

**Education for All 2004-09  
Formative Research Project**

**Study Report 24**

**Rights to Education for Disadvantaged  
Children: A Study on Existing Status  
and Challenges**



Tribhuvan University  
Research Centre for Educational  
Innovation and Development (CERID)  
Balkhu, Kathmandu, Nepal  
2008



# **The Rights to Education for Disadvantaged Children**

## **A Study on Existing Status and Challenges**



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**Research Centre for Educational Innovation and Development**  
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2008

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Researcher

## Abbreviations Used

|       |  |
|-------|--|
| BASE  | Backward Society Education                                 |
| BWB   | Building with Books  |
| CAS   | Continuous Assessment System                               |
| CBO   | Community Based Organization                               |
| CDO   | Chief District Officer                                     |
| CERID | Research Centre for Educational Innovation and Development |
| CLC   | Community Learning Centre                                  |
| DAG   | Disadvantaged Group  |
| DFID  | Department for International Development                   |
| DDC   | District Development Committee                             |
| DEO   | District Education Office/Officer                          |
| DOE   | Department of Education                                    |
| ECA   | Extracurricular Activities                                 |
| ECD   | Early Childhood Development                                |
| EFA   | Education for All  |
| FGD   | Focus Group Discussion                                     |
| FOCUS | Forum for Community Upliftment System                      |
| GOs   | Government Organization                                    |
| HRW   | Human Rights Watch   |
| ICDC  | Integrated Community Development Committee                 |
| INGO  | International Non Governmental Organization                |
| INSEC | Informal Sector Services Centre                            |
| JICA  | Japan International Cooperation Agency                     |
| LDO   | Local Development Officer                                  |
| MS    | Manekor Society  |
| NFE   | Non Formal Education                                       |
| NGO   | Non Governmental Organization                              |
| NHRC  | National Human Rights Commission                           |
| PTA   | Parent Teacher Association                                 |
| RCCWD | Resource Centre for Child and Women Development            |
| RIMS  | Resource Identification and Management System              |
| SEDU  | Secondary Education Development Unit                       |
| SMC   | School Management Committee                                |
| SIP   | School Improvement Plan                                    |

|        |  |
|--------|--|
| SOP    | School Outreach Programme  |
| UN     | United Nations   |
| UNDP   | United Nations Development Programme                             |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |
| UNICEF | United Nations Children's Fund                                   |
| VEP    | Village Education Plan   |
| VDC    | Village Development Committee                                    |
| WE     | World Education  |

## Executive Summary

### Context

In recent years, activities on global discourse have gained one of the top priorities in educational aspect. A variety of efforts to reduce illiteracy and facilitate economic development are sponsored by the United Nations agencies and others. Education is an indispensable means of unlocking and protecting other human rights by providing the scaffolding that is required to secure good health, liberty, security, economic well-being, and participation in social and political activity. In order to provide free and compulsory education to all children up to the age of 14 years, there is a need of detailed and accurate exercise on administrative, academic and financial aspects of the government. The state has to take this responsibility.

Education for All has become a major concern of everybody and institutions like governments, international agencies, donors, and NGOs and civil society, but the prime responsibility for achieving these goals is associated with the commitment and programmes of the national governments of the respective countries. Education is the fundamental right of every child. However, this right is deprived in disadvantaged groups mostly due to poverty and lack of awareness.

Many efforts have been made for improving access to education in Nepal. The government has made efforts to create an enabling environment for quality education. However, the government support alone is inadequate for achieving the school educational goals with reference to the children of socially excluded groups. Low participation, low internal efficiency, high school dropouts and low level of continuation in education are the consequences of inadequate access, poor school management system and weak parent-teacher relations. Similarly, the major causes of low internal efficiency may be the low achievement, high repetition and high dropout rates among primary school students especially among disadvantaged groups. Present study was carried out in order to deal with the 'rights to education for disadvantaged children: a study on existing status and challenges.'

### Research Questions

Present study has made an attempt to answer the following research questions:

- What should be the major bases of rights-based education for the children from disadvantaged groups ?
- What are the various factors working as the barriers to education among the children of disadvantaged groups ?
- How are the government, NGOs and INGOs programs contributing in addressing the educational needs of children from disadvantaged groups ?
- What does it take to ensure the rights of the disadvantaged children to education?

### Study Design

The research is based on primary data gathered through field survey. Data collection was completed through various processes. Field survey was conducted through interview questionnaire, focus group discussion, and observation to collect data.



Secondary data were also used in the study. Both quantitative and qualitative data were collected in order to achieve the objectives stated.

In total, five disadvantaged groups namely, Chepang, Mushahar, Tamang, Tharu, and children of parents affected by trafficking and conflict were selected for data collection. A total of five districts representing the Mountain, Hill and Tarai regions and the Kathmandu Valley were sampled.

Two communities of DAG children from each district were selected in consultation with the CERID officials and District Education Office.

Nawalparasi district was selected from the Western Tarai in order to study the Mushahar Community, a dalit group from the Tarai. Another group from the Tarai was the Tharu representing the largest share of ethnic population from the region. The Chepang and Tamangs were the DAG groups selected from the Mountain and Hill regions respectively. Dhading district was selected for Chepang and Rasuwa for Tamangs respectively. Similarly, the children of parents affected by trafficking and conflict were selected from the Kathmandu Valley.

Household survey form, FGD guidelines for community people, interview/FGD guidelines for parents of school going and nongoing children, FGD guidelines for school going and non-going DAG children, interview with teachers, and case study format for DAG children were developed and these tools were validated after a consultation meeting with the CERID officials, DEO officials and experts. The tools were thoroughly discussed in a sharing session in order to validate and finalize them.

Review of documents and field work activities was performed in various stages. First of all, consultative meetings with CERID and MOE officials were held in order to develop proper guidelines for the study. Then related documents were reviewed. After finalizing the study tools and reviewing the related documents, sample districts and communities were visited.

DAG students' focus group discussions, FGDs with community people, and interviews with teachers and Headteachers, and parents/guardians were conducted in each community of the districts selected in order to collect data/information. The report is based on qualitative analysis of the data. Simple statistical tools like mean and percentage were used. Selected cases of children are included in the annexes.

## **Major Findings**

The major findings of the study are as follows:

- The study indicates that lack of awareness among parents is working as the major barrier to educating children. Parents are not aware about the importance of education. So they are not giving proper environment to their children at home.
- Early marriage was found to be one of the major barriers to education for girl children in the study area. The girls were found to be married at the earlier age of 13 to 16 that was working as a barrier to education.
- The study indicates that there is a problem of mother tongue in teaching up to grade 2 for Mushahar, Chepang, Tamang and Tharu children. Small children of these groups could not follow Nepali medium as the medium of instruction.

- As reported by the participants at the district level workshop, conflict affected children, street children, freed laborers, orphans, Dalit/Janajati children, economically poor children, children with disabilities; children deprived of the opportunities provided by the state were not able to utilize their rights to education in the study area.
- Poverty was another barrier to education of DAG children. Special support programmes are needed for children living in poverty in order to ensure their rights to education.
- Various problems like physical, psychological and migration also exist as major hindrances for the education of the disadvantaged children.
- The major reasons of girl dropouts were found as failure in class and late enrollment.
- The foremost problem for getting education of DAG children was that they mostly ran away from school. In the Chepang, Tharu, Tamang and Dalit communities, there was a problem of student irregularity in the classes. In the same way, there was a problem of dropout.
- Various programs were organized for the disadvantaged children to ensure their rights to education. The schools were found to offer different kinds of incentives and scholarship schemes.
- To ensure educational rights, 'Parent-Education Programs' were also found organized in the study area. An awareness program conducted in Geta, Kailali is its example.
- It was found that lack of teaching/learning materials was also working as a barrier to education for DAG children. There was a financial problem for proper management of teaching learning in the study area.
- Regarding health related issues, the first aid materials were not available in some of the schools. Even if available, they were inadequate.

### **Conclusions and Recommendations**

Present study has made an attempt to deal with various aspects of rights to education for disadvantaged children. It is obvious from the analysis and discussion that in order to promote rights to education for all, the school management committee (SMC), parents, government, NGOs/INGOs and community must equally play a vital role. Qualitative education should be provided to all children especially for DAG in order to bring them in the mainstream of education. Need-based trainings should be given to schoolteachers, underprivileged and differently abled children (poor, dalits, physically weak). Quality education requires proper attention of the government, NGOs and INGOs and all stakeholders. Mutual relationship should be developed within the school premises with the teacher and students so that the school program could be made more child-friendly. Innovative and interactive programs attract more students to attend the class. Educational materials should be made available according to the needs of the children. Regular monitoring and evaluation should be done for qualitative education. Curriculum should be developed in accordance with the needs and demands of the society.

Educational administration should be the responsibility of capable person. There is no transparency between DEO and the school management committee. The DEO is

not in a position to provide adequate materials that the schools are in need of. Its role is limited to giving salary to the teachers, not beyond. The government should also be familiar about the programs made by the schools.

The major recommendations of the study are as follows:

- **Awareness:** The study indicates that lack of awareness among the Chepang, Mushahar, Tamang and Tharu communities is working as the major barrier to educating their children. In this context, the concerning authorities and research teams of various institutions have to conduct awareness programmes and address the mass of community people toward the value of education.
- **Early age at marriage:** The age at marriage must be raised by motivating girl children to education at least up to secondary level.
- **Teaching learning materials:** It was found that lack of teaching/learning materials is working as a barrier to education for DAG children. In order to solve this problem, the school community in cooperation with DEO has to develop and collect teaching materials and use them for effective teaching. This process would encourage children's regularity in the class by motivating them towards learning.
- **Mother tongue:** It was found that there is a need of teaching through mother tongue of children up to grade 3. In this context, a teacher from local mother tongue has to be managed by the school.
- **School environment:** Child friendly environment is essential to make teaching learning effective. The school community has to take initiation to create child friendly environment in the schools. The schools should be kept neat and clean and whatever resources are available they should be well managed and protected.
- **Financial problem:** Regarding financial problem, community participation is very important to collect and manage resources in the schools. The government has to provide fund and resources for managing school library.
- **Health related issues:** Regarding health related issues, the first aid materials have to be managed in the school. Availability of these materials and their use works as a source of inspiration for maintaining children's regularity in the classes.

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## CHAPTER I

### Introduction

#### Context

In recent years, activities on global discourse have gained one of the priorities in educational aspect. A variety of efforts to reduce illiteracy and facilitate economic development are sponsored by the United Nations agencies and others. Education is an indispensable means of unlocking and protecting human rights by providing the scaffolding that is required to secure good health, liberty, security, economic well-being, and participation in social and political activities. The right to education is articulated clearly in Article 26 of the Universal Declaration of Human Rights (1948). This recognizes the intrinsic human value of education, underpinned by strong moral and legal foundations.

In order to provide free and compulsory education to all children up to the age of 14 years, there is a need of detailed and accurate exercise on administrative, academic and financial aspects of the government. The state has to take this responsibility.

Where the right to education is guaranteed, people's access and enjoyment of other rights are enhanced. Education is a fundamental human right. It provides children, youth and adults with the power to make choices and enjoy a better life. It breaks the cycle of poverty and is a key ingredient of economic and social development. Mothers' education has a strong impact on health, family welfare and fertility.

The disadvantaged children include the groups of socially excluded children. Social exclusion is a concept commonly used in development, particularly following the World Social Summit in Copenhagen in 1995. The UK Department for International Development (DFID) has worked on social exclusion for some years at country level. Recently, the concept has gained greater prominence at policy level. There are clear links between social exclusion and a rights-based approach to development. Social exclusion analysis can help to identify which groups are being denied access to their rights, and which actors or organisations are blocking their access. A social exclusion analysis is useful even when rights are not on the agenda, because it can help focus attention on those within society who are denied access to resources, institutions or decision-making processes. Social exclusion also links to development agendas focusing on citizenship, participation, democratization and accountability.

The 2001 census has identified various ethnic groups as educationally deprived on the basis of literacy rates. The Nepal Federation of Indigenous Nationalities, 2004 has identified Gurung, Magar, Rai, Limbu, Chhaintan, Tangbe, Tingaunle Thakali, Bargaule, Marphali Thakali, Sherpa, Yakkha, Chhantyal, Jirel, Byansi, and Yolmo as disadvantaged groups. The other groups are endangered, highly marginalized, marginalized and advanced respectively. Thus, the classification differs from source to source. A study made by CERID (Luitel et al., 1997) has identified educationally disadvantaged groups. There were 24 ethnic groups identified as the *disadvantaged* in this study. They include Magar, Tharu, Tamang, Kami, Yadav/Ahir, Muslim, Damai, Sarki, Teli, Kushwah, Chamar, Kurmi, Musahar, Dhanuk, Mallah, Sherpa, Kewat, Dushadh, Khatway, Chepang, Kumal, Danuwar, Thami and Badi respectively.

Education for All has become a major concern of everybody and institutions like governments, international agencies, donors, and NGOs and civil society, but the

prime responsibility for achieving these goals is associated with the commitment and programmes of the countries. Education is the fundamental right of every child. However, this right is deprived in disadvantaged groups mostly due to poverty and lack of awareness. Many efforts have been made for improving access to education in Nepal.

The government has made efforts to create an enabling environment for quality education. However, the government support alone is inadequate for achieving the school level educational goals with reference to the children of socially excluded groups. Low participation, low internal efficiency, school dropouts and low level of continuation in education are the consequences of inadequate access, lack of trained teachers, poor school management system and weak parent-teacher relations. These also multifaceted problems of school education. Similarly, the major causes of low internal efficiency may be the low promotion, high repetition and high dropout rates among primary school students.

Right to education is a buzz word in every sector of the field. Generally, right to education is an opportunity to obtain free education from class one to eight. It also includes opportunity to get education in a good environment where school has to fulfill every responsibility of a child in a violence free zone.

The status of enrollment in ECD/PPC classes by social group in Nepal is presented in tables 1.1 and 1.2.

**Table 1.1: The status of gross enrollment in ECD/PPC classes by age and social group**

| Indicators                     | Nepal  |        |         | Dalit |       |        | Janajati |        |        |
|--------------------------------|--------|--------|---------|-------|-------|--------|----------|--------|--------|
|                                | Girls  | Boys   | Total   | Girls | Boys  | Total  | Girls    | Boys   | Total  |
| 3-4 years age group population | 639696 | 679353 | 1319049 | 87990 | 97945 | 185935 | 283812   | 292511 | 576323 |
| Enrollment in ECD/PPC          | 426062 | 496495 | 922557  | 64651 | 73070 | 137721 | 167220   | 189955 | 357175 |
| Gross enrollment rate          | 66.6   | 73.1   | 69.9    | 73.5  | 74.6  | 74.1   | 58.9     | 64.9   | 62.0   |

Source: DOE, 2005:7.

The data indicate that the gross enrollment in ECD/PPC classes is 69.9 and 73.1 percent for girls and boys respectively. The enrolment rate for girls is lower as compared to that of boys. In case of Dalit and Janajati children, the total gross enrollment was found to be 74.1 and 62.0 respectively.

**Table 1.2: The status of enrollment in ECD/PPC classes by social group**

| Group    | Total  | Girls  | % of girls |
|----------|--------|--------|------------|
| Dalit    | 137721 | 64651  | 46.9       |
| Janajati | 357175 | 167220 | 46.8       |
| Nepal    | 922557 | 426062 | 46.2       |

Source: DOE, 2005:8.



The data in table 1.2 indicate that the girl enrollment in ECD/PPC classes by social group is below 50 percent in each of the groups mentioned.

A few studies made by CERID (Luitel et al., 1997; Phuyal et al., 2005; Jnawali et al., 2006 and 2007) are of similar nature to the rights to education for disadvantaged children. These studies deal with education of disadvantaged and internally displaced children. The studies indicate that the educational environment and school management are not satisfactory for imparting education to children at primary level. The study on rights-based education also advocated about the demand for separate girl school in the Tarai district like Kapilvastu. In the same way, the longitudinal study made by CERID (2007) indicates that the children of disadvantaged castes and ethnic groups lag behind in terms of regular promotion to higher grades. This situation is more prevalent in the Muslim community, especially girls. Similarly, the other groups lagging behind were found to be Chamar, Harijan and Ram. The study has made a recommendation for carrying out further research on promotion, repetition and drop-out situation of the disadvantaged groups. In this context, the study is considered to be an attempt to fulfill some gaps as mentioned by these studies.

### **Rationale of the Study**

Nepal has made a commitment to ensure quality education with reference to the MDGs to be achieved by 2015. In this context, the study will work as a guideline for planners, policymakers and educationists concerned. In the same way, the NGOs and INGOs will have some knowledge to plan and execute educational programmes in the areas of educationally disadvantaged children.

Rights-based education is a condition when the government feels the obligation to provide education or educational facilities to the disadvantaged children and extends all other additional support much more than what is spent for the normal children. Government has the duty to help the disadvantaged children not based on mercy but on "children's right."

The purpose of the study was to explore the reasons why disadvantaged children had not been able to use their rights to education. It had first focused on finding out the status of education of disadvantaged children in various types of schools with reference to barriers to education and challenges. Secondly, its recommendations would be helpful in formulating policies and executing effective programmes in order to ensure the rights to education for disadvantaged children.

### **Research Questions**

Present study made an attempt to seek answers to the following research questions:

1. What should be the major bases of rights-based education for the children from disadvantaged groups?
2. What are various factors working as the barriers to education among the children of disadvantaged groups?
3. How are the government, NGOs and INGOs programs contributing in addressing the educational needs of children from disadvantaged groups?
4. What it takes to ensure the rights of disadvantaged children to education?

## **Scope and Delimitations of the Study**

The study is based on a sample of selected DAG communities of 5 districts representing each ecological zone of the country. The report is qualitative in nature. Simple statistical tools have been applied, wherever necessary. This is a micro level study. In this context, the findings of the study may not be generalized at national level. However, it would be useful to support other studies at micro level with specific reference to the rights to education for disadvantaged children in the country.

## **Organization of the Report**

The research report has been organized into nine chapters, the first one dealing with introduction. The second chapter includes review of literature. The third chapter deals with the study design. The fourth, fifth, sixth and seventh chapters include data presentation and discussion. The eighth chapter has incorporated findings of the study. The last chapter includes conclusions and recommendations of the study.

## CHAPTER II

### Review of Literature

#### Context

A number of studies have been made on rights to education for children at global level. In the same way, a few studies have been made on this issue at national level. In this section, the relevant studies/reports regarding theoretical foundations and major issues have been reviewed. The review deals with theoretical issues on rights to education, studies/researches at global level, studies at national level, and government efforts for rights to education for DAG children. A framework for study has been incorporated at the end of this chapter.

There has been a significant expansion in the number of schools, teachers and students in Nepal. However, there are still a large number of primary school age children (About 12%) who are not able to join the school. About 40% do not complete the primary education cycle. There is a large proportion of drop-out at grade I. The grade repetition rate is very high. The children who belong to disadvantaged and deprived communities constitute a large proportion of this group. Disadvantaged children are those who are affected by economic and social conditions. Such disadvantaged groups are as follows:

- Physical disability such as blindness, hearing impairment, weak limbs etc.
- Religious, linguistic, racial and ethnic minorities.
- Women/girls.
- Residents of remote/rural or boarder areas.
- Street children, orphans and working children and women.

The groups who are identified as historically and economically discriminated and also who have been denied opportunities of and access to resources including education are disadvantaged groups. They lead a life of poverty and exploitation (CARE, 1996).

There were altogether 24 caste/ethnic groups identified as disadvantaged groups. They included Magar, Tharu, Tamang, Kami, Yadav, Ahir, Muslim, Damai, Sarki, Teli, Kushwah, Chamar, Kurmi, Musahar, Dhanuk, Mallah, Sherpa, Kewat, Dusadh, Khatway, Chepang, Kumal, Danuwar, Thami and Badi (CERID, 1997).

The Dalit groups as identified by the Dalit Ayog (May 2002) are categorized into various groups like Kami, Sarki, Damai, Lohar, Sunar, Gaine, Badi, Parki, and Chunara among hill dalits; Kusule, Kasai, Chyame, Pode, and Dyahla in Newar Dalits and Tatma, Paswan, Dushad, Batar, Mushahar, Khatway, Chamar, Dom, Halkaor, Badimor and Jhangar in the Tarai Dalits (CBS, 2003).

Disadvantaged groups are caste people and indigenous wanderer groups (CERID, 1999). The children have right to good quality education to the highest level. Regarding access to education, the Dakar framework of action for education for all 2015 states: "Ensuring that by 2015 all children, particularly girls, children in different circumstances and those belonging to ethnic minorities, have access to complete, free and compulsory primary education of good quality. Nepal is also committed to providing access to basic and primary education for all by 2015.

The education sector in the tenth plan aims at improving the access to and quality of primary education. The plan has the objective of expanding literacy programs to improve the livelihoods of deprived groups, especially girls, dalits and disadvantaged children.

The government has also new program to:

- i. provide free education up to tenth grade for oppressed, backward and below poverty line students.
- ii. providing education in mother languages of communities up to the primary level.
- iii. providing basic facilities in private/boardings schools to students from "oppressed and backward communities."
- iv. regulating fees in private schools and
- v. the setting up of a rural education development fund (financed by 1.5% of the income of private/boardings schools) which would be utilized for funding the education of marginalized communities.

The tenth plan seeks to address gender and ethnic/caste related disparities and facilitate social inclusion by mainstreaming.

### **Literacy by Ethnic/Caste Groups**

According to the 2001 census, the literacy rate of Nepal is 53.8 percent. The male and female literacy rates are 65 and 42.5 percent respectively. Despite this discrepancy, the literacy rate of Nepal is improving gradually over the years by sex. At the same time, the literacy rate of Nepal as a whole differs significantly by ethnic/caste group and sex. The Mushahar is the dalit group of the Tarai representing the lowest literacy in Nepal.

CERID (2005), based on 2001 census data, has prepared a literary scenario of Nepal with reference to caste/ethnicity. It has classified population into the following groups:

- a. Literacy below 20%
- b. Literacy between 20-30%
- c. Literacy between 30-40%
- d. Literacy between 40-50%
- e. Literacy between 50-60%
- f. Literacy at 60% and above

As reported by the 2001 census, the Jain has the highest literary (93.94%) followed by Marwari (89.31%) and Kayastha (82.05%) respectively. The caste/ethnic groups with the lowest literacy (below 20%) are Musahar (7.28%), Dom (9.39%), Kuswadi Patharkatta (13.22%, Bind/Binda (14.80%), Kamer (15.15%), Chamar/Harijan/Ram (19.24), Khatwe (19.28%) and Dusadh/Paswan/Pasi (19.59%) respectively. Thus, the Musahar is the Dalit ethnic group with the lowest literacy in the Tarai region.

The ILO has estimated that some 217.7 million children aged 5 to 17 are engaged in child labour around the world. Of these, some 126.3 million are working under hazardous conditions. Among working children aged 5 to 14 around the world, 69%

are employed in agricultural sector, 9% in industrial sector and the remaining 22% in the service sector.

The most deprived groups in terms of education are the Tarai Dalits or untouchables. Of them, the lowest literacy rate is that of Musahar and Dom. Following them are Patharkatta/Kushwadia (Janajati) and Bind/Binda group. This is followed by the Tarai untouchable groups such as Chamar, Paswan and Tatma (CBS, 2003).

### **Social Inclusion/Exclusion**

'Social Exclusion' is described as the process by which individuals and groups are deprived from participation in their society, as a consequence of low income and constricted access to employment, social benefits and services, and to aspects of cultural and community life. Equally, it is a multi-dimensional concept, involving economic, social, political and cultural aspects of disadvantage and deprivation. 'Social inclusion' can be defined as a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, descent, gender, religion, ethnicity, nationality, sexual orientation, opinion or other characteristics (SNV Year).

A number of socio-economic indicators show that Nepal is one of the least developed countries in the world. Nepal's per capita income was US\$ 236 in 2001. About 80% of the population is supported by agriculture and it contributed 60% of the country's total GDP. Expectation of life is very low in Nepal. Expectation of life reached 60.8 years in 2001. Infant mortality was recorded as 64.4 per 1000 and under 5 mortality was 91.2 per 1000. Literacy rate has just crossed 50%. Female literacy is only 42.48% which is lower than the male literacy (65.08%) (CBS, 2003). Nepal has stated various literacy programmes in the country but it has not been able to provide literacy education to all. The internal efficiency of school system in Nepal is not found satisfactory.

### **Definition of Disadvantaged**

The term 'disadvantaged' refers to an individual not being able to take advantage of opportunities such as access to primary education, further education or a job to provide independence and self-support. These are the fundamental rights of all individuals in a community. If the children do not have access to facilities like housing, health care and education, they are disadvantaged. This creates a situation of exclusion.

In case of India, the *disadvantaged group* means scheduled castes, scheduled tribes, other socially and educationally backward classes, and such other groups who are disadvantaged due to economic, social, cultural, linguistic, gender, administrative, locational, disability or other factors, and notified as a disadvantaged group in relation to an area, in such manner as may be prescribed.

A child has the fundamental right to attend and complete pre-school and primary education. He or she has to be provided with health facilities and social protection. However, a number of children in rural and remote areas cannot get opportunity and access to education.

Quality education depends on internal efficiency of school system. It refers to the relationship between the inputs into education and outputs from it. A system can be said efficient in which 100 percent of students from primary level go on to complete

secondary education in a fixed time period. In this process, two components work as barriers – drop out and repetition (WB, 2006).

Over half a billion persons are disabled as a result of mental, physical or sensory impairment. These are often limited by physical and social barriers that exclude them from society and prevent them from actively participating in national development. About 80% of the world disabled population lives in developing countries. This is another group of disadvantaged population. Inclusion of such groups in education is a human right issue. Inclusion in education means the human right to education as pronounced in the universal declaration of Human Rights in 1948. This declaration states that everyone has the right to education and that education shall be free, at least in the elementary and primary level. Education should also be compulsory at this level.

A right-based approach to education is based upon three principles. They are:

- Access to free and compulsory education.
- Equality, inclusion and non-discrimination.
- The rights to quality education contents and processes.

Inclusion is a process which is concerned with the identification and removal of barriers; presence, participation and achievement of all students; particular emphasis on the groups of learners who are at risk of marginalization, exclusion.

Teacher Educators' Society-Nepal (TESON, 2005) carried out a study on dropout children. The objective of the study was to identify common, causative and critical factors related to school dropouts, analyze causes of school dropouts and recommend measures and strategies to address the school dropout problems.

The study indicated that the major causes of school dropout were poverty, household chores, illiteracy, lack of parental awareness, inability to afford stationery and books, inability to feed children in time, engagement in looking after siblings, failures in the examination, difficulty in the study, work in the field and cattle grazing, lack of functional education.

Education is a key for development. It empowers people for transformation of the society. In other words, education is both a human right in itself and an indispensable means of realizing other human rights. It is the vehicle through which economically and socially marginalized adults and children can lift themselves out of the poverty in order to obtain the means to participate fully in their communities. Education is therefore a fundamental right of every citizen around the globe.

Nepal is a multi-racial, multi-lingual, multi-cultural and multi-religious country. The socio-cultural diversity of Nepalese people is categorized into a number of caste groups as well as ethnic communities. We can find people with different types of cultural traditions and different levels of economic standing. As a matter of consequence, a genuine issue is raised in Nepal that these different types of social categories share the opportunities and privileges available in the society differentially. In a broad term, people who do not share the equal opportunities and privileges available in the society due to a number of reasons are coined as disadvantaged groups.

The Interim Constitution of Nepal came into effect on 15 January 2007. It has recognized and attempted to protect major economic, social and cultural rights

covered by the International Covenant on Economic, Social and Cultural Rights. The Constitution provides that the sovereignty and state authority of Nepal shall be vested in Nepali people. It guarantees the basic rights of the Nepali people to participate in the free and impartial election of the Constituent Assembly in a fear-free environment and draft a Constitution for them to shape their destiny. Moreover, Article 13 of the Constitution ensures the right to equality. In the general application of law, state shall not discriminate among citizens on the basis of religion, race, caste, sex, origin, language, ideological conviction or any of these. Article 14 of the Constitution provides the right against untouchability and caste based discrimination

Along with the Interim Constitution "Inclusive" has become a buzz word in the political arena. The Government has taken strict measures to curb the practice of untouchability in any form, and has recently declared Nepal free of such practices. The Government is committed to establish an inclusive democracy, where the interest of all sections of the society, especially, the dalits, disabled, women and minorities are safeguarded and promoted. Works are in progress to adopt effective measures to ensure the enjoyment of their fundamental rights and freedom.

Inclusive education is an approach where the children have the right to practice to get their education without any sense of discrimination despite having differences in a school. Inclusive education is based on the principle that "every child has the potent to learn provided they have a good and supportive environment." Besides, inclusive education encourages having an opportunity to rights for education irrespective of caste, creed, language, economy etc. where all children are treated equal in terms of educational attainment. It also recognizes the causes of possible dropouts due to unfavorable environment of the disadvantaged children.

### **Issues of Gender and Minorities in Nepal**

**Women:** The 51% of the total population of the country are women; however, they lag behind in the national political mainstream and are never brought to equals of men. Despite their majority in the population, they are in very less percentage seen in the decision making levels.

**Issues of Women:** Proportional representation on the basis of population in Constituent Assembly:

- Social Inclusion in all state mechanisms
- Right of self decision
- Establishment of Federal democratic republican
- Citizenship in the name of mother
- Equal rights in property
- Access to justice
- End of domestic violence

**Indigenous people :** As per the definition of "Janajati" (Indigenous) in the Act enacted by the then His Majesty's Government of Nepal, it declares to the effect that "indigenous nationalities" means a tribe or community as mentioned in the schedule having its own mother language and traditional rites and customs, distinct cultural identity, distinct social structure and written or unwritten history." Janjatis do not fall

under the conventional fourfold VARNA of the HINDU VARNA system or the Hindu hierarchical caste structure.

**Major Issues of Indigenous people :** The major issues of indigenous people are as follows:

- Right of self decision
- Restructure of the nation on the basis of caste and self governance area
- Establishment of Federal democratic republican state
- Proportional electoral system
- Proportional representation on the basis of population in Constituent Assembly
- Education in mother tongue
- Promotion and protection of culture

**Dalits:** The caste system has been existent in Nepal since time immemorial. According to the Hindu system of socio-religious representations, the society is formed by different castes, ordered hierarchically according to the levels of purity. The Brahmins hold the most superior position and they are the priests and arbiters of what is right and wrong in matters of religion and society. The next in line are then the Chhetris, who are soldiers and administrators. The Vaisyas are the artisans and commercial class people, and finally, the Sudras are the farmers and the peasant class. These four castes are said to have come from Brahma's mouth (Brahmin), arms (Chhetris), thighs (Vaisyas) and feet (Sudras). In this system, the levels of Brahmins are considered as the most pure and those known as "untouchables", the Dalit community, as the most impure. On the basis of their "impurity", Dalits have been relegated to the lowest strata of the Nepali society. They endure the centuries of discrimination up to now.

**Major Issues of Dalits:** The issues of dalits are associated with the end of caste based discrimination, establishment of Federal democratic republic, proportional electoral system, proportional representation on the basis of population in Constituent Assembly, inclusion of Dalits in all state mechanisms and scientific distribution of lands.

**Madhesi:** The term Madhesh itself is derived from the Sanskrit word 'Madhyadesh' that implies to the Gangetic plain and the Vitri Madhesh (inner plains) area bordering India on the southern side and spreading north up to the foothill of Siwalik range. There are two types of people living in the Madhes, the first type are the ones living in Madhesh originally and the others migrated there from hilly areas after the Sugauli Treaty of 1950. The first types of people living there before the Sugauli Treaty are Madhesis.

The recent turmoil in Madhes (or the Tarai plains bordering India) was a stark reflection of the challenges confronting the restructuring process in Nepal. It was also a reminder to the current interim government that the problems in Nepal are not yet over and that there are serious socio-economic and political issues that need to be addressed. It has also raised many questions. Why was the violence so potent? Who was responsible? How will it affect the restructuring process?

The Madhesi issue did not suddenly emerge in January 2007. To explain the recent uprising it is necessary to understand that the issue relates to a movement against the



state's "discriminatory" politics. It is a fight for recognition of rights - political, cultural as well as economic - and a struggle for equal representation and opportunity.

**Major Issues of Madhesi:** The major issues of the Madhesi people are as follows:

1. Identity of Madhesi and their inclusion
2. Federalism
3. Proportional representation in state mechanism
4. Citizenship
5. Re-census
6. Language
7. Sharing of local resources (forest, water and land), and
8. Rights of self decision

**Religious Minorities:** From religious point of view, Nepal is predominantly a Hindu state though the country has now embraced secularism in order to satisfy various minority groups. Thus, Nepal does not fit into the other South Asian countries because all groups belonging to the state are minorities except in religious term with about 81 percent Hindu population. The Buddhists constitute 10 percent population though the Hinduism considers Buddhism as its offshoot. Religious tolerance and synthetic cultural tradition has never allowed Nepal to become a country of religious bigotry.

**Issues of Religious Minorities in Nepal:** The major issues of religious minorities in Nepal are:

- Proportional Representation
- Social Inclusion
- Protection & Promotion of Religious Rights

**Other Minorities:** Except the minorities described above, there are several other groups of people that are also in dominated status and are raising their voices to be addressed in New Nepal. Likewise, disabled groups claim that they constitute 10 - 12% of the total population and any human being can fall into their groups any time. The issues of disabled are not just their personal but of their family, society and ultimately, the national issues. But still, their rights and representation are not addressed in the interim constitution. Their major issues in the pre and post Constitution Assembly process are their proportional representation and policy of affirmative action for their upliftment.

Raute, an extreme minority group that lives in jungles, mostly eat monkeys and have no concern at all in the national politics or development or any thing else. During the latest visit of few members of this group in Kathmandu when they were asked about their issues in New Nepal, they answered that they do not know anything and also do not want anything but, they request the government to allow them to live independently in the forest with the permission to kill monkeys (as most of the forests these days are made community forests). All present there started laughing BUT if we analyze what they meant, they were talking about their right to live and

right to food. In a similar way, there are also other disadvantaged groups like street children, diseased children, armed/conflict victim children, Kamiya children etc.

Basically the major barriers for right based education of disadvantaged children are:

- Economic Status
- Language
- Social Structure (Social Exclusion)
- Beyond the reach (e.g. social/cultural/geographical barrier etc.)

The Universal Declaration of Human Rights states that, education shall be directed to the human's personality's "sense of dignity"; it shall "enable all persons to participate effectively in a free society", and it shall promote understanding among all "ethnic' groups, as well as nations and racial and religious groups. Based on these grounds, the rights to receive an education should have the following features:

#### **i) Availability**

It means that educational institutions and programs have to be available in sufficient quantity within the jurisdiction of the State-party.

#### **ii) Accessibility**

Educational institutions and programmes have to be accessible to everyone without any discrimination within the jurisdiction of the State party. It includes three more things

a. Non-Discrimination: Education is the right of every child and hence should be accessible to all, especially to the most excluded groups.

b. Physical accessibility: Education has to be within a safe physical reach, either by attendance at some reasonably geographic location (e.g. neighbourhood school) or via modern technology (distance learning program).

c. Economic accessibility: Education has to be affordable to all. For instance, "Primary education" is free to all children by the state. In addition, states parties are required to progressively introduce free secondary and higher education in the long run.

#### **iii) Acceptability**

The form of education should meet the minimum educational standards as approved by the state. It means the form and the substance of education, including curricula and teaching methods have to be acceptable which should possess relevance, culturally appropriate, and be of good quality to the students as well as parents.

#### **iv) Adaptability**

Education has to be flexible so that it can be adapted to the needs of changing societies and communities. In other words, education should respond to the needs of students within their diverse social and cultural settings.

Within the Dakar Framework of Action, Nepal has adopted six EFA goals for the educational development in the country. The Nepalese government has adopted the following six goals, plus an additional seventh to achieve Education for All by 2015. They are as:

- i) Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
- ii) Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality.
- iii) Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programs.
- iv) Achieving 50% improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.
- v) Eliminating gender disparities in primary and secondary education by 2005 and achieving gender equality in education by 2015 with a focus on ensuring girls' full and equal access to, and achievement, in basic education of good quality.
- vi) Improving all aspects of quality education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all.
- vii) Ensuring the Rights of Indigenous People and Linguistic Minorities to Basic and Primary Education through Mother Tongue.

Based on the above mentioned goals, Nepal Government has made efforts in implementing various programs. Inclusive Education is also one of the strategies to meet EFA Goals there by achieving gender parity, and education through the mother tongue. So, most of the schools and learning institutions are given instructions to meet the above mentioned goals of EFA.

Following the recommendations of Saikia Committee, the Indian government has introduced 83rd Constitutional Amendment Bill in Parliament in 1997 to make right to education from 6-14 years a fundamental right. The Supreme Court in its judgment in Unnikrishnan's case (1993) has already held that citizens of India have a fundamental right to education upto 14 years of age. The major issues associated with implementing free and compulsory education were as follows:

- a. establishment of new primary schools within one km. of each rural habitation;
- b. provision of upper primary schools within 3 kms. of each rural habitation;
- c. additional teachers for new primary and upper primary schools in accordance with the approved teacher pupil ratio;
- d. additional teachers for making up existing shortfall of teachers in primary and upper primary schools;
- e. construction of new class rooms to provide for additional enrolments;
- f. provision of teaching learning material including text-books;
- g. strengthening of administrative machinery for supervision, inspection, monitoring and evaluation; and
- h. enforcement machinery for giving effect to provisions for compulsory education.

To conclude, education is the fundamental right of every child. It is the unalienable right of every child to practice it under any kinds of domains. The rights to education should also include the elements of availability, accessibility, acceptability

and adaptability which are common to education in all its forms and at all levels. Therefore, education should not discriminate on the basis of race, colour, caste, ethnicity and gender. According to the UNESCO Convention against Discrimination in Education, men and women, and the disadvantaged groups should be treated equal in terms of receiving education. Discriminatory acts should be strictly prohibited in schools or in learning institutions. In a nutshell, state parties should have an immediate obligation to ensure the right to education with a “guarantee” so that this right will be exercised without discrimination of any kind.

In the above context, present study is an attempt to deal with the rights to education for disadvantaged children in Nepal with specific reference to selected groups from three ecological regions.

## CHAPTER III

### Study Design

#### Identification of the Disadvantaged Groups

A few studies have already been made on disadvantaged groups by CERID (Luitel et al., 1997; Phuyal et al., 2005). The study made by Luitel et al identified disadvantaged groups on the basis of literacy level as reported by the 1991 national census. The study made by Phuyal et al followed the criteria based on literacy for Mushahar from the Tarai, marginalization for Danuwar from the hill and population size for Tamangs from the mountain regions respectively. These studies provided guidelines for the present one.

The Department of Education has identified the target groups for inclusive education which also serves the purpose of the present research. They are mentioned as: 1. Girls/women, 2. Disabled children, 3. Dalit children, 4. Janajati children, 5. Street children, 6. Conflict-affected children, 7. Children affected by trafficking and sexual exploitation, 8. Children affected by poverty, 9. Children of Kamaiyas and bonded labourers, 10. Children in prison, 11. Helpless and orphans, 12. Children affected by diseases such as HIV/AIDS, leprosy and others, and 13. Children as labourers.

The 2001 national census has reported 103 categories of the population and collected information on 100 caste/ethnic groups of Nepal (CBS, 2003). Based on this census, the ten groups with the lowest literacy status in ascending order are presented in table 3.1.

**Table 3.1: Ten Castes/ethnic groups with lowest literacy in Nepal**

| Caste/ethnic group      | Literacy status (%) | Population size (6+) |
|-------------------------|---------------------|----------------------|
| 1. Mushahar             | 7.28                | 132389               |
| 2. Dom                  | 9.39                | 6728                 |
| 3. Patharkata/Kushwadia | 13.22               | 401                  |
| 4. Binga/Binda          | 14.80               | 15047                |
| 5. Kamar                | 15.15               | 6838                 |
| 6. Chamar/Harijan/Ram   | 19.24               | 213442               |
| 7. Dushad/Pasi/Paswan   | 19.59               | 125571               |
| 8. Dhuniya              | 21.86               | 883                  |
| 9. Tatma                | 23.12               | 60421                |
| 10. Nuniya              | 23.20               | 53410                |

Source: CBS, 2003.

The data indicate that Mushahar is a group with the lowest literacy in the country followed by Dom and Patharkata/Kushwadia respectively. The total population aged 6 and above in Mushahar community is 132389 which is significant for sampling. On the other hand, it represents the dalits of the Tarai also. Literacy status and population size were used as the main criteria for selecting the disadvantaged groups for data collection.

## Nature of data

The research is based on primary data gathered through field survey. Data collection was completed through various processes. Field survey through interview questionnaire, focus group discussion, and observation were employed to collect data. Secondary data were also used in the study. Both qualitative and quantitative data were collected in order to achieve the objectives stated.

Tomasevski (2004) has discussed 4A approach to rights-based education. The components are: availability, accessibility, acceptability and adaptability. She has emphasized the key principles of child rights that education should respond and adapt to the best interests of each child. After the Popular People's Movement (Janaandolan II 2006), the Interim Constitution of Nepal (2007) has mentioned child rights with reference to six groups of children for providing rights-based education. They are displaced and endangered; mentally retarded; conflict affected; street children and orphans and helpless. These are also treated as disadvantaged groups of children. These materials were used as the guidelines for developing the framework for the present study.

## Sampling

The study has adopted purposive sampling for data collection. A total of five districts representing the Mountain, Hill and Tarai regions and the Kathmandu Valley were sampled. Two communities of DAG children from each district were selected in consultation with the CERID officials and District Education Office. In total, five disadvantaged groups namely; Mushahar, Tharu, Tamang, Chepang, and children of parents affected by trafficking and conflict were selected for data collection.

The sample size for this study was as follows:

**Table 3.2: Sample size**

| District/schools/<br>Respondents                         | Mountain | Hill | Tarai | Kathmandu<br>Valley | Total |
|--|----------|------|-------|---------------------|-------|
| Districts selected                                       | 1        | 1    | 2     | 1                   | 5     |
| Parents of school going and non-going children           | 30       | 30   | 60    | 15                  | 135   |
| Community people   | 10       | 10   | 20    | 10                  | 50    |
| School going DAG children                                | 10       | 10   | 20    | 10                  | 50    |
| Non-school going DAG Children                            | 5        | 5    | 10    | 5                   | 25    |
| SSs, RPs, group leaders,<br>journalists, local educators | 10       | 10   | 20    | 10                  | 50    |
| NGO/INGO representatives                                 | 10       | 10   | 20    | 10                  | 50    |

Since the Mushahar has the lowest literacy rate, it was one of the disadvantaged groups from the Tarai region to be selected for data collection. Nawalparasi district was selected from the western Tarai region in order to study the Mushahar Community. Another group selected from the far western Tarai was the Tharu representing the largest share of ethnic population from the region. The Chepang

and Tamang were the other DAG groups selected from the Mountain and Hill regions respectively. Dhading district was selected for Chepang and Rasuwa for Tamang respectively. Similarly, the children of parents affected by trafficking and conflict were selected from the Kathmandu Valley.

### Study tools

Household survey form, FGD guidelines for community people, interview/FGD guidelines for parents of school going and nongoing children, FGD guideline for school going and non-going DAG children, interview with teachers, and case study format for DAG children were developed and these tools were validated after a consultation meeting with the CERID officials, DEO officials and experts. The tools were thoroughly discussed in a sharing session in order to validate and finalize them (See Annex I).

The information on the study tools and respondents is presented in table 3.3.

**Table 3.3: Tool matrix**

| <b>Study tool</b>                                      | <b>Respondents/participants</b>                |
|--|--|
| Community/household survey form                        | Heads of the households of DAG Children        |
| FGD guidelines for community people                    | Community people/SMC/local leaders             |
| Interview guidelines for parents                       | Parents of school going and non-going children |
| FGD guidelines for school going and non-going children | School going and non-going children            |
| Guidelines for district level workshop                 | District level people/stakeholders             |
| Case study format                                      | Selected DAG children                          |
| Interview questionnaire for teachers                   | Teachers and Headteachers                      |

### Procedures of the study

Review of documents and field work activities was performed in various stages. First of all, consultative meetings with CERID and MOE officials were held in order to develop proper guidelines for the study. Then related documents were reviewed. The study tools were developed and finalized and sample districts and communities were visited.

In order to conduct field survey, two teams were formed. The activities performed were community observations, FGDs with DAG students and community people, parents' interviews, interviews with teachers and Headteachers and district level workshops.

### Data collection

DAG students' focus group discussions, FGDs with community people, interviews with teachers and Headteachers, SMC members, interviews with parents/guardians were conducted in each of the communities selected in order to collect data/information.

Based on the nature of research questions formulated, the procedure of data collection was adopted as presented in table 3.4.

**Table 3.4: Procedure of data collection by research questions**

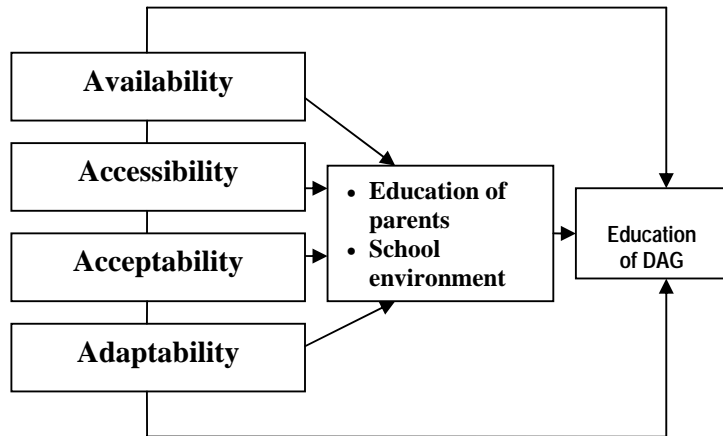
| Research questions   | Methods  | Tools/documents   | Respondents   |
|--|--|---|---|
| What should be the major bases of rights-based education for the children from disadvantaged groups?                                       | Review of previous studies and reports, interview, FGD, workshop | Reports of previous studies, guidelines for interview, FGDs and workshops | Parents of school going and non-going children, DAG communities, district/community level people/stakeholders NGO and INGO representatives, VDC office representatives, teachers and Headteachers                                       |
| What are various factors working as the barriers to education among the children of disadvantaged groups?                                  | Interview, FGDs and workshops                                    | checklist, guidelines for interview, FGDs and workshops                   | Parents of school going and non-going children, school going and non-going children, DAG communities, district/community level people/stakeholders, NGO and INGO representatives, VDC office representatives, teachers and Headteachers |
| How are the government, NGOs and INGOs programmes contributing in addressing the educational needs of children from disadvantaged groups ? | Interview, focus group discussion and workshops                  | Guidelines for Interview, focus group discussion and workshops            | Parents of school going and non-going children, DAG communities, district and community level stakeholders, NGO and INGO representatives, teachers and Headteachers, VDC office representatives and DAG children                        |
| What it takes to ensure the rights of disadvantaged children to education?   | Interview, focus group discussion and workshops                  | Guidelines for Interview, focus group discussion and workshops            | Parents of school going and non-going children, DAG communities, district level stakeholders and NGO/INGO representatives, VDC office representatives, teachers and Headteachers, and DAG children                                      |

Both qualitative and quantitative data were collected to achieve the objectives formulated.

### Procedure of Data Analysis

The report is based on qualitative analysis. Simple statistical tools like mean and percentage were used. Selected cases of children are included in the text concerned. The framework for data analysis has been developed as presented in figure 3.1.





**Figure 3.1: Frame work for analysis.**

Availability, accessibility, acceptability and adaptability are the basic components essential for providing rights-based education to DAG children. The development of these requirements is decided by the government. In the present study, these four components work as independent variables affecting education of DAG children directly as well as indirectly through education of parents and school environment. Education of parents and school environment has been treated as intermediate variables in this case. This frame work is the modified version of the 4A approach proposed by Tomasevsky in 2004.

## CHAPTER IV

### Major Bases for Rights to Education

#### Criteria for Rights to Education for Disadvantaged Children

The first question of this research was stated as “What should be the major bases for rights to education for Disadvantaged children?”

The concept of education for all (EFA) is rooted on a notion that every child and every man and woman in the world have a fundamental right to basic and primary education which is essential to become a citizen of the country and of the world. In order to understand major bases of rights-based education for disadvantaged groups of children, there are four criteria such as awareness, access, acceptable standard and adaptation. First of all, every person needs to be aware of his/her rights and responsibilities towards the fulfillment of education for all. Awareness as a major basis of rights-based education includes readiness of the concerned stakeholders with specification of civil and political rights and responsibilities to establish and operate schools, social and economic rights and responsibilities to ensure free and compulsory education for all school age children, and cultural rights and responsibilities respecting diversity of groups. The concepts such as EFA and rights-based education will not be realized without awareness among people concerned.

Secondly, access is a major pre-condition for rights-based education. It refers to opportunity with ease and comforts to enter into an educational process from existing status of child. Access includes accessible distance to school from home of the child, affordable costs of schooling, empowerment of the guardians, equal enjoyment of all human rights and practical elimination of all types of discriminations. Thirdly, minimum and acceptable standard in educational inputs, educational process and educational outputs is one of the major bases for rights to quality education.

A rights-based approach to education tries to integrate the norms, standards and principles of the international human rights system into the plans, strategies, policies and the processes of development programming. Tomasevski (2004) made an attempt to translate globally-accepted human rights standards into guidelines for national education strategies. She has proposed 4A approach as a legal framework for rights-based education that is relevant to the present case also.

The components proposed by Tomasevski are availability, accessibility, acceptability and adaptability. Availability in legal sense, is associated with ensuring free and compulsory education for all children; accessibility prioritizes the elimination of discrimination as international human rights law mandates; acceptability refers to the current focus on the quality of education and adaptability emphasises the key principle of child rights that education should respond and adapt to the best interests of each child.

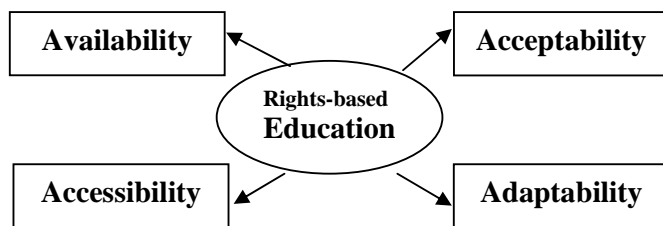


Fig 4.1: Tomasevski's framework for rights to education.

Acceptable standard of education includes professional requirements of teachers, health and safety of students, physical facilities conducive to learning, contents of education, medium of instruction, methods of teaching and school discipline prohibiting corporal punishment, and examination process, etc. The fourth and the last criterion for rights-based education is adaptation which refers to flexibility in school structure based on diversity to suit needs and interests of each child. Adaptation includes flexible practices in school system such as special supports and facilities for disadvantaged children, local curriculum and use of mother tongue in classroom.

In order to identify views of teachers, children, guardians, community people, and district level stakeholders, various questions were asked through interviews, focus group discussions and workshop. As viewed by guardians, teachers and district level workshop participants, various components to be included in rights to education were: Compulsory basic education, primary education, early childhood development education/nursery education, school outreach program (for 5-8 years), flexible school program (for 8-14 years), non-formal education, pre-vocational and vocational education, trade school/ technical school, free school education, income generation program for guardians, quality education, inclusive education, study environment at home, guarantee of work after education, and knowledge and skills to develop economic efficiency.

Thus, components in rights to education include free of cost pre-primary and primary education, alternative schooling and non-formal education, pre-vocational, vocational and technical education, inclusive and quality education and study environment at home/ community. Similarly, guardians, community people, teachers and district level workshop participants were found to report various things needed as rights to education of children. Their responses, given below, are categorized into four groups:

- **Awareness:** Awareness among guardians and community people about their rights and responsibilities; motivation, encouragement and inspiration to children to go to school and to continue their education; and awareness among children themselves about their rights and responsibilities
- **Access:** School near home, so that children could go to school (nursery education should be within 15 minutes walking distance, primary within 30 minutes walking distance and secondary not more than one hour's walking distance), enrolment in school at correct age; opportunity to go to school regularly and in time; and income generation program for guardians
- **Acceptable standard:** Fulfillment of basic physical facilities in school; having adequate and qualified teachers; textbooks in time including optional ones; child-friendly and amusing school environment (opportunity to be involved freely in child-friendly activities/ loving and caring teachers); opportunity to play and take part in various extra curricular activities; study environment at home and free time to do homework; a care of health, nutrition and safety; and a chance to improve rather than punishment.
- **Adaptation:** Tiffin for nursery and primary level DAG children is essential. In case of the chepang children, the period from Phalgun to Shrawan months is very difficult because of food scarcity. In case of other communities also, tiffin is very essential to regularly attend school. Stationeries (like exercise books, pencils, erasers, etc.) for those who could not bring them to school, especially

up to 2 grade children; dress and bags for poor children; special supports to those who could not afford to bear costs of schooling; free school education up to 5, 8 or 10 depending upon the educational budget; remedial classes; facilitation of learning of each child as per his/her interest to study; free environment without any types of discriminations (opportunity to get facilities from school in a justified manner); sons and daughters getting an opportunity to study equally in school and at home; opportunity to communicate in mother tongue, especially for those children who could not understand and speak in Nepali, especially in nursery and grades 1 and 2; an optional mother tongue course in curriculum; education relevant to each child (income oriented and /or economic efficiency oriented education); age specific promotion in school; and generation of job/work or priority to be selected for a job after the completion of education

### Expected Level of Education as Rights of Children

Regarding expected level of education as children's rights, community people were found to express that children have a right to study up to grade X. It means that they have a right to study in their 5-14 years age group. Expectation of Chepang guardians in Dhading towards their children's rights to education is presented in table 4.1.

**Table 4.1: Expected level of education as children's rights by guardians**

| Expectations about schooling              | For sons     |                  |       | For daughters |                  |       |
|---|--------------|------------------|-------|---------------|------------------|-------|
|   | School going | Non school going | Total | School going  | Non school going | Total |
| Up to 8 pass (5-12 years)                 | 4            | 10               | 14    | 4             | 12               | 16    |
| Up to 10 pass (5- 14 years)               | 4            | 4                | 8     | 5             | 3                | 8     |
| Up to 12 and above (5-16 years and above) | 5            | 3                | 8     | 4             | 2                | 7     |
| Total                                     | 13           | 17               | 30    | 13            | 17               | 30    |

The data in table 4.1 shows that majority of guardians in the Chepang community (9 for both sons and daughters out of 13) with all children in school expected that their sons and daughters both study, at least, upto grade 10 as their rights to education. It means that they could study, at least, up to their 14 years age as their rights to education. However, majority of guardians (10 for sons and 12 for daughters out of 17) having, at least, a child not going to school, expected that their children should study up to, as far as, grade 8, that is, 5-12 years age, as their rights to education. In other communities, similar kind of expectation was reported. This suggests that at least SLC level was regarded as basic level of education for the children of DAG communities.

In focus group discussions among school going children of the DAG communities, they expressed about their rights to study their mother tongue as an optional subject. Similarly, they said that they liked to study Science, Maths, Nepali and English. They stated that they liked to study and play in school regularly, and that they were interested to meet and talk with many friends of various groups in school. They stated that the children should get an environment to feel comfortable to come to

school and that the subjects should be taught in schools by facilitating each and every student's learning for improvement.

Following observations were made in terms of major bases for rights to education:

1. Regarding the bases for rights to education for disadvantaged children, they were not found satisfied. There was a problem of minimum physical facilities to run classes in the schools. The Navajyoti Primary School, Srilanka and Rastriya Lower Secondary School, Urmi in Kailali are its examples.
2. It was also found that the teachers were not getting salary according the government scale as they stated. The salary provided was not enough to have minimum subsistence level for teachers which created problem in effective teaching.
3. Curriculum and textbooks were not available in time. Lack of textbooks created problem in teaching at the beginning of academic session.
4. Teaching/instructional materials were not enough in order to make teaching learning effective.
5. Rules and policies to define rights of children and responsibilities of guardians, children themselves, their peer groups, teachers, community people, local bodies, and others (Gos, NGOs and INGOs) were not specific.
6. There was a lack of access to nursery, primary, lower, secondary, secondary and vocational education in the study area.
7. There was still a lack of minimum standard of teachers, text books, physical infrastructure and facilities, teaching methods, materials and discipline and examination.
8. Adaptation and flexibilities to suit the needs of children's education, provisions for special group scholarship, education through mother tongue, leave and holidays, continuous assessment system, remedial teaching, individualized instruction, guidance and counseling services were also found insufficient in the study area.

## CHAPTER V

### Factors Working as Barriers to Rights to Education

The second question of this research was satated as “What are various factors working as the barriers to education among the children of disadvantaged groups?” In order to understand the context and various barriers to education for DAG children, reasons for not going to school, problems faced by students, challenges to ensure educational rights of disadvantaged children and types of barriers to education are discussed here.

#### Types of Barriers to Education

The factors working as the barriers to education among the children of disadvantaged groups were as follows:

1. **Geographical barrier:** Schools were found to be located at distant places in the study area. This worked as a barrier to education for small children. This problem is mainly created due to the geographical diversity of the country. Houses of Chepangs and Tamangs in the hill and mountain are scattered throughout sloppy land in remote areas where there are no road links and electricity. There is a lack of schools and health posts. The long distance between home and school is one of major barriers to education for Chepang and Tamang children (5-14 years old).
2. **Poor economic status:** In each of the communities, almost all of the parents/guardians stated that their poor economic status was working as the greatest barrier to education of their children. They were not able to pay school fee, purchase dress/uniform, and reading materials for their children in time. Poor socioeconomic status compelled their children to work as labourers at hotels and restaurants as well as at the houses of other communities
3. **Socio-cultural and religious barriers:** The following aspects were found as socio-cultural and religious barriers:
  - i. Untouchability
  - ii. Gender discrimination
  - iii. Use of alcoholic materials like wine and others
  - iv. Child marriage
  - v. Lack of religious harmony/tolerance

### **Case 1: Geographical distance working as a major obstacle for Nurpu's school education**

Nurpu Ghale, aged 14, is a nonschool going boy of Thade, Rasuwa. There are 8 members in his family. He can simply read and write. Nurpu's mother passed away when he was very small. In the absence of his mother, he had to support household activities. He was interested to go to school but he could not get that opportunity. Now he spends time by working in agricultural land. Although he was not getting an opportunity to go to school, he wanted to study up to SLC. If he completes it, he would get employment.

Asked about the cooperation/support for his education, he replied that his family encouraged him to go to school. The teachers and headteachers also encouraged him not to leave school. As he states, the community, VDC and the government institutions were not supporting him to continue the study.

Nurpu completed grade 5 at Thade. Since the school is located at a distance of 2 hours on foot, he was compelled to leave the school. Thus, geographical distance and poor economic status were working as barriers to his education.

When Nurpu was asked about the necessary support of individuals and institutions for his study, he replied that the VDC, NGOs, family, community and teachers and headteachers had to support his study. He said that the VDC had to provide books and scholarships; the NGOs have to provide scholarship and dress; the family has to provide time for his study and the teachers and headteachers have to teach him free of cost.

In Dhading, no holiday in school was given for Nwagi (or Chhonam), a special festival of the Chepnags that lies in the month of Bhadra. On this occasion, the Chepang children could not come to school for two days. Similarly, early marriage practice among Chepang, Tharu and Tamang girls and boys and child labor practice as domestic laborer and as laborer for earning in bazaar and cities are also barriers to education.

1. **Family-related Barriers (Lack of awareness among parents):** Lack of awareness among parents was another important factor affecting children's education in the community. It worked as a negative factor in discrimination against girls, irregularity in classes and lastly leaving schools after completing certain grades. High poverty level of rural people is considered as one of the major barriers to their children's education since many of them could not afford to bear all the costs of schooling.
2. Parents were not able even to feed enough to their children. Helpless, orphans and abandoned children are not cared by anyone. Similarly, too many children in a family and illiteracy of guardians who could not facilitate their children for learning at home are barriers to education for disadvantaged children. When one of the parents/guardians becomes sick, children have to work at home and they can not go to school.
3. **School environment:** Lack of child friendly environment in school was also one of the factors working as a barrier to education. Lack of teachers, physical infrastructure and teaching materials were the other barriers in the absence of which friendly environment could not be created in the classes. Limited classroom space, no playground, lack of drinking water, no separate toilet for

girls, lack of furniture, lack of ventilation and windows and lack of play materials are working as physical barriers to education.

4. **Lack of learning materials:** Firstly, teaching learning materials were not available in the schools. Even if available, they were not used in teaching. Parents stated that they could not support even minimum amount for purchasing such materials. Barriers related to teaching-learning environment are lack of instructional materials, children without stationeries in the classroom, lack of budget for expenditure (i. e., there is 25 rupees in a month per teacher) which is inadequate because it should be, at least, 100 rupees in a month per teacher, lack of child-friendly teachers, communication problem between mother tongue speaking students and teachers, irregularity of students to come to school, and problem to accommodate various aged students in the same classroom.
5. **Mother tongue:** The teachers and parents/guardians stated that the children in the Chepang, Mushahar, Tamang and Tharu communities were not able to understand teaching through Nepali language. It was a problem up to grade 3. There was a lack of teachers capable in using more than one language.
6. The participants of district level workshop stated that present curriculum did not include lingual diversity and that the teachers were not able to manage the lingual diversity in the class. In one of the two villages sampled in Dhading district, this problem existed especially at grades 1 and 2. Out of 44 total students studying in grades 1 and 2 in a school, 25 were from the Chepang community. Out of them, 15 students faced language problems to read, listen, and speak in Nepali. Same situation was observed in the areas of the Tamangs and Tharus from the mountain and Tarai respectively.
7. **Irregularity of children at school:** The DAG children were not found to be regular in schools. In some cases, they did not go to school when there was a work load at home. Sometimes they were involved in marriage ceremony of their relatives for a period of more than one week.
8. **Engagement in feasts and festivals:** The DAG communities like Tamangs and Tharus spent a lot of money and time in celebrating feasts and festivals. It was a matter of surprise that the Rana Tharus of Urma Urmi, Kailali spent at least one week at Holi. In some cases, it continued even for one month's period. Same situation was reported by the Tamangs of Rasuwa district.
9. **Early age at marriage:** Early marriage was found as one of the barriers to education among the DAG children. Manju Rana of Urma Urmi, and Shakuntala and Laxmi of Geta, Srilanka from Kailali are the evidences to prove it. Manju, aged 14, stated that early marriage was the major obstacle of education, especially for girls. Manju is now afraid of marriage decision to be made by her parents. Another example is presented by Shakuntala of Srilanka. She is a six pass girl but she was already married two times due to her carelessness. The parents and community people of Geta and Himmatpur were also of the same opinion about marriage. The parents stated that if the children were not permitted for marriage, they could use poison to commit suicide. The practice of early marriage is still prominent in other ethnic groups like Chepangs and Tamangs.



10. **Gender discrimination:** There was gender discrimination in educating children. Sons were given priority. Asked about discrimination against girls, the guardians smiled and stated that they could not get benefit by making investment in educating daughters because they could not live with them after marriage. It was also found from the district level workshop that the daughters were sent to public schools. The Tharu community from Kailali is its example. Mr. Yadav Prasad Joshi, the Principal of Panchodaya Higher Secondary School, Dhangadhi stated that there was a discrimination against girls at home and in community, such as more household chores for girls, little attention given to their education, and bullying them for work or no work.
11. **Modernization:** Modernization is regarded as one of the signs of development. However, it has played a negative role in education of the DAG children in communities selected. It was observed in Kailali that the children used to spend more time in watching television and video and missed doing homework. Parents also stated the same situation. On the one hand, the guardians stated that they were unable to pay school fees and provide dress and reading materials to their children but they were spending money for using modern means on the other hand.
12. **Political barriers:** Under political barriers, strike, activities of political parties being held in the school and use of teachers and students by political parties in rallies and other programmes were disturbing the rights to education for disadvantaged children in the study area. Instability, armed conflict and frequent strikes held in society have seriously hampered their rights to education. Each of the communities sampled was found to have this experience.
13. **Child-related barriers**
  - Psychological barrier:** Students do not like to attend classes, if they leave school for a month or more. They like to drop school when they can not pass the exam. They feel uneasy if they are over-aged in the classroom. Girls feel uneasy to come to school when their girl friends are married. Students feel fear when a teacher shouts at them. The Chepang children in Dhading were found to feel insecure from the Tamang and Chhetri boys because they might beat them on the way home. Similarly, children with disabilities were found to feel psychological problems.

### Case 2: Early marriage as a barrier to education of Tharu girl

Manju Rana, a girl aged 14, is a student of grade 8 at Behada Baba Secondary School, Ghasita in Kailali. There are five members in her family. All of the children are going to school. Manju has one brother and one sister. They are studying at grades 7 and 4 respectively. Manju's father is a farmer holding 2 bighas of agricultural land. The family has kept two bullocks, five goats and some chickens. The economy is at subsistence level.

Asked about the motivation for education, Manju replied that it was due to her own interest and commitment. Parents did not want to continue her education. They are rather prepared for her marriage at earlier age. Manju reacted, "My parents had decided my marriage when I completed grade 7. I did not accept their proposal and joined grade 8. I would like to continue my study. However, I am afraid of parents' decision about marriage. There is still gender discrimination among the Rana Tharus."

Manju further added, "The traditional values have not been changed in our society. The daughters are neglected because they have to leave parents after marriage. The parents think that they will not get benefit by nurturing their daughters." The case of Manju is an evidence to prove that the Tharu society has not yet changed. The people in that community have no or little consciousness about the benefit of education. Manju looked frustrated and said that people talk of male and female as being two wheels of a chariot but it was not exercised in reality. Manju further added that there was a need of revolt against traditional system of educating children with a feeling of discrimination.

The researcher also interviewed Mr. Khem Raj Kushmi, a teacher of Rastriya Lower Secondary School, Urmi to check this case. Mr. Kushmi replied positively. He said that about 25% of the Tharu families wanted to manage daughters' marriage at the age of 14 to 15. In the same way, approximately 50% of the boys were found to be married by 20. Asked about the earlier marriage of girls, Mr. Kushmi added that the girls are mature at early age. If they become well educated, it would be difficult to get qualified bridegroom. So, the parents want to get them married at early age.

Another factor was that the girls even studying at grade 5 started to fall in love with boys and leave school for engagement with them. Mr. Kushmi presented an example of a girl studying at grade 5. He said that the girl herself married a boy when she was only 14. This is the evidence to prove that parents are worried to get their daughters married at earlier age. The other two examples were presented by Shakuntala and Laxmi of Geta - 7, Srilanka. Shakuntala was married twice before the age of 18 and Laxmi also did so. The evidence was presented by Bhalamansa, the Head of the village/community.

**Age related barrier:** Usually, small children in rural areas work for earning. In the areas of Chepang children in Dhading, the Tharu children in Kailali and Tamnag children in Rasuwa, this situation was prevalent. The children aged 10-12 were found to work for earning. They were not getting opportunity to attend school. In the area of Kailali, small Tharu children of school age were found to work at restaurants and other shops. In case of Tamang in Rasuwa, girls were sent to Gulf countries for earning.

The barriers discussed at district level workshop were identified as lack of family cooperation, lack of food materials, unproductive nature of school education, untouchability, use of alcohol, joint family system (A family of 30-35 members as reported by Pratibha Chaudhary, BASE), engagement of small children in labour and migration.

Regarding types of barriers to education, teachers, head teachers, and district level workshop participants were asked to respond. Based on their responses, various

types of barriers to education for DAG children were identified. They were identified as disability related barriers too as no special facilities were provided to children with disabilities in schools sampled in the study. The other barriers were classified as school related (physical facilities and teaching learning environment) barriers, children related (psychological and age related) barriers, family related (economic and guardian related) barriers, and community related (socio-cultural, language, political, gender, and geographical) barriers.

### **Reasons for Not Going to School**

Non-school going children were also found in the communities sampled in the study area. However, in these communities, there was no complete data available regarding the number of school not going children in VDC offices, in schools, in offices of any non-governmental organizations or with any persons in the community. During the field study, it was found that out of 100 households (25+75) of the Chepang communities in two villages of Dhading (Gajuri-1 and Benighat-9) 23 households (8+15) had non school going children (5-14 years age group). Out of 41 children (5-14) from 17 Chepang households having, at least, a non-school-going child, 24 children (58.5%) were non-school going boys (13) and girls (11).

Most of the Chepang households (82.4%) having, at least, a non-school going child than the number of the Chepang households (61.5%) having all school-going children were found to have more than two children in the family. It indicates that more number of children in the family are more likely to have at least a non-school going child in the household. Majority of the Chepang households (70.5%) having at least a non-school going child were found not to have persons aged 46+ years whereas majority of the Chepang households (61.5%) having all school going children were found to have persons aged 46+ years age group. It indicates a positive relationship between 46+ age group persons in the Chepang households and the family having all school going children.

It was noticed in the field that presence of grandparents in the households would encourage children to go to school and also reducing household chores to them. However, the reasons were not known about the situation that the Chepang households having at least a non-school going child were found to have fewer people aged 46+ years on an average than those in the households having all school going children. The main reason for this situation may be because of the nuclear family among the DAG households. Family fragmentation has started among the Chepangs, Tharus and Tamangs. In case of the Chepangs, it was also reported that the people in this community have short life span that encourages this situation. It was also found that more number of people (6+ years age) (48.3%) in the Chepang households having, at least, a non-school going child than those people (40.0%) in Chapang households having all school going children were found illiterate. It indicates that illiteracy in the households might be one of the causes for not sending children to school.

### **Case 3: Jal Maya's firm determination to continue study**

Jal Maya, a student of grade 5 in Dhading, has a brother aged 11. He is also in the same grade. Her sister aged 10, is at grade 4. Jal Maya, along with her brother aged 7, was enrolled in grade 1 at the age of 9. However, her sister was enrolled in grade 1 at the age of 5. Thus, the first enrolment of children in a Chepang family was overage enrolment in the first grade of the school. Later on, the second enrolment was at appropriate age.

Jal Maya told the researcher that she was 13 year old. However, the Headteacher of the school had said that based on the record of the school, she was 11 year old. Later on, the researcher asked the Headteacher in an informal way about the age of students and the age mentioned in the school record. He stated three reasons for the differences:

i) The guardian who come along with student may give incorrect information, ii) the teacher who maintains the record may state false data intentionally considering the students' future career and iii) there may be errors and mistakes maintaining data of students.

Jal Maya had five girl friends enrolled in grade 1 in the same year. Now none of them is in grade 5 as all of them had already dropped. Her friend Sita was still illiterate and dropped school in grade 1 because her parents did not send her to school. Dipa dropped in grade 2, Binita in grade 3, and Sarita dropped school because of her marriage and Sanu Maya dropped school just because of Sarita's marriage. Dipa and Binita dropped school because boys of other caste groups such as Tamang and Chhetri had beaten them. Jal Maya said that her late enrolment in the grade one was mainly due to the fear on the way to the school. That's why they enrolled her in the first grade in the group. Thus, it seemed that the basic problem of those girls was late enrolment in the school for various reasons such as lack of friends to go to school, fear of other caste children on the way to school, distance of the school from their village, and difficult trail to go to school. She said that when she complained the teacher in the class about the beating by boys on the way to home, the boys started beat her more.

Jal Maya has become an example of her family who has activated her brother and sister to study by being successful to convince her parents for the support to their study.

She wants to study up to grade 12. She received this year's girl scholarship (Rs. 200) from the school. Similarly, she also received a reward of four thousand rupees this year under a programme of the school. For the continuity of her study she says that she needs 4000.00 rupees per year regularly.

#### **Case 4: Nirmala's interest in study**

Nirmala Chepang, aged 12, lives at Adamghat in Gajuri-1, of Dhading district. Her village is located at about 1 hour walking distance from Gajuri Bazar along the Prithvi Highway. She studies at Grade 1 in Patalni Primary school. Her house is at about five minutes' walking distance from the school. The study team met her at her parents' shop which is situated in front of the school. She speaks Nepali language but cannot speak Chepang language. At first the researcher asked her name, her age and her work which she replied fluently. When he queried about her education, she turned back covering her face with her shawl/towel and refused to speak. With the help of her girl friend, her mother, and her teachers, the researcher studied her case.

Nirmala was a child laborer. Her parents had sent her to work as a house worker in Kathmandu. She had worked there for two years. Later her parents brought her back home. Now a days, she works at her shop and also collects firewood to help her mother.

Nirmala's father is a member of the School Management Committee. He works as a carpenter in the village. He is literate. Her smaller sister aged 10 is in Grade 3. She has also a small brother, aged 6. He does not go to school regularly.

Nirmala says that she frequently avoided classes as there was no one at that time to convince her. She says that her performance in arithmetic is good and she is capable of reading Nepali but feels difficulties in writing it. Now she wants to drop the school because of the repeated failure in Grade 1. She attended final examination of two subjects out of five this year and hopes to study in Grade 2 in the coming session.

The researcher queried about her promotion with her grade teacher and he replied that it is difficult to promote her to Grade 2 because of her poor performance in the exam. When he was further asked regarding liberal promotion policy at early primary level, he said that she might be promoted to Grade 2 if she wants to continue her schooling. When this information was shared with her, she expressed her commitment to go to school to study in Grade 2 in the coming session. Nirmala wants her parents not to make her work in the shop during her study time and motivate her to study. She wished to have an opportunity to study upto Grade 5. During the process of interaction, her mother expressed that she would do her best for her children's education.

The overall impression of the case of Nirmala indicates that the role of school for education of such girls and boys was found little as the teachers blamed them and their parents for their poor performance in school. The lesson from the case may be drawn in this way that the Head teacher, teachers, and members of school management committee should be encouraged to take responsibilities of education of such disadvantaged children aged 5-14.

In both sample communities of the Chepangs, primary school (1-3) is found located within 30 minutes' walking distance. However, in one of the sample communities, the school having primary grades (4-5) was found located in more than 30 minutes' walking distance with very steep and difficult trail. This makes children the (8-9) very difficult to go to school. In both communities, lower secondary school (6-8) is located in more than one hour's walking distance which makes it very difficult for 10-12 years aged children to commute daily. In Rasuwa district, the children had to go to Dhunche from Ramche for secondary level education. It took about 2 hours to reach there. Similarly, the settlement known as Gomchet was in isolation. It was very difficult to reach that village. People live there in a cave like home.

### **Case 5: Poor economic status as a barrier to education for Samingmar Tamang of Ramche, Rasuwa**

Samingmar Tamang, aged 14, is not going to school. His family is large having 10 members. He was a student of grade 6 at Setibhume lower Secondary School, Ramche. He was compelled to drop out. Asked about its reasons, he reacted, "My parents cannot work in the field. Our economy is below subsistence level. My sister was married and she left us. My elder brother and his wife work in the field but it is not enough to survive. I have to support them. So I could not continue my study." Asked about his feeling to leave school, he said that he was feeling inconvenient as he was very much interested in his study. He spends most of time in cutting fuel wood, attending crops, cutting grass, and carrying out heavy loads. He wants to pass at least SLC level. He expects that he can get employment with this qualification.

Samingmar used to get reading materials from his family but now he could not join school. In spite of this situation, he wants to continue his study. He is still interested to study in future. One of his brothers left school when he was at grade 5. Another brother dropped out at grade 1. The small brother did not want to study. He stated, "My small brother will be enrolled once more. If he does not read, he will be punished. For this purpose, he is about to use a stick. He does not contribute to household chore. Even then he does not like to study. Lakpa Chhiring, Karna Bahadur and Dangmo are his siblings. His sister Dangmo is very small. She likes to study rather than doing household chores. He expects scholarship from VDC and reading materials from NGOs. The family should no more engage him in household chores.

Similarly, in one of the two communities, secondary school (9-10) is located in more than two hours walking distance making it difficult for 12- 14 years aged children to go to school. It indicates that the distance from home of children to school is one of the reasons of not going to school (i.e. lower secondary) by school age children (5-14). In these communities, there were children (3-5years) who were found deprived of getting nursery level education mainly because of the absence of ECD centers /pre-primary schools within 15 minutes' walking distance from each Tole/ward of the communities.

The DAG parents/guardians who could not send their children (5-14) to school were found to state as following various reasons for not sending their children to school to study:

- Hesitation of children to go to school (both boys and girls)
- Early marriage
- Household chores for girls due to mother's sickness and mother's delivery case
- The working age of children after 10/12 years for earning a living
- Hesitant to study in grade 1 at the age of 10 because of failure this year and child labor
- Correct age of enrolment in grade 1 is difficult to ensure due to the distance to school
- Helpless/abandoned/orphan children.

### **Case 6: Geeta Mushahar's view towards compulsory education**

Geeta Mushahar, a girl aged 14 from Bardghat ward no 4 of Nawalparasi, belongs to a farmer family having four members. Her two sisters go to Dawonnya Devi Higher Secondary school. But she does not go to school and is passing her days cooking foods, cleaning the utensils, washing clothes at home. However, she can read and write. She is not getting any fund for her education from any sources. She is very much depressed because all her friends go to school.

The researcher asked whether she wants to go to school. She said that she wants to go to school. According to her, education should be made compulsory to all children by VDC and the whole community must encourage children to go to school. The parents should not discriminate among the children in getting education. It should be considered a right of all children.

After analyzing the responses of guardians, the major reasons were identified as student's psychology, cultural practices and early marriage, household chores, economic situation, helpless and orphan children, and distance from home to school. Similarly, school-not-going children were asked about their reasons for not going to school. Their responses are as follows:

- Economic reasons such as lack of enough food to eat in time, working for income earning activities, lack of tiffin in school,
- Psychological reasons such as fear that other boys such as Tamang and Chhetris beat them on the way to school,
- Family related reasons such as household chores, sickness of mother, negative attitude of parents not send them to school, parents did not motivate, inspire and convince their children to go to school, parents did not bring them to school when they were small,
- No special care and facilities in school for DAG children and for their learning,
- Because of late age enrolment in school, they could not complete primary level,
- Because of the long distance to lower secondary and secondary school from their community/home.

Thus, the responses of school-not-going children regarding reasons for not going to school were related to economic, psychological, family, school and ag. Similarly, community people and VDC secretaries stated the following reasons for the DAG children for not going to school:

- Low income level of guardians/problem of eating enough food two times a day/guardians could not afford to bear all the costs of schooling
- Lack of tiffin in school
- Lack of stationeries
- Working for earning a living by children/child laborer in cities and Bazaar area
- Household chores
- Many children in a family
- Practice of late age enrolment and early dropouts because of over age
- Early marriage

- Language problem in studying in nursery and primary grades
- Problems on the way to school such as steep way, long distance, forest etc.
- Children themselves do not want to go to school
- Hesitation by guardians to give equal opportunity to daughters to study

Thus, according to community people and VDC secretaries, the reasons for not going to school by DAG children were related to economic, socio-cultural, psychological, geographical, family and age factors.

### **Problems faced by Disadvantaged Children**

In the sampled communities, the primary level DAG children said that they faced no problem of enrollment. They said that they could go to primary school alone. However, they reported that they faced problems to pay examination fees (Rs. 15). The DAG children were further found to report that they sometimes took midday meals in school when their guardians could manage for it. Similarly, they reported that they faced many difficulties to understand English. In response to the question regarding things they did not like, their responses are as follows:

- Some of their friends were aggressive towards them.
- They faced difficulties to find water to drink.
- There were no separate toilets for girls.
- Classrooms had poor ventilation.
- The way to school was found difficult because they had to walk through narrow foot trail. The Bhimali Primary School of Rasuwa is its example.
- Human wastages, dirt and dust in the classroom after a long holiday/vacation
- Sometimes the teachers punished students compelling them to do ups and downs for up to 100 times.
- They felt boring in the classrooms when the teachers did not come.

Regarding activities of school going children at home, the DAG children and their guardians were found to report that they were engaged in various activities such as household chores (bringing drinking water, collecting firewood, cooking food, cleaning utensils, cutting grasses, caring brothers and sisters), agricultural works (manuring and ploughing the field, etc), cattle grazing and Mela Parma. Regarding the adjustment of timetable at home, the children were found to report that they had a limited time to carry out their study at home as they had to complete daily household works. They also stated negative effects of household works on their study, especially for completing homework and for preparing for the examination.

By analyzing the responses of both the guardians and their children, it does not seem that they engage their children in household works during leisure time after completing their study. Rather, it seems that they study in leisure time at home after completing their household works. This type of practice indicates that Chepang children could not give first priority to their study because of their load of household works.

Regarding the problems faced by the DAG children, various questions were asked to their teachers and head teachers. The teachers and Head teachers responded that lack



of nutritious food, lack of stationeries to the students and lack of commitment of guardians towards their children's education were the major problems for education of disadvantaged children. As the children responded that they were poor in learning, and most of them dropped schools without completing grade 3, it meant that they generally came to school at over age. The teachers and head teachers further reported various deprivations from educational rights of school children in the DAG communities as follows:

- The schools introduced compulsory uniform system for all students whereas some students were not able to afford it, and they felt uneasy to come to school without the uniform.
- In one of the two school communities of the Chepang, the children could not understand and speak Nepali language. This also created problem in learning in the classroom. The problem also existed in the areas of the Tharu children in Kailali and Tamang in Rasuwa respectively.
- The DAG children were also facing a problem of stationeries in the classroom. This problem was the highest among grade one Chepang students in Dhading. Some students especially in early primary grades did not bring exercise books, pencils, erasers, etc. in the classroom. They could not follow instructions of teachers to write and improve their learning.
- Lack of midday meal at the interval in school was also disturbing the education of DAG children.

### **Challenges to Ensure Educational Rights**

Rights-based approach to education though relatively new concept, intends to provide education, especially for disadvantaged children, which are the main target group under education for all (EFA) program. However, various types of difficulties and challenges have to be addressed in order to ensure rights to education for them. For the purpose of understanding of those challenges to be faced in the process of providing educational rights to disadvantaged children, various questions were asked to teachers, Head teachers, community people and VDC representatives. Based on their responses, major challenges that stand in the way to ensure educational rights are discussed in the paragraphs to come.

#### **Case 7: Suraj Karki's aim to be a doctor**

Suraj Karki aged 14 is a student of Teresa Academy, Kathmandu. He studies at grade 7. He narrated his story as follows:

"When I was small I came to Maiti Nepal. I got a chance to study from my early childhood. My aim from childhood is to be a doctor because of which I can support my small sister.

I do not know anything about the past but something comes in my mind that I was brought here by police but from where, I do not know. Now I have a chance to study and I should also utilize my interest in study. All the teachers here are good and frank with students. All my friends are also very much frank and friendly to me.

I study in the morning from 6 to 7 and in the evening from 3:45 to 6:30. I think that I have got everything that every normal people want to have.

I think my study time is not enough for me. I would like to study more and more until I become a doctor and be able to take care of my sister.

VDC representatives were found to state that discipline problems in students' behaviours especially in secondary school might be a challenge to ensure their rights to education. Teachers and Head teachers were found to respond that the DAG children needed some special provisions such as supports to students (tiffin, stationeries, remedial classes in school and facilitator or tutor at each Toile of the community to help them in their learning in holidays, in the evening, and in the morning), supports to their guardians (income generation program), relevant education oriented to develop economic efficiency of children, and language facilitation program in mother tongue until they cannot understand and speak Nepali language for their education.

As responded by teachers, Head teachers and community people, major problems and challenges in implementing special provisions needed to ensure educational rights for disadvantaged children are as follows:

- There will be problems to give tiffin only to disadvantaged group children in school. If it is to be distributed to all the students, a huge amount of money will be needed for the purpose. If the tiffin is managed by children's guardians or by local clubs or user's groups for school days, it will be okay for the school. Selecting students for the distribution of tiffin, stationeries, scholarship etc. is a challenging task for school. The problem of selecting few students for distribution of facilities includes the problem of selecting what types of students, whether talented ones or economically poorer ones, the girls, or the Dalits or the Janajatis such as Chepang and Tharus would be the choice.

#### **Case 8: Prity Sherpa's commitment to help poor people**

"When I was small I lived with my family. My family was very poor but I got a chance to study at the school. My unhappy situation was that my mother got angry with my father. She left him. That time I was in the school. My sister was so intelligent that she got a scholarship. My brother died when I was 5. My mother's friends say that she would be sent to school.

When I came to Maiti Nepal, I got such facilities that I never forget. In my school, friends talk frankly. We do homework together. We also discuss about our family.

Our teachers teach nicely. Flora madam teaches nicely that I understand well. In my school, I have got facilities like education, playing, reading and dancing. My sister and my teacher help me in my study. In my future, I will help poor people and give them knowledge about the rights and I will help the Maiti Nepal. "

- There are problems in distributing scholarships as well whether it should be distributed in cash or in the forms of materials such as dress, stationeries, bags, textbooks, etc. or giving them freeship or by waiving out enrolment fees and examination fees, etc. Teachers and community people feel that it would be better if stationeries and dress instead of cash are distributed to some of the scholarship recipients, considering mis-utilization of the amount by the students themselves and, in some cases, by their guardians as well.
- There are also problems to select 50 percent of the girls to give 50% girls scholarship. Some schools gave scholarship to selected girls and some provided it to all of them by dividing the amount of scholarship. It is extremely difficult to draw a line between the girls who deserve and who do not deserve for the

scholarship. And this type of scholarship excludes those boys who extremely need scholarship more than the girls selected for the purpose.

#### **Case 9: Expectation of job after study**

Som Bahadur Lama, aged 13, is a student of grade 7. His father Jaibu Lama could not get education. He has completed grade one only. Asked why he could not get education, Mr. Lama replied that his parents had faced unfavourable circumstances (hardship and difficulties). There were no schools at that time. Asked whether his family was exploited by other high caste people, he replied in the negative.

Som Bahadur goes to school daily. The school is located at Dhunche at a distance of about 45 minutes. His elder sister had gone to Kuwait to earn money. Som Bahadur is interested to study up to grade 12. He thinks that if he passes 12 he would be able to get a job. Asked about the attitude of his parents towards his education, they were positive. He was getting time to do homework at home.

The parents were also encouraging him to go to school regularly. Asked about the barriers to education at school and home, he replied that he had no problem at all. His friends at school behave well. The teachers taught him well and treated friendly. He was also getting free education up to grade 7. He was getting scholarship too. The teachers were cooperating in this matter.

Asked about the availability of the textbooks, his father Jaibu Lama, told that they were not available in time while his son was at primary classes. It was a general trend that the books were only partially available.

- For managing remedial teaching and conducting additional special classes, assistant teachers or facilitators are needed in school or over-time allowances be given to teachers. Managing facilitator or tutor at home or community for disadvantaged children is a difficult task because of financial burden and lack of human resource in each Tole of the community. There are also similar challenges to run nursery classes in each Tole of the community.
- Disadvantaged children from the Chepang, Tamang and Tharu communities do not give attention to learning and their guardians also do not care them whether they are studying or not. They do not give any priority to send their children to school. There are challenges to punish the guardians who ignore their children's rights to education and to take justifications from them.
- The guardians are not able to provide enough food to their children. In such cases, the guardians need special supports for income generating activities. However, there are very limited options or ways in communities for providing income generating activities to them.
- Many teachers have no knowledge of mother tongues of students. They need a training in local languages. However, the trainings can be conducted at local levels and in informal ways as well. There is a shortage of mother tongue speaking human resource from the DAG community for teachers. In some of the schools, this problem did not exist at all. Thade of Rasuwa is its example. In such cases, some persons could be recruited as facilitators or as assistant teachers for the purpose of facilitating the DAG students in learning until they could not understand and speak Nepali language.

- There are many challenges to provide quality education to disadvantaged children through rural public schools where even basic facilities are lacking. Similarly, many challenges are there to provide relevant education, oriented to develop economic efficiency of these rural children.

By analyzing the responses of teachers, headteaches and community people, four types of problems and challenges were identified to ensure educational rights of disadvantaged children. They were related to government's rules, regulations, policies and programs. They were not clearly stated. The second problem was associated with the empowerment of the DAG guardians such as through improving their economic level. The third challenge was to provide basic facilities and teachers/facilitators in schools and in communities. The fourth challenge was to provide relevant education to disadvantaged children such as education through mother tongue, and education for economic efficiency.

## CHAPTER VI

### Government, NGO and INGO Programmes

The third issue of this research was identified as “What are the Government, NGO and INGO programmes contributing in addressing the educational needs of children from disadvantaged groups?” In this context, the information was collected on various activities and programmes supported by the government, NGOs and INGOs. The responses on this aspect are analysed in this section.

#### GON, and NGO/INGOs’ Programmes for Educating DAG Children

Education is the fundamental need of every human being in the present context. It is the right of every child. Any child deprived from the rights to education is considered as being against the humanitarian rights. On the other hand, ‘rights to education’ is not an easy practice in a country like Nepal marked by absolute poverty, low-economic status, high rate of illiteracy, lack of awareness, stereotyped culture. In order to address the educational needs of DAG children, various programs are supported by the government, and NGOs/INGOs. The Government of Nepal has a provision to provide following programmes for educating DAG children:

- Free distribution of textbooks at primary level
- Scholarship for 50% girls
- Scholarships for all dalit children
- Scholarship for disabled children in resource classes
- Training of teachers and head teachers
- Refresher training
- School management training

#### 6.2. Government Support in the Sample Districts

In order to ensure educational rights for Tamang community in Shree Seti Bhume Pre-Primary School at Ramche-7 in Rasuwa district, the DEO has allocated budget for physical infrastructures (for building classrooms, toilets etc.), scholarships for both boys and girls, 10 months training to teachers, free education up to class 5, free books distribution, early childhood education for 20 students, and few teaching materials to teachers. Likewise, in Saraswati Primary School, Dhunche-1, the DEO has increased the number of students i.e. 6, provided one reservation seat for the disabled student, allocated budget for physical infrastructures, and decided to conduct class in Tamang language as most of the children are from Tamang community. In addition, daily 2-3 hours early childhood education is given with the support of DEO where students are taught through playway method. School management and maintenance is done by community and DEO support is available for teaching materials, and class room management. Not only this, additional desks, benches, teacher’s manual etc. are supported by the government.

The existing programs for DAG children run by governmental and non-governmental organizations in Dhading district were studied for the purpose of identifying their roles in ensuring the rights to education for disadvantaged children.

Governmental organizations include District Education Office (DEO), District Development Committee (DDC), Village Development Committee (VDC), and school, etc. whereas non-governmental organizations (NGOs) include national level, district level and community level NGOs and international level non-governmental organizations (INGOs). However, some programmes are operated through local NGOs or through local governmental organizations with the assistance of international organizations whereas various agencies run the same and similar kinds of programmes in the same community.

Information regarding district level activities of governmental and non-governmental organizations was gathered through district level workshop and information regarding the community level activities was gathered through interviews with VDC secretaries. Based on their responses, names of governmental organizations and their activities regarding education of the DAG children are presented below. In the areas of chepangs, the government activities are as follows:

#### **DDC**

In Dhading, the Chepang Development Program under Local Development Ministry has made available scholarships, educational materials and dress, construction of a hostel, and trainings for income generation activities for guardians.

#### **DEO**

- Alternative schooling such as school outreach program (SOP) for 5-8 years old and flexible schooling program (FSP) for 8-14 years old
- Non-formal education
- Nursery education
- Support for formal school education including infra-structure development

#### **VDC**

- Support to a proposed school
- Support to Janajati groups including Chepang, and the other disadvantaged groups

#### **School**

- Enrolment campaigns
- 50% girls scholarship in primary level
- Verbal encouragement, motivation for guardians and their children
- Discussion about the problems in meetings of SMC and guardians' assembly
- Some teachers are appointed on private posts mobilizing local resources
- Implementation of liberal promotion system

As information gathered from district level workshop participants, Chepang Development Programme, launched in 2037 B.S. at national level, is one of the major targeted programmes for Chepang people. In the Fiscal Year 2064/2065, Chepang scholarship (total amount 1,50,000 rupees in the district, i.e., 1,000 rupees per student in a year) for 150 students studying in lower secondary and secondary levels, higher education scholarship (total amount 50,000 rupees in the district) for 14 Chepang students studying in higher secondary level and above, and dress distribution (total

amount 3 Lakh rupees in the district) for 600 students (equaling to 500 rupees per student) were provided in the district. Similarly, construction of a hostel, energy development programme, and sewing and cutting training have also been launched under the Chepang Development Programme. All activities targeted for Chepang people are coordinated by the local Development Officer (LDO) at district level. Similarly, 50 percent girls' scholarship (350 rupees per student a year) included Chepang girl students studying in primary level by the District Education Office.

The Village Development Committees have also supported to ensure rights to education for DAG children. For this, the VDCs in the study area have reduced their budget in development sector and invested more in educational sectors, especially, in schools. Almost 60-70% of development budget in Rasuwa is invested by VDC in education. Mostly, VDC provides support for constructing school buildings and other physical infrastructures in schools. Teachers were not found to be sufficient in the schools. So, the VDCs in the study area of Rasuwa managed to recruit teachers the vacant position in which 3 teachers were in Ramche VDC and other two in other schools. An amount of Rs. 15000.00 was provided to Shree Vimali Primary School, Dhunche-4 to construct a playground for children in the year 2064 B.S.

### **NGOs Support in the Sample Districts**

There are various NGOs/INGOs that support school education in different parts of the country. In the study area, a number of such organizations were found to work effectively. Their contribution in the sample districts has been presented in the following paragraphs.

**Manekor Society Nepal:** Manekor Society Nepal was established in Rasuwa in 2053 B.S. This NGO is mainly working in the areas of women's rights, poverty alleviation, and disaster management through school program and child rights. In order to make people aware about child rights this organization brings various programs like interaction, street play in the schools and community. MS-Nepal has already organized its programs in five VDCs (in Chilime, Golgung, Gutlang, Thuman, and Bridhim) that include street plays, sports and distribution of sports materials, and a picnic was arranged in Chilime to inform about child rights to the children. Moreover, MS-Nepal has also established child clubs in schools.

**Aadibasi Janajati Mahasangh:** Aadibasi Janajati Mahasangh branch was established in Rasuwa in order to raise the voice of the unreached people especially Tamang community at the national level. This NGO mainly works for the upliftment of Tamang people who are mostly uneducated, and backward in every sector. It organizes different awareness programs. This organization felt that at least basic education should be given to children in schools in their mother tongue. Due to language barrier most children are not willing to enroll in schools. It has also conducted various workshops for Tamang women. Rasuwa district is generally known as the "Land of Tamang" where most people are backward due to low economic status, no easy access to the national policy, geographical difficulty, unawareness about the rights, and language difficulty. These all present a critical picture of Tamang people. Therefore, various awareness programs somehow support the DAG children to practice their rights to education.

**Nepal Agro-forestry Council:** This NGO, established in Rasuwa, mainly works for the rights based approach like rights to women, rights for food etc. It has its working areas in five VDC's. It did various programs like students admission, birth

registration, door to door visit for school admission, awareness programs for women about education so that they would know the importance of education and send their children to school. Besides, this organization also provides scholarship to poor and intelligent students. For scholarship, it provides Rs. 50 to 90 students, 8 of them currently studying in Shree Setibhume Lower Secondary School.

**BASE:** The Backward Society Education (BASE) has made a significant contribution to the field of education, starting from ECD/preprimary, primary up to higher education. It has prepared a network of education in the study area of Kailali. It was found to be a leading NGO in school education. The BASE was founded after the restoration of democracy in 2047 B.S. The organization is headed by Dilli Chaudhary, a reputed social worker from the Tharu community. The society focuses both on formal and nonformal education. In formal sector, it conducts activities related to primary and higher education. In nonformal sector, it includes other educational programmes like adult literacy classes. The following contribution was made by BASE:

- Toilet construction in School
- Carpet for grades
- Management of tents in disaster prone area like fire
- Teachers quota for schools
- Empowerment of management committee- Assistance given in the field of education, health and agriculture
- Scholarship, ECD Class
- Book, Notebook, Bag, Instructional materials
- Providing dress, book, pencil, free ship for girls, women development society
- Training related to skill such as weaving, driving, tube well rehabilitation
- Formed Child Club.
- Organized food program for children.
- Provided instructional material for active teaching.
- Provided iron tablet and vitamin for children.

**GTZ:** GTZ provided cooperation in constructing road.

**Lutheran International:** This organization helped in constructing concrete building.

**Save the Children USA:** This INGO provided fund in constructing school building and small houses (dwelling). This INGO was found to be the leading organization to work with BASE.

**ADRA- Nepal:** This was found to work with the BASE

**Global Fund for Children:** This was also found to work with the BASE.

**Banyan Tea Foundation:** The organization was working with the BASE.

**World Education:** The World Education was found to provide non-formal education for working children.

**International Labour Organization:** The organization was working with the BASE.



**USAID:** The USAID provided seed money to BASE that was used for:

- a) Immediate support within 7 days
- b) Public health.

**Prayas Nepal:** Prayas is a Christian organization that provided fund to children from lower to higher level through the BASE. In some cases, an amount of Rs 600 to 3000, per annum is provided. The Saraswati Model Higher Secondary School is its example. It provides bags, books, and notebooks to school children.

**Women Development Society:** The society supported the girl children from primary to higher level.

**Building with Book (BWD):** This organization was found to construct school building (two rooms).

**NEWA:** This assisted to manage water.

**FAYA Nepal:** It constructed toilet with two rooms for gents and ladies.

**Eye Hospital:** Geta- conducted eye-test. It provided free treatment of trachoma. It also provide injections against Hepatitis.

**Rasuwa Health Post:** It conducts school health program twice in a year. However, this program is not limited to particular age only. Students are counseled and checked from primary level to high school. Such programs help a lot to ensure rights to education for DAG children.

**Rasuwa Community Eye Centre:** It conducts campaign of 'Childhood Blindness Alleviation program for children below 15 years i.e. up to 14 years 11 months 29 days. This program mainly distinguishes between normal eyes and abnormal eyes and refers the children for proper treatment. In 2008, it has successfully accomplished five campaigns in Saramthali, Syafrubesi, Kalikasthan, Chiti and Laharepauwa.

**World Vision International (Christian INGO):** World Vision International was found to provide treatment for those affected by accidents like hand fracture. It was also found to provide seven computers with printers to Saraswati Model Higher Secondary School, Geta.

#### **Dalit NGO Federation in Nawalparasi**

Dalit NGO Federation in Nawalparasi is launching a project Promoting Human Rights and Social Rights Inclusion of Tarai Dalits in Nepal. It was established in 2055 and launching different programmes about Dalit movement in 15 districts of Nepal.

Activities:

- To unite all the Dalit communities.
- To eliminate the discrimination against dalits.
- To develop skill oriented works like Mason, Knitting, Cycle repairing, Saving credit programming, Good governance, Agricultural works, Fisheries etc.

Funded by:

80% by European Union

10% by Care Netherlands

10% by Care Nepal

LARC (Legal Aid Research Centre) in Nawalparasi

It was established in 2062.

The activities are:

- To provide legal advocacy to dalits.
- To provide consultancy service for awareness to dalits about income generating programs in co-ordination with national and international organizations.
- To keep documentation about different events of dalits.
- To conduct adult literacy classes, child education and women literacy classes.
- To stand for Chamar community about their rights.
- To serve the poor people
- To fight against discrimination
- To make the people aware against different diseases like AIDS, Hepatitis
- To stop girl trafficking

Similarly, names of major non-governmental organizations and their activities regarding education of Chepang children are presented below:

**Name of NGOs and their activities in Dhading**

| Name   | Activities   |
|--|--|
| Chepang Association  | Awareness raising  |
| Forum for Community Upliftment System/Nepal (FOCUS /Nepal) | Advocacy activities  |
| Integrated Community Development Committee (ICDC)          | Data collection and record maintenance   |
| Resource Identification and Management System (RIMS)       | Non-formal education   |
| Community Youth of Social Change (COYAN)                   | Flexible school program (FSP)  |
| Shanti Nepal   | Community-based alternative schooling (CAS)  |
| Samagra Bikas Kendra                                       | Support for community based nursery education  |
| Local clubs  | Support for infra-structure development of schools                                       |
| Local saving groups  | Support (scholarship, stationeries, dress, etc.) to Chepang children for their education |
| Local cooperative groups                                   | Encouragement for Chepang teachers   |
| Forest user's groups                                       | Support for income generation activities for Chepang guardians                           |
| Local mothers' groups                                      | Mobilization of local resources  |
|  | Planning and evaluation of their support programs  |

Regarding programmes existing in communities sampled for the study for education of disadvantaged children, responses from teachers, Head teachers, VDC secretaries, children and community people themselves were gathered. Based on their responses, existing education related programmes in communities are grouped into five types

such as programmes for support to school, to students, and to communities, and programmes for school management and for school restructuring.

Regarding programmes for school support activities, support for physical facilities, teacher support, stationery and support for educational materials were noticed. For development of physical facilities in schools, District Education Office, VDC office, and non-governmental organizations and local community people were found to have been involved. Four types of teachers were found to have been managed: such as teachers in approved posts, teachers in Rahat posts, and teachers in private posts and facilitators for nursery classes. Remuneration and facilities were found to have been provided by DEO to teachers except to teachers on private posts. A part of the remuneration to private post teachers was managed by VDC office which provided grants to the school. District Education Office provided support stationery i.e, 25 rupees per teacher a month and support for educational materials (i.e., 350 rupees per student a year for materials including textbooks) to the primary school.

Regarding programmes for support to students from governmental organizations, various programmes were found in place such as scholarship (Rs. 350 a year per student) to primary girls from 50 percent girls' scholarship programme, stationeries (exercise books, pencils, erasers, etc.) to some of the early primary grade students who did not bring any stationeries in schools from Masalanda budget (25 rupees a month per teacher), and stationeries which were also provided once under Chepang Development Programme, dresses which were distributed to Chepang girls instead of scholarship to them in a school, and bags were also provided under Chepang Development Programme.

Similarly, supports to DAG students from non-governmental organizations were provided. The Chepang Association, a self-help organization of an indigenous group of the country, provided scholarship (4,000/- rupees a year to a five grade Chepang girl), and exercise books and pencils to Chepang students studying at primary level. The other NGOs such as FOCUS/Nepal which provided scholarships and stationeries to students and Shanti/Nepal which provided scholarships, were also working for the welfare of the Chepang children's education in Dhading.

Regarding textbooks distribution programme, the respondents were found to report that government textbooks were distributed to all of the primary students. Similarly, regarding free education programme, it was reported that no enrolment fees and no tuition fees were collected from any of the primary students in the sampled schools of the research districts.

The programmes run for communities and children of DAG were non-formal education, trainings and supports for income generation activities for guardians by various governmental and non-governmental organizations, alternative schooling such as school outreach programme for 5-8 years old children and flexible schooling programme for 8-14 years old children by District Education Office and enrolment campaigns at school level by school in the communities selected in Dhading. FOCUS/Nepal and RIMS provided supports for income generation activities for guardians. Stationeries under community based alternative schooling were provided with the assistance from JICA. Similarly, community based early childhood development (ECD) education in one of the two communities was found to have been conducted by District Education Office. Similarly, construction of a hostel for Chepang students was running under Chepang Development Programme by District Development Committee.

The programmes for school management were reported as formation of SMC through election among guardians and in an inclusive manner and formulation of school improvement plan (SIP). Similarly, management of a primary school which had run grades 4-5 (proposed) was found to have been handed over to the community whereas another primary (1-5) school which was an approved school was found not ready to take its management from the government in Dhading.

The programmes for restructuring of school education were reflected in various structures of education such as one year nursery class through a community based early childhood development (ECD) education and school-based ECD education, Rahat (proposed) primary school (1-3), approved and proposed primary school (1-3+4-5), approved primary school (1-5) and process of level upgrading of primary school (1-5) to 1-8 that are operational in the communities of Dhading.

### **Weaknesses of the Existing Programmes**

After analyzing various activities of governmental and non-governmental organizations, some gaps between expected standards of programmes and their actual performances were noticed. For the purpose of understanding roles of various organizations in running their activities, information about weaknesses of various programmes was gathered from teachers, Head teachers, children, guardians, and community people and from district level workshop participants in Dhading. Weaknesses identified from the field study of various education-related programmes as supports to schools, students, and communities, school management, and school restructuring are described below:

Regarding weaknesses in the supports provided to schools, it was found that schools were running without fulfillment of basic requirements and facilities such as adequate number of classrooms, classroom space, furniture, windows, toilets, and drinking water, etc. which were essential for providing quality education to school going children. No provision of Chepang language speaking teachers or facilitators, even in nursery level and in early primary grades was found as another weakness for those students who could speak only Chepang language. There was no training or encouragement to teachers to use students' mother tongues in the classrooms. Budget for Masalanda and for educational materials was reported to be inadequate.

Regarding the supports such as scholarships, stationeries, dress, bags and textbooks and freships to the DAG students, various weaknesses were noticed as follows:

- Students support programme was launched without providing adequate support to cover the costs of schooling for children whose guardians could not afford it. For example, amount of scholarship could not cover the costs of stationeries, additional textbooks prescribed at local level, dress, and examination fees.
- All primary girls of the DAG could not receive the 50 percent girls' scholarship.
- Scholarship was not provided to the Chepang boys studying in primary level in Dhading.
- Stationeries were not provided for all needy students who came to school without any exercise book, pencil, and eraser, etc.
- School dresses were not provided to all needy ones who came to school without the dress.

- Nothing was provided to eat even for nursery students and for early primary grade students who could not afford and bring even some beaten rice or some corn to eat in school during the tiffin time.
- Additional textbooks prescribed at local level by schools were not provided free of costs even to those children who could not afford them and bring them to school to study.
- Examination fees were made compulsory for all primary students, even to those who could not afford to pay it.
- The supports such as stationery, dress, bags, and scholarships available through NGOs and local sources were not provided on a regular and sustainable basis.
- All types of supports available from DEO, DDC, VDC and local donors, and NGOs, INGOs provided to students in a year, were found not to have been distributed in a coordinated manner and not reported on a holistic basis.

Thus, it was found that student support programmes were too administrative, based on top-down formula and welfare and piecemeal approaches, but not based on needs of students and their contexts.

The support programmes to communities and children did not go without problems. Non-formal education programmes even for literacy purpose for instance, were found inadequate to cover a large number of illiterate Chepangs. No ECD classes, SOP and FSP classes were found in each Tole of communities where they were needed. This type of practice of producing illiterate citizens in the country is not acceptable in a democracy. The practice of giving a responsibility DEO instead to local bodies such as VDC or Ward Committee or School Management Committee, or Village Education Committee for managing NFE, ECD, SOP and FSP classes in each Tole of communities created a problem of scattering/spreading resources without bearing than any a fruit. This practice has even made local people dependent on external bodies and personnel such as DEO, RPs and SSs. Setting criteria to become a facilitator for NFE, ECD, SOP, and FSP classes was found irrelevant to the context of the rural DAG communities. Moreover, no coordination among formal education, NFE, ECD, SOP and FSP classes was found. Similarly, for education of helpless, orphans and abandoned children, no one was responsible in communities at local level. It was found that no body had ever enquired about the non-school-going children about their schooling and they had not received any kind of supports from any where for their education. It indicates a serious mistake/error in the process of planning of education for all (EFA) since school-not going children are the main target groups for making EFA a success.

Regarding weaknesses in educational management, no Village Education Committee (VEC) was formed and in operation and no Village Education Plan (VEP) was formulated. School Improvement Plan (SIP) was formulated in each school but was reported to have little meaning due to lack of budget. Similarly, community people and teachers and Head teachers were found to be doubtful towards the government's policy of handing over management of schools to community because, as they reported, community people could not afford to bear any extra financial responsibilities in managing schools.

The weaknesses in school restructuring programme were reported by teachers and Head teachers as: the rule that 75,000 rupees in the District Education Office should

be deposited to upgrade a rural public primary (1-5) school to a lower secondary level (1-8) was impractical, the posts of teachers, especially in a proposed primary schools, were inadequate and nursery education which was essential for disadvantaged children was not conducted in each public school in rural areas of the district. Thus, one of the weaknesses in school structure was that pre-primary level was not made a part of school education in the country.

## CHAPTER VII

### Measures to Ensure the Rights to Education for Disadvantaged Children

The last issue of this research was identified as “What does it take to ensure the rights of disadvantaged children to education?”

After the discussion in previous sections regarding the bases for rights based education, barriers to education, and role of governmental and non-governmental organizations, this section describes various measures for inclusion in education, as suggested by the respondents. It further includes measures for quality education; measures for social justice; special arrangements needed for disadvantaged children and expected tasks to be completed by various agencies for education of disadvantaged children. These measures are discussed below:

#### Responsibilities of Stakeholders

From the field survey, it was found that some preventive measures should be implemented through different stakeholders of school education. In this context, the guardians/parents have to perform the responsibilities of managing school dress, textbooks, copies, pencils, school fee if necessary. They also have to guide their children in reading and doing homework. They have to take care of their children and motivate them to attend school.

Family is a primary school for learning. The participants in district level workshop reported that the family has to perform the following responsibilities to educate their children:

- The children should get an opportunity to study at friendly homely environment.
- The children should be free from mental and physical tension.
- There should be a regular supply of reading materials.
- The children should be free from labour.

**Community:** The community has to guide and convince parents to send their children to school. The community has to create awareness among parents so that they could realize the importance of education. They have to encourage both parents and children. The community has to contribute to:

- Create good relation with school.
- Participate in the programmes of education for all
- Cooperate in the establishment of schools
- Create feeling that school is for community and the community for school.

**School/VDC:** The schools and VDCs have to create good environment for teaching learning at school. They have to develop proper management for quality education. In this regard, freeship for children, child friendly environment and parents' education programmes are essential. The school has to perform the following responsibilities to educate children:

- Learning environment should be convenient.

- The teachers have to show affectionate and cooperative behaviour.
- The school has to provide quality education.
- The children should be provided with an opportunity of free education.

**DEO:** The District Education Office (DEO) has to provide playing materials, textbooks, scholarship and quota of teachers wherever necessary. Besides this, regular monitoring and supervision, and cooperation for managing drinking water and toilet system was also considered as one of the responsibilities of DEO.

**DDC:** Financial support for schools and students, management of fees, and provision of free education was considered as the responsibilities to be performed by the District Development Committee (DDC).

**National Level:** The participants at district level workshop reported and realized that, at national level, the following responsibilities should be performed:

- Free distribution of textbooks
- Provision of scholarships
- Management of Tiffin at schools
- Effective implementation of educational laws and policies

### **Measures for Quality Education**

For understanding of quality in education, systems approach to education is followed by analyzing the relationship among educational inputs, educational processes and educational outputs. In order to find out ways for increasing quality of education in rural public schools, especially for disadvantaged children, various responses from teachers, head teacher, students and district level workshop participants were gathered. Based on their responses, measures needed for quality education are discussed in the following paragraphs.

Students were found to state that for quality education teachers should take classes daily and give attention to each student for his or her learning. Thus, students suggested teachers to be responsible for quality education for them. Similarly, district level workshop participants suggested various measures needed for quality education as follows:

- Set a mechanism for a reward and punishment for teachers
- Provide teacher posts based on the teacher-pupils ratio of 1:20 to 1:30.
- Encourage primary teachers by linking their performance with reward, prestige, and career.
- Improve physical facilities of schools on cost sharing basis with its stakeholders with the help of GOs, NGOs and INGOs
- Promote child-friendly teaching learning activities in schools
- Encourage teachers to use mother tongues of students in primary classes
- Conduct remedial teaching programs in schools
- Conduct extra-activities in schools regularly and ensure each child to take part in his/her area(s) of interest(s)



- Improve in the practices of continuous assessment and liberal promotion
- Find sustainable ways to collect adequate resources for quality education
- Give authority to SMCs and VDCs for monitoring and evaluation of school activities
- Ensure initiation of community to make rules, plans, and their implementation for increasing quality of education

Thus, regarding measures for quality education, district level workshop participants were found to stress on teachers, teaching learning processes, and assessments, mobilizing resources, and community involvement. Thus, they were found to suggest, for quality education, three measures: i) mobilize adequate resources, ii) ensure local level management, and iii) improve instructional system.

Regarding measures needed to be taken for quality education in schools, teachers and Head teachers were asked various questions about physical facilities, management of teachers, teaching learning processes, instructional materials, curriculum and textbooks, examination procedure, extra-curricular activities, educational administration, resource management, monitoring and evaluation, and community involvement. Their responses are given below.

Physical facilities:

- Furniture facilities be based on students' number and age
- Mats be made available to nursery students to sit on the cemented floor
- Make and repair windows
- Provide public land for school by VDC and private land through individuals
- Construct classrooms

Teacher management:

- Teacher pupils ratio (nursery teacher 1:15 to 1: 20, primary teacher 1:20 to 1:30)
- Reward teachers
- Specify the tasks of teachers or facilitators in providing basic education for all in each community with the allowances for facilitation activities

Teaching learning:

- Introduce grade teaching in early primary grades instead of subject teaching
- Provide remedial teaching (additional special teaching) classes for low achievers and upgrade them even in the mid session, as needed
- Use individualized instruction techniques and play methods

Instructional materials:

- Provide stipends (masalanda) to school equal to 300 rupees a month per teacher

Curriculum and textbooks:

- Revise curriculum and textbooks suitable to the rural children based on their age

- At least, one textbook is needed in each mother tongue of students for each grade of primary level, that may be introduced as an optional subject
- Provide additional textbooks (i.e., optional English) to students prescribed by the school at local level. There are 44 students at one grade in a school. Out of them, 30 students did not buy the textbook. All of them who did not buy the textbook were Chepangs.
- Provide nursery textbooks to nursery students
- Provide textbooks of creative and expressive arts to grade 3 to 5 students as well

Examination/assessment procedure:

- Liberal promotion has been implemented in grades 2, 3, 4 and 5. Remedial teaching is needed and additional facilitation in learning is needed to those who are very low achievers
- Resource centre level examinations are held for grades 2 to 5. Difficulties to pay examination costs are due to difficulties to take the fees from students. If all are to be promoted, there may be no need to conduct examinations in all subjects.

Extra curricular activities:

- Existing activities are quizz contests, hygiene activities, creative writing, singing, dancing, etc.
- Needs a teacher trained in extra curricular activities
- The activities are to be conducted after the break time on Friday regularly
- Some students do not get opportunities to participate in extra-curricular activities. Some hesitate to participate in.

Education administration:

- SMC has been formed as per the rules (3 elected + 2 nominated +1 teacher +1HT + ward chairperson +1 female =9). It is a good practice.
- Resource person has been appointed as per the decision of the meeting of head teachers of the area. It is also a good practice.
- SIP is formulated but it has little meaning due to lack of budget

Resource management:

- VDC supports school not on a regular basis such as 45,000 for a school in the 2063/064 and 20,000 for the same school in 2064/2065. There are difficulties to cover regular expenditure from this type of support.
- Fund collection through donations such as Bhailos are done in a proposed primary school but not in an approved school (whereas it is observed that proposed schools have poorer communities than those of approved schools)

Monitoring and evaluation:

- Resource Person is better in monitoring activities than School Supervisors.

Community involvement:

- Ward committee, which is the lowest grassroots level governmental organization, be involved in making teachers and guardians responsible for EFA program a success.
- If there is no guardian of a child or if the guardians are incapable, then the whole responsibility towards child's rights should fall on the ward committee and VDC.

### **Measures for Promotion of Social Justice in Education**

School education which is regarded as a means for the promotion of social justice among various groups and classes requires a justified education system in society. There is a two way relationship between school and society that education, by its very nature, promotes justice within school education and in social system, and in return, society manages a school education system within the broader framework of the social system. For the purpose of understanding school education system in terms of its contribution to social justice in society, various views of respondents at community level and at district level were gathered during the field study. VDC office representatives and district level workshop participants were found to state that the present education system has not adequately contributed to social justice in society. Their views regarding reasons of inadequate contribution to social justice by school education system are as follows:

- Many children (5-14) have not yet got any opportunity to read and write.
- Lack of opportunity for easy access to nursery, primary, lower secondary, and secondary level education
- Many children (5-14) have to work in hotels and in other people's homes for a living jeopardizing their career (education)
- There is no one at local level to bear responsibility of helpless, orphans, and children in poverty for their education.
- Quality of education in public schools has sharply deteriorated.
- Lack of physical facilities, poor educational management and inadequate monitoring and supervision are observed in public schools
- Rigid rules and practices regarding teacher's management, curriculum and textbooks, examination processes and classroom instruction, which have little relevance to various minority groups/disadvantaged groups in society, mark the education system.
- Deprivation of many children such as orphans, helpless, abandoned children, children in poverty, and child laborer from their rights to basic school education is there in the society.

Regarding measures for the promotion of social justice in education system, the respondents were found to suggest as follows:

#### **Awareness/ availability**

- Focus on moral education, environmental justice and social justice education in schools,
- Make guardians aware of good politics for development and social justice
- Make all people aware of their rights and responsibilities

- Ensure through legal measures that all children get basic education through formal, non-formal and informal ways

#### **Access**

Extend schooling to each community and to each child with various options such as nursery, early primary, primary, non-formal education, school outreach program, flexible school program, etc.

- Operate schools based on school's mapping
- Invite community people in schools in various ways such as involving in SMC, PTA, VEC, community learning centre (CLC) and conducting non-formal classes in schools, etc.

#### **Quality**

- Increase quality of public school education
- Mobilize resources adequately for formal education
- Take a full economic responsibility of schools (by government)
- Hand over school's management to VDCs and local bodies of government

#### **Relevance**

- Provide self-employment oriented education
- Keep flexibilities in practices for inclusive education
- Provide special facilities and supports for disadvantaged children

Thus, the measures suggested for promotion of social justice in education system were four types: awareness/availability related (provide children their rights to education through legal measures, and make people aware of their responsibilities regarding children's rights to education); access related (bring children to schools or extend school education to each community and to each child); quality related (provide adequate resources to school education and hand over schools' management to local communities); and relevance related (provide special facilities and supports to disadvantaged children and keep flexibilities in practices for inclusive school education).

### **Special Arrangements Needed for Education of DAG Children**

Disadvantaged children need a special focus with special treatments for the promotion of equal opportunity in education. Special programmes targeted on disadvantaged groups widen opportunities for them to attain equality in access and outcomes. Special support activities for DAG children are, therefore, crucial for their education. In order to explore various ways and measures regarding special arrangements needed for inclusion of DAG children in education, responses from various stakeholders such as school-going and not-going children, their guardians, community people, teachers and Head teachers, and district level workshop participants were gathered. Their responses are described below:

Regarding various types of school education, school going Chepang children were found to express that they needed various types of education programs such as general school, pre-vocational, vocational and trade schools, nursery school, and alternative schooling programmes. Furthermore they maintained that they needed

public school system and schools which provide quality education for them. Similarly, they outlived the need for schools having teachers who love and care children. Similarly, non-school going DAG children were found to state that they needed literacy classes, school outreach and flexible school classes, and schools oriented to develop economic efficiency in them.

The teachers and Headteachers stated that disadvantaged group of children such as Chepang, Mushahar, Tamang and Tharu needed community based ECD and school based ECD education in free of costs, school outreach and flexible schooling classes in communities and flexibilities within school system, vocational schools and non-formal education. Similarly, the DAG guardians/parents were found to stress various types of schools which could provide supports such as stationeries and tiffin to students. They stressed on public school system with basic facilities to provide quality education.

The respondents further said that they need to have schools near their communities within an accessible distance for their children. They stressed that, in each Tole of their communities, they needed ECD center, school outreach and flexible classes, which could be operated in a coordinated manner. Moreover, they were found to focus on schools having teachers who could facilitate local language/mother tongue speaking students to learn in schools in their own mother tongue. They demanded that pre-vocational and vocational education to their children be provided.

Regarding supports to children, school going children were found to state that they needed various supports for continuity of their study in schools such as stationeries in schools, continuous motivation from home so that they could go to school regularly with a purpose of learning. Similarly, guardians of school-not-going children were found to state various measures to send their children to school. They are as follows:

- The non-school going child, an abandoned boy, which is 8 years old, should be provided Kam (job), Mam (food) and education by any responsible person/organization.
- The school not going boy which is 7 years old, is habituated to play at home, and not to go to school and demands daily some money or some thing new to go to the school. Provide him some incentives or motivate him to come to school.
- Reduce the load of household chores on girls such as bringing water walking a long distance two times a day and share load of the work of her mother who is sick.
- Respect, love and care children at school.
- Raise awareness among children themselves for their education.
- Encourage school going children for continuation of their education.
- Convince children to go to school and do not discourage children by making them fail in exams.
- Give equal respect to early married girls and convince them for their education.
- Provide all textbooks and stationeries needed to children.
- Provide tiffin to small children in school.

- Conduct school outreach, flexible schooling and ECD education in each Tole of the community in the morning, in the evening, and in free time suitable to the children, and provide non-formal education to school-overage children.

Regarding special arrangements for children's education of disadvantaged group such as Chepang, Mushahar, Tamang and Tharu, responses of children, guardians, community people, teachers and Headteachers, VDC representatives, and district level workshop participants are presented as follows:

#### **Supportive measures**

- Provide special supports (i.e., stationeries, scholarship, dress, and tiffin to the DAG children
- Provide all textbooks to students including additional ones prescribed by the school at local level
- Provide full supports for abandoned, helpless, and orphan children.
- Provide special supports (i.e., food, stationeries, dress, etc.) to children in poverty.
- Provide chocolate, etc., to lure small children to school so that they would not object to come to school.
- Provide special supports to schools where disadvantaged children such as Chepang, Mushahar, Tharu and Tamang are studying.
- Provide jobs for those children who completed their education.
- Conduct non-formal education classes for guardians.

#### **Measures related to teaching learning activities**

- Teach children through mother tongue or local language until the children cannot communicate in Nepali.
- Encourage teachers to use mother tongue of students in early primary grades where it is needed.
- Conduct additional special classes/ remedial classes.
- Provide facilitation in learning at home/ community.
- Manage to teach DAG children during the period of holidays.
- Conduct school outreach and flexible schooling classes.
- Conduct nursery classes in each tole of community.

#### **Managerial measures**

- Maintain peace in schools and in society.
- Provide encouragement and motivation to students and to their guardians.
- Make such an environment in community that all children can go to school.
- Make school systems flexible to enroll and to promote students throughout whole year based on the needs of each child.
- Operate community learning centers in schools.

- Maintain basic facilities in schools such as classrooms, playground, drinking water, and toilets.
- Provide sufficient posts of teachers and facilitators in schools (teacher pupils ratio should be 1:15 to 1:20).

#### **Legislative measures**

- Exempt the provision to deposit 75,000 rupees in the DEO by a rural public primary (1-5) school to upgrade to a lower secondary (1-8) level.
- Give holiday in schools for celebrating festival like Nwagi (Chhonam) in the area of Chepang children.

Thus, the respondents were found to state various special measures as supportive measures to children, schools and communities, teaching learning measures, managerial measures and legislative measures for their inclusion in education.

#### **Expected Tasks to Ensure Rights to Education for DAG Children**

It is obvious from the above discussions that there are lots of measures to be implemented for inclusion of disadvantaged group of children in education. The main challenge of providing for the rights to education for disadvantaged children is to implement those measures suggested by various respondents. In order to implement those suggested measures, a specification of tasks by various agencies of education is needed. For the purpose of specifying tasks by agencies, various responses from children, guardians, community people, teachers and Head teachers and district level workshop participants were gathered. Based on their responses, a description of the expected tasks of guardians, community/VDC, school, and DEO/DOE and NGOs/INGOs is presented below:

##### **Tasks of guardians**

- Send children to school regularly.
- Bring children to school to enroll.
- Provide stationeries to the schooled children.
- Manage tiffin (khaja) for the children in school.
- Provide morning meals to children in time so that they could reach
- school in time.
- Do not compel children to work at home for household chores.

##### **Tasks of community/VDC**

- Upgrade primary school up to eight so that children could study near their homes.
- Establish nursery education classes in each Tole of the community.
- Provide full scholarship adequate to cover all the expenses of schooling to helpless, orphans, and abandoned children and take responsibility as needed.
- Take responsibility of children in poverty for their education at local level.
- Provide special support for DAG children as khaja, dress and stationeries.

- Mobilize local resources for basic education of DAG children through tax system and not through fee system, through charity fund, through donations collected on a voluntary basis such as Akshaya Kosh, through religious programs (Purans and Yagya, etc.), through cultural programs (Bhailo), through utilization of soil, stone, water, forest, etc., and through the charges from criminals and from violators of local code of conduct.
- Monitor school's activities.
- Convince guardians for their children's education.
- Ward committee be made responsible for education of school-not-going children.
- Activate local groups such as mother groups for education for all children.
- Assess children's needs (by themselves), identify problems, prepare a plan of work, and solve the problems.
- Establish schools near the community within the accessible distance for children
- Provide financial and physical supports to schools.
- Manage and coordinate among schools for nursery education, school outreach, flexible schooling and non-formal education for the children in the community.
- Form a Village Education Committee and formulate village education plans.
- Manage teaching through mother tongue by communities.

#### **Tasks of schools (teachers and SMCs)**

- Motivate students at school and children in communities for their education
- Welcome each child to school.
- Encourage students to come to school to continue their education.
- Accommodate disadvantaged groups of children in various matters such as dress, examination fees, school time, examination, absentees, use of language in classroom, and mother tongues
- Love children, care them and do not punish them, but motivate them for learning.
- Communicate with them in the language they can speak. Use mother tongue of students in the classroom as needed.
- Manage grade teaching system instead of subject teaching for nursery, grades one and two students.
- Provide nursery and primary students textbooks, directly suitable to them.
- Use individualized instruction techniques in the classroom.
- Provide stationeries to DAG students, especially when they are found without exercise books, pencils and erasers, etc. in the classroom.
- Provide local holidays based on the culture and traditions, of the disadvantaged groups, such as in Nwagi for Chepang students.



- Provide scholarships and other facilities to students based on the needs of the students.
- Conduct classes, even in holidays as needed, for example, for remedial teaching, or for additional special classes, especially for those students who are likely to drop school after their certain age, and promote them even in the mid-session.
- Implement flexible schooling within school system as well.
- Provide encouragements and allowances to teachers for taking extra responsibility to provide education to out of school children as well based on the payments by results system.

#### **Tasks of DEO/DOE**

- Provide adequate Masalanda (stipends, i.e., 100 rupees a month per teacher) budget to each school.
- Provide additional textbooks prescribed at local level by the school to DAG children.
- Provide encouragements and rewards and overtime allowances to teachers for remedial teaching, field visits, and for conducting classes for out of school children in the community based on the payment by results system (payment based on the work per unit of time or tasks completed).
- Provide authority to school for staff meeting and SMC to appoint a facilitator for special classes or for remedial teaching or for team teaching as needed in the school.
- Specify responsibilities of teachers and guardians through SMCs and VDCs/ward committees to ensure rights to basic education for all.
- Provide sufficient posts of teachers in school.
- Assign teachers by their expertise and specialization.
- Make community friendly-policies.
- Give follow up and monitoring role to VDC office and SMC.
- Provide technical assistance to schools.
- Supply adequate examples and exercises in government textbooks at par with the textbooks in private schools.
- Develop many optional courses so that students may choose from among them.
- Develop local curriculum focusing on economic efficiency in areas such as selling, purchasing, producing, and saving and credit related activities.
- Include knowledge and skills regarding home economy from early primary grades.

#### **Tasks of NGOs/INGOs**

- Take responsibility to provide supports to students and local NGOs.
- Manage supports for income generation activities for guardians.
- Take full responsibility of abandoned, helpless and orphan children' education.

- Construct and distribute instructional materials.
- Provide stationeries and tiffin.
- Conduct non-formal education.
- Conduct school outreach and flexible school classes.

The above tasks indicate that in order to ensure rights to education of disadvantaged children, collaborative efforts from major agencies such as guardians, community/VDC including Ward Committee and Tole committee, school teachers and SMC, DEO and DOE and NGOs and INGOs are needed. For the purpose of implementing various measures to improve quality of education in public schools, promoting social justice in education, and making special arrangements for education of disadvantaged children, it is obvious that a detailed description of tasks to be performed by agencies is needed as suggested by the respondents in the study area.

## CHAPTER VIII

### Findings of the Study

As the study was carried out in order to identify the existing status and challenges of the 'rights to education for disadvantaged children, some key findings were drawn as follows:

- Various problems like physical, psychological and migration were found to work as major hindrances to educational opportunity of the disadvantaged.
- Lack of awareness among parents is working as the major barrier to educating children. Parents are not aware about the importance of education. So they are not giving proper environment to their children at home. It is obvious that parents/guardians and other stakeholders prioritize income generation over the rights to education for children.
- Early marriage was found to be one of the major barriers to education for girl children in the study area. The girls in the DAG communities were found to get married at an early age of 13 to 16.
- The study shows that there are inadequate provisions for ensuring learners' equitable access to formal schooling and alternative modes of learning including non formal education (NFE).
- The study indicates that there is a problem of mother tongue in teaching up to grade 3. Small children can not follow Nepali language as the medium of instruction. Thus, there is a need of teaching through mother tongue in order to enhance education for indigenous and DAG children.
- As reported by the participants at the district level workshop, conflict affected children, street children, freed laborers, orphans, Dalit/Janajati children, economically handicapped children; and children deprived of the opportunities provided by the state were not able to utilize their rights to education in the study area.
- Poverty was another barrier to school education of DAG children. So, each of the members in the family had to help in order to sustain.
- The major reasons of girl dropouts were found as: i) failure in class ii) free society and iii) getting matured (physically).
- In the DAG communities like Tharu, Tamang and Dalit, there was a problem of student irregularity in the classes. In the same way, there was a problem of dropout.
- Various programs were organized for the disadvantaged children to ensure their rights to education. The schools were found to offer different kinds of incentives and scholarship facilities. However, the available facilities and programs were not addressing majority of the children.
- To ensure educational rights, 'Parent-Education Programs' should also be organized as found in the study area. An awareness program conducted by SNHSS in Geta, Kailali is its example. Similarly, in the areas of Chepang, Mushahar and Tamang such programmes were found to be organized.

- It was found that lack of teaching/learning materials was working as a barrier to education for DAG children. There was a financial problem for proper management of teaching learning in the study area.
- Regarding health related issues, the first aid materials were not available in some of the schools. Even if available, they were inadequate.
- Geographical distance/remoteness was found to be another barrier to education for disadvantaged children. In the area of Mushahar community, in Nawalparasi and the Tharu community in Kailali, the schools were located at a distance of 10 minutes. The case of Dhading and Rasuwa was different because in Rasuwa, the children had to walk a distance of 45 minutes and in some cases it took 2 hours to reach the school.
- Engagement in household chores was one of the barriers to education for DAG children. The children had to support parents in cooking food, collecting wood, bringing water, cutting grass, grazing cattle, ploughing field and taking care of their siblings.
- There were resource constraints and management inadequacies. Financial aspect was one of the major obstacles to education. The scholarships provided was not enough. It ranged from Rs. 150 per year in Urmi, Kailali to Rs. 100.00 in Rasuwa. However, only a few children were getting it. During the period of admission, the students had to pay Rs.210.00 to 250.00.
- It was reported by the DAG children that the education could not meet their needs and interest. They further stated that education was not skill-oriented.
- For quality education, district level workshop participants were found to suggest three measures: mobilizing adequate resources, ensuring local level management and improving instructional system whereas teachers and headteachers were found to report various measures related to physical facilities in school, teacher management, teaching learning instructional materials, curriculum and textbooks, assessment procedures, extracurricular activities and school management.

## CHAPTER IX

### Conclusions and Recommendations

#### Conclusions

Present study has made an attempt to deal with various aspects of rights to education for disadvantaged children. It is obvious from the analysis and discussion that in order to promote rights to education for all, the school management committee (SMC), parents, government, NGOs/INGOs and community have to play a vital role. Qualitative education should be provided to all children especially to DAG children in order to bring them in the mainstream of education. Need based trainings should be given to school teachers, and the underprivileged and differently abled children (poor, dalits, physically weak) should be at the central stage of educational services. Qualitative education requires proper attention of the government, NGOs and INGOs. Mutual relationship should be developed within the school premises with the teacher and students so that the school program can be made more child-friendly. Innovative and interactive programs attract more students to attend the class. Educational materials should be made according to the need of the local people. Regular monitoring and evaluation should be done for qualitative education. Curriculum should be developed in accordance with the needed skills. More subjects and repetitive chapters are not preferred.

Educational administration should be defined as the responsibility of capable person. There is no transparent relation between DEO and the school management committee. The DEO is not in a position to provide adequate materials that the schools are in need of. It takes the responsibility only in providing salary to the teachers whereas it assumes no role for transparency, time investment, and allocating internal resources. The government should also be familiar about the programs made by schools. The number of subjects offered must not exceed more than five. For instance, the components of 'Health' and 'Population Studies' are repeated in 'Social Science' subject.

#### Recommendations

Based on the findings of the study, following recommendations are made:

- **Need for defining rights of all children:** There is a need for defining rights of all children to education, with particular focus on marginalized children, and formulation of policies regarding child rights with specific reference to ECD and primary level education.
- **Need for defining tasks and responsibilities of institutions and persons:** The tasks and responsibilities in consultation with the relevant agencies, institutions and persons should be identified. A regulatory framework in consultation with the line agencies needs to be developed. A code of conduct for the reinforcement of children's rights to education at all levels is also required.
- **Awareness:** Since there is a lack of awareness among the DAG communities working as the major barrier to educating children, the concerned authorities and research teams of various institutions have to conduct awareness programmes to address the need of the mass of community people. Rights-to-Education (RTE) package (cascade model through media) for the MOE system

including the frontline providers like SMC, PTA, local bodies, Headteacher, teachers and students should be developed and disseminated.

- **Irregularity and dropout:** In the DAG communities, there is a problem of student irregularity in the classes. In the same way, there is a problem of dropout. In order to solve these problems, the teachers and community people have to make parents/guardians aware of their children's education. Timely inquiry and encouragement are the ways to solve this problem.
- **Early age at marriage:** The age at marriage must be raised by motivating girl children to education at least up to secondary level. The DAG and other communities that practice early marriage should be encouraged to increase the age at marriage following the national standard and law.
- **Teaching learning materials:** It was found that lack of teaching/learning materials is working as a barrier to education for DAG children. In order to solve this problem, the school community in cooperation with DEO has to develop and collect teaching materials and use them for effective teaching. This process would encourage children's regularity in the classes by motivating them towards teaching learning.
- **Mother tongue:** It was found that there is a need of teaching up to grade 3 through mother tongue. In this context, a teacher from local mother tongue has to be managed in the school. Support programs to implement mother tongue courses in primary schools as well as in higher studies wherever necessary are needed. The government has to facilitate optional courses in mother tongue in all schools based on the interests of the community and students.
- **Need of developing strategies at national and local level:** Develop strategies for national and local level partnerships for the expansion of services and securing quality of education including ECD. Design and develop programmes and activities for their implementation. Encourage school mapping by DDC or VDC.
- **School environment:** Child friendly environment is essential to make teaching learning effective. The school community has to take initiation to create child friendly environment in the schools. The schools should be kept neat and clean and whatever resources are available they should be well managed and protected.
- **Financial problem:** Regarding financial problem, community participation is very important to collect and manage resources in the schools. The government has to provide fund and resources for managing library. Various ways for mobilizing local resources considering local context should be identified. Policies should be formulated to effectively mobilize local human and physical resources considering the various contexts of the country at national level.
- **Need of adequate support to students:** Provide adequate support to students through measures such as scholarship, freeships, textbooks, exercise books, bags and tiffin facility.
- **Empowerment of local bodies and schools:** Empower local bodies and schools for utilizing available resources provided by the state and collected by local bodies. Provide resources to schools through multiple ways such as regular

budget, one time grant, matching fund, per capita funding and reward measures.

- **Health related issues:** Regarding health related issues, the first aid materials have to be managed in the school. It also works as a source of inspiration for maintaining children's regularity in the classes.

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## ANNEX

### Study Tools

#### त्रिभुवन विश्वविद्यालय

शिक्षा विकास तथा अनुसन्धान केन्द्र

सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू

विद्यमान अवस्था र चुनौतीहरू

#### समुदाय सर्वेक्षण फारम

(गा.वि.स.अध्यक्ष, वडाध्यक्ष, सचिव, अगुवा नेता, आमा समुहका अगुवा आदिसँग लिइने विवरण)

जिल्ला: गाविस/न.पा.: वडा:

गाविसको जनसङ्ख्या: महिला: पुरुष:

१. गाविसमा रहेका जात/जातिको विवरण
२. गाविसका व्यक्तिहरूले गर्ने मुख्य काम/व्यवसाय
३. गा.वि.स.मा गैरसरकारी/सरकारी व्यक्तिहरू आउने गरेको वा नगरेको  
आउने गरेको  आउने नगरेको
- ३.१ आउने गरेको भए विवरण

| व्यक्ति/संस्थाको नाम | गरेका काम |
|----------------------|-----------|
| गैरसरकारी            |           |
| सरकारी               |           |

४. गा.वि.स.मा भएका शिक्षासम्बन्धी कार्यहरू
५. गा.वि.स.मा विस्थापित बालबालिका भएको वा नभएको  
भएको  नभएको
- ५.१ यदि भएमा विवरण केटाको सङ्ख्या केटीको सङ्ख्या
६. यस गाविसमा चेलीबेटी बेचबिखनसम्बन्धी केही समस्या छ ?  
छ  छैन
- ६.१ यदि भएमा विवरण .....
७. गा.वि.स.का अभिभावकहरू आफ्ना केटाकेटीलाई विद्यालय पठाउने कुरामा सचेत छन् ?  
सबै सचेत छन्  केही सचेत छैनन्  सबै सचेत छन् तर विद्यालय पठाउन सक्दैनन्
८. गा.वि.स.मा केटाकेटीलाई कुनै किसिमको भेदभाव गरिएको छ ?  
छ  छैन
- ८.१ छ भने कुन-कुन पक्षमा ?
९. यस समुदायमा विद्यालय जाने उमेर (५ देखि १४ वर्ष) का जम्मा केटाकेटीको सङ्ख्या  
केटाको सङ्ख्या केटीको सङ्ख्या जम्मा

९.१ यस क्षेत्रका सबै बालबालिकाहरूले शिक्षा लिन पाएका छन् ?

छन्  छैनन्

९.२ छैनन् भने विद्यालय नजाने केटाकेटीको सङ्ख्या

केटाको सङ्ख्या      केटीको सङ्ख्या      जम्मा

९.३ उनीहरू विद्यालय नजानाका मुख्य कारणहरू

९.४ विद्यालय नगएका केटाकेटीहरूले गर्ने कामको विवरण

९.५ उनीहरूलाई विद्यालय पठाउनका निमित्त क-कसलाई कसरी जिम्मेवार बनाउनु पर्ला ?

१०. यस क्षेत्रको विद्यालयमा शैक्षिक वातावरण कस्तो छ ?

उपयुक्त  अनुपयुक्त

१०.१ अनुपयुक्त भएमा कारण

११. यस क्षेत्रका विद्यालयमा बालबालिकाहरूलाई कस्तो व्यवहार गरिएको छ ?

राम्रो  नराम्रो

११.१ नराम्रो भए उदाहरण र कारण

१२. यस क्षेत्रमा बालबालिकाहरूको भावनाअनुसार विद्यालयको वातावरणमा सुधारहरू गरिएको छ ?    छ     छैन

१२.१ गरिएको छ भने उदाहरणहरू

१२.२ गरिएको छैन भने कारण

१३. यस क्षेत्रका विद्यालयहरूमा भौतिक सुविधाहरूको स्थिति उपयुक्त छ ?

छ       छैन

१३.१ छैन भने के के गर्न आवश्यक छ ?

१४. यस क्षेत्रका विद्यालयमा योग्यता प्राप्त शिक्षकहरू पर्याप्त छन् ?

छन्       छैनन्

१४.१ छैनन् भने के के गर्नु आवश्यक छ ?

१५. यस क्षेत्रका सबै विद्यार्थीहरूले समयमै पाठ्यपुस्तकहरू पाएका छन् ?

छन्       छैनन्

१५.१ नपाएको भए के-के गर्नु आवश्यक छ ?

१६. यस क्षेत्रका बालबालिकाहरूको रूचि र स्तरअनुसारको पाठ्यपुस्तकहरू भएको जस्तो लाग्छ ?  
लाग्छ  लाग्दैन
- १६.१ लाग्दैन भने किन ?
- १६.२ यसका लागि के-के गर्नु आवश्यक छ ?
१७. यस क्षेत्रका विद्यालयमा आवश्यक शैक्षिक सामग्रीहरू पर्याप्त भए जस्तो लाग्छ ?  
लाग्छ  लाग्दैन
- १७.१ लाग्दैन भने यसका लागि के-के गर्नु आवश्यक छ ?
१८. यस क्षेत्रका विद्यालयहरूमा बालबालिकाहरूलाई सिकाइमा उप्रेरित गर्न पर्याप्त मात्रामा शैक्षिक कार्यकलापहरू गरिएको जस्तो लाग्छ ?  
लाग्छ  लाग्दैन
- १८.१ लाग्दैन भने यसका लागि के-के गर्नुपर्ला ?
१९. यस क्षेत्रका विद्यालयमा लिइने परीक्षाका प्रक्रियाहरू उपयुक्त भए जस्तो लाग्छ ?  
लाग्छ  लाग्दैन
- १९.१ लाग्दैन भने के-के सुधार गर्नु आवश्यक छ ?
२०. तपाईंको विचारमा यस क्षेत्रका विद्यालयमा आवश्यकताअनुसार अनुगमन र निरीक्षण भएको छ ?  
छ  छैन
- २०.१ छैन भने यसका लागि के गर्नु आवश्यक छ ?
२१. यस क्षेत्रका प्राथमिक विद्यालयमा मातृभाषामा शिक्षा दिने गरिएको छ ?  
छ  छैन
- २१.१ छैन भने के गर्नु आवश्यक छ ?
२२. यस क्षेत्रका मानिसहरूको रहनसहन/जीवनशैलीअनुसार विद्यालयमा शिक्षा दिने गरिएको छ ?  
छ  छैन
- २२.१ छैन भने के गर्न आवश्यक छ ?
२३. यस क्षेत्रका मानिसहरूको सांस्कृतिक चालचलन विद्यालय शिक्षामा समायोजन गरिएको छ ?  
(क) पाठ्यक्रममा समायोजन गरिएको छ  छैन

- (ख) पाठ्यपुस्तकमा समायोजन गरिएको छ  छैन
- (ग) विदाहरूमा समायोजन गरिएको छ  छैन
- (घ) अन्य क्रियाकलापमा समायोजन गरिएको छ  छैन
- २३.१ छैन भने कसरी समायोजन गर्न सकिन्छ ?
२४. यस क्षेत्रका मानिसहरूको आर्थिक स्थिति सुधारका लागि सहयोग पुग्ने गरी शिक्षणसिकाइ भएको जस्तो लाग्छ ? लाग्छ  लाग्दैन
- २४.१ लाग्दैन भने कस्तो सुधार गर्नु आवश्यक छ ?
२५. यस क्षेत्रका सुविधाविहीन बालबालिकाहरूलाई मिल्ने किसिमले विद्यालयमा विशेष व्यवस्थाहरू गरिएका छन् ?
- छन्  छैनन्
- २५.१ छन् भने के-के विशेष व्यवस्थाहरू गरिएको छ ?
- २५.२ के कस्ता अन्य विशेष व्यवस्थाहरू गर्नु आवश्यक छ ?
- विद्यालय जानेहरूका लागि
- विद्यालय नजानेहरूका लागि
२६. सुविधाविहीन केटाकेटीका लागि कस्तो शिक्षा आवश्यक छ ?
- केटाका लागि
- केटीका लागि
- अन्य
२७. अहिलेको विद्यालय शिक्षा प्रणालीले सामाजिक न्यायका लागि टेवा पुर्याएको छ ?
- टेवा पुर्याएको छ  केही मात्रामा टेवा पुर्याएको छ  टेवा पुर्याएको छैन
- २७.१ के-के कारणले गर्दा पर्याप्त मात्रामा टेवा नपुर्याएको होला ?
- २७.२ सामाजिक न्याय बढाउनका लागि विद्यालय शिक्षामा के-के सुधारहरू गर्नु आवश्यक छ ?

**त्रिभुवन विश्वविद्यालय**  
शिक्षा विकास तथा अनुसन्धान केन्द्र  
सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू  
विद्यमान अवस्था र चुनौतीहरू

**पारिवारिक सर्वेक्षण**

(सुविधाविहीन बालबालिकाका अभिभावकलाई सोध्ने)

अभिभावकको नाम:

जात/जाति:

जिल्ला:

गा.वि.स./न.पा.:

वडा:

टोल:

पेसा:

स्थायी वासिन्दा

अस्थायी वासिन्दा:

विद्यालय जाने उमेरका केटाकेटीहरूको सङ्ख्या

नजानेको सङ्ख्या:

विद्यालय नजानेमध्ये केटाको सङ्ख्या :

केटीको सङ्ख्या

बोल्न जानेका भाषाहरू: पहिलो:

दोस्रो:

तेस्रो:

**भाग १: परिवारको विस्तृत जानकारी (घरमूलीलाई सोध्ने)**

१. परिवारका सदस्यहरूको विवरण

| क्र.सं. | नाम | लिङ्ग | उमेर | शैक्षिक स्थिति | वैवाहिक स्थिति | पेसा/गर्ने कामहरू |
|---------|-----|-------|------|----------------|----------------|-------------------|
| १       |     |       |      |                |                |                   |
| २       |     |       |      |                |                |                   |
| ३       |     |       |      |                |                |                   |
| ४       |     |       |      |                |                |                   |
| ५       |     |       |      |                |                |                   |
| ६       |     |       |      |                |                |                   |
| ७       |     |       |      |                |                |                   |
| ८       |     |       |      |                |                |                   |
| ९       |     |       |      |                |                |                   |
| १०      |     |       |      |                |                |                   |

२. कुनै विमार लागेमा उपचारका निमित्त तपाईं कहाँ जानुहुन्छ ?

स्वास्थ्य केन्द्र  वैद्यकहाँ  स्वास्थ्य कार्यकर्ताकहाँ  धामीभाक्रीकहाँ

अन्य

३. गत वर्षको जन्म सङ्ख्या

४. गत वर्षको मृत्यु सङ्ख्या

५. परिवारका सदस्यमध्ये कोही बाहिर/विदेश गएको भए त्यसको विवरण:

जाने व्यक्तिको सङ्ख्या: पुरुष

महिला

गएको स्थान: जिल्ला

सहर

विदेश गएको भए कुन मुलुकमा ?

बाहिर जानाको कारण:

**भाग २: शिक्षासम्बन्धी अधिकारहरू**

६. शिक्षा अधिकार भन्नाले तपाईं के बुझ्नुहुन्छ ?
७. तपाईंको विचारमा शैक्षिक अधिकारभित्र कुनकुन कुराहरू पर्दछन् ?
८. उनीहरूलाई कति वर्षको उमेरसम्म पढाउन उचित हुन्छ ?  
छोरालाई कति र किन ?  
छोरीलाई कति र किन ?
९. अहिले तपाईंका बालबालिकाहरू के - के गर्दछन् ?
- ९.१ उनीहरूका ती कामहरूप्रति के तपाईं सन्तुष्ट हुनुहुन्छ? छु  छैन   
हुनुहुन्छ भने किन?  
हुनुहुन्न भने किन?
१०. तपाईंले आफ्ना बालबालिकालाई किन विद्यालय पठाउन सक्नुभएन?
११. ती बालबालिकालाई विद्यालय पठाउन के के गर्नुपर्ला ?
१२. तपाईंले बालबालिकाको शिक्षाका लागि कहाँबाट के-कस्ता सहयोगहरू पाउनुभएको छ ?

| सहयोग गर्ने व्यक्ति वा निकाय | सहयोगको प्रकार |
|------------------------------|----------------|
|                              |                |
|                              |                |

१३. के तपाईंका घरमा छुवाछुतको अभ्यास गरिन्छ ? गरिन्छ  गरिंदैन
- १३.१ गरिने भए कस्तो बेलामा गरिन्छ ?
- १३.२ यस्तो व्यवहार तपाईंहरूलाई कस्तो लाग्छ ?
- १३.३ छुवाछुतको यस्तो अभ्यासले तपाईंका बालबालिकाको पढाइलेखाइमा के कस्तो असर गरेको छ ?  
विद्यालयको पढाइमा:

**घरको पढाइमा:**

१४. तपाईंका बालबालिकाका निमित्त कस्तो विद्यालय उपयुक्त हुन्छ जस्तो लाग्छ ?
१५. तपाईंका बालबालिकाको शिक्षाका लागि के-कस्तो विशेष व्यवस्था मिलाउन आवश्यक देख्नु हुन्छ?
१६. तपाईंका बालबालिकाहरूलाई शिक्षा अधिकारबाट बञ्चित हुन नदिनका लागि क-कसले के-के गर्नुपर्दछ जस्तो लाग्छ ?  
अभिभावकले:  
समुदायले:  
विद्यालय/गाविसले  
गैर सरकारी संस्थाले  
अन्तर्राष्ट्रिय गैर सरकारी संस्थाले

**त्रिभुवन विश्वविद्यालय**  
शिक्षा विकास तथा अनुसन्धान केन्द्र  
सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू  
विद्यमान अवस्था र चुनौतीहरू

**विद्यालय जाने बालबालिकाका लागि लक्षित समूह छलफलका आधारहरू**

विद्यालयको नाम: जिल्ला :  
गा.वि.स./न.पा.: वडा नं.:  
सहभागीहरूको संख्या: छात्र संख्या: छात्रा संख्या:

जातिगत समूह संख्या

१. तिमीहरूको गाउँमा विद्यालय छ ? छ  छैन
- १.१. यदि छैन भने कति टाढासम्म जानुपर्छ ? किलोमिटरमा..... लाग्ने समय.....
२. तिमीहरूलाई विद्यालय जान कसले प्रेरित गर्‍यो ?  
बाबुआमाले  साथीहरूले  दाजुदिदीले  आफैँले बुझेर   
अन्य व्यक्तिले
३. तिमीहरूलाई विद्यालय गए नगएकोबारे कसैले सोधखोज गरेको छ ?  
गरेको छ  गरेको छैन   
सोधखोज गरेको भए व्यक्ति वा संस्थाको नाम:  
यदि सहयोग गरेको भए, सहयोगको प्रकार  
प्राप्त सहयोग पर्याप्त छ छैन ? छ  छैन
४. तिमीहरूलाई विद्यालय भर्ना हुन जाँदा समस्या परेको छ ? छ  छैन   
छ भने कस्तो समस्या ?
५. तिमीहरू विद्यालय एकलै जान सक्छौ ? सक्छौ  सक्दैनौ   
यदि सक्दैनौ भने कसरी जाने गर्छौ ?
६. तिमीहरूको घरमा सबै दाजुभाइ दिदीबहिनीहरू विद्यालयमा भर्ना भएका छन् ?  
छन्  छैनन्
- ६.१. यदि छैनन् भने दाजुभाइ कति जना र किन ?
- ६.२. दिदीबहिनी कति जना र किन ?
७. तिमीहरूको टोलमा सबै साथीहरू विद्यालयमा भर्ना भएका छन् ?  
छन्  छैनन्   
यदि छैनन् भने किन ?
८. विद्यालय जानका अतिरिक्त तिमीहरू अन्य कुन कुन काममा संलग्न छौ ?
- ८.१. यदि कुनै काममा संलग्न छौ भने विद्यालय र कामको समय कसरी तालमेल मिलाउँछौ ?

- ८.२ अतिरिक्त कामहरू गर्दा तिमीहरूको पढाइमा के कस्तो प्रभाव परेको छ ?
९. तिमीहरूको विद्यालयको भौतिक तथा शैक्षिक वातावरण राम्रो छ ?
- क. भौतिक वातावरण छ  छैन
- ख. शैक्षिक वातावरण छ  छैन
- ९.१ विद्यालयमा कस्तो वातावरण भए हुन्थ्यो जस्तो लाग्छ ?
- क) भौतिक वातावरण  
खेल पाइने चउर  
खेल सामग्री
- ख) शैक्षिक वातावरण  
खेल सिकाउने असल साथीहरू  
खेल सिकाउने शिक्षक
१०. विद्यालयमा शौचालयको व्यवस्था छ ? छ  छैन
- १०.१ केटीहरूलाई छुट्टै शौचालयको व्यवस्था छ ? छ  छैन
११. विद्यालयमा खानेपानीको व्यवस्था छ ? छ  छैन
१२. जाडो, गर्मी र बिसञ्चो भएको अवस्थामा विद्यालयमा रेखदेख र उपचार गर्ने व्यवस्था छ ?  
छ  छैन
१३. तिमीहरूलाई पढ्न आवश्यक पर्ने जति सबै पुस्तक उपलब्ध छन् ?  
छन्  छैनन्
- छैनन् भने कुनकुन कक्षा र विषयका ?
१४. तिमीहरूले विद्यालयबाट के के सामग्रीहरू पाएका छौ ?
- | <u>सामग्रीहरू</u>  | <u>पर्याप्तता</u>  |
|--------------------|--------------------|
| (क) पाठ्यपुस्तक    | पर्याप्त/अपर्याप्त |
| (ख) पोसाक          |                    |
| पर्याप्त/अपर्याप्त |                    |
| (ग) कापी           | पर्याप्त/अपर्याप्त |
| (घ) पेन्सिल/इरेजर  | पर्याप्त/अपर्याप्त |
| अन्य.....          |                    |
१५. तिमीहरू विद्यालयमा खाजा खान्छौ ?  
खान्छौ  खाँदैनौ
- १५.१ खान्छौ भने कसले व्यवस्था गर्छ ?  
विद्यालयले  परिवारले
१६. तिमीहरूले विद्यालयबाट छात्रवृत्ति पाएका छौ ? पाएको छु  पाएको छैन
- १६.१ यदि छ भने कुन-कुन समयमा कति-कति पायो ?



| छात्रवृत्तिको प्रकार | दिएको संस्था | पाएको रकम | पाएको समय |
|----------------------|--------------|-----------|-----------|
|                      |              |           |           |
|                      |              |           |           |

- १६.२ छात्रवृत्तिले पढ्ने व्यवस्था मिलाउन पुग्छ ? पुग्छ  पुग्दैन
- १६.३. यदि छैन भने कति भए उपयुक्त हुन्छ ? किन?
- १६.४. तिमीहरूले प्राप्त गर्ने छात्रवृत्ति कसलाई दिइने गरेको छ ?  
आमाबाबुलाई  दिदीदाइलाई  तपाईं आफैँलाई  अन्य
- १६.५. तिमीहरूले पाएको छात्रवृत्ति उपयुक्त तरीकाबाट खर्च भएको जस्तो लाग्छ ?  
लाग्छ  लाग्दैन
१७. तिमीहरूलाई विद्यालय आउन रमाइलो लाग्छ ? (क) लाग्छ (ख) लाग्दैन  
यदि लाग्दैन भने किन ?
१८. तिमीहरूलाई विद्यालयमा मन पर्ने कुराहरू के के छन् ?  
(ठाउँसँग सम्बन्धित कुरा जस्तो पायक पर्ने, पायक नपर्ने, अरुको गाउँ वा अरुको घर आँगन भएर जानुपर्ने, टाढा, चिसो, पानी, खाने कुरा, दिसा, पिसाब गर्न पाउने व्यवस्था आदि र  
समयसँग सम्बन्धित कुरा जस्तो समयमा पुग्नु पर्ने, कक्षा अवधिमा गुम्सिने र हिडडुल गर्न नपाइने, पढाइ बिहान चल्ने, पढाइ दिउँसो चल्ने आदि) ।
१९. विद्यालयमा तिमीहरूलाई मन नपर्ने कुरा कुनकुन छन् ?  
(ठाउँसँग सम्बन्धित कुरा जस्तो पायक पर्ने, पायक नपर्ने, अरुको गाउँ वा अरुको घर आँगन भएर जानुपर्ने, टाढा, चिसो, पानी, खाने कुरा, दिसा, पिसाब गर्न पाउने व्यवस्था आदि र  
समयसँग सम्बन्धित कुरा जस्तो समयमा पुग्नु पर्ने, कक्षा अवधिमा गुम्सिने र हिडडुल गर्न नपाइने, पढाइ बिहान चल्ने, पढाइ दिउँसो चल्ने आदि) ।
२०. तिमीहरूलाई मन पर्ने विषय कुनकुन छन् ?  
अङ्ग्रेजी  
गणित  
विज्ञान  
आफ्नै भाषा  
अन्य
२१. तिमीहरूको विद्यालयमा पढाइ राम्रो छ ? छ  छैन
२२. विद्यालयमा पढाएको कुरा बुझिन्छ ? बुझिन्छ  बुझिदैन
- २२.१. पढाइएको कुरा तिमीहरूले बुझ्न चाहेका छौं कि छैनौं ? छौं  छैनौं
२३. शिक्षकले तिमीहरूलाई कस्तो व्यवहार गर्नुहुन्छ ?  
शिक्षकको मन पर्ने व्यवहार:  
शिक्षकको मन नपर्ने व्यवहार:  
(क) गालि गर्ने

(ख) डर देखाउने

(ग) पिट्ने

(घ) पाठ सोध्ने

अन्य

२४. साथीहरूले तिमीहरूलाई कस्तो व्यवहार गर्छन् ?

क) सबैले माया गर्छन्

ख) कसैकसैले हेफ्छन्

ग) सबैजसोले हेफ्छन्

२४.१. साथीहरूले तिमीहरूलाई पढाइमा मदत गर्छन् ? गर्छन्  गर्दैनन्

२५. तिमीहरू कस्ता साथीसँग खेलन मन पराउँछौ ?

विद्यालयका साथीहरूसँग  विद्यालय नगएका साथीहरूसँग  दुवैसँग

२५.१. विद्यालयका साथीहरू र विद्यालय नगएका साथीहरूमा फरक पाएका छौ ?

पाएका छौ  पाएका छैनौ

यदि फरक पाएको भए कुन कुरामा ?

२६. तिमीहरूलाई विद्यालयमा कसैले भेदभाव गरेको छ ? छ  छैन

२६.१. यदि छ भने भेदभाव कसले गर्छ ? शिक्षकले  साथीले  दुवैले  अन्य

२६.२. कुन कुरामा भेदभाव छ ?

२६.३. यस्तो भेदभाव हटाउन के गर्नुपर्ला ?

२७. के तिमीहरूले साथीहरूको बीचमा विद्यालयमा खाजा खाने बेलामा वा पानी खाने बेलामा छुवाछुतको व्यवहार भएको देखेका छौ ? छौ  छैनौ

२७.१. के तिमीहरूका घरमा छुवाछुतको ख्याल गरिन्छ ? गरिन्छ  गरिदैन

२७.२. गरिने भए कस्तो बेलामा गरिन्छ ?

२७.३. यस्तो व्यवहार तिमीहरूलाई कस्तो लाग्छ ?

२७.४. छुवाछुतको यस्तो व्यवहारले तिमीहरूको पढाइलेखाइमा के कस्तो असर गरेको छ ?

विद्यालयको पढाइमा:

**घरको पढाइमा:**

२८. मेलापातमा, कामको बेलामा र अप्ठेरो परेको बेलामा विद्यालयले तिमीहरूलाई छुट्टी वा समय मिलाइदिन्छ ? मिलाइदिन्छ  मिलाइदिदैन

२९. विद्यालयमा चाडपर्वहरूमा दिइने विदा तिमीहरूलाई कस्तो लाग्छ?

उपयुक्त  अनुपयुक्त

२९.१. उपयुक्त भए किन ?

२९.२. अनुपयुक्त भए किन ?

२९.३. सबैलाई उपयुक्त हुने गरी विदाहरू मिलाउन के गर्नुपर्ला ?

३०. तिमीहरूको पठन-पाठनमा के कस्ता समस्याहरू छन् ?
- समस्याहरू कसरी समस्या भएको छ ?
- (क) आवतजावतको समस्या  
 (ख) भाषासम्बन्धी  
 (ग) शिक्षकले गर्ने शिक्षणसम्बन्धी  
 (घ) शैक्षिक सामग्रीसम्बन्धी  
 (ङ) अन्य....
३१. साथीहरूसँग सम्बन्धित कुनकुन कुरामा तिमीहरूलाई समस्या छ ?
- समस्याहरू कसरी समस्या भएको छ ?
- भाषासम्बन्धी  
 खाजासम्बन्धी  
 लुगासम्बन्धी  
 अन्य
३२. तिमीहरूको धेरैजसो बोलिने भाषा कुन हो ?
- बाबुआमासँग  
 दाजुभाइ दिदीबहिनीसँग  
 साथीहरूसँग  
 छरछिमेकमा  
 अरूसँग
- ३२.१ विद्यालयमा प्रयोग हुने भाषाका कारणले तिमीहरूलाई केही समस्या परेको थियो ?
- थियो  थिएन
- थियो भने कुन कक्षामा समस्या परेको थियो ?  
 कस्तो समस्या परेको थियो ?
३३. तिमिले खोजेअनुसारको शिक्षा पाएका छौ ? पाएको छु  पाएको छैन
- ३३.१. यदि नपाएको भए कस्तो शिक्षा चाहन्छौ ?
३४. तिमीहरूको विचारमा बालबालिकाले शिक्षाको अधिकारका लागि कुन-कुन किसिमको विद्यालयमा पढ्न पाउनुपर्छ ?
- साधारण विद्यालयमा  धार्मिक विद्यालयमा   
 व्यावसायिक विद्यालयमा  वैकल्पिक विद्यालयमा   
 पूर्वप्राथमिक विद्यालयमा  अन्य
३५. तिमीहरूको पढाइलाई निरन्तरता दिन के कस्तो सहयोगको आवश्यकता पर्दछ ?
३६. शिक्षालाई गुणस्तरीय बनाउन के-के गर्नुपर्ला ?
३७. सबै बालबालिकालाई शिक्षा सुनिश्चित गर्न क-कसले के-के गर्नुपर्ला ?
३८. विद्यालयको अहिलेको पढाइबारे तिमीहरू के भन्न चाहन्छौ ?

त्रिभुवन विश्वविद्यालय

शिक्षा विकास तथा अनुसन्धान केन्द्र

सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू

विद्यमान अवस्था र चुनौतीहरू

विद्यालय नजाने बालबालिकाका लागि लक्षित समूह छलफलका आधारहरू

जिल्ला गा. वि. स. वार्ड

सहभागीहरूका संख्या केटा संख्या केटी संख्या

१. तिमीहरूको टोलबाट विद्यालय कति टाढा छ ? (प्राथमिक, निमावि र मावि)

२. तिमीहरूको घरबाट कति जना विद्यालय जाने गरेका छन् ?

जम्मा केटा केटी

२.१ कति जना विद्यालय नजाने गरेका छन्? जम्मा केटा केटी

३. तिमीहरूलाई विद्यालय जान मन लाग्छ ? लाग्छ  लाग्दैन

३.१ यदि लाग्छ भने किन ?

३.२ यदि लाग्दैन भने किन ?

४. तिमीलाई विद्यालय गए नगएकोबारे कसैले सोधेको वा खोजी गरेको छ ?

गरेको छ  गरेको छैन

४.१ यदि गरेको भए

व्यक्ति वा संस्थाको नाम:

सहयोगको प्रकार

४.२ प्राप्त सहयोग पर्याप्त छ छैन ? छ  छैन

५. तिमीहरू विद्यालय नजानाका कारणहरू केके छन् ?

| विवरण                             | रेजा | किन/कारण |
|-----------------------------------|------|----------|
| विद्यालय टाढा भएर                 |      |          |
| विद्यालयको समय नमिलेर             |      |          |
| अरु काममा लाग्न परेकाले           |      |          |
| भर्ना हुन नपाएर                   |      |          |
| भाषा नबुझेर                       |      |          |
| हेपिने भएकाले                     |      |          |
| आमाबाबुले नपठाएर                  |      |          |
| आर्थिक समस्या भएर                 |      |          |
| आय आर्जनका लागि काम गर्नु परेकाले |      |          |
| घरको काम गर्नु परेकाले            |      |          |
| विद्यालयमा विशेष व्यवस्था नभएकाले |      |          |

|                                     |  |  |
|-------------------------------------|--|--|
| विद्यालयमा सुरक्षित वातावरण नभएकाले |  |  |
| टोलका अरु साथीहरू नगएकाले           |  |  |
| घरमा विद्यालय जाने प्रथा नभएकाले    |  |  |
| अन्य                                |  |  |

६. तिमीहरू विद्यालय पढेका साथीहरूसंग खेल्छौ ?

खेल्छौ  खेल्दैनौ

७. विद्यालयमा पढ्ने साथी र नपढ्ने साथीमा फरक छ ? छ  छैन

७.१ यदि फरक छ भने कुन कुरामा ?

७.२ तिमीलाई मन पर्ने फरक कुरा के छ ?

७.३ तिमीलाई मन नपर्ने फरक कुरा के छ ?

८. तिमीहरू जस्ता बालबालिकाहरूले कस्तो विद्यालयमा पढ्ने अवसर पाउनु पर्छ ?

९. तिमीहरूको पढाइलेखाइका लागि कुनै व्यक्ति वा निकायले केही सहयोग गरेका छन् ?

छन्  छैनन्

९.१ यदि गरेका छन् भने विवरण

| सहयोग गर्ने व्यक्ति वा निकाय | सहयोगको प्रकार |
|------------------------------|----------------|
|                              |                |
|                              |                |

१०. तिमीहरूको घरमा छुवाछुतको चलन छ ?

छ  छैन

११. तिमीहरूको घरमा आउन नसक्ने जात/जाति वा समूह छन् ?

छन्  छैनन्

११.१ यदि छन् भने कुनकुन जात/जाति र समूहका व्यक्ति छन् ?

११.२ उनीहरू कस्तो बेलामा आउन सक्दैनन् ?

११.३ छुवाछुतको चलनले तिमीहरूको पढाइलेखाइमा असर परेको छ ?

छ  छैन

११.४ परेको छ भने कसरी ?

१२. तिमीहरूको शिक्षाका लागि ककसले केके गर्नु पर्छ जस्तो लाग्छ ?

| आवश्यक सहयोगको प्रकार | सहयोग गर्नु पर्ने व्यक्ति वा निकाय |
|-----------------------|------------------------------------|
|                       |                                    |
|                       |                                    |

१३. तिमीहरूको शिक्षाका लागि अन्य के-कस्तो विशेष व्यवस्था गर्नु पर्ला ?

**त्रिभुवन विश्वविद्यालय**  
शिक्षा विकास तथा अनुसन्धान केन्द्र  
सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू  
विद्यमान अवस्था र चुनौतीहरू

**शिक्षकका लागि अन्तर्वार्ता प्रश्नावली**

नाम : जातजाति: तह: प्रा.वि  निमावि  मा.वि

विद्यालयको नाम:

ठेगाना: जिल्ला: गाविस: वडा:

१. तपाईंको विचारमा शिक्षा अधिकारभित्र कस्ता कुराहरू पर्दछन् ?
२. अधिकारका रूपमा बालबालिकाले के-के कुराहरू पाउनु पर्दछ ?
  - क. घरनजिक विद्यालय
  - ख. निःशुल्क शिक्षा
  - ग. पुस्तक
  - घ. कापी कलम र इरेजर
  - ड. भोला
  - च. पोसाक
  - छ. खाजा
  - ज. मातृभाषामा शिक्षण
  - झ. माया गर्ने एवं संवेदनशील शिक्षक
  - ञ. बालसुलभ एवं रमणीय प्राङ्गण
  - ट. मौलिकताको जगेर्ना
  - ठ. अन्य
३. तपाईंको विद्यालयका बालबालिकाहरू के कस्ता शैक्षिक अधिकारबाट वञ्चित छन् ?
४. शैक्षिक अधिकारको प्राप्तिका लागि सुविधाविहीन बालबालिकाले भोग्नुपरेका मुख्य अवरोधहरू के के छन् ?

अवरोधका किसिम

कसरी अवरोध भएको छ ?

सामाजिक/सांस्कृतिक/धार्मिक

भाषिक

राजनीतिक

कानूनी

भौतिक सुविधासम्बन्धी

पारिवारिक

विद्यालयमा भौतिक सुविधाको अभाव

शिक्षण वातावरण

मनोवैज्ञानिक

शारीरिक

लैङ्गिक विभेद

द्वन्द्व/हिंसा

बसाइँसराइँ

अन्य:

५. शैक्षिक अधिकार प्राप्त गर्ने क्रममा कुनकुन समस्याहरू आइपरेका छन् ?
६. शैक्षिक अधिकार दिलाउने क्रममा कुनकुन समस्याहरू आइपरेका छन् ?
७. भेदभावसँग सम्बन्धित समस्याहरू के-के छन् ?  
विद्यालयसँग सरोकार भएका गाउँ/समुदायमा  
शिक्षकहरूमा  
विद्यार्थीहरूमा  
कर्मचारीमा  
अन्य
८. भेदभाव हटाउने काममा विद्यालयले गर्न सक्ने कुराहरू के-के छन् ?
- ८.१ गरेका कुराहरू के-के छन् ?
- ८.२ चुनौती/समस्याहरू के-के छन् ?
९. बालबालिकाको शैक्षिक अधिकारका लागि विद्यालयमा के-के कुराहरू उपलब्ध छन् ?
१०. सुविधाविहीन बालबालिकाको शैक्षिक अधिकारका लागि यस क्षेत्रमा के-के कार्यक्रमहरू छन् ?

| <u>कार्यक्रमहरू</u>   | <u>ककसले गरेका ?</u> | <u>कसरी सञ्चालित छन् ?</u> |
|---|----------------------|----------------------------|
| क) भौतिक सुविधा सुधार   |                      |                            |
| ख) विद्यार्थी सहयोग छात्रवृत्ति<br>खाजा<br>स्टेसनरी<br>ड्रेस<br>अन्य    |                      |                            |
| ग) शिक्षक सहयोग<br>सहयोगी शिक्षक<br><br>शिक्षक तालिम                    |                      |                            |
| घ) निःशुल्क शिक्षा  |                      |                            |
| ङ) आरक्षण कार्यक्रम   |                      |                            |
| च) शैक्षिक सामग्री निर्माण<br>मातृभाषाको पाठ्यपुस्तक,<br>शिक्षण सामग्री |                      |                            |

|   |  |  |
|---|--|--|
| <p>छ) स्वास्थ्य कार्यक्रम</p> <p>ज) उद्धार कार्यक्रम</p> <p>झ) जनचेतना<br/>घरदैलो<br/>पत्रपत्रिका,<br/>रेडियो, टि.भी</p> <p>ट) अनौपचारिक शिक्षा<br/>प्रौढ शिक्षा<br/>महिला शिक्षा<br/>बाल शिक्षा</p> <p>ठ) वैकल्पिक शिक्षा<br/>लचिलो विद्यालय शिक्षा<br/>आउटरिच कार्यक्रम</p> <p>ड) पूर्वप्राथमिक शिक्षा</p> <p>ढ) विद्यालय संरचना सुधार</p> <p>ण) विद्यालय हस्तान्तरण</p> <p>न) गाउँस्तरीय शैक्षिक योजना</p> <p>अन्य</p> |  |  |
|---|--|--|

११. तपाईंको विद्यालयले बालबालिकाको शैक्षिक अधिकारका लागि के-कस्ता कामहरू गर्दै आएको छ ?
- ११.१ ती कामहरू गर्नका लागि के-कस्ता कठिनाइ र चुनौतिहरू छन् ?
१२. शैक्षिक अधिकारका लागि गरिएका कार्यक्रमहरूमा के-कस्ता कमजोरीहरू छन् ? ती कमजोरीहरू कसरी हटाउन सकिन्छ ?



| कमजोरीहरू | उपायहरू |
|-----------|---------|
|           |         |
|           |         |
|           |         |
|           |         |

१३. सुविधाविहीन बालबालिकाको शैक्षिक अधिकार सुनिश्चित गर्न मुख्य चुनौतीहरू के-के छन् ?
१४. तपाईंको विद्यालयमा विशेष अवस्थाका बालबालिकाको शैक्षिक अवस्था कस्तो छ ?
- क. बालिका  
ख. दलित  
ग. शारीरिक रूपमा अपाङ्ग  
घ. भाषिक अल्पसङ्ख्यक/जनजाति  
ङ. अल्पसङ्ख्यक/जनजाति
- १४.१ उनीहरूको शिक्षाका लागि के-कस्ता समस्याहरू छन् ?
- १४.२ उनीहरूको शिक्षाका लागि के-कस्ता विशेष व्यवस्थाहरू गर्नुपर्ला ?
- १४.३ उनीहरूको शिक्षाका लागि विशेष व्यवस्था गर्दा के-के चुनौतीहरू आइपर्न सक्छन् ?
१५. के तपाईंले विद्यालयमा खाजा खाने बेलामा वा पानी पिउने बेलामा छुवाछुतको व्यवहार भएको देख्नुभएको छ ?
- शिक्षकहरूको बीचमा: छ  छैन
- विद्यार्थीहरूको बीचमा: छ  छैन
- शिक्षक र विद्यार्थीको बीचमा: छ  छैन
- १५.१ के तपाईंको घरमा छुवाछुतको अभ्यास गरिन्छ ? गरिन्छ  गरिदैन
- गरिने भए कस्तो बेलामा गरिन्छ ?
- १५.२ यस्तो व्यवहार तपाईंलाई कस्तो लाग्छ ?
- १५.३ छुवाछुतको यस्तो अभ्यासले विद्यार्थीको पढाइलेखाइमा के-कस्तो असर गरेको छ होला ?
- विद्यालयको पढाइमा:  
घरको पढाइमा:
१६. तपाईंको विद्यालयमा के-कस्ता कामहरू वा सुधारहरू गरियो भने सुविधाविहीन बालबालिकाहरूको शैक्षिक अधिकार सुनिश्चित हुन सक्दछ ?
१७. यस क्षेत्रमा रहेका सुविधाविहीन बालबालिकाको शैक्षिक अधिकार सुनिश्चित गर्न के-कस्ता कामहरू गर्नु आवश्यक छ ?

|              |            |
|--------------|------------|
| कसले गर्ने ? | के गर्ने ? |
|              |            |
|              |            |
|              |            |
|              |            |
|              |            |

१८. तपाईंको विचारमा शिक्षालाई गुणस्तरीय बनाउन के-कस्ता उपायहरू गर्नुपर्ला ?

| के गर्ने                  | कसरी गर्ने |
|---------------------------|------------|
| विद्यालयको भौतिक सुविधा   |            |
| शिक्षकको व्यवस्था र तालिम |            |
| विद्यार्थी शिक्षक अनुपात  |            |
| शिक्षण सिकाइ कार्यकलाप    |            |
| शैक्षिक सामग्री           |            |
| पाठ्यक्रम र पाठ्यपुस्तक   |            |
| परीक्षा                   |            |
| अतिरिक्त कार्यकलाप        |            |
| आर्थिक स्रोतको व्यवस्था   |            |
| शैक्षिक प्रशासन           |            |
| अनुगमन र मूल्याङ्कन       |            |
| समुदायको सहभागिता         |            |
| अन्य                      |            |

त्रिभुवन विश्वविद्यालय

शिक्षा विकास तथा अनुसन्धान केन्द्र

सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू

विद्यमान अवस्था र चुनौतीहरू

समुदायका व्यक्तिहरूका लागि लक्षित समूह छलफलका आधारहरू

(गा.वि.स. अध्यक्ष, वडाध्यक्ष, अगुवा र अन्य स्रोत व्यक्तिलाई सोध्ने)

जिल्ला: गाविस : वडा:

सहभागी सङ्ख्या: महिला सङ्ख्या: पुरुष सङ्ख्या:

जातिगत समूह सङ्ख्या:

१. तपाईंको गाउँमा कुन-कुन जातजाति र समूहका मानिसहरू बस्नुहुन्छ ?

स्थायी:

अस्थायी:

२. उहाँहरूको पेसा/व्यवसाय के-के छन् ?

३. यस गाउँमा विद्यालय जाने उमेर (५ देखि १४ वर्ष) का केटाकेटीहरू कति छन् ?

| समूहहरू/जातजाति | केटा | केटी | जम्मा |
|-----------------|------|------|-------|
|                 |      |      |       |
| जम्मा           |      |      |       |

४. तीमध्ये कति जना केटाकेटीहरू विद्यालय जान पाएका छैनन् होला ?

| समूहहरू | केटा | केटी | जम्मा |
|---------|------|------|-------|
|         |      |      |       |
| जम्मा   |      |      |       |

५. तिनीहरू विद्यालय नजानुका कारणहरू के-के हुन् ?

६. यहाँको स्थानिय समुदायले (गा.वि.स.भित्र) बालबालिकाहरूको शिक्षाका लागि के-कस्ता सहयोगहरू गरेका छन् ?

६.१ विद्यालय जाने बालबालिकालाई

६.२ विद्यालय नजाने बालबालिकालाई

७. यहाँका बालबालिकाहरूको शिक्षाका लागि बाह्य निकायहरूले के-कस्ता सहयोगहरू गरेका छन् ?

| बालबालिकाहरू      | निकायहरू | प्राप्त सहयोगहरू |
|-------------------|----------|------------------|
| विद्यालय जानेलाई  |          |                  |
| विद्यालय नगएकालाई |          |                  |

८. तपाईंहरूको विचारमा शैक्षिक अधिकारका रूपमा बालबालिकाहरूले कति कक्षासम्म पढ्न पाउनुपर्छ जस्तो लाग्छ? र किन ?

९. प्रत्येक बाल-बालिकाले पूर्ण शैक्षिक अधिकार प्राप्त गर्न पाउने व्यवस्था गर्दा के-कस्ता समस्या/ कठीनाइ / चुनौतीहरू आउन सक्छन् ?

१०. प्रत्येक बालबालिकाको पूर्ण शैक्षिक अधिकार सुनिश्चित गर्न के-कस्ता उपायहरू गर्नुपर्छ ?

| क- कसले ?             | के-के गर्ने ? |
|-----------------------|---------------|
| परिवारले:             |               |
| समुदायले              |               |
| गाविस/वडाले           |               |
| विद्यालयले:           |               |
| जि.वि.स.ले            |               |
| जि.शि.का.             |               |
| गैरसरकारी संस्थाहरूले |               |

११. सुविधाविहीन बालबालिकालाई शिक्षा सुलभ गराउन के कस्ता विशेष व्यवस्था मिलाउनुपर्ला ?
- विद्यालय जाने बालबालिकाहरूका लागि
  - विद्यालय नजाने बालबालिकाहरूका लागि

## त्रिभुवन विश्वविद्यालय

शिक्षा विकास तथा अनुसन्धान केन्द्र

सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू

विद्यमान अवस्था र चुनौतीहरू

विद्यालय जाने बालबालिकाका लागि वैयक्तिक/घटना अध्ययनका आधारहरू

विद्यार्थीको नाम : लिङ्ग म/पु उमेर: जाति:

अभिभावकको पेशा : परिवारमा सदस्य संख्या

विद्यालयको नाम : कक्षा:

ठेगाना :

१. तपाईंको परिवारमा स्कुल जाने उमेरका सबैजना केटाकेटीहरू स्कुल जान्छन् ?  
जानेको संख्या नजानेको संख्या  
यदि कोही नगएका भए, किन ?
२. तपाईंलाई शिक्षा अधिकारको रूपमा कति कक्षासम्म पढ्न पाउनुपर्छ, जस्तो लाग्दछ ? किन?
३. आमाबाबुहरूको तपाईंलाई स्कुल पठाउनेबारे के धारणा छ ?
४. तपाईंको अभिभावकहरूले तपाईंको पढाईकालागि कस्ताकस्ता सहयोगहरू गर्नुभएको छ?
५. तपाईंले आफ्नो पढाइमा केकस्ता कठिनाइहरूको सामना गर्नुपरेको छ (घरमा र स्कुलमा) ?
६. विद्यालयमा तपाईंलाई साथीहरूले केकस्तो व्यवहार गर्दछन् ?
७. शिक्षकहरूले तपाईंलाई कस्तो व्यवहार गर्नुहुन्छ ?
८. तपाईंले विद्यालयबाट केकस्तो सहयोग पाउनुभएको छ ?
९. तपाईंको पढाइका लागि क-कसले के-के कुराहरूको सहयोग गर्नुपर्दछ ?  
क-कसले ?  
के-के ?

**त्रिभुवन विश्वविद्यालय**  
शिक्षा विकास तथा अनुसन्धान केन्द्र  
सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू  
विद्यमान अवस्था र चुनौतीहरू

**विद्यालय नजाने बालबालिकाहरूका लागि वैयक्तिक/घटना अध्ययनका आधारहरू**

नाम: लिङ्ग: म/पु : उमेर: जात/जाति:

अभिभावकको पेशा: परिवारमा सदस्य संख्या:

पहिले कुनै विद्यालयमा पढेको भए,

विद्यालयको नाम : कक्षा:

ठेगाना:

१. तपाईंको घरमा विद्यालय जाने उमेर (५ देखि १४ वर्षका) का कति जना छन् ?  
जम्मा संख्या: जानेहरूको संख्या : नजानेहरूको संख्या:
२. तपाईंलाई पढाइलेखाइका बारेमा के कति ज्ञान छ ?  
निरक्षर हिसाब गर्नसक्ने पढ्न सक्ने पढ्नलेख्न सक्ने
३. तपाईं के कारणले विद्यालय नजानु भएको हो?
४. तपाईंलाई विद्यालय जान नपाएकोमा कस्तो अनुभूति भइरहेको छ ?
५. अहिले तपाईं के गरेर दिन बिताइरहनु भएको छ ?
६. तपाईंलाई शिक्षा अधिकारको रूपमा कति कक्षासम्म पढ्न पाउनुपर्छ जस्तो लाग्छ ? किन?
७. तपाईंको शिक्षाका लागि अहिलेसम्म क-कसले के-कस्तो सहयोग गर्नुभयो ?  
कसले ? के गर्नुभयो ?  
क. परिवार  
ख. शिक्षक/प्र. अ.  
ग. समुदाय  
घ. गा.वि.स.  
ड. सरकारी संस्था  
च. गैर सरकारी संस्था  
छ. अन्तर्राष्ट्रिय संस्था
८. तपाईंलाई अहिले पढ्न मन लाग्छ ? लाग्छ लाग्दैन  
नलाग्ने भए किन ?
९. तपाईंको पढाइका लागि क-कसले के-के कुराहरूको सहयोग गर्नुपर्दछ ?  
क-कसले ?  
के के ?  
गाविसले:  
गैर सरकारी संस्थाले:  
घर परिवारले :  
समुदायले:  
शिक्षक/प्र.अ.ले:

**त्रिभुवन विश्वविद्यालय**  
शिक्षा विकास तथा अनुसन्धान केन्द्र  
सुविधाविहीन बालबालिकाका शिक्षासम्बन्धी अधिकारहरू  
विद्यमान अवस्था र चुनौतीहरू

**जिल्लास्तरीय कार्यशाला गोष्ठीका आधारहरू**

(जि.शि.अ., वि.नि., स्रोत व्यक्ति, राजनीतिक दलका प्रतिनिधि, पत्रकार, गै.स.स. प्रतिनिधि, लक्षित समूह छलफलमा संलग्न प्रतिनिधिहरू)

१. सुविधाविहीन बालबालिकाका शैक्षिक अधिकारहरू के-के हुन् ?  
घरपरिवारमा:  
विद्यालयमा:  
समुदायमा:  
राष्ट्रिय स्तरमा:
२. शैक्षिक अधिकार प्राप्तिका लागि सुविधाविहीन बालबालिकाले भोग्नुपरेका मुख्य अवरोधहरू के-के छन् ?

**अवरोधका किसिम**

**कसरी अवरोध भएको छ ?**

सामाजिक/सांस्कृतिक/धार्मिक

भाषिक

राजनीतिक

कानूनी

भौगोलिक

आर्थिक

पारिवारिक

विद्यालयमा भौतिक सुविधाको अभाव

शिक्षण तरीका र अभ्यास

मनोवैज्ञानिक

शारीरिक

लैङ्गिक विभेद

द्वन्द्व/हिंसा

बसाइँसराइँ

अन्य

३. यस जिल्लामा के-कस्ता बालबालिकाहरू शैक्षिक अधिकारबाट वञ्चित छन् ?
४. सुविधाविहीन बाल-बालिकाहरूका लागि यस जिल्लामा के-कस्ता कार्यक्रमहरू गरिदै आएको छ ?
- ४.१ ती कार्यक्रमहरूको प्रभावकारिता कस्तो छ ?
- ४.२ ती कार्यक्रमहरू सञ्चालन गर्दा के-कस्ता कठिनाइ र चुनौतीहरू आइपरेका छन् ?
५. यस जिल्लामा सुविधाविहीन बाल-बालिकाको शैक्षिक अधिकार सुनिश्चित गर्न क-कसले के-कस्ता कामहरू गर्न आवश्यक छ ?

कसले ?

के गर्ने ?

- घरपरिवारले
- विद्यालयले
- समुदायले
- गाविसले/जिविसले
- जि.शि.का.ले/शिक्षा विभागले
- गैर सरकारी संस्थाहरूले
- अन्तर्राष्ट्रिय गैर सरकारी संस्थाहरूले

६. सुविधाविहीन बालबालिकाहरूका लागि के कस्तो विशेष व्यवस्था गर्नुपर्दछ ?
- विद्यालय जानेका लागि
  - विद्यालय नगएकाहरूका लागि
  - केटाका लागि
  - केटीका लागि
  - अन्य समूहका लागि
७. यस जिल्लामा विभिन्न समुदायका सांस्कृतिक विशेषता र अधिकारअनुरूपको शिक्षाका लागि के-कस्ता उपायहरू गर्नुपर्ला ?
८. तपाईंहरूको विचारमा गुणस्तरीय शिक्षाका लागि के-कस्ता उपायहरू गर्नुपर्ला ?

| के गर्ने                  | कसरी गर्ने |
|---------------------------|------------|
| विद्यालयको भौतिक सुविधा   |            |
| शिक्षकको व्यवस्था र तालिम |            |
| विद्यार्थी शिक्षक अनुपात  |            |
| शिक्षण सिकाइ कार्यकलाप    |            |
| शैक्षिक सामग्री           |            |
| पाठ्यक्रम र पाठ्यपुस्तक   |            |
| परीक्षा                   |            |
| अतिरिक्त कार्यकलाप        |            |
| आर्थिक स्रोतको व्यवस्था   |            |
| शैक्षिक प्रशासन           |            |
| अनुगमन र मूल्याङ्कन       |            |
| समुदायको सहभागिता         |            |
| अन्य                      |            |

९. अहिलेको विद्यालय शिक्षा प्रणालीले सामाजिक न्यायका लागि टेवा पुर्याएको छ ?
- टेवा पुर्याएको छ  केही मात्रामा टेवा पुर्याएको छ  टेवा पुर्याएको छैन
- ९.१ के-के कारणले गर्दा पर्याप्त मात्रामा टेवा नपुर्याएको होला ?
- ९.२ सामाजिक न्याय बढाउनका लागि विद्यालय शिक्षामा के-के सुधारहरू गर्नु आवश्यक छ ?