

# **Access of Disadvantaged Children to Education**



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Effective mechanisms to generate awareness in the disadvantaged groups for the education of their children are major challenge for EFA. Poverty of households is a great hindrance to the access to education of the disadvantaged children. The scholarship and school welcome programs are the main interventions to support schooling of the poor and disadvantaged families' children. The study focuses on the issues and challenges underlined by the EFA Core Document for the education of disadvantaged children. The study also intends to determine the measures for improvement in enrolment and retention of disadvantaged children of Nepal.

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## Abbreviations

BPEP	Basic Primary Education Program
CBO	Community Base Organization
CERID	Research Center for Educational Innovation and Development
CMN	Compassion Ministry Network
CSP	Community Service Program
DACAW	Decentralized Action for Children and Women
DAG	Disadvantaged Group
DDC	District Development Committee
DEO	District Education Office/Officer
DOE	Department of Education
FGD	Focus Group Discussion
FRP	Formative Research Project
GER	Gross Enrollment Ratio
NER	Net Enrollment Ratio
NFE	Non formal Education
NGO	Non Government Organization
OSP	Out of School Program
RP	Resource Person
SIP	School Improvement Planning
SMC	School Management Committee
SPIP	School Physical Improvement Program
VDC	Village Development Committee
VEC	Village Education Committee

## Summary Frame of Sample Groups

### *Tamang*

Population of Tamangs in Nepal	1067495 (5 <sup>th</sup> rank in total population)
Literacy rate	45.04 percent
Sample district	Rasuwa
Total population	Total - 28515 (Male-14587, Female-3928)
Sample VDCs	Dhunche and Ramche
VDC populations of Tamangs	Dhunche Total- 1160 (Male-615, Female-545) Ramche Total- 2077 (Male-1085, Female-992 )
Locations in the district	Bhorle, Bridhim, Chilime, Dandagaon, Dhunche, Gatang, Goljung, Haku, Jibjibe, Laharepauwa, Langtang, Ramche, Saramthali, Syaphru, Thulogaon, Thuman, Timure, Yarsa
Sample populations	Vimali Total- 130 (Male-59, Female-71) Grang Total- 363 (Male-176, Female-187)
Disadvantaged groups	Tamangs
Main professions	Agriculture, Wages, Pottery, Cow and Goat rearing, Office work, teaching (about 3%)
Educational needs	Tamang children were interested in going with trekkers. They wanted learn English. Similarly, they were interested in learning about trekking management and dealing with tourists. Then research team observed that good school environment would increase enrolment and retention.
Educational status	17 percent of the 5-9 age group children are not enrolled in school (Dhunche VDC). About 51.16% of the 5-9 age group children are not enrolled in school (Ramche VDC). SLC graduate was not found in the surveyed community.
Reason for not going to school	School distance, seasonal migration, parental negative attitude towards education is the major causes of non-schooling.
Other barriers	School distance, inappropriate meal time and seasonal migration
Suitable educational frame	Flexible time for schooling and mobile schooling

### *Musahar*

Population of Musahars in Nepal	132389 (22 <sup>th</sup> rank in total population)
Literacy rate	7.28 percent
Sample district	Bara
Total population	Total -5550 (Male-2808, Female-2742)
Sample VDCs	Bariyarpur and Telkuwa
VDC populations of Musahars	Bariyarpur Total-182 (Male-90 Female-92) Telkuwa Total- 212 (Male-107 Female-105)



Locations in the district	Amarpatti, Avab, Bachhanpurwa, Bandhuwan, Bariyarpur, Bhodaha, Bisnupurwa, Chhatapipra, Dumarwana, Fattepur, Haraya, Gadahal, Hardiya, Hariharpur, Inarwasira, Jitpurbhawanipur, Kabahijabdi, Kachorwa, Kakadi, Karaiya, Khopawa, Kudawa, Lasmipurkot, Lipnimal, Maadhurijabdi, Maharawa, Pathera, Piparasimara, Piparpati, Piprabasatpur, Prasona, Rampurtokani, Rampurwa, Sapahi, S.N. Bairiya, Sihorwa, Sinhasani, Telkuwa, Umajan
Sample populations	Banshiya village Total- 135 (Male-68 Female-67) Musahari Tole Total- 180 (Male-85 Female-95)
Disadvantaged groups	Musahar, Chamar, Dom, Dusadh, Halkhor, Dhobi, Ghangar and Tatma
Main professions	Agriculture, Fishing, Digging soil, Killing rats (for food), Dancing and singing in marriage ceremonies.
Educational needs	Life-related education associated with occupation.
Educational status	10 percent of the 5-9 age group children are not enrolled (Bariyarpur VDC). About 78.66% of the 5-9 age group children are not enrolled. Only one Grade 8 graduate.
Reason for not going to school	Upper-caste domination, lack of legal support, birth certificate problem.
Legal Barrier	Lack of citizenship.
Other barriers	Inappropriate meal time, school negligence and domination
Suitable educational frame	Flexible school, school outreach program with focus on survival (life) skills

#### *Danuwar*

Population of Danawars in Nepal	44056 (45 <sup>th</sup> rank in total population)
Literacy rate	41.2 percent
Sample district	Kavrepalanchowk
Total populations	Total -5715 Male- 2739 Female-2976
Sample VDC:	Panchkhal and Hokse
VDC population of Danawars	Panchkhal Total- 1347 (Male-632 Female-715) Hokse Total- 72 (Male-39 Female-33)
Locations in the district	Baluwa, Panchkhal, Hokse
Sample population	Pipaltar and Jhinginitar Total- 662 (Male-325 Female-337) Dandagaon, Pandula, Aapghari (two VDCs Hokse and Baluwa) Total- 1394 Male-690 Female-704 (Field Data)
Disadvantaged groups in the locations	Danawar, Newar, Damai, Kami, Sarki
Main professions	Agriculture, Fishing, Digging soil,
Educational need:	Life-related education associated with occupation (vegetable production and selling).
Educational status	20.5 percent of the 5-9 age group children are not enrolled Hokse and Baluwa VDCs of Pandula, Aapghari and Danddagaon of catchments areas. About 20.45% of the 5-9 age group children are not enrolled.
Reason for not going to school	School distance, upper caste domination, school neglected.
Other Barriers	Seasonal migration to factories, inappropriate meal times.
Suitable educational frame	Flexible school time, school outreach program, mobile school.

## Action Steps

### *Schooling Access*

Findings	Suggested action steps	Responsibility
<p>Musahar children are enrolled but do not attend school (Telkuwa of Bara). Tamang and Danuwar children could not attend school in the rainy season because of physical risk.</p>	<p>Establish an outreach center with a flexible time schedule. The government should do piloting before the centre is established. But the community should construct the school building on the matching fund.</p> <p>Provide teaching jobs to the disadvantaged and females in the local community. If local people are not available, pick up people from the nearby community.</p> <p>Appoint a female teacher (motivator) in the school a outreach center. Her should be the same as the salary of a primary school teacher. She will have three responsibilities: bridging the gap between the community and the school, motivating Musahar children to join the school and teaching children using the child centred method.</p>	<p>MOE: Policy DOE: Approval DEO: Implementation of SIP</p>
<p>Danuwar and Tamang children are deprived of education because of seasonal migration.</p>	<p>Provide a mobile teacher for a certain period of time. Send the teacher to teach the children of temporary migrants. This process can be adopted in Rasuwa.</p>	<p>MOE: Adopt the policy of deploying mobile teachers. DOE: Fix the quota of mobile teachers. DEO: Appoint mobile teachers or authorize VDC to do so.</p>
<p>Dropout and repetition were high in the hills and mountains due to school distance. School distance has affected Danuwar and Tamang children. To solve the problem, a school building was constructed on local initiative in Pandula village of Hokse VDC of Kavre district. But the school has not been registered with DEO.</p>	<ul style="list-style-type: none"> <li>▪ Identify children who have the problem of reaching school in time.</li> <li>▪ Identify the localities where such children come from.</li> <li>▪ Use the existing school as a resource center and create satellite in the feeder community.</li> <li>▪ Appoint temporary, part-time or full-time facilitators and train them. The facilitators will assist the children to go to school and prepare them for the quarterly examination conducted by the school.</li> </ul>	<p>DEO: Prepare EMIS SMC: Report to DEO SIP should include provisions of satellite schools. DEO: Approve on ground reality.</p>

### *Learning Access*

Findings	Action steps	Responsibility
In Bariyarpur (Bara) quality education could not be provided for lack of physical facility. One of the schools, established three years ago, had no furniture, toilet or school building. One school had a (common for both girls and boys).	Hand over the management of schools to the local community or VDC. Provide (special) supports to VDC or the local community to enable it, manage the physical facilities of the school. In an ultra-poor case, DOE should bear all the costs by coordinating with the concerned VDC and DEO. List up the minimum requirements for the physical infrastructure and provide what is required in coordination with VDC.	DOE: Fix a minimum standard for physical facilities. DEO: Manage physical facilities as per the required standard.
Fifty percent sample schools have reasonable teacher quota. Teachers were no regular in school.	Monitor teachers' regularity and financial management of the school (community). Release the school budget on time (DEO). Provide teacher's per the Education Regulation.	VDC: Meet the standard. DEO: Met the standard.
Musahar children like to be involved in physical exercise. But they did not find a suitable environment in the school. So are not attracted towards school.	Provide to Musahar children optional subjects (such as physical education) as envisaged in the primary school curriculum. Implement a locally developed physical education curriculum for Musahar children. Include physical education activities in school routine. Appoint a local Musahar adult to train children in physical exercise activities (on part-time basis).	School/SMC: School/SMC: Musahar's desire for physical education curriculum.

### *Access of Educational Materials*

Findings	Action steps	Responsibility
No teaching and learning materials in the sample schools. Children of Grades 1 and 2 did not have paper and pencils. Rasuwa DEO did not release funds for textbooks to the school. Textbooks were made available to children on time (Bara and Kavre districts).	<ul style="list-style-type: none"> <li>▪ Release the budget of the school within a week after receipt (from the centre).</li> <li>▪ Send the budget breakdown.</li> <li>▪ Inform the school about the arrival the annual budget in advance.</li> <li>▪ Put up materials boxes in the concerned districts. People may also donate money.</li> <li>▪ Such donation boxes should be made available to schools where the deprived children study.</li> <li>▪ The name of such donors should be published in the annual report of DEO.</li> </ul>	DEO: Donation box in several places in co-ordination with the concerned VDC. VDC: Distribute collected materials to poorer schools and report about it to DEO.

*Barrier to Access and Retention*

Findings	Action steps	Responsibility
<p><b>Social Barrier</b></p> <p>Gender discrimination was not apparent in almost all the three sample ethnic groups.</p> <p>The so-called upper caste children irritate - Musahars and Danuwars in the school and the community. So there was no social mix up of the two.</p>	<p>Delete the word 'Dalit' from educational documents. Use the word 'most-deprived' or 'ultra disadvantaged' instead. This will help to remove the feeling of inferiority.</p> <p>Arouse in children the feeling of social equality.</p> <p>Seat Dalits and non-Dalits on the same bench. Engage them in all school activities on equal footing. Punish the teachers who treat Dalits as untouchables.</p>	MOES
<p>Parents do not provide learning opportunities to their children. They engaged their children in income-generating activities (to refund family loans).</p>	<ul style="list-style-type: none"> <li>▪ Tie up school time with the local work time (mainly agricultural).</li> <li>▪ Provide tuition of children migrants when they are back home.</li> </ul>	MOES: Change policy School and teachers
<p><b>Traditional Barrier</b></p> <ul style="list-style-type: none"> <li>▪ All the three focus group children were found irregular because they did not have morning meal on time. Most of the parents were doing agricultural work (from early morning).</li> </ul>	<p>Extend the provision of mid-day meal.</p> <p>Identify the schools where mid-day meal should be provided.</p> <p>Provide meal support direct to schools.</p> <p>Provide the meal at the proper/appropriate time.</p> <p>Some children may need morning meal as well. Consider this.</p>	Linkage: SIP-DEO DEO-DOE DOE-WFP
<p>In the winter season most of the Danuwars (in Bhaktapur and Lalitpur) and earn more than Rs. 200 per person per day. For this reason their children remained deprived of education.</p>	<p>Provide mobile teachers.</p>	DEO and school
<p>Danawar are slow in decision making. They concentrate only on the fieldwork.</p>	<p>Introduce PTA, making Danuwar a dominant group. Encourage Danuwars to become members of SMC.</p>	MOES: Make change in the Regulations.
<p><b>Attitudinal Barrier</b></p> <p>Musahars and Danawars think that they are born only for digging land and working in the field. They have a negative attitude towards education. In Musahar's perception there is no use of education. They think I/N/GOs are working only to accumulate data for their projects.</p>	<ul style="list-style-type: none"> <li>▪ Invite parents to discuss on school activities.</li> <li>▪ Develop a local curriculum in consultation with the parents.</li> </ul>	MOES: Dalit-friendly policy. DOE: Regulation for the activating Dalits. DEO: Implementation.

*Access-related Activities*

Findings	Action steps	Responsibility
<ul style="list-style-type: none"> <li>▪ There is a provision of:</li> <li>▪ Booster Scholarships in (Bara and Rasuwa). DEO has not decided to distribute scholarships in Bara. DEO has planned to distribute only in 2 VDCs ( Shramthali and Yarsa) of Rasuwa.</li> <li>▪ Scholarship: DEO collected the whole scholarship budget money in account (Rasuwa and Bara).</li> <li>▪ Textbooks: In Grang School of Rasuwa, parents bought the textbooks themselves but did not get the refund. In Bara and Kavre, children received textbooks on time.</li> <li>▪ Decentralized Action for Children and Women (DACA W): The UNICEF district program coordinator develops the program and demands budget from the central office of UNICEF. The budget is deposited in DE Office and is sent to schools.</li> </ul>	<p>Award scholarships on time as per the Regulation. Provision public.</p> <p>Introduce EMIS (of school). Make RPs accountable in the supervision and monitoring of government and program NGO activities. RPs should report every month to DEO. The DEO should report to DOE on quarterly basis.</p>	<p>DEO: Transfer, timely distribution.</p> <p>DOE: Distribute Dalit , Girls and Booster scholarships before the start of the school.</p> <p>RP: Monitor on regular basis. Develop EMIS. Demand scholarship based on EMIS and SIP.</p>
<ul style="list-style-type: none"> <li>▪ Mid-day meal: WFP distributed day meal and oil for girls in both the sample schools of Rasuwa. Grade I girls did not receive the oil.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Include Grade 1 in the WFP oil program to increase enrollment and sustain children.</li> </ul>	<p>DEO, MOE:</p> <p>Discuss the issue</p> <p>Revise the policy.</p> <p>Schools, RP, DEO and WFP</p>

## Recommendations for Further Research

Using the same group or samples

1. Further collection of information on Tamangs, Danawars and Musahars:
  - What is the change in their education status? What do they need to be educated?
2. Create an EMIS of such disadvantaged groups.
3. Follow the action steps for the three-districts/three groups. Devise plans to help the disadvantaged develop further.
4. Take innovative measures to raise the status of disadvantaged children so as to make them equal in education by 2009, (EFA Core Document)
5. Adopt ways to assist the children of DAG to get basic education and based on the piloting done in the sample areas.

### Linkage of DAG study with other studies under FRP II

1. The study on Block grants showed that most of the sample schools collected admission fees, monthly fees and exam fees from the students even after they received the block grants. This has a serious implication for education under DAG. The DAG study found that the parents were unable to send their children to school because they could not afford school dress and stationery. The practice of raising fees fright from the primary grades, is illegal as per the Education Act and Regulations.
2. The Block Grant study also found that time limitations on the submission of Flash Reports I has caused problems in the distribution of Dalit and girls' scholarships. Schools are under pressure to enroll disadvantaged groups and girls children even after the submission of Flash Report. This may bar children from the disadvantaged groups from receiving scholarships.
3. Another study on learning needs of children found the class teaching focused more on brighter students than on weaker ones. Moreover, single language, same materials and same method were used in classroom delivery. As DAG study points out, unless special attention is paid to the disadvantaged children, their retention in school will always be a question. In this regard, the usual practice of delivery does not seem to be appropriate for the target groups. The practice, thus, needs a paradigm shift.
4. The same study underlined the need for an inclusive local curriculum which complies with the findings of the DAG study with regard to need of relevancy of education for the target group.
5. Another study carried out to assess the situation of schools having SIP revealed that Dalit' ethnic and religious minority children were less enrolled and their dropout from schools was alarming. This confirms the findings of the DAG study. In reality, these groups are the greatest suffers.

## Executive Summary

Nepal is committed to providing access to basic and primary education for all by 2015. There has been a significant expansion in the number of schools, teachers and students in the country. However, there are still a large number of school-age (5-9) children (about 18 percent) not able to join the school. The children who belong to disadvantaged and deprived communities constitute a larger proportion of this population. The long-term strategies of EFA foresee that all the children of primary school age (5-9) will participate in and complete the primary education cycle, achieving a reasonable level of learning. Three studies were conducted under Access to Education for the Disadvantaged Children of Nepal in FRP Phase I.

### Focus of the Study

The study focuses on the issues and challenges underlined by the EFA Core Document, the first phase study of DAG under FRP, and the present action-based activities of the government.

### Limitation of the Study

The study is based on the information collected from three districts (Bara, Rasuwa and Kavre). The sample districts were so selected that the sample covered at least one district from each ecological zone. Musahars were selected from among Dalits and Tamangs and Danuwars from among indigenous groups.

### Objectives of the Study

The main objective of this study is to examine the access status of educationally deprived children in the country and to find out ways to provide them access to education. The following were the specific objectives of the study:

- Identifying the deprived children in the sample districts and communities
- Spotting the locations of disadvantaged communities
- Analyzing the barriers (social, economic, cultural and political) to educational access of the disadvantaged groups
- Exploring ways to motivate the children of such groups to school
- Finding out ways to retain them in school
- Providing suggestions for improving the educational conditions of the disadvantaged children

### Methodology

The study adopted qualitative research procedure. Survey was conducted in the community for the quantitative data for the study. Quantitative data were also collected through the community and school survey forms. The qualitative data were gathered through interview, FGD, interaction, on-the-spot inquiry, observation (of the community and the school) and workshop. There were eleven types of tools developed for collecting both the quantitative and qualitative data required for the study.

## Study Sample

District	Ethnic group	Community	School	Sample
Bara	Musahar	Bariyarpur and Musahari Tole	Dalit P.S. and Nepal RPS	Dalits
Rasuwa	Tamang	Bhimali and Grang	Bhimali and Grang PS.	Highly populated indigenous groups
Kavre	Danuwar	Jhinganitar, Pipaltar, Aapghari, Pandula, Dandagaon	Bhubanishori, Jhingjanadevi	Highly marginalized indigenous groups

## Findings

The findings of the study were classified into Access, Educational Barrier, and Schooling. The suggestions include the attraction for DAG and suggestions for the improvement of the EFA programs for sample DAG in Nepal.

### *Findings*

#### *Schooling Access*

- Musahar children had been enrolled but were not attending school (Telkuwa of Bara). Tamang and Danuwar children did not attend school in the rainy season. Danuwar and Tamang children were deprived of education because of parents' seasonal migration. Community school distance has affected Danuwar and Tamang children. Dropout and repetition rate was in the hills and mountains owing to school distance.

#### *Learning Access*

- In Bariyarpur (Bara) quality education could not be provided for lack of physical facilities. Out of 6 sample only one school had a toilet (for both girls and boys). Fifty percent sample schools including those of Bara and Rasuwa, had reasonable teacher quota. But teachers were irregular.

#### *Educational Access*

- There was no teaching and learning materials in all the sample schools (textbooks excepted). No stationary for Grades 1 and 2). DEO did not release the fund for textbooks to the schools (Rasuwa). Textbooks were made available to children on time (Bara and Kavre).

### *Educational Barrier*

#### *Social Barrier*

Gender discrimination did not exist in almost all the three sample ethnic groups. Humiliation by the so-called upper caste children discouraged Musahars and Danuwar children from mixing with them. Parents did not provide learning opportunities to their children. Musahar parents wanted their children to be involved in different types of physical activities (in school). Children were engaged in income-generating activities (to refund family loans).



### *Traditional Barrier*

Most parents went out for (agricultural) work early in the morning so children had to come to school without having their morning meal. In the winter season most of the Danuwar people went to work (in brick factories in Bhaktapur and Lalitpur). Danawar groups were slow in decision making, which affected their socio-economic development.

### *Attitudinal Barrier*

Musahars and Danawars had an inferiority complex. They thought they were born only for digging land and working in other field. They had a negative attitude towards education.

### *Access-related Activities*

Booster scholarship had not been distributed (Bara and Rasuwa). DEO had not decided to distribute in Bara. DEO of Rasuwa had planned to distribute only in 2 VDCs (Shramthali and Yarsa). DEO collected the whole scholarship amount from school accounts in Rasuwa and Bara (Grang School of Rasuwa), parents bought the textbooks themselves but did not receive the price money. Children received the textbooks on time (Bara and Kavre). WFP distributed day meal and oil for girls in both the sample schools of Rasuwa but the girls of Grade 1 were deprived of this facility. The budget of the DACAW program is first deposited in the DE Office and then sent to the schools.

## **Suggestions for Schooling of DAG Children**

- Establish temporary community school or provide school outreach programs (on local initiatives) for Musahars. The government should do a piloting before such a school program is begun. Communities should demand for such schools. But the communities should produce matching funds.
- There should be a provision for mobile teachers for the children of seasonal migrant.
- The system of depositing money (by the community) for establishing schools should be abolished.
- A policy of providing teaching jobs to the Dalits and disadvantaged and to females in the local community should be formulated. If local people are not available, then people from adjoining communities should be employed.
- A female motivator should be appointed (from a disadvantaged ethnic group) for the school where the disadvantaged children study. The salary of the motivator should be borne by the government on the basis of the number of children and their attendance in school. The motivator will help bridge the gap between the community and the school

## **Suggestions for Learning of DAG Children**

- The physical infrastructure should be developed based on the number of children in order to provide quality education. The government should provide grants for the physical facilities of the school in the community's initiation.
- Monitoring of teachers' regularity and financial aspect of schools should be handed over to the community. Release of school's budget by DEO in time.
- In order to bring the out-of-children to school the local play-way method should be introduced in school. Such local play-way method should be introduced in curriculum.

## **Budget for DAG Children**

- The DE Office should release the school budget within a week after it is received (from the Central). The DE Office should also send the budget breakdown along with the budget. The annual budget for the school should be made known to the school in advance.

## **Educational Barrier of DAG Children**

- The word 'Dalit' should be removed from the educational program document. Instead, the word 'disadvantage' should be used for Dalits and non-Dalits. This will help remove the feeling of social oppressed ness from Dalits' minds.
- In most of the disadvantaged communities, people's main occupation is agriculture. The school time should tie up with the local work time.
- Find out the pockets where the educationally disadvantaged groups live.
- Collect the data of DAG children through SIP.
- Request WFP for day meal for DAG
- Provide mobile teachers for migrant children
- Provide leadership orientation to Danuwar and Musahar parents
- The Parent Teacher Association (PTA), SMC, teachers and Resource Persons (RPs) should be made accountable in removing the feeling of superiority/inferiority from children's minds.

## **Suggestions for the Improvement in the Existing Programs**

There should be regular monitoring of the program activities of the schools. EMIS should be developed. RPs should be made accountable in matter of supervision and monitoring of EMIS. RPs should do monthly reporting (of EMIS) to DEO. DEO should report to DOE on a quarterly basis. Grade 1 should be included in the WFP oil program

## Chapter I

### Introduction

Nepal is committed to providing access to basic and primary education to all by 2015. There has been a significant expansion in the number of schools, teachers and students in the country. However, there are still a large number of school-age (5-9) children (about 16 percent) not able to join the school. The children who belong to the disadvantaged and the deprived communities constitute a larger proportion of this population. The long-term strategy of EFA is that all the children of primary school-age group (5-9) should participate in and complete the primary education cycle, achieving a seasonal level of learning.

#### **FRP I Studies on DAG**

There were three studies conducted under the Access FRP Phase I. The studies were (i) Access to Education for Disadvantaged Groups, (ii) Effectiveness of Scholarship Program for Girls and Disadvantaged Children, and (iii) Situation Analysis of Special Needs Education for the Expansion of Inclusive Education. The studies were conducted, as most of the disadvantaged children were out of the school. The disadvantaged children were children of Dalits. They were children of marginalized, socially and culturally oppressed, ethnically discriminated, conflict-affected parents. They were orphans, street children, and child laborers, discriminated by gender, culture and language, and geography) disabled, street children and children working in others' houses. Of the disadvantaged children 30 percent were out of school at the beginning of FRP (2001).

The main objective of all the three studies was to identify the disadvantaged children. What the government and non-government organizations should do for the education of this child was another major concern. The studies also tried to find out the gap between the central and the local levels implementation operations. The effectiveness of the management in increasing the enrolment of disadvantaged children in schools was also investigated. The studies highlighted the government's efforts to increase access, identified implementation gaps, and suggested action steps for further improvement in the implementation.

The following access-related activities of BPEP II were brought into focus in the study:

- Flexible schooling programs, school outreach programs and out-of-school (OSP) programs under non-formal education were organized for the access of the disadvantaged children to primary education.
- Scholarships were provided to Dalit children, primary school girls, primary school students and physically disabled children (under various scholarship programs).
- Incentives for Special Focus Groups, Girls' Incentives, and Parental Support Programs were conducted on pilot basis (for five years).
- NGOs and INGOs also conducted pocket programs.

#### ***Gaps in Phase I***

The gaps in policy and implementation as identified by the Phase I study on the access of the disadvantaged children to education were as follows:

- All the three studies showed that the implementation level did not accept the central-level guidelines so those gaps existed between the policy level and the implementation levels.
- There was no co-ordination between the government and non-government organizations so there was duplication in program implementation.

- All the three studies showed that decentralization was limited to paper only. There was no such decentralization of authority to the local bodies. VDC's, DDC's and wards were not aware of the government program for access.
- Mobilization of CBO's and NGO's was only found in policy paper. But no such efforts were made at the implementation level.
- The budgets for the Incentive Program for Special Focus Group and primary-school girls were misused. In some cases, the budget of the incentive program was used in other development activities. Next, the budget of the program got lapsed (because it was not spent on time) due to the negligence of the district-level personnel.
- The monitoring and supervision parts of the program were found weak. As a result, the expectations of the program beneficiaries did not materialize.

### ***Implications of the Studies in Policy Matters***

The formative research group provided some recommendations including action steps to the Ministry of Education as inputs for the educational policy. Suggestions and action steps were also provided to the Department of Education (DOE) and the district-level implementers for the improvement in the program on the access of the disadvantaged children. As a result, the feedbacks got reflected in the policy and implementation documents.

- The Department of Education made immediate changes in the guidelines based on the recommendations. For instance, the Inclusive Education Section of DOE introduced some changes guidelines with regard to the appointment of Chairman of the Assessment Centre. Previously, DEO used to be the chairperson of the Centre. Now, the head teacher or teacher of the resource center school is the chairperson.
- Another change introduced made a disabled child eligible for the incentive for five years only. Before, disabled children were eligible for the incentive as long as they are affiliated with the school, even if they repeated the grade an unlimited number of years.
- In pursuance of the actions steps suggested the Inclusive Education Section is providing training to the teachers, parents and resource center members. However, the DOE has not mentioned this to FRP.
- The implications of the action steps are seen in the sample schools. A Dalit school was established in Bariyarpur of Bara district. No child had been enrolled in the school when the study team visited the community in 2001. In 2002, the number of children enrolled was 37, out of which 7 were girls. When the research team visited the school in 2004 the number of children in the school was 96, out of which 15 were girls. At present, there are 137 students (including non-Dalits) in the school. The number of girls in that school is 45. The DE Office has also added two-rooms to support the enrollment of DAG children. The DE Office is also providing school uniform to 85 children. But the achievement level of students is still low for the lack of an appropriate educational environment.

### **Reflections of FRP Studies on EFA**

The Phase I studies identified various issues related to educational access of disadvantaged children. The following action steps suggested got reflected in the policy and program implementation guidelines for EFA.

- There came a change in the policy related to the access of the disadvantaged children after the implementation of the EFA program. The piloting programs of incentives for girls and special focus groups, which were found inappropriate, were deleted. The first study under in access raised a question on the utilization of the incentive amount. It recommended a slide-up in the quota for the primary schools girls and Dalits. Now, the Ministry has

decided to provide scholarships to all Dalits of primary school age (5-9) and to 50 percent girls of primary level under the EFA program.

- All the access studies of the first phase pointed out lack of coordination between the NGOs and the government. At present, there is network. For example, a coordinator in the Office has been appointed to look after the nutrition program in the district. There is a cell established in the DE Office for this task. In the past, the World Food Program (WFP) conducted this program.
- The Phase I study recommended the involvement of the local government, CBOs and NGOs to expedite activities on the access of the disadvantaged children to education. In response, the Student Enrolment and Welcome to School Program started earlier this year under EFA. The local CBOs and NGOs were instrumental in this.
- The Phase I study had recommended the appointment of teachers from local people (especially Dalit females) and from indigenous and disadvantaged communities. The EFA Core Document (2004-09) included this recommendation in the strategy for the appointment of teachers.

## **Issues and Challenges**

There are still some issues and challenges in the area of education for the disadvantaged children. The twofold objective of EFA 2004-09 relates to the enrolment of the currently out-of-school and school-age children and retention of those who are already in the system. This implies that in-built mechanisms for motivating and supporting those who are not presently in the system and for increasing their participation in school education should be devised and improvement in the learning environment of schools for better completion rate should be prioritized. As girl and Dalit children and children of disadvantaged communities constitute a great majority of non-enrolled children, strategies to bring them to school must be a priority area (EFA Core Document, 2004-09). The following are the issues and challenges noted in the education of the disadvantaged children:

- Disadvantaged and deprived children are unreached.
- Despite of the availability of schools and teachers disadvantaged children are not attending school.
- HMG measures have not attracted disadvantaged children towards school.
- The habitats of unreached (deprived or underprivileged) people are not known to all.
- Special provisions necessary for the enrollment of unreached children in the mainstream of education have not been made.
- The role of the community in the education of the disadvantaged children has not been much emphasized.

## **Focus of the Recent Study**

This study has focused on the issues and challenges raised by the EFA Core Document, FRP Phase I, and the present action-based activities of the government. The strategies adopted by the Core Document for the education of the disadvantaged children focus on enhancing educational quality, deployment of female teachers, development of local-based supervision and initiation of district and pocket-based programs. The programs implemented by the government include introduction of different types of scholarships (Booster, Dalit, Girls). Other programs conducted by the government include VEC reward, OSP, Enrolment Campaign and Welcome to School, grant of free textbooks and book corners for grade I. The incentive programs conducted by NGOs/INGOs are day-meal, school dress, and stationary.

## Objectives of the Study

The major objective of this study is to examine the access of the educationally unreached children in the country and to find out ways of providing them access to education. The following are the specific objectives of the study:

- Identify the unreached children in the sample districts and communities.
- Find out the location of disadvantaged communities in the sample districts.
- Assess the barriers (social, economic, cultural and political) of the disadvantaged ethnic groups to education.
- Identify ways to attract them towards school.
- Find out ways to retain them in the school.
- Suggest for improvement in the quality of education.

## Limitations

The study is based on the information collected from three districts (Rasuwa, Kavre and Bara), one each from mountains, hills and Tedrai. Three types of disadvantaged ethnic groups were selected for the study, one type from each sample district: Musahars (mostly Dalits) from Bara, Tamangs from Rasuwa and Danuwars from Kavre. Due to the time constraint that the study could only concentrate on the present status of the disadvantaged children in the community and the school.

## Methodology

The study used both the quantitative and qualitative research procedures. Surveys were conducted in the community for quantitative data. Quantitative data were also collected through school survey forms. Qualitative data were collected through interview, FGD, interaction, on-the-spot inquiry, observation (of the community and the school), and workshop. Different types of tools (11) were developed and used for collecting the quantitative and qualitative data required for the study.

## Sampling

A meeting of researchers was organized to select districts and groups for samples. Tamangs and Musahars were selected for access study. Rasuwa and Kavre were selected because they were also the sample districts for the system indicator study. Danuwars were selected because they were the highly marginalized indigenous groups in hill settlements. The following table shows the sample districts and ethnic groups:

Table 1: Sample districts and ethnic groups

District	Ethnic group	Community	School	Remarks
Bara	Musahar	2	2	Lowest literacy rate (Dalit) + Phase I continuation
Kavre	Danuwar	2	2	Highly marginalized indigenous groups
Rasuwa	Tamang	2	2	Highly populated indigenous group appropriate for system indicator study

The schools selected for the study were Grang Primary School (Ramche VDC) and Vimali Primary School, (Dhunche VDC) in Rasuwa.. Grang Primary School was selected because Ramche VDC had the lowest literacy rate in Rasuwa district. Vimali Primary School of

Rasuwa was selected considering it as a sample also for the system indicator study. In Bara, Dalit Primary School (Bariyarpur VDC) and Nepal Rastriya Primary School (Telkuwa VDC) were selected for the study. Dalit Primary School was one of the sample schools of Phase I study. Telkuwa was a place where very few Musahar children were enrolled in schools. Similarly, in Kavrepalanchok, Bhubaneshwari primary school (Baluwa VDC) and Ghinganadevi primary School (Panchkhal VDC) were selected because both of them comprise Danuwars, one of the highly disadvantaged groups of Nepal.

### ***Respondents***

The population for the study was composed of community people, district-level stakeholders, children, parents, teachers, district program managers and program implementers. The following were the respondents in the selected districts and communities.

Table 2: Distribution of respondents

Respondents	No. of respondents in each district	Total no. of respondents
District-level stakeholders	7	21
Program implementers	10	30
Community level social workers	12	36
VDC members	4	12
Parents	10	30
Children	5	15
Household	10	30
SMCs	2	6
No. of schools	1	3
Head teachers	1	3
Teachers	3	9
Local NGO	1	3

### ***Study Approach***

The study was designed to collect in-depth information through surveys, interactions and observations. The following activities were performed for the collection of data:

- Preparation of a conceptual framework for discussion with concerned people and agencies like DEO, MOES and the Formative Research Committee
- Selection of sample sites and ethnic groups (with the help of the Formative Research Committee, MOES and DOE)
- Review of relevant documents
- Development of tools for the study
- Organization of orientation programs for field researchers
- Finalization of tools
- Study of improvements made by the first phase of FRP
- Formal interviews with concerned stakeholders of the districts
- Formal interviews with the concerned stakeholders of communities and schools

- Observation of schools and children within and outside classrooms
- Observation of children's attendance pattern, classroom situation and TL environment
- Observation of children's home environment
- Informal interviews with the community people
- Preparation of community profiles.
- Discussion (sharing session) on the draft report with the Formative Research Committee as well as with the policy-makers and implementers of MOES and DOE.
- Compilation of information collected from the field and inclusion of suggestions of the sharing session for the final report
- Data collection and analysis
- Organization of workshops at central and district levels.
- Final report writing.



## Chapter II

### Identification of Educationally Disadvantaged Groups

This chapter deals with the educationally disadvantaged groups, which were identified in various research reports and the Census report. The Census report 2001, Social Assessment 1997, Inclusive Education (Reaching the Unreached) Study Report 2001, and Education for Disadvantaged Children 2002 have identified various types of disadvantaged groups across country.

#### Disadvantaged Group Identified on Basis of Literacy Rate

The census data of 2001 has identified various ethnic groups as educationally deprived on the basis of literacy rates. The groups are divided into different categories based on their literacy rates. The following tables show populations of caste and ethnic (6+ years of age) and their literacy status.

Table 3: Below 20 percent literacy rate

Caste/Ethnicity	Total population	6 years and above literacy rate
Musahar	132,389	7.28
Dom	6,728	9.39
Kuswadiya/Patharkatta	401	13.22
Bing/Binda	15,047	14.80
Kamar	6,838	15.15
Chamar/Harijan/Ram	213,442	19.24
Khatwe	58,429	19.28
Dusadh/Paswan/Pasi	125,571	19.59

The above table shows that the highest literacy rate (just below 20 percent) is that of Dusadhs/Paswans/Pasis. The lowest literacy rate (7.28 percent) is that of Musahars.

The literacy rate is highest with Mallahs (population: 91,919) but it stands sevenths ((25.36%) after the literacy rates of Paharis, Chidimars, Chepangs, Walungs, Jhagars/Dhagars and Santhals/Sattars. The lowest literacy rate is that of Dhunias (21.86%) group. The following table shows the 20-30 percent literacy rate of different ethnic groups by population:

Table 4: 20–30 percent literacy rate

Caste/Ethnicity	Total population	6 years and above literacy rate
Dhunia	883	21.86
Bantar	28,367	22.78
Tatma	60,421	23.12
Nuniya	53,410	23.20
Mallah	91,919	25.36
Santhal/Sattar	34,704	25.84
Jhagar/Dhagar	32,735	25.91
Walung	911	27.22
Chepang (Praja)	38,996	29.20
Chidimar	10,018	29.93
Pahari	9,171	29.93

Ethnic Kurmis have the highest literacy rate (37.52 percent). Muslims have the highest population but their literacy rate is 34.72 percent. Lodhas have the lowest literacy rate (30.77 percent). Rautes have the lowest population (of 406) but their literacy rate is 34.48 percent. The following table gives a detailed picture of the ethnic groups having their literacy rates between 30 and 40 percent (see Table 2.3 below).

Table 5: 30–40 percent literacy rate

Caste/Ethnicity	Total population	6 years and above literacy rate
Lodha	18,513	30.77
Halkhor	2,712	31.27
Raji	1,787	32.01
Koche	1,080	32.13
Bhediyar/Gaderi	14,457	32.25
Kahar	27,855	32.71
Badi	3,392	33.52
Kisan	2,273	34.45
Raute	406	34.48
Thami	19,089	34.50
Dhobi	59,242	34.64
Muslim	770,576	34.72
Bote	6,298	34.90
Sunuwar	77,317	35.25
Majhi	59,685	35.29
Dhanuk	152,985	35.70
Mali	9,117	36.14
Kewat	109,800	36.35
Kumhar	44,398	36.96
Kurmi	174,317	37.52
Lohar	67,010	37.71
Sarki	262,301	38.33
Hayu	1,479	39.08

### ***Disadvantaged Groups Identified***

Disadvantaged groups are the groups that have very limited access to resources including education (TEAM, 2001). Low-caste people, indigenous wander groups and women are disadvantaged groups (CERID, 1997). Those groups of people who are identified as historically and economically discriminated, who have been denied opportunities of and access to resources and who therefore live a life of poverty and exploitation are underlined as disadvantaged." (CARE 1996: p1). Some residential people who are considered low-caste, economically hard-pressed, politically muted and economically backward are marginalized people (CERID, 1997: p5)

People of four language groups (Indo-Aryan with 15 languages, Tibeto-Burman with 19 languages, Austro-Munda with 1 language, and Austro-Dravid with 1 language) live in Nepal (Rastrabhasha Neeti Sujhab Aayog 1993). They can be further classified as (a) ethnic groups

with their own languages such as Magar and Tharu (b) ethnic groups with a multiple of languages such as Rai and Kirati (c) caste groups with a single native language such as Nepali or Newari, and (d) one caste group with different languages (Gender, Caste, Ethnicity, and Disability Parity in Education EFA Plan of MOES, 2002-2015).

### ***Indigenous People***

According to Nepal Gazette (Feb. 2, 2002), there are 59 Indigenous groups in Nepal. But the Census of 1991 had identified only 26 such groups. Most of them had very low literacy rates. They spoke their own native languages and did not properly understand Nepali (Thematic Report 5, 2003 P.4).

The report submitted by the Janajati Taskforce formed by HMG in 1996 declared those who had their own mother tongues and cultures but did not fall under the four-fold Varna classifications of the Hindu casteism as genuine Nepalese nationals. This was said with special reference to the people of Nepal.

Specifically, Janajatis are those ethnic groups who are non-Khas speakers and who do not belong to the Hindu Varna system (Gender, Caste, Ethnic, and Disability Parity in Education EFA Plan of MOES (2002-2015).

### ***Indigenous Ethnic Groups Classified by NEFIN***

The Nepal Federation of Indigenous Nationalities (NEFIN) has classified different ethnic groups as Endangered, Highly Marginalized, Marginalized, Disadvantaged and Advanced. According to this classification, Danuwars fall under the highly marginalized group and Tamangs under the marginalized group.

#### ***NEFIN'S classification***

Classification	Indigenous group
Endangered	Kusunda, Bankariya, Raute, Surel, Hayu, Raji, Kisan, Lepcha, Meche and Kusbadiya
Highly marginalized	Majhi, Siyar, Lohmi, Thudam, Dhanuk, Chepang, Satar (Santhal), Jhangad, Thami, Bote, Danuwar, Barumu
Marginalized	Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbansi, Gangai, Dhimal, Bhote Darai, Tajpuriya, Pahari, Topkegola, Dolpo, Free, Mugal, Larke, Lohpa, Dura and Walung
Disadvantaged	Gurung, Magar, Rai, Limbu, Chhaintan, Tangbe, Tinganule Thakali, Bargaule, Marphali Thakali, Sherpa, Yakkha, Chhantyal, Jirel, Byansi, Yolmo
Advanced	Newar and Thakali

Source: Nepal Federation of Indigenous Nationalities 2004

### ***Dalits***

A recently conducted meta analysis, a set workshop findings (Dahal *et. al.*, 2002) and a rapid appraisal report (Bhattachan *et. al.*, 2002) have said that more than 70 percent Dalit children were unschooled. Of the schooled children more than 30 percent dropout from school for many reasons (Koirala *et. al.*, 2001). Though different sources claim differently, literacy rate of Dalits ranges from 30 to 5 percent: Biswakarmas have maximum of literacy rate and Musahars the minimum (CERID, 1998).

In the words of *Anthony Giddens* (1998) this backwardness is being reinforced by religion as well as the state apparatus. Socio-religious codes such as Brihaspatismriti, Manusmriti, Yagyabalkyasmriti, Nirayasinidhu, and Dharmasinidhu made Dalits backward by restricting their social, religious, educational, political, and economic mobility. King Jayasthithi Malla's reform plan, Ram Shaha's well known "social justice scheme", and Jung Bahadur's first legal code (1854) left Dalits poverty stricken livelihood, illiterate, and politically unaware about their basic rights (*Gender, Caste, Ethnic, and Disability Parity in Education EFA Plan of MOES (2002-2015)*)

The Ministry of Local Development identified only 23 caste groups as Dalits. The Ministry of Education and Sports took up the list and started awarding scholarships in the academic year of 2052/053. But the Dalit Ayog (May 2002) identified 28 caste groups as Dalite (Monograph p.114).

<i>Hill Dalit</i>	1. Kami, 2. Sarki, 3. Damai, 4. Lohar, 5. Sunar, 6. Gaine, 7. Badi, 8. Parki, 9. Chunara, 10. Kuche(?) and 11. Kadara(?)
<i>Newar Dalit:</i>	1. Kusule, 2. Kasai, 3. Chyame, 4. Pode, 5. Dhaier (Dyahla).
<i>Tarai Dalits:</i>	1. Tatma, 2. Paswan, 3. Dushad, 4. Batar, 5. Mushahar, 6. Khatway, 7. Chamar, 8. Dom, 9. Halkhor, 10. Badimar(?), 11. Gothi(?), and 12. Jhangar.

Source: CBS Monograph, 2004

### ***Social Assessment of Educationally Disadvantaged Groups CERID, 1997***

There were altogether 24 ethnic groups identified as *Disadvantaged Groups*. Those ethnic groups 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.

The study includes all the geographical belts and development regions of the country. There were two basic criteria used for the selection of districts. The net enrolment rates in primary schools in 1991 and the proportions of girls in primary school enrolment in 1995 were used as basic criteria to rank districts in terms of educational participation. Districts with a very high enrolment rate were dropped out and one more from the same topography was included but as a different political division. A district with the lowest rank on both the criteria and of the stratum was identified as sample districts. Adjustment made in the selection of the districts, considering the political situation of the country and time constraint. In this context, the districts with accessibility as well as representation of the criteria districts were included. The study included altogether 15 districts as samples. Due to time constraint most of the pockets selected for the study were close to district headquarters.

In order to identify the educationally disadvantaged groups the population data 65 types of caste/ethnic groups of Nepal were selected from the Census Report (1990) and tabulated. Computing the total number of people of 6+ years of age and their literacy status gave the literacy percentage of the specific caste/ethnic groups. The caste/ethnic groups were ranked in ascending order on the basis of the total population and literacy percentage. The educationally disadvantaged groups were identified and included based on the population size of more than one hundred thousand. Another criterion was followed for the inclusion of the educationally disadvantaged of less than one hundred thousand population. In this context, caste/ethnic groups, whose literacy percentage was lower, were also included in the study. As the average literacy rate was not a good criteria for the estimation of the school-going age population sizes of different caste/ethnic groups, the literacy rates of school-going age children as well as adults were computed. Based on such criteria there were altogether 24 caste/ethnic groups.

Their population proportions and literacy percentages were calculated, 14 of them were selected for the study.

***Reaching the Unreached: Social Assessment for Inclusive Education, 2001,***

Eight disadvantaged pupils (four boys and four girls) representing four ethnic groups living in the vicinity of near the schools were identified in consultation with the school head teachers. The snowballing technique was used in identification.

The districts selected under the study were five each from mountain, hills and Terai. From the mountain region Solukhumbu, Sindhupalchok, Mustang, Jumla and Darchula were selected; from the hill, Udayapur, Nuwakot, Parbat, Salyan and Doti, and from the Terai Siraha, Rautahat, Kapilvastu, Banke and Kailali.

The study included all the three geographical regions and five political divisions of the country. It also included the districts covered by the Social Assessment of the Educationally Disadvantaged Groups study conducted by CERID in 1997. But some of the districts selected bordered on the districts covered by the CERID study. All the districts selected had low human development index.

Two primary schools with children from disadvantaged ethnic groups were selected for participatory schooling. One school was nearby the selected VDC center, while the other school stood beside the travel route of the field researchers. The following table presents the categorization of disadvantaged groups in the study.

Category A (Disadvantaged)	Category B (Ultra-disadvantaged)
Kami	Kami, Rai, Dami, Sunar, Badi, Chhetri
Sherpa	Sherpa, Kami
Magar	Tamang, Magar, Tharu, Chhetri
Brahmin	Rai, Chhetri, Brahmin, Yadav, Tharu, Sadaya
Chhetri	Sabyasi/Jogi, Chhetri, Damai, Kami, Tharu, Thakuri
Tamang	Sarki, Newar, Tamang
Majhi	Kami, Majhi
Kumal	Kumal
Newar	Newar
Rai	Gurung, Rai
Jaiswal	Muslim
Muslim	Muslim
Kalwar/Sundi/Mahato	Tharu
Tharu	Tharu, Kami, Sarki, Chhetri, Danuwar
Thakali	Kami
Damai	Damai, Chepang, Brahmin, Gaine
Bhote	Gurung
Gurung	Gurung, Kalwar/Mahato/Sundi
Sarki	Damai, Dusad/Paswan, Kalwar/Sundi
Sunar	Kami, Sunar
Gaine	Sarki
Badi	Kami

Musahar	Sadaya, Paswan/Kalwar/Sundi
Yadav/Ahir	Chamar, Yadav/Ahir

Source: TEAM Consult, 2001

### Access to Education CERID 2002

Different caste/ethnic groups from 7 districts were identified as the special focus groups. The following caste/ethnic groups were identified as educationally disadvantaged groups from the selected districts.

District	SFG in the district
Chitawan	Praja, Tharu, Darai, Gaine, Magar, Tamang, Kumal, Gurung, Rai, Kami, Aahir, Chamar
Siraha	Musahar, Chamar, Dom, Dusadh, Halkhor
Bara	Chamar, Musahar, Dusadh, Dom, Halkhor, Netuwa, Dhobi, Sarvang, Jhangar, Tatma
Dhading	Tamang, Praja, Damai, Kami, Sarki
Rupandehi	Muslim, Harijan, Loadha, Passi, Dhobi, Yadav, Kohar, Kewat, Chaudhary
Kapilbastu	Chamar, Muslim, , Ahir, Tharu, Dhobi
Kailali	Rana Tharu, Kathariya, Khuna, Kami, Damai, Badi

The caste/ethnic groups were selected as special focus group based on their access to primary education, population size (big), etc.

### *Effectiveness of Incentive/Scholarship Programs for Girls and Disadvantaged Children, CERID, 2003*

Identification of educationally disadvantaged groups.

District	educationally disadvantaged groups
Parsa	Dusadh, Chamar, Koiri, Kuswah, Musahar, Damai
Nawalparasi	Darji, Kewat, Pasi, Kahar, Dusadh, Chamar, Mallaha, Raidas, Banskhor, Pattharkatta, Lohar, Majhi, Loniya
Khotang	Damai, Kami, Magar, Majhi
Kapilvastu	Chamar, Passi, Lodh, Chai, Majhi, Dusadh, Pattharkatha, Baskhor Lohar, Badi,
Darchula	Sunar, Lohar, Chunara, Tamata, Bhul, Nepali, Dudhraj and Purkauti, Darji, Telar, Sunchuri

Khotang, Parsa, Kapilvastu, Nawalparasi and Darchula were selected as sample districts for the study. Twenty schools were selected from 12 VDCs. The districts were selected in consideration of development scale, geographical belt and project program. The study evaluated the three types of incentive programs conducted in the country. In this context, out of 34 VDCs of 17 districts where the educational incentive program for girls were being conducted, 8 VDCs of 4 districts were selected for the study. As the Dalit Scholarship program was conducted in all the 75 districts of the country 10 VDCs of all the 5 sample districts were selected as samples. The Primary School Scholarship for Girls program was implemented in 12 districts of Mid and Far-Western Development Regions and Darchula was selected for the study. This program was selected, considering that HMG had plan a to expand the incentive program for girls to other 40 districts of the country in the BPEP II.

## ***Situation Analysis of Special Needs Education for the Expansion of Inclusive Education, CERID, 2004***

### ***Identification of Sample District***

Altogether 5 districts were selected: Jhapa, Rupandehi, Banke, Bara and Kavre. As the study focused on the Special Needs Education (SNE) and Inclusive Education (IE), four districts for the study of SNE and two districts for the study of IE were selected. Banke was the district where both types of programs were implemented.

The districts selected represented all 5 Development Regions of the country. Under the SNE program, different programs were conducted for the disabled children. The selection of the program for the study was made in consultation with the resource center of the selected district. Kavre, Rupandehi and Parsa were the districts considered for the program for the deaf. Likewise, the program for the mentally retarded children was considered for Jhapa, Banke and Parsa. The educational need of physically disabled children were studied in all the sample districts. In case of inclusive education, two schools one each from Banke and Kavre, were selected as samples.

This study was limited only to three ethnic caste groups: Musahar, Tamang and Danuwar. Other educationally disadvantaged groups were also found in the same community for example, Musahar, Dushad, Chamar, Ahir, Doom, Kahali, Kanu, Mallaha Dalits were the peripheral community of the Terai. Damai, Kami, Majhi, Magar, Newar were the educationally disadvantaged groups in the periphery of the targeted community of Kavre. In Rasuwa, all the households except one (Brahmin) of the targeted community were Tamang.

### **Selected Disadvantaged Groups of this Study**

#### ***Tamangs***

##### ***Population Size***

The total population of Tamangs was 1067495 in the country (CBS, 2001). The following table gives the populations of 20 populated and the percentage populations of Tamangs in them.

Table 6: Population of districts and Tamang percentage

S.No.	District	Male	Female	Total	Total Tamang % in the district
1	Panchthar	6733	7055	13788	6.82
2	Ilam	9748	9554	19302	6.83
3	Thehrathum	3110	3438	6548	5.79
4	Sangkhuwasabha	7480	7568	15048	9.45
5	Bhojpur	8394	8852	17246	8.49
6	Solukhumbu	5056	5097	10153	9.43
7	Okhaldunga	6928	7443	14371	9.17
8	Udayapur	9682	9788	19470	6.77
9	Sarlahi	10074	10148	20225	5.31
10	Sindhuli	35195	35773	70968	25.60

11	Ramechap	20616	23053	43669	14.90
12	Dolakha	13482	14137	27619	15.70
13	Sindhupalchok	47703	46911	94614	32.21
14	Kavre	640063	66198	130216	33.78
15	Lalitpur	20527	19532	40059	11.86
16	Bhaktapur	7702	7026	14728	6.53
17	Kathmandu	48991	43387	92378	8.54
18	Nuwakot	55208	55904	111112	38.52
19	Rasuwa	14587	13928	28515	63.75
20	Dhading	35517	37229	72746	21.48

Source: CBS Bulletin, 2005

### *Location*

Tamangs are scattered throughout the country. Their main habitat is the hills and mountains. Some of them have also migrated to the Terai. They are concentrated in the periphery districts of Kathmandu and other parts of the Central Development Region of the country. They are located in the districts of Rasuwa, Makwanpur, Nuwakot, Sindhupalchok, Kavre, Sindhuli, Dhading and Ramechap.

### *Culture*

Tamangs have two types of cultures Buddhists and Tibetan. The Buddhist culture is mixed up with the Hindu culture. Buddhist Tamangs worship both Lord Buddha and the Hindu deities. Early marriage is in practice. Parents arrange marriages of girls without informing them about it. Marriage is confirmed when the girls' side accepts the bottle of alcohol presented by the boys' side. Cash is given to the groom as wedding gift.

Table 2.4 above shows that Rasuwa has the highest population of Tamangs (63.75 percent of the whole Tamang of the district). Nuwakot (38.52%) and Kavre (33.78%) stand second and third on the population scale. The lowest number of Tamangs is in Sarlahi (5.31%). In Kathmandu, Tamangs constitute 8.53 percent of the total population.

### *Literacy*

The literacy rate of Tamangs (6+) is 45.04 percent (CBS, 2001). The Tamang children of 6-10 years of age have a literacy rate of 50.6 percent in the country, the male and female literacy rates being 53.9 and 47.2 respectively (CBS 2001). The literacy percentage differs from one district to another. Their population in the district affects the literacy percentage. In Kalikot, there are only 6 Tamangs and 5 of them are literate. So their literacy percentage has gone up to 83.33 percent. Dhankuta is the district with the second largest literacy percentage. Of the 3406 Tamang living in the district, 2056 are literate, and the literacy percentage is 60.92. Makwanpur is the district with the largest Tamang population of 114876 but here the total number of literates is only 28867 (25.28%). In Rasuwa there are 19918 Tamangs whom 3089 (15.57 %) are literate. Kathmandu has a Tamang population of 43794, of which 18626 (43.00 %) are literate.

### *Occupation*

The main occupation of Tamangs is agriculture. Tamangs living in the upper belts of the hills keep cattle. They also work as porters. Hardly 5 percent of them are involved in official work.



Being illiterate, there are little involved in politics, social activities and business. But the Tamang migrants of urban areas are found to be active in office work, politics, social activities and business.

### ***Musahars***

#### *Population*

Musahars are one of the disadvantaged ethnic groups of the Terai belt. Their total population is 132,389 in the country (CBS, 2001). The following table gives 11 populated districts and the Musahar populations in them.

Table 7: District populations and Musahar percentage

S.No	District	Male	Female	Total	Total population %
1.	Morang	9195	8657	17852	5.79
2.	Mahottari	9331	8895	18226	2.12
3.	Sunsari	10885	10513	21398	9.7
4.	Dhanusha	8131	7613	15744	2.38
5.	Siraha	16032	15487	31519	5.3
6.	Saptari	15076	14663	29739	9.2
7.	Sarlahi	5022	4681	9703	2.5
8.	Rautahat	2573	2443	5016	1.9
9.	Bara	2808	2742	5550	-
10.	Parsa	3433	3341	6774	-
11.	Chitwan	66	61	127	-

Source: CBS Bulletin, 2005

#### *Location*

The Musahars are concentrated in the Terai areas of the Central and Eastern Development Regions of the country. Their population is found high in Siraha, Saptari, Morang, Mahottari, Sunsari, Dhanusha, Bara and Parsa.

#### *Culture*

Musahars like to be called Hindu but they are dominated by the so-called high castes. They are Dalit or untouchables. They are not allowed to enter into temples. They do not have priests so they perform their rites and rituals themselves. Sometimes, Bahuns from India help them perform the rituals. But the Bahuns of Nepal do not perform such task. Early marriage is in practice.

#### *Literacy*

The literacy rate of Musahar of 6<sup>+</sup> years of age is 7.28 percent (CBS, 2001). The literacy rate of 6-10 age group is 11.6 percent (male 14.0 and female 9.0). The literacy rate is highest in Kathmandu. Their total population of them in this district is only 23 (59.09%). Thirteen are literate. Siraha has the highest Musahar population but only 1095 Musahars are literate. In the sample district Bara there are 4519 Musahars and the number of literates is 148, which is 3.34 percent.

### *Occupation*

Musahars are soil lovers. They spend most of their time working on soil: digging soil and carrying it from one place to another. They enter the contracts of soil to be used in building houses. Another profession of Musahar is killing rats for food. That's why they are called 'Musahars'. They also carry the bride and groom on a palanquin called *palki*.

### *Danuwars*

#### *Population*

Danuwars are another educationally deprived ethnic group. They are found in all the districts of the country except Mustang (CERID, 1997). According to the 2001 population census, their population in the country was 44,056. Their population is found very low in the mountains and high in the Terai districts. Their population is high in Sarlahi (30.41%), Siraha (29.1%) and Dhanusha (27.07%). In the sample district of Kavre Danuwars formed 25.41 percent of the total population. The following table gives 6 populated districts and the population percentage of Danuwars within them.

Table 8: District Population and Danuwars Percentage

S.No.	District	Male	Female	Total	Total population %
1.	Sindhuli	6095	6145	12244	18.10
2.	Udayapur	3614	3811	7425	20.80
3.	Kavre	2739	2976	5715	25.41
4.	Dhanusha	1470	1634	3104	27.07
5.	Siraha	3320	3357	6677	29.1
6.	Sarlahi	3046	3146	6192	30.41

Source: CBS Bulletin, 2005

#### *Location*

Danuwar settlements are found in the hills and the inner Terai belts of the Central and Eastern Development Regions. Kavre, Sindhuli, Ramechhap, Sidhupalchok are the settlement of Danuwars in the hills. In the Terai, they are found in Sindhuli, Siraha, Udayapur, Sarlahi and Dhanusha. They build their houses near riverside.

#### *Culture*

Danuwars are Hindus. They are not Dalits or untouchables even though they are exploited by the so-called high castes. They do not have priests. But those who can afford hire Brahmins for performing the rites and rituals. The marriage custom of Danuwars is similar to that of Tamangs.

#### *Literacy*

The literacy rate of Danuwars of 6+ years is 41.20. (CBS 2001) The literacy rate of Danuwars (6-10 years) is 49.6 percent. The male and female literacy rates of this age group are 52.4 and 46.5 respectively. (CBS 2001) The literacy status of Danuwars varies depending upon the population of the districts. In Humla there is only one literate Danuwar so its literacy rate is cent percent. Sindhuli has the highest population of 8060 with 1436 literates. In Surkhet, the literacy percentage is 25.40 percent. In Kavre the population is 3370 with 851 (25.42%) literates. Kathmandu has a population of 102 Danuwars with 59 (57.84%) literates.

### *Occupation*

The main occupation of Danuwars is agriculture. Their traditional occupations are fishing, portering (in native localities only) and working (as bonded laborers). But some of them have also started doing vegetable business. Their participation in political decision-making and social activities is only nominal.

### **Field Findings of Disadvantaged Groups**

In the course of the study, the research team identified four conditions that keep people educationally disadvantaged. Disadvantaged people can be divided into 4 groups: opportunity-denied, low-caste, seasonal migratory and politically inactive. The opportunity-denied groups belong to specific geographic locations. For example, Newars of Panchkhal and Hokse VDCs of Kavre (Danuwars). Examples of low-caste groups: Musahars, Chamars, Muslims, Dusadhs, Doms, Halkhors, Netuwas, Dhobis Sarvangs, Harijans, Lohars, Jhangars and Tatmas of the Terai belt. Seasonal migrants were mostly people from the mountains. In Grang village of Rasuwa Tamang settlements were near to schools but due to the seasonal migration of parents children were deprived of educational opportunities.

#### **Politically inactive**

The Musahars of Telkuwa of Bara district was found politically inactive. They did not have any participation in the local-level decision-making. So they never felt the importance of education and children were not sent to school. In contrast, many people of the Musahar community were politically aware. They participated in local-level decision making. They had realized the importance of education and therefore established a school in Bansiya village of Bariyarpur VDC.

## Chapter III

### Situation Analysis

#### Introduction

The study was conducted in six schools of three sample districts to analyse the situation of disadvantaged children. This chapter deals with the population, socio-economic condition and ethnicity of educationally disadvantaged groups. Their educational status is also included in this chapter. The enrolment, promotion, repetition, dropout and regularity of primary-level students were recorded. The ethnically and religiously disadvantaged groups of each community and district under study are described below:

#### Population of Target Groups

The community selected for the study were, Ramche and Dhunche VDCs in Rasuwa. Dhunche VDC was selected because it had the lowest literacy rate of Tamangs in Rasuwa. Dhunche was selected considering it also as a sample in the system indicator study. In Bara Bariyarpur VDC and Telkuwa VDC were selected. Telkuwa community is a place where very few Musahar children are enrolled in school. Similarly, in Kevrepalnchok Baluwa VDC and Panchkhal VDC were selected because both of them had Danuwar, one of the highly disadvantaged groups of Nepal.

Table 9: Sample district populations

District	Sample target groups	% of national pop.	National total*	Female	District Population			Dhunche V.D.C.			Ramche V.D.C.		
					Total	Male	Female	Total	Male	Female	Total	Male	Female
Rasuwa	Tamang	0.76	172434	87393	28515	14587	13928	1160	615	545	2077	1085	992
Bara	Musahar	5.64	1282304	640943	5550	2808	2742	182	90	92	212	107	105
Kavre	Danuwar	0.23	53229	27037	5715	2739	2976	1347	632	715	72	39	33

Source\* = District Demographic Profile, 2002, CBS 2001

The above table shows that in the national population the population of Tamangs is highest i.e., 0.76 percent. Musahars and Danuwar from 5.64 percent and 0.23 percent of the total population of the country respectively. In the sample districts also the number of Tamang is highest (28515). In Kavre the population of Danuwar is 5715. In Bara the population of Musahars is lowest (5550). The following table presents the location of target groups in the sample districts.

Table 10: Location of target group in the sample districts

District	Target group	Location (VDCwise)
Bara	Musahar	Amarpatti, Avab, Bachhanpurwa, Bandhuwan, Bariyarpur, Bhodaha, Bisnupurwa, Chhatapipra, Dumarwana, Fattepur, Haraya, Gadahal, Hardiya, Hariharpur, Inarwasira, Jitpurbhawanipur, Kabahijabdi, Kachorwa, Kakadi, Karaiya, Khopawa, Kudawa, Lasmipurkot, Lipnimal, Maadhurijabdi, Maharawa, Pathera, Piparasimara, Piparpati, Piprabasatpur, Prasona, Rampurtokani, Rampurwa, Sapahi, S.N. Bairiya, Sihorwa, Sinhasani, Telkuwa, Umajan
Rasuwa	Tamang	Bhorle, Bridhim, Chilime, Dandagaon, Dhunche, Gatang, Goljung, Haku, Jibjibe, Laharepauwa, Langtang, Ramche, Saramthali, Syaphru, Thulogaon, Thuman, Timure, Yarsa
Kavre	Danuwar	Baluwa, Panchkhal, Hokse

Source: Field data

The above table shows that Musahar settlements are scattered in the district. Even though their settlement are scattered Musahars live in groups. Tamangs are the dominant group of Rasuwa. Because almost all the settlements are those of Tamangs. In Kavre, Danuwar settlements are found only in three VDCs. Their settlements are minimal in other VDCs.

## Community Survey

The survey covers the catchment areas of the six schools of three districts. The survey focuses in general on health, socio-economic condition, and occupation of the target groups of the community and in particular on education.

### Education

The community surveys showed that in all the sample districts, there were many unschooled children. The number of such children varied from district to district. Even the percentage of non-enrolled children similarly varied. Table 3.3 shows the schooled and unschooled children from the communities of the sample school catchment areas.

There were 75 children aged 5-9 in Banciya village of Bariyarpur VDC of Bara, whom 68 were enrolled in school. But in wards 3 and 7 of Telkuwa of the same district the number of schooling children was as low as 6 out of 93 of 5-9. In Bhimali and Besi villages of Dhunche, out of 53 children 44 were enrolled in school. In Grang village wards 3, 4 and 5 of Ramche VDC there were 86 children and only 42 were enrolled. In the Pandula, Aapghari and Dandagaun villages of Baluwa and Hoske VDCs of Kavre 105 out of 132 children were enrolled. Some of the children of these VDCs were in private schools. Similarly, out of the 75 children of Jghinginitar and Pipaltar villages of Panchkhal VDCs 63 children out of 75 went to school. Most of the children were enrolled in Sarba Mangala School and Ajad Secondary School which were located in the other VDC.

The following table gives the picture of schooled and unschooled children in the sample villages:

Table 11: Schooled and unschooled children in the sample villages (2062 BS)

District	VDC	Surveyed community	Total Popn	Male	Female	5-9 yrs children	Schooling children	Non-schooling children	Non schooling %
Bara	Bariyarpur	Banciya village	135	68	66	75	68	7	9.33
	Telkuwa	Telkuwa Wards 3 and 7	180	85	95	75	16	59	78.66
Rasuwa	Dhunche	Bhimali and Besi villages	130	59	71	53	44	9	16.98
	Ramche	Grang village, Wards 3, 4, 5	363	176	187	86	42	44	51.16
Kavre	Baluwa & Hokse	Pandula, Aapghari, Dandagaun	1394	690	704	132	105	27	20.45
	Panchakhal	Jghinginitar, Pipaltar	662	325	337	75	63	13	16.00

Source: Field data

The above table reveals a different picture of the two sample communities in Bara district. In Telkuwa there were 78.66 unschooled children against 9.33 in Bariyarpur. Rasuwa district also showed a similar difference. In Bhimali and Besi villages of Dhunche VDC there were 16.98 percent unschooled children, whereas in wards 3, 4, and 5 of Grang village of Ramche VDC, such children formed 51.16. But the case of Kavre district is quite different. Here, the percentage of unschooled children did not much differ in the two sample VDCs. In Pandula,

Aapghari and Dandangaun villages of Baluwa VDC percentage of unschooled children was 20.45 and in Jghinginitar and Pipaltar villages of Panchakhal VDC was 16.

Dalit Primary School was conducted in the community building constructed by the former DDC Chairman. At present a bamboo building is under construction on DEO funding. A total of 22-katthas of public land is going to be used, 2-katthas made available by the community leader. Some Musahars wanted to build on the 2-katha piece of land whereas others preferred to build on 22 katthas. The DEO technician also recommended the 22 katthas for the bamboo building at though it was little farther from the 2 kattha piece.

The Musahars of Bhansiya established Dalit Primary School in the village where the most disadvantaged group (Musahar) was identified FRP Phase I. There were no Musahar children enrolled during the first phase period. But now, about 90 percent of Musahar children are enrolled in the schools in the community. In contrast, in Musahari Tole of Telkuwa only 15 Musahar children were enrolled. There was no provision of providing educational facilities to Musahar children. Child labour was very common. Children were found working in the houses of rich families, as servants. The main occupation of the people in both the study sites was agricultural labour and seasonal work in the brick factories. Choni Majhi said that he spent 50 years working on wage for others. Now he is ill and helpless and is not getting any assistance from the rich whom he had served. The Musahars of the Telkuwa are educationally backward. Most of them do not provide education to their children

## Settlement

The study selected two communities and two schools from Bara for the study of Musahars. Two Musahars villages were selected: Bhansiya village of the Bariyarpur VDC and Musahari Tole of Telkuwa VDC. These two villages were had other ethnic communities too.

The research team tried to trace the history of Musahars by using the timeline method. But no local knew the actual time of immigration. Musahars said that their ancestors had come from India. They felt themselves as a separate entity and lived in-groups.

Rasuwa is one of the original homelands of the indigenous Tamangs. Agriculture, animal husbandry and tourism are the principle means of livelihood of these people. Tamangs have high mobility. They move from one place to another for farming and cattle-raising. The spot selected for farming and cattle-raising are called *Kharkas*. The distance from one *kharka* to another is approximately 1 to 2 hours of trek They start moving towards the upper *kharka* in Falgun (Feb-March) with their families and cattle and start coming downward (towards *Besii*) when the winter starts. They celebrate community festival. The *Kharkas* that they use are: Syanget, Hattidhunga, Jugur, Dangsir, Surke, Yanglabudi, Brathar, Singiyamu, Takwami, Tengju, Badise, Tapte, Kharkarengbo and Yongkapa.

Danuvars constitute one of the educationally deprived ethnic groups of the country. The study was conducted in Hokse and Panchkhal of Karve district. But because it fell within the school catchment area Dandagaon of Baluwa VDC was also included in the study. A Danuwar settlement is similar to of Musahars settlement. But the community-school distance is greater. So their children's participation in the literacy programs is minimal.

## Health

Danuwar and Musahars' populations are very low in the mountain region and high in the Terai districts. Musahars have a low life expectancy. People rarely live longer than 60 years. So, it was difficult to find a Musahar of sixty or over. The fertility rate is raising high as the mortality. Malnutrition is high too. So the children look such problem to that extent. An analysis made in a FGD conducted in the community showed that the child mortality rate of the Musahars is high owing to malnutrition. So the Musahar population is not increasing that

fast. On the other hand, no Musahar use family planning to control births. Single couple bear 4-10 children. Malnutrition is the main problem for the survival of children. The researchers found that Musahar children had rice with potato in their meals. Polygamy was not in practice.

### **Socio-economic Condition**

The general occupation of all the sample ethnic groups is agriculture. But the difference is that Tamang work in their own fields whereas Danuwars and Musahars work (as labourers) in others' field. In Grang village of Ramche, Tamang people are mostly involved in potter. The population growth rate is high in this village. They are not aware of the importance of education. They are not in a position to send their children to school because they are mobile. Parents' involvement in earning has affected children's education. They cannot attend school on time because of delayed morning meal. Some 83 percent of Tamangs are engaged in agriculture. Only 5 percent in this district are engaged in other occupations including service.

The study conducted on Musahars of Bara presented a very low economic profile. Musahars are considered as untouchables and so do not get good jobs So they depend upon agri-labour and wages. Apart from that, they go about ransacking rat holes for food. Children help their parents at rat holes and in household works such as cooking and taking care of the cattle.

In the course of field study it was found that Musahars of Telkuwa were socially isolated. There was no social contract or interaction between them and other communities. This may be the reason why their children are not socially accepted in public places and formal gatherings. They themselves like to keep physically away from others. They feel inferior to others. The Musahars involve their children in income-generating activities and so do not send them to school. But the other Musahars of Baryarpur send their children to school. In the course of field study it was found that the Musahars of Baryapur interact with people of other communities. People of other communities send their children to Dalit Primary School.

### ***Habit***

All the three ethnic groups think only of immediate needs and do not think for tomorrow. They earn money and spend it on drinks. Parents (community people) are always engaged in agricultural works from 6 a.m. till late evening. Importance is given to the engagement of children in agricultural works rather than education. Danuwars and Musahars are interested in farming. Tamangs are also involved in agriculture too but they also work as porters A Danuwar has at least a small piece of land for cultivation. All the ethnic groups do not like to spend money on educational materials. Girls are more engaged in the household activities.

### **Schooling Status of DAG**

The study looked at the educational status of the target groups with regard to enrolment, promotion, repetition and dropout.

### ***Enrolment***

The study analysed the enrolment of the target children in the sample districts. In this context, student enrolment of two sample schools each of the sample districts was analysed. The enrolment data of the past two years were taken. It was found that enrolment had increased in both the sample schools of Kavre. In Bhubaneshori Primary School, the number of students was 225 in 2061. The number of target students was in 2060 which decreased to 177 in 2061. Similarly, in Jhinganadevi Primary School the student enrolment increased from 51 to 69. The number of target students also increased from 44 to 63. The number of children was found increased in the sample schools of Rasuwa. There were 54 children in Grang Primary

School in 2060 and this number rose to 68 in 2061 BS. The total number of the target children increased as well. But the figures were almost constant (42-44) in Bhimali Primary School in both the years. The number of target children was also constant (40 and 41). In contrast, the schools of Bara showed improvement in the number of students. Dalit Primary School had 85 children in 2060. This figure slid to 119 in 2061. The number of target children also increased from 77 to 105. Likewise, the Nepal Rastriya Primary School had 132 children in 2060, which increased 133 in 2061. The number of target children also increased from 9 to 16. The above figures show that the number of ethnic children was generally high in the all the sample schools except Nepal Rastriya Primary School of Bara district. The number of target group children (Dalit) was only 9 out of 132 students in 2060 and 16 out of 133 in 2061. The reason for the difference in enrolment in the two Dalit schools of Bara was that Dalit Primary School of Baryarpur is predominated by Dalits. The Musahars, Pasawans and Doms of the neighbouring communities had jointly conducted it. In Telkuwa, the school is near to the community and is the center for the Yadav as and other people higher castes where the Dalit did not like to go. The proportion of girls' enrolment is similar to that of boys in all the sample schools except Nepal Rastriya Primary School. Here, the number of girls was nil in both the years. The following table gives a detailed picture of enrolment of children in the sample schools:

Table 12: Enrollment in the sample districts 2060

S.N.	School	2060			2061		
		B	G	T	B	G	T
1	Bhubaneshwori Primary School, Baluwa, Aapnagar, Ward no. 2, Kavre	101 (94)	124 (83)	225 (177)	151 (116)	131 (100)	282 (216)
2	Jhinganadevi Primary School, Panchkhal VDC, Ward no. 8, Kavre	29 (22)	22 (22)	51 (44)	29 (29)	40 (34)	69 (63)
3	Grang Primary School, Ramche VDC, Ward no. 3, Rasuwa	28 (26)	26 (25)	54 (51)	34 (28)	34 (32)	68 (60)
4	Bhimali Primary School, Dhunche VDC Ward no. 4, Rasuwa	25 (24)	17 (16)	42 (40)	27 (25)	17 (16)	44 (41)
5	Dalit PS Baryarpur, Bara	65 (60)	20 (17)	85 (77)	74 (67)	45 (48)	119 (105)
6	NRPS Bara	97 (9)	35 -	112 (9)	96 (16)	37 -	133 (16)

Source: Field data

Note: Figures in parentheses indicate target students

The increase and decrease in the number of promotees vary from one district to another. In Kavre there was an increase in the number of promotees in both the schools in the year 2061. The number of disadvantaged children also increased in Bhubaneshwori school (117 to 151). But Jhinganadevi Primary School the number of target group promotees decreased from 43 to 39 in 2061. There was a slight increase in the number of disadvantaged group children in the sample schools of Rasuwa. There were all disadvantaged children in Grang Primary School in 2061 and in Bhimali Primary School in 2060/061. In Bara the number of promotees, (disadvantaged group children included) increased in Dalit Primary School in 2061. The research team could not find the document of the promoted students in Nepal Rastriya Primary School, in 2061.



The following table gives the picture of promotees in the sample schools:

Table 13: Promoted students in the sample schools

S.N.	School	2060			2061		
		B	G	T	B	G	T
1.	Bhubaneshwori Primary School, Baluwa, Aapnagar, Ward no. 2, Kavre	63 (57)	64 (60)	127 (117)	87 (81)	99 (70)	186 (151)
2.	Jhinganadevi Primary School, Panchkhal VDC, Ward no. 8	22 (21)	23 (22)	45 (43)	23 (19)	21 (20)	54 (39)
	Gang Primary School, Ramche VDC, Ward no. 3, Rasuwa	(8)	(16)	(24)	6 (5)	12 (12)	18 (17)
4.	Bhimali Primary School, Dhunche VDC Ward no. 4, Rasuwa	(12)	(11)	(23)	15 (13)	11 (11)	26 (24)
5	Dalit PS Baryarpur, Bara	14 (9)	6 (6)	20 (15)	31 (21)	14 (11)	45 (32)
6	NR PS Bara				66 -	20 (2)	86 (2)

Note: Figures in parentheses indicate disadvantaged students

## Repeaters

The number of repeaters increased in all the schools in 2061. The repeaters were disadvantaged children only in both the sample schools of Rasuwa and Dalit Primary School of Bara. In Nepal Rastriya Primary School there was no repeater record was available (2060). The number of girl repeaters declined in all the schools except Grang Primary School (2061).

The following table gives an overview of a view of repeaters in the sample schools:

Table 14: Repeaters students in the sample schools

S.N.	School	2060			2061		
		B	G	T	B	G	T
1.	Bhubaneshwori Primary School, Baluwa, Aapnagar, Ward no. 2, Kavre	30 (30)	34 (34)	64 (64)	27 (27)	44 (44)	71 (71)
2.	Jhinganadevi Primary School, Panchkhal VDC, Ward no. 8	6 (4)	10 (8)	16 (12)	8 (7)	12 (11)	20 (18)
3.	Gang Primary School, Ramche VDC, Ward no. 3, Rasuwa	(16)	(12)	(28)	(10)	(7)	(17)
4.	Bhimali Primary School, Dhunche VDC Ward no. 4, Rasuwa	(10)	(6)	(16)	(7)	(4)	(11)
5	Dalit PS Baryarpur, Bara	(1)	-		1		
6	NR PS Bara	-	-	-	22	11	33

Note: (Disadvantaged students)

## Dropout Students

The number of dropouts declined in both the schools of Kavre in 2061. The number of dropouts also declined. But the number of boy dropout increased in Bhubaneshwori Primary School. In Bhimali Primary School had no dropout.

Table 15: Drop-out students

S.N.	School	2060			2061		
		B	G	T	B	G	T
1.	Bhubaneshwori Primary School, Baluwa, Aapnagar, Ward no. 2, Kavre	13 (12)	4 (4)	17 (16)	13 (10)	13 (12)	26 (22)
2.	Jhinganadevi Primary School, Panchkhal VDC, Ward no. 8	2 (2)	5 (4)	7 (6)	2 (2)	5 (5)	7 (7)
3.	Gang Primary School, Ramche VDC, Ward no. 3, Rasuwa	-	-	-	-	-	-
4.	Bhimali Primary School, Dhunche VDC Ward no. 4, Rasuwa	-	-	-	-	-	-
5.	Dalit PS Baryarpur, Bara	(1)	(2)	(3)	-	-	-
6.	NR PS Bara	(3)	-	(3)	-	-	-

Note:

Figures in parentheses indicate disadvantaged children.

The data of Grang Primary School was not available as the head teacher was on leave.

## Attendance Pattern

The research team observed the classes and checked the student attendance registers. It was found that 90 percent Danuwar children had good attendance. The UNICEF program of stationery and class had helped to increase the attendance. Physical facilities had also helped. As the management of Jhingana Devi is handed over to the community the local people have been taking initiatives for the development of the school. Tamang children had 95 percent class attendance on the day of observation. The main reason for the high attendance was the mid-day meal and incentives.

Dalit Primary School of Bariyarpur is also a community school. The DE Office has provided a block grant to this school and the community is managing the school. As it is a Dalit school, the Dalit community has a great attachment to this school. So, children's attendance was found high in this school on the day of observation.

The research team observed Grades II and III (conducted in one single room). The number of Musahar children was low in Nepal Rastriya Primary School even though the school was almost adjacent to the Musahar community. In this school, a single room was used for Grades 1-3. There was not Musahar girl found studying in any of the grades of the primary level. There were only 14 and 2 Musahar boys in Grades I and II respectively. In Dalit children including girls were found in all the primary grades. But their number was quite low in all the grades except Grade 4.

The following table shows the number of Musahar and Dalit students of the primary grades:

Table 16: Musahar and Dalit students in Nepal Rastriya Primary School

Grades	Total no. of students			Musahar students			Other Dalit students		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	49	23	72	14	-	14	13	10	23
2	29	8	37	2	-	2	16	3	19
3	17	6	23		-		9	2	11
4	3	5	8		-		3	4	7
5	7	3	10		-		6	1	7
Total	105	35	140	16	-	16	37	19	56

Source: School attendance register.

Table 17: Musahar and Dalit students on the day of observation

Grades	Total no. of students			Musahar students			Other Dalit students		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	14	4	18	-	-	-			
2	26	6	32	-	-	-	7	1	8
3	8	4	12	-	-	-	2		2
4	3	1	4	-	-	--			
5	5	2	7	-	-	-	1		1

Source: Field data

The above table shows that there was no Musahar child in the school on the day of observation. So the research team could not observe the interaction of the target groups and their activities. The other Dalit children present in the school were Pashawan, Ram (Chamar) and Ansari. On an inquiry it was found that there was no Musahar child attending that school (NRPS). But their names were found in the attendance register. The teachers said that they went to the Musahar community, convinced the community member and wrote the name of their children in the register. But the children did not attend the school. The teachers added that Musahars had no culture of sending children to school. Their children liked to play rather go to school. The school bought school dress but did not distribute it to the children. The dress was kept in the office room. The school provided textbooks to Grades 4 and Grades 5 students. It planned to provide textbooks to Grades II and III as well. It had no been able to do so due to the 25% budget cut. The school had demanded Rs. 17,000 for textbooks but only Rs. 12,000 was released. According to the school, DEO had released Rs. 11250 for Dalit and girls scholarships. The scholarships were not distributed. The school was found unaware of the booster scholarship.

Children of the Musahar community like running, jumping, searching for rats, swimming etc. They also like to play football, and cricket and view television program facilities. As such things are not available with school education, they do not like to go to school, the FGD participants said.

## Chapter IV

### Access of Disadvantaged Children to Education

This chapter deals with the educational access of the disadvantaged children. The number of socially disadvantaged people is high in Nepal. Scholarship programs for girls and disadvantaged groups are access-related activities of EFA. The so-called low-castes (Dalits) and indigenous people are the educationally most disadvantaged ethnic groups of the country. Moreover, the economically and socially backward ethnic groups are also educationally disadvantaged. Considering this, the EFA Plan of Action has planned strategies to provide education for all.

#### **Access-related Activities Conducted by GOs**

Various efforts have been made by the government to increase the access of the disadvantaged children to education. The following are the programs conducted by the government in this connection.

##### ***Welcome to School Program***

This is a 7-day activity conducted in the month of Baisakh on the cooperation of district committees, resource centers and schools. Under this program, door-to-door activities are conducted to bring children to school. Scholarships are provided to children. Pamphlets and cards are distributed in the community for raising education awareness.

##### ***Scholarship***

The Girls' Scholarship program is meant for girls 5-9 years of age or for primary school girls. Fifty percent girls of every school of the country receive this scholarship. This scholarship is provided to the economically and socially disadvantaged children (EFA Program Implementation Guidelines 2004). The Dalit Scholarship is provided to the Dalit students of primary school age group. The scholarship amount is Rs. 250 per student for one academic year. A scholarship of Rs. 500 is provided to new enrollee's child selected for the scholarship. Children of primary school age, who are enrolled in the school for the first time receive this scholarship. Priority is given to new enrollees in Grade I *Dalits*, girls and disabled children).

#### **Access-related Activities Conducted by NGOs**

Some NGOs/INGOs were working in the Baluwa VDC of Kavre. New Life Nepal was involved in the improvement of agriculture, health and education. The health unit was mobilizing the youths of the VDC. There was the Danuwar Utthan Samaj, which honoured the SLC pass Danuwar students. ADRA Nepal has been organizing training programs on adult education, vegetable farming, bee-keeping and goat-raising in this VDC. Income-generation activities helped children's access to school. *Aama Samuha* (Mothers' Group) and *Kishoree Samuha* (Girls' Group) were working in mobilizing women of the community. *Kishoree Sikshya* (Girls' Education) was also conducted for Danuwar women. Similarly, Solidarity France Nepal (SFN) constructed a 2-room school building and two toilets for teachers and students. A saving and credit program had been started by SFN.

The coverage of the Food for Education (FFE) activity under the Upcoming Nepal Country Program (2002-2006) has been broadened to include primary and lower secondary (Grades 1-8) children.

## **Access of Disadvantaged Children to Education**

The long-term objective of the project (Access of Disadvantaged Children to Education) is to assist the government in its priority goal of developing the country's human resources by emphasizing the primary education sector. The short-term objectives are to improve class attendance rates, reduce afternoon absenteeism, enhance the attendance span, promote the learning capacity of student's (by relieving them of short-term hunger) and increase girls' enrolment and retention. The other objectives are to reduce the intensity and prevalence of the intestinal parasitic infections in school children by de-worming and to enhance parents' participation in the program, and raise gender awareness.

### **Mid-day Meal (HALUWA)**

The primary school children receive a mid-day meal (HALUWA) made of fortified blended food (WSB) mixed with sugar and cooked in vegetable ghee. The daily ration received by each beneficiary is 85 gms of blended food, 15 gms of sugar and 10 gms of vegetable ghee. This provides 463 K Cal, about 15 gm of fat and 17 gm of protein plus micronutrients. The food is distributed to the schools through a wide network of distribution centers of the districts on a monthly basis.

### ***De-worming Program***

This project has an intensive program of providing de-worming tablets to the primary school children twice a year along with health education and sanitation training. The program is being executed with the technical assistance of WHO through close operational co-ordination between MOES (PSNFP) and Ministry of Health (MOH). School teachers receive training in basic health issues and information materials. They distribute the tablets and pass their knowledge on to other teachers and to school children.

### ***Girls Incentive Program***

This program was started as a pilot scheme in January 2000 in 2 districts, Doti and Dadeldhura. Under this program 3 Kg of vegetable oil per month is provided to the mothers of girl student (Grades 2-5) having 80% attendance in the class.

### ***Maternal and Child Health Care Project (MCHC)***

This program has been implemented in the 2 districts. Under this program take home rations of 6 Kg nutritious foods for children of 6 to 36 months and 7.5 Kg for pregnant and nursing mothers per month is distributed.

Coordination and collaboration with INGOs and NGOs working on access-related issues such as scholarship programs, incentive programs, nutrition programs and food for education will be developed (EFA Core Document, 2003). The program is intended to increase access to basic education for families in food-deficit districts and to improve the health and nutritional status of school children

### **Decentralized Action for Children and Women (DACAW)**

This program is being implemented in one of the sample districts (Kavre) of the study. This program is implemented in 21 VDCs of Kavre. This program was started in 1998. This program started access-related educational activities in 2003. This program is funded by UNICEF and conducted by DE Office. Ever since start of EFA program in the country this program has been conducted by DE Office. A DDC representative coordinates the program. UNICEF provides the salary to the representative. This program develops the proposal for

three months. An Annual Work Plan (AWP) is prepared in collaboration of RPs, Supervisors and Section Officers of DEO. Recently this team has prepared AWP for 18 months for Kavre district. The main focus of the program is to ensure quality education to children and increase access of Dalits and disadvantaged children.

Educational activities under UNICEF in Kavre are:

- Grade teaching for non-CAP VDCs
- Social mapping: Social map with household numbers, children, total population, natural resources, water taps, toilets, schools, temples, ethnic groups, school distance etc. are scotched on a large piece of cloth. Social mapping program has already been completed in 11 schools.
- DACAW is conducting a scholarship program for Dalit and other disadvantaged children. Under the program a sum of Rs. 500 is provided to every child for school dress, copies and pencils. As the scholarship is for the most disadvantaged children, SMC, VDC and teachers identify such children. Then the village facilitator demands scholarships from UNICEF. The UNICEF district program coordinator makes the program and demands budget from the central office of UNICEF. The budget is deposited in the DE Office and is released to schools. The scholarship is provided to the children in presence of SMC, VDC and teachers.
- Girls Education Promotion Group (GEG): Recently started, this program is revised every three months for improvement.
- DEP: UNICEF is developing the DEP of Kavre on its own initiative.
- Welcome to School Program: This program was initiated by DACAW. The government implemented this program in all the 75 districts of the country in 2004. UNICEF was involved in the program conducted by the government in 78 VDCs and one municipality of Kavre.
- Model (Quality Education Resource Package Model): UNICEF is conducting quality education training in cooperation of DEO. Local NGOs, teachers, SMC, PTA and VDC are the participants of the training conducted for quality education by UNICEF. UNICEF had developed seven models and used them in the training. The researchers observed one of the training programs conducted at Tin Piple in Panchkhal VDC of Kavre.
- EMIS: UNICEF provides Rs. 5000 each to the resource centers for EMIS. The resource centers use voluntary facilitators and teachers in developing EMIS. EMIS is updated every month so that the data of 21 VDCs are always up-to-date.
- Under the DACAW program the temporary building and temporary teachers are planning for the retention of the students enrolled under the Welcome program.
- DACAW provides additional rooms (if required), drinking water and toilet facility and it also educational materials to schools.

The study approached the school and the community levels for information on the access of the sample children. The access of the disadvantaged children was categorized as Schooling Access, Educational Access and Learning Access.

### **Schooling Access**

Schooling access refers to community-school distance, school environment and supportive mechanism for school environment. School environment includes physical facilities such as playground, toilet, classroom, school building, etc.

### *School distance*

The research team surveyed the communities within the school catchment area. The following table shows the school catchment area, community-school distance and communities surveyed:

Table 18: Community-school distance

District	School	School Catchment Area and Distance (in minutes)	Surveyed Community
Bara	Dalit Primary School	Bariyarpur-5	Bariyarpur Musaharitole
	Nepal Rastriya School	Telkuwa Musaharitole-10	Telkuwa Musaharitole
Rasuwa	Vimali Primary School	Vimali Besi Village-35 Vimali Village-10 Bokejhunda Village-30	Vimali
	Grang Primary School	Grang 3-20 Grang 4-25 Grang 5-45	Grang 3, 4 and 5
Kavre	Bhubaneswori Primary School	Aapghari-10 Pandula-45 Dandagaun-30 Bhaiselitole-45 Tarigaun-15 Bikramtar-15 Khattar-30 Ramche-20 Simale-20	Aapghari, Pandula, Dandagaun
	Jhingana Primary School	Jhinganitar-15 Pipal Tar-10	Jhinganitar, Jhinganitar

The above table shows the Musahar community is near to the school. Most of the children of Bariyarpur were admitted to the school but the children of Telkuwa were not. In Nepal Rastriya Primary School of Telkuwa, there was no Musahar student although the school register showed that 14 Musahar children had been registered. In a FGD discussion people stated that they (14 children) never attended the school.

The community school distance varied in Rasuwa. Both Bhimali Primary School and Grang Primary School were located in the mountains. The catchment communities of both the schools were remarkably scattered. Because of steep slopes walking was really difficult. In the rainy season students cannot come to school. In the winter there is snow-fall. The distance of the Grang Primary School depends on seasonal (temporary) migration - community to Kharka as mentioned in the following matrix.

Table 19: Seasonal Mobility

Name of Kharkas	Tentative distance	Months of temporary migration
Syanget Kharka, Hattidhunga Kharka, Jugur Kharka, Dangsir Kharka, Surke Kharka Yanglabudi Kharka, Brathar Kharka, Singjyamu Kharka, Takwami Kharka, Tengju Kharka, Badise Kharka, Tapte Kharka, Kharkarengbo Kharka, Yongkapa Kharka	The distance from one Kharka to another is 1 to 2 hours' walk.	They use climbed up to upper Kharkas by Phalgun their children and cattles. In the winter season they walked down to Besis. Tamangs stayed in the community mainly for festivals and rituals.

Students' regularity in school is high when the Kharka are nearer the school. Their regularity is minimal when their settlement is far from the school.

In Kavre, the school distance also affected children's schooling. Both Bhubaneswori Primary School and Jhingana Primary School were located in the centre of the community. Danuwar lived in small Tole, somewhat a like mono or mixed community. In the rainy season students could not come to school because of flooded rivers and problem in climbing hills. Some children could not go to the school (e.g. Pandula) which was far from home. The numbers of dropouts and repeaters were high. A case of Pandula is as given below:

#### **A Case of Community-School Distance, Pandula of Kavre**

Pandula is a village in Hoske VDC of Ward No. 4 of Kavre district. It is about 15 kilometres from the district headquarter. One has to walk for 5 kilometres from the main road to reach the village. Schools are located far. Dropout and repetition are high due to the long home-school distance.

The research team visited the Danuwar Community at Pandula. It was found that children from this community went to peripheral schools, namely, Bhubaneswori Primary School at Aapghari and Narayansthan Primary School at Shrirampati. Children of this community have to walk about 45 minutes for Bhubaneswori and about 1 hour for Narayansthan. The way to Narayansthan Primary School is rather difficult because students have to climb up hills, cross a stream on the way. The trail is slippery in the rainy season. Children of these school have difficulties crossing the Kholas (small rivers), namely, Dhaap Khola, Dhikure Khola and Khaad Khola in the rainy season.

So children hesitate to go to the school in the rainy season (July-August). Parents also do not feel it safe to walk their children to the school with them. According to the parents, if children are sent to school they come back home. If they are forced then they spend the day on the way to the school playing. Schools are silent about this.

Considering this problem Pandula, Kalnathri, Janjale, Kharitar, Madigaon and Hoksebesi communities jointly constructed a two-room school building on their own 2056. A committee was formed to collect the money and obtain other supports to construct the building. The community donated Rs.13,000.00 and provided labour for the construction of the school building. The Forest Consumer Group provided Rs. 22,000.00. They named the school "Subarneswori Primary School". The committee registered an application with the District Education Office in Ashad 2057 for formal acceptance. But the DEO asked to deposit Rs. 50,000 for the registration. But the local people could not deposit that amount. The school building had cracked when the research team visited the community.

Chamali Danuwar, an inhabitant of Pandula had left her two school-going children at her Maita (parent's house) in Ghinganpur village due to the problem of home-school distance. She told the research team that she would bring them back when they would be able to walk a long distance. Most young parents were very likely to send their children to school. They had realized the importance of education and expected their children to learn farming the modern way. They were found interested in salesmanship, marketing and pharmacy. But the school distance disappointed them.



Both the sample schools in Bara district were located close to the community. But the sample schools in Rasuwa district were located far from the community. It takes approximately 45 minutes for children to reach the school.

One sample school of Bara, established three years ago, had no furniture, no toilet and no building. The Telkuwa School had its own building but it had no toilet facility. There was lack of furniture as well. But there were playgrounds in both the schools. The schools had no child-friendly environment. In Rasuwa, both the sample schools had buildings. Furniture was also sufficient. But there was no toilet facility in one of the schools.

Dalit Primary School is used the community building built by the former DDC Chairman Mr. Guru Prasad Gadtaula. A bamboo building is under construction on DEO funding. A 22-kattha tract of public land is going to be used for the school. A 2-kattha piece was provided by the community leader but the land is not sufficient for the school. Some Musahars strongly suggested that the building should be constructed in the land because it was short distance from the community. But the DEO technician opposed recommended the 22-kattha tract for the bamboo building.

## **Learning Access**

### ***School***

The school in Bariyarpur had a reasonable number of teachers. The teachers were regular. In the school of Telkuwa, the number of teachers was good but the teachers were irregular. Of 4 teachers, only two were regular. In Rasuwa, there were teachers 3 in each sample school. But only one teacher was regular in each.

In the months of planting and harvesting (Mansir, Baisakh and Bhadra), most of the students do not attend school. This creates learning difficulties for them. Students needed extra coaching but teachers were not willing. Faced with these difficulties, the children either drop-out or do not pay attention to learning. Teachers concentrated only on finishing the course only. They were not concerned with the quality of education. Thus, chances of dropout were high with irregular children. Teachers and SMC members never contacted parents to find out actual reasons for the dropout. The stakeholders also did not take any measure in this direction.

### ***Home***

There was no separate or easy study space at home for the children of Bara. On an average, a family of 5 members lived in a hut of 100 sq. ft. In one of the schools of Bara (Bariyarpur) there were 135 children in a room measuring 15' x 25'. But space problem at home did not exist in Rasuwa. Even though there was no separate room for study, there was enough space in bedrooms.

According to community key persons, the Danuwar community has no learning environment at home or in community. Parents and children are dependent only in formal school system. Children do not study at home, nor do parents tell them to do so.

As known from home survey, teachers send children's progress reports to the parents nor did the parents consult the teachers about their children's progress. Parents also do not inquire about children's learning. The research found that the parents did not give important to education. Instead, they said "Danuwarle kahan padheka Chhan ra, padhaunda ke hunchha, napadhera ke hunchha, na jagir khaana sakinchha!" [Danuwars are not educated. What is the use of education if one is unemployed after receiving education.]. But many young mothers refuted this idea.

Upper caste resists doing good work of Danuwar. Teachers were always concentrated in finishing the course rather than quality education. Children were using dot pen instead of pencils. Lack of birth certificate, some Danuwar children are outside the school. Around 12 to 15 percent children have no access in the school. There was a custom of marrying illiterate girl by an educated boy for household work.

All the educated families speak Nepali at home. Education is not a priority to the Danuwar. Lottery was used for the distribute the scholarships in the upper classes. Children disappeared from the school in the working seasons, After 1 or 2 years they hesitate to rejoin in the lower classes due to growth in age. Scholarships are used for family needs rather than education. Most Danuwar students are absent from the school at the time of marriage, death, worship, Bratbandha, Chandipurnima mela at Palanchowk Bhagawati etc.

## **Educational Access**

There was no learning environment was in the school. Parents complained to the research team that their children were not learning properly at school. Teachers did not teach students well. That is why children whiled their education playing carom, time, talking and sometimes even locking small children inside classroom during school hours. Laxmi Danuwar from Dandagaon, who has been continuously going to school for the last five years, is still unable to read put letters. In Bara, the classes of grades 1-3 were conducted in a single room. This affected the teaching and learning of children. Parents also complained that children did not learn anything in the school. In Rasuwa, the space problem did not exist.

In all the schools of Bara and Rasuwa, the school timing was not suitable for children. The parents returned from work in the afternoon and children had to the come to school without having food.

No teaching and learning materials were available, apart from textbooks, in all the 4 sample school. EFA has mentioned about the book corner for Grade I and budget is released accordingly. But there was no such book corner found in any of the 6 sample schools of the 3 districts. The schools in Bara district lacked sports materials. In Rasuwa, there were some sports materials but they were not used. The schools in Bara and Rasuwa lacked stationery support.

The RP of Baluwa told the research team that teachers did not use the training and or materials in the classroom. Whatever materials were developed meant more for teachers and than for students.

## **Gaps**

One of the objectives of FRP was to find out the gap existing between the policy and the program. In this regard, concentration was put on the program implementation gaps between the central level and the grassroots level. Access-related activities of EFA components such as physical facilities, distribution of textbooks (primary level), book corner (for Grade1), award, scholarships (Booster, Dalit, Primary School Girls) , day meal , capacity building (VEC, SMC, Teachers) and coordination with NGOs were observed from Center to school. Activities of the district and the central levels were traced in order to find out the gap between the central to grassroots levels. The day meal program was conducted only in Rasuwa by WFP. The quality education program was found implement (with the involvement of UNICEF) in Kavrepalanchok.

Scholarship program	Findings	Gaps
<ul style="list-style-type: none"> <li>▪ A 7-day program conducted to bring children to school.</li> <li>▪ Scholarship provided to the children after their enrolment in school.</li> <li>▪ The program is conducted jointly by district committees, resource centers and schools.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kavre conducted a 7-day program.</li> <li>▪ This program was also conducted in Rasuwa. Teachers were aware of the program but the community was not.</li> <li>▪ In Bara, neither the schools nor the community were aware of the program.</li> </ul>	<p>The program was not equally effective in all the sample districts.</p>
<p>Booster Scholarship:</p> <ul style="list-style-type: none"> <li>▪ Rs. 500 provided to each child selected for the scholarship.</li> <li>▪ Primary school children enrolled for the first time received the scholarship</li> <li>▪ Priority was given to new Dalit enrollees, girls and disabled children of Grade 1.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Not distributed in Bara and Rasuwa. DEO had not decided to distribute (in Bara). In Rasuwa the District Committee had planned to distribute only in 2 VDCs ( Shramthali and Yarsa)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Program not implemented on time.</li> <li>▪ In Rasuwa, the central-level guidelines were not followed during decision making (on implementing the program in the district).</li> </ul>
<p>Dalit Scholarship: The scholarship was provided to the Dalit students of primary level (age group of 5-9). The scholarship amount was Rs. 250 for one academic year (EFA program implementation guidelines).</p>	<ul style="list-style-type: none"> <li>▪ Age bar neglected (in all the sample districts).</li> <li>▪ N.R School of Bara had 16 Musahar children but none of them got the scholarship i.e., dress (here, dress was distributed, not cash, to Dalit children)</li> <li>▪ In Rasuwa and Kavre cash was distributed</li> <li>▪ One drop-out Dalit received scholarship in Bhimali.</li> <li>▪ Grang village of Rasuwa had received 1 Dalit scholarship but there was no Dalit child in the school.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Central-level guidelines not followed with regard to age bar (5-9) for the scholarship</li> <li>▪ Bara did not follow the guideline in the distribution of scholarships</li> <li>▪ The guidelines were followed in Rasuwa and Kavre by while distributing cash.</li> <li>▪ The district did not identify the Dalit children for the scholarship, and the scholarships was misused.</li> <li>▪ Dalits were not identified in Grang village.</li> </ul>
<p>Girls scholarship:</p> <ul style="list-style-type: none"> <li>▪ Scholarship program is for the girls aged 5-9 or for the primary level students.</li> <li>▪ Fifty percent girls of each school of the country receive this scholarship.</li> <li>▪ This scholarship is provided to the economically and socially disadvantaged children.</li> </ul>	<ul style="list-style-type: none"> <li>▪ DEO deposited the whole scholarship amount in the school account (Rasuwa and Bara).</li> <li>▪ N.R School of Bara distributed clothes to 45 girl students by using the scholarship of Rs. 11250 amount. Mushar children of N.R School did not receive the clothes.</li> <li>▪ Five girls of Bhimali out of 17 and 7 girls of Grang out of 26 received girls' scholarship.</li> </ul>	<ul style="list-style-type: none"> <li>▪ In Bara and Rasuwa schools did not know about the amount deposited. In Kavre there was a budget breakdown given.</li> <li>▪ In Bara, more girls could benefit from the scholarship (clothes).</li> <li>▪ Fifty percent girls scholarships was not distributed in Rasuwa.</li> </ul>

### ***Free Textbooks Distribution***

Incentives	Findings	Gaps
Children enrolled in school should get textbooks free of cost within 7 days. A block grant is provided to the school for the distribution of textbooks (by DEO).	In Grang school of Rasuwa, the parents bought the textbooks themselves but they did not received the refund. In Bara and Kavre, children received the textbooks on time.	In Rasuwa, textbooks were not bought on the block grant. Children had to buy the book themselves.

### ***Book Corner: Rs. 1000 per class***

School Grants for Book Corner	Findings	Gaps
According to the guideline Rs. 1000 should be provided to Grades 1 for the book corner. If there are more than one section, each grade should receive Rs. 1000.	DEOs of all the sample districts said that money had already been released for the book corner. But no book corner was not seen in any school.	The book corner concept was not clear to the stakeholders (Bara and Rasuwa). In Kavre the stakeholders were aware of it even though there was no book corner for Grade 1.

### ***Instructional Materials***

The school is provided a lump sum (at the rate of Rs.100 per student) for the students who took the final exam of 2060.

Grants for instructional materials	Findings	Gaps
On the basis of the final examination of the previous year, Rs. 100 each student was given instructional materials. This amount was provided at the beginning of the academic year.	Teachers of Rasuwa and Bara were not aware of the program. Teachers of Kavre were aware of the program. But instructional materials were seen in one of the schools only.	Teachers (except those of Kavre) were not clear about the instructional materials amount.

### ***Village Education Committees were provided a lump sum, which could enroll 96 percent children of the school catchment area (VDC).***

Grants for VEC	Findings	Gaps
Village Education Committees were provided a lump sum each which could enroll 96 percent children.	Enrolment of budget was not released to the sample schools (of all the sample districts).	The amount was mentioned in the district level program but not in the village level program.

### ***Gaps in NGO program***

NGO incentive program	Findings	Gaps
<u>Mid-day meal</u> The daily ration received by each beneficiary was 85 gms of blended food, 15 gms of sugar and 10 gms of vegetable ghee. Girls incentives through WFP Mothers received two liters of vegetable oil per month when their daughters attended at least 80% of classes	WFP distributed mid-day meal and oil for girls in both the sample schools of Rasuwa. All the boys and girls received the benefit. Nine girl student of Bhimali and 6 girls students of Grang received oil from WFP. Grade 1 girl children have not received the oil.	The government has given emphasis to enrolment in Grade I and incentive is provided accordingly. But WFP had not given emphasis to Grade 1.

## Chapter V

### Educational Barriers

One of the objectives of the study was to find out the educational barriers. Field-level observations were made and interviews with parents, teachers, children and other stakeholders were conducted. Unstructured questionnaires were administered to identify specific barriers. Access and retention problems were discussed in-depth. Social, cultural, economic and occupational barriers were identified from the community and through school-level interactions. This chapter analyses the educational barriers to the schooling of disadvantaged children identified:

#### **Social Barrier**

Social barrier was one of the problems discussed. Most of the respondents said that the upper-caste children irritated disadvantaged children like Musahars and Danuwars. Musahar parents said that their children were fond of playing i.e. doing physical exercise. Since they did not have an environment suitable for this in the school, they were not attracted towards education. In Bariyarpur most of the children attended schools but there was no space for study in their homes.

Social problems existed more in Bara than in Rasuwa district. Here, the Musahars were dominated by so called upper castes. There were separate seats in the classroom for Musahar children in Rastriya Primary School, Telkuwa. But social problem in Dalit School of Bariyarpur did not exist, as a majority of children studying there were Dalits. There were also non-Dalit children in the school. The few Dalits that had gone up to Grade 10, could not get jobs befitting their qualifications. There was a Dalit guy who passed the SLC examination. He desired to be a teacher but his desire was not fulfilled. This had a negative impact on the Dalit children studying in the schools. Many children dropped out (primary level). Early marriage affected the education of girls. Girls are married at the age of 7–12. In Rasuwa girls got married at the age of 12-15.

In Rasuwa, the community was purely Tamang. So the domination problem did not exist here. But the social custom of Tamang affected their children's study. If someone is dead in a family then the whole village has to go Ghewa (rites performed after death). Another problem was related to relevancy, they did not see the use of education.

Social barriers did not exist in the Danuwar community. Gender discrimination also did not exist in this ethnic group.

#### **Economic Barrier**

Economic problem existed in Grang village of Rasuwa. Parents expected quick return from education. They thought that, if the children did not go to school, they could work as porters and earn some money for the family. Those who were in school also dropped out for porter job. The road from Trishuli to the district headquarter of Rasuwa (Dhunchu) is rough with potholes. So there is a demand for porters throughout the year. In contrast, another school near the headquarter does not have this problem because there is no porter work available. In Bara children dropped out from school because other parents took them in farms where they got food from the landlords. Children are also used in killing rats (their main dish) and taking care of pigs. Most of the children in the sample community had started going to school at the age of 8 or 9. The school provided textbooks and scholarships for girls (for school dress). Parents were not able to provide paper and pencils the whole year.

Similar problem existed in the education of Danuwars. For lack of stationery materials children were reluctant to go to school. The following case presents a picture of poor family economy as a barrier to education:

Dhana Kumari Danuwar told the research team that a teacher had threatened to demote her child Nabin to Grade II for not bringing pen and pencil to class regularly. When she knew about this, she went to the school and reported the problem of her child. She argued with the teacher and the materials were provided to Nabin. The school has given 'English' as an additional subject. The English textbook costs Rs. 45. Many Danuwar parents have not been able to afford it. If pencils were lost and textbooks were torn children do not go to school for fear of punishment by the teachers, Dhana Kumari said.

In Telkuwa most of Musahars live below the poverty line. They have to work whole day for a simple hand to mouth. They don't have any alternative to working as laborers. Both men and women work by 7 a.m. to 12 noon and 2 p.m. till evening for 4 kilos of paddy in cash, is equivalent to Rs. 40). They cannot afford educational requirements such as school dress, paper, pencil and textbook. The research team asked the community people if they knew about free distribution of school dress, textbook, paper and pencil in school. They said that they knew about it. But they added the school did not provide such things. They complained that the school provided such things to the rich people only. The research team took this issue to the school teacher. But the school teacher stated that since the Musahar children did not come to school regularly, it was difficult to provide school dress and other facilities to them. They were enrolled for Grades 1 and 2 only for the dress. The school noticed it and the dress denied. The Musahar child left the school and blamed the school for not providing the dress.

Musahars are landless people. They only have nominal land. The richest Musahar family in Bariyarpur has only 14 Dhurs of land. The family has three sons and 3 grand-sons. Musahars are wholly dependent upon wages. Both male and female go to work on others' lands and get 4 kilos of paddy as return per day. Their other income source is pig rearing and poultry.

Musahars are not in a position to pay Rs 50 for school admission. The school did not allow children to study unless they would pay this sum. The school informed about this to the children and they stopped going to school.

### **Traditional Barrier**

Danawars do not possess the ability to make decisions on their own. Danawars and Tamangs are seasonal migrant groups so their children are deprived of education. Lack of timely availability of food also prevents children from reaching school in time. Danawars spend money in alcoholic drinks rather than in their children's education.

During winter season, most of the Danuwars work in brick factories (Bhaktapur and Lalitpur). Most of the Danuwars come to the brick factories with their families and earn more than Rs. 200 per person per day. In such a circumstance, their children cannot get education.

#### *Seasonal Migration*

Danuwar and Tamang children are deprived of education because of seasonal migration.

Community people do not encourage them to go to school. They are not concerned about their children going to school. They very often take their children out in the middle of the school hours, make them to graze pigs.

### **Attitudinal Barrier**

Most of the people of the sample village have a negative attitude towards GOs/NGOs working in their community. They said that INGOs operated in the Musahar community only to collect data for their projects. They did not take any step for the development of the community.

The FGD conducted with the students in Bara showed that their parents were illiterate. But their younger brothers/sisters had begun to come to school. They had just learned how to pronounce words. They had difficulty understanding the meaning of words and sentences. English, Math and other subjects were very difficult. They said that the effort of Babulal (a dalit SMC chairman and social worker) had been successful. They liked to study up to SLC. They said that their parent's wanted them to go only up to Grade 4 or 5. They also said, "Completing primary education and studying further is beyond our capacity. It costs a huge amount of money." They said that they would be required to help their parents when they got to 10-12 years of age. They wanted to be teachers, policemen, soldiers and government jobbers. This was also stated in the FGD conducted with the members of the Mother Group. But they blame their poverty for not being able to receive education. They said that they knew the importance of education but could not afford for it.

There was no educational vision in Danuwar. They thought that education helped to get jobs and generate income. The Women's Group told the research team, "Sher Bahadur Gurung, who works in Nepal Mahila Utthan Kendra, has said he would get jobs for Danuwar if they passed SLC. His saying has encouraged them to send their children to school. Chandres Majhi and Pandit who had studied up to Grade 5, said that since they worked in other's field, there was no use for them of education? Chandres Majhi has 4 daughters and 3 sons. None of them had joined school.

Some students said that they did not need a native language curriculum because they were interested in learning English. But there was no good English teacher in the community. English was an optional subject in school. They said that a proper system of language learning was essential.

Some drop-out youths tried to prove to the community people that for the poor education was insignificant. Prabhu Majhi dropped out from Grade 4, Sonalal Majhi from Grade 2, Bigu Majhi from Grade 2 and Laxman Majhi from Grade 3. The youths said that they did not even learn to read and write. They didn't even understand the meaning of words. About 20 Musahars had visited Kathmandu, 20 Damauli, 20-25 Ratnagar (Tandi), 10-20 Hetauda, 10-12 Pokhara and one New Delhi. They all worked in brickkilns and in agricultural works in such places. They all were earning and living a comparatively happy life.

Parents were not found conscious of their children's education (Bara and Rasuwa). This hampered children's regularity. Children (mostly boys) were called from school (in Rasuwa) in order to earn money by carrying loads. In Bara children were called home to cook rice and take care of pigs during school hours. Children were given more responsibility at home in both the districts. For example, in Bara children below 10 years of age were given household responsibilities for the time the parents were for earning. In Rasuwa, children had to carry load from house to the cowshed, which was one and half-hour' walking distance.

Self-decision is absent (Danuwar children). They looked upon themselves as followers only. Even in meetings they wait for others' decisions. This has affected in their access, retention and learning.

Most Danuwar spend their money on alcohol. Even a child is given a Sajo (a form of drink blended with milk).

In Telkuwa not sending children to school is customary. When the child is 10-12 years old, he should help his parents in earning. Parents argue that a 10-12 year old child needs food rather than learning.

### **School-related Barrier**

There were students from different castes and ethnicities in the Danuwar community. So time management had been a problem. Parents were to work at 7:00 in the morning and came back

at 1:00 in the afternoon. They prepared food only after coming back from work. Children went to school without meal in the morning and come back for meal in the midday interval at 1:00 o'clock. After meal they did not go back to school. Instead, they went to grazing cattle. Teachers did not do anything in this regard. They blamed the Danuwar parents. Teachers did not belong to same community or ethnic group. The research team found that the teachers of Bhubaneswori Primary School came from Tinpiple, Lamidanda walking for an hour walk. This affected children's learning because the teachers did not arrive at the school on time. Man Kumari Danuwar had taken this issue to the teacher.

## **Inhabitant Barriers**

The household environment and the school environment were observed by the researchers to find out the educational problem of the target groups (Musahar, Tamang and Danawar). The barriers found in this context were:

### ***Home***

In Bariyarpur, most Musahars have citizenship certificates. They do not have their own (registered) land. The land they have owned is of Baliram Raja. They have not been able to register their land as it is in the name of the landlord. The Amin (official land measurer) was also on Baliram's side.

Most of the Danuwar are illiterate. There is no educational environment in the community. Parents cannot guide children in learning activities at home. In the Pandula community, Sanokhanchha Danuwar is the only boy who had passed Grade 7, Meena and Bimala were Grade 5. In Dandagaon Danuwar community, Ramesh is the only boy who has passed Grade 7 and Basanta, Sangita and Chandika are studying in Grade 6. The data present an educational picture of the community. In the past (6 or 7 years ago) Harka Bahadur Danuwar a key person of the community and mother group of the community, said that awareness about sending children to school had increased.

Danuwar community have realized the importance of education after finding difficulty in selling their agricultural products. They could not calculate the money value of their products. The parents that participated in the FGD told the research team that income generation and development programs were possible only education.

Parents from Dandagaun told the researchers that their children asked for money before they left for school. If parents did not give money them, they would not go to school

### ***Language Barrier***

In Rasuwa and Bara, language was a problem (Grade 1). New school entrants were not familiar with the Nepali language. The teacher is not a native speaker. But parents wanted these children to learn Nepali. They said that their children's personal development would not take place until and unless they learned the national language. Teachers said that, although parents were interested in Nepali, their children would achieve in learning only if the concept of the things taught in the classroom could be given in their mother tongue. In Bara even children understand the lesson in their mother tongue because the teacher's and children's mother tongue was one and the same. In the school Bhojpuri is used as the medium of instruction for all subjects. This has been a major obstacle in teaching/learning. The research team observed Grades 2 and 3. No one could read Nepali properly.



### ***Lack of Good Relationship between Dalits and Upper Castes.***

Musahars danced on drum beats in the ceremony e.g. wedding of the so-called upper class. Very few households kept cows.

Awareness about sending children to school is increasing, though people are not empowered. There is no agency working in the Danuwar community.

### **School-related Barrier**

So far, there had been no adult education program in the Musahar community.

In a FGD to Musahars of Bariyapur said they were very much worried about their children who had dropped out from school. They were afraid that their children would drop out before completing the primary cycle. They said, "Basnako lagi Thaun chhaina, suthe kasari?" (how to sleep when there is no place to live in?). It is a kind proverb related to education. As they did not have food, how would they provide education to children?

Musahars do not find problem in sending small children 6-10 years of age to the school. But they do not encourage their children to join the school. They give importance to work.

Almost all elders of Bariyapur are illiterate. In Bariyapur, there are about 50 houses. Here, according to one community leader Babu Lal Majhi, only 2 persons can read, write and sign papers.

#### Story of Man Kumari

Man Kumari Danuwar (young mother) of Pandula of Kavre narrated her previous life history – She was very interested to study. She had gone to school only three days - in Khattar. Her elder uncle was opposed to sending her to school. He thought that, if she got educated, she would claim on sharing in the ancestral property. At the moment she was the only daughter in her family. She even did not have brothers. Now she had two brothers. She told the research team that she even did not like to see her uncle's face. Her friends were working in Kathmandu. She thought she would be like them if she had an opportunity to go to school. She blamed her parent for their 'weakness'.

#### Danuwar proverb

Thulo Kanchha Danuwar of Baluwa, Kavre cited the Danuwar proverb: 'rajya dine bhaye chhito deu natrabhane gahat chharna ber bhayo.' The proverb literally means: 'If you want to give a kingdom (land for cultivation of crops), give it soon; otherwise we will go because it is already more than time to sow Gahat (a Daal seed considered as of an inferior kind).

## Chapter VI

### Stakeholders' Views on Enrolment and Retention

The two-fold objective of EFA 2004-09 relates to the enrolment of the currently out-of-school and school-age children and to the retention of those who are already in the school system. Universalization means not only enrolment but also retention and assurance of achievement through quality education. Even though school and teachers are available, disadvantaged children are not attending school. HMG measures have not been able to attract them towards school. The habitats of deprived or underprivileged children are not known and so schools have not been established in their areas. So their enrolment is still a problem. There is need of special provisions to bring them to the mainstream of education.

#### Enrolment

There are two major objectives of the study: access and retention.

Different procedures were adopted in view of these objectives. Data were collected at district, school and community levels. In order to collect data from the district, an interaction session involving the DEO, RP, supervisor, LDO, accountant and local NGO was organized. At the community level there were on-the-spot inquiry, home survey, FGD and local interaction. At the school level observation (school and classroom), survey, head teacher and teacher interview etc. were made.

Target group activities and teachers' dealings were observed. Interaction between target group children and non-target group children were organized. The EFA measures for the educational access of the disadvantaged children were checked through the school record. The utilization of the facilities provided to children under the EFA program was also observed. The resources that helped to increase the enrolment and retention were analyzed. Community level FGDs were held in all the sample villages. Participants of the FGD made the following suggestions:

- The present system of sending the students' progress report to the parents should be revised. Most of the parents of the target community are illiterate, so parents should be invited to the school to pick up the progress reports.
- SMC meetings were called but PTA meetings were not called in most of the sample schools. FGD participants demanded that PTA and parents' assemblies should be organized regularly in the school.
- SMC and PTA members should be selected on the basis of the school catchment area. The cluster representative should be nominated by the cluster itself to take part in PTA. He should be made responsible for the access, retention and learning of the disadvantaged children. He should be in constant touch with the school and the community.
- Parents are sure that their children will drop out from school. To avoid this, an encouraging school system is needed. The continuity of this depends on the availability of playing materials, effective teaching/learning and proper physical facilities.
- The over-age children having completed the primary cycle should be involved in creative activities such as income generation, skill development, etc. This will encourage children to go to school, regularly.
- Musahars and Danuwars should not be humiliated and mentally oppressed by the so-called upper castes as down-trodden. Instead their inclination toward education should be boosted.
- There should be language teachers for the special language groups in schools. The need of special language teachers was particularly felt in the schools of Rasuwa.

The various types of interview tools were administered to parents, head teachers, teachers, SMC members and social workers etc. for information input for the study. In this regard, following suggestions were made by the parents, head teachers, teachers, SMC members, and social workers:

- The stakeholders and teachers were unaware of the scholarship programs. They suggested supply of stationery materials to all children (by the government). Community-level monitoring should be developed and parents must be informed about the school budget and purpose of the budget.
- Scholarships should be provided only after the family-ranking of the Dalits and indigenous groups. In this context, priority should be given to those whose economic condition is low.
- The community people and teachers of both the districts suggested providing seasonal dress instead of cash (as scholarship).
- VEC, SMC, school and community people should be made accountable. The budget of the school channeled through the DEO should be deposited in the school's bank account. The DEO should only monitor the budget expenditure (under different headings).
- Schools for the Dalits and indigenous children should be established within their own localities.
- Local (community) people should be appointed as teachers (as far as possible). Priority should be given to girls.
- The DEO should not interfere in the activities of the school administration. For example, in Bariyarpur the authority of issuing cheques is given to the DEO personnel. In the past, this responsibility had been given to the SMC chairperson of the school.
- A children's club should be established to attract children towards the school and to motivate the senior children to bring their juniors. The authority to distribute the stationary should be given to the club.
- A Mother's Club should be established, which will help to bring out-of-school children to school.
- The physical infrastructure should be developed based on the number of children.
- The system of depositing Rs. 50,000 for establishing the school in the community should be called off.
- In both the schools, school time was not convenient for children. Parents work from early morning to noon time whereas the school starts from 10:00 AM. So a majority of children had to come to school without having their meals. In Rasuwa there was the day-meal program conducted by World Food Program (WFP). In Bara, there was no such facility. So there was a demand for the school day meal.
- Formal or non-formal education programs should be conducted on target groups initiatives.

#### Success story

2001

Bariyarpur VDC Ward No. 8 of Bara district was considered an appropriate for the study because here Musahars were the pre-dominant group. In this ward, Dusadh, Chamar, Teli, Yadav and Dhanuk groups were also identified as special focus groups. There were 43 Musahar households (including 2 of Ward No. 6). The number of 6-10 was 57 (31 girls). It is quite amazing that none of the 57 children went to school even though the school was only 5 minutes of walking from the village. No Dusadh, Chamar or Teli child went to school either.

2002

Dalit Primary School, the only school in Bariyarpur VDC was established in Jestha 2059, three months after the first phase study. The school was started in the clubhouse, which was built at the time of election. One teacher was teaching there, voluntarily. Parents were trying to make the school permanent. They were collecting money every month to help children who were not able to buy paper and pencil. Gadimai Higher Secondary School was providing textbooks to the children. All the children enrolled in this school were Dalits. There were 77 children in Grade 1 and 19 children in Grade 2. There were Musahar, Chamar, Paswan, Baith, Dusad and Dhobi children in this school. Girls of different ethnic groups were there too. But the number of girls was low. There was no girl in Grade 2. The number of Musahar students was high in Grade 1. There were 36 and 12 Musahar boys and girls in Grades 1 and 2 respectively.

2004

When the research team visited the school in 2004 the total number of children in the school was 85 (20 girls). CERID provided Rs. 14000 for the school dress. One hundred children were benefited from this amount (in matters of dress).

2005

In 2005, there was a two-room temporary building constructed by DEO. DEO also provided Rs. 15000 for scholarship and 85 children got the school dress from this amount. The number of children increased to 119 (in 2005) from 85 (in 2004). The number of girls also increased from 20 to 45. The main reason for the increase is related to the dress provided by the school. There are still out of school 7 children (aged 5-9) in Bansiya Village of Bara.

### **Reasonal for Success**

The other reasons for increase in the number of children were:

- Scholarship programs
- Establishment of a school on Mushar initiative
- Community-level monitoring
- Involvement of local people including Dalits in teaching

### **Retention**

How to retain disadvantaged children in the school was the other major concern of the study. To find an answer to the question "how to retain disadvantaged children in the school" various procedures were adapted (in the field). Different levels of stakeholders were contacted in the course of the study. Information was collected at district, school and community levels. DEO, RP, supervisor, LDO, accountant and local NGO's participated in a discussion to find the answer the question. At the community level on-the-spot inquiry, home survey, FGD and interaction sessions were organized. At school level observations of (school and classroom), surveys, head teacher and teacher interview, etc. were conducted. In order to collect information from the district, an interaction program was conducted where the DEO, RP, supervisor, LDO, accountant and local NGO were involved.

Target group activities in schools were observed. Teachers' dealings with the target group children were also observed. Moreover, interactions of parents and children were conducted.

The use EFA measures for the educational access of disadvantaged children was checked from the school record and through talks with the beneficiaries (children). The use of facilities provided to children under the EFA program was studied through home visits and school observations. The resources that helped to increase the enrolment and retention of the disadvantaged children was also analyzed.

The head teachers, teachers, SMC members, social workers and community-level stakeholders suggested the following with regard to retention:

- The nutrition programs motivates children to school. So, this program should be conducted in schools. The schools having nutrition program should continue it.
- Books, copies and other facilities should be provided on time.
- Teachers should be honest. The community (SMC) should appoint teachers, not leaders or DEO (community members).
- Upper caste persons/leaders should not interfere in teacher's appointment. A legal provision should be made for the prevention of such interference.
- Discrimination of the castes and groups should be repelled.
- Emphasis should be laid on socialization of the disadvantaged castes in the districts and in local-level programs.
- The disadvantaged should be included in mainstream of the national development activities
- Skills, ability and knowledge of the disadvantaged should be utilized properly to bring social, economic and environment improvement in the community life.

### **Parents' Views**

Parents of sample communities said that the school should be located within the community. School management should understand the aspiration of the parents. Dalits and other disadvantaged people should be mobilized to bring children to school. There should be at least one teacher from the Dalit/disadvantaged group in the school. This will help the education of the community. The following were the specific views of the parents:

- The government should continue providing day meal, scholarships and other incentives to retain children from disadvantaged communities in schools.
- The classroom environment should be made child-friendly. Playing materials should be provided. Teaching and learning should be made joyful for the children.
- Learning environment should be created in school. Sanitation, toilet, playground, etc. should be made available. This will motivate children to school.
- The school environment should tally with the nature and behavior of children so that they could enjoy learning.
- The system of punishment should be discarded. This will help to retain children in school.
- Female teachers, from the community or outside, should be appointed.
- Goods of personal hygiene such as soap, tooth toothpaste and brush should be provided to the family.
- Income generation programs should be conducted for parents so that they could support their children's study.
- In order to bring out-of-children to school local level outside activities should be included in school learning activities.
- There should be a provision of mobile teachers for Danuwars and Tamangs.
- School time should be made flexible.
- There should be a provision of providing teaching jobs to the Dalits and the disadvantaged in the local school.

- In order to bridge the gap between the community and the school a local person should be appointed as motivator.
- PTA, SMC and RPs should be made accountable Discrimination.
- Unfairness should not be made between the so-called high caste children and the disadvantaged children in schools.
- Girls are discriminated by parents as well as the community. Voices of young girls of sample communities are given in the following box below.

#### Story of young girls

A group of young girls of Bariyapur of Bara placed a demand for OSP classes. They were unschooled girls aged 9-13. These girls had to do all sorts of household works in the daytime such as cleaning houses, taking care of pigs. They also had to collect firewood. They had two double responsibilities - one, to perform household chores and, the others, to go to earn 4 kilos of paddy. When they saw other caste/ethnic children going to school with their school dress on and carrying school bags, they wished they could go to school too. So they wanted to open an OSP class in the community - on their own initiative. They said they would understand their reality. Similar demands were made by out-of-school young girls of Rasuwa and Kavre.

### **Researchers views on enrolment and retention**

Musahar children were found very clever. For example, searching for and catching rats, is a difficult task for other children. There is no counseling for the children in the community, The Research team noted that the school environment should be prepared as per the nature of the children, to increase enrolment and retention.

Tamang children were interested in going on trekking with trekkers. Thus they were interested to learn English. Similarly, they were interested in learning trekking management and how to deal with the tourists.

Danuwar are soil lovers and have been working on soil. They did their vegetable farming in a good manner. But they sold their vegetables at cheaper prices due to the lack of numerical knowledge. Thus the young children wanted to learn simple mathematical operations and selling techniques (for their agricultural products).

## Chapter VII

### Findings and recommendation

The findings of the study are based on the information collected from 6 schools and 10 communities of the 3 sample districts. Secondary information was collected from census reports and from research and other written documents. The field data are based on the discussions made with the policy-makers and implementers of the central level and on the information collected from parents, children, teachers, head teachers, social leaders and people associated with EFA in the districts. Thus the chapter is based on fields visit and reviews of related documents and discussions with community-level to central-level stakeholders. Interaction sessions were organized to study the real situation of the ethnic groups (Tamang, Musahar and Danuwar) included in the study. Similarly, FGDs were organized with the community-level stakeholders in each sample community to identify measures for improvement in enrolment and retention of educational disadvantaged children in the communities and schools. The following are the major findings of the study

#### Major Findings

##### *Disadvantaged Groups*

The study is limited only to three ethnic groups (Musahar, Tamang and Danuwar) but other educationally disadvantaged groups such as Chamar, Dom, Dusadh, Halkhor, Dhobi, Ghangar and Tatma were also found in the same sample communities.

##### *Access*

Musahar Children had been enrolled but they were not attending school in Telkuwa of Bara. Tamang and Danuwar children did not come to school in the rainy season because of the topography.

Dropout and repetition were found in high hills in and mountains due long home-school distance. To solve this problem a school building was constructed at local initiative in Pandula village of Kavre. But the school has not been registered with DEO

##### *Learning Access*

In Bariyarpur (Bara) quality education could not be provided for lack of physical facilities. One of the schools, established three years ago, had no furniture, toilet or building. Of the 6-sample schools only one had the toilet facility - one single toilet for both girls and boys.

Fifty percent sample schools have reasonable teacher quota (Bara and Rasuwa) But the teachers were irregular in the school.

Musahar children liked physical exercise. But the students did not find an environment for this in school. So they were not attracted towards school.

##### *Educational Access*

Teaching and learning materials were not available in all the sample schools. There were no reading materials except textbooks. Children of Grades 1 and 2 of the sample schools did not have copies and pencils.

The DEO of Rasuwa did not release the fund for textbooks to the school. Textbook were not made available to children on time (Bara and Kavre).

## *Barrier*

### Social

There was no such interaction between the so-called upper castes and the ethics in the village. But in Rasuwa this problem did not exist.

Parents did not provide learning opportunities to their children. Musahar parents engaged their children in household in farm work rather than send them to school. In Rasuwa parents involved children in carrying loads (of other people).

Gender discrimination did not exist in education in all the three sample ethnic groups. School records showed equal participation of boys and girls. Girls of all the sample districts had social exposure. Both boys and girls participated in interactions with the researchers. Boys were found involved in cooking for the family.

### Traditional

Children were found irregular in the school because they did not have their morning meal on time. Most of the parents were busy in (traditional) agriculture work from early morning. Attention was not paid for children's food and school time.

Migration affected children's study. Tamangs shifted cowsheds frequently. In the winter season, most of the Danuwar people go to work with their families.

Danuwar groups were slow in decision-making. They did not participate in discussions in the VDC and SMC meetings. They could not express their ideas and feelings. So they were deprived of facilities provided by the community.

### Attitudinal

Musahars and Danawars thought they were born only for digging land and working in the agricultural fields. They had a negative attitude towards education. They were not involved in the educational programs conducted by different I/N/GOs. They were of the opinion such organizations were there just to collect data for their projects and not for community development.

## **Access Related Activities**

- Booster Scholarships were going to be distributed (Kavre). DEO had planned to distribute only in 2 VDCs (Shramthali and Yarsa) of Rasuwa. DEO had not decided to distribute (Bara). The EFA program of bringing children to school by providing the Booster scholarships had not been successful.
- Girls and Dalit scholarship amounts were deposited in the school bank account by the DE Office and information on this was given to the school and VDC (Kavre). But in Rasuwa and Bara the amounts of these scholarships were deposited in school's account too but without breakdown and information was given to the school. So the teachers are confused about the sums of money allocated for these scholarships.
- The EFA strategy of distributing textbooks at the beginning of the academic session was followed (Bara and Kavre). Here, children received the textbooks on time. But in Grang School of Rasuwa, the parents bought the textbooks themselves but the money they spent on them was not refunded.
- The EFA strategy of coordination with the NGOs was followed (Kavre and Rasuwa). In Rasuwa, WFP was coordinated with the DEO and in Kavre UNICEF was working in



alliance with the DEO. EFA was giving emphasis to Grade 1 regarding enrolment. In this context there were programs conducted to bring children to school (enrolment in Grade 1). In contrast, the target children of the World Food Program (WFP) were children of Grade 2 and above. So the children of Grade 1 were not receive the benefits from WFP's program of distributing oil (Rasuwa).

## **Recommendations**

### ***Activate Disadvantaged Groups***

- Establish temporary community schools or provide school outreach programs (on local initiatives) for Musahars. The government should do necessary piloting. The community should construct the school building by using the matching fund.
- Hand over the monitoring of teachers' regularity and financial management of to the community. The community should be informed about the release of school budget by DEO.
- Adopt the policy of providing teaching jobs to the disadvantaged (including Dalits) and females in the local community Appoint people from school catchment areas as teachers. If the local people are not available, then select people from the nearby communities.
- Appoint female ethnic motivator in the schools where the disadvantaged children study. The salary of the motivator should be born by the government on the basis of the number of children and their attendance in school. The motivator should bridge the gaps between the community and the school.
- Remove the word 'Dalit' from educational documents. Use the word 'disadvantaged' for Dalits and non-Dalits who are educationally disadvantaged. This will help to remove feelings of inferiority.
- Make Parent Teacher Association (PTA), SMC, teachers and Resource Persons (RPs) accountable in removing the feelings of superiority (upper castes) and inferiority (disadvantaged groups).

### ***Improve learning process***

- Introduce the play-way method to bring the out-of-children to school include this method in the curriculum.
- Make a provision for mobile teachers for the children of seasonal migration. Families from Hokse, Panchkhal and Baluwa VDC of Kavre come to Bhaktapur and Lalitpur to work in brick factories. A teacher should be sent to the brick factory (on deputation) to teach their children. In Rauwa also this sort of learning environment could be created.
- Make school time flexible in due consideration of the season and the topography. The school time should be tied up with the local working time.

### ***Reform Management on the Following Aspect***

- Develop a physical infrastructure (based on the number of children) in order to provide quality education. The government should provide grants for the physical facilities of the school.
- Let the DE Office should release the budget of the school within a week from its receipt from the Central. The DE Office should also send the budget breakdown along with the budget. The arrival time of annual budget should be made known to the school in advance.

- Monitor regularly the program activities of the schools. School EMIS should be developed. RPs should be made accountable in supervision and monitoring of EMIS. RPs should send a monthly EMIS report to the DEO. The DEO should reporting to DOE on a quarterly basis.
- Abolish system of money deposit (by the community and public schools) for establishing school in the community
- Strictly follow the implementation guidelines make the scholarship programs effective. The system of providing kind instead of cash as (scholarship) should be developed.