

Access to basic educational opportunities For Dalit Haliya girls

A Case from Dadeldhura District, Nepal



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**Masters in Management of Development
Social Inclusion Gender and Rural Livelihood**

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**Wageningen
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ABBREVIATIONS

| | | |
|------------|---|--|
| BC | : | Before Christ |
| CBS | : | Central Bureau of Statistics |
| DEO | : | District Education Office |
| DEO | : | District Education Officer |
| ECDC | : | Early Child Development Centre |
| FfE | : | Food for Education |
| HHs | : | Households |
| HIV & AIDS | : | Human Immune Virus and Acquired Immune Deficiency Syndrome |
| ILO | : | International Labor Organization |
| LWF | : | Lutheran World Federation |
| NESP | : | National Education System Plan |
| NGO | : | Non-Governmental Organization |
| NNDSWO | : | Nepal National Dalit Social Welfare Organization |
| Nrs | : | Nepali Rupees |
| RHMSF | : | Rastriya Haliya Mukti Samaj Federation |
| SARP | : | Social Area Reform Program |
| UML | : | United Marxist Leftists |
| UNDP | : | United Nation Development Program |
| UNESCO | : | United Nation Educational Scientific and Cultural Organization |
| UNICEF | : | United Nation Children's Fund |
| UNWFP | : | United Nations World Food Program |
| VDC | : | Village Development Committee |

ABSTRACT

The research was conducted in Khanpada-8, Dadeldhura district of far western; Nepal between children from Dalit Haliya community and Non Dalit community. The main objective of this research was to investigate the access to educational opportunities among girls in Haliya community. Knowing more about this access will contribute to formulate ideas to increase access to education and in order to increase literacy rate among the female Haliya population.

The research strategy used was a case study consisting of interviews, focus group discussion and desk study. Thirty respondents from Dalit Haliya and non-Dalit parents were interviewed. Structured questionnaires were used to collect data from 30 parents; two secondary teachers and one from Early Child Development Centre were interviewed. Focus group discussion was conducted using checklist with staff working in the Rastriya Haliya Mukti Samaj Federation. The District Educational Officer was interviewed for more insights on the available educational opportunities for Dalit and Haliya girls and to have general education status of the district.

The study found out that the educational levels among non-Dalit parents are higher than the Dalit Haliya parents. However Dalit Haliya parents have more knowledge on available services provided by governmental than non Dalit parents. The study also found that majority of Dalit parents both go for a work as a daily labour hence the work load on girl child is comparatively more than the non-Dalit girl child. It has been observed that although all the school going children from Dalit Haliya family were enrolled in the school but they are irregular in the class and do not complete basic education. It was also found that the perception toward educating children were positive in both the community however, in practice still the difference were felt such as number of girls were more than boys that is because (keep giving birth unless baby boy born), sending girls to the government school and girls to the government school, work load in home was higher for girls than boys. The study also found that although parents send their children to the school but because of school environment, children often made the excuses to ignore the school. It was also found that the school have not enough facilities such as lack of teaching material, no desk benches in the class room, one teacher had to handle 40 students.

To increase the access to basic education among Dalit's particularly Dalit Haliya girls, this study recommends that awareness should be raised on importance of girl's education. The teachers must be trained in participatory learning approach and motivational skill. Only ten VDCs were targeted for the mid-day meal in the district, the provision for mid-day meal at school in primary level within municipality area needed. This will help to improve the attendance rate of the students. Problem of health, access to basic education and employment for freed Haliya should be address soon as possible.

CHAPTER ONE INTRODUCTION

1.1 The Context

Bhusal, 'Educational and Socio-Cultural Status of Nepali Women' in her journal argue that 'the education is the main factor, through which one can achieve knowledge, Awareness and rational'. Knowledge is central factor of our life. Knowledge and rationality plays a vital role to run our life smoothly. A country cannot hope for skilled and devoted manpower in absence of education. UNICEF in its article 'Basic Education and Gender Equality' estimates 101 million children are deprived from basic education and more than half of them are girls. This also means these children are prevented to enjoy from their basic right to education. Without education millions of these children future opportunities are dramatically limited. UNICEF also believes educating girl means educating whole family. Investment in female's education gives some of the highest returns.

Nepal is counted as one of the poor and illiterate country in the world. Because of lack of education and awareness among people, superstition and other related problems has been extremely rooted in Nepali Society. Although men and women said to be the two sides of same coin and should equally participate for the development of a country. However this is not yet practical. If we see the trend of education in different census in Nepal this will be clearer.

Table 1: Male and Female literacy Percentage of different Census 1952-2001

| Year | Male | Female |
|------|------|--------|
| 1952 | 9.5 | 0.7 |
| 1961 | 16.3 | 1.8 |
| 1971 | 23.6 | 3.9 |
| 1984 | 34 | 12 |
| 1991 | 54.5 | 25 |
| 2001 | 61.1 | 42.5 |

Source: Educational and Socio-Cultural Status of Nepali Women, enumerate from Population Census, 2001 CBS

Nepal is really back in the educational sector and condition of women status in education is painful. Low educational status has not only limited women skill and capability but also individual health, family health, legal right, constitutional right, its utilization and active participation, etc. are being obstacle. Similarly, women are backward in discriminative policy and educational advantage. Women and children face day to day discrimination, stigmatization oppression and suppression and treated as second class citizen and 'lower-status'. The status of women gets even worse in Nepal if she comes from lower caste and furthermore, if she belongs from Haliya community her life will be in miserable condition.

The Haliya custom is understood as an agricultural bonded labor system which is commonly practiced in Nepal. The bonded labor or debt bondage is a form of slavery system, and still it is widely used system to bind people. In Haliya system Dalit from poor family take a loan from money lender usually money lender are land owner and to pay back this loan the person and their families work for money lender. The person and his family work from generation to generation as Haliya to repay the debt taken by them or by their forefathers. They work as agricultural labor; plough and work in the farm, care for the cattle and do other work as asked by the land owner. Haliya do not earn any cash so, they are unable to pay the debts, which are then passed on to the next generation. Haliya system was abolished in Nepal in September 2008 with five point agreement. However system exists in various forms

are like Kamaiya, Haliya/Haruwa system.

The Five point agreement between Ministry of Peace and Rehabilitation Dialogue team
Rastriya Haliya Mukti Samaj Federation:

- 1) Formal declaration of Haliya freedom and Nepal government will dismiss all the loans which are in the name of Haliya's since their forefather.
- 2) Eleven point demands from Rastriya Haliya Mukti Samaj Federation will be studied and for strong action nine members executive committee will be formed.
- 3) Government will provide security to the people who are involved in the Haliya movement and Haliya family.
- 4) Government will be positive towards eleven point demands submitted by Rastriya Haliya Mukti Samaj and will take action suggested by executive committee.
- 5) Rastriya Haliya Mukti Samaj will take back its complete movement program from today. (Haliya Mukti ko Aawaj, 2008)

The youth (15-24) literacy rate is 85%, Literacy rate of male is 74.7% and 53.1% is for female. Similarly the overall adult (15 year and above) literacy rate is 55.6%. (CBS, 2008) There is significant difference between male literacy rate and female literacy rate. There is again huge difference in literacy between high caste and low caste 'Dalit' people. Only 23.8% of Dalit's are literate whereas, 58% of high caste people are literate in Nepal. Within Dalit community Haliya are vulnerable but with them female Haliya are further more vulnerable. According to the Haliya Survey Report 2005, the literacy rate among Haliya is very low and females are more illiterate than male. Due to lack of data on Haliya there is not exact figure of literacy rate. There are many factors that play a role for low literacy rate such as perception towards education, disability, migration etc. among them access to educational opportunities for girl is most important factor. The less access to basic education opportunities for Haliya females makes their life difficult. According to the LWF, because of lack of education and awareness in the Haliya family on health every year they suffer from water borne diseases like dysentery, diarrhea and cholera. Lack of education leads to early age marriage in many Nepali societies and high mortality rates for this Haliya community is also not indifferent as many Nepali marginalized community. Without education these females' future opportunities are limited. Haliya girls are victims from several ways first they are women second they belong from Dalit community that is treated as second class citizen and worst part is within Dalit they belong from Haliya community. Socio-economic discrimination, caste based labor division, labor exploitation and gender based exploitation is found in this community

The Haliya movement in Nepal was started in 2003 with the formation of Rastriya Haliya Mukti Samaj Federation (RHMSF) in close coordination and collaboration with Nepal National Dalit Social Welfare Organization (NNDSWO) and with the assistance of Lutheran World Federation Nepal and CARE Nepal. Though, the Haliya system was abolished on 6th September, 2008 by the newly formed government led by Communist Party of Nepal (Maoist) with the five point agreement. This has not been practiced yet. Haliya families are still deprived from their basic rights like food, shelter, education and health. There could be many factors that influence their livelihood such as poverty, lack of education, coming from marginalized community. The burning factors for this community are rehabilitation which includes food, shelter, health, employment. Apart from those factors, education is also a very important factor that influences the life of people. However, the reality is that a majority of Haliya are illiterate. Haliya are demanding their rights with the government but only with the help of non-governmental organizations they are unable to demand their own rights, which continue them to be socially, economically and politically marginalized. Haliya families are trapped in the cycle of poverty. The need to supplement family income is very important to increase the living status of a family which forces them to send their children as laborer. The

education opens the door of possibilities for the family. Government has implemented policies for marginalized people to access equal education however majority of Dalit and Haliyas are illiterate, hence this study explore about the factors that prevent or encourage access to education for Haliya community especially for Haliya girls.

1.2 Problem Statement and Objective

Haliya women and girls have very low literacy rate, lower than Dalit women and girls. This worsens their already marginalized position as outcast, poor, Haliya, women, illiterate. It is probably that their literacy rates are so low due to a very poor access to basic education.

The main objective of this research is to investigate the access to educational opportunities among girls in Haliya community. Knowing more about this access will contribute to formulate ideas to increase access to education and thus increase literacy rate.

1.3 Research Questions

The research question that needs to be answered in this research is **What is the access to basic educational opportunities for Haliya girls?**

Based on above central question the following sub questions were formulated to guide this research in a systematic way:

1. What are available opportunities provided by state and non-governmental organizations of basic educational opportunities for Haliya girls?
2. What are the economic aspects that limit or promote access to educational opportunities for Haliya girls?
3. What are the social and cultural aspects that limit or promote access to educational opportunities for girls in Haliya community?
4. What role does the school environment play in stimulating or discouraging access to education for Haliya girls?

1.4 Relevancy of the Research

Access to education is the fundamental right of human being. Every human being is entitled to it. Life without education is critical and development of individual and society is very limited. Education helps a person to be successful and productive. This research is proposed to focus for girl's education in Haliya community rather than adult or women education. This is because girls and women are more vulnerable in Nepalese society and but in many society and countries children are considered as backbone of a society and girls particularly so it is important to develop this backbone in a good educational environment which can lead better society in future.

It is clear that majority of Haliya are uneducated/illiterate and female literacy rate is below the literacy rate of men. Low literacy rate among female lead many problems. There are no clear studies conducted to investigate that what prevent or encourage females to access educational opportunities especially in Haliya community. Lack of data and study in this area clearly show the negligence of state towards this community. Research is focused on access to basic educational opportunities for Haliya girls mean young unmarried females age from 6 -16 years old. In accordance with ILO Convention No. 182, a child was thus defined as a person under the age eighteen. The research investigate the factors facilitate access to basic educational opportunities for girls in Haliya community for future intervention.

Although Haliya system is form of slavery system and exist in Nepalese society since long time but very little is known by intellectuals and international community. The Haliya system was identified by NNDSWO in 2003, this research will facilitate organization to increase educational status of Haliya community in Dadeldhura district. Moreover, motivated me because I myself belong from Dalits community and I am working as board member in Nepal National Dalit Social Welfare Organization (NNDSWO).

1.5 Limitation of the Study:

Related with freed Haliya this study is only a sample study based on Dadeldhura district and limited to one ward of the district. The study does not represent all Haliya community and girls from different districts of Nepal. Some of the Information found during the study was hard to relate and explain in the context because of lack of scientific study and lack of authentic survey on Haliya community. There is no specific information provided by government offices about the Haliya community because there were no specific and targeted programs for Haliya community by government in education.

The study is mostly based on the perception of Dalit Haliya parents and Non Dalits parents, School teachers and Non-governmental organizational working for Haliya community.

It has been realized that getting views and perceptions of school going children was important from Dalit Haliya and non-Dalit community to identify encouraging or discouraging factors about the access to educational opportunities for Dalit Haliya girls.

1.6 Organization of the Study

This study explores the access to the basic education for Dalit Haliya girls in Dadeldhura district in the far-western region of Nepal. The first introductory chapter provides background to the research as a whole. The chapter explains the context in which the research is situated as well as the underlying problems. The chapter explains the intended objective and the key research issues which guides and drives the whole process. The second chapter provides literature review and relevant definitions that became useful guides for this study. The third chapter provides brief background of the country, study area and context of the caste discrimination in the Nepal. The fourth chapter provides results and discussion and the last fifth chapter provides conclusion of this whole study and tries to give some practical recommendation.

CHAPTER TWO LITERATURE REVIEW

This chapter introduces the international policies and program for girl's basic education worldwide. It describes the attempts made by Nepal's government to ensure the education of marginalized community and girls. It also describes different definition made by different experts in the area of access to basic education which is applicable in Nepali context. In addition to this the chapter identify factors influencing access to basic education for Haliya girls in Dadeldhura district.

2.1 Basic education in Nepal

UNICEF highlights that education helps to end generational poverty cycle and disease. Reduction of child and maternal mortality, improvement of child nutrition and health, low fertility rates, improvement of their political participation and economic productivity. Education helps to improve female's health and give them a decision making position and can control their lives as they want.

Nepal is signatory in many international conventions for example International Convent on Civil and Political Rights, International convent of Economic, Social and Cultural Rights, Convention on Rights of Child Right which is for free and compulsory primary schooling without any type of discrimination, Access to higher levels of education, Emphasis on child well-being and development, encouragement of measures to support child care. Convention on the Elimination of All Forms of Discrimination against Women which includes eliminate discrimination against women in the field of education and ensure equality of access to same curricula, qualified teaching staff, and school facilities and equipment. Elimination of the stereotyped concept of the roles of men and women by encouraging coeducation can reduce female dropout rates. Organize programs for those who left school prematurely. Accesses to health information, including reproductive health which guaranties the rights of women, address the principle of equality by stressing government's responsibility to ensure that all children have access to education of an acceptable quality (adopted from UNESCO 2008).

The Millennium Development Goal 2 and 3 to ensure that all children have access to the complete a full course of primary schooling, and to eliminate gender disparity in education by 2015. The Dakar Framework for Action and Millennium Development Goal 2000, Ensure that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities have access to complete primary education of good quality.

2.2 Attempts to improve educational status for marginalized groups

Some of the relevant fundamental rights for the Nepali citizen are Right to Equality, Right against Untouchability and Racial Discrimination, Right to Education, Cultural Rights, Right for Women, Right of Social Justice, and Right for Children. There is right to free primary and secondary education (The Interim Constitution of Nepal 2007)

The government of Nepal has initiated many programs to ensure the right of basic education for the children. School Area Reform Program is one of the best and operating program in the country where state has a policy to provide a fundamental school (1-3) if the area has 30 to 40 households and 150 to 200 populations. Under same policy if number of household is 100 and population is 500 government will provide primary school (1-5) same as, if area has 200 households and 1000 population government will provide higher primary school (1-8) which is also taken as fundamental education or primary education. In one VDC at least one

secondary school (1-10) and in one election area there will be at least one higher secondary school (1-12). Likewise government has accepted class 1-8 is as primary and 9-12 is secondary education.

For overall development of the children under 5 years old and to prepare them for primary education, community having children 25 to 30 Child Development Centre will managed. (Flash Report I, 09 Dadeldhura)

To ensure the rights of girls and marginalized people Nepal government have implemented programs such as The National Education System Plan (NESP) was one of the first efforts to address and meet the education for all children. Provide free quality basic education for all children of age 5-12 year's opportunities for equitable participation in basic education. Free education consists of provision includes cost-free service for admission, text books, tuition and examination. There are special provisions for public schools students in Karnali Zone, student from the Dalit communities and students with disability across the country, paying special attention to girls. (School Sector Reform Plan, 2009-2015). The basic education is free up-to grade 8 in all public schools; the government is trying to make it compulsory to make it effective in Nepal (Gorkhapatra, 21 June 2010)

The Dalit total population covers 14.99 % according to the census data 2001 but Dalit intellectuals estimate it at closer to 25%. The discrepancy has many causes among which Dalit's hide their identity. Despite efforts from the state the overall literacy rate of upper caste people in Nepal was 58% and for Dalit's it was only 23.8 % (CBS, 1996). Only 38% of children from the indigenous communities, 18% Dalit's and mere 1% disabled children are believed to be enrolled in primary schools. Children who enrolled in grade 1 dropout rate are 16% and 30% repeats the same grade. Thus only 54% continue to grade 2 (Gautam 2008).

Table 2: Percentage of Educational Status by Dalit Caste Groups by sex

| Dalit's Caste Groups | 6 years and above of schooling | | | Bachelor and above | | |
|----------------------|--------------------------------|-------------|-------------|--------------------|------------|------------|
| | Men | Women | Both | Men | Women | Both |
| Dalit | 43.7 | 24.2 | 33.8 | 0.5 | 0.7 | 0.8 |
| A. Hill Dalit | 52.9 | 31.4 | 41.9 | 0.5 | 0.4 | 0.5 |
| Kami | 53.1 | 31.4 | 41.8 | 0.5 | 0.1 | 0.4 |
| Damai | 55.0 | 35.0 | 44.6 | 0.4 | 0.1 | 0.3 |
| Sarki | 49.9 | 28.8 | 38.9 | 0.3 | 0.1 | 0.2 |
| Badi | 47.1 | 32.0 | 39.2 | 0 | 0 | 0 |
| Gaine | 62.3 | 32.1 | 47.5 | 0 | 1.1 | 0.5 |
| B.Terai Dalit | 30.1 | 11.5 | 21.1 | 0.7 | 0.3 | 0.6 |
| Chamar | 27.9 | 9.0 | 18.9 | 0 | 0 | 0 |
| Musahar | 9.8 | 3.8 | 6.9 | 0.3 | 0.3 | 0.3 |
| Dusadh | 28.5 | 8.6 | 19.1 | 0 | 0. | 0.2 |
| Tatma | 33.0 | 10.2 | 22.2 | 2 | 0 | 1.6 |
| Katwe | 26.4 | 7.2 | 17.2 | 0.6 | 0 | 0.5 |
| Bantar | 35.9 | 10.2 | 23.4 | 0.2 | 0 | 0 |
| Dom | 14.9 | 5.2 | 10.3 | 0 | 0 | 0 |
| Chidimar | 34.0 | 14.9 | 25.1 | 0.2 | 0.6 | 0.3 |
| Dhobi | 46.5 | 19.1 | 33.6 | 2.1 | 0.9 | 1.8 |
| Halkhor | 28.1 | 21.7 | 30.1 | 0 | 0 | 0 |
| Unidentified Dalits | 47.6 | 23.9 | 35.5 | 0.7 | 0.2 | 0.6 |

Source Bhattachan and Sunar 2009, Caste Basted Discrimination in Nepal enumerated from Susan 2007

Likewise mentioned in Bhattachan and Sunar 2009 cited Sherpa 2006, mention the literacy rate of Dalit was 17% in the census of 1991 and it has doubled to 33.8% in the census of 2001 (Table 21). Though it was doubled, however still less than the National Literacy Rate of 53.7% and far less than literacy rates of Bahun (74.9%), Chhetri (60.1%), Newar (71.2), Baniya (67.5), Kayastha (82.0) and Thakali (75.6). Literacy rate of Terai Dalit is even more miserable than of the Hill Dalits as it is only 21.1% in Nepal.

It is important to understand that regardless of state continuous efforts to increase literacy rate among marginalized group and girls there is no significant improvement are made so far. Still students from marginalized community and girls are out of school. Research has revealed that how aspect of family background such as socioeconomic status, family structure and material resources influence children's education out comes in developing countries. Here it is important explore the circumstances and condition that influence female's educational opportunities. What general factor influence female access to educational opportunities especially for Dalits and Haliya female.

UNICEF 2009 point out that limited access to school is usually caused by poverty, adverse culture practices, schooling quality and distance to school. However there are some other emerging challenges that reduce girl's enrollment in schools like HIV and AIDS, orphan hood, conflict and other fragile situation. Gautam 2008, argue that the Socio cultural barriers in Nepal are significant. Education is commonly associated with the socio cultural perceptions on whether education is worthwhile. The low self-esteem of the minorities and the perceived socioeconomic irrelevance of education to them is certainly one factor the minorities under achievement in education.

In context of Haliya almost all Haliya are landless and those who own land are about 10% only. All Haliya are in debt i.e. average loan per household is Nrs 8, 545. The Haliya parents have started sending their children to school that is some 300 children enrolled to school (Impact Assessment of Nepal Development Program, 2008). This can be taken as positive change after the abolished of bonded labor system in 2008 but this is not yet implemented in every household level and as argued by Gautam 2008, socio cultural and socioeconomic would be barriers for Dalit Haliya girls to access basic education.

2.3 Some definitions

Access Ribot and Peluso 2003, describes Access as the ability to benefit from things or Access is about all possible mean by which a person is able to benefit from things. Further they relate access in relation with property and explain access even more broadly "access relations are always changing, depending on an individual's or group's position and power with in various social relationships.

It is clear from above definition that access depends on an individual or group's position and power with their social relationship or status in society. Haliya's are marginalized community and have very low status in society. They are socially excluded group; hence they have less access or benefit less from the available facilities.

Basic education Regional Framework for Action Europe and North America, 2000 describes; basic education allows personal development, intellectual autonomy, integration into professional life and participation in the development of the society in the context of democracy. In order to achieve these aims; Basic education must lead to the acquisition of:

- Key skills, used as personal development tools and, later on, as a basic for lifelong learning;
- Initial vocational guidance;
- The knowledge, values and abilities that are needed for individual development, and for the exercise of participatory and responsible citizenship in a democracy.

According to the UNICEF 2009, Basic education prepares the learner for further education, for an active life and citizenship. It meets basic learning needs including learning to learn, the acquisition of numeric, literacy, and scientific and technological knowledge as applied to daily life. It is directed to the full development of the human personality. It develops the capability for comprehension and critical thinking, and it inculcates the respect for human rights and values, notably, human dignity, solidarity, tolerance, democratic citizenship and a sense of justice and equity. Basic education is a fundamental right for the children. It is free, compulsory and guaranteed to everyone without any kind discrimination. The duration of basic education can be fixed by the state but it consists of at least nine years and may be able to increase till twelve years.

Literacy The term literacy is very broad understood differently by different people. Hence the definition which is implemented in the context of Nepal and applicable for this research is “A person who is able to read and write short and simple sentences related to daily in his/her mother tongue or national language with understanding and who is able to communicate with other and perform simple tasks of calculation”. (National Literacy Policies Nepal, 2002)

Access to education Tietjeu K. 1991, argue that access to girls education mainly influence by their component; Societal factor, Educational system and school factors, Household factors.

According to the Akyeampong, Diangmah, Oduro, Seider, Hunt 2007 access to girl's education is determined by factors like Health, Disability, and Household influence, Parental Education, School Distance, Migration, Gender, Location, Schooling Environment, Child Labor and Quality of Education.

CHAPTER THREE METHODOLOGY

This chapter provides the research methodology used in this research. It describes how the interview, group discussion and desk study were conducted. In the desk study, literature review was carried out from different reliable sources of information. The structured questionnaire, focus group discussion and observation were used. In addition to this realizing the importance to understand the views of school going children, researcher interviewed some school going children from the community. This chapter also describes about site selection, method(s) of data analysis, ethical consideration, conceptual framework and research frame work.

3.1 The site selection

The study was conducted in one of the hilly district of far western region of Nepal called Dadeldhura. The total population of the district in 2005 was 135,867 with male 65,655 and female 70,212. Whereas, 24456.06 (18%) of total population were Dalit in the district.



Source: Language in India, 2002

Figure 1: Map of Nepal

For the interviews, careful sampling was necessary. Targeting Dalit Haliya and Non Dalit parents required the researcher to identify actively wards in the municipality of Dadeldhura district.

With the help of Mr. Chakra B.K Coordinator of Rastriya Haliya Mukti Samaj Federation (RHMSF) and Mr. Bhim Kainee district activist Amargadi municipality was selected and within this municipality wards number 8 Khanpada was selected. This was because first this place for Dalit Haliya as high incidence of bonded labor was found and Haliya movement was started from this particular place in Dadeldhura. The second reason was because of limited time it was necessary for researcher to choose nearby VDC or ward as sample area and Khanpada comes under municipality area and it was eight to nine kilometer from the main bazaar.

The selection of the site was based on the aim and knowledge of the research and incorporates the Dalit Haliya community.

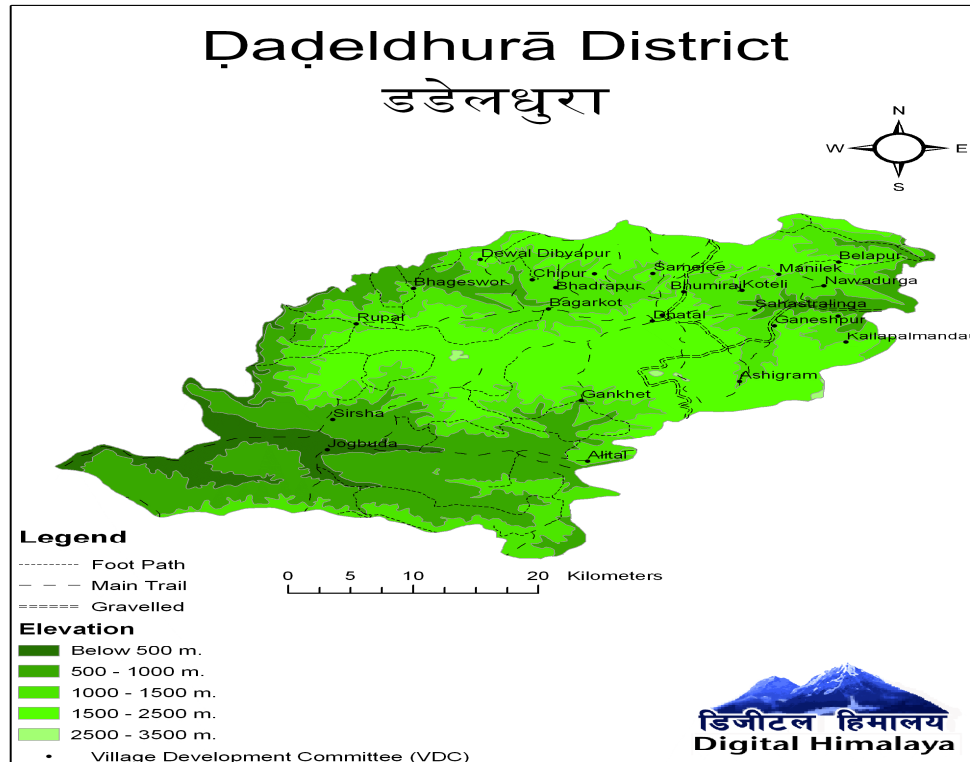


Figure 2: Map of Dadeldhura District
Source: Himalaya Digital

3.2 Method of Data Selection

The research has qualitative and quantitative approach and is based on empirical data, literature and documents. Data has been collected through interviews and group discussion focusing on access to basic educational opportunities for Haliya girls. Interviews, focus group discussion and observations are the most effective tool as most of the Haliyas are illiterate. Interview was conducted from structured questionnaire and group discussion was facilitated by checklist.

3.2.1 Interviews with parents

Randomly 15 Dalit Haliya households and 15 non Dalit households were selected and visited with a structured interview questionnaire in Annex 3 was used to gather information on the social-economic, cultural and geographical condition of children from age from six to sixteen years parents were interviewed. This step of interview enabled me to identify access to education for girl child within Dalit Haliya families and non-Dalit families. The interview was focused on social, cultural, economic, geographical and school environment aspect that encourages or discourages access to basic education for girls in Haliya community.

3.2.2 Interviews with educational staff

Four interviews were conducted with school headmaster, teachers and district education officer on school environment and available facilities provided by government for Dalit students especially for Haliya girls. A structured interview questionnaire in Annex 4 was used to gather information.

3.2.3 Focus Group Discussion with NGO staff

The group discussion was conducted with the NGO working for Haliya community in Dadeldhura district which helped to identify social, cultural and economic constraint and opportunities for Haliya girls to access the school.

3.2.4 Observations

Researcher observed and verified information provided by respondents such as property ownership, school going children and social constraints in the community. Frequent field visit were done to understand the socio cultural constraints of the community.

3.2.5 Desk study

Materials used are latest books, journals, internet sites, publication, reports and my own experience in Haliya field.

3.3 Method of data analysis

The collected first-hand information was the main source of analysis for this study. Then, data thus collected were analysed and compiled in a systematic way and presented both in descriptive and tabular forms. Both quantitative and qualitative approaches of data analysis method were applied and are presented in the report.

The data was arranged and classified based on the related information and separated based on their nature. In some parts of the analysis, simple statistical tools were used such as the frequency of the response and are presented in simple percentage, average, graphs, figures and comparative tables and the qualitative information was presented in a descriptive way and analysis was interpreted into the findings.

3.4 Ethical considerations

In order to ensure ethical adherence in this study, the respondents were asked to participate voluntarily and a consent form was signed by the respondents. All the data collected during this research were handled with confidentiality and were used for the research purposes only.

3.5 Conceptual framework

The conceptual framework of this study is based on the understanding that there less access to education for Dalit Haliya girls in Dadeldhura district. School Environment, Disability, Migration, Economical aspect, Health, Social Aspect, Child labor, Cultural Aspect, Geographical aspects, Quality of Education, are the factors which influences the access to education for girls. However in this report the access to education mean Haliya girl can benefit from available school facilities in term different factors such as social, cultural, economic, school environment and geography which can encourage or discourage Haliya girls to access school.

However, this study was only focus on Social and Cultural, Economical, geographical aspects and the school environment which encourages or limits access to education for Haliya girls. The reason for focusing on these aspects is Haliya are socially culturally economically marginalized compare to other community. To address the immediate need of Haliya community, research on these aspects would be supportive. However there are other aspects which equally influence the access to education opportunities for Haliya girls; such as Disability, Migration, Health and Child labor.

Based on the definition of access to education is shown in Annex 1 which has direct impact on access to education for Haliya girls and low literacy rate among Haliya Females in Dadeldhura district, Nepal.

The framework upon which this research has been built upon is being depicted in Annex 2.

CHAPTER FOUR NEPAL: CASTE SYSTEM AND BONDED LABOR



4.1 Brief Background of the country

Situated in South Asia, Nepal is a landlocked country. The country is bordered by India in the east, west and south while big mountains towards China segregate the North side. For the practical purpose, the country is divided into three broad ecological zones:

- 1) Himalayan Region, comprising 15% of country land surface, is uninhabited.
- 2) The Hills and mid-mountain region, comprises 68% of Nepal's land area.
- 3) The Terai (plain) comprises 17% of the total land area.

The total population of the country is 23.1 million. Altogether 4.25 million households of more than 60 castes/ethnic groups are accommodated in the country. The average annual population growth rate is 2.2% and average land holding size is 0.96 hectares (CBS, 2006). Nepal is among the poorest and least developed countries in the world with 31% of its population living below the poverty line (CBS, 2006).

Administratively, the country is divided into the 5 developmental regions and 75 districts. Vices and Municipalities are the lower administrative units in each district. Each VDC comprises 9 wards and the wards in Municipality range from 9 to 35. Currently, there are 3915 VDC's and 58 Municipalities in the country (CBS, 2006).

Nepalese society may be seen as consisting of three groups: ruling class or elite group, a group of government officials, landholders, and merchants; and the group of peasants who form the largest constituent of the Nepalese society. The ruling class comes from the royal family or the upper or higher caste Brahmins and Kshatriyas (Chhetris). Caste ranking as in India is a dynamic feature among various castes in Nepal. The status of a caste may vary from place to place depending upon their economic and political power. Variables other than caste came to identify social stratification among these people groups.

4.1.1 Human Development and Nepal (2004)

The table below shows the human development index, male female literacy rate, gross enrolment ratio and estimated earned income of people; GDP per capita was 1370 in 2002.

Table 3: Human Development Index (HDI)

| HDI Rank | Life expectancy at birth | Adult literacy rate | Combined gross enrolment ratio for primary, secondary and tertiary schools | Education Index | GDP index | HDI value |
|----------|--------------------------|---------------------|--|-----------------|-----------|-----------|
| | 2002 | 2002 | 2001/02 | | | 2002 |
| 140 | 59.6 | 44.0 | 61 | 0.50 | 0.44 | 0.504 |

Source: District Development Profile of Nepal-2004 (enumerated from Human Development Report 2004, published for UNDP)

Table 4: Gender Related Development Index (GDI)

| GDI | | Life expectancy at birth (2002) | | Adults literacy rate (%) 2002 | | Gross enrolment ration for all lends (%) 2001/02 | | Estimated earned income (ppp us \$) 2002 | |
|------|-------|---------------------------------|------|-------------------------------|------|--|------|--|-------|
| Rank | Value | Female | Male | Female | Male | Female | Male | Female | Male |
| 116 | 0.484 | 59.4 | 59.9 | 26.4 | 61.6 | 55 | 67 | 891 | 1,776 |
| | | | | | | | | | |

Source: District Development Profile of Nepal-2004 (*enumerated from Human Development Report 2004, published for UNDP*)

4.2 Current Political situation in the country

Nepal was able to hold the successful election for 575 members of the Constituent Assembly on April 10, 2008 and nomination of 26 members of the Constituent Assembly were completed. The Nepal Communist Party –Maoist became the largest party followed by the Nepali Congress, Nepal Communist Party-UML and Madhesi Jana Adhikar Forum. The first meeting of the Constituent Assembly held on May 28, 2008 implemented Secular, Federal Democratic Republic by eliminating institution of Monarchy for good. The Constituent Assembly has a Mandate to prepare a new Inclusive Constitution within two to two and half years. Despite these remarkable successes currently Nepal is going through political transitional phase. Since last one and half months country is without government. General public are hopeless and frustrated with current political scenario. Road Bandha (no vehicular movements), market close by different politically affiliated groups, strike, murder, kidnapping, hunger, unemployment, poverty, outbreak of diseases in the country has become normal for the people.

4.3 History of Caste System and Haliya (bonded) Custom in Nepal

Historians divide the history of Nepal into three periods: ancient period from 500 B.C. to 700 A.D., the medieval period from 750 A.D. to 1750, and the modern period. The existing caste system in Nepal was started and managed 3500 years ago from India. The entrance of Arya people in India defeated the India origin people Astodrabid. Later these Astodrabid became slaves of the Aryan people. In different stages war took place within Aryan community and those who were defeated became the slave. This was the foundation of slavery system in India. Historians believe that in the starting phase of the system all slaves were Sudra (lower caste, one of the four Hindu castes) but not all Sudra were slaves. This is because slaves can be bought, sold and killed but from Sudra only allowed labor can be taken. It also means, comparatively Sudra's were in better position than Slaves. History says even though caste system was there but around one thousand years there was no untouchability between people. Depending on qualification, importance and approval from ruler people can also change their caste. (Study Report Mukta Haliya, 2009)

According to the Study Report Mukta Haliya 2009, during the Mauryan age (around B.C. 600 to B.C. 300) the slightly liberal caste system was implemented strongly. Economic, Political, legal, and social limitations were forced on Sudra. Then only all Sudra were taken as Slave and treated likewise. Mauryan Empire had greatly influenced the civilization of Nepal. Gupta dynasty also had influenced the Nepali language, culture, and arts. Later in Manu Smariti era, he mentioned females and Sudra are for torture.

It has been seen that to manage division of labor and to make safe state of masters the different religious books and law were formed. It has been said that these religious books and law slowly converted into Hindu religious book where untouchability was the part of Hindu religion.

According to the Bista, Fatalism and Development cited in the Mukta Haliya, 2009 when caste system was started in India Nepal was ruled by Mongolians who were nature lover. It is the rule of the Licchavi family (the kingdom of the Licchavis from 400-750 A.D.) that saw the emergence of a Nepali nation. The Licchavis continued to model Nepal after the trends in north India. Since Indian kingdoms and Nepal formed part of the same cultural area, the kings allowed the village councils to regulate the lives of their subjects, based on caste dharma. The caste structure was not disturbed. But later was an amazing continuity of caste stratification for centuries among the Nepali people. Different dynasty ruler entered and with them caste discrimination was also introduced in Nepal. The caste system was not only related with religion but it was also beginning of feudalism where Brahmin were for knowledge, Chhetris were to rule state, Baise for business and agriculture and Sudra (Dalit) were to serve all above mentioned caste. This system prohibited political, social and other rights of people except Brahmin and Chhetri. Based on this foundation feudalist ruler didn't have any importance to Sudra or Dalit for the ownership of land. Dalit were only limited to serve people. By this way the huge parts of Dalit in Nepali society were compelled to live without land and later these landless people became Haliya (Bonded labor) in Nepal. If we see in the surface level we may think the credit or loan taken from landlords by Dalit later became Haliya but if we consider the above history we are clear that large number of people who were landless later became Haliya or another form of bonded labor.

According to the Thirumalai M. S., Mallikarjun B., Sam M, Sharada B. A. 2002, The Mughal rule, hundreds of years ago, many fled and migrated to Nepal to escape from the suppression of the Mughal rulers in India. These people came from the upper caste families, sometimes from the royal families of small Indian kingdoms. These occupied mid-level hill regions. But they also began to move towards the Tarai region in subsequent decades. They became the land-owning class of Nepal. Today they are more powerful than any other people or caste group in Nepal. According to the Nepal censuses 2001, 14.99 % (in some study they believe 20%) of total population were Dalit and only have 1% of cultivated land in Nepal. Likewise in Nepal 2.5 million people are landless where 1.5 million people are Dalit. (Mukta Haliya, 2009)

4.4 Who are Haliya and what is the Haliya Pratha Bonded labor (Custom)?

In Nepal mainly two types of bonded labor is noticed by state and international bodies. The first is The Kamaiya system found in five Mid-West and Far-West Terai Districts (Kanchanpur, Kailali, Bardia, Banke and Dang). Kamaiya laborers came largely from the Tharu community, the indigenous ethnic group of the area. Tharu were traditionally the landholders in the Western Terai. According to the Impact Assessment of Nepal Development Program report 2008, from 1960s onwards Tharu people began to lose their rights to land when migrants from the hills manipulated the provisions for land registration and displaced Tharu from their traditional control of land. Loss of access to land alongside with the continuation of exploitative socio-cultural practices forced landless Tharu into a state of dependence on employers for wage work and credit.

The second is Haliya Pratha, as mentioned in the Impact Assessment of Nepal Development Program report 2008; the Haliya Pratha is an ongoing agrarian bonded labor system in the hill districts of far-western Nepal. Haliyas are agricultural laborers who are bonded to their landlords both due to custom and outstanding debt that has not been repaid for years, in some cases for generations. Over 90% of the haliyas are Dalits (untouchable). The system is thus rooted in the complex caste system which discriminates against groups identified as 'untouchable' by higher castes. The caste system locks them into a servile status in relation to high-caste Nepali land owners. Haliyas remain ploughmen and their family bonded laborer until the loan is repaid. Haliyas are socially, culturally and economically exploited, discriminated and excluded from access and control over means of production.

There are major two differences between Haliya and Kamaiya system. First mostly Haliyas are Dalits ("untouchables") who fall under bottom of Hindu Caste System. Secondly Haliyas are found in hilly districts Far western region. Whereas, Kamaiya are Tharu people (ethnic group) found in Terai district of mid and Far west region. But the principles of the bondage are same in both the system.

Similarly Bhatt, 1999 also mention that majority of Haliyas are 'untouchable' Dalits and provide labor as repayment of the interests on debts borrowed from their landlords which mean they do not get any payment through their labor. These Haliyas work 9-12 hours per day and received only a meal in a day. Female in the Haliya community also work in the field of landlords, boys start working in the field at age of 13-14. However, the report does not speak about what are the girl's responsibilities as part of the Haliya family.

As mentioned in Mukta Haliya 2009, Haliya system is internationally eradicated kind of slavery system in which laborer initially utilize some money and to pay interest work in landlord's land in return they get some money as well but that money is never enough to pay back the loan. Finally agricultural labors trapped in the never ending cycle of loan trap.

Based on the above basically three types of Haliya are found

- 1) The Haliya who works as ploughman and his family works as bonded laborer and lives in the landlord's small patch of land.
- 2) The Haliya who works as ploughman to repay interest of loan taken from the landlord.
- 3) Traditional Haliya who works for landlord as Sino Pratha (disposing of carcasses of dead animals), Doli (carrying the bride groom in their back at the wedding although not allowed to eat together) or Khali Pratha (working as agricultural labor on share cropping basis and not receiving any wages).

Sino, Doli and Khali Pratha are still practiced in rural parts of Nepal. Dalit get some crop from non Dalits during harvesting time. In this custom labor do not receive any kind of wages in cash. Haliya Custom is the forced labor. Such type of custom is continue till now because of division of labor based on caste, illiteracy, landlessness, semi feudalist Nepali society (Bhattachan and Sunar 2009: Caste Based Discrimination in Nepal)

Race and History cited Dr. Bales mentioned that 'the lack of a definition of bonded labor which is relevant to Nepal's situation and a mechanism to authorize as well as claim compensation for bonded laborers are the key reason for the continuation of the system. However if we look for legal and close definition of bonded labor which is similar to Nepal is Bonded System (Abolition) Act, 1976, India define "Bonded labor system" means the system of forced, or partly forced, labor under which a debtor enters, or has, or is presumed to have, entered, into an agreement with the creditor to the effect that;

- (i) in consideration of an advance obtained by him or by any of his lineal ascendants or descendants (whether or not such advance is evidenced by any document) and in consideration of the interest, if any, on such advance, or
- (ii) in pursuance of any customary or social obligation, or
- (iii) in pursuance of an obligation devolving on him by succession, or
- (iv) for any economic consideration received by him or by any of his lineal ascendants or descendants, or
- (v) by reason of his birth in any particular caste or community

The numbers of Haliya are different from one source to another. According to Action Aid Nepal there are 150,000 Haliya in the far western region of Nepal. RHMSF (Rastriya Haliya Mukti Samaj Federation) Dadeldhura estimated 18,000 HHs Haliya in far west region. However there are no exact data of Haliya with the government or with development agencies working for Haliya community. Nevertheless, government declared freedom and 20,000 Haliya in September 2008 were freed and 15,600 Haliya having filled up the forms to claim rehabilitation and government has formed national level Haliya Data Collection Committee in order to obtain more exact data on Haliya (The Kathmandu Post, 30 June 2010).

4.5 Study Area

This research was carried out in Dadeldhura districts one of the mid-mountain district of Far western region of Nepal. The area of the district is 1,538 Sq.Kms with 19,268 Hectare cultivated land and 7,965 Ha. is non cultivated land. District includes 20 VDC and one municipality. The neighboring districts are Baitadi, Doti, Kanchanpur and India in the North. The literacy was 51.62%. The yearly production in the district in 2002 was 19490 whereas requirement of food in the district was 25601, the shortfall was 6111 (District Development Profile of Nepal-2004). The shortfall of food is becoming worst in these years because of drought and because agriculture is limited for domestic consumption.

4.5.1 Education Status of Dadeldhura district

The table below shows the education status of students in higher level.

Table 5: Campuses and Students under Tribhuvan University Year: 2003/04

| S.N. | Faculty | Level | | | | | | Total |
|------|----------------|--------------|--------|----------|--------|---------|--------|-------|
| | | Intermediate | | Bachelor | | Masters | | |
| | | Male | Female | Male | Female | Male | Female | |
| 1 | Education (Ed) | - | - | 697 | 66 | - | - | 763 |

Source: District Development Profile of Nepal-2004

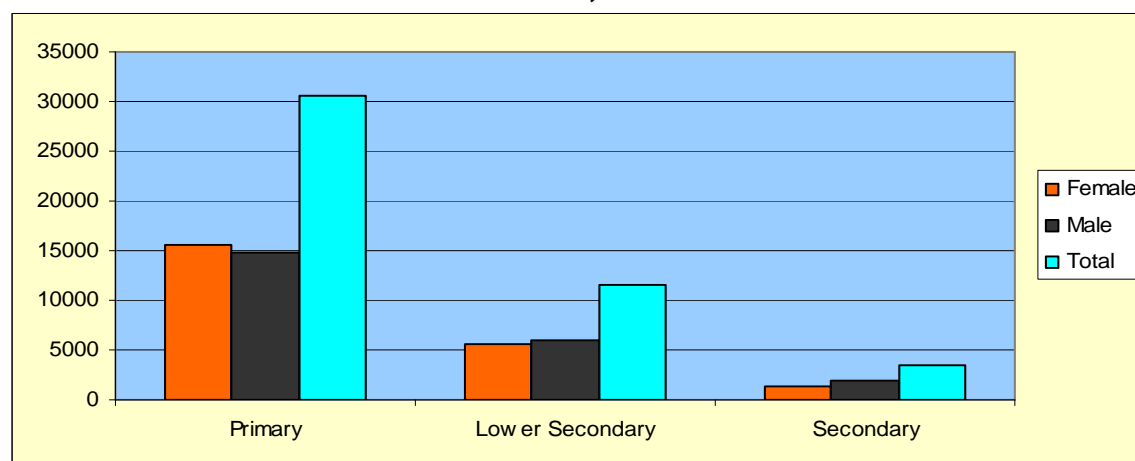
Table 6: Higher Secondary Schools

| Government | Private | Campus | 0+2 | Exam 2004 | | |
|------------|---------|--------|-----|-----------|--------|---------|
| | | | | Appeared | Passed | |
| | | | | | Number | Percent |
| 6 | 0 | 0 | 0 | 381 | 61 | 16.01 |

Source: District Development Profile of Nepal-2004

The graph below shows the number of male and female students enrolled in primary, lower Secondary and Secondary level in the Dadeldhura district.

Number of Students in different levels, Dadeldhura 2009



Sources: Educational News (Monthly Progress News Letter Oct/Nov 2009), District Education Office, Dadeldhura

Figure 3: District level number of Students in different levels

The table below shows the number of resources centers, number of community based and school based Early Child Development Centers in the district.

Table 7: Resources Centers and Early Child Development (ECD) Centers in the district

| S.N. | Centers | Community Based | School Based | Total |
|------|-----------|-----------------|--------------|-------|
| 1 | Aajaymeru | 21 | 11 | 32 |
| 2 | Aalital | 13 | 8 | 21 |
| 3 | Khalanga | 10 | 28 | 38 |
| 4 | Badaal | 9 | 17 | 26 |
| 5 | Dewal | 5 | 9 | 14 |
| 6 | Chilfi | 20 | 19 | 39 |
| 7 | Rupal | 0 | 10 | 10 |
| 8 | Jogbuda | 43 | 17 | 60 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

4.7.2 Status of women in the District

Now the below tables shows the property owned by women and marriage age in the district. As shown in Table 11 major of women get married in the age of 15-19.

Table 8: Female ownership in livestock

2001

| Sex | Without female ownership in livestock | With female ownership in Livestock | | |
|------------|---------------------------------------|------------------------------------|-----------------|-------------------------|
| | | Big Head Only | Small head only | Both Big and Small head |
| Female | 3,241 | 149 | 37 | 60 |
| Both Sexes | 20,573 | 934 | 229 | 244 |

Source: District Development Profile of Nepal-2004

Table 9: Women ownership in Fixed Assets

2001

| Sex | House Only | Land Only | | Both House and Land | | Neither House Nor Land |
|------------|------------|-----------|-------|---------------------|-------|------------------------|
| | | Number | Area | Number | Area | |
| Female | 11 | 59 | 20.30 | 105 | 44.47 | 3,312 |
| Both Sexes | 35 | 159 | 70.70 | 170 | 85.07 | 21,616 |

Source: District Development Profile of Nepal-2004

Table 10: Age at first Marriage (By 5 years Age Group)

2001

| Population who married for the first time at the age of | | | | | | | | Age at first marriage not stated |
|---|-------------|-------------|------------|-------------|-------------|-------------|-----------|----------------------------------|
| Less than 10 Years | 10-14 Years | 15-19 Years | 20-24 Yeas | 25-29 Years | 30-34 Years | 35-39 Years | 50+ Years | |
| 37 | 8,078 | 29,139 | 15,878 | 3,649 | 547 | 275 | 8 | 127 |

Source: District Development Profile of Nepal-2004

CHAPTER FIVE RESULT AND DISCUSSION WITH PARENTS

5.1 Respondents and Their Families

According to the table 21 the total population of Dalit in the district is 24456 and the Dalit Haliya population in the district is 2634 which is 10% of total Dalit population.

The two sets of data were collected for the analysis of the problem of access to basic education for the Dalit Haliya girls. The first set of data was collected from two different groups 1st data was collected from 15 households of Dalit Haliya family parents of school going children aged from 6 to 16 years old. 2nd data was collected from 15 households of Non Dalit family parents of school going children aged from 6 to 16 years old.

The second sets of questions were asked to the teachers from secondary school, District Education Officer and Teacher from Early Child Development Centre and NGO working for Haliya community. The data is extensively used to characterize the nature of work load for girls, influence on education, economical aspects, how education is valued in the community and parental awareness level on service provided by government to enhance education for the children.

The total number of households in Khanpada-8 was 78, Dalit 28 and Non Dalit 50 (26 HHs Dalit Haliya). The remaining two households were Dalits but not from the Haliya community. The respondents were from 25 to 55 years of age group. The number of respondents in household level was total 30 but only 6 women from both the communities were interviewed because of many reasons such as working interview was conducted at morning and majority of women were busy in cooking and feeding their family. Researcher could not conduct interview in the afternoon or in evening because most of the Dalit Haliya parents go for the daily wages and non-Dalit parents buys in agriculture work, office or business work and women either busy in the productive or reproductive work.

The average household size of Non Dalit family was 5 whereas average household size of Dalit Haliya family was 7. It has been found that most of the families were joint family which includes Father, Mother, Grandfather, Grandmother and children.

5.2 Social and Cultural Aspects

5.2.1 Level of education among Non-Dalit parents

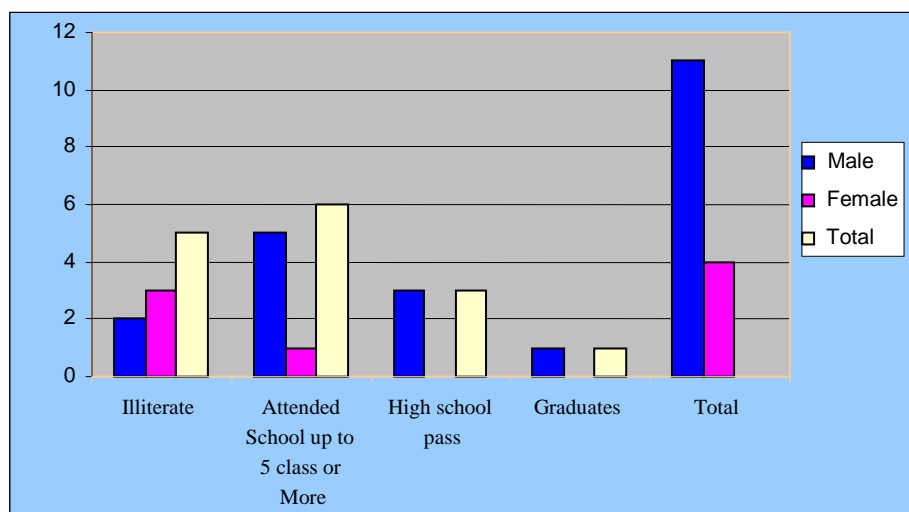


Figure 4: Level of education among non-Dalit parents

5.2.2 Level of Education among Dalit Haliya parents

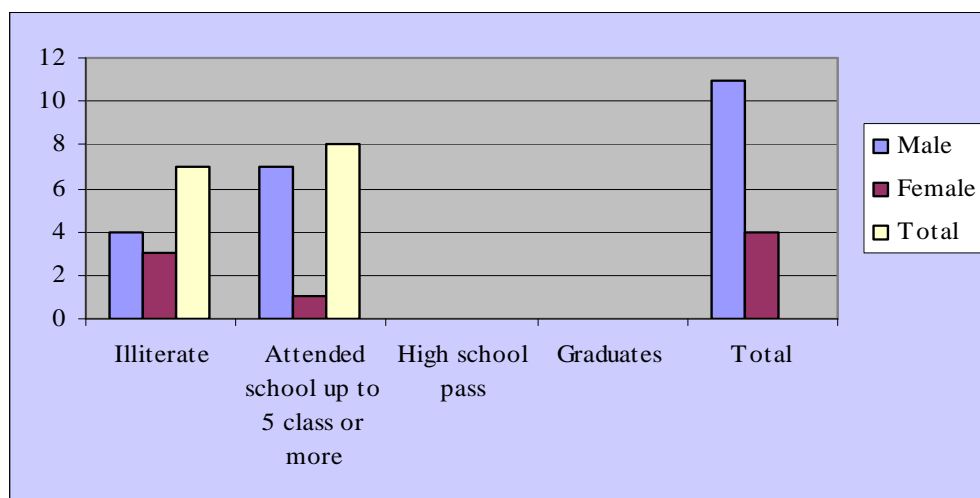


Figure 5: Level of Education among Dalit Haliya parents

As shown in the bar graph there is large difference in educational level between Haliya Dalit parents and Non Dalit parents. Out of total 8 female respondents only 2 female respondents were literate.

Box 1: Feeling of Dalit Haliya Male

Dil Bahadur Parki, 33 years old, of Khanpada, 8, Amargadi Municipality, says “I was always interested to go school but I could not continue my education because my parents were very poor and had to work for landlord. I was able to go school till class 3 and after school I had to work for landlord. Before there was no initiatives or relief program for Dalits from government. Many of my friends are illiterate they are now in India work as cleaner or watchman and some of them are working as domestic worker. I still wish if I could have got an opportunity to study I might have been working in the office or bank as some of my upper caste friends. I send my children to school but they are not good in study last year both my daughter failed the exam in class six. Our community is not very good children are not interested to go school and we have to feed them. We can’t run whole day behind them to send school”.

The feeling reflected by the respondent quoted in box 1, was Dalit Haliya male and such feeling was common among the Dalit Haliya parents. Those parents who were under 35 years old they went to school at least once and were under class 5. However for non-Dalit parent’s majority of parents who were less than 40 years and were educated. Those who were illiterate they mentioned that before education was not valued as now, so they never went to school.

The education situation between non Dalit female and Dalit Haliya female seemed similar in research conducted area. However, this is notable to see none of the Dalit Haliya parents have passed high school.

5.2.3 Awareness and opinion for educational opportunities among Dalit Haliya parents and Non Dalit parents

6 out of 15 respondents from non-Dalit parents were aware about the educational services provided for children by government and by other non-governmental organizations. 9 out of 15 non-Dalit respondents do not know about any kind of the services provided by the government. The educational services provided by government are according to the respondents’ scholarship provision (free admission, no school fee and books). However, this provision is only up to grade five. In the upper grades parents need to pay for school tuition fee, books, dress and other expenses. All respondents mentioned that there are no other educational opportunities provided by any non-governmental organization.

Stationary (copy, pen) school uniform, mid-day meal are the obligations as parents even if government say education is so-called free. Only 3 out of 15 non Dalit’s parents cannot afford the aforementioned expenses and take a credit to fulfill the expenses. 12 out of 15 non Dalit parents said they easily afford the aforementioned expenses. All parents were positive towards educating their children, the common answers were for child’s bright future, will learn good habit, well paid job. For quality of education 4 out of 15 non Dalit parents send their children to the boarding school

12 out of 15 Dalit Haliya parents were aware about the educational services provided for children by government. The services under scholarship program were no need to pay school fees, every year receives Nrs 350 for stationary and dress and books are provided from school. Whereas 3 out of 15 Dalit Haliya parents stated they don’t know anything about the services provided by government. 4 out of 15 respondents mentioned that only Rastriya

Haliya Mukti Samaj Federation (RHMSF) has supported for education such as school bags, stationary and dress whereas 11 out of 15 respondents were aware of any services provided by any non-governmental organization. Mid-day meal, stationary, school uniforms were some of the obligations as a parent. 12 out of 15 Dalit Haliya parents could not afford the aforementioned expenses and take a credit from relatives or from upper caste people. 3 out of 15 Dalit Haliya parents mentioned they can afford the expenses. All the respondents were positive towards educating their children; the reason given was for better future, good person, good health and money.

Box 2: View Expressed by Dalit Female

Kalidevi Parki, 35 years old, of Khanpada, 8, Amargadi Municipality, is illiterate but she says that "I think children should go to school so that they don't become like us. Me and my husband work in bazaar as labor but this is also not guaranteed, sometime for a week we don't get any work. We are working hard so that we able to feed and send them school. If they will have a good education they don't need to struggle hard with life as we are doing. They will have a good future, I want them to educate but sometimes they do not want to go school, with the other children they run away from school and go somewhere else.

Kalidevi Parki as quoted in box 2 was Dalit Haliya female struggling hard to educate her children. She has five children. She work as unskilled labor in the bazaar since last one year after the death of her husband.

14 years old Dalit Haliya boy Harke Parki made very remarkable statement which gave new perception to this research

Box 3: View of Dalit Boy

Harke Parki, 13, of Khanpada-8, Amargadi Municipality "If I don't know something, then Are you supposed to teach me or beat me? I don't like going school and I also don't like those teachers as they always beat me".

This above statement mentioned in box 3 inspired the researcher to interview. Total ten children from Dalit Haliya were interviewed briefly the common questions were asked such as: Why they don't want to go school and run away somewhere else even if your parents send you school. The majority of them said:

- 1) The teacher does not behave well
- 2) Most often they beat and insult in front of all the students in the class
- 3) They become hungry in the middle of day.

And following question was asked will you go to the school if your teacher will not beat you and if you also get mid-day meal the answer was YES.

5.2.4 Status of school going children

The total number of Dalit Haliya children was 62 consisting 28 males and 34 females. The total number of non-Dalit children was 38 consisting 22 male and 16 female in 30 interviewed households. The numbers of children in non Dalit family were less than Dalit Haliya family. It has been found that all the school age children were enrolled in the school from both the communities.

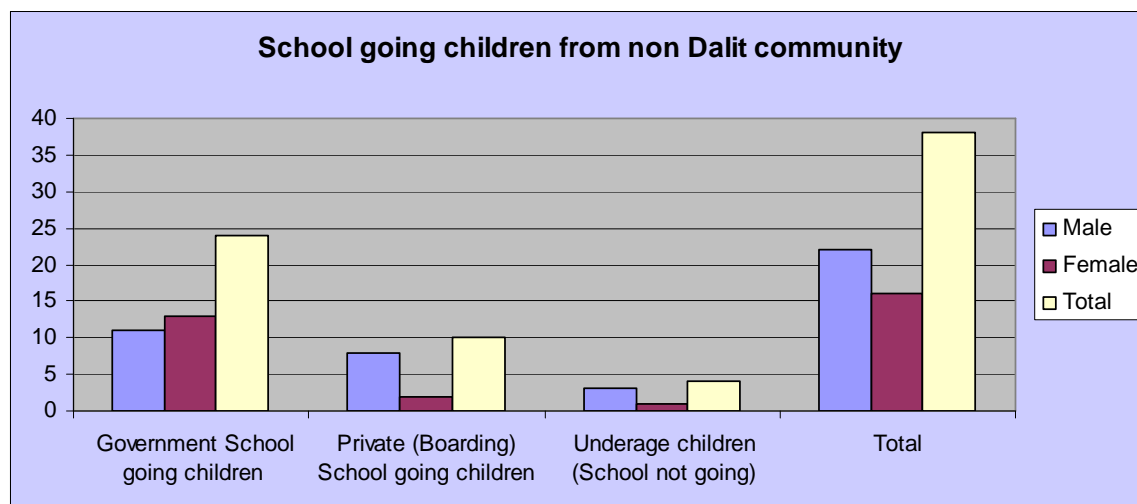


Figure 6: School going Children from non-Dalit Community

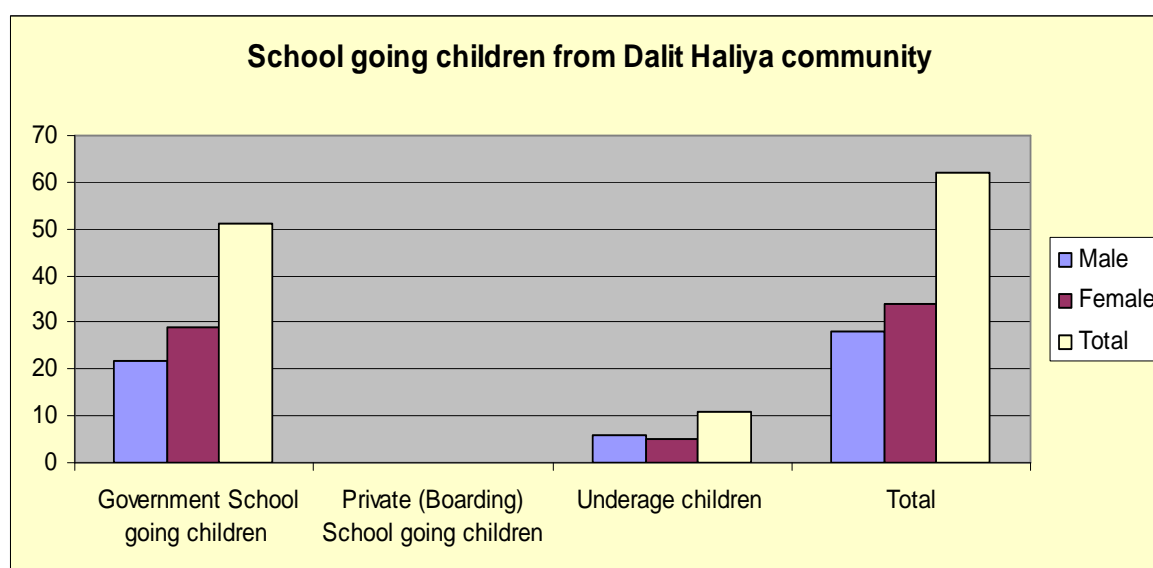


Figure 7: School going children from Dalit Haliya Community

All the parents from both the community confirmed they prefer to send school both girls and boys to school because they believe boys and girls are equal, now a days girls also go to school and can make good future. The children in non-Dalit community are less often in school than in Dalit Haliya community. Some children from non-Dalit family go to the private boarding school for better education.

The contradiction found what parents said about the equality and what they actually practice because it has been observed that parents who are sending their children to boarding school they prefer to send boys to the boarding school and for girls they rather prefer to send in the government school where education is free and the quality of education is not better as private boarding school in rural areas. It is very unusual that Dalit Haliya parents as mentioned above they believe girls and boys are equal but the number of girls were more than the number of boys. Many families had more than five children in Dalit Haliya community. When the reason was asked the common answer were girls will get married and go to another house who will be in our house after we die so we need boy who can take over everything when we get old.

5.2.5 House work load for Children

Table 11: Activity Profile using Harvard Tool

| Production activities | Dalit Haliya Male child | Dalit Haliya Female Child | Non Dalit Male Child | Non Dalit Female Child |
|--------------------------------------|--------------------------------|----------------------------------|-----------------------------|-------------------------------|
| Planting, weeding and storing | | X | | X |
| Hoeing | X | X | X | X |
| Harvesting | | X | | X |
| Contract laborers | X | | | |
| Working in the field | X | | | |
| Doing school assigned task (Reading) | X | X | | |
| Reproductive Activities | | | | |
| Feeding cattle | X | X | | |
| Collecting firewood | | X | | |
| Collecting water | | X | | X |
| Animal care | X | X | | X |
| Cleaning house | | X | | |
| Washing clothes | | X | | X |
| Taking care of younger | | X | X | X |
| Cooking | | X | | |
| Playing with friends | X | | X | X |
| Gathering leaves | | X | | X |
| Animal grazing | X | X | | |

The parents were asked to provide a detail activities performed by girls and boys and based on the information provided table 11 is produced to see the activities performed by girls and boys in Dalit Haliya and non Dalit families. According to the table 11 all non-Dalit parents' respondents mentioned that in average girls spend 2 to 3 ½ hours at home work and in average boys spend ½ to 1 hours in a day at home work.

Whereas Dalit Haliya girls spend 3 to 5 hours at home work in average and boys spend 2 to 2 ½ hours per day.



Picture 1: Dalit Haliya Girls

All the non-Dalit and Dalit Haliya parents' respondents said that during crops planting and harvesting work load is high for children. However, 21 out of 30 respondents said these workloads does not influence education of children but remaining 9 out of 30 agreed work load influence the education of children especially girl's education they are weak in study, fail exam and most often get low numbers.

Compare to Non Dalit children Dalit children have more work load in home. During week day they spend whole time on working and taking care of their young brothers and sisters. It has also been observed that those parents who are involved in business the house is taken care and handled everything by older daughter.

The researcher also observed (see picture number 1) that the Dalit Haliya students are not regular in school. The day and time when interview was conducted it was time for the school but around 20 to 25 children were in home. And majority of them were girls. When the reason was asked some girls replied the dress was dirty, some said "I have to look after my brother because my parents go for work".

Bhagrati Parki, 14 years old, of Khanpada, 8, Amargadi Municipality, is a Dalit Haliya girl studies in class 8 at Bhageshowari Secondary school, Dadeldhura. Her school is one hour walk from her home. There are total 49 students in her class now and only two are Dalit students. When it was asked why she is not in a school now she gave following answer as quoted in box 6.



Picture 2: Dalit Haliya Girl

Box 4: Feeling expressed by Dalit girl

I want to go Campus with the nice dress....

"Today I could not manage to go school because our buffalo was taken to the veterinary clinic yesterday so, I have to collect grass and carry to the veterinary. Since morning I have been twice to the forest to collect leaves for the buffalo. I hope it will be back by today evening so that I can go school from tomorrow. I have to help my mother because I am elder child in a home and my father is in India. Most often I do not score good marks during my exams. My father wants me to get married because last year I failed my exam. Most of the girls here get married when they are around 14 to 16 years old and boys they go to India for a work. For me, I want to go campus like girls go from upper caste with nice dress. I really don't know what I want to be in future but I don't want to get married now".

5.2.6 Influence of Caste

Table 12: Caste Discrimination practiced the community

| Parents | Yes | No |
|----------------|------------|-----------|
| Dalit Haliya | 12 | 3 |
| Non Dalit | 2 | 13 |

All the respondents stated that caste arrangement does have any influence in the girl's education. 12 out of 15 Dalit Haliya respondents mentioned that caste discrimination is practiced in their community. The forms of discriminations mentioned are as follows:

- We are not allowed to touch their drinking water tap
- We not supposed to enter inside non Dalit's house
- We are not supposed to touch them if by mistake it happen then they put a holy water on them to become pure.

Those Dalit Haliya parents who assumed caste discrimination is not practiced in the community gave some reasons such as before caste discrimination was too much but now people are educated and people are also aware of their rights.

Only 2 out of 15 of non-Dalit parents said caste discrimination is practiced in their community and when the reason was asked they mentioned, the caste discrimination was practiced from our forefathers and still we practice because it is the part of our culture.

The researcher observed that the Dalit Haliya parents have to go Dadeldhura main market which is nine kilometer from there house to sell their dairy products in case if they have cattle. When the reason was asked they mentioned non Dalit do not consume dairy products from Dalit.

Samundra Parki Dalit Haliya female expressed her feeling about caste discrimination practiced in society quoted in box 5.

Box 5: Reflect on Caste Discrimination

“Classmate of my son, he belongs from non-Dalit (upper caste) sometimes he comes in our house and if I offer him food he easily accept and eat. Young people do not treat anybody in a discriminatory way but yes their parent's still practice caste discrimination and one day these young people who eat in our home easily now but in future they will also learn same practices of discrimination from their family and society”. (Dhansara Parki, Khanpada-8 Dadeldhura)

5.2.7 Expectation of Parents

Majority of Haliya parents want to see their son working in an office in the future. All the respondents mentioned common expectations from their children. Krishan Datta Pandey non Dalit father, Hem Raj Pandey non Dalit father and Loke Parki Dalit Haliya father expressed their future expectation and dream about their children.

Box 6: View of Parents from Both the Community

I am not highly educated but I want my children in a big position so in future they look after us (Krishna Datta Pandey, Non Dalit parent)

I want to make my son doctor and daughter nurse (Hem Raj Pandey, Non Dalit parent)

I would be happy if my children pass SLC -10th class. (Loke Parki Dalit Haliya Parent)

22 out of 30 both Dalit Haliya and non-Dalit parents mentioned that they don't have special expectation from their daughter but they have common view if girls are well educated they will get good family and husband in future.

20 out of 30 Dalit Haliya and non-Dalit parent mentioned that they give money to their children as encouragement and 6 out of 30 respondents say they beat their children if needed and 4 out of 30 parents try to persuade by giving a toy to their children to send them to school.

4 out of 15 non Dalit parents drop their child to the school and ask the progress of their children whereas none of the Dalit Haliya parents drop their child to the school. However, Dalit parents visit school annually while government provides money to their child. Out of 30 22 respondents have no expectation from their daughter. Parents mentioned that they are sending them school so that they will get good husband and family in future. None of the Dalit Haliya parents persuade their children to go school rather they scold or beat because of less motivation from the school and from family most often then run away from the school. As shown in picture 3 the Dalit Haliya Grand mother holding stick to send her grandson to the school.



The dream as quoted in the box 6 between Dalit and non Dalit parents also seems very different. Non Dalits parents wanted to see their children working in big offices holding big position. Some of them wanted to see their children as doctor and nurse in the future but for Dalit Haliya father passing SLC (10th) class will be enough for him. It shows that the level of awareness and education among parents directly influence the education of child. No expectation with girls and considering girls educations as tool to find husband means that girls are taken as something that will finally get married and go away. The motive behind sending girls to the school is not for her better future or career rather it is just to get married. As shown in table 10 many girls get married in early age starting from 14 even without finishing primary education.

Picture 3: Dalit Haliya Grad Mother

5.3. Economic Aspects

5.3.1 Main Source of income

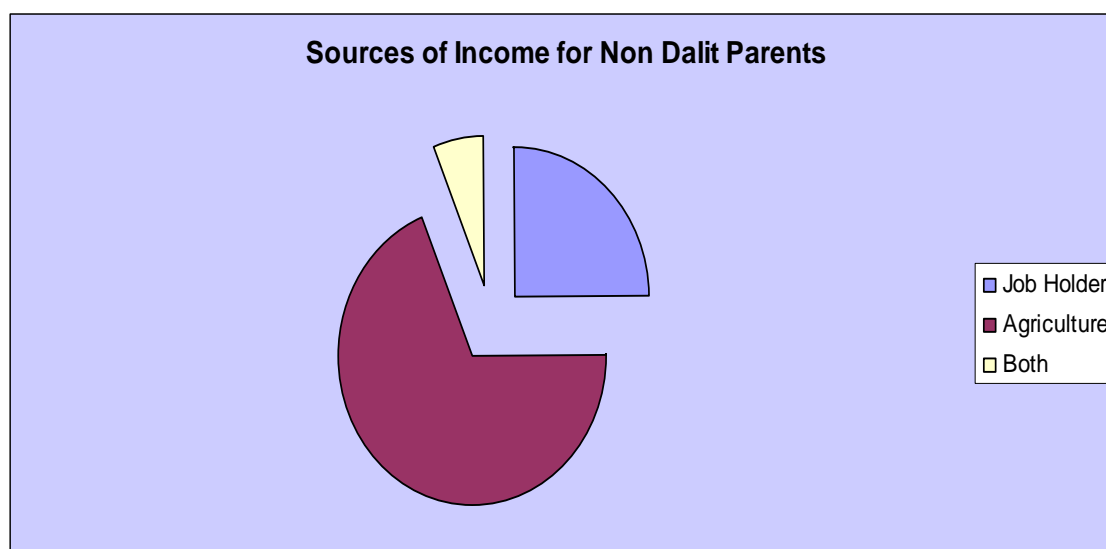


Figure 8: Sources of Income for Non Dalit Parents

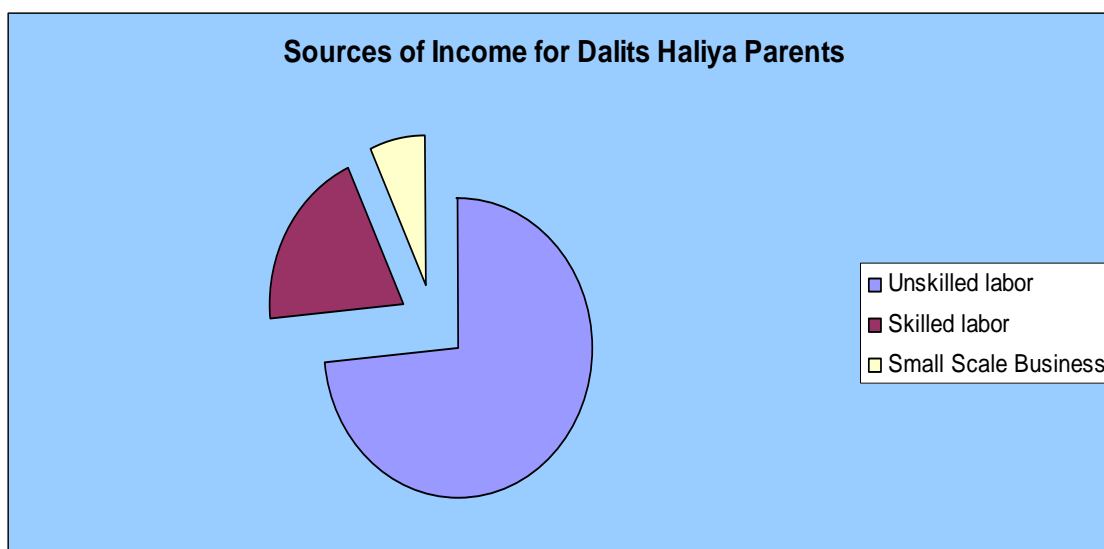


Figure 9: Sources of Income for Dalit Haliya Parents

The variation found in the sources of income between both communities. Majority of non Dalits parents make an income through agriculture however Dalit Haliya parents make an income through daily wages i.e. unskilled labor.

The majority of Haliya households have 0.05 hectare of land. It has been found that all the Haliya Dalit parents have a traditional occupation as '*Baas Nigel ko Kami*' work with a particular kind of small bamboo. They make '*Dodo*' cone shape basket made of bamboo, '*Namco*' a band or strap use in supporting a load carried on the back, '*Anglo*' winnowing tray made of bamboo. This particular kind of small bamboo is also not easily available; they are disappearing because of deforestation and the market of tradition stuff has been taken over by Chinese material or plastic material. It won't be unsafe to conclude that the traditional occupations of Dalit Haliya's are endangered.

It has been observed that in same area twenty six Dalit Haliya households are congested in a small area roughly around less than 1 hectare of a land on the other hand Non Dalit's are better in position in every aspect.

5.3.2 Estimated monthly income of Non Dalit parents and Dalit Haliya parents

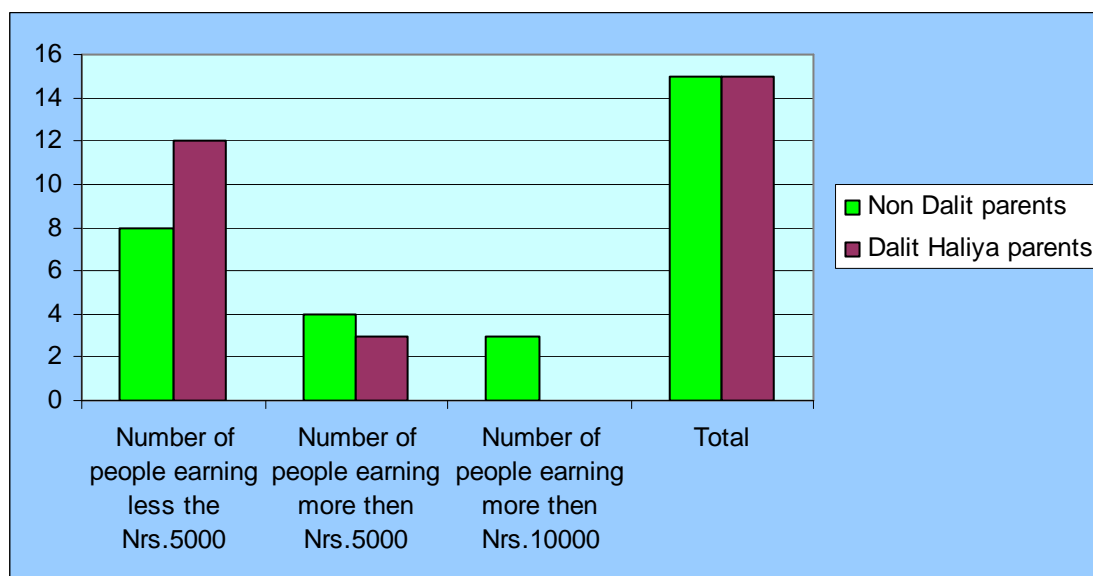


Figure 10: Estimated monthly income in both the community (US\$ 1= Nrs 70)

Total 18 out of 30 respondents earn less than Nrs. 500 (\$ 71.42) in a month. 2 out of 15 non Dalit parents earn more than Nrs. 10,000 (\$ 142.85) in a month. None of the Dalit Haliya parents earn more than Nrs. 5000 in a month. The below picture 4 presents the non Dalit family and the picture 5 presents the Dalit Haliya family.



Picture 4: Non Dalit Family



Picture 5: Dalit Family

5.3.3 Patterns for spending monthly income by Parents

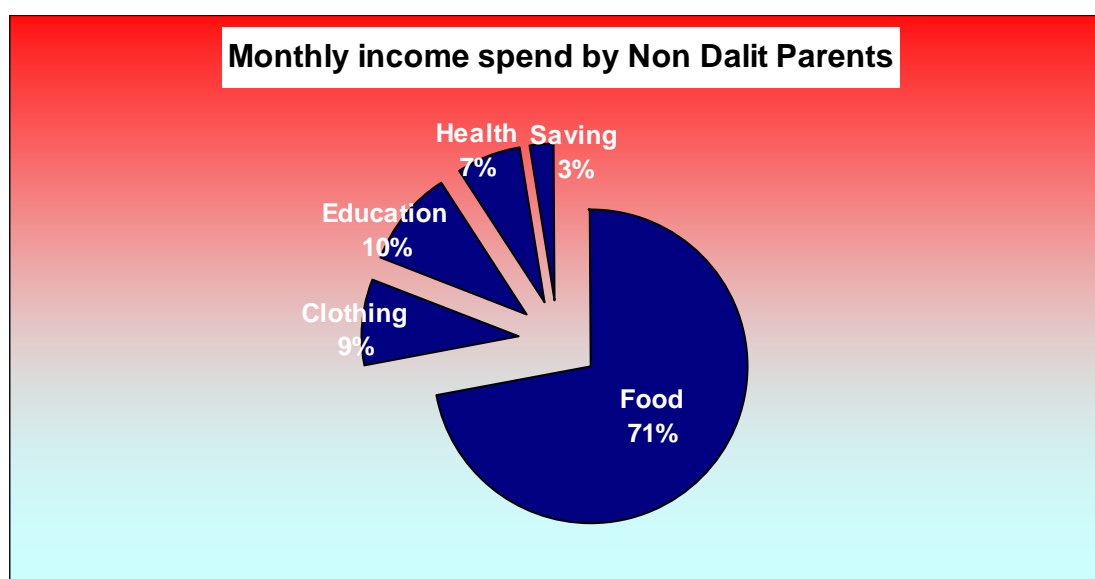


Figure 11: Monthly Income spend by non-Dalit parents

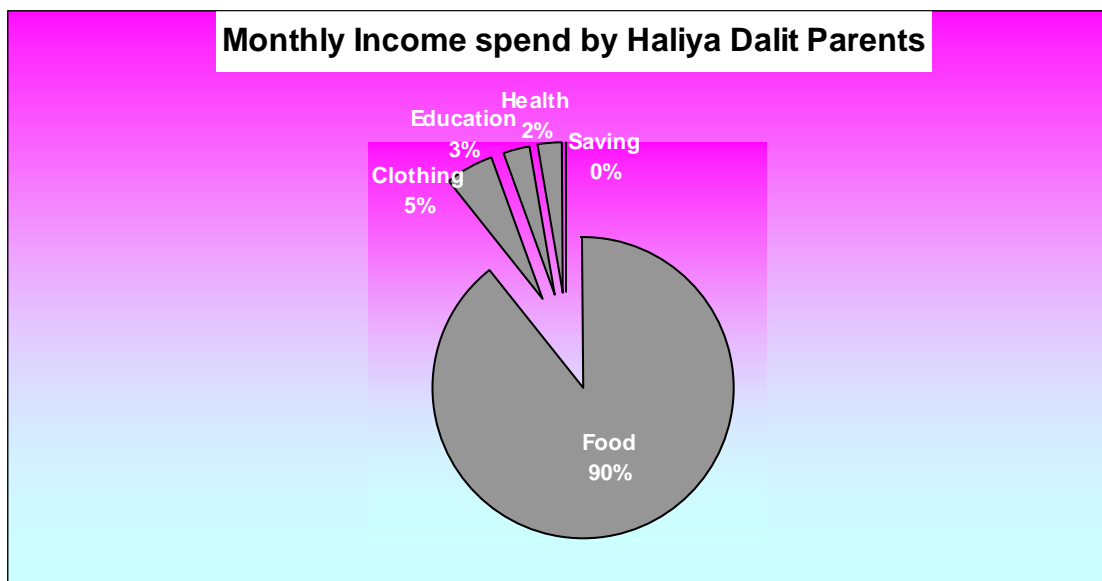


Figure 12: Monthly Income spend by Haliya Dalit parents

The monthly income spending pattern between non Dalit and Dalit Haliya families were different. Non Dalit parents spend ten percent of their total income on education this is because some of the children go to the private boarding schools and non-Dalit boys do not receive scholarship from the government in upper grades. In average 71% of their income spent on food and some of them can able to save as well.

In average 90 % of the total monthly income spent on food in Dalit Haliya family. They spent very minimum amount on basic education which is free up to class five. None of the Dalit Haliya parents were able to save from their monthly income.

Almost all of the Dalit Haliya and non Dalit own respondents own property like house, land and cattle. However the quantity and quality of the land, house and cattle were more in non Dalit family than Haliya Dalit family. The property is owned by respondent's father, grandfather or self. In case of female respondent property is owned by husband or father-in-law.

5.4 Geographical aspects

5.4.1 Proximity to School and Availability of the School

The Shree Bhageswari Secondary School, Tater -8 is one hour walk from the settlement area. The secondary school is centre for other two more wards. Children walk to reach in the school. All the respondents mentioned that the distance does not prevent them to send girls to the school.



Picture 6: Early Child Development Centre for Dalit Haliya Children

The government of Nepal has initiated many programs to ensure the right of basic education for the children. Program such as School Area Reform, government has a policy to provide a fundamental school (1-3) if the area has 30 to 40 households and 150 to 200 populations. The Early Child Development Centre are all over the district and the primary objective of the ECD is the overall development of the children under 5 years old and to prepare them for primary education, community having 25 to 30 children ECD will be built (Flash Report I, 09 Dadeldhura). Although this is the policy of the state but it does not seem practical for Dalit Haliya community. After the abolition of Haliya system by Nepal's government in September 2008 one year of the freedom Shree Ghatal Bal Bikash Kendra was established in the initiation of Haliya community who are living around 10 min walk from the ECD.

This is still a relevant question why DDC did not provide ECD before although the area is highly populated with both non Dalit and Dalit? Is this a negligence of the DDC? Where children below age 5 from Dalit Haliya communities were forced to walk more than an hour just two years ago. Children from Dalit Haliya family are only in the center. Shree Bhageswari Secondary School is one hour walk from the settlement area so the children from three to five years old are attending the ECD now.

It has been observed that children from Non Dalit family who are under five years old go to the boarding school which is 15 minutes' walk from the settlement area or sent to the Terai for better education. The total numbers of pupils in ECD were 22 comprising 13 girl and 9 boy. Every year ten to twelve pupils pass the exam and join Shree Bhageswari Secondary School remaining either repeat the class or dropout. Even though this dropout rate is very minimal but attendance was also highly irregular.

The ECD is one room small house constructed with the help of Rastriya Haliya Mukti Samaj Federation (RHMSF) but ECD is without desk and benches. Students sit on the floor using plastic bags. According to the ECD teacher Basmati Damai, District education office provides Nrs 1000 on yearly basis for teaching material which is not sufficient to purchase any teaching material except chalk and duster. The class runs from 10 to 2. The children learn basic things during these hours which will be helpful for them for upcoming class.

CHAPTER SIX RESULT AND DISCUSSION WITH EDUCATIONAL NGO STAFF

6.1 Social and Cultural Aspects

6.1.1 Level of awareness among teachers/DEO and available services

According to the District Education officer, Five years ago there was a provision of Per Child Fund, The Dakar Framework for Action and Millennium Development Goal 2000, ensures that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities have access to complete primary education of good quality. Nepal is signatory and to implement this in a practice since last four years, primary education (1-5) is free for everyone. Scholarship provisions for Dalit students and for 50% non-Dalit girls are available.

Each student receives money worth Nrs. 450 (\$ 6.42) yearly basis on following topic.

Intelligent: Nrs. 250 (\$ 3.57)

Stationary: Nrs. 150 (\$ 2.14)

Dress: Nrs. 350 (\$ 5)

DEO and school teacher mentioned that depending on the student and family condition students from Dalit and non-Dalit are entitled for the aforementioned scholarship. However, one student does not receive more than Nrs. 450 (\$ 6.42) in a year.

DEO and school teacher mentioned that there is especial arrangement i.e. Nrs. 1700 (\$ 24.28) for disappearing ethnic group like Raaute (primitive tribe of mid-western Nepal) but Nrs. 500 goes to the school and remaining is for the student as the encouragement to motivate towards school.

DEO said that there is special class for disable children age from 5 to 10 year old; after this class they are sent to the normal school for further education.

According to the DEO and school teachers, Dalit and Dalit Haliya parents do not have such obligation because they don't need to pay school fee and books are provided through school by government. For stationary and dress Dalit parents receive some money. However as the amount received is very minimal so parents have to arrange some from their own pocket.

Two out of three teachers said that they share different exciting stories and poems; show some charts and sometime even manage for food to encourage boys and girls for school where as one out of three teachers treat equally, help to learn from creative way.

According to the school teacher from Shree Bhageswari Secondary School Rastriya Haliya Mukti Samaj Federation has supported around Nrs. 7000 (\$100) on the Haliya students. There are no such remarkable differences between Dalit Haliya parents and non Haliya parents the only difference is non Dalits sometime visit school and ask about the progress but Dalit Haliya parents rarely visit. This is because majority of Dalit Haliya parents work on daily wages they don't have enough time.

6.1.2 Influence of Caste

All interviewed teachers explain that some years before when people were not educated and caste discrimination was deep rooted it was practiced even in the school. But now situation is different people are educated, people know the value of human rights and nobody treat each other in such manner.

As an intuition we never treat differently to the person on basis of caste if someone found guilty we will suggest them not to repeat such action again. If teacher are found to be responsible for such activity on behalf of organization we take action against such teacher.

We ourselves should be role model to teach good practices to others. Street drama, poster pamphlets can be distributed to raise awareness among people.

6.2 School Environment

6.2.1 Enrollment of Haliya Girls

There are 50 lower secondary, 34 secondary and 13 higher secondary schools are in service in the Dadeldhura Districts. Total 11,544 students out of them 5643 are females and 5901 are males are in Lower Secondary and the total Dalit enrolment in the district is 1931; with 883 females and 1048 males.

Table 13: Dalit Enrolment in Lower Secondary

| Centers | Female | Male | Total |
|----------------------|--------|------|-------|
| Aajaymeru | 83 | 108 | 191 |
| Aalital | 99 | 92 | 191 |
| Khalanga | 227 | 224 | 451 |
| Badaal | 103 | 145 | 248 |
| Dewal | 38 | 61 | 99 |
| Chilfi | 102 | 143 | 245 |
| Rupal | 41 | 87 | 128 |
| Jogbuda | 190 | 188 | 378 |
| Total District Level | 883 | 1048 | 1931 |

Source: Flash Report / 2008/09 District Education Office Dadeldhura

There are 121 communities based and 119 schools based altogether 240 Early Child Development Centers (ECD); are running in the district for the children below five years. The total number of enrolled pupils in ECD is 5676, 1389 Dalit's and 323 are Janjati. The enrollment rate of male child is 73.7 and 67 for female child in total 70.3 is enrollment rate in the district.

Table 14: Total Enrolments in Primary Level (1-5)

| Centers | Female | Male | Total |
|-----------|--------|-------|-------|
| Aajaymeru | 1124 | 1067 | 2191 |
| Aalital | 2222 | 1999 | 4221 |
| Khalanga | 2306 | 2356 | 4662 |
| Badaal | 1615 | 1634 | 3249 |
| Dewal | 1094 | 1090 | 2184 |
| Chilfi | 1834 | 1727 | 3561 |
| Rupal | 1296 | 1230 | 2526 |
| Jogbuda | 4175 | 3792 | 7967 |
| Total | 15666 | 14895 | 30561 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

District Education Office collect data on annual basis and based the on the District Education Office, Dadeldhura provides scholarship to the Dalit students. In the support of United National World Food Program-Nepal, Ministry of Education has implemented Food for Education (FFE) program since last ten years in different districts of Nepal. In context of Dadeldhura district FFE covers 10 Vices with its primary objective to increased student's enrollment, daily attendance rate especially in girls and decreased drop out; Alleviate Short-term Hunger and improvement in health by providing De-worming tablets.

Table 15: Dalit Enrolments in Primary Level (1-5)

| Centers | Female | Male | Total |
|----------------------|--------|------|-------|
| Aajaymeru | 302 | 245 | 547 |
| Aalital | 389 | 347 | 736 |
| Khalanga | 753 | 723 | 1476 |
| Badaal | 574 | 563 | 1150 |
| Dewal | 225 | 211 | 436 |
| Chilfi | 652 | 670 | 1322 |
| Rupal | 385 | 332 | 717 |
| Jogbuda | 804 | 689 | 1493 |
| District level Total | 4084 | 3793 | 7899 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

Table 16: Promotion, Repetition and Dropout Rates in the district, 2009

| Centers | Promotion | | | Repetition | | | Dropout | | |
|----------------------|-----------|------|-------|------------|------|-------|---------|------|-------|
| | Female | Male | Total | Female | Male | Total | Female | Male | Total |
| Aajaymeru | 70.3 | 75 | 72.7 | 21.5 | 18.3 | 20 | 7.84 | 7.71 | 7.78 |
| Aalital | 63.5 | 61.6 | 62.6 | 19.3 | 18.5 | 18.9 | 18.7 | 21.8 | 20.2 |
| Khalanga | 68.7 | 73.6 | 71.2 | 12.3 | 10.6 | 11.5 | 18 | 16.4 | 17.2 |
| Badaal | 75.1 | 76.3 | 75.7 | 16.4 | 15.2 | 15.8 | 9.29 | 9.18 | 9.24 |
| Dewal | 74.6 | 78.7 | 76.5 | 18.4 | 15.7 | 17.1 | 8.2 | 7.23 | 7.74 |
| Chilfi | 62.9 | 65.4 | 64.1 | 30.5 | 25.3 | 28 | 5.97 | 9.23 | 7.58 |
| Rupal | 60.9 | 62.4 | 61.6 | 32.7 | 30.5 | 31.6 | 4.92 | 7 | 5.98 |
| Jogbuda | 73.4 | 72.9 | 73.1 | 20.3 | 19.6 | 20 | 5.86 | 7.75 | 6.8 |
| District level Total | 69 | 70.6 | 69.8 | 20.6 | 18.8 | 19.7 | 10.3 | 11.4 | 10.8 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

According to the Flash Report I 2008/09 Although overall district level promotion rate is 69.8 but it is not satisfactory. Promotion rate of females are comparatively low then males whereas class repetition and dropout rate is comparatively high in female then male.

Table 17: Current Enrolments of pupils in the Shree Bhageswari Secondary School from grade 1-5

| | Male | Female | Total |
|---------------|------|--------|-------|
| Total | 181 | 106 | 287 |
| Dalits | 54 | 32 | 86 |
| Haliya Dalits | 4 | 3 | 7 |

Haliya Dalit students are not registered as Haliya they are also taken as other Dalit students. The numbers of the Haliya students mentioned above are based on teacher's own knowledge. According to the District Education officer there are no specific arrangement done by government because still who are Haliya people what are their identity has not been defined by the government so there no program for Haliya community. Moreover, he added there is no clear definition on Haliya, may be in future program might implement but currently there is no budget for such topic.

6.2.2 School Facilities

According to the school teachers from Shree Bhageswari Secondary School said that one teacher takes care of 40 pupils in the school all together 6 teacher are in the school. Teacher are not enough for the students school would prefer to have more teacher if more resources to spend. There are no such special given to the children from marginalized background as a school. But if some students are weak in study teachers give special attention to them.

2 out of 3 teachers mentioned that there are problem on girls education. They mentioned such things as: Girls have to work in home more often compared to boys, still parents believe girls are others property and one day she will left that discourage them to send girls in the school regularly. Dalit Haliya students are more vulnerable because they have to help their parents and those who are above 12 years old they often go for daily wages instead of going to the school.



Plenty of things can be done to improve the situation; school can send letters to the parents, organize general mass meetings, discuss with parents on such matter, teachers can personally visit parents, let people know about the relief package provided by government for marginalized and female child.

Table 18: School Teacher Ration in the District

| Type of School | Number of School | Number of Teacher | Ratio |
|-----------------|------------------|-------------------|-------|
| Primary | 247 | 1164 | 4.41 |
| Lower Secondary | 107 | 335 | 3.13 |
| Secondary | 51 | 189 | 3.7 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

Table 19: School Female Teacher Ration in the District

| Type of School | Number of School | Number of Female Teacher | Ratio |
|-----------------|------------------|--------------------------|-------|
| Primary | 247 | 364 | 1.47 |
| Lower Secondary | 107 | 5 | 0.05 |
| Secondary | 51 | 4 | 0.08 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

Table 20: Teacher Student Ration

| Type of School | Number of Students | Number of Teacher | Ratio |
|-----------------|--------------------|-------------------|-------|
| Primary | 30561 | 1164 | 26.25 |
| Lower Secondary | 11544 | 335 | 34.46 |
| Secondary | 3410 | 189 | 18.04 |

Source: Flash Report I 2008/09 District Education Office Dadeldhura

6.2.3 Education Awareness

According to the school Shree Bhageswari Secondary School, several efforts were done by schools to create awareness among parents such as parents gathering, different kinds of dram and door-to-door visit by students. According to the DEO, in the district level monthly, quarterly and annually bulletins, monthly progress reports, flash reports and annual reports are published. Different kinds of training are organized for school management committee to increase the capability of the members.

According to the teachers, circulation of poster pamphlet, comedy drama, announcement through mike are some of the appropriate strategy for creating awareness as suggested by school teachers and on the yearly basis or on parents gathering, invitation is sent to all the parents.

6.3 Focus Group Discussion

The focus group discussion was conducted with NGO representatives; According to the staffs of RHMSF the representatives from district Haliya Mukti Samaj formed Rastriya Haliya Mukti Samaj Federation as translated in English (National Haliya freed society) in 2007 and formally registered in the District Administration Office, Dadeldhura. The federation is the independent and common organization. This organization is devoted towards fighting for Haliya freedom and justice. It is one of the few organizations working specifically for the Haliya community, and has some information about the Haliya in specific areas. Haliya male/female marginalized Dalit Badi community and Haliya children are its targeted groups. The federation is working in the seven hilly districts of Far-Western Region in Nepal.

The activities performed by federation are as follows:

- 1) Advocacy and discussion on different levels for Haliya freedom justice and rehabilitation.
- 2) Provide legal advice and legal help
- 3) Formation of Haliya groups and network; and enhance the capacities of Haliya community
- 4) Awareness for sustainable peace, social harmony and human rights
- 5) Information Publication and records keeping
- 6) Organize income generating programs and training on skill development for sustainable livelihood of Haliya family
- 7) Support human right activist, volunteers enhance their capabilities and mobilize for Haliya freedom.

6.3.1 Rehabilitation Stage of Freed Haliya Dalits

According to the RHMSF, an agreement signed between Rastriya Haliya Mukti Samaj Federation and Nepal's Government and based on suggestion number nine provided by nine members' executive committee. Current government has an amendment point number 38 and has mentioned to manage communal agriculture, land, education, health and employment in fiscal year 2008/2009.

Based on policy and programs state separated Nrs.15 Karod (1 Karod=10 million) budget under Haliya and Kamaiya topic where as Nrs. 4 Karod and 52 lakh for Dalit Haliyas. National level Haliya Data Collection Committee was formed and survey ongoing in 15 districts of mid-western and Far western Region (Mukta Haliya, 2009). However the programs are not yet implemented because of the current political problem in the country.

District level static committee still identifying and recommending Haliya households to the Ministry of Peace and Rehabilitation

Table 21: Identified Haliya Households in Far-western Region

| S.N | District | Number of HHs identified | Remark |
|-----|------------|--------------------------|-------------|
| 1 | Kanchanpur | 2689 | Recommended |
| 2 | Baitadi | 2805 | Recommended |
| 3 | Darchula | 480 | Recommended |
| 4 | Doti | 627 | Recommended |
| 5 | Accham | 427 | Recommended |
| 6 | Dadeldhura | 2634 | Recommended |
| 7 | Bajura | 1737 | Recommended |
| 8 | Bajhang | 2840 | Recommended |
| 9 | Kailali | 500 | Recommended |
| | Total | 14749 | |

As a result of the freedom movement launched by the Haliyas they got freedom in principle the people's movement 2005 in the country certainly provided an enabling environment for the Haliyas, and the NGOs and the Human Rights organizations to joined hands in the struggle for the freedom of Haliyas. Yet a genuine freedom from the servitude and exploitation is yet to be a reality.

The staffs of RHMSF also mention that the nine member's executive committee was formed by the government to submit report on Haliya for future intervention. The following are the suggestions and recommendation provided by committee to the government.

Box 7: Report Submitted to Government

- 1) Formal declaration of Haliya freedom by Nepal government and dismiss all the loans which are in the name of Haliya's since their forefather.
- 2) Current land and house utilized by Dalit Haliya will register in Haliya's name. Material will be provided to construct a house for Haliya. Should provide land, in case of Terai 10 khatta (a measure of land 1 khatta= 80 sq. yards) and in case of hill 10 Ropani (1 Ropani= approximately one eight of an acre).
- 3) With authority Freed Haliya and rehabilitation high level commission should be formed.
- 4) Need of Haliya Labor Eradication Act.
- 5) For immediate relief minimum Nrs. 1 lakh (\$1428.57) per HH should be provided as compensation. Alternative jobs should be guarantee from national, international, government, non-governmental and private sector.
- 6) In participation of Rastriya Haliya Mukti Samaj Federation and including other organization that are active on Haliya movement will collect data on real social economic status, make it public and provide identity card.
- 7) Guarantee social security during the rehabilitation of Haliya's
- 8) Equal representation of Haliyas in every level and area
- 9) This agreement should be implemented in upcoming Nepal's government policy and program.
- 10) Provide social security for Haliya women Manage health and education; women domestic violence, physical, mental torture and demand should be addressed in package. (adopted from Haliya Mukti ko Aawaj, 2008)

The staffs of RHMSF also mentioned that the Far Western region have some major issues such as Kamaiya system, Haliya system and landless people these problems are typically found in mid and far western region of Nepal and associated with the land. Although government formed commissions and made acts for the land reforms but still people have not felt such significant differences on their lives. The below mentioned are some major legal attempts from Nepal Government for the land reform.

Box 8: Land Reforms Acts and Commission in Nepal

1. Land Checking Commission 1951
2. Land reform Commission 1952
3. Birta Eradication Act 1959 implemented
4. Land reform Act 1964 implement, 1968 second, 1984 third, 1996 fourth and 2001 fifth amendments were done
5. Trust Organization Act 1976
6. Higher level Land Reform Commission 1994
7. Landless Problem Solving Commission 1994
8. Higher level land Commission 2008 (adopted from Haliya Mukti ko Aawaj, 2008)

According to the staffs of RHMSF the situation of Haliya in the district is not extremely bad because government of Nepal declared the freedom without any relief package. The issue such as: poverty, unequal distribution of land, health, access to education are still far behind for Dalit Haliya; government seems failed to addressed these issue. Although the budget has been separated for Dalit Haliya but because of current political problem in the country keep every issue in shadow for time being.

The staffs in focus group discussion mention that as survey is still going on and still data analysis is not done so they could not say accurate figure of Dalit enrolled children after the abolition of system. However organization is supporting Haliya community to build ECD and provide some fund for secondary level of education.

Mr. Chakar B.K. mentioned that education is valued positively in Haliya community but because of poverty and other burning issue children could not continue their basic education. The primary focus for family is how to feed themselves even though parents wanted to send their children to the school they could not success. The enrollment of Dalit Haliya girls have been increased since last two years. Awareness campaigns, scholarship, lobby with DEO were some of the efforts to increase enrollment of Dalit Haliya girls.

CHAPTER SEVEN CONCLUSION AND RECOMENTATION

7.1 Conclusion

The challenge ahead for Haliya community is now may lie in the question of land and employment-that is, creating an environment for equal opportunities for earning a living, improving their livelihoods and ensuring a secure future for their children. It has to be acknowledged that the power structure cycle between non dalits and dalits that kept Dalit Haliya into poverty has been challenged. The case of the Dalit Haliyas girls and parents discussed and presented here may only be piece of truth. Economically deprived, socially and politically marginalized in many ways in different parts of the country could be either having similar problems or may be closer to what is happening to the Haliya Dalits today.

The result in the research shows that the family income, level of awareness and race/ethnicity are closely associated with child's education. Hence it is important to raise awareness, find employment alternatives to be identified and adopted in order to address the livelihood issues of Dalit Haliyas

The result and discussion in this research suggests that all Dalit Haliya children attend government schools (including formal and non-formal), while children from upper castes majority of them boys are attending private schools, comparatively government schools have less quality then private schools especially in rural areas.

The perception of the importance of education for girls seems to affect regular attendance to the school particularly in rural areas. It was observed that most of the girls were not in the school even. Large numbers of children dropping out before completing basic education.

A range of factors work to improve student achievements. These includes availability of adequate facilities for example ECD in Khanpada-8 lack all the school facilities, teaching and learning material and textbooks, good school management, quality teaching, low teacher pupil ration and community perception.

To conclude investment on girl education is needed. Despite such impressive gains in the participation of children in schooling, a large number of girls still face difficulties in entering school and continuing their studies. Policy initiatives are silent on many of the critical issues of quality and mainstreaming gender within the education system as a whole. Several gaps continue to exist on gender and education.

7.2 Recommendation

NGO / School Management committee should communicate with Dalit Haliya community to form Haliya Mother-Teacher committee to encourage girls' participation and to monitor performance and regular attendance of girls that will finally help to reduce irregular attendance of children.

Researcher found that the ECD centre in Khanpada-8 lack most of the educational facilities. District Education Office Dadeldhura should provide additional facilities and support is needed to ensure the school facilities of the ECD center.

In table 19, the number of female teachers is very low; there should be provision of more female teachers can increase and encourage Dalit Haliya girl's participation in the school.

The children especially girls who could not finish their basic education government or non governmental organizations working on Dalit Haliya issue should create an opportunities for out of school girls to get back to schools through short term bridge course.

Incentives in the form of mid-day and Girls Incentives Program (GIP) are implemented by Government of Nepal with the support from UNWFP. The programs have targeted primary schools and cover ten VDCs in the district. The Girls Incentives Program includes two liters vegetable oil for girls from grade two to five if the girl's attendance is equal to 80%. This has increased enrollment of the school going children, to increase girl's participation and regular. Above incentives in the form of mid-day meals in the primary level should be provided in the schools within municipality areas as well to increase Dalit Haliya Children participation in the school.

The budget which has been separated for the Dalit Haliya community should address Income Generating Activities (IGA) for poor households, credit facilities, and efforts to enhance the labor earning of the poor through improvement in skill and enhancing employment opportunities can reduce the need of the poor households to depend on income from the children. Parents of children who are working as labor need to be targeted through IGA for immediate response.

Non governmental organizations and government both should work on awareness rising and advocacy to aware parents on girl's education and early age marriage associated with health hazard, mortality, loss of human capital and caste discrimination.

The researchers found that majority of the children were not interested to go school because of behavior of the teachers. Hence, teacher should be trained to teach and motivate children on child motivation and different teaching approaches.

As mentioned in previous chapter government has promised to distribute land to the freed Dalit Haliya none of them have received yet. The distribution of identity card and rehabilitation program must begin soon as possible and program should also acknowledge long term need and the consequences of rehabilitation by policy makers.

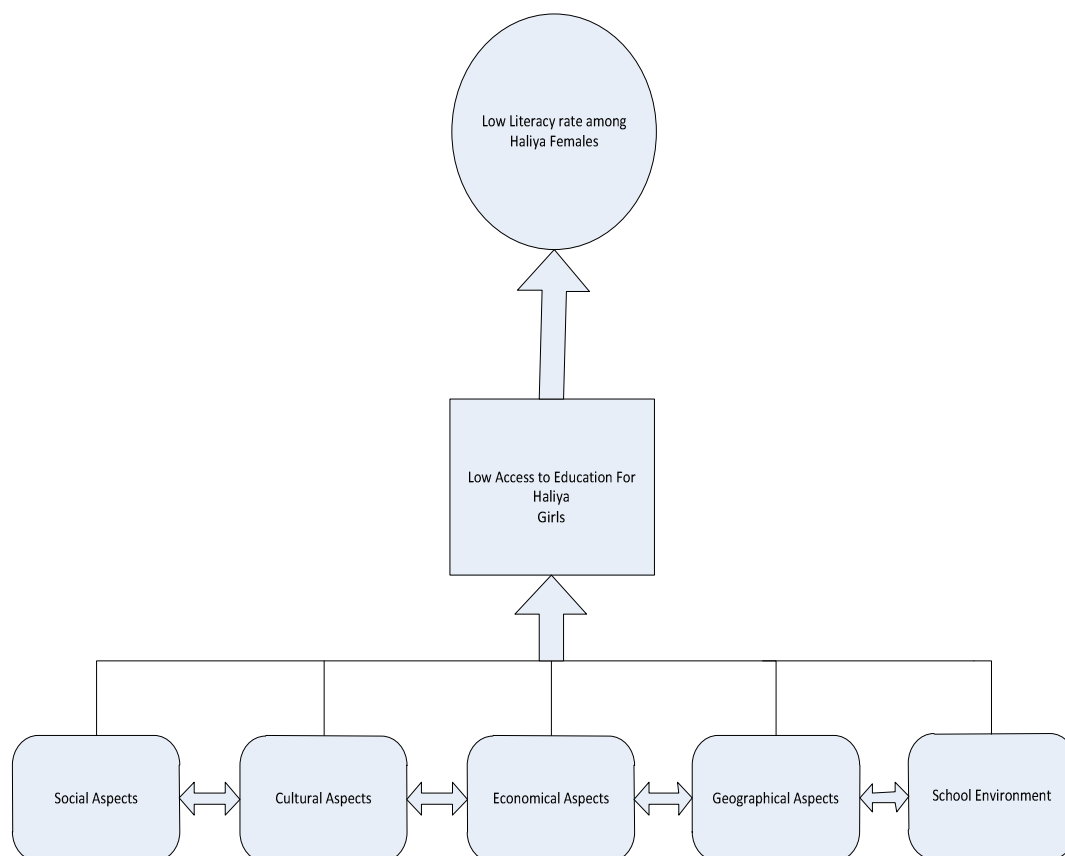
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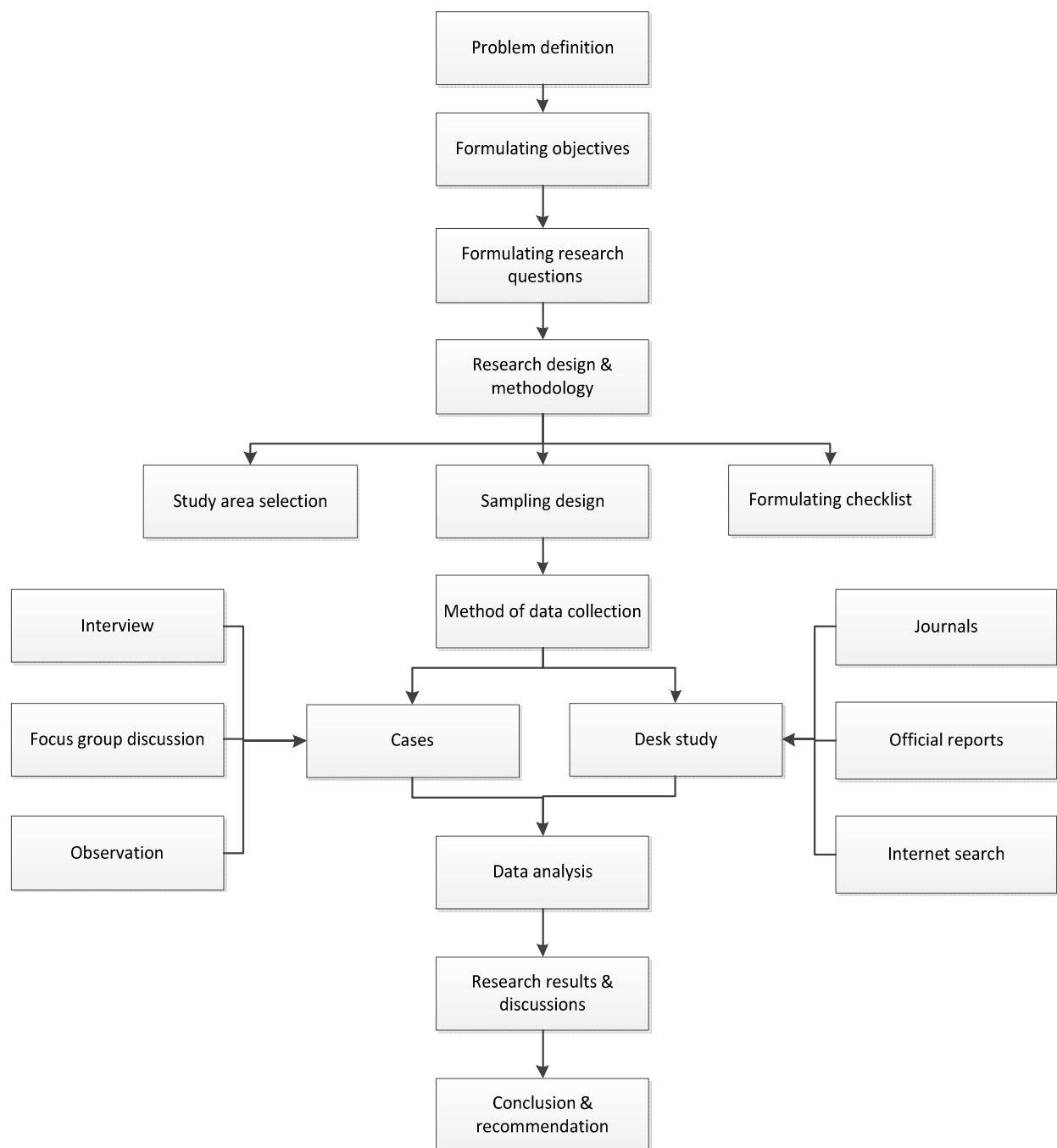
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ANNEX

Annex 1: Factor influencing access to basic education for Haliya girls in Dadeldhura District



Annex 2: Research Frame Work



Annex 3: Interview Questions for Dalit Haliya and non-Dalit Parents

| | |
|--|---|
| 1. Information about the respondent | Name: Age: Ethnicity / Caste: Dalit Occupation: Sex: District/Village: Household Head: Male/Female |
| 2. Social and Cultural | |
| 2.1 Level education and Awareness among parents | 1. Have you been to school? (Yes/No) If yes, what is your level of education? 2. What education services are provided for children by government? ... 3. What are other educational opportunities? 4. What are your obligations as a parent? Or what exactly do parents need to pay (even if they say education is so-called 'free') 5. Can your income afford aforementioned expenses? For example: Dress, stationary, Tiff etc. 6. What are your opinion educating children? |
| 2.2 Status of school going children in Haliya community. | 1. Do your children go to school? (Yes/No) If yes, how many are in school? Boy = Girls= If no, why are they not going to school? 2. If you have to select between girl and boy to send school, which sex do you prefer to send school both sex.....Why? They are equal and have to be independent..... |
| 2.3 Home work load for Haliya girls. | 1. What are the activities perform by girls and boys at home? Girl: Boys: 2. How many hours' boys and girls spend at home for work? Girls: Boys: 3. At what time of year work load is high and low for children? 4. How do these work load influence education for girls? |
| 2.4 Influence of Caste | 1. Does Caste discrimination is practiced in your community? Yes/No If Yes, what types of practices are practiced? 2. Does caste arrangement affect girl's education? (Yes/No) 3. How can these problems be addressed in order to uplift girl's Education? |
| 2.5 Expectation of Parents | 1. What are your expectations from your children? 2. What expectation do you have from your daughter? 3. What future do you see for your children? 4. How do you encourage boys and girls to send school? 5. What is the influence of the rest of the community when you behave differently? |
| 3 Economical | |

| | |
|-----------------------------------|--|
| 3.1 Sources of income for parents | 1. What are your main sources of income? 2. What is your estimated monthly income? 3. How much do you spend on? Clothing Education Health Other (specify) 4. Who own the property? House, Land, Cattle 5. Who makes the important decisions in your house? |
| 4.Geographical | |
| 4.1 Proximity to Schools | 1. What is the distance between homes to school? 2. How do girls go to school? 3. Does the distance prevent you to send your girls to school? (Yes/No) If Yes, why? |

Do you have anything to ask or to say?

Annex 4: Interviews with Teacher/District Education Officer

| | | |
|-----------------------------------|---|-------------------|
| 1.Respondent information | Name of the School; Name: Age: | District/Village: |
| 2.Social and Cultural | | |
| 2.1 Level Awareness among Teacher | 1. What education services are provided for children by government? 2. What are services for Dalits and Haliya children especially for girls? 3. Is there are other educational opportunities for Dalits and Haliya girls? 4. If Yes, What are other educational opportunities? If No, Why not? 5. What are the obligations for Dalits and Haliya parents? Or what exactly do parents need to pay (even if they say education is so-called 'free') 6. How do they encourage boys and girls? 7. What is the influence of the rest of the community when a household behaves differently? 8. What are the differences between Haliya and non Haliya parents? | |
| Influence of Caste | 1. Is there is any influence of caste discrimination in school? (Yes/No) If Yes, what form of discrimination exists? 2. How do you deal with such discrimination as an institution? 3. What can be done to improve the situation? | |
| School Environment | | |
| Enrollment of Haliya Girls | 1. What is the total number of pupils in the school/District? Boys = Girls= 2. What is the number of Dalit pupils are enrolled? Boys= Girls= 3. Among Dalit how many are from Haliya family? Boys= Girls= | |
| Facilities | 1. How many teachers do you have and how many pupils per teacher? 2. Is that is enough or would you prefer to have more if you had more resources to spend? 3. What specific arrangements are being made for children/girls of marginalized background (Eg: special attention, tuition.....) 4. What are the challenges facing girls education especially Haliya girls? 5. What are the possible suggestions for improvement? | |

| | |
|---------------------|--|
| Education Awareness | <ol style="list-style-type: none"> 1 Are there any efforts done by schools to create awareness among parents? (Yes/No) 2 What are they? 3 Are they appropriate strategy for creating awareness? 4 What they do to make the school, the parent-teacher committee, accessible to Haliya parents even if those are illiterate? E.g.: Special invitation to the yearly parent or whatever? |
|---------------------|--|

Annex 5: Checklist for focus group discussion with NGOs.

1. What is the total estimated population of Haliya in the district?
2. What is situation of Haliya in the district after the abolition of system in 2008?
3. What are legal attempts from government to improve the situation of Haliya community?
4. What are the services provided by the government after the abolition of system?
5. What are the services provided by the non-governmental organization after the abolition of system?
6. What is the number of Haliya girls enrolled after abolition of system? What are the factors that encourage or discourage Haliya girls to go school?
7. How is education valued in Haliya community? Which sex is preferred to send school?
8. Are any effort done by government of non-government organization to increase Haliya girls enrollment? If yes what are they? How effective was the campaign?

Annex 6: Name list of Respondents

Dalit Haliya and non Dalit parents

| S.N. | Name | Ethnicity/Caste | Sex |
|------|-----------------------|-----------------|--------|
| 1 | Narvan Parki | Dalit | Male |
| 2 | Bahadur Parki | Dalit | Male |
| 3 | Kali Devi Parki | Dalit | Female |
| 4 | Loke Parki | Dalit | Male |
| 5 | Karna Parki | Dalit | Male |
| 6 | Siri Parki | Dalit | Male |
| 7 | Ghuire Parki | Dalit | Male |
| 8 | Jogi Parki | Dalit | Male |
| 9 | Narphan Parki | Dalit | Male |
| 10 | Partap Parki | Dalit | Male |
| 11 | Samundra Parki | Dalit | Female |
| 12 | Devi Parki | Dalit | Male |
| 13 | Chandra Parki | Dalit | Male |
| 14 | Dil Bahadur Parki | Dalit | Male |
| 15 | Tushu Devi Parki | Dalit | Female |
| 16 | Hem Raj Pandey | Non Dalit | Male |
| 17 | Manu Devi Air | Non Dalit | Female |
| 18 | Durga Datta Pandey | Non Dalit | Male |
| 19 | Dharma Dev Pandey | Non Dalit | Male |
| 20 | Udaya Raj Pandey | Non Dalit | Male |
| 21 | Siva Raj Pandey | Non Dalit | Male |
| 22 | Chet Raj Pandey | Non Dalit | Male |
| 23 | Shree Ram Pandey | Non Dalit | Male |
| 24 | Dev Raj Pandey | Non Dalit | Male |
| 25 | Dharma Raj Pandey | Non Dalit | Male |
| 26 | Krishana Datta Pandey | Non Dalit | Male |
| 27 | Durga Devi Air | Non Dalit | Female |
| 28 | Ganesh Prasad Pandey | Non Dalit | Male |
| 29 | Bhim Datta Pandey | Non Dalit | Male |
| 30 | Gomati Pandey | Non Dalit | Female |

Educational and NGO Staffs

| S.N | Name | Organization |
|-----|---------------------|--------------------------------------|
| 1 | Sher Bahadur Saud | Shree Bhageswari Secondary School |
| 2 | Padam Joshi | Shree Bhageswari Secondary School |
| 3 | Basmati Damai | Shree Ghatal Bal Bikash Kendra (ECD) |
| 4 | Tirtha Raj Pant | District Education Officer |
| 5 | Chakra B.K. | RHMSF |
| 6 | Bhim Kainee | RHMSF |
| 7 | Sher Bahadur Kainee | RHMSF |

