

Chapter 1

Introduction

1.1 Background of the study

"Nepal is the garden of the thirty four castes and thirty six sub castes". This is the popular saying of King Prithvi Narayan Shah which is the introductory phrase for Nepal. Nepal, though small in area people of all castes and sub castes are living in harmony. The stratification of the caste exist only with the Aryan people. However, this stratification is not available in ethnic indigenous group as they practice Buddhism.

Indigenous Ethnic groups cover more than 38 percent population of Nepal. Nepal ethnic groups are very rich of culture and languages. They have many festivals languages and cultural heritages. There are more than 70 different languages spoken. Bhot-Bormeli language is base of their language.

According to ILO, an indigenous ethnic defined as a group of people with its own

1. Traditional life style
2. Culture and life style distinct from other national communities or nationalities eg. Leading their life and in use of language and customs.
3. Social institution, traditional customs, traditional customs, law and political organization and
4. Specified region where they have been living since the ancient period or before encroachment of other people (ILO treaty no 169)

According to Aadibasi Janajati Utthan Rastriya Oratisthan Aen 2058 B.S.: Indigenous Nationalities Caste is community is one which has its:

1. Having own mother tongue
2. Having traditional customs

3. Having different cultural identification
4. Having different social structure and written or non written history

In this meaning Hayus are indigenous ethnic castes because they fulfil the above requirements and they have mother tongue, history, distinct culture and they are old habitants of Hilly region as well as other places of Nepal.

Hayu are endangered indigenous people of Nepal, numbering a few hundred families. They live along the neighborhoods of the Maryang River, and they are also found in the districts of Sindhuli and Ramechhap. However, the village of Ratanchura in Sindhuli is considered their ancestral home. Short in stature, flat-nosed and squinty-eyed, they have their own unique language and culture. They are animist or nature worshippers, though they are highly influenced by neighboring Hindus. In socio-cultural practices, Hayus are closer to Rais, but they do not perform Skewa Sili worship as Rais do. Some of the Hayus have begun to call themselves Rais.

The area from the head of the Likhu river to Sunkoshi or the Ramechhap municipality in the Ramechhap district is the primitive settlement of Hayus. Hayus are scattered from here to other areas of Ramechhap up to Ratanchura of Sindhuli. At present they are also found in small numbers in Dhanusha, Mahottari, Sarlahi and Kavre district.

"Hayu consider themselves as an indigenous people who have descended from Kirant dynasty. The area from the head of the Likhu river to Sunkoshi or the VDC areas of Okhreni, Sukajor and Ramechhap municipality in Ramechhap district is the primitive settlement of Hayus. According to their mythology, Hayus are the youngest of five Kirats(i.e. Sural, Sunuwar, Rai, Limbu and Hayu). This youngest brother was left behind while roaming around in the search of an appropriate settlement. The brother so left behind carried a drum. The drum started to play on its own when he reached Mudajor of Ramechhap. He considered the sound as an auspicious signal and decided to settle down in that area.(Gautam and Thapa Magar,1994:268-269). According to census 2058 B.S. about 1821 are living in Nepal which contributes only 0.0080% in the total population of Nepal. Previously they were nomadic in nature but with the development and influence of the other group, now they are mostly engaged in the wage labor and agricultural activities.

Hayus are those people who have been almost isolated and neglected. The neglected segment of society is facing many problems and becoming poorer and poorer day by day. Hayus communities are affected by transportation education, migration and modernization and seem many changes in their economic and social life.

As mentioned above, the population of Hayu is very minimum and they are at the risk of extinction. The caste whose existence is at risk, to protect them from extinction government has issued the allowance to every individual. The government has given many opportunities to the Hayu caste which has ensured the upliftment in the life of the Hayu castes. They are provided with social security allowance. Addressing other needs such as social, economic etc the issues of the children remain unaddressed. As there is provision of the allowance for the Hayu caste, the children are considered as the source of income in the family. The family which consists of many family members is provided with large amount of allowance. Each member of the family gets Rs. 1000/-. Though the provision of this allowance was made for the upliftment of the living standard of the Hayu community, it is used in the wrong way. The status of the children is very pathetic in hayu caste. Children by nature are emotionally, socially, physically and mentally weak and immature. They are unable to express their wants and desires. So, they remain exploited. Even the hayu children are not well protected. To address the issues of child protection community can play a vital role. Community's involvement became tertiary if there is lack of government involvement in case of child protection. As community is at the forefront, it should address child protection issues in many places. Besides, if community fulfills its responsibility of the child protection, then the mechanism of addressing the child protection issues will be sustainable.

1.1.1 Child negligence and role of community

Child protection is the prevention of or responding to the incidence of abuse, exploitation, violence and neglect of children. This includes commercial sexual exploitation, trafficking, child labour and harmful traditional practices, such as female genital mutilation/cutting and child marriage. Protection also allows children to have access to their other rights of survival, development, growth and participation (UNICEF).

Child neglect is the form of child abuse and is a deficit in the meeting of child basic needs, including the failure to provide adequate health care, supervision, nutrition, housing as well as their physical, emotional, social, educational and safety needs.

1.2 Statement of the problem

Neglect is the ongoing failure to meet a child's basic needs and is the most common form of child abuse. A child may be left hungry or dirty, without adequate clothing, shelter, supervision, medical or health care. He may be put in danger or not protected from physical or emotional harm. They may not get the love, care and attention they need from their parents. A child who's neglected will often suffer from other abuse as well. Neglect is dangerous and can cause serious, long-term damage - even death.

Child neglect is defined as "Any recent act or failure to act on the part of a parent or caregiver, which results in death, serious physical or emotional harm, sexual abuse or exploitation, or an act or failure to act which presents an imminent risk of serious harm." (Keeping Children and Families Safe Act of 2003).

Usually child neglect is divided into four types; they are physical neglect, emotional neglect, educational neglect and medical neglect. My study area is ward no. 7 of Ramechhap Municipality. Ramechhap was declared as Ramechhap Municipality in 2014 merging Okhrene VDC and Sukajor VDC with Ramechhap VDC. Now as per the National Planning and Housing Census 2011, Ramechhap Municipality has 12,263 population. My study area is ward no 7 which has population of 1,153. Ramechhap District Welfare Committee published the "Report on the status of Children of Ramechhap, 2072". It is mentioned there that the health status of the children is very critical and the measure to decrease the infant mortality rate is vaccination. The children's access to health services and educational facilities are also very difficult. This can be illustrated from the Village Profile of Sukajor which has mentioned that the people need to walk for more than 150 minutes to get the health facilities and more than 50 minutes to reach lower secondary and secondary schools for education.

There are no reports on the prevalence of child negligence in the hayu community and the cases of child negligence are still not considered as important as child abuse. In abuse children get scars and bruises and the cases of child abuse are visible, however the cases of child negligence

are not visible. Therefore, based on their access to the educational facilities and health facilities, mentioned above we can draw the picture in our mind that the place where primary needs of the children are not taken well care.

1.3 Research question

Child neglect existing in the Hayu caste needs to be addressed. The question below will be overarching question/statement for this investigation.

What are the reasons behind the existence of child negligence in the hayu caste and how can community address that issue ?

What are the effects of child negligence on the hayu children ?

1.4 Objective of the study

Child protection issues are not of the greater importance to Nepalese. Children as a development concern was only included for the first time in the seventh Plan (1985-90). However, nowadays various policies are formulated for the protection of the children. Whenever, the state and the individual protect the children from the abuse, exploitation, neglect and violence the children will enjoy all their rights. So, among four pillars of the child rights, the child protection is considered as the most important. The children will turn into better and capable manpower only when the children are reared and their upbringing is done in the full and harmonious environment

Child protection issues are prevalent in the hayu caste. As per the provision of the government, each hayu individual receive Rs. 1000/- allowance. For getting maximum allowance, the number of children in the family is in increasing trend. This resulted in the child protection issues i.e negligence. Addressing child protection issues of the hayu children will create the environment for the children to enjoy their childhood. This too will help in their overall development i.e physical, mental, emotional and social development. This study will ensure the best interest of the hayu children.

The general objective of this research is to investigate the causes behind the prevalent negligence in the hayu children and the role of the community in addressing this issue.

1. To study the causes behind the prevalent negligence in the hayu children.
2. To study the role of community to address the negligence in hayu children.
3. To study about the impact of the negligence in the children.

1.5 Hypothesis

There is need of the community to address the child negligence prevalent in the hayu community.

1.6 Significance of the study

One of the best ways to guarantee that an indigenous child receives adequate protection from violence, abuse and exploitation is to support and build on the strengths of his or her family, kinship network and community. Therefore, this study will aware the community about their responsibility and create the feasible environment for the well upbringing of children. Besides, the ignorance is the main reason for the existence of the negligence in the hayu family. This will make the family not to take the children for granted and fulfill their responsibility of good parenting. Reflecting the findings of the study, the municipality and development bodies will have strong tool for designing program for the children. Even the national government organizations working for the protection of the children can design the program based on the findings. As child protection is everyone's responsibility, this study will aware all the individuals to fulfill their responsibility.

Chapter 2

Review of Literature

2.1 Background

Usually rural children are more vulnerable to the protection issues. They are unable to raise their voice against the child issues. The degree of negligence faced by the children is much more in the indigenous group of children. Since hayu is the indigenous caste and the endangered caste, the negligence faced by the hayu children is very much. Child should be protected from all the exploitation, abuse, neglect and violence. Improvement of the living standard of the hayu community, making their access to human rights, involving them in the decision making etc, the voiceless children's issues remain unheard.

Child protection is the global issues. Many scholars and the organizations are working to address the child protection issues. However, very few studies have been carried out in terms of the hayu community and their children. Though some studies have been carried out in the hayu, the studies are usually based on the social and cultural aspect of the hayu caste. Study on the child negligence in the hayu children is still not carried out. Though government is working for the welfare of the children, the welfare works are normally carried out as a whole including the hayu children. However, the negligence issue of hayu children needs serious study.

Some foreign scholars and Nepali anthropologists have researched about it. Some of them have been reviewed and presented their opinion here to understand the overall status of Hayu community. But, very few written books and reports are available in the market. Hodgson has prepared report on the Hayu language.

2.2 Negligence of the Hayu children

Hayu inhabits in the Ramechhap district. Among 3538 inhabitants of Sukajor, 800 hayus are inhabited in the Ramechhap as per the census of 2011. In ward 7 of Ramechhap Municipality, there are altogether 226 households. In one hand the social security allowance provided to the hayu caste enable the social upliftment of Hayu whereas in other hand it has somewhat become the attraction for giving more birth to the children. The birth of many children in the family signifies lack of care and upbringing by the parents.

As Hayu children are given more opportunities by the government, their educational status has improved than before. Even the trend of early marriage which was prevalent in the previous society has slowly decreasing. Though the cases of child labor are more in the indigenous family, the existence of child labor is very minimum in this community. Though all the protection issues are slowly solved in the Hayu community, the concept of parents to take children as the source of money has degraded the health of the children and mother. Besides, the lack of awareness in the indigenous group about the child protection issues has caused the negligence of children. Their low standard of living is also the reason behind the child negligence.

"The persistent failure to meet a child's basic physical and/or psychological needs, likely to result in the serious impairment of the child's health or development. Neglect may occur during pregnancy as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing to provide adequate food, clothing and shelter (including exclusion from home or abandonment); protect a child from physical and emotional harm or danger; ensure adequate supervision (including the use of inadequate care-givers); or ensure access to appropriate medical care or treatment. It may also include neglect of, or unresponsiveness to, a child's basic emotional needs." (Department of Education and Skills, United Kingdom).

Child neglect is one of the most common forms of child maltreatment and it continues to be a serious problem for many children. Child neglect tremendously affects the physical development, mental and emotional development of a child causing long term consequences, such as poor academic achievement, depression mood and personality disorder. These consequences also impact society, since it is more likely that children who suffered from child neglect will have drug abuse problems and educational failure when they grow up

2.3 Role of Community

Community involvement in addressing child negligence is vital, even when adequate protection services and structures don't exist and are operating effectively. Adults and children in a community are best placed to identify local protection issues and to develop the most appropriate solutions in cooperation with service providers. The attitude and behavior of communities towards children can also lie at the heart of protection violations – for example, through their attitudes towards the negligence of children. In order to fulfill children's rights to protection, an

effective child protection system must engage and transform such community perspectives, working with the community itself. Yet in many countries around the world, there is little or no local or national government capacity and commitment to protecting children and, as a result, children's rights are violated on a daily basis. This lack of commitment is reflected through inadequate resources, a poorly qualified workforce, and limited local services to meet children's needs. In such cases, governments (who are often the main duty-bearer) do not fulfill their responsibility to protect children, which instead falls almost entirely on the community in which children live.

In some cases, children have only themselves to rely on for protection. Community-based child protection groups are therefore at the forefront of efforts to address child protection in many places, and they are increasingly recognized by governments and NGOs as vital in the establishment of an effective and comprehensive national child protection system. Hence, the role of community is vital in addressing the child protection issue i.e. child neglect in the society. (A common responsibility, report published by the Save the Children)

2.4 Role of community in child negligence

In Hayu community, the people have not realized that they are knowingly and unknowingly neglecting their child which has eventually affected the physical, emotional and mental development of the children. According to Hosin (2007), "a considerable number of traumatized abused children do not gain access to protective child-protection strategies." Briere (1992) argues that only when "lower-level violence" ceases to be culturally tolerated will there be changes in the victimization and police protection of children. Therefore, community should be strengthened to address the child negligence since child confronts the community at first before all the groups. The child feels secure when there will be safe community and his overall development is possible. Community can play the role of bridge between the service providers and victims of the child neglect in the community.

Chapter 3

Research Methodology

3.1 Research Methodology

Methodology is a process of completing the study. Methods and techniques of the data collection and methods of analysis have been consisted in the methodology. It describes the essential and experienced view for all academic work of the study. It clarified the concept and gives the way of the study. This is the comparative study which uses both qualitative and quantitative methods.

3.2 Research design

Research design is a purely and simply framework or road map for the study that guides the collection and strategy of data analysis. According to C.R. Kothari "Research design is a conceptual structure within research is conducted, it contributes the blue print for the collection, measurement and qualities of data."

As per the nature of this study our research design will be descriptive and exploratory research design. This design will be adopted to collect the qualitative information regarding the child negligence and role of community.

The research strategy for this study will be random sampling, data collection strategy and fieldwork in the form of qualitative data and the analysis strategy will be inductive analysis.

3.3 Sampling Procedure/Universe and Sampling

The unit of this study is hayu household and the universe of this study is the sum total of household of this study area. According to the record of CBS, 2011, there are 68households that belongs to hayu caste. As the study is based on the hayu caste children and I have chosen 58 household which will be the 75% of the total household.

3.4 Nature and Sources of Data Collection

3.4.1 Primary Sources of Data

The study is mainly based on primary data and according to the necessity. For the primary sources of data are field survey, questionnaires, key information interviewed, observation and focus group discussion (FGDs) have also been given priority of primary data collection.

3.4.2 Secondary Sources of Data

Secondary data is collected from published and non-published written documents from individuals, experts, researcher and organizations related to research subject such as books, research report articles, NGO's profile, VDC and DDC profile.

3.5 Data Collection Tools and Techniques

To generate the primary data the structure questionnaire, same or unstructured interviews, observation as well as focus group discussion method has been applied.

3.5.1 Survey

To obtain the primary data face to face interview (unstructured and structured) will be adopted where the researcher will directly talk with the informants to know the impact of the child negligence and role of community. The researcher will prepare the questionnaire to meet the objectives of the study.

3.5.2 Informal Interview

During, field study, informal interactions with number of people will be made. They will be asked about the negligence while bringing up the children and its impacts on child development. Besides, they will be asked about the community mechanism existed in the community to address the child issues.

3.5.3 Focus Group Discussion

To learn about the intervention done by the community to address the issue of the child negligence, focal group discussion with the parents of hayu children will be done. They will be

asked about the existed community group in the community to address the protection issues. In each group mostly Hayu people were presented main point of discussion.

-) Existence of child negligence.
-) Impacts of child negligence.
-) Role of community.

3.5.4 Field note

Not all the information during the field work will be secured systematically and in such cases field notes proved helpful. The field notes help to remind later on when the subject matter will complex and the pace of information flow was rapid. During the field survey both subjective interpretation and the raw interpretation of the fact have been recorded.

3.6 Methods of Data Analysis

After collecting various data, the data were manually processed with simple tabulation. The data collected will be calculated and tabulated with simple percentage.

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