) Teacher parents interaction

The teacher parents face to face or interaction program should be conducted to increase the responsibility of parents towards their children make aware the parents about the importance education for their children.

5.3.3 Recommendation for the government

a) Participatory monitoring and evaluation

For making the education system effective and efficient, “Teacher to Teacher Participatory Monitoring and Evaluation” program should be developed and implemented for developing the quality of education. Such activities also become the means for controlling drop out and class repetition of the student belonging to Dum community

b) Reward and punishment

Reward and punishment strategies should be promoted to all the teachers, students and school management committee members. Especially, the most deprived Dum community’s students should be rewarded after completion of each level of formal education and parents should also be rewarded during parents’ day.’

