CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Fertility is one of the major components of population change after mortality and migration. This idea is shared in Mortality, Fertility, the Size-Age Distribution and the Growth Rate by Frank W. Notestein. He states that "in many of the underdeveloped countries combination of negligible emigration, high fertility and falling mortality is producing progressively rapid population growth." (265) It is the process of child bearing capacity or reproductive process of couples, groups or any population. It is a biological phenomenon of the women between age of 15-49 (within reproductive period). There are various socio-economic and demographic variables (such as literacy, age, sex, occupation, knowledge and use of contraceptives) which determine the fertility in any community specially Dalit and non Dalit women. The levels of income, education family responsible capacity, traditional, cultural and religious and socio-economic factors affect the fertility.

The United Nations defined that the socio-economic status of women as labour student wife and mother. It also includes the empowerment and prestige connected with the women's right and duties. Women's status is related to the extent of women's command over the socio and economic matters in household and extra household circumstances have great influence on human life. (UN 1984).

Marital status is one of the important socio-economic and demographic aspects which are an important determinant of fertility. Marriage is not only universal in Nepal but it takes places at an early age. Occupational is an indicator of socio-economic status and fertility. Fertility varies according to occupation of women head of household. Occupation is also one of the important factors for determining the status of women.

Fertility is a very complex process relation not only to biological components but also socio-cultural and economic components. Fertility behavior is affected by status of women. Generally the status refers to women's overall position in society.

Nepal population has been increasing rapidly during the past several decade because of continuous decline in death rates and high fertility rates, the main cause of high fertility is less women empowerment and decision making power in the society.

Fertility refers to "the child bearing performance of individual couples groups or populations. It is contrasted with fecundity. The theoretical capacity to reproduce which may or may not lead to fertility"(Acharya, 2000).

Population is dynamic in its nature. Therefore, we cannot say population size is large or small; we have to compare the past and present population trend. According to the census of 1981,1991,2001,2011 the population of Nepal is respectively, 1981 AD was 1,84,91,097 2001 and 2011 were 2,31,51,423 and 2,64,94,504 population. Similarly average annual growth rate was 2.08 (1991), 2.25 (2001) and 1.35 (2011). Population doubling time 1991 was 33 years 2001 was 31 years and 2011 was 52 years.

According to the population census report of 2011 AD, Nepal deserves the following demographic status: Average Population growth rate; 1.35% CDR:-2007(29.2), 2010(24.3), TFR:-2003-2005(3.1) per women, 2008-2011(2.6) per women, IMR: 2003-2005(48) per 1000, 2006- 2010(46) per 1000. CMR-54 (CBS, 2011).

During the census 1991-2001 (CBS, 2003:38) and fertility level has declined from 5.1 children per women. Sex ratio of 2011 AD as male per 100 females was 94.16. In other words 48.5 percent was male and 51.5 percent female in the total population. (CBS, 2012 AD) in 1991 and 4.6 children per women in 1996 and further 4.6 in 2001 (Pathak, 2002).

The demographic data of 2011 AD census report is comparatively in better position with respect to previous census results. Besides these reasons may be accounted as education, increase in contraceptive prevalence rate, foreign employment, public awareness, women empowerment, attraction to nuclear family, tendency of late age at marriage, urbanization.

According to the Hindu caste religious system, there are four main caste ethnic groups Brahmin Kshetri, Baisya and sudra. Religiously those caste were divided by occupation system. According to that, Brahmins were for studying and worshiping to the god, Kshetris were for fight as government military, Baishya were to serve the interest of people and Sudras were to produce goods and services for their consumption and through to be untouchables. Now a days those sudras are known as Dalit (Dalit Commission Ayog, 2001).

Who are the Dalits?

The root of the word 'Dalit' is a Sanskrit word `Dal' which means," to split, crack or open ". Dalit according to Nepali Brihad Sabdakosh a dictionary of Khas-Nepali language means "thing or persons who were cut, split, crushed and destroyed." Both Dalits and non Dalits in Nepal has disputes over the definition and identification of Dalit. Dalit had different names in the past with compared to present. Historically, the "high caste" people of Nepal used insulting words as synonyms for Dalits, that" Paninccalne(water polluting), Acchoot(untouchables), Dom, Tallojat, etc. The official documents of the Nepal Government, non-governmental and other development organizations used vague terms such as "Uppechhit","Utpidit",Pachhadi pareka", Bipanna, garib, nimukha."Simantakrit (marginalized), Subidhabata banchit" (disadvantaged) etc. "Dalit community refers to the caste community who have been kept far behind in social, economic. educational, political and religious spheres and are deprived of human dignity and social justice due to caste-based discrimination and untouchability"(National Dalit Commissions proposed Bill, 2003).

The commission further states,

Caste-based untouchability refers to any discriminatory practices against the community as water polluting, purification requiring, caste in the Nepali society or community that was identified as untouchables by Muluki Ain(National civil code) before implementation of the National civil code of 1963.

The interim constitution of Nepal in 2063 has declared not to have discrimination in any caste/ethnic group but it has utilize the status of Dalit is still lower in Nepalese society. Socio-economically religiously, culturally, politically they are dominated by other caste/ethnic groups. The discrimination is gradually decreasing in order with the development of the country (IC, 2063).

The Dalit groups as identified by the Dalit Commission Ayog 2002 there are 22 cultural groups with in Dalits. But major Dalits are analyzed in census 2001 and others are reported as unidentified. The Dalit groups as identified by the Dalit Ayog (2002) as follows:

Hill Dalit:- Kami, Sarki, Damai, Lohar, Sunar, Gaine, Badi, Chunara,Kuche, and Kadara.

Newar Dalit:-Kusuke, kasai, chyame, Pode, Dhainer(Dyahla)

Terai Dalit:- Tatma, Paswan, Dusagad , Batar, Mushahar, chamar, Khatway, Dom, Halkhor, Badimar, Gothi, Jhangar and Chidimar.

According to the 2001 census recorded 103 caste/ethnic groups, there are 12.22 percent (173401) populations of Dalit/Unidentified Dalit. Among them 3.94 percent Kami, 1.72 percent Damai and 1.40 percent Sarki. According to the result of census 2011, 125 caste/ethnic groups were reported. Among total population 2,64,94,504 there are Kami 4.75 percent Sarki 1.41 percent and Damai 1.78 percent.

Ferity level determined by various socio-economic and demographic variables. Also caste/ethnicity, religion, cultures, occupation, sex performance, age at marriage, use of contraceptive devices, women education etc its affected the level of fertility any groups and community.

Dalit women deprived of economical, cultural, educational and other opportunities, they are still facing vulnerable situation. The fall in status has led to a socio-economic and religio-cultural deprivation of Dalit women. From the womb to tomb women are victims of violence and deprivations. The vulnerability of women in rural Nepal and that too in Dhading District is worse compared to the all Nepal levels. It causes the fertility level is automatically high. Dalit are disadvantaged groups of Nepal. They are dominated by other upper caste. They called untouchables and Dalits. Untouchability refers to avoidance of physical contact with persons because of Hindu beliefs relation to pollution of human beings. Fertility level of a society is determined by socio, economic and demographic variables. This study's main hypothesis is Non-Dalits women have high socio-economic status and low fertility level and Dalit women have low socio-economic status and high fertility level. So this study has tries to examine socio-economic, demographic characteristics and it's determined level of fertility in Dalit and Non Dalit women in the study area Gajuri VDC Dhading district.

1.2 Statement of the Problem

Differential fertility is the study of fertility differences between specific population groups. Common analysis are by socio- economic group, by religion, by education level, by race, by occupation, by urban/rural region, by wife's work experience and by husband's income . such analysis are carried out in order to throw light on the causes of reproductive behavior, to interpret the change which have taken place in the birth rate and as a guide to change likely to take place in the future. If for instance educated women experience lower fertility and if the proportions of the population in this classes are increasing ,

then this could be a factor causing the overall birth rate to fall. (Biswakarma. R. 2007)

Nepal is associated with multi caste, multi religious and multi cultural characteristics. It has been facing the problems of high fertility, especially in backward and depressed community such as Damai, Kami, Sarki they are deprived of economical, cultural, educational and other opportunities, it help the dalit women to increase the child bearing process with the purpose of earning more money. They feel stronger themselves by the large number of children in the community. Nepal is rural agrarian country so there is great demand for children for economic, cultural reasons. Since they do not know that they should reduce the number of children for economic prosperity, they have continuous higher fertility rate. So in this context, this study fertility rate of women of Dalits and non-Dalits community and its effects.

In the Hindu caste system, Dalits are treated as the untouchables and called "Dalits". Dalit are the lower caste women (Damai, Kami, sarki) may have higher fertility in each age group while compared to upper caste women (Brahman, Kshetri,). The Dalits are far behind in education, health status and other sector of development. Dalits are politically and socio-economically marginalized, dominated ethnic group of Nepal The women have occupied half part of world. But most of the women are illiterate. They are being discriminated, devaluated and violated in various activities from patriarchy culture. Various research shows that the level of education and fertility were inversely related (NDHS, 2006). For example, Nepal Fertility Survey (NFS) showed that the mean number among literate women was 2.3 compared 3.3 among illiterate women. Nepal fertility and Health survey indicated that wives (women) educational status was more instrumental in reducing fertility than the husband.

Most of Dalit communities are poor economical, educational, social, political condition. Low socio-economic, educational status of women in the society ,

favoring sons, low literacy rate of the women are main factors to high level of fertility in Nepal. The pattern of fertility among the subgroup within the some religious community will differ from each other. The lowest caste women (kami, Damai, Sarki) showed higher fertility in each group while compared to upper caste women.

The general direct observed of the specified group made by the researcher shows that the Dalits have low socio-economic, educational status and high level of fertility while compared to Non-Dalits. That's why level and trend of fertility depends on the socio-cultural, economical, educational status of community or women. The main causes of high fertility are low age at marriage, lack of knowledge to use of contraceptive device, traditional occupation , preferences of son, lack of education, cultural rituals and religious beliefs. All these factors must be responsible reduce fertility. Nepal characterized as rural area fertility rate 5.1(NDHS,2006) and fertility trend is 4.1(2001) 3.1 per women (NDHS 2006).It shows that fertility rate is high.

The area of the study is Gajuri VDC, Dhading District where Non-Dalits (Brahman, Kshetri) and Dalits (Kami, Damai, Sarki) are in large population. There are few research works on fertility related issues with particular ethnic groups like dalits in Nepal. But no study has been conduct to comparative study of level of fertility of dalit and non-dalit community in Dhading. So in this context to show the level of fertility differential in dalit and non-dalit community this study is chosen.

The plight of Dalits is some everywhere in Nepal. The practice of un touchability is prevalent in every hook and corner of the country. It is more severe in rural areas than the urban areas. Dalits are socially ostracized, economically poor and politically ignorant and bear the burden of the caste system. Their position is not different in the nation Gajuri also. Almost 600 of years the scheduled caste and scheduled tribe populations of Nepal have been living in serious economic, social and educational backwardness. In social

context, the Dalits belong to the lowest ruing of the Hindu caste society. These are the castes who have been traditionally the weakest, without any meaningful privilege accorded to them by the general mass of the Hindu society. Often termed as 'Shudras' untouchable castes. They are considered impure and hence, are compelled to digest the emotional stress of facing a serious of social prohibition such as restriction to study sacred literature, enter the public places, own a piece of land or change the traditional occupations. They are also not allowed to take part in decision making process of the society. As a consequence of such social exclusion, the dalits have remained alienated from the Hindu society in general. To save themselves from the tentacles of these social disabilities, many of them have embraced Christianity.

1.3 Objectives of the Study

The general objective of this study was to examine the level of fertility of Dalit and Non-Dalit community at Gajuri VDC of Dhading District. The main objectives of the study were follows:

- To examine fertility trend of Dalit and Non-Dalit women of study area.
- To know affecting factor of fertility between Dalit and Non-Dalit women.
- To compare analysis of fertility status and Contraceptive Prevalence Rate (CPR) between Dalit and Non-Dalit community.

1.4 Significance of the Study

Many research reports shows that inverse relation of status of women and level of fertility. Generally Dalits are much lower status than Non-Dalits. So it is need to comparative study about the level and trend of fertility of Dalit and Non-Dalit women.

Nepal is culturally diverse country. The overall situation of Nepal Dalit are backward in educational, economic, socio-cultural, health and political status. They are facing the problem of untouchability. By realizing this matter the

comparative study of level fertility of Dalit and Non-Dalits community in Gajuri VDC is important because this VDC is located in rural area where caste discrimination, traditional norms and values are deeply rooted.

The main significance of the study would be given below:

- This study would be important to find out the relation between various socio-economic and demographic aspects and women fertility in Dalit and Non-Dalit community.
- This study would be important source of information for concerned peoples, individuals, further researcher, planners, policy makers, and agencies INGOs/NGOs for formulating plans for related to fertility.
- The finding of the study would be useful for social activities and related organizations who are engaged to improve life style of backward Dalit community.

1.5 Organization of the Study

This study entitled "A Comparative Study of Fertility between Dalit and Non-Dalit Women in Gajuri VDC of Dhading district. The first chapter deals with introductions, statement of problems, objectives of study, significance of study and organization of study. The second chapter deals with literature review, and conceptual framework. The third chapter deals with research methodology and procedure of collection of data and limitation of study. Similarly, fourth chapter deals with representation and analysis of data with demographic and socio-economic characteristics of the study studied of fertility of women. The fifth chapter is analysis, finding, summary, conclusion and recommendation of study.

CHAPTER II

REVIEW OF RELATED LITERATURE

The task of investigating causes and effect relationship of fertility with demographic, socio-economic, use of contraceptive device, knowledge about fertility, use of mass media, economic status, employment tradition, religion, excess of health post and ethnicity variables is a complex one. Fertility effects the size, composition and growth of population of an area. There are various theoretical and empirical literature requiring in the study of fertility. This chapter deals about review of literature empirical study and conceptual framework which developed in the concept of fertility.

2.1 Review on Theories

In the history of Nepal, the caste system first came into existence during the Malla period. The Malla king divided people into four Varna and Eighteen caste under certain beliefs and criteria. During the medieval period (1360 AD), Jayasthiti Malla further structured the caste system that was formulated during the Malla perod. He divided occupation according ti the various caste for development of the country, the society and the people (Dahal, 1992).

Education is considered to be one of the important variable affecting fertility behaviour, Demographers, also support that education not only played a historic role in demographic translation, but also remained a significant variable affecting fertility history in present time, because education and fertility are intricately associate with many related social, economic, psychological process. But studies related to Nepal show that above fact is not always true in Nepal. Tuladhar et.al. (1980).

He stated that, " Country to expectation there is some evidence that women with some education and those who can read have a slightly higher average number of children ever born during the early stage of Marriage than those

with no schooling or those who cannot read."

Dahal, (1992). Analyzed the determining factors of Fertility and found that cultural pro-nationalist Nepali Society, high economic and social values of children, low education and social status of women, poor health and insufficient nutritional intake, inaccessibility of family planning and its inmate demand are determining factors of high fertility in Nepal.

NCCPS, (1981). Nepal Contraceptive Prevalence Survey (NCCPS) 1981 has analyzed the relationship of fertility with its socio-economic and demographic determinants simply through crosses and means-table. This method of analysis doesn't provide exactly the amount of effects as well as relative importance of each variable in explaining fertility by rural urban residence.

Koirala A, (2001). "Most of the participants of WDDs are married, only two members are unmarried 68.75% of participants cure from nuclear family and 31.25% from joint average family size is 6.25 only 68.75% of participants are literate. She state that, major economic decision are made by male, women involved only non economic household decision. They use their voting right but they cannot use their own opinion. If women become economically active and financially independent, their social status , high and fertility decision taking herself.

Kafley A, (1998). Fertility problem is prevailed not only in Kathmandu but throughout the country as well. This thesis is a typical example about population growth and poverty problems. It is conducted in BID area. He states that, socio-economic and demographic characteristics of the working women, reduction socio-economic states and how these affect fertility and the assess to the working condition and fertility behaviour of the Nepalese women.

To conclude to a analyze the fertility behaviour of women even in the urban setting is a complex issued in Nepal. 130th cultural factors as well as modern values (such as education, residence etc.) interact with each other in

determining the number of birth and actual family size. So unless both of these factor are taken into account our study of fertility.

Dhaubhadel, (2001). Fertility levels of women are very much influenced by the socio-economic characteristics. She used to find out fertility levels in the study area interms of CBR, GFR, TFR and CEB were respectively. She noted that some of the socio-economic variables like social position in the community are likely to be the most fundamental factors for the high level of fertility. The religious-cultural, values and social norms seems to decide women's education occupation, sex performance use of family planning device, age at marriage etc. High performance for a specific sex child is deeply rooted in the religious values attached to a son. On the other hand another important variable is infant mortality rate which variable to change or increase the fertility level of women, women education is also heavily influenced by their caste ethnicity.

It is also common that the people of low caste groups, who occupy relatively low social position are poor in economic terms too. The religious-cultural value, traditional practice, social norms, education etc. Make a socio-cultural and economic milieu, which contribute to high fertility levels.

Fertility behaviour of any groups and community it affected by caste, ethnicity, religious, cultures, women’s education, sex performance, use of contraceptive, occupation, age at marriage.In the caste of those variables Brahmin, Chhetri and Newar have lower fertility then other ethnic groups. (Risal and Shrestha 1989).

Human fertility indicates the actual reproduction performance of women or group of women. It is a complex process, which is responsible for biological maintenance of society, But there are several social, cultural, phychological, economic and political factors to determine fertility and the process of fertility. These factors are responsible to determine level and differentials of fertility (UN, 1984).

Demographers and social scientist are even today busy in research of a systematic theory which usually provided explanations of changes in fertility levels and differentials in fertility which would also serve as a basic for predicting future fertility trend. This gap in the knowledge of demographic phenomenon continues despites the efforts made by several social scientists to propound several of fertility (Bhende and Kantitkar, 2002).

Firstly fertility in society falls as a result of the cumulative actions of individual women and men to prevent birth, Secondly, sustained lower fertility in any society will lead to fundamental changes in the nature of women's life, Thirdly, in pre-transitioned societies high fertility was socially determined, not naturally determined. Lastly, the transition from high fertility to fertility around replacement level is accompanied by an increase in gender equity within the institution of the family (Ra, 2007).

We have no single theory of fertility determination. Socio-cultural economic and demographic characteristics of the people affect the fertility level of country according to different explanation of fertility decline. So, we should understand the importance of casual links between the socio-economic and demographic variables and their relationship with fertility (Aryal, 1997).

The threshold hypothesis developed by United Nation (UN) in the year 1984 indicates that there is an interrelationship between fertility rate and the general socio-economic development of a society. According to this hypothesis a decrease in fertility begins after a society has reached a certain level of social and economic development (UN,1984).

Fertility refers to the numbers of live birth women have. It differs from fecundity, which refers to the physiological capacity of women to reproduce. Fertility is directly determined by a numbers of factors which in turn, are affected by a great many social, cultural, economic, health and other environmental factors (PRB, 2003).

The persistence of high fertility in Nepal using data from Nepal fertility, 1970, he found that higher mortality level specially of infants, joint family system, early and universal marriage system, low education attainment, working status specially of women are the main contributing factors of high fertility in Nepal (Tuladhar, 1989).

According to Shakti S. (1995) the proximate determinant of fertility are the biological and behavioural factors through which social, economic, psychological and environmental variables affect fertility. Bongaarts has identified seven sets of proximate sterility duration of post partum infecundability, fecundability. Use and effectiveness of contraception, spontaneous intrauterine mortality and induced abortion later he proposed only four proximate variables that directly affected in determining the fertility level. They are proportion married. Contraception post partum infecundability and abortion. These four proximate determinants are main to reduce the fertility in Nepal (MOPE 2001).

All these ideas suggested from different writers hints that lack of contraceptive-use, illiteracy, early marriage and religious belief affects in fertility rate. I also share the same idea suggested by aformentioned writers.

2.2 Empirical Literature

The first survey report was prepared by Sharma et. al(1994) from Save the Children (US), this survey report communities with 6757 populations information on 684 households (67%). Dalit was provided. The report as a whole provides a good deal of Dalit on social, economic and health aspects of Dalits is Nepal. (National Dalit Strategy Report,2002).

Socio-economic indicators of Dalit and Brahman/ Kshetri and Nepal as a whole, (2003-2004) where incidence of poverty Dalit was 45.5 percent and 18.4 Non Dalit and whole Nepal had 30.8 percent. Similarly, landless Dalit households are 14 percent 6 percent Brahman/Chhetri and 16.0 whole Nepal

had landless. Likewise, population in agriculture Dalit population 64.6 percent Brahman/Chhetri 78.9 and whole Nepal had 69.8 percent. Population in wage employment Dalit percent were 22.5 Brahman/Chhetri involved manufacturing trade and service were 13 percent Dalit, 8.7 percent Brahman/Chhetri and 10.5 percent of Nepal. 35 percent Dalit, 36 percent Brahman/Chhetri and 32 percent whole Nepal were receiving remittance. Similarly average annual per capita income in Nepal was Rs. 15000 among them 10000 was Dalits and 18400 was Brahman/Chhetri. Human Development Index of Nepal was 0.509 among them 0.424 Dalits 0.552 was Brahman/Chhetri. Source: World Bank 2006.

DWO, NGO working in the field of Nepalese Dalits states in its annual report 2007 that Dalits are forced to live very poor and vulnerable life because of landlessness, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupaid by Dalits in non-government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population.

Education plays vital role to reduce fertility. Many studies have shown that there is inverse relationship between educational status and fertility, especially women education. Higher the level of female literacy in a community, lower will be the fertility this also implies that the level of fertility would be lower for the literate females compared to illiterate females (GC, RK, 1995).

Dalits stand for below the average standard of life lived by other caste/ethnic groups of Human Development Index .HDI of Nepal is 0.325 and highest is of Brahman with 0.441 and the lowest of the Dalits with o.239. According the Nepal Living Standard Survey 2003-04 Terai Dalit has the highest rate of incidence of poverty, which is 49.2 percent, followed by the Hill Dalits with 44.9 percent.

Feminist Dalit Organisation (1994) works to empower downtrodden Dalit women in education, economic and social wellbeing, and advocates against

caste and gender-based discrimination.It has published books including Dalits of Nepal and Dalit women in Nepal. It is engaged in reactive and proactive advocacy activities against caste and gender based discrimination locally, nationally and internationally.

The Total Fertility Rate (TFR) has been decreasing with the increasing of literacy rate in Nepal. The literacy rate was raised 23.3, 39.6, 54.1 and 57.4 percentage in 1981, 1991, 2001 and 2011 respectively (CBS,20003 VOL I:249). But TFR declined by 6.3 in 1981, 5.6 in 1991(G.C,R.K.1995:68) and 4.1 in 2001 (Karki, Y.B.2003).

Ministry of Labour: pro-Dalit programmes under this Minisry include skill oriented training to Dalits and indigenous peoples including Kamaiyas. A quota of 10 percent had been allocated for foreign employment for Dalits, indigenous peoples and ex-kamaiyas and for those affected by the ongoing conflict. National Employment promotion center, under the Ministry of labour administers the programme.

A study entitled fertility behaviour of Dalits and Non-Dalits community in Dilasaini VDC Baitadi District and to identify the demographic and socio-economic characteristics of both community, the knowledge and practices of family planning methods and to identify the pattern of fertility, age at marriage, infant and child mortality, sex preference. He used simple random sampling method to selected 100 household of the study area. The researcher used interview schedule and questionnaire for data collection tools. He found Dalits higher percentage of married female in age group (10-13) and (13-16) is (30%) (36%) and Non-Dalits are (18%) and (20%). For both Dalits and Non-Dalits out of Literate people 56.7% and Dalits are 43.6% .In this study 34.2% People involved agriculture, 14.6% are wage labour, 22.5%, household work, similarly, 24.9% are found studies occupation. Women higher mean CEB is found with age group 40-44 (5.08) which is Dalit 6.00 and Non-Dalit (4.78). In this study Age at marriage level of educational status of currently married

women have negatively correlated to development CEB, Age group of women, Child loss experience of women have strong positive correlation with CEB of both Dalit and Non-Dalit (Joshi, 2008).

2.3 Implication of Review for the Study

From the above mentioned literature, it was helpful to prepare the given research. It was helpful to know about a comparative study of fertility level between Dalits and Non Dalits women in Gajuri VDC of Dhading district. It was also helpful about the selection of problem, background of the study, objectives of the research, significance and limitation of the study respectively. It enriched the researcher to make a brief study about the research methodology where research design, source of data, tools and procedures of data collection etc were identified and discussed. Furthermore, it helped in analysis and interpretation of data in which a comparative study of fertility level between Dalits and Non Dalits women were better known.

2.4 Conceptual Framework of the Study

This framework shows the relationship of socio-economic and Demographic with level of fertility. In this analysis all socio-economic and demographic variables had considered as determinant of status of Dalit and Non Dalit women's fertility level. Here the socio-economic variables such as education, age at marriage, occupation, income, household facilities etc are independent variable.

The figure shows that there are several influencing variables which affect the fertility behaviour of Dalit and Non Dalit women. The framework suggests that the main influencing variables are demographic, socio-economic variables. These variables will be affect and determine the level of fertility of women in this community.

CHAPTER - III
RESEARCH METHODOLOGY

This chapter deals with the method of collection and analysis of data. Secondary as well as primary data were used for this study. Opinion survey technique was adopted while collecting the primary data to find out the view of respondents representing different casts related to different aspect of fertility level. While conducting opinion survey, questionnaires were distributed to the respondents who are related to this research. The collected data were tabulated into the separate format and table, some statistical tools such as simple average and percentage, chi square test and other taste were made where necessary. This study was compared the Dalit and Non-Dalit fertility level. Data were collected from various sources to used to complete this work.

3.1 Research Design

Research design is an overall plan or framework for the collection and analysis of data. In this study was applied descriptive research design and it was based on field survey, because this decision is deals the socio-economic, cultural status and fertility differentials between Dalit and Non-Dalits women in Gajuri VDC, Dhading district. There were more high in Dalit women than Non-Dalit women. Both qualitative and quantitative data were used in the study. Research design provided the framework of the study and guidelines for the collection of data.

3.2 Study Area and Population

This study was conducted in Dalits and Non-Dalits community in Gajuri VDC Dhading District. Gajuri is one of the VDC of Dhading District which lies in eastern belt of Dhading, it is surrounded by Kumpur VDC in west and Pinda VDC in the north and Benighat and Mahadevsthan VDC in south and Kiranchowk VDC in east. The total population of Gajuri VDC was 10885 and

Dalit population (Damai, Kami, Sarki) was 1317 (CBS: 2011) and out of total population 5740 are male and 5145 are female. The respondents were taken currently married women age group (15-49) years.

3.3 Universe and Sampling

The area which was selected for this study in Dhading District is Gajuri VDC. The total population of Gajuri VDC was 10885 Among total 2488 households and Dalit population (Damai, Kami, Sarki) was 1317 (CBS: 2011) and out of total population 5740 are male and 5145 are female. 200 households were taken in sample. Purposive sampling method was applied to take sample. sample household 100 was Dalit and 100 was Non Dalit chosen as sample size.

Community	Group of respondents	Sample size
Dalit	Damai, kami, sarki	100
Non-dalit	Brahmin, Kshetri, Newar	100
	Total	200

3.4 Nature and Sources of Data

Data which is essential to describe this study are collected from two sources i.e. quantative and qualitative techniques, primary and secondary sources. Primary data are collected by questionnaire (field visit and information received from the respondents). Both primary and secondary data were used in this study but this study was mainly based on primary source of data. The primary data were collected through the field survey with help of interview schedule. The secondary data were used to from the VDC office, village profile, CBS census, newspaper book and journal and other references.

The study information was collected by interview schedule. Both close and open-ended questionnaire were asked in the interview. The interview schedule were designed to obtain the necessary information according to researcher objective among the respondent women. The tool were piloted to ensure the practicability before administering in study population. Then on the basis of

feedback provided by the result and supervisor it was given final shape.

3.5 Data Collection Tools and Techniques

The researcher was meet VDC secretary of Gajuri VDC. The researcher was visit door to door and families with women who was married 15-49 years. The researcher was explain the respondent about the purposes, and need of study. After making favourable environment data were collected using interview schedule.

3.6 Analysis and Interpretation of Data

The researcher got raw data from the field, so it needs to be analyzed to get fruitful results. The collected data were checked carefully and analyzed by using the simple statistical tools such as tables, graphs, charts, figure.

3.7 Limitation of the Study

This study is not representative study of the level of fertility of whole Nepalese women. On the basis of time available, logistic supports, information available and other constrains this study was delimited on the following boundaries:

- This study was limited to Dalits and Non-Dalits community of Gajuri VDC of Dhading District. So, its finding will not be generalized at National level.
- Only few samples are selected for opinion survey.
- It was limited to 15-49 age group married women.
- The fertility as a whole of a society is determined by various factors. But only few variables like education, occupation, age at marriage, child loss experience, women education, women's employment, and contraceptive use are examined in this study.
- This study's information is may or may not be applicable to other VDC and district of Nepal.
- Due to the small sample size it may not fully represent the whole population.

- All respondents may not response positively.
- Due to the constraint of time and other resources which are essential for the deep study may limit the objective of the study.

3.8 Operational Definitions of Key Terms

- **CEB:-** Children ever born (CEB) to women in a particular age group is the mean number of children born alive to women in that age group. The number of children ever born to a particular woman is a measure of her lifetime fertility experience up to the moment at which the data are collected.
- **Community:-** A community is a group of people living together in a particular area who have organized themselves to meet interests and problems.
- **Contraceptive Device:-** The preventive methods to help women to avoid unwanted pregnancies. It includes all temporary and permanent methods to prevent pregnancies.
- **CPR:-** Contraceptive prevalence rate is the percentage of women who are practicing, or whose sexual partners are practicing, any form of contraception. It is usually measured for married women ages 15-49 only.
- **Dalit:-** Thinks or persons who were cut, split, crushed and destroyed.
- **Educational Status:-** It encompasses the person who is literate or illiterate . If literate in which level: Primary, lower secondary, secondary or higher education attained by him/her in his/her life.
- **Ethnic group:-** An ethnic group is a socially defined category of people who identify with each other based on common ancestral, social, cultural or national.
- **Fertility Behaviour:-** Fertility behaviour is anything that a living creature does may the actual reproductive performance whether applied to an individual as a group.

- **Fertility:-** The actual bearing of children by a mother during her reproductive period of age i.e. 15-49 years is called fertility- (NDHS 1998).
- **Health:-** Health is a state of complete physical, mental and social wellbeing not merely the absence of disease.
- **Household:-** Household refers group who normally live together and share a common kitchen.
- **Pregnancy:-** The period when mother bear child in her womb.
- **Reproductive:-** A Process by which human production takes place.
- **Status of Women:-** The present condition of women it terms of their role, power, right, economy, effort, capacity.
- **Untouchability:-** Untouchability refers to avoidance of physical contact with persons.

CHAPTER - IV

DATA PRESENTATION AND ANALYSIS

This chapter deals with the socio-economic and demographic characteristics use of contraception Dalit and Non-Dalit women and its relationship with level of fertility and which is measured in terms of mean number child ever born (CEB).

4.1 Population Distribution of Gajuri VDC by Wardwise

Table 4.1.1: Population Distribution of Gajuri VDC by Wardwise

Ward No.	Number of Household	Population 2011			Absent (abroad) population		
		Male	Female	Total	Male	Female	Total
1	1164	2710	1992	4702	142	17	159
2	472	860	945	1805	59	6	65
3	70	161	161	322	7	0	7
4	178	394	406	800	32	4	36
5	70	189	193	382	25	0	25
6	150	441	454	895	4	1	5
7	92	236	220	456	15	6	21
8	213	546	555	1101	32	5	37
9	79	203	219	422	2	2	4
Total	2488	5740	5145	10885	318	41	359

Source: Census, 2068.

This clearly shows that Dalit's society is open compared to Non-Dalits. Moreover, the highest percentage of respondents were the age group 25-29 who were matured than the age group 15-19.

Figure 4.1.1: Population Distribution of Gajuri VDC by Wardwise

Source: Census, 2068.

4.1.2 Age Structure of Respondents

Age of women is one of the demographic factors which influence fertility. The general age pattern of women of fertility level is increased with the increment of age at marriage. The 1 shows the respondents age classified by 5 years age group.

Table 4.1.2: Distribution of Respondents women (15-49 years) by Five Age Group

Age group	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
15-19	4	4	5	5	9	4.5
20-24	19	19	25	25	44	22
25-29	21	21	25	25	46	23
30-34	20	20	18	18	38	19
35-39	16	16	12	12	28	14
40-44	10	10	8	8	18	9
45-49	10	10	7	7	17	8.5
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

In total 200 women, 100 Dalits and 100 Non Dalits women were conducted during the respondents were study period for interview. In the study, the highest percentage of respondents were age group 25-29 i.e. (23%). In this group, Dalits were higher than Non Dalits age group. 15-19 age group constitutes the lowest proportion (4.5%) among total respondents which is Dalits 5 percent and Non Dalits 4 percent.

Figure 4.1.2: Distribution of Respondents women (15-49 years) by Five Age Group

Source: Field Survey, 2016.

4.1.3 Age at Marriage of Respondents Women

Marriage is the most important factor for fertility, child are born after marriage in Nepalese culture. Due to social culture belief, most of the Nepalese guardians are interested to marriage then their fertile period long and it's probability of high fertility and getting marriage at matured it's help in producing required few children. Age at marriage is classified into four groups which are given below.

Table 4.1.3: Distributions of Respondents by Age at Marriage

Age at marriage	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
15-19	35	35	45	45	80	40
20-24	35	35	35	35	70	35
25-29	25	25	15	15	40	20
30+	5	5	5	5	10	5
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

In the field study, the percentage of female (40%) are married at age 2 group 15-19 similarly 35 percent females were married at age group 20-24. Among then Dalit Female were higher number of married in age group 15-19 than Non Dalits. Non dalits were equal percentage of married female in age group 20-24 which were (35%) each. Similarly lower percentage of female were married in age group 30+ in dalit and Non Dalits which were 5 percent equal.

The data shows that Dalit women aged between 15-19 get married earlier compared to Non-Dalit. This is due to the fact that Dalit's are economically backward and their parents could not offered their expenses for further study. Besides that they are not strictly guided by their parents. Some of the Dalit are economically should and they think that education and independence is most therefore, they perform marital ceremony after the fulfill above mentioned conditions.

4.1.4 Educational Status of Respondents

Educational status is one of the most important factor for determining fertility level and family size. It is an important variable for fertility behaviour it always associates negatively to fertility and positively to contraceptive practices thus it is important to assess the literates a question on the educational allayment was as iced. The literacy and educational status of the study population are listed in

the table 4.1.4.

Table 4.1.4: Literacy and Educational Status by Caste of Study Population

Educational status	**Non Dalits**		**Dalits**		**Total**	
	No.	**%**	**No.**	**%**	**No.**	**%**
Illiterate	35	35	70	70	105	52.5
Literate	65	65	30	30	95	47.5
Total	100	100	100	100	200	100
Level of Education						
Non formal education	**7**	10.8	13	43.3	20	21
Primary level	13	20	8	26.7	21	22.10
Lower Sec. level	30	46	4	13.3	34	35.79
Secondary level	10	15.4	3	10	13	13.68
+2 above	5	7.8	2	67	7	7.37
Total	65	100	30	100	95	100

Source: Field Survey, 2016.

Education plays an important role in human life. Education has positive relationship with fertility of women. It is frequently mentioned that educational status of women play decisive role towards child bearing or fertility. If higher level of education controlled the population or increase in population and vice-versa.

Table 4.1.4 clearly shows that educational status of the respondents where out of 200 women 52.5 percent were found illiterate and 47.5 percent respondent were literate it can also be said that in the study area majority of the respondents were found to be illiterate. Out of literate women 26.7 percent had attained primary level among them Non Dalits were 20%. Similarly lower secondary 35.79 percent which were 46 percent Non Dalits and 13.3 percent Dalits. Likewise, 13.68 percent out of Non Dalits and 10 percent Dalits and 15.4 non dalits attended in secondary level. Similarly 7.37 percent had attended higher secondary level which were Non Dalits were 7.8 percent and 6.7 percent were Dalits and non dalit and only 21 percent had attended non formal

education.

Out of total respondents 47.5% were literate which is lower than national figure 65.9 percent in 2011. According to the CBS (2011), national literacy rate of women in Nepal is 54.1 percent but this research shows that 47.5 percent women were literate. It shows that educational status of the study area was lower than the national women literacy rate.

The above data shows the educational data by cast. It is found that Dalit women are less literate compared to Non Dalit. It is due to the fact that they are economically poor. Apart from that they lack regarding the importance of education. Similarly, the data portrays that the women belonging to upper caste seems to be more education since they are economically sound and they are also affected from socio-cultural circumstances.

4.1.5 Marital Status of Respondents

Marriage is a social phenomenon and universal in Nepalese society which is most important factor in population dynamics as it affects fertility. Nepal fertility and family planning survey (NFFS, 1986) has conducted to access fertility behaviour and performance. The survey was based multi-stager probability sample of rural and urban areas women the main findings of the study.

- Marital fertility reaches its peak ages 20-29 years.
- CEB is high in rural area than urban areas women.
- Infant mortality rate us high than urban area.

Table 4.1.5: Distribution of Respondents Women by Marital Status

Marital Status	Non Dalits		Dalits		Total	
	No.	**%**	**No.**	**%**	**No.**	**%**
Married	80	80	90	90	170	85
Widow	12	12	6	6	18	9
Divorced	5	5	3	3	8	4
Separate	3	3	1	1	4	2
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Marriage is an institution which admits men and women to family life. More or les, it is a stable relationship. Horton and Hunt define marriage as "The approved social pattern whereby two or more persons establish a family". So, marriage is a gateway to family life. Wastmarck says, "Marriage is a relation of one or more than one men and women which is recognized by custom or low, and involves certain right and duties both in the case of parties entering the union and in the case of children of it". So, the pattern of marriage determines the fertility and population growth rate of a society. Nature of marriage differs from society to society. The pattern of marriage is an important factor to determine the fertility and population growth rate of a society. In Nepal, various social customs and traditions are associated with marriage practice, social customs or laws specify as to whom , how and when one should marry and these differ from society to society. In Hindu society, marriage is an strong institution which is very much connected to religion.

In the study population only 85 percent women married among them 80 percent were Non Dalits and 90 percent were Dalits. In this area 9 percent were widowed which accounts were 6 percent among them Non Dalits and Dalits were double. Table 4.1.5 shows that divorced 4 percent and separated only 2 percent among them Non Dalits were 3 percent and Dalits were 1 percent.

The number of divorce and separated is considerably high in non-Dalit than

Dalit since Non-Dalit are independent and they don't like to be supressed from others. Likewise, they could not tolerate their husband's and other family members dominance.

4.1.6 Occupational Status of Respondents by Caste

Occupation is one of the important determinants of fertility which relates to fertility behaviour. Generally employed women tend to have smaller families than those who are engaged in agriculture. The occupational status of study population have been given table.

Table 4.1.6: Occupational Status of Respondents by Caste

Occupational status	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Agriculture	73	73	80	80	153	76.5
Tailor	2	2	5	5	7	3.5
Housework	10	10	10	10	20	10
Teaching	10	10	2	2	12	6
Student	5	5	3	3	8	4
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Table 4.1.6 clearly shows that most of the women (76.5%) were involving in agricultural sector. Among them 73 percent Non Dalits and 80 percent Dalits. Similarly 3.5 percent female engaged tailoring which were 2 percent Non Dalits and 5 percent were Dalits. Out of household worker 10 percent which were 10 percent are Non Dalits and 10 percent were Dalit. Similarly out of total 6 percent involved in teaching and 5 percent were students among them Non Dalits and Dalits were 3 percent.

In total 76.5% of women are occupied in agriculture. It is due to Nepal's economic dependency in agriculture. The data shows that Dalits people are more dependent on agriculture than Non-Dali because they are uneducated and

don't have skill to perform another occupation, teaching profession requires educated man power which dalit lacks. Therefore, they are less involved in teaching.

4.1.7 Household Facilities of Respondents

Availability of different facilities is also one of the economic indicators of the household. The access of information media provides knowledge on the advantage and disadvantage having more children and they may change attitude. Therefore, the respondents were asked about the household facility. The response are tabulated in table 4.1.7

Table 4.1.7: Household Facilities of Respondents

Household facility	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Electricity	92	92	80	80	172	56.5
Mobile	48	48	34	34	82	41
Radio	20	20	60	60	80	40
TV	90	90	20	20	110	55
Refrigerator	50	50	5	5	55	27.5
Bike	40	40	5	5	45	22.5

Source: Field Survey, 2016.

It is evident from the table 4.1.7 that a vast majority which are 80 percent Dalits and 92 percent Non Dalits. Similarly 34 percent Dalit and 48 percent Non Dalits had mobile. The lower proportion Dalit had TV and refrigerator and bike had not found in Dalit community than non dalit community.

The number of people using household facilities is more in Non-Dalit community compared to Dalit community. Since, they are economically sound, non-Dalit use more luxurious good than Dalit they have more surplus income.

4.1.8 Knowledge and Use of Contraceptive Devices of Respondents

Knowledge and use of contraceptives is one of the main objectives of the study. Knowledge of family planning is important specially to the couples. Knowledge is the first step to decide for the use of family planning methods. Use of family planning and contraceptive devices determine the fertility.

Table 4.1.8: Knowledge and Use of Contraceptive Devices of Respondents

Use of contraception	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Yes	68	68	57	57	185	62.5
No	32	32	43	43	75	37.5
Total	100	100	100	100	200	100

Method						
Condom	32	47	29	50.9	61	48.8
Pills	8	11.8	6	10.53	14	11.2
Depo-Provera	17	25	16	28.07	33	26.4
IUCD	3	4.4	-	-	3	2.4
Permanent method	5	7.35	4	7.02	9	7.2
Natural method	3	4.4	2	3.51	5	4.0
Total	68	100	57	100	125	100

Source: Field Survey, 2016.

Above table shows that 62.5% of the respondent were conscious of family planning method among them 68 percent Non Dalits and 57 percent Dalits. But 37.5 percent of the respondents had no any knowledge of the method among those 32 percent Non Dalits and 43 percent Dalits. Out of total population of 85

women only 48.8 percent their husband were using condom. Which were 47% Non Dalits and 50.9% Dalit. Similarly 16.4 percent women used pills among them 11.8 percent Non Dalits and 10.53 Dalits. Among Depo-Provera 26.8 percent were using there were 25 percent Non Dalits and 28.07 percent Similarly 2.4 percent Non Dalits used IUCD but Dalits women were not used. 7.2 percent respondents were used permanent method. Similarly 4 percent used natural method.

Knowledge of using contraceptive is almost equal in both caste group. Although, they have information regarding family planning, the Dalit community use less contraceptive since they do not have access on those things. Besides that they tend to be shy.

4.1.9 Religion of the Respondents

Nepal is secular state country but where most of the people are Hindus. According to CBS composition of the respondents is given in following table.

Table 4.1.9: Population Distribution by Religion

Religion	**Non Dalits**		**Dalits**		**Total**	
	No.	**%**	**No.**	**%**	**No.**	**%**
Hindu	88	88	80	80	168	84
Christian	5	5	20	20	25	12.5
Buddhist	5	5	0	0	5	2.5
Islam	2	2	0	0	2	0.01
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Among them 200 respondents, majority of respondents were Hindu. There were 84 percent Hindus among them 88 percent Non Dalit and 80 percent Dalit. Similarly only 12.3 percent respondents were Christian, 2.5 percent Bauddha and 0.01 percent were Islam.

It is shown that majority of people are following Hindu religion in both caste. Among them in Dalit community the burning problem is religion transformation.

The main causes of religion transformation are the practice of untouchability, poor economic condition, educational backwardness and social exclusion etc.

Figure 4.1.9: Population Distribution by Religion

Religion in its simplest terms may be reffered to a unified system of beliefs and practise relative to sacred things. People of particular religions community share common religion cultural values. Thus, religion gives a person a distinct identity. It is even more evident among the uneducated women who virtually take the religion-cultural values and tradition practices for granted. In view of this, religion of the sample worshipping places of hindu goddess were in the beginnning of the each year big fair mela (festival) are organized. In islam religion, do not permit to use contraceptive device and in hindu religion, the most priority for baring a male child. The religion does play the vital role in fertility.

4.1.10 Preference of Son of Respondents

Desire of son also plays a great role in determinant of fertility as well as family size. Where the preference of son is high fertility will be high. It is given in the following table.

Table 4.1.10: Distribution of Respondents by Preference to Son

Components	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Son	40	40	50	50	90	45
Daughter	5	5	5	5	10	5
Both	55	55	45	45	100	50
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Table 4.1.10 shows that all the respondent were reported that they prefer both sexes (50%). However, only few 5 percent respondents were preferring Daughter and 45 percent were preferring son among them 40 percent Non Dalits and 50 percent was Dalits.

Both caste desire to have baby boy because it is thought that if they have male child they would be cared in old age. Besides that in Hindu culture only son possess funeral rites. They also have superstititous belief that if they have son, they are likely to go to heaven. It is also found in the data that both caste want to have one son and daughter because daughter is regarded as the symbol of Laxmi. If they do Kanyadan, they would likely to go to heaven.

4.1.11 Family Structure of Respondents

Family is the most important primary unit of social structure in Nepal, Basically nuclear and joint families are two types of family system in Nepal. The respondent's family types are given in table.

Table 4.1.11: Distribution of Household According to Family Structure

Types of family	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Nuclear	50	50	40	40	90	45
Joint	50	50	60	60	110	55
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Out of 200 households of study area, 45 percent households lived in nuclear family among them 50 percent Non Dalits and 40 percent Dalits. Similarly 55 percent lived with joint family there were 50 percent Non Dalits and 60 percent were Dalits.

Compared to Non-Dalit, Dalit prefer joint family since they are not economically sound. Among the family members' hardly one or two persons are only employed therefore, don't like to take risk of being separated and earn for their living.

4.1.12 Size of Landholding of Respondents Family

Nepal is an agricultural country and most of the people depend on agriculture. Landholding is positively related to fertility. The distribution of land among household was presented in table 4.1.12.

Table 4.1.12: Size of Landholding of Respondents Family

Size of land	Non Dalits			Dalits		Total
	No.	%	No.	%	No.	%
Landless	2	2	13	13	15	7.5
1-5 Ropani	30	10	47	47	77	38.5
5-10 Ropani	40	40	22	22	62	31
10 Ropani and above	28	28	18	18	46	23
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

The table shows that 7.5 percent households didn't have any land, they were landless. Which were 2 percent Non Dalit and 3 percent Dalit. Among them 38.5 percent household had 1-5 ropani land which were 30 percent Non Dalit and 47 percent were Dalit. Similarly 31 percent had 5-10 ropani which were 40 percent Non Dalit and 30.7 percent were Dalit. Likewise, 23 percent respondents had 18 ropani and above land among them 28 percent had Non Dalit and 18 percent Dalit.

The landless Dalits are significantly high since their ownership on land is less from the time immemorable. Moreover, their earning is not adequate so that they could purchase the things like land. Likewise, male Dalits don't have faith on their women partners.

The productivity of land is good problem is the lack of well maintained irrigation facilities and timely availability of agricultural inputs. So, they have to depend upon the monsoon for agriculture. There is no practice of modern agriculture technique. All these are the factors directly responsible for the low production which results the poor economy of the village and to influence to the fertility behaviour of woman.

4.1.13 Approximate Income of Respondents Family

Income include protection, consumption, and distribution of goods and services. This all the income generated from the agriculture and traditional job. On the other hand animal husbandry is also practiced to generate income. The people of the village are not engaged in government job so the low income of people have engaged in unnecessary work. So the income level has declined and people are engaged in fertility of child. Income is the most important factor in human life without good income living standard cannot be maintained. It is plays vital role to determine fertility. Researcher has tried to collect the data on income of the respondents household which was presenting in table.

Table 4.1.13: Approximate Income of Respondents Family

Income monthly	Non Dalits		Dalits		Total	
	No.	%	No.	%	No.	%
Upto 5000	23	23	47	47	70	35
Rs.5000-10000	22	22	28	28	50	25
Rs.10000 - 15000	30	30	20	20	50	25
Rs.20000 above	25	25	5	5	30	15
Total	100	100	100	100	200	100

Source: Field Survey, 2016.

Table 4.1.13 shows that the monthly income was poor upto Rs5000 in this community. In this study shows Dalit had low monthly income than Non Dalits. 47 percent Dalits monthly income was upto Rs.5000 among them Non Dalits were 23 percent. Similarly 25 percent respondents monthly income was Rs.5000 -10000 among them 22 percent Non Dalits and 28 percent Dalits. Likewise, 25 percent respondents had 10000 - 15000 monthly income and 15 percent had 20000 and above monthly income among them 25 percent Non Dalits and only 5 percent Dalits.

Dalit community can't do white-color jobs therefore, don't earn Rs.20000 or above. In contrast, Non-Dalit are highly educated and earn handsome money.

Dalit do traditional jobs like porter, carpenter, tailoring therefore could earn only upto 5000. And the money is spent to fulfill their basic needs.

4.2 Caste Based Discrimination

Caste based discrimination is the major problem in Nepal. Dalits as the people at the very bottom of Nepal's caste hierarchy continue to be a source of discomfort to educated Bureaucrats, who in their formal roles regard the caste system as outdated and inconsistent with the goal of developing Nepal almost 225 type of caste have identified in Nepal census year 2068 B.S.

4.2.1 Caste Based Discrimination Against Dalit

Caste based discrimination against Dalits is one of the major social problem in Nepal. It has been existing all over Nepal from the beginning. Dalits are at the bottom of caste hierarchy they have suffered from discrimination. The state of caste based discrimination against Dalit in the study area is as following.

Table 4.2.1: Caste Discrimination in the Society

Details	Household	Percentage
Yes	80	80
No	20	20
Total	100	100

Source: Field Survey, 2016.

The data in the above table show that 80 percent of the respondents had faced discrimination them, because she/he is Dalit.

Table 4.2.2: Openly Oppose Against the Discrimination Practices

Details	Household	Percentage
Yes	40	40
No	40	40
Sahanu nai thik chha	20	20
Total	100	100

Source: Field Survey, 2016.

Table 4.2.2 shows that among the respondents, as they replied 40 percent could openly raise their voice against and kind of discrimination against them where as 40 percent could not go against discrimination and 20 percent said that it is better to tolerate whatever goes upon them. The percentage of people who strongly oppose is high due to their awareness.

4.2.3 Relation Between Dalits and Non Dalits

The caste based discrimination against Dalits in recent years gradually decreasing especially after the Mass movement II in 2062/63; the issue of social inclusion has been addressed with greater importance. People in the study area evaluate the relationship between Dalits Non Dalits are as follows:

Table 4.2.3: Relation between Dalits and Non Dalits

Details	Respondents	Percentage
Improved	72	72
Worse	6	6
Same as before	22	22
Total	100	100

Source: Field Survey, 2016.

Out of 100 Dalits respondents 72 percent feeling positive change in it 22 percent find no different in past and present in term of discrimination and 6 percent feel the situation at present is worse than in the past. It is due to their economic independence, literacy rate, government's strong policy against untouchability and awareness

4.2.4 Place of Discrimination

Dalits are considered to be lowest order in caste based social hierarchy. They are also untouchable. So, they face severe discrimination at various places. The respondents Dalit and non Dalits were experienced discrimination to be severe

at different places as presented below.

Table 4.2.4: Place of Discrimination

Details	Respondents	Percentage
Tap/well	70	35
Temple	80	40
Teashop	45	22.5
School	5	2.5
Total	200	100

Source: Field Survey, 2016.

The above table 4.2.4 shows the total respondents were that 35 percent discriminated at tap and well. 40 of them felt discriminated in temple, 22.5 percent faced discrimination at teashop and only 2.5 percent respondent said that their children were discriminated at school.

The flow of Dalits in the places like Tap/well, and temple is high therefore, the percentage of discrimination in such places are higher compared to teashop, school. Moreover, government's policy against discrimination has lessened the discrimination in place like schoo

4.2.5 Problems to Educate Children

Table 4.2.5: Problems to Educate Children

Details	**Respondent**	**Percentage**
No problems	17	17
Social discrimination	36	36
Religious discrimination	21	21
Poverty	26	26
Total	100	100

Source: Field Survey, 2016.

Table 4.2.5 shows that out of 100 Dalit respondent 27 percent respondent had no problems to educate their children and 36 percent had social discrimination 21 percent had religious discrimination only because they were Dalit and 26 percent Dalit respondents had problems of poverty to educate their children.

The factors of discrimination like social, religious and economic hindered the Dalit community from educating their children.

4.3 Fertility Behaviours of the Respondents

This chapter deals with level of fertility of currently married women aged 15-49 by selected socio-economic and demographic characteristics for both Dalits and Non Dalits. The number of children ever born is the considered index for fertility analysis. It provides the information on fertility behaviour of respondent during their life time. It could be compared between various characteristics.

4.3.1 Mean CEB and Age at Marriage of Respondents

Children ever born of women are one of the best measures of fertility levels. The relationship between mean number of CEB and age at marriage is inversely associated with each other. Mean CEB were Dalits and Non Dalits women respectively increasing whose age at marriage is 15-49 age group. Mean CEB is decreasing with increasing age at marriage. Women married in younger ages have relatively longer reproductive span to produce more children than married in older ages.

Table 4.3.1: Mean CEB and Age at Marriage of Respondents

Age at marriage	Non Dalits			Dalits			Total
	Leave birth	Mean CEB	No.	Leave birth	Mean CEB	No.	Mean CEB
15-19	95	2.4	40	115	2.5	46	2.5
20-24	74	2.3	32	94	2.3	41	2.3
25-29	30	1.6	18	20	2.0	10	1.8
30-34	12	1.2	10	5	1.6	3	1.4
Total	211	2.11	100	234	2.34	100	2.23

Source: Field Survey, 2016.

Table 4.3.1 shows that women who was married at age group 15-19 had highest men CEB among them 2.4 Non Dalits and 2.5 Dalits. Followed by 20-24 years 2.3 mean CEB and the lowest CEB 1.4 observed 30-34 which were 1.2 Non Dalits and 1.6 Dalits. Thus, this result indicates higher the age at marriage lower the fertility. The conclusion that age at marriage is the key factor to reduce the fertility level. Non Dalits had lower mean CEB for each increasing age at marriage groups in the study

$$\text{CEB} = \frac{\text{Number of live birth in particular age group of mother}}{\text{Total mothers in the age group}}$$

4.3.2 Mean CEB and Age Group of Respondents

Age of women is an important factor to determine fertility and children ever born in reproductive age is one of the best indicator for fertility levels. Mean number of CEB is expected to increase with the age increment age of women. Mean CEB by age group of women is presented in table 4.3.2.

Table 4.3.2: Mean CEB and Age Group of Respondents

Age group	Non Dalits		Dalits		Total
	Mean CEB	Live birth	Mean CEB	Live birth	Mean CEB
15-19	1.0	4	1.8	9	1.4
20-24	2.1	40	1.7	43	1.9
25-29	1.4	29	1.8	45	1.6
30-34	2.4	48	2.9	53	2.6
35-39	2.0	32	2.5	30	2.3
40-44	2.7	27	3.4	28	3.1
45-49	3.1	31	3.6	26	3.4
Total	2.11	211	2.34	234	2.23

Source: Field Survey, 2016.

Table 4.3.2 shows that who was 15-19 age had lowest mean number CEB 1.4 Which were 1.0 Non Dalits and 1.8 were Dalits. The higherst mean CEB 3.4 were reported for women of age group 45-49 among them Non Dalits had 3.1 and Dalits had 3.6 Likewise age group 40-44 had 2.7 ¸CEB. The average number of CEB in the study \ area was found to be 2.23. This table also shows that Dalits were higher mean of CEB; than Non Dalits.

Figure 4.3.2: Mean CEB and Age Group of Respondents

4.3.3 Mean CEB and Educational Status of Respondents

Women education plays vital role in lowering fertility. It provides of the birth control and appropriate family sizes which affect fertility. Thus, education has indirect impact upon fertility and women with higher level of education are commonly expected to have lower number of CEB and vice-versa. The result of the survey are presented in table 4.3.3.

Table 4.3.3: Mean CEB and Respondent Educational Status

Educational status	Non Dalits			Dalits			Total
	Mean CEB	No. of respondents	Live birth	Mean CEB	No. of respondents	Live birth	Mean CEB
Illiterate	2.8	35	98	2.5	70	174	2.7
Literate	1.7	65	113	2.0	30	60	2.1
Level of Education							
Non Formal	3.2	7	23	2.2	13	28	2.7
Primary	2.2	13	28	2.0	8	16	2.1
Lower Secondary	1.3	30	40	2.0	4	8	1.2
Secondary	1.2	10	12	2.0	3	6	1.6
+2 above	2	5	10	1.0	2	2	1.5
Total	1.7	65	113	2.0	30	60	1.8

Source: Field Survey, 2016.

Table 4.3.3 shows that the mean CEB of literate was 2.1 illiterate were 2.7 among them literate women were different by caste which accounts Dalits women CEB were 2.5 illiterate and 2.0 literate but Non Dalits women CEB was illiterate 2.8 and literate 2.7.

This table shows that the highest mean CEB 1.7 was observed for women with non formal education which were 3.2 Non Dalits and 2.2 Dalits. Who were attained the primary education their CEB was 2.1 which were 2.2 Non Dalits and 2.0 were Dalits. Similarly, mean CEB were 1.2 Likewise 1.6 was observed for secondary level among them 1.8 Non Dalits and 1.4 Dalits. Similarly +2 and above mean CEB 1.5 which were 2.0 Dalits and 2.0 Non Dalits. It means mean CEB is decreasing while educational attainment is increasing and inverse relationship between fertility and education.

Figure 4.3.3: Mean CEB and Respondent Educational Status

4.3.4 Mean and CEB ad Marital Status of Respondents

Marital status is important for analysis of mean CEB or fertility level. While marital status was not studied then fertility behavior was not analyzed correctly. So marital status of Dalits and Non Dalits are tabulated below.

Source: Field Survey, 2016.

Above table shows that the currently married women mean CEB were 2.3 which were 2.3 Non Dalits and 2.3 Dalits. Likewise, mean CEB of widowed was 2.3 which were 1.6 Non Dalits and 3.0 Dalits. This table also shows that divorced CEB of Non Dalits were 1.6 and 3.0 were Dalits and women who were separated from their husband were CEB is 1.5.

Figure 4.3.4: Mean CEB by Marital Status of Respondents

4.3.5 Mean CEB by Occupational Status of Respondents

Female occupation is another determining factor of mean CEB. Female hold the triple work responsibility female who engaged in agriculture, household work have high fertility and mean CEB and those engaged non agricultural sector have low fertility.

Women who engaged in agriculture had higher fertility, compare to the non agricultural sector. The highest mean number of CEB was 2.4 those had major occupation was agriculture. Which were 2.4 Non Dalits and 2.5 Dalits. Similarly mean CEB of Tailoring women had 2.1 which were 2.0 Non Dalit and 2.2 Dalits. The lowest mean CEB 0.3 was found among who were student which were 0.2 CEB were Non Dalits and 0.3 were Dalits. This table shows that mean CEB occupational status of Dalit were lower than Non Dalits.

Figure 4.3.5: Mean CEB by Occupational Status of Respondents

4.3.6 Mean CEB by Child Loss Experience of Dalit and Non Dalit Women

Infant and child mortality are another factor for determining fertility. People want to replace the dead child by giving next birth. So there is positive relationship between child loss and fertility.

Table 4.3.6: Mean CEB by Child Loss Experience of Dalit and Non Dalit Respondents

Child loss experience	Non Dalits			Dalits			Total
	Mean CEB	Respondent	Live birth	Mean CEB	Respondent	Live birth	Mean CEB Live birth
No child loss	2.2	83	182	2.5	74	184	2.0
1 child loss	1.0	8	8	1.0	12	12	2.7
2 children loss	2.0	7	14	2.0	8	16	3.0
3 & more children loss	3.5	2	7	3.7	6	22	3.0
Total	2.33	100	211	2.36	100	234	2.34

Source: Field Survey, 2016.

Among the women without child loss experienced Dalits women had fewer CEB 2.0 than Non Dalits 2.1. The corresponding figures for 1 child loss experiences were mean CEB 2.4 and 3.0 for Dalits and Non Dalits. Among the women 2 children loss were 3.0 mean CEB for both Dalits and Non Dalits. In case of child loss experience Dalit women had fewer children ever born than Non Dalits.

4.3.7 Mean CEB and Use of Contraception by Respondents and their Husbands

Use of contraceptive device play vital role in reduce fertility. It is assumed that higher the use of family planning lower the number of CEB. The prevalence of contraceptive has been identified as one of the principle determinants of fertility. The couple who are using contraceptives are expected to control high fertility. Mean CEB and use of family planning of sample population are show

table 4.3.7.

Table 4.3.7: Mean CEB and Use of Contraception by Respondents and their Husbands

Use of contraception	Non Dalits			Dalits			Total
	Mean CEB	Respondent	Live birth	Mean CEB	Respondent	Live birth	Mean CEB Live birth
Yes	1.9	68	133	2.1	57	122	2.0
No	2.4	32	78	2.6	43	112	2.5
Total	2.15	100	211	2.36	100	134	2.25

Source: Field Survey, 2016.

The table 4.3.7 shows that the mean CEB is 2.0 among those who were using contraceptive among them Dalits and Non Dalits had equal mean CEB, Similarly Non user of contraceptive had 2.5 mean CEB.

CHAPTER - V

SUMMARY AND CONCLUSION

5.1 Summary

This chapter attempts to summarize the whole study and draws the conclusion Brahmin, Kshatri, Newar is the member of the highest or priestly Hindu caste. Socially and politically, Brahmins have been the dominant caste group in Nepal for a long time. Dalit and Non Dalit are spread along the middle belt and all over the Nepal. The mother language of Brahmin caste is Nepali, which is also spoken by a number of occupational castes Brahmin incomsource is also involving as family priests.

Most of the Non Dalit women. Farming, teaching, and government service are the main occupation. They are unemployed and their main duty is to look after the children and the whole family. Though it is a respectful and responsible job, it is not identified as such by the male family members of the home. Women going outside the border of home and earning money is a big taboo in almost all Brahmin family. They have to depend on male members of the family for a single penny. This entire situation makes men powerful over women.

This study is conducted in Gajuri VDC ward no 1. The main cause of this study is to identify the real situation of fertility trend Brahmin Women in Gajuri VDC. The study used qualitative design to understand women's experiences of fertility including factors related to fertility in study area.

Factor of fertility including physical intercourse related, socio,economic, demographic,mass media. Few respondents reported experiencing severe unsafe physical intercourse Fertility patren is seriously found in this study. Most of abused experiencing multiple forms of also. Most of the women could not do anything they kept quiet and tolerated the violent behavior of husband or

other family members.

There are facing many socio-cultural and economic problems in Dalit and Non Dalit Community of Gajuri. They live in strict background and hierarchical environment. Preference of son is the main cause of fertility. It is a widespread problem of Dalit and Non Dalit community that directly affects the women sexual life, unwanted pregnancy and bad health.

There is patriarchal value based society, so many women of domestic violence. Due to evil social norms, values, superstition and customs, women's lines are directed towards as second citizens but except these there is no any other specific reasonable study area. A household survey was come out at Gajuri VDC ward no. 1 among 100 Dalit and 100 Non Dalit women.

This study utilized primary data collected from the field survey. The sample survey was conducted in Gajuri VDC Dhading. Among total 2488 households 200 households was selected from systematic sampling method. Data was collected in this area between date of 2073/05/01-20 by using two types of questions they were households and individuals by including various important variables. Household and fertility specific question were asked to the currently married women aged 15-19 years.

The main objectives of this study are to examine the socio-economic and demographic characteristics of Dalit and Non Dalit study area. To compare the fertility level between Dalit and Non Dalits and to analyse the role of various variables on fertility. To fulfil the above mentioned objectives the tested hypothesis are Non Dalits have lower fertility than Dalits inverse relationship between knowledge and use of contraceptive method and CEB inverse relationship between socio-economic characteristics and fertility, positive relationship between child loss experience and fertility.

A conceptual framework was designed to examine the variable obtained from the questionnaires, so as to fulfil the previously set objectives on the basis of

theoretical and empirical finding conducted on the past b different scholars. Among the 200 successfully interview households, 200 respondents were considered in the field survey.

Frequencies and mean table were presented to describe demographic and socio-economic factors influencing fertility level. Age at marriage, child loss experience, education and occupation of women, family type, income and use of contraception, preference of son were taken as variable. The main findings obtained from sample survey as follows:

Out of 200 women respondents, among them 100 Dalits and 100 Non Dalits, the highest 23 percent women were found in age group 25-29 and lowest 4.5 percent women were found in age group 15-19. Out of total respondents, the highest 40 percent women were married the age group 15-19 years there were 35 percent Non Dalits and 45 percent Dalits and lowest 5 percent women were married the 30 above years. Out of total respondents, 52.5 percent were illiterate there were 35 percent Non Dalits and 70 percent are Dalits. Similarly, 47.5 percent literate among them 65 percent Non Dalits and 30 percent Dalits.

Out of total respondents, 85 percent were married which were 80 percent Non Dalits and 90 percent Dalits. Similarly 9 percent widow, 4 percent divorced and 2 percent separated. Out of 200 respondents, 76.5 percent were engaged in agricultural sector. Among them 73 percent Non Dalits and 80 percent Dalits. Similarly 3.5 percent were engaged in tailoring. 10 percent respondent were household worker which were 10 percent Non Dalits and 10 percent Dalits. Similarly 6 percent involved teaching and 4 percents were students. Out of total respondents, 85 percent households population were Hindus, 12.5 percent Christian and Bauddha 2.5 percent but no one Islam religion.

Out of total respondents 62.5 percent respondents had used family planning among them 68. percent Non Dalits and 57 percent Dalit. Similarly 37.5 percent respondents were not used family planning they were 32 percent Non Dalits and 43 percent Dalits. Out of total respondents, 100 percent households

reported their mother tongue were Nepali. Out of 200 respondents, 7.5 percent households were landless there were 2.0 percent Non Dalits and 13 Dalits 93.5 percent household had their own land.

50 percent respondents preferring both son & daughter. 5 percent were prefer daughter and 45 percent respondents prefer of son among them 16 percent Non Dalits and 18 percent Dalits. 45 percent household were lived in nuclear family among them 50 percent were Nondalit and 40 percent were Dalit. Similarly 55 percent lived with joint family there were 50 percent Non Dalit and 60 percent were Dalit. Out of total HH, 35 percent household had lowest monthly (Rs.1000-5000) income among them 47 were Dalits and 23% were Non Dalits. Similarly, 15 percent household had highest monthly (Rs 20,000 and above) income there were 25 percent were Non Dalits and only 5 percent were Dalits.

Out of total HH, 80 percent Dalits and 91 percent Non Dalits households had electricity. Likewise, 48 percent Non Dalits and only 34 percent Dalits had mobile facility. Similarly 20 percent Non Dalits and 60 percent Dalit had Radio. 90 percent Non Dalits and 20 percent Dalit had TV and 50 percent Non Dalits had Refrigerator and 40 percent Non Dalits had Bike but only 5% refrigerator and 5% had bike were dalit. .83 percent Dalits had faced caste based discrimination. Out of 100 Dalit respondents, 40 percent could openly oppose against discrimination practices and 60 percent could not go against the discrimination.

72 percent of the respondents thought that the relation between Dalits and Non Dalits was improved. 6 percent of them find worse and 22 percent remaining don't find any change. The major place of discrimination against them as they answered at Temple 40 percent, 35 percent at Tap/Well, 22.5 percent at Teashop and 2.5 percent were at School. Out of 100 Dalit respondents, 17 percent had no problems to educate their children, 36 percent had social discrimination, 21 percent had religious discrimination and 26 percent problems of poverty to educate their children.

Mean CEB of the respondents is found 2.23 among them 2.11 Non Dalits and 2.34 Dalits. While considering the mean CEB by age at marriage, highest mean CEB is 2.5 who married 15-19 years among them 2.4 Non Dalits and 2.5 Dalits and lowest mean CEB is 1.4 who got married between 30-34 years, there were 1.2 Non Dalits and 1.6 are Dalits. There were the highest mean CEB is 3.4 in the age group 45-49 among them Non Dalits had 3.1 and Dalits had 3.6 and lowest mean CEB found 1.4 in the age group 15-19 which is 1.3 Non Dalits and 1.8 were Dalits.

The highest mean CEB 2.7 was found among illiterate women where was 2.8 Non Dalits and 2.5 Dalits. Similarly mean CEB 2.7 was found literate women among them 1.7 were Non Dalits and 2.0 are Dalits. The highest mean CEB 2.3 observed women who were together their husband and 2.3 were Widow, 2.3 were Divorced and 1.5 were separated. The highest mean CEB 2.4 was observed among who were engaged in agriculture among them 2.4 were Non Dalits and 2.5 Dalits and the lower mean CEB 0.3 were observed among those were students. Women who lost 1 child there mean CEB is 2.7 among them 2.4 and 3.0 were Non Dalits and Dalits respectively. Women who lost more than three children whose mean CEB was 3.0.But women who had not lost any child their mean CEB is 2.0. Which were 2.1 Non Dalits and 2.0 Dalits. The highest mean CEB 2.5 found for non users of contraception and 2.0 mean CEB was found for users. Which were same accounts of Dalits and Non Dalits.

5.2 Problems

Above mention fertility of Dalit and Non-Dalit woman is facing so many problems are lack of education, not excess in health center, less opportunity of job, male dominate society, infant mortality rate and traditional culture. And most important thing, the women hesitate to tell their internal health problem to the enumerator. This study cannot cover all the issue related to fertility levels of Dalit and Non Dalit woman.

5.3 Objectives

The main objective of the study to find the fertility trend between Dalit and Non Dalit woman and their socio-economic and demographic status. On the other hand, to know affecting factor of fertility and use of contraceptive device between Dalit and Non Dalit community.

5.4 Methodology

The research methodology of collection and analysis of data primary as well as secondary procedure and research design is an overall plan or frame work for the collection and analysis of data was applied descriptive research design based on field survey.

5.5 Major Findings

The status of Dalit and Non Dalit woman in Gajuri VDC**,** Dhading District is in poor condition and low status of socio-economic and higher level of fertility. In this opinion survey, the respondent was early age of marriage and low income level and high level of fertility only created by socio-variable, economic variable, demographic variable, intermediate variable and mass media.

5.6 Conclusion

Fertility of women the common issue in Nepalese society. Now this is the modern age due to advancement of new technology has brought about a incredible change in to the life of people. But still Nepalese women have compelled to face much problem about fertility.Based on the study result, it is concluded that fertility of women are main reason of fertility women is lack of education, male dominated alcohol addiction, economic problems, culture and tradition, lack of awareness. In the context of economy lack of income generating work and women's economic dependence is the reason of fertility of women.

The review of the status of Dalit women in Dhading tells the story of a fall in the status of women to an abysmally low position from a relatively high status and nobility of the Vedic times. The fall in status has led to a socio-economic and religio-cultural deprivation of women. From the womb to tomb women are victims of violence and deprivations. The vulnerability of women in rural Nepal and that too in Dhading district is worse compared to the all Nepal levels. Of course, there are certain initiatives in the country, especially after the Independence towards raising the status of women. However, there are miles to go in order to reach the goal of gender equality.

Age has stronger power for declining fertility levels. So the level of fertility depends on age. The mean CEB is varied by age of mother. In this study the findings shows positive relationship between age and mean CEB.

The status of women in Nepal is in poor condition and low status of women lead to higher fertility. The various caste/ethnicities groups are rooted in their cultural background, family system, occupation, age at marriage and reproductive behaviors.

Age at marriage play vital role of CEB. Both Dalits and Non Dalits have lower age at marriage result high mean CEB, higher the age at marriage lower the fertility.

Increasing level of education helps to reduce fertility level for Dalits and Non Dalits. Non Dalits have fewer children due to the cause of higher education.

Occupation is another important factor in determining the level of fertility. This field survey women who are engaged in services sector have lower CEB than who engaged agricultural, household work.

Women with higher child loss experiences had higher mean CEB and women with no child loss experiences had lower mean CEB.

There are inverse relationship between contraception use and fertility level but in the study area there are low level of contraceptive users.

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Village Profile of Gajuri VDC (2070). General background of of Gajuri, VDC.

Appendix - I

QUESTIONNAIRE

Central Department of Sociology

T.U., Kirtipur, Kathmandu

Questionnaire on "A Comparative Study of Fertility Level between Dalits and Non-Dalits women in Gajuri VDC Dhading District.

1. Name of the respondent :
2. Respondents age :
3. Ward no. :
4. Village/Tole :
5. Caste/Ethnicity :
6. Religion :
7. Mother tongue :

About socio-economic

8. Do you have your cultivation land ?

   a) Yes b) No

9. How much land do you own?

   a) Ropani b) Aana c) no land

10. What is the structure of your house?

    a) Cement b) Stone, mud c) Bamboo/Grass d) other

11. What is your current occupation?

    a) Agriculture b) Business c) Government service

    d) Private employ E) Others

12. What is your traditional profession?
13. What is the approximate income of your family? a)Annual b)Monthly

14. Which facilities do you have at your home?

a) Radio b) T.V. c) Social media d) Others

About fertility

1. What was your age at marriage? Age ?
2. What is your current marital status

a) together b)divorced c)widow d)separate

3. Have you given any birth?

a) Yes b) No

4. If yes how many children have you given birth? .....
5. Had you any child loosed?

a) yes b) no

6. Have you ever visited health centre at the time of pregnancy?

a)Yes b)No

7. If yes how many times you visited the health center?

a) once b) twice c)thrice

8. Are you or your spouse using any family planning method?

a).Yes b)No

9. If yes which method have you used ?

Name:

10. Why you used this method?

a) Birth interval b) Avoid pregnancy

c)Do not want more children d)Available f.p

11. Have you ever heard of any family planning method ?

a) Yes b) No

12. Do you think that t use family planning method in future ?

a) Yes b) No

13. If yes…… which method ?

a) Serialization b) Withdrawal

c) Safe period d) Late marriage

e) Others

14. How many years is ideal gap between two children in your opinion?

a) 1-2 years b) 3-4 years c) 5 above

15. Who advised to use family planning at that time?

a) Hospital b)friends c) Radio/TV

16. What is your aspiration level of education for your children?

a. No b. just literate c. secondary

d. primary e. higher education

17. How many of your children go to school?

a. Boys b. Girls

18. Are you married more than once?

a. Yes b. No

19. Have you been married more than once, if yes why ?

a. Death of wife/ husband b. Divorce

c. Lack of children d. Others

20. Generally what sort of marriage do your tribes practiced ?

a. Arranged b. love c. others

21. Do your family member have inter caste marriage?

a. Yes b. no c. male d. female

22. Do you allow your wife to wait for your meal until you eat ?

a. Yes b. No

23. What you prefer?

a. Son b. Daughter

Subject questions to understand their life rituals?

1. What sort of rituals do you perform after birth of body?

2. What sort of rituals do you perform during marriage ceremony?

3. What sort of rituals do you perform for death ceremony?

4. What sort of rituals do you practice?

5. What sort of rituals and festivals do your practice

6. What sort of rituals and festivals do reject and why f?

7. How may family members speak your mother language?

   a. only parents b. children c. ancestors d. nobody

Caste based

1. Which do you celebrate with much significance?

   Name

2. Do you drink alcohol?

   a)Yes b) No

3. If you drink, what is its intensity?

   a) Daily b) Regularly c) Occasionally

4. Is there discrimination in this society owing to be the lower?

   a) yes b) no

5. Can you openly oppose against the discrimination practices on you?

   a)yes b)no

6. Do you have own experience related to untouchability?

   a) yes b) no

7. Have you been disrespected in the public areas by people of upper caste?

   a) yes b) no

8. What is the relationship between Dalits and Non Dalits now in the comparison to the past?

   a) Improve b) worst c) same as before

9. In which areas/aspects of as our society do you feel that there is the discrimination of untouchability rooted deeply?

   a) tap/well b)temple c) tea shop

   d) school e) others

10. Due to what problems do you find it is difficult to educate your children?

a) social discrimination b)religious discrimination c)poverty d) others

11. What are responsible factor for fertility ?

a) Name any one …….

12. Do you think any problem facing in fertility ?

……

……

13. Do you think any appropriate solution for fertility ?

……

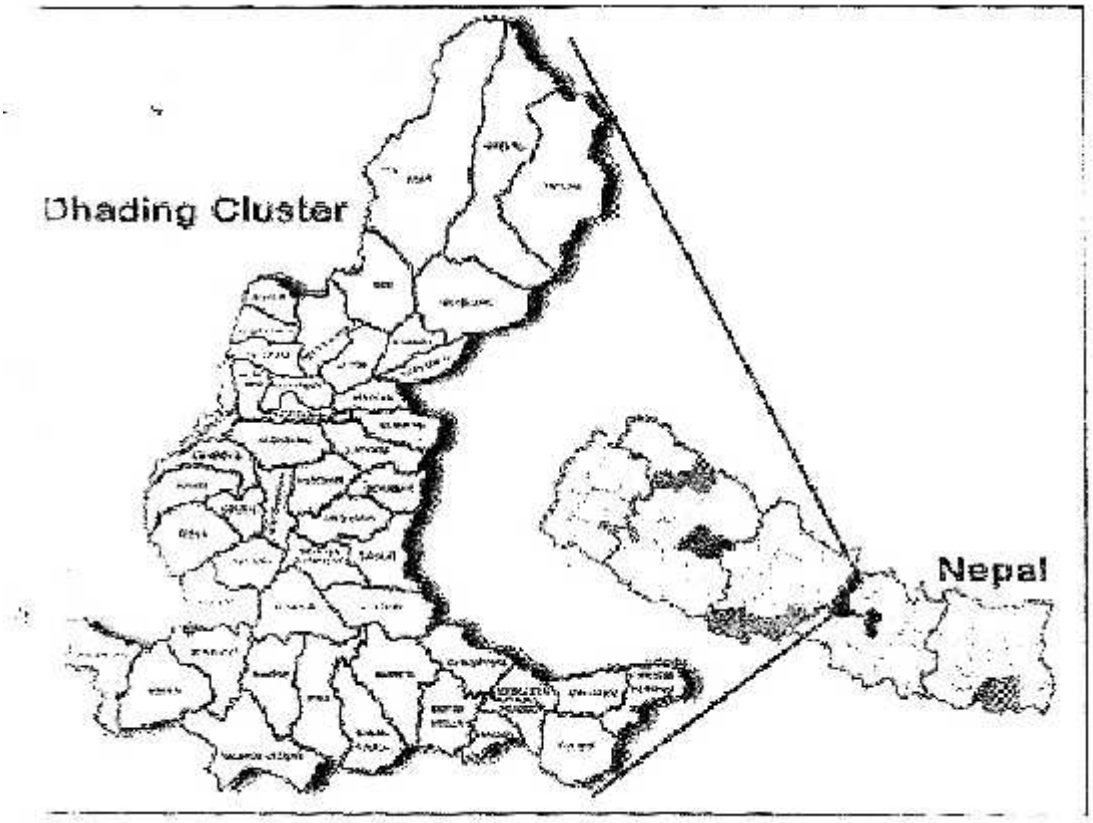
……

Thank You!

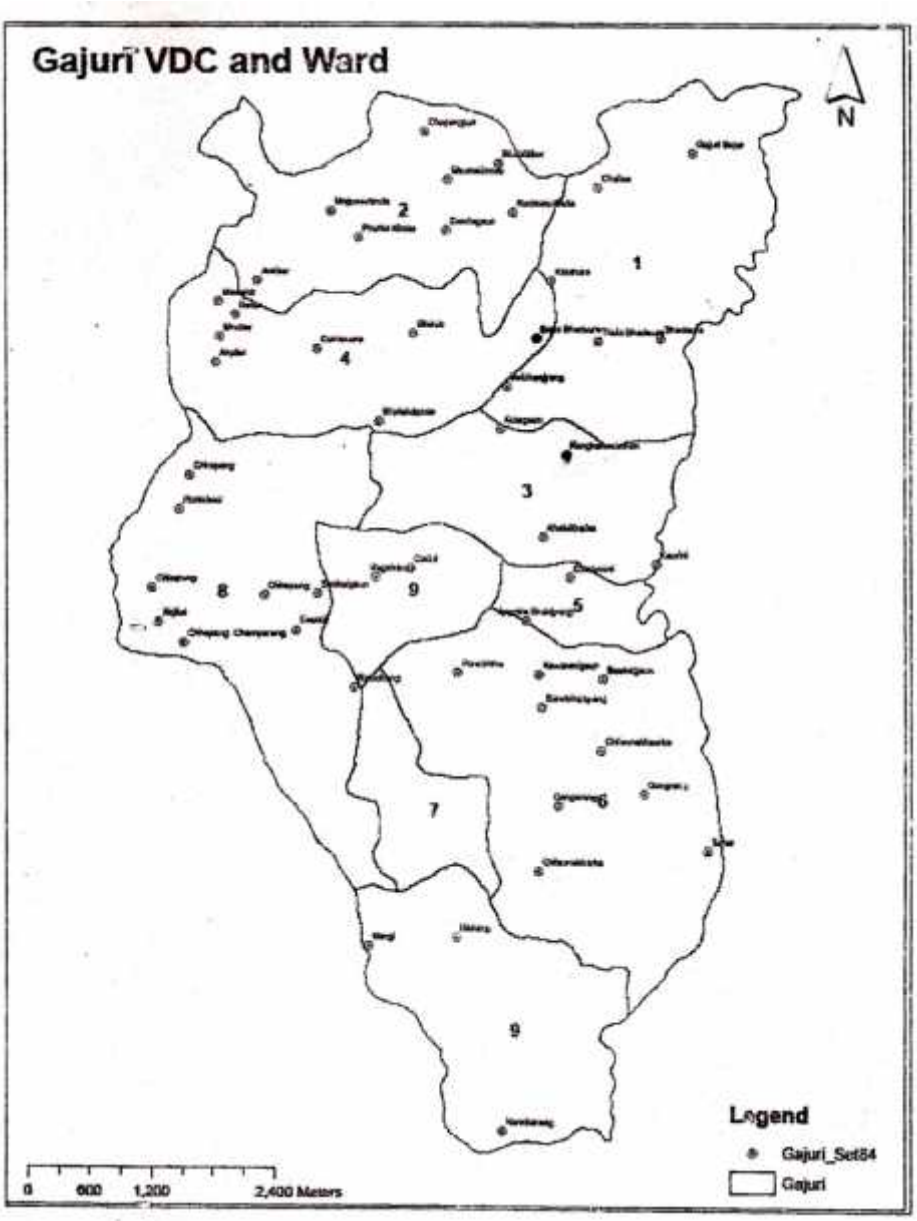
Appendix - II

List of Maps

Dhading District



Gajuri VDC


Gajuri VDC and Ward
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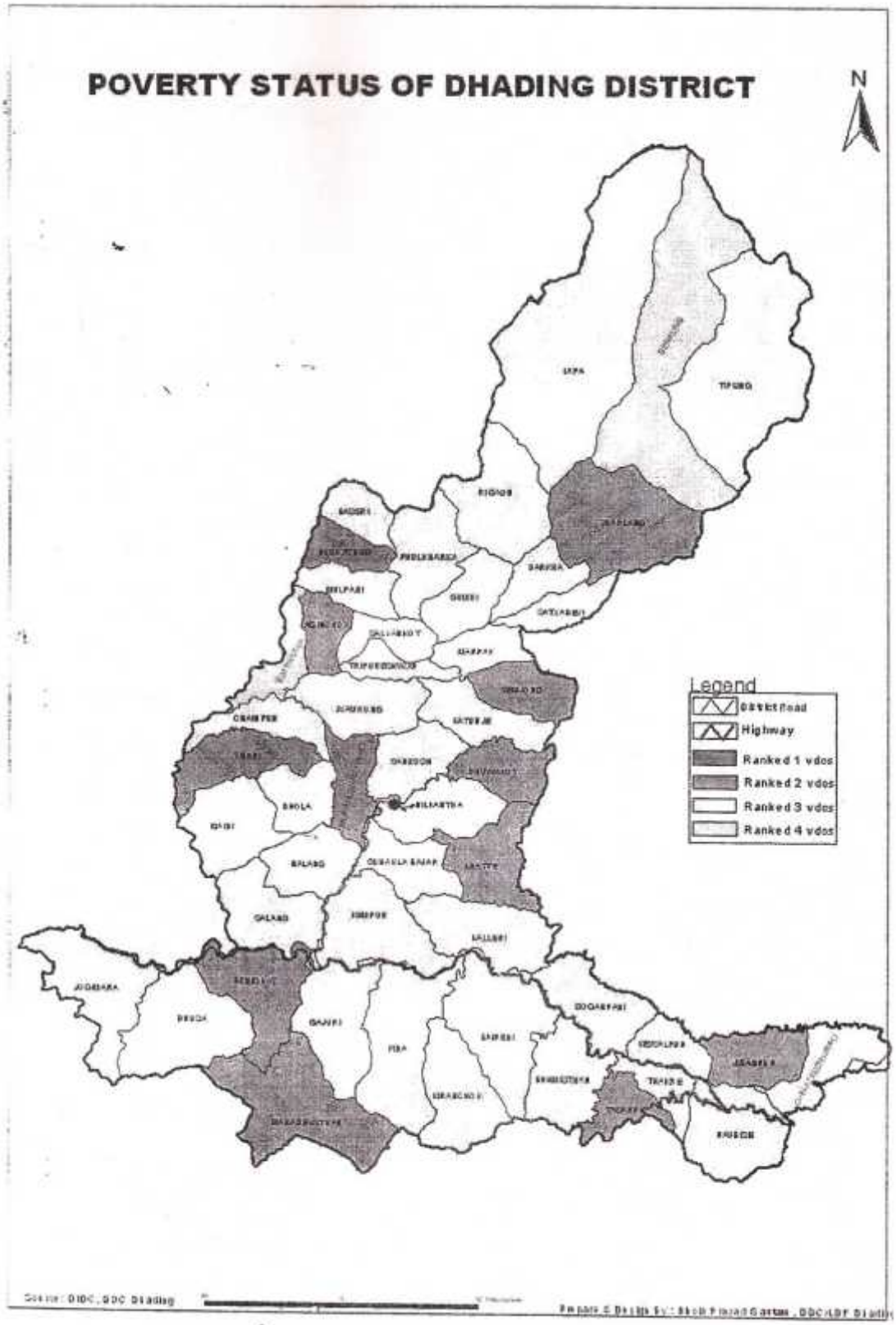
Dhading District