

# NEPAL

# SOCIAL INCLUSION

## Survey 2012

**Caste, Ethnic and Gender Dimensions  
of Socio-Economic Development,  
Governance, and Social Solidarity**



Central Department of Sociology/Anthropology  
Tribhuvan University  
Kathmandu, NEPAL



# NEPAL SOCIAL INCLUSION SURVEY 2012

CASTE, ETHNIC AND GENDER DIMENSIONS OF SOCIO-ECONOMIC  
DEVELOPMENT, GOVERNANCE, AND SOCIAL SOLIDARITY

Yogendra B. Gurung  
Bhim Raj Suwal  
Meeta S. Pradhan  
Mukta S. Tamang



Central Department of Sociology/Anthropology  
Tribhuvan University  
Kathmandu, NEPAL

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Nepal Social Inclusion Survey 2012

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# **SOCIAL INCLUSION ATLAS AND ETHNOGRAPHIC PROFILE RESEARCH TEAM**

## ***Editors***

Om Gurung  
Mukta S. Tamang

## ***Nepal Social Inclusion Survey (NSIS)***

Dr. Yogendra B Gurung (Team Leader), Dr. Bhim R. Suwal, Dr. Meeta S. Pradhan,  
Dr. Krishna Bhattachan, Dr. Sangarm Singh Lama, Ms. Neeti Aryal Khanal,  
Mr. Bal Krishna Mabuhang, Prof. Krishna Hachhethu,  
Prof. Pushpa Lal Joshi, Mr. Mohan Khajum

## ***Further Analysis of National Surveys and Nepal Social Inclusion Index (NSII)***

Prof. Arun Kumar Lal Das (Team Leader), Dr. Chaitanya Subba, Dr. Rudra Suwal,  
Dr. Tika Ram Gautam, Dr. Narendra Mangal Joshi, Dr. Tulsi Ram Pandey,  
Dr. Yubaraj Luitel, Dr. Kushum Shakya, Mr. Basanta Thapa

## ***Ethnographic Profiles (EP)***

Mr. Dambar Chemjong (Team Leader), Prof. Om Gurung, Dr. Mukta S. Tamang,  
Prof. Dilli Ram Dahal, Dr. Binod Pokhrel, Dr. Suresh Dhakal, Mr. Yam Bahadur Kisan,  
Mr. Madhusudan Subedi, Mr. Navin Rawal, Dr. Janak Rai

## ***Social Inclusion Atlas***

Dr. Prem Sagar Chapagain (Team Leader), Mr. Pawan Ghimire, Mr. Sher Bahadur Gurung, Mr. Binod  
Adhikari, Ms. Manisha Rai, Mr. Shyam Krishna Subedi, Mr. Subash Rai

## ***SIA-EP Research Advisors and Resource Persons***

Dr. Mangal Siddhi Manandhar, Prof. Yogendra P. Yadava, Prof. Ram Bahadur Chhetri,  
Mr. Hira Bishwokarma, Prof. Pushkar Pradhan, Dr. Asha Lal Tamang,  
Prof. Padma Chandra Paudel

## ***Reviewers***

### ***NSIS and NSII***

Dr. Magnus Hatlebakk, Prof. Astri Suhrke

### ***Ethnographic Profiles (EP)***

Prof. David Holmberg, Prof. Gérard Toffin, Prof. Kathryn S. March,  
Prof. Mark Turin, Dr. Sara Shneiderman



## FOREWORD

The Social Inclusion Research Fund (SIRF) was started in 2005 on the initiative of civil society of Nepal and the Royal Norwegian Embassy in Kathmandu. Government of Nepal welcomed this initiative as highly relevant and endorsed the formation of SIRF Screening Committee represented by civil society, international scholars and government agencies. SNV Nepal was entrusted with the task of managing the fund, which has now a track record of having completed 303 individual research and two major institutional research collaborations. The Social Inclusion Atlas Ethnographic Profile (SIA-EP) is a truly joint collaboration involving all key stakeholders. SIRF Secretariat and SIA-EP management team have worked closely with staff in SNV, the Norwegian Embassy and Norad Oslo, taking full advantage of the expertise and resources that each partner has been able to bring into the project.

In 2010 and 2011, SIRF Screening Committee became instrumental in defining the priorities of research on SIA-EP which demanded a lot of energy and commitment from them. For SIRF Secretariat, it involved managing a challenging process to let the Screening Committee build consensus on prioritisation of issues, process, output and outcomes of this research. The Screening Committee was convinced that whoever wins the research grant for SIA-EP should use the results of Census 2011 to make it relevant and useful, as they were confident that Census results would arrive timely.

The SIA-EP is a pioneer undertaking by the Central Department of Sociology/Anthropology of Tribhuvan University, with no prior experience of undertaking institutional research involving a large team of multi-disciplinary team of academic researchers and civil society stakeholders. SIA-EP management team earned this experience through hard work, determination and patience. Their ability to accommodate and consult is praiseworthy. The late arrival of Census data and the enormous pressure to complete the project in a given time frame tested the crisis management capacity of the project. Prof Dr Om Gurung managed the crisis efficiently and with team work, many times giving the survey team full delegation to accomplish the work. We are glad to have been collaborators in bringing forth the results of a very important undertaking.

The Nepal Social Inclusion Survey (NSIS) Report is important in many ways to policy makers, advocates, educationists, practitioners, students and many others. The report shows that there is a wide gap in the degree of social inclusion between the most and the least included groups in almost all spheres of human development such as access to improved toilet facilities, ability to afford medical treatment, access to assets or land ownership, access to improved housing and clean energy, etc. It is very revealing to see the findings that the least included groups have voted in elections the most while their representation in political parties is lowest to nil.

The study also reveals that for women, freedom from gender-based violence has been the most challenging aspect. While women from the least included groups faced the highest amount of physical, sexual and psychological violence, women from all caste/ethnicity have experienced some form of violence. In a societal context where women are highly restricted to freely speak or express about oneself as having experienced violence, the findings of the survey is significant in breaking silence around gender-based violence. The report speaks voluminously as to the importance of work needed in the area of gender and social inclusion research. There are ample other useful information that the report provides about the status of inclusion, and reveals that empowerment in one dimension may not necessarily lead to empowerment in others.

We are confident that this report will help to put the agenda of social inclusion and gender equity firmly back in development and policy discourse. We hope that government and donors will continue to give importance to evidence-based knowledge and fund relevant research on social inclusion and gender equity in future. Our sincere request is for readers to make use of the information presented herein and carry forward this initiative to a further level.

Kjell Tormod Pettersen  
Ambassador  
Royal Norwegian Embassy

Rem Neefjes  
Country Director  
SNV Nepal

Manju Thapa Tuladhar  
Lead Adviser  
SIRF Secretariat



## PREFACE AND ACKNOWLEDGEMENTS

This report presents the results of the Nepal Social Inclusion Survey (NSIS) conducted in 2012 by the Central Department of Sociology/Anthropology at Tribhuvan University. The NSIS is a national sample survey and covers a wide range of topics related to social inclusion. This study is first of its kind in Nepal and offers caste, ethnic and gender disaggregated data on various social, economic development indicators, participation in governance and inter-group relationship and solidarity.

The NSIS is one of the four components of a larger research project on Social Inclusion Atlas and Ethnographic Profile (SIA-EP) undertaken by the Central Department of Sociology/Anthropology at Tribhuvan University. The other three interrelated components include Nepal Multidimensional Social Inclusion Index (NSII) together with further analysis of data from recent surveys and 2011 Census, Social Inclusion Atlas that plots the caste/ethnicity data of selected indicators on spatial maps and finally Ethnographic Profiles of the 42 highly excluded communities to provide qualitative information. The overall objectives of the SIA-EP research were to promote a more informed understanding of Nepal's social diversity by producing research based, up to date information, on the country's cultural and linguistic diversity and the status of social inclusion of different social groups. The quantitative and qualitative information produced through research is expected to contribute to policy design, research as well as educational purposes.

The aim of NSIS is to generate primary data on social inclusion broadly defined to cover multiple indicators from a nationally representative sample that are comparable between the different social groups. The sample of the NSIS covers 98 groups based on census 2001 that spread across the country. The report presents statistical data on the socio-economic status, representation in governance, intergroup relationship pertaining to discrimination and solidarity, and gender dimension of social inclusion. In addition to generation of the data disaggregated by 98 caste/ethnic communities, the report also presents its analysis of 11 broad social groups to enable group level comparison and highlights the top and bottom ten groups in various indicators. The results of the findings help us not only to understand how different social groups are progressing in various indicators, but also the status of each specific group and pattern in which some groups are persistently falling behind in multiple indicators.

Successful completion of SIA-EP research and NSII was possible with generous support of various institutions and the effort of about 200 individuals who were involved in various capacities. We would like to express our gratitude to the Royal Norwegian Embassy (RNE) in Nepal for providing the research fund through SIRF/SNV. We express our gratitude to Kristine H. Storholt and Lena Hasle from RNE for their valuable support and insightful feedback in accomplishing the task. We thank SIRF and SNV for managing

the fund and Prof. Ganesh Man Gurung, Chair of the Screening Committee, for supporting the research. Thanks also go to Prof. Shiva Kumar Rai, then member of National Planning Commission, for chairing the Advisory Committee of SIA-EP Research. We would also like to thank Prof. Surya Lal Amatya, then Rector of Tribhuvan University, for giving permission to undertake the research project and Prof. Om Gurung, Head of the Central Department of Sociology/Anthropology for the guidance he provided. Our heartfelt gratitude and special thanks go to Dr. Manju Thapa Tuladhar, Lead Advisor and Sita Rana Magar and team at SIRF Secretariat who provided invaluable support throughout the research work in many ways.

We express our deep sense of acknowledgment to the respondents from 98 caste/ethnic groups throughout the country who provided valuable information, without which completion of this study would not have been possible. We also express our thanks to those individuals from these groups and caste/ethnic organizations that provided help in making field services easier in several places. Our sincere thanks also go to representatives of Dalit Organizations, Nepal Federation of Indigenous Nationalities (NEFIN), National Foundation for Development of Indigenous Nationalities (NFDIN), Madhesi organizations, women's organizations and others, and the intellectuals and professionals who participated in a series of consultation workshops as well as preliminary findings sharing meetings and provided valuable comments and suggestions to enhance the quality of the data as well as the reports. Heartfelt thanks go to the field enumerators and supervisors who were the part of this survey team in collecting information to make this study possible. Finally, we would like to acknowledge the help of Wayne Redpath for meticulously editing the document even within the short span of time.

Mukta S. Tamang, Ph.D.  
Research Director, SIA-EP Research  
CDSA, TU

Om Gurung, Ph.D.  
Professor and Head, CDSA, TU  
Coordinator, SIA-EP Research

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## ACRONYMS AND ABBREVIATIONS

ADB	Asian Development Bank
B/C	Brahmin/Chhetri
BS	Bikram Sambat
CA-I	Constituent Assembly-I
CBOs	Community-Based Organizations
CBS	Central Bureau of Statistics
CDO	Chief District Officer
CDPS	Central Department of Population Studies
CDSA	Central Department of Sociology/Anthropology
CEDA	Centre for Economic Development and Administration
CEDAW	Convention on the Elimination of All forms of Discrimination against Women
CI	Confidence Interval
CLUST	Cluster
CSPPro	Census and Survey Processing System
DDCs	District Development Committees
DEFF	Design Effect
DFID	Department for International Development
DHS	Demographic and Health Survey
DSDC	Dalit Studies and Development Centre
EHCS	Essential Healthcare Services
Fig.	Figure
GDI	Gender related Development Index
GDP	Gross Domestic Product
GESI	Gender Equality and Social Inclusion

GoN	Government of Nepal
ha.	Hectare
HH or hh	Household
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immuno Deficiency Syndrome
HURON	Human Rights Organization of Nepal
ICF	ICF International (previously Macro International, Inc.)
ID	Identification
ILO	International Labour Organization
IPEC	International Programme on the Elimination of Child Labour
INGOs	International Non-governmental Organizations
INHURED	International Institute for Human Rights, Environment and Development
INSEC	Informal Sector Service Center
ISER-N	Institute for Social and Environmental Research-Nepal
KMC	Kathmandu Metropolitan City
LPG	Liquefied Petroleum Gas
M/H	Mountain/Hill
MDGs	Millennium Development Goals
MEBDC	Migration, Employment, Birth, Death and Contraception
MOES	Ministry of Education and Sports
MOHP	Ministry of Health and Population
MPPW	Ministry of Physical Planning and Works
N	Number of Cases
NDC	National Dalit Commission
NDHS	Nepal Demographic and Health Survey
NEFIN	Nepal Federation of Indigenous Nationalities
NFDIN	National Foundation for Development of Indigenous Nationalities
NFHP	Nepal Family Health Program
NFLS	Nepal Labour Force Survey
NGOs	Non-Governmental Organizations
NHCR	National Human Rights Commission
NLSS	Nepal Living Standard Survey
NP	Nagarpalika (municipality)
NPA	National Plan of Action
NPC	National Planning Commission

NRs	Nepalese Rupees
NSIS	Nepal Social Inclusion Survey
NWC	National Women Commission
OC	Other Caste
ODF	Open Defecation Free
PoLAR	Political and Legal Anthropology Review
PPS	Probability Proportionate to Size
PRSP	Poverty Reduction Strategy Paper
QCS	Quality Control Supervisors
RE	Relative Error
RN	Random Number
RNE	Royal Norwegian Embassy
RSN	Renaissance Society Nepal
SAP-FL	Special Action to Combat Forced Labour
SE(p)	Standard Error of Proportion
SIA-EP	Social Inclusion Atlas - Ethnographic Profile Project
SINHAS	Studies in Nepali History and Society
SIRF	Social Inclusion Research Fund
SLC	School Leaving Certificate
SPSS/PC+	Statistical Package for Social Sciences
SQRT	Square Root
SRS	Simple Random Sampling
STATA	Data Analysis and Statistical Software
SUM	Summation
THRD	Tarai Human Rights Defenders Alliance
TU	Tribhuvan University
UNCT	United Nations Country Team of Nepal
UNDP	United Nations Development Programme
UNESCAP	United Nations Economic and Social Commission for Asia and the Pacific
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNIFEM	United Nations Development Fund for Women
VAW	Violence against Women
VDCs	Village Development Committees
WB	World Bank



## OVERVIEW

Social inclusion has become a national agenda for attaining sustainable peace and restructuring the state of Nepal. Article 33 (d) of the Interim Constitution of Nepal (2007) states that the state shall have responsibility “to carry out an inclusive, democratic and progressive restructuring of the State... to address the problems related to women, Dalits, Indigenous Nationalities [Adivasi Janajati], Madhesi, oppressed and minority communities and other disadvantaged groups, by eliminating class, caste, linguistic, gender, cultural, religious and regional discrimination.” Accordingly, inclusion of the excluded groups has become the major agenda of the government in its 10th Five Year Plan and Three Years Interim Plan as well as upcoming Three Year Plan. In this context, the importance of social inclusion survey in policy making and education towards achieving an inclusive society is obvious. This survey helps enhance the current understanding of social, cultural, and linguistic diversity and the status of human development and social inclusion in Nepal. It is an assertion of the survey that the socio-cultural diversity and inclusion should not be dealt with separately, as they are intricately related to each other. Social exclusion is by and large cultural exclusion in Nepal. Accordingly, relating social exclusion/inclusion with Nepal’s diverse social groups in desegregation is an appropriate way to address social inclusion in Nepal. Various national surveys of Nepal, completed earlier, partially provide information on social inclusion, but they do not fulfill the entire needs of social inclusion, as they have different objectives and perspectives. For example, Nepal Living Standard Survey (NLSS) is to measure poverty levels, Nepal Demographic and Health Survey (NDHS) is to measure the demographic and health situation, and the Nepal Labour Force Survey (NLFS) is to understand the situation of the labour force and employment in Nepal. While the previous surveys adopted “area sampling” as their methodology by targeting an area or location to represent the country and not the caste/ethnic groups of Nepal, the present national social inclusion survey (NSIS) focuses on social inclusion and adopted social sampling as its method by targeting caste/ethnicity. The perspective is social inclusion and the method of sampling is “social sampling” focusing absolutely on caste/ethnic groups rather than an area or geography, such as ecological zones, development regions or districts. The previous national surveys first targeted areas or locations and then took samples of human society within the selected areas or locations. NSIS, however, primarily targets human society or groups and then examines the areas or locations where the targeted groups reside. In this way, the present survey departs from previous national surveys in two ways; perspective and method of sampling. Therefore, the present study has additional value compared to the previous surveys with regard to perspective and methodology.

The NSIS identified 98 different caste/ethnic groups based on the 2001 census for the sampling. Each caste/ethnic group was treated as an independent domain and an independent sample size was estimated

and drawn for each domain. This allows an equal level of sampling efficiency for each domain to estimate sample size so that the effect of varying levels of sampling efficiency on the estimates could be minimized to create better inter-group comparison. The sample size was determined to be 152 for each caste/ethnic group. It is a relatively smaller sample with 10 percent error margin. With this sample size, a four-stage stratified probability cluster design was adopted for each domain. Selection was made from district to VDC/Municipality, settlement and, finally, households respectively (see Chapter II for details). The cluster was considered as settlements of each caste/ethnic group. From each selected cluster, 19 households were drawn using systematic random sampling technique. The target sample size for the national level was 14,896 households. However, the survey was able to successfully enumerate 14,709 households.

The analysis of findings is based on descriptive statistics. It utilizes simple tables with percentage and mean. The data are presented for 11 broad social groups to provide a wider picture of social inclusion in terms of broader social, cultural and spatial identities. Secondly, top 10 and bottom 10 caste/ethnic groups, in terms of indicator value, are analysed. Finally, indicators for all 98 caste/ethnic groups are annexed and also analysed wherever necessary. Data are weighted by proportion of the national population by caste/ethnicity in the case of the broader 11 social groups, whereas it is unweighted for the 98 caste/ethnic groups. Mainly cultural and spatial bases were adopted for the social groupings of the 98 caste/ethnic groups.

The survey enumerated *de jure* population<sup>1</sup> from 14,709 households with a total population of 89,666, with a slightly larger household size of 6. Household size is relatively large among Madhesi and Madhesi Other Caste (OC) groups and smaller among Mountain and Hill groups. The survey recorded a total of 82 languages spoken by 98 caste/ethnic groups and they follow 9 different religions.

Sex ratio is higher among Madhesi groups ranging from 120 to 126 males per 100 females and it is comparatively low among Hill groups like Hill Chhetri, Hill Dalits, Newar, Mountain/Hill (M/H) Janajati and Tarai Janajati ranging from 102 to 105. This is attributed to male migration from hill groups and Tarai Janajati abroad for the pursuit of socio-economic opportunities. The survey recorded 82 people who claim third gender with the highest prevalence among M/H Janajatis (25). In the present survey, none of the Hill Brahmin, Madhesi Brahmin/Chhetri (B/C) and Muslims was reported to be third gender.

Median age is highest among “Others” (Marwadi, Jain, Panjabi/Sikh and Bangali) group (29) and lowest among Muslim and Madhesi Dalits. The dependency ratio is highest among Muslim (75.4%) and lowest among “Others” group (37.9%). The prevalence of disability is 2.3 percent, which is highest among Hill Dalits (3%) and lowest among “Others” group. The percentage of currently married population is highest among Newar (55.9%) and lowest among Hill Chhetri (44.2%).

There is a clear association between age structure, dependency ratio and prevalence of disability for some groups. Chepang among the M/H Janajati and Dusadh/Paswan/Pasi among Madhesi Dalits are ranked in the bottom ten in median age and the top ten in dependency ratio and disability. For them, the population structure is young, dependent population and disability is high. In contrast, Marwadi and Jain, who belong to “Others” category, are in the top ten in median age whereas in the bottom ten in dependency ratio and disability. This clearly reflects the economic status and thereby exclusion. Marwardi and Jain are economically better off and Chepang and Dusadh/Paswan/Pasi are worse off.

<sup>1</sup> There are two methods of enumeration, *de jure* and *de facto*. Population is counted based usual place of residence in the *de jure* method, whereas population is counted where they were found at the time of enumeration in *de facto*.



Altogether, 23 quality of life indicators have been presented to indicate human development among 98 caste/ethnic groups and their broader social categories. The findings of the present study tend to largely support the general belief that the Brahmin of the hills and Tarai, Newars and “Others” category are the most included groups in almost all spheres of human development. However, in some cases, Hill Brahmins are moderately included in terms of health related indicators, Newars are moderately and “Others” category are least included in terms of possession of natural resources. On the other hand, Dalits appear at the bottom in terms of most indicators, and hence, they are the least included groups in Nepal in terms of human development and quality of life. The disparity between the four most included social groups (Hill Brahmin and Madhesi Brahmin, Newar, and “Others”) and Dalits is considerably high. For example, literacy of Madhesi Dalits is 50 percent, which is considerably low compared to most included groups with around 90 percent. Similarly, only 16 percent of the households among Madhesi Dalits have access to improved toilet facilities, whereas this facility exists among almost all Newars and “Others”. Such a disparity between Dalits and the most advantaged social groups is observed for most of the development indicators. Hill Dalits, however, are slightly better off than Madhesi Dalits.

Hill Chhetri, M/H Janajati, Tarai Janajati, Muslim, and Madhesi OC are classified as moderately included in terms of human development indicators. Madhesi OC, M/H Janajati, Tarai Janajati and Muslim are in the intermediate position in terms of housing conditions and possession of natural resources. Hill Chhetri, Hill and Tarai Janajati are least included in access to, and affordability of, health facilities. Despite some similarities, these social groups tend to vary greatly in many instances. About 88 percent of the Muslim households have access to government health facilities within 30 minutes, which is only 38 percent for Hill Chhetri. However, Hill Chhetris are most included in the possession of natural resources but least included in health, housing (except house ownership), sources of livelihood, consumption expenditure and moderately included in education. However, Madhesi OC, M/H Janajati, Tarai Janajati and Muslims are either at the moderate or at the lowest level, but never the most included in all spheres of human development.

In the case of 98 caste/ethnic groups, seven social groups, such as Marwadi, Jain, Kayastha, Baniya, Hill and Madhesi Brahmin, Newar, Thakali occupy the dominant position in social inclusion. They are in the top ten positions in about half of the 23 human development indicators considered in the analysis. Among them, Marwadi and Jain occupy the top ten positions in 70 percent of the indicators of human development. Both of these groups are urban-centric and have high involvement in non-agricultural professions. Baniya, Kayastha, Hill and Madhesi Brahmin, Newar and Thakali are the other five dominant groups after Marwadi and Jain. Of them, Baniya and Kayastha are from Madhesi groups. Baniya is one of the traders of the Tarai and Kayastha belongs to the dominant Hindu culture whose traditional occupation is reading and writing. Hill Brahmins of the hills occupy dominant positions in all spheres of state affairs. Newar and Thakali both belong to relatively included M/H Janajatis who are predominantly involved in industry, trade, and business activities. On the other hand, Musahar, a Madhesi Dalit, is the least included group remaining at the bottom ten of 15 indicators of human development. Kuswadiya, a Tarai Janajati, is at the bottom ten of 12 indicators of human development. Kuswadiya is one of the least included Tarai Janajatis whose traditional occupation is making grinding stones (*Jhanto*, *Silauto*). Bing/Binda belonging to the Madhesi OC and Kisan belonging to the Tarai Janajati are the bottom ten in 10 indicators of human development. The other least included groups are Chepang, Chidimar, Dusadh/Paswan/Pasi, Nurang, Raute, Dom, Lodha, Munda and Nuniya. Among these, Chepang and Raute are from Hill Janajati; Chidimar, Dusadh/Paswan/Pasi, Dom are Madhesi Dalits; Nurang, Lodha, Nuniya are from Madhesi OC, and Munda from Tarai Janajati.

It should be noted here that there is a substantial difference in degree of inclusion between the most and the least included groups. For example, the three most included social groups like Jain, Marwadi, and Kayastha have nearly absolute access to literacy, whereas Musahar and Kuswadiya are in the early stages of developing literacy (20% and 30% respectively). Similarly, Musahar, Dom, Raute, and Kuswadiya have an inferior condition of educational attainment (1-7%) compared to the most included groups like Jain, Marwadi and Kayastha (84-87%). Such a wide gap in the degree of social inclusion between the most and the least included groups is observed in most spheres of human development.

Inclusion in governance is assessed through access, in terms of representation and participation, to services and political processes. Services include traditional systems of economic security and access to financial institutions, jobs in the public services, user groups, and basic infrastructure services. Political process includes customary political system, rights based movements, and formal politics.

Hill Brahmin, Newar and Madhesi B/C are the most included social groups in almost all the indicators of services, physical infrastructure, and politics, whereas Madhesi Dalits, Hill Dalits and Muslims are the least included in almost all the indicators. Hill Chhetris, M/H Janajatis and Tarai Janajatis are in the middle of most of the aspects of governance. However, there are some discrepancies where some groups are included in some aspects and some in other aspects. For example, Hill Brahmins have a better position in access to services; Newar and M/H and Tarai Janajatis are in a better position in culture and tradition related services; and Madhesi groups have a better position in terms of participation in the political process.

Newar and Tarai Janajatis are the most included groups in customary practices, but when it comes to legalization, “Others” group like Marwadi, Jain, and Panjabi/Sikh and Hill Brahmins are most included. This indicates that the practice of cultural institutions among Janajatis in both M/H and Tarai is mostly on a cultural basis. Madhesi B/C and “Others” groups are most included in access to financial institutions. It is mainly because they are mostly involved in trade and business that have close connections with financial institutions. Madhesi Dalits are the least included in most of the aspects of governance. However, Halkhor and Dom are exceptionally represented at the top in access to public services of a low level. They work as cleaners and sweepers. The traditional occupation of the Halkhor is to clean the dust and dirt and the traditional occupation of the Dom is to remove street garbage. They work on a contract basis for municipality offices, other non-governmental offices and private houses. They have a monopoly in their work because no other groups work as cleaners and sweepers.

Newar, Madhesi B/C and Tarai Janajatis are well represented in rights based organizations as well as rights based movements. This may be a reflection of Janajati movements and Madhesi movements concern with their identity and rights. “Others” groups are at top position in the case of knowledge on all five components of the current political discourse such as knowledge on federalism, republicanism, reservation, proportional representation and identity politics. Hill Brahmin and Newar are also very aware of these discourses, whereas Madhesi Dalits are least aware of them. One interesting finding regarding politics is that participation of Madhesi B/C is the highest in the political parties and political movements, whereas participation of Madhesi Dalits is the highest in voting in the election of the first Constituent Assembly (CA-I). Similarly, participation of Tarai Janajatis is the lowest in participation in political parties, but high in political movements and voting in the last election. The findings suggest that: i) political parties have mobilized Madhesi groups to serve their political interests; ii) Madhesi B/C were well mobilized in building political parties as well as political movements; iii) Tarai Janajatis were well mobilized political movements and as a vote bank; and iv) Madhesi Dalits were mobilized only as a vote bank.

All Hill Brahmins and almost all Hill Chhetris and Hill Dalits can understand and speak Nepali. It is mainly because Nepali is their mother tongue. Even though Nepali is not a mother tongue, all Newars and most of the M/H Janajatis can understand and speak Nepali, whereas, they have a smaller percentage for those who speak their mother tongue. It indicates a shift of language from their mother tongue to Nepali. It is mainly because Nepali is the official language and there is no government policy to promote and protect any languages other than Nepali. On the other hand, only a few Madhesi OC, Madhesi Dalits and Muslims can understand and speak Nepali. The reason is that their first languages are Maithili, Bhojpuri, Awadhi, Bajjika, etc. and their second language is Hindi, which is spoken as a language of inter-group communication in their region. As a result, Madhesi Dalits and Muslims are relatively weak in Nepali language.

Hill and Madhesi Dalits and Muslims are the ones who experience a higher extent of discrimination based on religious belief in their communities. The discrimination against Dalits is based on the caste based practice of touchability and untouchability of the Hindu religion. The discrimination against Muslims is related to religion and the concept of majority and minority, as Muslims are in the minority. The same principle applies to Bhote who believe in Buddhism and Limbu in Kirant. Madhesi B/C, Madhesi OC and Muslims feel that they have been discriminated against by the state in the case of religion. Discrimination from the state is evident with regard to public holidays for their religious festivals and the meager allocation of budget for the promotion of their religions. A simple example is *Holi* and *Chhatha*, the greatest festivals of Madhesi peoples, for each of which the state provides one day public holiday. But for Dashain, the festival of Hill Hindus, the state provides a public holiday for 15 days.

Participation in religious and cultural gatherings is high among Hill Brahmin and Newar and lowest among “Others” group. The Newar has high participation in traditional/indigenous institutions. Participation in the collective worship of rites and deities is high among Hill Chhetri. Individually, it is high among the Chhantyal, Baramu, Kumal, Dura, Magar, Pahari, and Hayu from Hill Janajatis and the Jhangad and Munda from Tarai Janajatis. Furthermore, almost all groups have good participation in ritual ceremonies.

Madhesi Dalits and Tarai Janajatis experience a high extent of discrimination in wage labour, especially agriculture wage labour. Hill Dalits and Madhesi Dalits are denied entry into Hindu temples and private houses. Muslims are also considered impure and untouchables and therefore they are denied entry into private houses. Madhesi Dalits experience highly restricted entry into dairy farms/tea shops. Incidences of abuse and violence are higher among both Hill and Madhesi Dalits. They experience various types of abuse and violence, such as verbal, sexual, psychological and physical abuse. However, none of the Hill Bahun, Chhetri and Madhesi B/C has the same experiences as Hill and Madhesi Dalits.

The status of social inclusion in terms of gender has been assessed in three aspects on the basis of data produced by the NSIS. These aspects include access to services and resources, participation and decision making in economic and social spheres and experiences of psychological, physical and sexual violence. Educational attainment is a strong predictor for individuals and for their families. Literacy, as one of its variants, is extremely low among Hill and Madhesi Dalits, and Muslim women, which negatively affect the life conditions and opportunities for these groups. In access to services and resources, Hill and Madhesi Dalits, Madhesi OC and Muslims are at the lowest position. One of the pertinent reasons for their limited access to services and resources is the fact that these groups have been historically, socially, and economically marginalized.

Women’s command over economic resources and the command over their own bodies are not necessarily always correlated. It depends upon cultural beliefs, values and practices of different social groups. For

example, Madhesi B/C women and Janajati communities have relatively higher land ownership, but they have less control over decisions concerning their own marriage. It is the opposite for Hill caste groups and Hill Janajati. For example, Hill Dalit women have a strong control over their bodies in terms of decision making concerning their own marriage and have a relatively high freedom of mobility, even though they are socially and economically one of the most excluded groups. This suggests that access to economic resources and ownership over them does not necessarily assure control over the use of such property. In another case, we find that the highest percentage of Byasi women own land but they do not have much control over selling it if needed.

Madhesi Dalit, Madhesi OC and Newar women have higher levels of experiences of violence committed by their husbands, other family members and outside the home. The former two groups rank at the bottom of social and economic indicators, but the Newars are not. Yet, Newar women experience similar violence to Madhesi Dalits and Madhesi OC. Nonetheless, they do not report such violence so openly which suggests the researchers need to collect data on violence against women very carefully and with great sensitivity under the strict protection of privacy, because not all women are able to report such occurrences due to fear and potential stigma, especially when the perpetrator is the husband or close family member.

Nepal Social Inclusion Survey (NSIS) is a pioneering initiative in collecting primary data at a national level to understand state of social inclusion and exclusion of caste/ethnic groups in the country. This report presents the findings of the survey which covered a wide range of indicators for measuring social inclusion encompassing education, health, employment to representation and participation in public institutions and intergroup discrimination and solidarity.

The NSIS is one of the four components of a larger research project on Social Inclusion Atlas and Ethnographic Profile (SIA-EP) undertaken by the Central Department of Sociology/Anthropology (CDSA) at Tribhuvan University. The overall objectives of the SIA-EP research are to promote a more informed understanding of Nepal's social diversity by producing research based, up to date information on the country's cultural and linguistic diversity and the status of social development of different caste/ethnic groups. Social Inclusion Research Fund (SIRF) collaborated with the research by providing funding support. SIRF has a mandate for supporting research to produce quality and critical research and make social science research more relevant to excluded groups. The CDSA share this vision and further believed that independent research on the issue would contribute to the production of better knowledge on social exclusion and inclusion in Nepal that is useful for promoting deliberative democracy and inclusive development.

Social inclusion is indeed a national agenda for Nepal. The concept of social inclusion or "*samajik samabeshikaran*" helped to end the decade-long violent political conflict in the country. The Comprehensive Peace Accord (CPA) signed in 2006, articulated the end of discrimination and exclusion based on caste, ethnicity and gender as the next course of action to be taken in state reforming and restructuring. Echoing the CPA, the Interim Constitution 2007 in its Article 33 (d) emphasized the state's responsibility to carry out "an inclusive, democratic and progressive restructuring of the state... by eliminating class, caste, linguistic, gender, cultural, religious and regional discrimination." The Government of Nepal since then has introduced a number of measures for inclusion of excluded communities in the plans, policies and programmes. The recommendations put forward by various thematic Committees of the Constituent Assembly-I have further reinforced the agenda of making the state, democracy and development inclusive. The right to equality, justice and non-discrimination of its citizens are ingrained principles in reaffirming the inclusion in the new Constitution. Social inclusion, therefore, is a collective goal that Nepal is aiming to achieve.

The concept of social inclusion has also become a useful tool for analysing the Nepali state and society. The past studies on social exclusion, poverty and human development have incisively documented the extent of exclusion by social groups in terms of outcomes of household welfare and access to opportunities. They have also offered rich analyses of the historical roots and causes of caste, ethnic and gender exclusion and their contemporary manifestations in education, health, employment and household welfare. Moving beyond the conventional approach of analysing the data by geographic and administrative units alone, post-1990 social analysis took caste/ethnicity as important variables in viewing Nepali society and its processes (Gurung, 1998; NESAC, 1998; Acharya and Subba, 2008). A study by DFID and the World Bank on gender and social exclusion in Nepal in 2006 was a milestone in the history of analysing social exclusion in Nepal that since then has influenced public debate, policy measures and scholarly analysis alike (DFID/World Bank, 2006).

A number of other studies that emerged during last decade demonstrated the stark disparities in poverty and human development outcomes among the different social groups (Mishra, 2004; CBS et al., 2006; Das and Hatlebakk, 2010; UNDP<sup>a</sup>, 2009). More recently, Bennett and Parajuli (2013) have further worked on the Nepal Multidimensional Exclusion Index (MEI) aimed at making smaller social groups visible and providing a baseline for tracking the results of social inclusion. Unlike previous studies which depicted the situation of only broader social groups, the MEI brought statistical evidence for about 80 individual caste/ethnic groups to light. These studies, among others, revealed that there are persistent gaps in development outcomes, access to opportunities and participation in decision making processes. Individuals are often barred from exercising their rights largely due to their membership of particular social groups or identity. The present inequality in outcomes, access to opportunities and participation in processes to decide “the rules of the game” have historical roots in the legally imposed caste hierarchy and the associated discrimination in the country through the *Muluki Ain* (Civil Code) and the social values that became entrenched. The social inclusion in the contemporary democratic context demands not only the strengthening of state welfare measures but also ensuring meaningful representation, recognition of identities and redressing past injustices.

This study builds on the previous works on social exclusion and inclusion research in Nepal. In collecting information, NSIS draws from a repertoire of indicators employed by previous studies for which data was mostly available from national surveys and past Censuses. The lack of primary data was a major limitation of the past analyses. The prime value of this survey, therefore, is the generation of primary data not available previously. Most of the past surveys that made the data available for reanalysis by caste/ethnicity were designed with other purposes and focuses and had different sampling procedures than the one employed by this study. Therefore, this study addresses this crucial lacuna and we believe that this will be complementary in constructing robust social inclusion measures in Nepal, together with other national surveys. The survey involved 14,709 households, identified using the sampling method, who answered the various questions pertaining to their situation. The nationally representative survey by caste/ethnicity is the first of its kind and this survey will also be useful as a baseline to measure future changes.

Why use caste/ethnic categories to generate and analyse the data on exclusion and inclusion? The simple answer is that caste, ethnic, and racial diversity entails a durable inequality between groups and the modern welfare states identify and recognize social groups as part of its strategy to combat group inequality by targeting historically disfranchised communities. Nepal would certainly fall in this category as one of the prime cases that reflect such a situation. The disproportionate presence of Hill Brahmins, Chhetris and high caste Newars in the civil service, education, politics and the private sector, and their better life chances

compared to Dalits, Indigenous Peoples, Madhesis, Muslims and other minorities depicts a situation of great inequality in Nepal. The assimilationist policies of the state which imposed the Nepali language, Hindu religion and Hill High Caste culture and ethos as the norm left other cultural groups as outsiders and subordinated.

As a result, all oppositional political struggles in Nepal have voiced their demand for caste/ethnic equality persistently. The social movements mobilize themselves for the recognition of cultural identity, linguistic equality and past injustices. More recently, the demand for representation of minorities in the public processes and the state institutions, as well as political autonomy through federalization, has been vocalized. In response to these voices, the state has also adopted different social categories for introducing reservation policies. This shows that caste/ethnic categories are critical and pervasive in Nepali socio-political processes. The existence of these multi layer categories, from everyday experience of an individual to the state operations and public discourse, make caste/ethnicity a “social fact” in Nepal that just cannot be wished away. However, as the state gradually moves from the Hindu, feudal, unitary kingdom to a secular, democratic, federal republic the fundamental purpose of social classification has transformed. If the grand categories of caste operationalised in 18<sup>th</sup> and 19<sup>th</sup> century Saha-Rana regime was to legitimize hierarchy and discrimination, today’s classification and categories are aimed at achieving equality and mutual respect. The use of these categories for analysis is neither to essentialize them nor to assert that caste/ethnic categories are determinant of poverty and deprivation. It is instead to show how caste/ethnic variables interact and manifest in outcomes and processes. Furthermore, if discrimination is based on the bases of birth, the same basis must be taken in order to combat against it.

This survey was conducted among the 98 caste/ethnic groups out of the 103 groups identified in the 2001 Census. As the 2011 Census’s caste/ethnic data was not yet available at the time of the design of NSIS in 2012, it took the 2001 Census identification as the starting point for data collection. The number 98 came out of the empirical assessment that can be identified practically for administering questionnaires, as will be discussed in greater length in the methodology section, samples from all 98 groups were designed in such a way that it brings nationally representative as well as comparable data for the different groups. The objective is to overcome the problem of possible obscurity by presenting the situation in broader groups, and of hiding the heterogeneity and thus making even the groups with the smallest population visible.

Nevertheless, we also present in our analysis of the results broader social groups to give a larger picture of social inclusion. The study adopts 11 broad social groups including the category “Others”. These categories are not newly invented but an adoption of the uses in past studies and state policy documents (Gurung, 1998; Acharya and Subba, 2008; CBS, 2011<sup>a</sup>; Pandey et al., 2013). The following table shows the groupings adopted for the analysis of the survey data:



## Classification of 125 Social Groups in the 2011 Census

3 Broad Category	5 Social Groups	11 Social Groups for Disaggregated data (Pop.%)**	125 Caste/ethnic/nationality (*marked groups appeared in 2011 Census)
Hindu Caste Groups	Brahmin/Chhetri	Hill Brahmin (12.7%)	Hill Brahmin
		Hill Chhetri (17.8%)	Chhetri, Thakuri, Sanyasi/Dasnami
		Madhesi Brahmin (0.5%)	Brahmin, Kayastha, Nurang, Rajput,
		Madhesi Other Caste (15.4%)	Amat*, Badhaee, Baniya, Baraee, Bin, Dhandi*, Dhankar/ Dharikar*, Dhuniya, Gaderi/Bhedihar, Hajam/Thakur, Haluwai, Kahar, Kalar, Kalwar, Kamar, Kanu, Kathabaniyan*, Kewat, Koiri/ Kushwaha, Kori*, Kumhar, Kurmi, Lodh, Lohar, Mali, Mallaha, Nurang, Natuwa*, Nuniya, Rajbhar, Rajdhob*, Sarbaria*, Sonar, Sudhi, Teli, Yadav
	Dalit	Hill Dalit (8.7%)	Badi, Damai/Dholi, Gaine, Kami, Sarki
		Madhesi Dalit (4.6%)	Bantar/Sardar, Chamar/Harijan/Ram, Chidimar, Dhobi, Dom, Dusadh/Pasawan/Pasi, Halkhor, Khatwe, Musahar, Tatma/ Tatwa
Adivasi/Janajatis	Newar	Newar (6.2%)	Newar
	Other Janajati	Hill Janajati (21.8%)	Aathpariya*, Bahing*, Bantaba*, Bhote, Bote, Brahmu/ Baramo, Byasi/Sauka, Chamling*, Chepang, Chhantyal/ Chhantel, Danuwar, Darai, Dolpo*, Dura, Ghale*, Gharti/Bhujel, Gurung, Hayu, Hyolmo, Jirel, Khaling*, Khawas*, Kulung*, Kumal, Kusunda, Lepcha, Lhomi*, Lhopa*, Limbu, Loharung*, Magar, Majhi, Mewahang Bala*, Nachhiring*, Pahari, Rai, Raji, Raute, Samgpang*, Sherpa, Sunuwar, Tamang, Thakali, Thami, Thulung*, Topkegola*, Walung, Yakkha, Yamphu*
		Tarai Janajati (7.1%)	Dhanuk, Dhimal, Gangai, Jhangad/Dhagar, Kisan, Koche, Meche, Munda, Pattharkatta/Kushwadiya, Rajbansi, Satar/ Santhal, Tajpuriya, Tharu
Muslim	Muslim	Muslim (4.3%)	Madhesi Musalman, Churaute
Other	Other	Other (1%)	Marwadi, Jaine, Bengali, Punjabi/Sikh,

\*\* Population figure is based on the census 2001

Source: Adapted from Gurung 1998; Acharya and Subba 2008; CBS 2011; Pandey, et al. 2013.

In general, this study subscribes to the logic of former studies in the classification of caste/ethnic groups into the different layers presented above. Beginning with the three broader groupings of Nepali society, the five categories can be found in wider public use. Officially, the Dalit community is defined as “a caste-community listed in Annex-1, who have been kept far behind in the social, economic, educational, political and religious spheres and are deprived of human dignity and social justice due to caste-based discrimination and untouchability.”<sup>2</sup> Similarly, Adivasi Janajati or Indigenous Nationalities are taken to be those “tribes or communities as mentioned in the schedule who have their own mother tongue and traditional customs, distinct cultural identity, distinct social structure and written or oral history of their own”.<sup>3</sup> Although definition of Madhesi is politically contested, it broadly refers to the people of Madhesi origin,

<sup>2</sup> National Dalit Commission.

<sup>3</sup> National Foundation for Development of Indigenous Nationalities Act 2001.



have caste based principles and practices in organizing their society and speak Maithili, Bhojpuri, Awadhi and Hindi languages as their mother tongue. Muslim on the other hand is a religious group comprising a population who are residents in largely in Southern plains but also in the hills.

Eleven categories for statistical analysis are useful in getting a relatively nuanced picture compared to just five groups. Although it can still conceal fine variations and heterogeneity within each group, delineation into 11 groups can be helpful in presenting a general pattern. Our rationale for adopting the 11 categories, however, is more due to perceived commonality of language, cultural features and traditions and similarity of experiences of social exclusion and inclusion due to residential, religious and other identity locations. For example, it is worthwhile to present the data by Madhesi and Hill Dalits in sub groups as both, although sharing common suffering from discrimination based on caste based purity and pollution by the so called upper castes, possess certain differences in relation to other communities and the state. Whereas the Hill Dalits speak the dominant Nepali language as their mother tongue, Madhesi Dalits suffers from the additional disadvantaged of being a minority language speaker and belonging to the Madhesi social category. The same can also be said for Brahmins living in the Hills and the Tarai. Despite the fact that both share Hindu upper caste values they have variations in cultural traditions and historical relationship with the state. Adivasi Janajati or Indigenous Peoples identified collectively by the label, have heterogeneity in terms of language, culture and livelihood, and also differing experiences of exclusion and inclusion. A good deal of work may be needed for further elaboration on this categorization, which is, however, beyond the scope of this study.

In designing NSIS, the study took the perspective of social exclusion as a “dynamic process of progressive multidimensional rupturing of the social bond” (Silver, 2007:1). As a dynamic process, social exclusion precludes an individual based primarily on their preexisting circumstances or social background in the participation of collective activities and excludes from information, resources, recognition and identity. This results in inequality in outcomes of household material welfare and self-respect of an individual. The rupturing of the social bond or social solidarity caused by such inequality is thus central to the notion of social exclusion. Therefore, social inclusion is about achieving social solidarity through equality of outcomes, recognition and participation of all members in social processes. In order to suit the Nepali context, the study synthesizes the concept in three key themes, *equitable human development outcomes, representation and participation in governance and social solidarity based on the mutual recognition*.

In order to collect the data, the NSIS selectively drew from the repertoire of indicators used in various studies, such as the Nepal Living Standard Survey, Nepal Demographic and Health Survey, and the Census and others, most of which are also used to produce Human Development and Multidimensional Poverty Index (Alkire and Santos, 2010), and including the Nepal Multidimensional Exclusion Index (Bennett and Parajuli, 2013). In addition to these resources, the study also has benefited from the work on selecting indicators for developing the equality measurement framework (Alkire et al., 2009) and other studies (Haan, 1999; Atkinson and Marlier, 2010). The NSIS made a selection of a host of indicators with the view of suiting the Nepali context of studying social exclusion and inclusion. There are more than 100 indicators on which the NSIS collected information. For the purpose of analysis, these indicators are grouped into three broad themes identified above. The first theme on human development brings information on the social and economic development status of different groups. The second theme, as a way to assess the inclusion in governance, depicts the situation of participation in various local institutions and access to basic services. The third theme deals with issues of culture, identity and intergroup relationships pertaining to perceptions on discrimination and solidarity.

The chapters of the report are by and large organised accordingly. Chapter two following the introduction describes the methodology employed for the survey with particular focus on how the sampling procedures suitable for collecting nation-wide disaggregated data by caste/ethnicity was designed and implemented. Chapter three deals with the demographic structure of Nepali society, which offers information on population and its various aspects to contextualize the subsequent discussion of the findings. The fourth chapter presents information on education, health and sanitation, housing condition, access to land, resources and economic conditions under the heading of human development and inclusion. The fifth chapter highlights issues pertaining to governance, in particular, participation and representation in local level public and political processes and perceptions of access to services. The sixth chapter brings information on a relatively new dimension where previously national level data is rare. This chapter discusses the questions of culture, identity, experiences of discrimination and intra and intergroup solidarity. Chapter seven is devoted to issues of gender in terms of how gender differences and equality manifest in different caste/ethnic groups. The question of women's access to education, economic resources, representation and participation in the decision making process, and the prevalence of domestic violence by caste/ethnic groups are described. In presenting the analysis, the main text offers the synthesized general pattern for 11 social groups which highlights the top and bottom ten groups in terms of their situation in particular indicators. The detailed data on individual caste/ethnic groups is presented in the Annex for easy reference for the reader. The final section concludes the report with a brief discussion on future policy and research implications.

This chapter describes the methodological aspects of Nepal Social Inclusion Survey (NSIS). The first section provides a brief overview of the methodologies used in other national surveys to draw insights from them and describes the ways in which the NSIS methodology departs from other surveys. This is followed by a description of sample design, sample size, stratification, sample allocation and methods of sample selection and the limitations and constraints. At the end of the chapter, the sampling statistics are presented.

### **Insight Drawn from other National Surveys**

Nepal has a long tradition of conducting nationally representative surveys in different fields of study. Among them, Nepal Demographic and Health Survey (NDHS), Nepal Living Standard Survey (NLSS) and Nepal Labour Force Survey (NFLS) are the most important ones. These surveys are the major sources of official data in Nepal. NDHS, being conducted every 5 years since 1976, provides a plethora of information on demographic fields like fertility, mortality, maternal and child health, and HIV/AIDS. With much focus on economic data, NLSS completed its 3<sup>rd</sup> round in 2010/11. It provides data on the socioeconomic status of households, including migration, household income and consumption. NLFS has a special focus on economic activities, labour force participation, unemployment, and underemployment, which to a large extent are also covered by NLSS. No doubt, the data obtained from these surveys can be utilized in order to describe the existing situation of social inclusion and exclusion in the country.

However, data from the existing national surveys presents two basic problems for the study of social inclusion and exclusion. Firstly, these surveys do not collect data on cultural and political aspects of inclusion which at present are getting wider coverage in national policies as well as intellectual discourse. Secondly, in Nepal, it is very common to deal with the issue of social inclusion through caste/ethnic perspectives. In one sense, the issue of social inclusion has become largely caste/ethnic inclusion. In this context, generation and analysis of information through a caste/ethnic perspective is desirable. Despite this, the sample plan of the existing national surveys mentioned-above is far from satisfactory. The sample design of these surveys is primarily based on an amalgamation of ecological belts, development regions and rural/urban residences. No attention is given to acquire an adequate sample size by social groups with coverage of all

caste/ethnic groups. This has seriously hampered the study of social inclusion of individual caste/ethnic groups and, therefore, the ability to determine their relative degree of social inclusion and exclusion.

## Sample Plan of NSIS

A critical review of the sample plan of existing national surveys shows that it is based merely on geographical units that cannot adequately serve the purpose of the study of social inclusion and exclusion in Nepal. It naturally demands an alternative sampling approach. The SIA-EP research team decided to develop a caste/ethnic based sample plan to overcome the pitfalls in the sample plan inherent in the existing national surveys. This sample plan may be called “social sampling.”

### Sample Design

In line with the technical proposal submitted to SIRF and recommendation of the SIA-EP research team,<sup>4</sup> NSIS sample plan covers 98 caste/ethnic groups of Nepal identified by the 2001 population census.<sup>5</sup> At the outset, a design to estimate sample size for caste/ethnic groups in proportion to their population size was prepared.<sup>6</sup> Accordingly, each of the 98 caste/ethnic groups was treated as a separate stratum, proportionate distribution of households by caste/ethnicity was derived, and a different variant of minimum sample size was calculated for the national level, and the national sample was distributed to each stratum in proportion to the population size of each caste/ethnic group. This exercise finally yielded less than 100 sample sizes for 56 of the caste/ethnic groups even though a national sample size of 40,000 households was used. The largest sample size of nearly 6,500 households was obtained for Hill Chhetri. The lowest sample size of 1-10 households was obtained for 18 of the groups like Munda, Raute, Yehlmo and Kuswadiya, Jain, Walung, Dhuniya and so on. Such a large variation in the sample size across the caste/ethnic groups was mainly due to a large variation in the relative share of households by caste/ethnicity. For example, it varied from a maximum of 16.1 percent for Hill Chhetri to the lowest of 0.0024 percent for Kuswadiya. For 79 of the caste/ethnic groups, the proportion of households ranged between 0.0026-0.478 percent.

From the discussion of sample design above, it is clear that even a national sample size of 40,000 households cannot yield adequate sample size for most of the caste/ethnic groups if proportionate design is adopted. If adequate sample size is to be obtained for small-sized groups, we should go for a sample size of more than 40,000 households at the national level, which SIA-EP could not afford. Therefore, the idea of proportionate design was dropped and a decision was made in favour of disproportionate design in which each caste/ethnicity is treated as a separate estimation and tabulation group, which is generally called “domain of study.” Accordingly, each caste/ethnic group is treated as an independent domain of the study, and independent sample size is estimated and drawn for each domain. A sample design like this is generally recommended when separate statistics for different domains of the study are to be produced (Kish, 1995: 77; Turner, 2003: 10). The design has the following important features:

- It allows equal level of sampling efficiency (measured in terms of desired level of precision) for each caste/ethnic group while estimating sample size. It intends to minimize the effect of

<sup>4</sup> Number of caste/ethnicity to be covered by NSIS and research design were finalized through a series of discussions among SIA-EP research team members. SIA-EP research team members unanimously agreed on the need to cover 98 caste/ethnic groups.

<sup>5</sup> 2001 census identified 103 caste/ethnic groups but only 98 groups are covered by the NSIS. The four unidentified groups such as Adivasi/Janajati, unidentified dalit, unidentified caste/ethnic groups, and Kusunda have been excluded and Muslim and Churaute have been lumped into a single group.

<sup>6</sup> For sampling purpose, data from 2001 population census were used mainly because 2011 census data were not released at the time of sampling exercises for NSIS.

varying levels of sampling efficiency on the estimates and this is considered to be better for a comparative study like this.

- The design maintains equal sample size for all caste/ethnic groups irrespective of population size since population size is not an important determinant of sample size (Cochran, 1977: 73). By this, it tends to oversample smaller-sized groups and under-sample the larger-sized groups resulting in a differential sampling rate across the caste/ethnic groups.
- Due to the under-sampling of larger-sized groups, precision of national estimates tends to be worse than the estimates produced by the proportionate design. With this, less importance is given to the precision of national level estimates. This is because indicators of social inclusion and exclusion at the caste/ethnicity level have important meaning for comparative purpose but at the national level it is not so. This strategy can be adopted when each estimation group would not require equal reliability in the survey measurement (Turner, 2003: 11). Yansaneh (2005: 25) also argues for a choice of this kind.

For each domain of the study, a four-stage stratified probability cluster design is adopted where a cluster refers to a settlement of particular caste/ethnic group. It is a four-stage design since sample selection is completed in four stages by selection of district, Village Development Committees (VDCs)/Municipality, settlement and finally households (see Table 24 below).

### Sample Size

It is notable that the size of samples for NSIS is largely an outcome of a compromise between the margin of error and resources. Due to the limited resources a relatively small sample size of 152 for each social group determined by the upper-most range of error margin, i. e. 10 percent, had to be accepted at 95 percent confidence level. The other statistical assumptions made while determining sample size were maximum population variability ( $p$ ) of 0.5 that yields maximum sample size, design effect of 1.5 and 2 percent non-response rate. The sample size was estimated with the following formula:

$$n' = \left[ \frac{1.96^2 * (p * q)}{s_e^2} \right]$$

$$n_{srs} = \frac{n'}{1 + (n'/N)}$$

$$n_{clust} = (n_{srs} * deff) / 0.98$$

where,

$n'$	=	initial estimate of sample
1.96	=	normal standard deviation from t-distribution at 95 percent confidence level
$p$	=	population proportion (assumed to be 0.50)
$q$	=	(1- $p$ )
$p * q$	=	indicator of population variability
$s_e^2$	=	desired level of precision measured in terms of standard error (assumed to be 10%)
$n_{srs}$	=	sample size for simple random sample (SRS)
$N$	=	population size
$n_{clust}$	=	sample size for cluster design
$deff$	=	design effect (deff, assumed to be 1.5)
0.98	=	Response rate assuming non-response rate of 2%

*Sample size after adjustment of  $n'/(1+n'/N)$  slightly varies across the caste/ethnic groups. The sample size for all caste/ethnic groups has been rounded up to 152 after the adjustment of  $n'/(1+n'/N)$  to make it divisible by 19, i. e. sample take per cluster.*

In a cluster design like this, one cannot take too many households from a cluster because it tends to increase clustering effect and reduce sampling efficiency. Taking of a few households per cluster on the other hand tends to increase survey cost. In this respect, samples of 20 households per cluster are generally recommended with an expected design effect of two (Turner, 2003). This implies that a cluster design may be assumed to be two times worse than the simple random sampling. Considering all these, the decision to select 19 households from each sample cluster with the expected design effect of 1.5 was adopted. Based on this, for each caste/ethnic group, a total of 8 clusters are to be selected to attain the domain sample size of 152 households (152/19 HH per cluster).

Sample size estimation for Hill Chhetri:

$$\begin{aligned}
 n' &= \frac{1.96^2 * (0.5 * 0.5)}{0.10^2} = 96 \\
 n_{\text{srs}} &= \frac{96}{1 + (96/687513)} = 96 \\
 n_{\text{clust}} &= (96 * 1.5) / 0.96 \\
 &= 150 \text{ (rounded up to 152)}
 \end{aligned}$$

Sample size for other caste/ethnic groups was estimated through the same process. By this, target sample size for the national level is 14,896 (98 domains \* 152 hh/domain).

Table 2.1 portrays the general idea about confidence interval with the sample size of 152. The Table shows that if value of a characteristic of any caste/ethnic group is 99 percent, true value lies somewhere between 98-100 percent. Likewise, if any value of characteristic is 50 percent, the true value lies somewhere between 43 and 57 percent and it lies between 15 to 25 percent if the value of the characteristics is 20 percent. If the percentage is 2 percent (which means that 3 households in that group are included) then we know that the real percentage for the full group is between 0 to 4 percent. It is worth noting that the whole idea of standard error in this example is examined assuming simple random sampling (SRS). This in fact tends to underestimate the level of standard error in the case of a cluster design like this example. This implies that differences in the number of percentage figures turns out to be insignificant when standard errors are examined on cluster design approach (final result on sampling statistics for the selected NSIS variables is provided in Table 2.9).

Being a comparative study, the main objective of the NSIS is to compare various indicators across the social groups. In this regard, percentage figures are the most common type of measure used in the report. The percentage figure across the various groups naturally varies within a certain range and it is necessary to have a general idea of the significance of the difference in percentage figures. Table 2.1 shows that, with the given sample size of 152 for each caste/ethnic group, the group differences will normally have to be larger to be significant. For example, if one group has 95 percent and another group has 87 percent or 30 and 40 percent, they are different. However, there is no significant difference between 80 and 87 percent, or 36 and 43 percent, or 2 and 4 percent.

TABLE 2.1: Hypothetical example of confidence interval for assumed level of proportion (p) and test of significance of difference in proportions with the sample size of 152

Group (i)	Included house-holds	Percent	Proportion (p)	Standard error 2	Confidence interval 1		Significance test of difference in proportion			
					lower bound	upper bound	Group difference (d)	Standard error 3	Confidence interval 4	Significant difference
1	150	99.0	0.99	0.81	97.7	100.3	0.04	0.02	0.03	Yes
2	145	95.2	0.95	1.73	92.4	98.0	0.09	0.03	0.05	Yes
3	131	86.5	0.87	2.77	82.0	91.0	0.06	0.04	0.07	No
4	122	80.0	0.80	3.24	74.7	85.3	0.05	0.05	0.08	No
5	115	75.5	0.76	3.49	69.8	81.2	0.08	0.05	0.08	No
6	103	67.6	0.68	3.80	61.4	73.8	0.08	0.05	0.09	No
7	91	60.0	0.60	3.97	53.5	66.5	0.05	0.06	0.09	No
8	84	55.0	0.55	4.04	48.4	61.6	0.05	0.06	0.09	No
9	76	50.0	0.50	4.06	43.3	56.7	0.07	0.06	0.09	No
10	66	43.4	0.43	4.02	36.8	50.0	0.07	0.06	0.09	No
11	55	36.2	0.36	3.90	29.8	42.6	0.07	0.05	0.09	No
12	45	29.6	0.30	3.70	23.5	35.7	0.10	0.05	0.08	Yes
13	30	20.0	0.20	3.24	14.7	25.3	0.03	0.04	0.07	No
14	26	17.1	0.17	3.05	12.1	22.1	0.05	0.04	0.07	No
15	18	11.8	0.12	2.62	7.5	16.1	0.05	0.03	0.06	No
16	11	7.2	0.07	2.10	3.8	10.7	0.04	0.03	0.04	No
17	5	3.3	0.03	1.45	0.9	5.7	0.01	0.02	0.03	No
18	3	2.0	0.02	1.14	0.1	3.9	0.01	0.01	0.02	No
19	1	0.7	0.01	0.66	-0.4					

<sup>1</sup> $CI_{90\%}(p) = p \pm 1.64(se_{(p)})$ ; <sup>2</sup> $se(p) = \sqrt{p(1-p)/n}$ ; <sup>3</sup> $SQRT((p_1*(1-p_1)/152) + (p_2*(1-p_2)/152))$ , where if  $p_1 = p_i$  then  $p_2 = p_{i+1}$ ;

<sup>4</sup> $CI_{90\%(d)} = SQRT((p_1*(1-p_1)/152) + (p_2*(1-p_2)/152)) * 1.64$ .

## Stratification

Before the selection of samples, the population of each caste/ethnic group, wherever the spatial distribution of population permitted, was stratified into two groups such as population living in “core” and those living in “periphery” areas. A region or certain number of districts with the highest degree of population concentration was defined as core areas. All other areas were defined as peripheral areas. Peripheral areas are assumed to be the areas of population migration. The degree of population concentration was examined on the basis of the 2001 population census database and was grouped into regions/districts as shown in Table 2.2.

Stratification of the study domain by core and periphery was required for the following reasons:

- Especially in the case of Janajatis, concentration of population in specific locations is evident. Such locations are generally assumed to be the historical root of their culture. There is a general perception that a peoples' way of life, and their cultural and social inclusion/exclusion tend to vary between the historical areas of culture and the areas of population migration.

- b) The ethnographic profile team of SIA-EP required such distinctions to base the ethnographic profile research on at least one randomly selected core area. If the sample is selected without stratification of population by core and periphery areas, the random method of sample selection is not likely to include any core areas.

In case of caste groups such as Brahmin, Chhetri, Kami, and Damai, no specific areas of historical root of culture can be conceived. In this case, the core areas are assumed to represent areas of high population concentration rather than the historical places of culture. In the case of caste/ethnic groups with Tarai origin, the Tarai belt as a whole is regarded as a core area. In this case, households found in the hill or mountain belts are regarded as households living in peripheral areas. An example of stratification for some caste/ethnic groups is provided in Table 2.2.

**TABLE 2.2: Stratification plan for selected caste/ethnic groups by core and periphery areas**

Caste/ ethnicity	Core areas			Periphery areas		Total Districts	Total HHs
	Region/districts	Total number of districts	Total HHs	Total no. of districts	Total HHs		
Hill Chhetri	M/H region of mid and far western region	32	302,608	43	384,905	75	687,513
Hill Brahmin	Western hill region	11	146,353	64	439,473	75	585,826
Magar	Western & Midwestern Hill & Tarai	15	173,497	60	122,816	75	296,313
Tharu	Tarai ecological belt, one inner Tarai district	21	229,739	54	5,761	75	235,500
Tamang	Periphery districts of Kathmandu valley	6	113,108	67	126,647	73	239,755
Newar	Kathmandu valley	3	109,422	72	127,791	75	237,213
Muslim	Tarai ecological belt	20	139,394	54	7,544	74	146,938
Kami	Western, mid-western and far-western hills	22	85,990	53	101,652	75	187,642
Rai	Eastern hill	6	63,414	68	61,883	74	125,297
Gurung	Western hill	5	54,837	69	55,737	75	110,574

### Sample Allocation

When stratified sampling is adopted, proper representation of population from all strata should be ensured. In this regard, NSIS adopted proportionate method of sample allocation, as sample clusters were allocated to core and periphery areas in proportion to the relative share of the households in the respective stratum. This method ensures samples from core and peripheral areas are fairly equal to the size of population in each stratum with a fairly equal sampling rate. In the case of caste/ethnic groups like Muslim and Tharu, with high concentration of population in core areas, samples are taken only from the core areas. Table 2.3 presents an example of allocation of sample clusters, and households to the core and peripheral areas.

For caste/ethnic groups with 100,000 or more households, a general rule was to represent them from four districts, two from core and two from peripheral areas (Table 2.4). In this case, one VDC/municipality



TABLE 2.3: Allocation of sample (sample plan) for selected caste/ethnic groups (example)

Social Groups	Total HH			Proportion			Allocation of sample cluster			Allocation of household sample (19 HH per cluster)		
	Core	Peri phery	Total HH	Core	Peri Phery	Total	Core	Peri phery	Total	Core	Peri Phery	Total HH
Hill Chhetri	302,608	384,905	687,513	0.44	0.56	100.0	4	4	8	76	76	152
Hill Brahmin	146,353	439,473	585,826	0.25	0.75	100.0	2	6	8	38	114	152
Magar	173,497	122,816	296,313	0.46	0.54	100.0	4	4	8	76	76	152
Tharu	229,739	5,761	235,500	0.99	0.01	100.0	8	0	8	152	0	152
Tamang	113,108	126,647	239,755	0.47	0.53	100.0	4	4	8	76	76	152
Newar	109,422	127,791	237,213	0.46	0.54	100.0	4	4	8	76	76	152
Muslim	139,394	7,544	146,938	0.95	0.05	100.0	8	0	8	152	0	152
Kami	85,990	101,652	187,642	0.45	0.55	100.0	4	4	8	76	76	152
Rai	63,414	61,883	125,297	0.51	0.49	100.0	4	4	8	76	76	152
Gurung	54,837	55,737	110,574	0.50	0.50	100.0	4	4	8	76	76	152

was selected from each district. Some of these caste/ethnic groups are Hill Chhetri, Tamang, and Magar. Caste/ethnic groups having the number of households less than 100,000 were represented only from two districts: one from the core area and another from the periphery area. In this case, two VDCs/municipalities were selected from each district. Within each sample VDC, two clusters of particular caste/ethnic groups were selected irrespective of the caste/ethnic groups' size.

Despite this, it should be noted here that number of districts to be selected also depended on the number of clusters to be selected for core and peripheral areas as shown in Table 2.3. The case in point is Hill Brahmin for which only 2 clusters have to be selected from core areas. In such a case, the core area is represented only with one district despite the rule of selecting two core districts. Depending upon the number of clusters to be selected by core and periphery areas, some caste/ethnic groups with less than 100,000 households have been represented from more than 2 districts.

TABLE 2.4: District, VDC/Municipality, cluster and household selection plan

Hierarchy of samples	Caste/Ethnic groups with less than 100000 households			Caste/Ethnic groups with 100000 or more number of households		
	Core Area	Peripheral Area	Total	Core Area	Peripheral Area	Total
District	1	1	2	2	2	4
VDC/ Municipality	2	2	4	2 (one per district)	2 (one per district)	4
Cluster	4 (2 clusters per VDC/ Municipality)	4 (2 clusters per VDC/ Municipality)	8	4 (2 clusters per VDC/ Municipality)	4 (2 clusters per VDC/ Municipality)	8
Household	76 (19 HH per cluster, 38 HH per VDC/ Municipality)	76 (19 HH per cluster, 38 HH per VDC/ Municipality)	152	76 (19 HH per cluster, 38 HH per VDC/Municipality)	76 (19 HH per cluster, 38 HH per VDC/Municipality)	152

It must be noted that the effective implementation of the sample plan required a minimum of 38 households of the particular caste/ethnic group in a sample VDC/municipality, and 19 households in each cluster. Selection of VDC/municipality having less than the specified minimum number of households obviously would lead to a shortfall of the required sample size. In this regard, VDC level caste/ethnic distribution of households from 2001 population census was cross-checked. The census database indicated a possibility of a big shortfall in the sample of 23 of the caste/ethnic groups, if a uniform sample size were to be planned as per the sample plan presented in Table 2.4. Therefore, of the 98 caste/ethnic groups, the above sampling principle could be applied only to 75 groups. For the other 23 of the caste/ethnic groups it could not be applied. This was mainly because:

- a) The reference caste/ethnic groups had a very small population size thinly scattered over many districts. Most of the cluster sizes of the households at VDC/municipality level did not meet the specified minimum number of households. The caste/ethnic groups like Raji, Hayu, Dhuniya, Jain, Munda, Kuswadiya, Mali, Dom, Gaine, Badi, Panjabi/Sikh and Kisan fell into this category. In this situation, the selection of household samples only from the specified minimum number of districts and VDCs/municipalities did not ensure the total sample size. Therefore, the number of sample districts and VDCs/municipalities was not confined to the minimum specified number as shown in Table 2.4.
- b) Some of the caste/ethnic groups had a very high concentration of population in a few districts and VDCs/municipalities of the core areas. These caste/ethnic groups are called highly localized groups. Peripheral areas showed a very small population size thinly scattered over large geographical areas. Again, most of the cluster sizes of the households at VDC/municipality level, so this case also failed to meet the specified minimum number of households. Some of the highly localized groups with hill origin were: Tharu, Muslim, Chidimar, Bantar, Chepang, Thami, Pahari, Chhantel, Dura, Lepcha, and Hayu. Many caste/ethnic groups with Tarai origin also fell into this category. In such cases samples were drawn only from the core areas.

## Sample Selection

Sample selection was completed in four stages as described below.

### First Stage

At this stage, districts were selected. Before selection of sample districts, a separate list of all districts with a household count of each caste/ethnic group was prepared out of 2001 census database. The list was further disaggregated according to core and periphery areas (Table 2.5 illustrates the case of Newar), which served as sampling frame for the selection of districts. Preparation of sampling frame at this stage required a special strategy. This was mainly because selection of any VDC/municipality having less than 38 households of any caste/ethnic group would result in a big shortfall in the sample. It would also tend to increase field survey costs significantly because additional field planning for replacement procedures was required to compensate for the shortfall in the sample. Therefore, any district with VDC/municipality having less than 25 households for particular caste/ethnic groups was dropped from the sampling frame. This procedure was adopted only for the 75 caste/ethnic groups to which the sample plan described in Table 2.4 above could be applied. Overall, this procedure excluded around 10 percent of the households from the sampling frame. Therefore, it should be noted here that the selection of NSIS samples at district and VDC levels were based more on larger-sized sampling units.

The minimum threshold of 25, instead of 38 households, was chosen in the hope that 38 households could be achieved through replacement procedures even if any VDC/municipality with a minimum of 25 households was included in the sample.

An example of sampling frame for the selection of district for Newar community is presented in Table 2.5.

TABLE 2.5: List of districts with VDC/Municipality with 25 and above number of households of Newar according to 2011 population census by core and periphery areas

List of districts	
District	HH Sum
1. Taplejung	282
2. Panchthar	366
3. Ilam	2,004
4. Jhapa	4,198
5. Morang	6,705
6. Sunsari	5,413
7. Dhankuta	1,456
8. Tehrathum	405
9. Sankhuwasabha	1,424
10. Bhojpur	3,008
11. Solukhumbu	437
12. Okhaldhunga	1,640
13. Khotang	2,024
14. Udayapur	1,485
15. Saptari	2,063
16. Siraha	931
17. Dhanusha	1,952
18. Mahottari	759
19. Sarlahi	1,244
20. Sindhuli	2,974
21. Ramechhap	5,194
22. Dolakha	3,029
23. Sindhupalchowk	6,158
24. Kavrepalanchowk	8,921
25. Lalitpur	25,807
26. Bhaktapur	21,031
27. Kathmandu	62,452
28. Nuwakot	3,822
29. Rasuwa	192
30. Dhading	5,984
31. Makawanpur	4,969
32. Rautahat	335
33. Bara	847
34. Parsa	1,988
35. Chitwan	5,022
36. Gorkha	4,576

List of Core and Periphery Districts		
Districts	HH Sum	Cumulative
<b>Core districts</b>		
25. Lalitpur	25,807	25,807
26. Bhaktapur	21,031	46,838
27. Kathmandu	62,452	109,290
<b>Periphery Districts</b>		
1. Taplejung	282	282
2. Panchthar	366	648
3. Ilam	2,004	2,652
4. Jhapa	4,198	6,850
5. Morang	6,705	13,555
6. Sunsari	5,413	18,968
7. Dhankuta	1,456	20,424
8. Tehrathum	405	20,829
9. Sankhuwasabha	1,424	22,253
10. Bhojpur	3,008	25,261
11. Solukhumbu	437	25,698
12. Okhaldhunga	1,640	27,338
13. Khotang	2,024	29,362
14. Udayapur	1,485	30,847
15. Saptari	2,063	32,910
16. Siraha	931	33,841
17. Dhanusha	1,952	35,793
18. Mahottari	759	36,552
19. Sarlahi	1,244	37,796
20. Sindhuli	2,974	40,770
21. Ramechhap	5,194	45,964
22. Dolakha	3,029	48,993
23. Sindhupalchowk	6,158	55,151
24. Kavrepalanchowk	8,921	64,072
28. Nuwakot	3,822	67,894
29. Rasuwa	192	68,086
30. Dhading	5,984	74,070
31. Makawanpur	4,969	79,039
32. Rautahat	335	79,374
33. Bara	847	80,221
34. Parsa	1,988	82,209

37. Lamjung	1.206	
38. Tanahun	5.272	
39. Syangja	2.055	
40. Kaski	3.968	
43. Myagdi	243	
44. Parbat	648	
45. Baglung	550	
46. Gulmi	833	
47. Palpa	1.691	
48. Nawalparasi	2.098	
49. Rupandehi	2.749	
50. Kapilbastu	134	
51. Arghakhanchi	1.001	
52. Pyuthan	673	
53. Rolpa	51	
54. Rukum	28	
55. Salyan	239	
56. Dang	610	
57. Banke	904	
58. Bardiya	325	
59. Surkhet	210	
60. Dailekh	154	
61. Jajarkot	48	
63. Jumla	41	
70. Doti	211	
71. Kailali	355	
72. Kanchanpur	140	
35. Chitwan	5,022	87,231
36. Gorkha	4,576	91,807
37. Lamjung	1,206	93,013
38. Tanahun	5,272	98,285
39. Syangja	2,055	100,340
40. Kaski	3,968	104,308
43. Myagdi	243	104,551
44. Parbat	648	105,199
45. Baglung	550	105,749
46. Gulmi	833	106,582
47. Palpa	1,691	108,273
48. Nawalparasi	2,098	110,371
49. Rupandehi	2,749	113,120
50. Kapilbastu	134	113,254
51. Arghakhanchi	1,001	114,255
52. Pyuthan	673	114,928
53. Rolpa	51	114,979
54. Rukum	28	115,007
55. Salyan	239	115,246
56. Dang	610	115,856
57. Banke	904	116,760
58. Bardiya	325	117,085
59. Surkhet	210	117,295
60. Dailekh	154	117,449
61. Jajarkot	48	117,497
63. Jumla	41	117,538
70. Doti	211	117,749
71. Kailali	355	118,104
72. Kanchanpur	140	118,244

After generating a list of districts as shown in Table 2.5, systematic probability proportionate to size (PPS) method was applied to the list of core and periphery districts in order to select specified number of sample districts as shown in the case of the Newar community below.

#### *Step 1: Determine the number of districts to be selected for Newar*

Since the total number of Newar households in Nepal is 237213. According to the set criterion, a total of four sample districts should be selected if the total household of a particular caste/ethnic group exceeds 100000 households. Therefore, four sample districts have to be selected for the Newar community – two from core areas and two from peripheral areas according to the sample plan as given in Table 2.4.

### Step 2: Calculate cumulative sum

### Step 3: Calculate sampling interval, $I = N/a$

where,  $N$  = total number of households  
 $a$  = number of districts to be selected

$$I_c = 109290/2 = 56645,$$

$$I_p \text{ for periphery areas} = 118244/2 = 59122$$

where,  $I_c$  = sampling interval for core areas  
 $I_p$  = sampling interval for periphery areas

### Step 4: Generate random start

Generated random number between 1 to  $I$  using Excel software command. This number is called random start and denoted by  $RN1$ .

### Step 5: Selection of sample districts

The first district was chosen as the one whose cumulant was the smallest number exceeding  $RN1$ . Bhaktapur district was selected as the first sample district from core areas. The second district chosen was the one whose cumulant was the smallest number exceeding  $RN1 + I$ . Kathmandu was selected as the second sample district from the core areas. From the same procedure, Saptari and Tanahu districts were selected from the peripheral areas. Sample districts for other caste/ethnic groups were also selected with a similar procedure. A total of 58 districts were selected at this stage.

### Second stage

VDCs/municipalities were selected at this stage. For the highly localized caste/ethnic groups, two VDCs/municipalities were selected from each sample district. For the caste/ethnic groups experiencing high population diffusion, only one VDC/municipality was selected from each sample district. Before selection of sample VDC/municipality, a list of all VDCs/municipalities with household count according to the core and peripheral areas was prepared and systematic PPS method was applied in order to select a specified number of sample VDCs/municipalities from each sample district. For example, for the Newar community, Katunje VDC of Bhaktapur and Kathmandu Metropolitan City of Kathmandu districts were selected from the core areas. Birpur Barahi VDC of Saptari district and Bhanu of Tanahu were selected from the peripheral areas. At this stage, initially, a total of 319 VDCs/municipalities were selected from 58 districts to represent 98 caste/ethnic groups. Finally, two more sample VDCs/municipalities had to be added to compensate for the shortfall of the sample through replacement procedures (Table 2.8). Hence, the total number of surveyed VDCs/municipalities counts at 321.

Any VDC/municipality could be selected more than one time, because a VDC/municipality could represent more than one caste/ethnic group depending upon its size and spatial distribution. Therefore, in some cases, more than one caste/ethnic group has been represented from some of the sample VDCs/municipalities. For example, 11 caste/ethnic groups were represented from Kathmandu Metropolitan City (KMC). These caste/ethnic groups were: Hill Brahmin, Newar, Rai, Thakuri, Sherpa, Marwadi, Bhote, Thakali, Panjabi/Sikh, Walung, and Jain. On the other hand, some caste/ethnic groups like Barae, Mali, Dhuniya, Badi, and Hajam had to be represented from 7-9 VDCs of different districts despite overall planning of representing from four

VDCs/municipalities. This was mainly due to the small and thinly scattered distribution of their population. Altogether 15 caste/ethnic groups had to be represented from less than four VDCs/municipalities mainly because of the high concentration of their population in a few VDCs/municipalities. These caste/ethnic groups were: Bhote, Byasi, Chidimar, Dhobi, Dura, Jirel, Kisan, Koche, Kuswadiya, Meche, Nurang, Raute, Sonar, Walung and Yholmo (see Fig 2.1).

### *Third stage*

At this stage, the specified number of clusters from each VDC/municipality was selected. A cluster was defined in terms of number of households of a caste/ethnic group residing within the boundary of the sample VDC/municipality. Before selection of the cluster, the number of households and nature of spatial distribution of the caste/ethnic group under study was identified through the social mapping process. Social mapping was done with the help of knowledgeable local people.

The social mapping process provided an overall idea about the size and spatial distribution of caste/ethnic groups in the sample VDCs/municipalities. With this idea, a number of clusters with more or less than 100 households were formed by delineating the boundaries of each cluster on the social map. Depending upon the number of households and clusters in the sample VDCs/municipality, the following rules were applied in order to select the clusters:

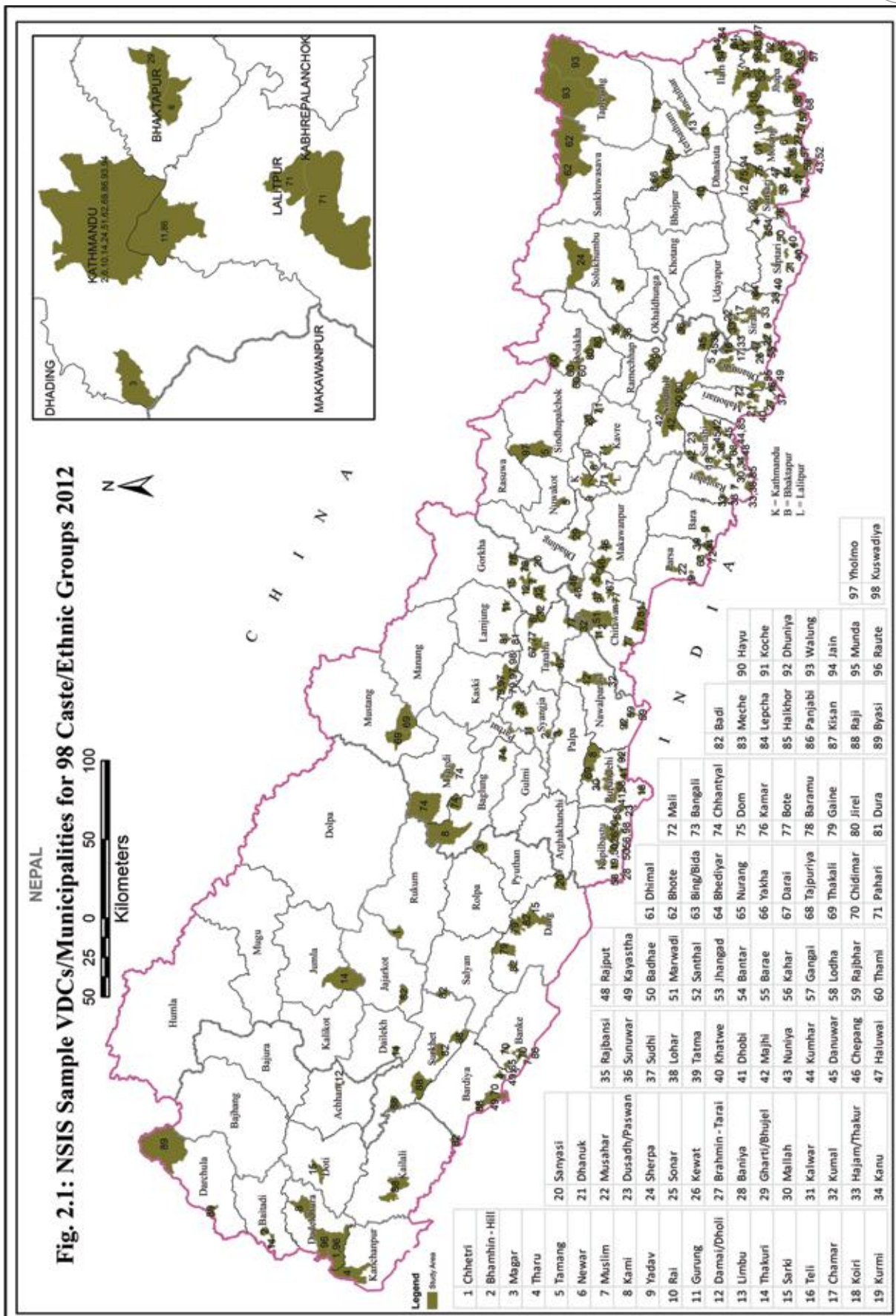
- If there are 38 or less households of the caste/ethnic group under study in the sample VDC/municipality, go through the complete enumeration process. In this case, no sampling is needed.
- If there are 99 or less households in the sample VDC/municipality, select 38 households through the sampling process.
- If there are 100 or more households in the sample VDC/municipality, create the possible number of clusters with the size of more or less 100 households. Assign a serial number to each cluster and select two clusters with a lottery method if there are more than two clusters. If only two clusters are formed, both clusters were to be automatically included in the sample without the sampling process.

At this stage, a total of 646 clusters were selected from 320 sample VDCs/municipalities for 98 caste/ethnic groups. Field teams were responsible for preparing the social map and the formation and selection of clusters. They were provided with rigorous training on all these aspects.

### *Fourth stage*

In this stage, the specified number of 19 households was selected from each sample cluster. A total of 14,709 households were interviewed from the 646 sample clusters. It must be noted here that sample of 19 households from the sample clusters was possible only in 68.3 percent of the sample clusters. For the rest 31.7 clusters, it varied, being either less or greater than 19 households. A sample of less than 19 households had to be taken because sample clusters did not consist of 19 households. Conversely, in the case of caste/ethnic groups with a high concentration of population in a particular locality more than 19 households had to be sample in order to attain the target sample size of 152 households. It was mainly because there were no additional VDC/municipalities with a settlement of that particular caste/ethnic group. The minimum number of 4 households was selected for the Barae community from Deuri Parwaha VDC of Dhanusha district. On the other hand, a maximum of 113 households were selected for the Nurang from Belahari VDC of Banke district.





Before household selection, the current list of households for each sample cluster was prepared with a household ID, name of the household head, and locality. The list served as a sampling frame for the selection of households. The household listing operation was carried out with the help of knowledgeable local people. Systematic random sampling procedure was applied to the list in order to select sample households.

### The Respondents

The required information was acquired through face-to-face interviews with household heads and married women aged 16 years and above. For household level information, the household heads were the respondents. In the absence of household heads, however, interviews were also conducted with the most knowledgeable adult person of the household. Married women aged 16 years and above were interviewed to solicit information about women's empowerment. If the sample household had only one woman of the said age and marital group, that woman was automatically included in the sample. In the case of households with more than one woman, one woman was selected with a simple random procedure particularly the lottery method.

### Weight

Weighting of sample cases is needed when sample size of one stratum tends to significantly vary with that other stratum due to over and under sampling. In this regard, the ratio of maximum to minimum weight needs to be examined. If the ratio of the maximum to minimum weight is greater than 3, then weighting of sample cases is needed in order to adjust the problem of over and under sampling of the strata.<sup>7</sup> An examination of NSIS sample structure by core and periphery areas suggested that the ratio of maximum to minimum weight did not exceed 3 for all the caste/ethnic groups. Therefore, it was concluded that weighting of sample cases by core and peripheral areas was not needed.

However, for the combined estimate at the national level, weighting of sample cases require to adjust the problem of under and over sampling of the caste/ethnic groups. For this, post-stratification weight was used.<sup>8</sup> Weight is calculated as an inverse of sampling rate for each caste/ethnic group normalized by its overall mean value.

## Operational Procedure

### NSIS Core Team

The NSIS core team comprised 9 professionals. The core team was supported by one data manager, 4 research associates who also worked as quality control supervisors in field data collection, 84 field staff, 12 data editors and 12 data entry personnel (Annex B).

### Hiring and Training

The field staff was selected from among those having knowledge and previous experience in field surveys of a similar kind. The minimum qualification for field supervisors was set to at least bachelor level education in social sciences such as sociology, economics, rural development, population studies and education. Field surveyors were divided into 29 teams comprising one team leader and 3-4 team members depending

<sup>7</sup> This weighting method was used in Nepal Adolescents and Youth Survey, 2010/11, Government of Nepal, Ministry of Health and Population, Population Division, Kathmandu.

<sup>8</sup> This weighting procedure was used by Nepal Demographic Sample Survey 1986/87, Central Bureau of Statistics (CBS), Kathmandu; and by Migration, Employment, Birth, Death and Contraception (MEBDC) Survey, 1996, Central Department of Population Studies (CDPS), Tribhuvan University.



on the work load in the assigned working areas. Field work was conducted during August-September, 2012.

A seven-day training programme was conducted for the field staff. Training was provided by the members of the core research team and a few guest experts. The training programme focused on informed consent and ethical issues, rapport building, methods of interview, overall survey methodology, including methods of household listing, basic intent of each question with sufficient explanation, inter-linkages of the questionnaire and skipping pattern, and managing and editing of the completed questionnaires. Also, the training made the field team aware of possible sources of errors in data collection, methods of minimizing errors including efforts to be made for securing quality data including revisits.

The training programme followed lectures, discussions, role play and one-day field practice. A manual with a set of field guides on survey methodology and interviews was developed and distributed to the field staff as reference material for field work.

### Field Survey

Before actual field enumeration, all field teams had to know the general ideas about the size and spatial distribution of specified caste/ethnic groups within the sample VDCs/municipalities. For this purpose, all field teams were made to prepare a social map of each caste/ethnic group. After gaining an understanding of the size and spatial distribution of caste/ethnic groups, the field teams carried out segmentation or linking (combining) of settlements to form clusters of more or less 100 households. Details of the segmentation and linking procedures were described in the field manual/field guide and the field teams were instructed in how to use them in the actual field situations. After the formation of clusters, field teams selected two clusters from each sample VDC/municipality. As mentioned above, however, this rule was not strictly applicable to some of the thinly scattered and highly localized caste/ethnic groups. In some cases, VDC/municipality as a whole had to be treated as a cluster to attain the specified sample size.

### Research Tools

A set of structured questionnaires (Annex-C) was used to collect the required information. The composite questionnaire was constructed based on the indicators developed by SIA-EP. It was finalized through a series of discussion among the SIA-EP team members and the conduction of a pilot test. It was divided into seven sections.

Section 1 : Household Schedule

Section 2 : Language, Education and Health

Section 3 : Land, Natural Resources and Livelihood

Section 4 : Social and Cultural Relations

Section 5 : Representation, Participation and Inclusion, and Discrimination

Section 6 : Household Assets and Amenities

Section 7 : Women Empowerment and Equality

Questions from Section 1 to Section 6 were directed to the head of the households or the most knowledgeable person of the household. For certain questions in Section 6, verification was made through observation with the permission of respondent(s). Section 7 was directed to married women aged 16 years and above.

### Quality Control Mechanism

Various measures were taken during data collection period to ensure collection of quality data. Before starting the interview, the field staff built a good rapport with the respondents and gained their confidence. Obtaining informed consent of the respondents was made mandatory for interviews. Attempts were made to make culturally-friendly interviews by hiring field staff from various caste/ethnic groups and women researchers, and mobilized accordingly in the respective social groups.

The team leader was responsible for supervising and monitoring the respective members and for reviewing/checking and validating the information. To ensure the completeness of the questionnaires, field staff had to check the completed questionnaires in the interview location immediately after the interview. If incomplete, they had to complete the form by asking the respondents. The team leader thoroughly checked the completed questionnaires daily. If any inconsistency were found in the data, interviewers were scheduled to acquire the correct information the same day or at the earliest possible time by revisiting the respondent.

In addition, the field work was regularly supervised and monitored by the core team members and four Quality Control Supervisors (QCS).

### Data Management and Validation

Before data entry, all completed sets of questionnaires were thoroughly edited. During editing, open-ended questions were coded. For this purpose, a number of experienced editors/coders were hired. After editing and coding of the questionnaires the data was entered into the CsPro4.1 computer software. The data manager developed a data entry template in CsPro4.1 with specific programming to control entry error. During data entry, entry errors were identified and corrected with questionnaire verification. A full-time data entry supervisor, core team members, and data manager were involved in supervising, monitoring and validation of the data. CSPro data file was transferred to SPSS/PC+ and STATA format for data analysis.

### Analysis of Data

For analytical purpose, each of the 98 caste/ethnic groups was treated as a single domain of the study and data were tabulated accordingly for each domain. In addition, data analysis was carried out for eleven broad social groups like Hill Brahmin, Hill Chhetri, Madhesi B/C, Madhesi OC, Hill Dalit, Madhesi Dalit, Newar, M/H Janajati, Tarai Janajati, Muslim, and "Others". These social groups were created by combining 98 caste/ethnic groups on the basis of their cultural similarities. For eleven broad social groups, including aggregates for the national level, weighted data was presented.

The unit of data analysis for each caste/ethnic group was the national level. Data was summarized primarily in terms of bivariate descriptive statistics such as percent and means. For selected ratio scale data, percent of households above mean value (national mean) are derived to describe inequality in the distribution of phenomenon across the 98 caste/ethnic groups including eleven broad social groups. Finally, the ranking of 98 caste/ethnic groups based on descriptive statistics was carried out to identify their relative position in social inclusion and exclusion. However, with some exceptions, the particular focus of the data analysis is on social inclusion rather than exclusion. For this, wherever necessary, responses to each question were recoded into dichotomy of "included" and "excluded" households and only those statistics that described social inclusion were presented and analysed.

## Achieved Sample Size

Table 2.6 presents target and achieved sample sizes for household and women at the national level<sup>9</sup> and corresponding response rate for the 96 caste/ethnic groups. The two caste/ethnic groups – Raute and Kuswadiya – were excluded from the data presented in the Table because the target sample size for them could not be achieved mainly due to unavailability of adequate number of households rather than non-response. The Table shows that the present survey targeted interviewing 14,592 households from 96 caste/ethnic groups, out of which 14,585 were successfully interviewed with a very high response rate of 99.95 percent. Similarly, 14,175 women were successfully interviewed out of the targeted sample of 14,592. This constituted a slightly lower response rate than the household sample (97%).

TABLE 2.6: Achieved sample size and response rate

Type of sample	Target sample size	Achieved sample size	Response rate (%)
Household	14,592	14,585	99.95
Women	14,592	14,175	97.14

Of the 98 caste/ethnicity groups covered by the survey, non-response in household samples occurred only in 7 groups. They were Teli, Chamar/Harijan/Ram, Hajam/Thakur, Khatwe, Rajput, Nurang, and Mali. Non-response in these caste/ethnic groups does not exceed 2 percent (1 household each). Non-response of households as well as women sample in these caste/ethnic groups was associated with “unavailability of interviewee” at home during the field survey period in the assigned cluster.

In the case of Raute and Kuswadiya, there was a big shortfall in the achieved sample. Only 48 percent of the target sample from Raute and 33 percent from Kuswadiya were achieved. The big shortfall of the sample in these two groups was not associated with households’ refusal of interviews; rather, this was mainly due to the difficult situation faced by the survey to reach these groups for interviews. The Raute are generally known as a nomadic tribal group of Nepal that lives in the jungle and wanders various parts of Western Nepal. The present survey could not include this section of the Raute population in the sample. Therefore, all the sample of the Raute comes only from among the “settled” households in Jogbudha and Sirsha VDCs of Dadeldhura district. A census of Raute households was conducted there. On the other hand, the shortfall of the sample in Kuswadiya occurred mainly due to the unavailability of sufficient numbers of households in the geographical locations as given by the 2011 population census. Revisits to other locations were also made based on information from other sources, but a sufficient number of Kuswadiya households could not be found in the other locations either.

## Constraints and Limitations

With a focused objective of comparative study of social inclusion by caste/ethnicity, NSIS included 98 caste/ethnic groups as its study domain. It constituted a relatively higher number of study domains against the general recommendation to keep it at a moderate level (Yansaneh, 2005: 24). According to Turner (2003: 10), the sample size tends to increase by a factor equal to the increased number of domains. It naturally leads to an increase in field survey costs. NSIS encountered this problem, but it was solved by giving less importance to the precision of the national level estimate and accepting minimum, but statistically valid, sample sizes for the study domains. However, a feeling remained that the problem of minimum sample size could possibly affect an in-depth analysis of the data in the study.

<sup>9</sup> Achieved sample size for each caste/ethnic groups is presented in Annex Tables.

It is asserted that the lesser the stage of sample selection, the greater the level of precision in sample design. NSIS however was bound to use a 4-stage design by introducing one more stage to limit the number of sample districts to certain numbers. However, such a design is also recommended in a situation of resource constraints and need of overcoming serious field problems arising from the spread of samples over large geographical areas (Kish, 1995: 359-363).

NSIS departed from the common practice of stratifying samples by an amalgamation of rural-urban or geographic areas. The same notion could be applied here. However, it was the research team's hunch that a sample design based on geographic units possibly could not represent the historical root of caste/ethnic cultures represented by core areas in this study. The core area is defined in terms of a single indicator, i.e. highest degree of population concentration, and assumes such areas represent historical places of caste/ethnic cultures. The definition of core area merely based on population concentration might be debatable. However, it is to be noted that an attempt was made to represent population of both areas in accordance with the relative share of population. By this, it is believed that overall sample of NSIS is fairly representative of the overall population of each caste/ethnic group. The present study conceived the core and peripheral areas in terms of broad geographical areas. In this context, the adoption of stricter definition of core and peripheral areas is desirable.

Table 2.6 presents an estimate of selected cultural, human development and discrimination related indicators for 10 caste/ethnic groups. They are Hill Chhetri, Hill Brahmin, Magar, Tamang, Newar, Gurung, Kami, Rai, Limbu and Sherpa. Table 2.7 shows that these caste/ethnic groups vary significantly in terms of most of the selected cultural, human development and discrimination indicators. Caste/ethnic groups who belong to core areas are doing much better in relation to cultural and traditional practices related indicators, such as the use of their mother tongue and labour exchange practices, but they are far behind in terms of human development related indicators. This finding supports the argument that the degree of social inclusion varies significantly between the core and peripheral areas and justifies the relevancy of stratified sampling by core and periphery areas.

TABLE 2.7: Estimates for selected indicators of ten caste/ethnic groups by core and periphery areas from NSIS (%)

Selected NSIS indicators	Percent/mean			N*	
	Core	Periphery	Difference (% points)	Core	Periphery
Percent of male population	51.0	51.4	0.40	4968	3725
<b>DEVELOPMENT VARIABLES</b>					
Percent of literate population	78.4	84.6	6.2*	3577	2942
Percent of population aged 5-25 years who attend schools/colleges	72.0	71.3	0.7	2290	1491
Percent of population aged 5-25 years who attend private schools/colleges	22.0	52.7	30.7*	1649	1063
Percent of households with improved toilet	46.4	82.9	36.5*	836	684
Percent of households with access to non-agricultural income	51.9	67.8	15.9*	836	684
Percent of households who own land	90.9	77.0	13.9*	836	684
Percent of households who have ownership of house	85.8	72.1	13.7*	836	684
Percent of households who have access to health facilities within 30 minutes	43.2	64.6	21.4*	836	684
<b>DISCRIMINATION VARIABLES</b>					
Percent of households who claim that other people eat by sitting together in feast/festivals	75.2	81.9	6.7*	836	684
Perception about experience of good behaviour by community members	65.2	79.2	14.0*	836	684
<b>CULTURAL VARIABLES</b>					
Tradition of labour exchange	88.4	60.2	28.2*	836	684
Percent of population who can speak caste/ethnic/ancestral language	81.7	63.7	18.0*	4968	3725
Percent of household who speak caste/ethnic/ancestral language at home	90.3	70.5	19.8*	836	684
Percent of household head who are able to speak Nepali language	99.8	99.9	0.1	836	684

\*Significant at  $\alpha=0.05$ .

Note: N= 836 refers to household samples and all others to population.

The rule of taking 19 sample households per cluster could not be applied uniformly to all the caste/ethnic groups, mainly because of the groups' varying size and spatial distribution. For small caste/ethnic groups, an additional effort was made to attain the required sample size from more VDCs/Municipalities than was planned originally. Furthermore, NSIS used the sampling frame out of the 2001 population census database, but it was in some respects found to be problematic. Spatial distribution of some caste/ethnic groups as given by the census turned out to be either wrong or changed when it was verified from field observation. This problem was solved by replacing VDCs/Municipalities either from the same or from other districts (Table 2.8).

**TABLE 2.8: Sample replacement plan (numbers in parentheses refer to size of household sample planned)**

Sampling problems	Replacement
Newar households (hh) not found in Birpur Barahi of Saptari (38 hh)	Replaced by Rupnagar of Saptari
Only 16 hh of Sarki found in Fulbariya of Siraha (38)	Compensated from Lahan Municipality
Sonar not found in Rudrapur of Rupendehi (38)	Compensated from Kurta VDC of Dhanusa
Kewet (38) hh not found in Amgachhi of Morang	Replaced by Katahari
Tarai Brahmin not found in Letang VDC of Morang (38), and Hatausa (38) of Kapilbastu	Replaced by Rangeli and Dianiya of Morang
Enough hh of Hajam not found in Fulbariya (38), Ramnagar Mirchaiya (38), Pataura (38)	Compensated from two additional VDCs - Mohanpur Shivanaga and Nahararigoul of Siraha and planned one - Gaur Municipality
Dhobi hh not found in Bhardaha (38) and Kataiya (38) of Saptari (38)	Replaced by Biratnagar Municipality of Morang
Kumhar hh not found in Parasauni (38) of Nawalparasi	Replaced by Khajuri Chanaha of Dhanusa
Only 5 hh of Kayastha found in Sonapur (38) of Banke	Compensated from Gulariya Municipality of Bardiya
Barae hh not found in Aurahi (38) of Dhanusa, Rayapur (38) and Silautiya (38) of Rupendehi	Replaced by Deuri, Dhanouji of Dhanusa; Kathal, Patanuka Silautiya of Rupendehi
Enough hh of Lodha not found in Nanda Nagar (38) of Kapilbastu	Compensated from Pakadi of Rupendehi
Rajbhar hh not found in Biratnagar NP (38) of Morang	Replaced by Inaruwa Municipality of Sunsari
Bhote hh not found in Manamaiju (38) of Kathmandu	Replaced by Kathmandu Metropolitan City
Bhediya/Gaderi hh not found in Fakira (38), Malekpur (38) of Saptari	Replaced by Doulatpur, and Sambhunath of Saptari
Nurang hh not found in Bishahariya (38), Boriya (38), and Rajbiraj N.P. (38) of Saptari, and Bhajani (38) of Kailai	Replaced by Belahari, Indrapur, and Sonapur of Banke
Only 4 Chidimar hh found in Gulariya NP (114) of Bardiya	Compensated from Nepalgunj Municipality and Samserganj of Banke
Only 7 Bangali hh found in Katahari (38) of Morang	Compensated from Biratnagar Municipality
Kamar hh not found in Katahari (38) of Morang Khirauna (38) and Kalyanpur Kalabanzar (38) of Siraha, Parsauni Birta (38) of Parsa	Replaced by Darbesa of Morang, Inaruwa Municipality, Kaptanganj and Sripur Jabdi VDC of Sunsari
Only 33 hh found in Gaur NP (38) of Rautahat	Compensated from Malangawa Municipality of Sarlahi
Panjabi/Sikh hh not found in Fatepur (38) of Saptari, Fulbariya (30) of Siraha, and Hariharpur Harinamari (31) of Mahottari	Replaced by Lalitpur Sub-Metropolitan City., Kathmandu Metropolitan City and Birgunj Sub-Metropolitan City
Koche hh not found Dadarbairiya (35) of Morang	Replaced by Tangandubba of Jhapa
Kuswadiya hh not found in Sonapur (8) of Banke	Compensated from Indarpur of Banke

Note: Numbers in parentheses refer to sample size.

## Sampling Statistics

Table 2.9 presents sampling statistics for selected caste/ethnic groups and variables. The sampling statistics presented are standard error of proportion ( $se_p$ ), relative error (%), value of design effect (DEFT) and confidence interval of proportion (p) at 90 percent level of confidence ( $CI_{90(p)}$ ). Despite relatively small sample sizes taken in NSIS, the value of design effect for most of variables is estimated to be between 1 and 3. This is an acceptable range that most surveys tend to assume (Turner, 1994: 11). The degree of homogeneity is another important determinant of the design effect as it tends to be reduced with increased homogeneity of the cluster. One of the advantages of NSIS in this regard is that each caste/ethnic group constituted a more homogeneous group that is likely to show relatively smaller size of design effects.

Formula for standard error for cluster design:

$$se_{(p)} = \text{SQRT} \frac{\sum_{i=1}^n (y_i - pm_i)^2}{a(a-1)\bar{m}^2}$$

$$\text{Relative Error (RE)} = \frac{Se_{(p)}}{p} \times 100$$

where, SQRT= square root

$se_{(p)}$  = standard error for cluster sample

a= number of cluster

$y_i$  = selected households/persons with attribute

p = proportion

$\bar{m}_i$  = total selected households/persons from a cluster

m = average number of selected households/persons

RE= relative error

$$\text{Design effect (DEFT)} = \text{SQRS} \frac{Se_{(p)}}{se_{srs(p)}}$$

$$\text{where, } se_{srs(p)} = \text{SQRT} \frac{p(1-p)}{n-1}$$

$se_{srs(p)}$  = standard error for simple random sampling (SRS)

n= number of households/persons

$$\text{Confidence Interval: } CI_{90\%(p)} = p \pm 1.64 se_{(p)}$$

TABLE 2.9: Sampling statistics for selected caste/ethnic groups and variables

SN	Variables	p	se <sub>(p)</sub>	N*	RE(%)	Design ef- fect (DEFT)	CI <sub>90%(p)</sub>	
							Lower	Upper
HILL BRAHMIN								
1	Literacy status	0.882	0.013	811	0.015	1.18	0.861	0.903
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.626	0.044	620	0.070	2.25	0.554	0.698
3	Access to healthcare facilities within 30 minutes	0.612	0.124	152	0.202	3.12	0.409	0.815
4	Land holding status	0.921	0.037	152	0.040	1.70	0.860	0.982
5	Access to improved toilet	0.888	0.053	152	0.060	2.07	0.801	0.975
6	Ownership of house	0.908	0.051	152	0.057	2.19	0.824	0.992
7	Access to sources of non-agricultural income	0.678	0.075	152	0.111	1.98	0.555	0.801
HILL CHHETRI								
1	Literacy status	0.796	0.025	815	0.032	1.80	0.755	0.837
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.409	0.064	531	0.157	3.00	0.304	0.514
3	Access to healthcare facilities within 30 minutes	0.382	0.152	152	0.399	3.85	0.133	0.631
4	Land holding status	0.941	0.032	152	0.034	1.67	0.889	0.993
5	Access to improved toilet	0.711	0.092	152	0.129	2.48	0.560	0.862
6	Ownership of house	0.908	0.026	152	0.028	1.10	0.865	0.951
7	Access to sources of non-agricultural income	0.553	0.095	152	0.172	2.34	0.397	0.709
THARU								
1	Literacy status	0.764	0.018	870	0.024	1.26	0.734	0.794
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.388	0.042	619	0.107	2.12	0.319	0.457
3	Access to healthcare facilities within 30 minutes	0.849	0.069	152	0.082	2.37	0.736	0.962
4	Land holding status	0.928	0.033	152	0.035	1.56	0.874	0.982
5	Access to improved toilet	0.388	0.104	152	0.267	2.62	0.217	0.559
6	Ownership of house	0.908	0.037	152	0.041	1.57	0.847	0.969
7	Access to sources of non-agricultural income	0.263	0.046	152	0.173	1.27	0.188	0.338



TAMANG								
1	Literacy status	0.676	0.033	842	0.049	2.07	0.622	0.730
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.206	0.049	558	0.236	2.84	0.126	0.286
3	Access to healthcare facilities within 30 minutes	0.283	0.097	152	0.342	2.64	0.124	0.442
4	Land holding status	0.697	0.154	152	0.220	4.11	0.444	0.950
5	Access to improved toilet	0.375	0.133	152	0.355	3.38	0.157	0.593
6	Ownership of house	0.625	0.118	152	0.189	3.01	0.431	0.819
7	Access to sources of non-agricultural income	0.309	0.079	152	0.257	2.11	0.179	0.439
NEWAR								
1	Literacy status	0.854	0.019	799	0.023	1.55	0.823	0.885
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.571	0.045	629	0.078	2.26	0.497	0.645
3	Access to healthcare facilities within 30 minutes	0.816	0.070	152	0.086	2.23	0.701	0.931
4	Land holding status	0.947	0.020	152	0.021	1.09	0.914	0.980
5	Access to improved toilet	0.914	0.042	152	0.046	1.85	0.845	0.983
6	Ownership of house	0.888	0.032	152	0.036	1.25	0.836	0.940
7	Access to sources of non-agricultural income	0.704	0.063	152	0.089	1.69	0.601	0.807
KAMI								
1	Literacy status	0.744	0.023	773	0.031	1.46	0.706	0.782
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.241	0.048	498	0.198	2.48	0.162	0.320
3	Access to healthcare facilities within 30 minutes	0.355	0.101	152	0.285	2.60	0.189	0.521
4	Land holding status	0.612	0.150	152	0.246	3.79	0.366	0.858
5	Access to improved toilet	0.533	0.117	152	0.220	2.88	0.341	0.725
6	Ownership of house	0.612	0.145	152	0.237	3.66	0.374	0.850
7	Access to sources of non-agricultural income	0.632	0.078	152	0.123	1.98	0.504	0.760

YADAV								
1	Literacy status	0.693	0.015	906	0.022	1.01	0.668	0.718
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.389	0.032	625	0.082	1.64	0.337	0.441
3	Access to healthcare facilities within 30 minutes	0.730	0.129	152	0.176	3.56	0.518	0.942
4	Land holding status	0.987	0.009	152	0.9	0.93	0.972	1.000
5	Access to improved toilet	0.237	0.065	152	0.275	1.89	0.130	0.344
6	Ownership of house	0.862	0.052	152	0.060	1.84	0.777	0.947
7	Access to sources of non-agricultural income	0.408	0.046	152	0.114	1.16	0.333	0.483
RAI								
1	Literacy status	0.837	0.032	712	0.038	2.30	0.785	0.889
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.492	0.067	559	0.137	3.18	0.382	0.602
3	Access to healthcare facilities within 30 minutes	0.651	0.146	152	0.225	3.78	0.412	0.890
4	Land holding status	0.809	0.064	152	0.079	1.99	0.704	0.914
5	Access to improved toilet	0.566	0.148	152	0.262	3.68	0.323	0.809
6	Ownership of house	0.704	0.062	152	0.088	1.67	0.602	0.806
7	Access to sources of non-agricultural income	0.658	0.094	152	0.143	2.43	0.504	0.812
GURUNG								
1	Literacy status	0.851	0.014	846	0.016	1.10	0.828	0.874
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.569	0.052	659	0.092	2.71	0.484	0.654
3	Access to healthcare facilities within 30 minutes	0.507	0.163	152	0.323	4.02	0.240	0.774
4	Land holding status	0.855	0.055	152	0.064	1.93	0.765	0.945
5	Access to improved toilet	0.776	0.090	152	0.117	2.67	0.628	0.924
6	Ownership of house	0.862	0.053	152	0.061	1.87	0.775	0.949
7	Access to sources of non-agricultural income	0.763	0.060	152	0.078	1.72	0.665	0.861

LIMBU								
1	Literacy status	0.831	0.008	809	0.9	0.59	0.818	0.844
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.403	0.029	546	0.072	1.38	0.355	0.451
3	Access to healthcare facilities within 30 minutes	0.559	0.110	152	0.197	2.73	0.379	0.739
4	Land holding status	0.947	0.033	152	0.035	1.82	0.893	1.000
5	Access to improved toilet	0.401	0.060	152	0.151	1.52	0.303	0.499
6	Ownership of house	0.882	0.043	152	0.049	1.64	0.811	0.953
7	Access to sources of non-agricultural income	0.625	0.036	152	0.058	0.93	0.566	0.684
TELI								
1	Literacy status	0.738	0.042	814	0.057	2.73	0.669	0.807
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.426	0.057	545	0.134	2.69	0.333	0.519
3	Access to healthcare facilities within 30 minutes	0.862	0.065	152	0.076	2.32	0.755	0.969
4	Land holding status	0.921	0.030	152	0.033	1.38	0.872	0.970
5	Access to improved toilet	0.623	0.118	152	0.189	2.97	0.429	0.817
6	Ownership of house	0.874	0.033	152	0.038	1.23	0.820	0.928
7	Access to sources of non-agricultural income	0.576	0.087	152	0.152	2.17	0.433	0.719
CHAMAR/HARIJAN/RAM								
1	Literacy status	0.560	0.024	718	0.044	1.32	0.521	0.599
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.126	0.020	452	0.162	1.31	0.093	0.159
3	Access to healthcare facilities within 30 minutes	0.636	0.079	152	0.124	2.01	0.506	0.766
4	Land holding status	0.570	0.105	152	0.185	2.61	0.398	0.742
5	Access to improved toilet	0.099	0.037	152	0.368	1.50	0.038	0.160
6	Ownership of house	0.563	0.108	152	0.192	2.67	0.386	0.740
7	Access to sources of non-agricultural income	0.291	0.074	152	0.253	1.99	0.170	0.412

KALWAR								
1	Literacy status	0.799	0.047	889	0.059	3.50	0.722	0.876
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.479	0.081	585	0.170	3.93	0.346	0.612
3	Access to healthcare facilities within 30 minutes	-	-		-	-	-	-
4	Land holding status	0.967	0.020	152	0.020	1.35	0.934	1.000
5	Access to improved toilet	0.664	0.087	152	0.130	2.26	0.521	0.807
6	Ownership of house	0.914	0.031	152	0.034	1.38	0.863	0.965
7	Access to sources of non-agricultural income	0.461	0.118	152	0.256	2.91	0.267	0.655
TATMA								
1	Literacy status	0.576	0.015	788	0.027	0.87	0.551	0.601
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.182	0.016	521	0.090	0.97	0.156	0.208
3	Access to healthcare facilities within 30 minutes	0.675	0.130	152	0.193	3.41	0.462	0.888
4	Land holding status	0.993	0.007	152	0.006	1.00	0.982	1.000
5	Access to improved toilet	0.276	0.106	152	0.382	2.90	0.102	0.450
6	Ownership of house	0.868	0.049	152	0.056	1.77	0.788	0.948
7	Access to sources of non-agricultural income	0.447	0.072	152	0.162	1.79	0.329	0.565
KHATWE								
1	Literacy status	0.488	0.047	765	0.097	2.62	0.411	0.565
2	Educational attainment (aged 18 years and above who have completed 8 <sup>th</sup> grade and above level of education)	0.105	0.018	533	0.175	1.38	0.075	0.135
3	Access to healthcare facilities within 30 minutes	0.762	0.101	152	0.133	2.92	0.596	0.928
4	Land holding status	0.788	0.050	152	0.063	1.49	0.706	0.870
5	Access to improved toilet	0.053	0.020	152	0.381	1.10	0.020	0.086
6	Ownership of house	0.695	0.078	152	0.111	2.06	0.567	0.823
7	Access to sources of non-agricultural income	0.298	0.042	152	0.142	1.13	0.229	0.367

\*N for the first two indicators refers to population and all others to the number of households.

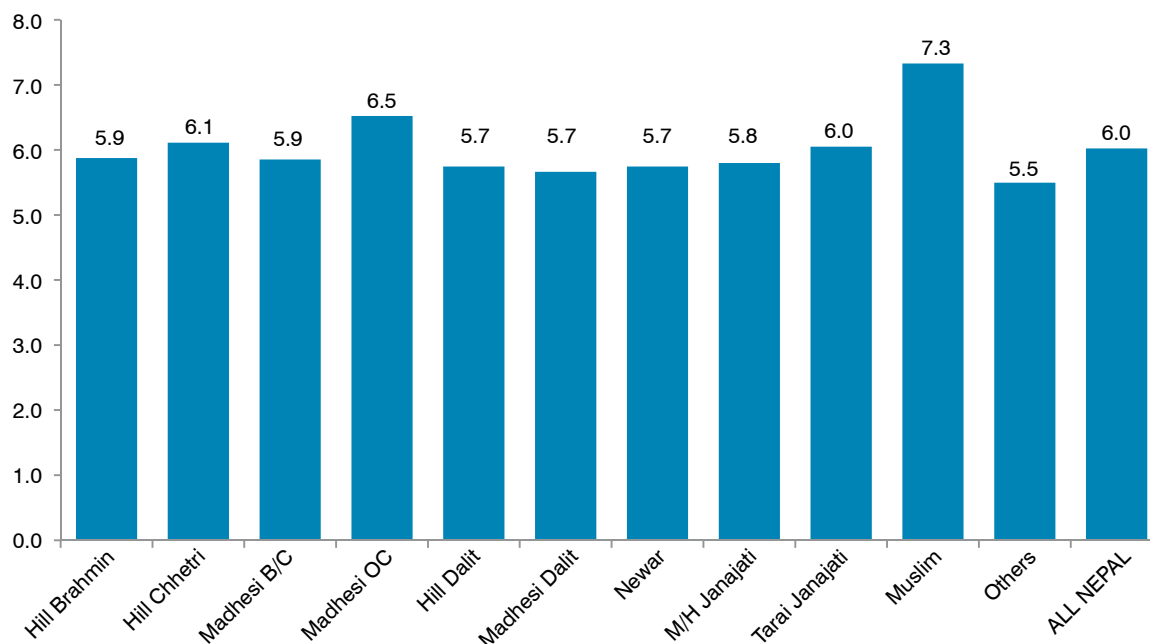
The Nepal Social Inclusion Survey (NSIS) study covers 98 various caste/ethnic groups (Adivasi Janajatis) of Nepal. The number is based on the Nepal Census 2001. The latest 2011 Census reported about 125 groups. However, the 2011 census was not carried out at the time when NSIS was designed and implemented. The study, therefore, is confined to 98 groups.

Social and economic characteristics are presented and analysed in chapters following this to demonstrate various aspects of social inclusion situation in Nepali society. This chapter describes some basic demographic characteristics of Nepali society consisting of 98 various caste/ethnic groups residing throughout the country. It provides the demographic context of Nepali society within which the overall situation of “social inclusion/exclusion” obtains. This is based on household size, gender of household head, sex composition of household, dependency ratio, marital situation of population and situation of disability obtained in both the 98 caste/ethnic groups and the broader 11 social groups.

**TABLE 3.1: Average household size - top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Lodha	7.4	Munda	4.9
Kewat	7.4	Bangali	4.9
Kahar	7.3	Bote	4.9
Muslim	7.3	Tajpuriya	4.9
Kanu	7.3	Kisan	4.9
Dura	7.2	Lepcha	4.8
Lohar	7.1	Thakali	4.7
Hayu	6.9	Sherpa	4.7
Koiri	6.9	Koche	4.6
Rajbhar	6.7	Panjabi/Sikh	4.6

FIG. 3.1: Average HH size by social groups



NSIS captured *de jure* population in the household. The survey recorded all members in the household based on their usual place of residence, irrespective of current place of residence at the time of survey. The intention was to capture out-migrants and emigrants as regular household members who have been sending remittance and supporting the livelihoods of the family. Therefore, some indicators presented in the following sections may be higher than the national average that is produced by national surveys and the census. It is mainly because national surveys and the census use *de facto* population and absent population is excluded from the regular household members.

## Population and Household Size

NSIS found the average household size was 6, which is higher than the 2011 census figure of 4.32 (CBS 2012). One of the reasons for this discrepancy may be attributed to the fact that NSIS count is based on *de jure* and the census on *de facto*. One-third of 98 groups have a household size of above average, mostly among Madhesi groups. Hill and mountain groups have relatively smaller household size. Lodha, Kewat, Kahar, Kanu, Lohar, Koiri, and Rajbhar among the Madhesi O/C are at top ten in large household size ranging from 6.7 to 7.4 (Table 3.1). Dura and Hayu among M/H Janajatis and Muslim are also in the top ten in household size. Panjabi/Sikh and Koche have the smallest household size (4.6). There are eight groups belonging to Janajatis who are in the bottom ten of smaller household size. They are Munda, Bote, Tajpuriya, Kisan, Lepcha, Thakali, Sherpa and Koche. Besides, Bangali and Panjabi/Sikh under “Others” category is in the bottom ten in household size.

Among the broader groups, “Others” group has the smallest household size (5.5) (Fig 3.1). “Others” includes Marwadi, Jain, Bangali, and Panjabi/Sikh who are mainly involved in trade and commerce. Hill and Madhesi Dalits, Newar, and M/H Janajatis also have relatively smaller household sizes (5.7-5.8), whereas Muslim has the largest household size.

## Language and Religion

The 2011 Census recorded 123 languages in Nepal (CBS, 2012). NSIS recorded 82 languages spoken as a mother tongue by 98 caste/ethnic groups (Table 3.2). The discrepancy is mainly because of the fact that there are a number of languages within Rai and within Nepali, particularly in Far-western Hills, recorded by the census. For example, Bantawa, Rai, Champling, Kulung, Yakha, Thulung, Sampang, Khaling, Dumi, Wambule, Puma, Bahing, Koyee, Yamphu, Chhiling, Lohrung, Mewahang, Tilung, Dungmali, Lingkhim, Kagate, Chhintang, etc. are among Rai, and Doteli, Dadeldhuri, Darchuleli, Dailekhi, Bajhang, Baureli, Gadwali, etc. are the variants of the Nepali language recorded in Far-Western Hills. NSIS does not include these and many other languages.

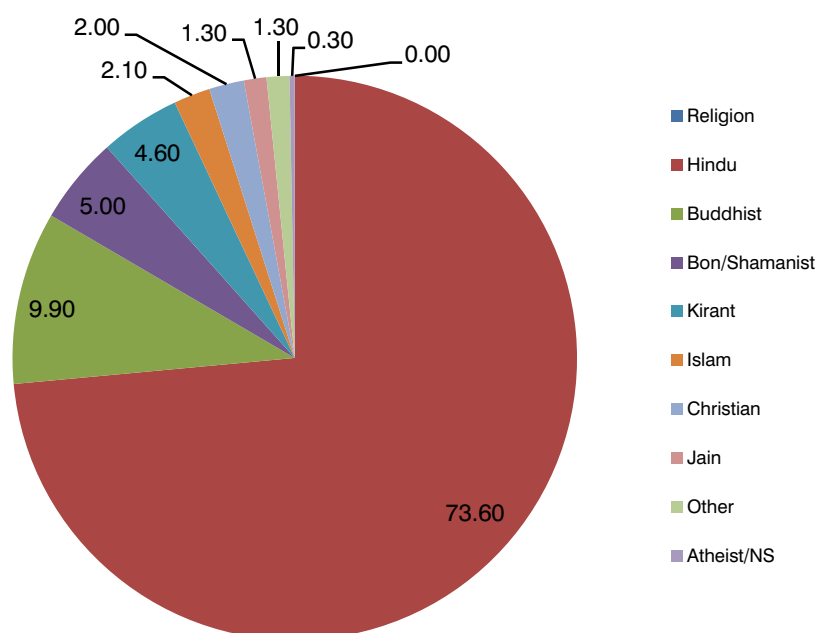
TABLE 3.2: Percent of mother tongue speakers - top 10 and bottom 9 groups

Top 10 groups		Bottom 9 groups (0%, N<5)	
Maithili	23.1		
Bhojpuri	10.3	Dzonkha	0.0
Nepali	9.7	Puma	0.0
Awadhi	6.6	Chinese	0.0
Bajjika	4.5	Koi/Koyu	0.0
Marwadi	1.9	Ghale	0.0
Urdu	1.5	Churaute	0.0
Dura	1.3	Tilung	0.0
Hayu	1.2	Assamese	0.0
Sherpa	1.2	Sadhani	0.0

For the 98 caste/ethnic groups, Maithili is found to be one of the major languages that 23 percent of the total population is able to speak. This is followed by Bhojpuri (10.3%). Both are regional languages spoken in Western, Central and Eastern Tarai regions. Nepali is ranked third (9.7%) and is spoken mainly by Hill Brahmins, Chhetris, and Dalits and some other Janajati groups. Awadhi and Bajjika come at 4<sup>th</sup> and 5<sup>th</sup> position and are also regional languages. Awadhi is spoken by 6.6 percent population in Western and Mid-Western Tarai and Bajjika is spoken by 4.5 percent population in West-Central Tarai. Besides, there are 19 languages spoken each by 1-2 percent of the population and the remaining 58 languages are each spoken by less than 1 percent of the population (see Annex A: 3.2). Furthermore, there are nine languages at the bottom that have less than 5 speakers.

Census 2011 recorded 10 religious groups in Nepal (CBS, 2012). They are Hindu, Buddhist, Islam, Christianity, Kirant, Prakriti (Shamanist), Bon, Jain, Bahai, and Sikh. NSIS recorded 9 different categories of religion including others and atheism (those who do not follow any religion) or not stated. Among them, Hindus have the highest percentage of the population (73.6%) from the sample households (Fig. 3.2). This is followed by Buddhists (10%) and then by Bon/Shamanism (5%), and Kirant (4.6%). Islam and Christianity each have 2 percent and Jain has the lowest percentage of the population (1.3%).

FIG. 3.2: Percent of sample population by religion



## Sex Structure

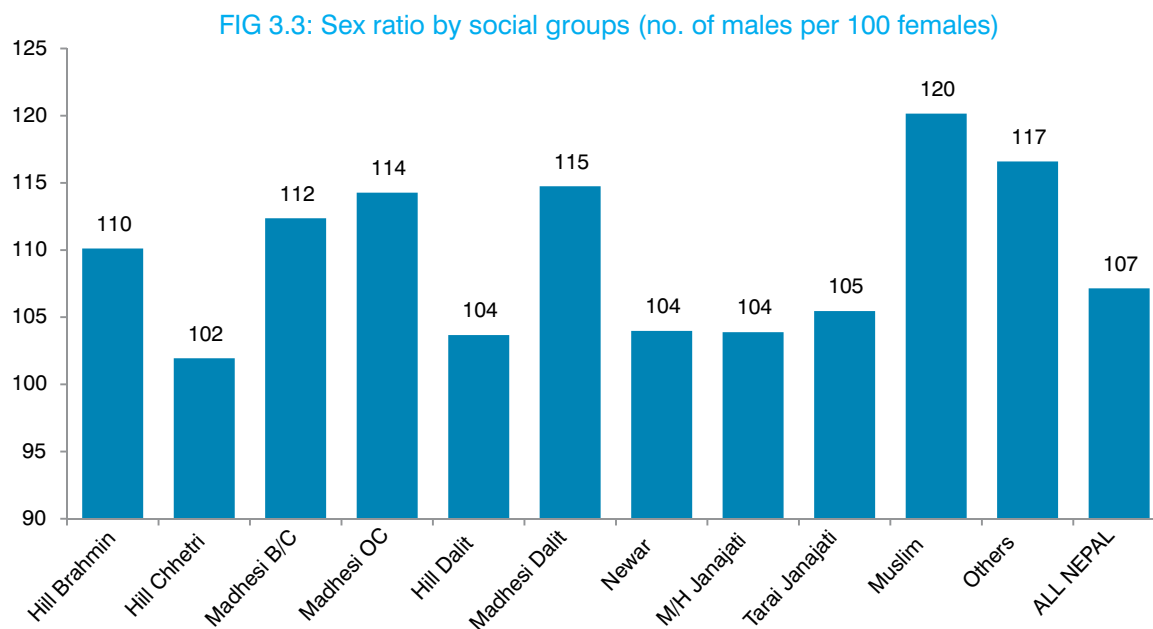
The sex structure of the population is measured by sex ratio, which is defined as the number of males per 100 females in the population. The overall sex ratio of all 98 groups of population is 107. It is 94.2 as recorded by the 2011 Census (CBS, 2012), which is considerably lower than that of NSIS with male deficit by almost 6 in 100 females. The main reason behind this is NSIS has *de jure* and CBS has *de facto* population.

The sex ratio<sup>10</sup> ranges from a lowest of 90 among Meche to a highest of 126 among Panjabi/Sikh and Bing/Bida (Table 3.3). There are Lohar, Raute, Nurang, Tatma, Mali, Kurmi, Tarai Brahmin and Badhae and others who have a sex ratio of more than 120. According to broader social groups, Muslims have the highest sex ratio (120), followed by “Others” category (117), whereas Hill Chhetris have the lowest sex ratio (102), but still males are dominant. Hill Dalits, Newar, and Hill Janajatis have a similar sex ratio that is 104 (Fig. 3.3). This indicates that Madhesi caste groups as well as Hill Brahmin and Chhetri have the highest sex ratio. High sex ratio may be due to that NSIS has *de jure* population.

In addition, there are about 82 third gender individuals recorded by the survey that have been excluded in the discussion above. The highest number of third gender is recorded among M/H Janajatis (25), which is followed by Chhetris (16) and Tarai Janajatis (12) (not shown in the table). Newar (11), Hill Dalit (9) and Madhesi O/C group (9) also have third gender individuals in their households. The survey did not record third gender at all among Hill Brahmin, Madhesi B/C and Muslims.

TABLE 3.3: Sex ratio - top 10 and bottom 10 groups

Top 10 sex ratio		Bottom 10 sex ratio	
Panjabi/Sikh	126	Raji	99
Bing/Bida	126	Bhujel	99
Lohar	125	Rai	98
Raute	124	Gaine	97
Nurang	124	Pahari	97
Tatma	123	Dura	97
Mali	123	Sanyasi	97
Kurmi	123	Kisan	97
Brahmin - Tarai	122	Yakha	95
Badhae	122	Meche	90



<sup>10</sup> Sex ratio is defined as the number of males per 100 females



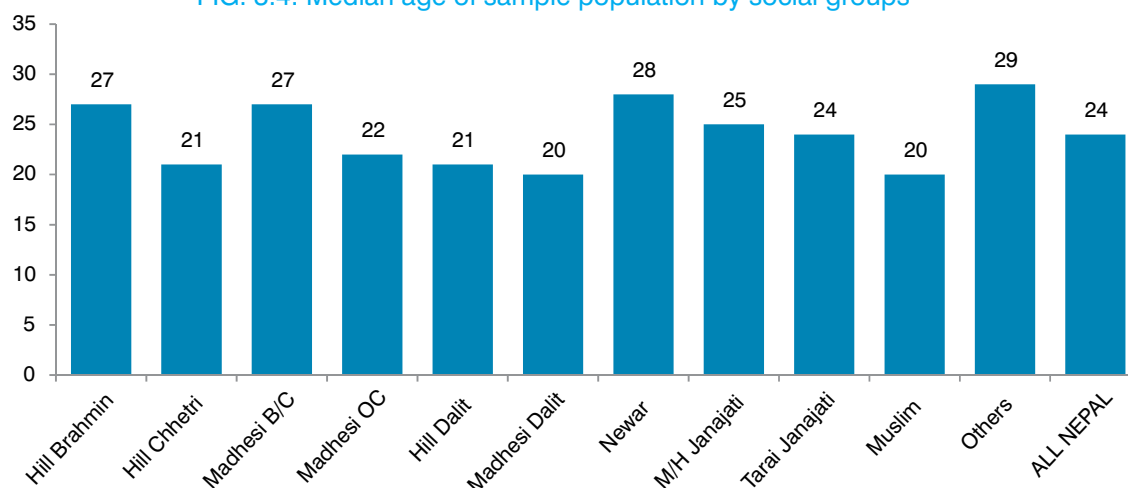
## Age Structure

Median is one of the variants of measuring the age structure of a population. It is a midpoint that divides a population in two parts, half of the population lies above and half lies below it. The median of NSIS sample population is 24 indicating that Nepal's population is quite young. It is 23 for males and 24 for females (not shown in the figure). Among the 98 groups, variation of median age is not significant but it is seen that median age is the highest among Thakali who belong to M/H Janajati, which is followed by Jain and Marwadi who belong to "Others" category. It is the lowest among Dom who belongs to Madhesi Dalit, Kuswadiya who belong to Tarai Janajati and Raute and Chepang who belong to M/H Janajati (Table 3.4). Similarly, the broader social groups demonstrate (Fig. 3.4) "Others" category has the highest median age (29), followed by the Newar (28) and Hill and Madhesi B/C (27). M/H and Tarai Janajati also have a relatively high median age (average and above). Muslim and Madhesi Dalits have the lowest median age (20) which means that their population structure is relatively young.

TABLE 3.4: Median age - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Thakali	33	Dusadh/Paswan	18
Jain	32	Mallah	18
Marwadi	30	Kahar	18
Gurung	29	Badi	18
Yholmo	29	Halkhor	18
Newar	28	Dhuniya	18
Rajput	28	Chepang	16
Panjabi/Sikh	28	Raute	16
Byasi	28	Kuswadiya	16
Brahmin - H	27	Dom	15

FIG. 3.4: Median age of sample population by social groups



## Dependency Ratio

Dependency ratio is another variant of analysis of age structure. In addition, it also helps to understand a population structure in terms of economic implications. It demonstrates two parts of the population, dependents and working age population. Thus, the dependency ratio is defined as the number of dependent population (children aged less than 15 and elderly population aged 65 years and above) per 100 working age population (15-64 years).<sup>11</sup> Lower dependency ratio indicates a higher share of the working age population and thereby higher possibility of family income. On the other hand, a higher dependency ratio indicates a higher share of the child population.

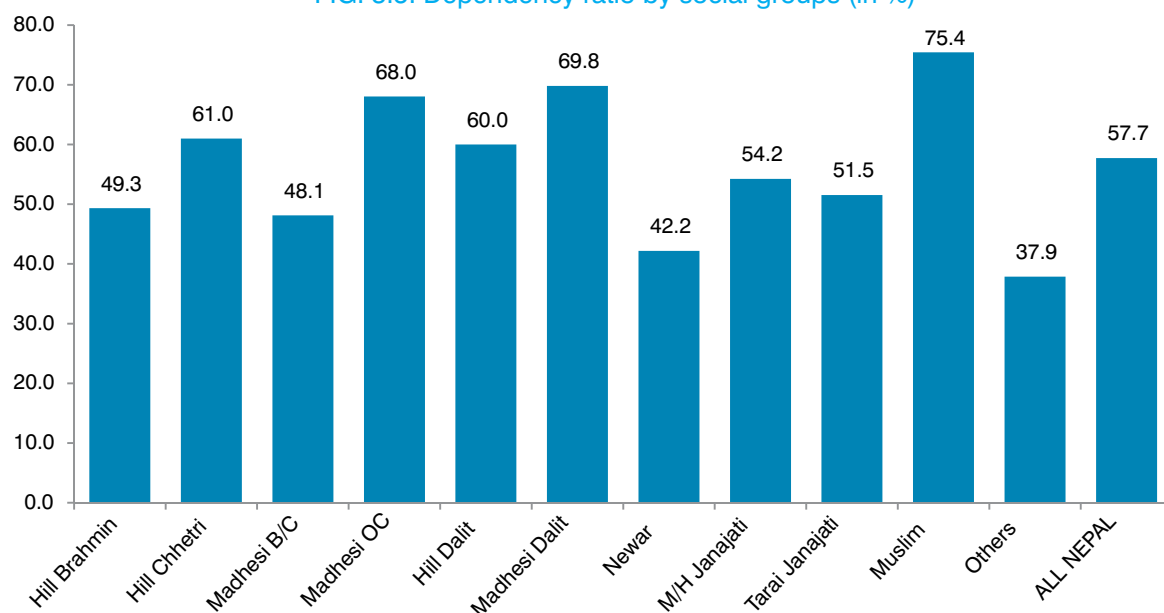
<sup>11</sup> Dependency ratio =  $\frac{[(\text{child population aged less than 15} + \text{elderly population aged 65 years and above}) \div \text{Working age population aged 15 to 64 years}]}{100}$

NSIS found about 58 percent population dependent on the working age population in Nepal. It ranges from the lowest value among Dhimal (32.5%) to the highest value among Kuswadiya (101.5%) (Table 3.5). Higher dependency ratio implies a higher share of children and the elderly population. Among the social groups, “Others” category has the lowest dependency ratio (37.9%) and Newars also have a low dependency ratio (42.2%) (Fig. 3.5). The highest dependency ratio is observed among Muslims (75.4%), followed by Madhesi Dalit (69.8%) and Madhesi O/C group (68%).

TABLE 3.5: Dependency ratio - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Kuswadiya	101.5	Yholmo	41.0
Raute	96.3	Panjabi	40.6
Dom	90.8	Bangali	40.0
Chepang	89.6	Meche	39.9
Dusadh/ Paswan	87.7	Thakali	38.4
Dhuniya	86.6	Baniya	38.2
Thami	85.5	Jain	36.8
Kahar	84.0	Sherpa	36.8
Lohar	83.2	Marwadi	35.0
Mallah	82.2	Dhimal	32.5

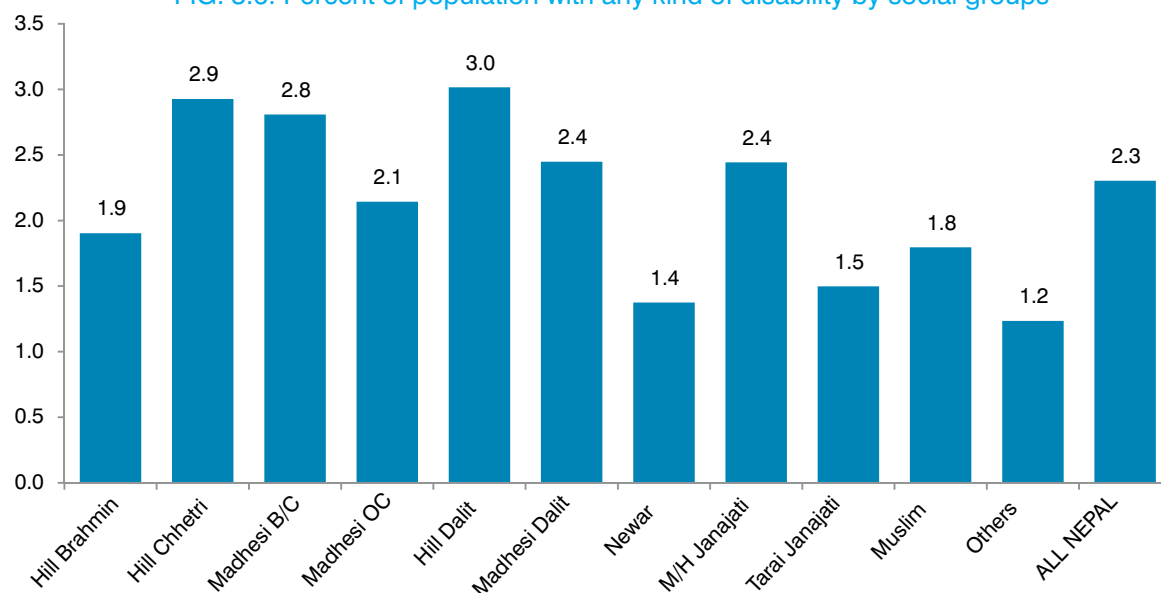
FIG. 3.5: Dependency ratio by social groups (in %)



## Disability

The survey covered eight different types of disabilities defined by the 2011 population census. They are physical disability, sight, hearing, sight and hearing, vocal, psychological, mental retardation and multiple disabilities. The overall prevalence of any kind of disability is 2.3 percent. It is almost similar to the 2011 census that records 2 percent (CBS, 2012). The prevalence of disability ranges from the highest value among Badhae (5.2%) and Thami (5.1%) to the lowest value among Halkhor (0.7%) (Table 3.6). While considering the broader social groups, it is highest among Hill Dalits (3%), Hill Chhetri (2.9%) and Madhesi B/C (2.8%) and it is lowest among “Others” category (1.2%), Newar (1.4%) and Tarai Janajatis (1.5%) (Fig. 3.6).

FIG. 3.6: Percent of population with any kind of disability by social groups



Disability is higher among females (2.4%) than among males (2.2%), but the variation is insignificant (not shown in figure and table). However, it is considerably higher among third gender (14%). There are 11 third gender members among the Newars and half of them are reported to be disabled.

## Marital Status

The categories of marital status are unmarried, currently married, divorced, separated, and widowed. Marital status in this section indicates the percentage of currently married in all categories of the population. In the case of marital status, only the percentage of the currently married population is presented. The currently married are those who are married and not divorced, separated or widowed.

The overall percentage of currently married is 48 for all groups, 46 percent for males and 50 percent for females. It ranges from the highest among the Jain, Kumal, Newar and Marwadi (54.3% to 56.4%) to the lowest among Walung (39%) and Hayu (39.8%) (Table 3.7). Gender variation in marital status is not significant among the groups.

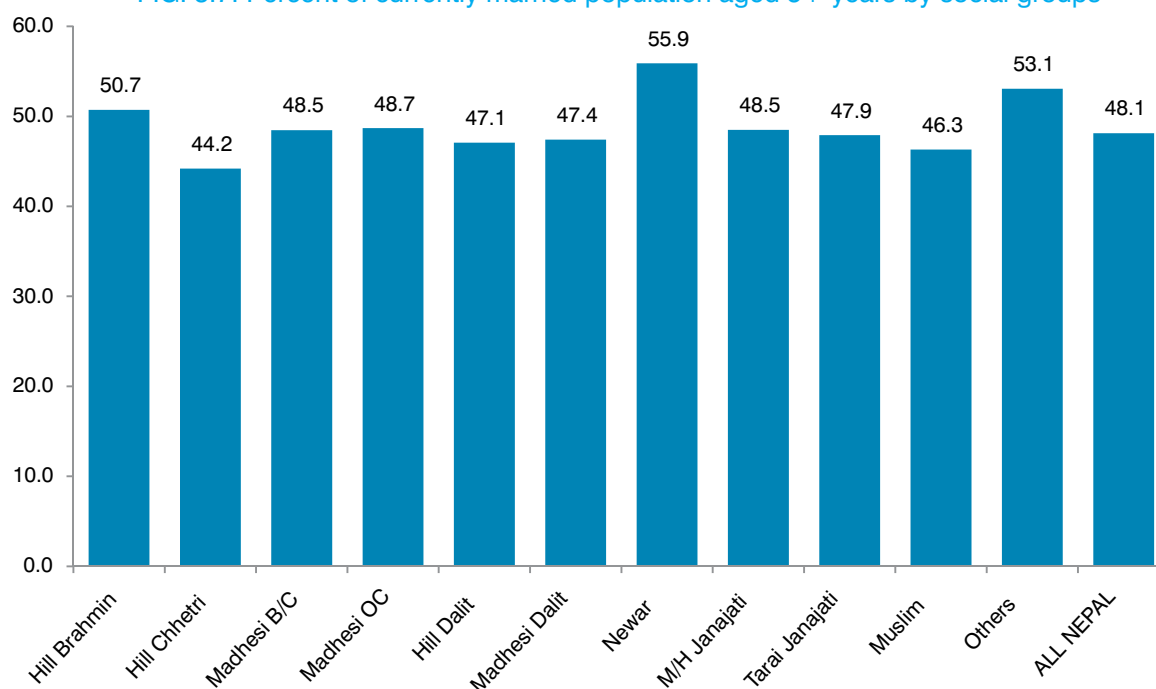
There is not much variation in the percentage of the currently married population while looking at broader social groups (Fig. 3.7). It is highest among the Newar (55.9%) and lowest among Hill Chhetri (44.2%).

One interesting finding worth noting here is that there is a clear association between age structure, dependency ratio and the prevalence of disability for some groups. For example, Chepang among M/H

TABLE 3.6: Percent of disable population - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Badhae	5.2	Tharu	1.3
Thami	5.1	Rajbansi	1.3
Dusadh/Paswan	4.8	Jain	1.2
Badi	4.6	Munda	1.2
Jirel	4.1	Marwadi	1.1
Chepang	4.1	Hayu	1.0
Raji	4.0	Meche	1.0
Limbu	3.9	Dom	0.9
Kami	3.7	Barae	0.9
Bhote	3.7	Halkhor	0.7

FIG. 3.7: Percent of currently married population aged 5+ years by social groups



Janajati and Dusadh/Paswan/Pasi among Madhesi Dalit are ranked in the bottom ten in the median age and top ten in the dependency ratio and disability. In other words, their population structure is a young dependent population, particularly children and the percentage of disability is high. In contrast, Marwadi and Jain who belong to “Others” category are in the top ten in median age, whereas, they are in the bottom ten of the dependency ratio and disability. This may well reflect their economic status and thereby exclusion. Marwardi and Jain are economically better off and Chepang and Dusadh/Paswan/Pasi are worse off.

TABLE 3.7: Percent of currently married population aged 5+ years - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Jain	56.4	Bhote	43.4
Kumal	56.3	Thami	43.3
Newar	55.9	Munda	43.3
Marwadi	54.3	Kisan	42.4
Rai	51.9	Chepang	42.3
Dhimal	51.8	Badi	42.1
Khatwe	51.6	Raute	41.5
Sanyasi	51.5	Kuswadiya	40.4
Gurung	51.5	Hayu	39.8
Kurmi	51.3	Walung	39.2

In its simplest term, human development assesses socioeconomic progress and wellbeing. According to Haq (2005a), the human development paradigm covers all aspects of development – whether economic growth, international trade, budget deficits or fiscal policy, saving or investment, technology, basic social services or safety nets for the poor. UNDP (1990) for the first time introduced methods of measuring human development in terms of composite index, called the human development index (HDI) with a limited number of variables – life expectancy, adult literacy and GNP per capita income. According to Haq (2005b), life expectancy was chosen as an index of longevity, adult literacy as an index of knowledge and GNP per capita as an index of access to a multiplicity of economic choices.

The HDI, once calculated has been always a subject to public criticism for not considering all aspects of human development comprehensively, and for being a money-based measure (Fukuda-Par and Kumar, 2005; Roworth and Stewart, 2005). As a result, a concept of multi-dimensional poverty index (MPI) in measuring poverty, inequality and deprivation evolved in 2010 with the publication of Human Development Report 2010 which “complements money-based measure by considering multiple deprivation and their overlap” (UNDP, 2010). According to UNDP (2010), the concept of HDI and MPI can be used to assess broader aspects of wellbeing including social inclusion/exclusion.

The focus of NSIS however is not to compute such an index but to describe social inclusion from a human development perspective, that is, in terms of a broader array of quality of life related variables. Quality of life related indicators covered in this chapter are related to education; health and sanitation, housing conditions, ownership of economic resources, sources of livelihood, and economic conditions namely consumption expenditure. These indicators are analysed from a social inclusion perspective by identifying the relative position of each caste/ethnic group in terms of the selected human development indicators.

## Education

### Literacy Status

In line with the millennium development goals, the Nepal Government is implementing the National Action Plan 2001-2015 in the education sector with the slogan “Education for All.” Its major focus is on universal access to basic and primary education. The target is to increase the literacy rate in 6 years and above population to 85 percent by the year 2012 and 90 percent by 2015. To achieve this target, the government is committed to a socially inclusive policy of improved access to education such as the elimination of gender disparity in primary and secondary education and improvement of the quality of education (MOES, 2003). In view of this, an attempt is made in this section to assess how far various social groups of Nepal tend to vary in terms of the level of literacy and also achieving the national goal of literacy.

The present study defines literacy in terms of a person's ability to read and write. A person is classified as literate if he/she is able to read and write. Information on literacy was collected by asking the head of the household about usual as well as out of home members. A literacy test was not conducted for this purpose. This analysis includes all persons aged 6 years and above (weighted n=80,413).

The survey findings indicate that 77 percent of the population in Nepal aged 6 years and above are literate (Table 4.1). This finding obtained from the present survey is higher than that reported by Nepal Living Standards Survey 2010/11 (NLSS2010/11), which stated 61 percent (CBS, 2011<sup>b</sup>). The corresponding figure from DHS 2011 is 69 percent.<sup>12</sup> The reason for the comparatively high level of literacy rate reported in the present study is not clear. However, it might be due to the different sets of population covered in NSIS for certain information including literacy and education. The fact that the present study included both “out of home” members as “usual” members and directed literacy and education related questions to all the “out of home” members also, who are expected to be more educated. On the contrary, NLSS 2010/11 data pertaining to this were confined to the “usual” members only. Secondly, a somewhat higher level of literacy rate may be expected from the present study because it was conducted nearly one and a half years later than the NLSS 2010/11.

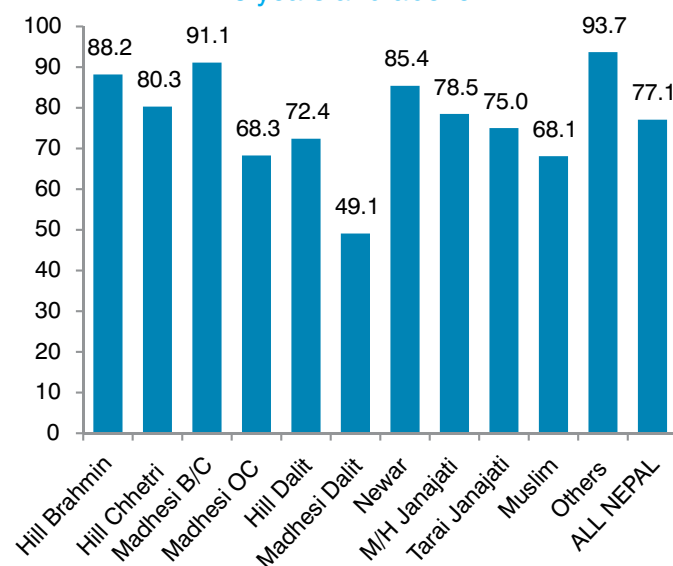
The data indicates that Nepal is still far behind the national target of achieving 85 percent of literacy by the year 2012. However, a significant variation in literacy status by social group has been observed (Fig. 4.1). An overwhelming majority of the population in Hill and Madhesi Brahmin and Chhetri, Newar and “Others” - are literate. Literacy rates in these social groups are more than 80 percent - the social group classified as “Others” recording the highest (94%). This is followed by Madhesi B/C (91%), Hill Brahmin (88%), Newar (85%) and Hill Chhetri (80%). All these social groups meet the target set out for the year 2012 with the exception of Hill Chhetri. The lowest level of literacy is among Madhesi Dalits. In this group, less than half of the population is found to be literate (49.1%). Muslims (68%) and Madhesi OC (68%) appear to be the next two least included groups in terms of literacy.

Among the 98 social groups covered in this study, Jain, Marwadi, and Kayastha have the highest level of literacy rate, where nearly cent percent of the population aged 6 years and above are literate (97-98%). This is followed by Baniya (93%), Byasi (93%), and Rajput (91%) but with a quite lower rate. Altogether, these six social groups have already achieved the national target of 90 percent literacy by 2015. Of the 98 caste/ethnic groups, Musahar has the lowest level of literacy (20%), which is only one-fifth of the Musahar

<sup>12</sup> Calculated from DHS 2011 dataset

population aged 6 years and above. Kuswadiya and Dom also demonstrate very low levels of literacy (less than one-third). Kuswadiya and Dom however are in a significantly better position than Musahar in terms of literacy status. Another seven social groups, such as Nurang, Khatwe, Nuniya, Halkhor, Dusadh/Paswan/Pasi, Dhuniya, and Bing/Binda have literacy rates between 40-50 percent. Annex A:4.1 shows that, altogether, 85 caste/ethnic groups are (far) behind the national target of 85 percent of literacy by 2012.

**FIG. 4.1: Percent of literate population aged 6 years and above**



**TABLE 4.1: Percent of literate population aged 6 years and above – top 10 and bottom groups**

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Jain	98.4	Nurang	50.9
Marwadi	97.3	Khatwe	48.8
Kayastha	97.2	Nuniya	48.1
Baniya	92.9*	Halkhor	46.8
Byasi	92.7	Dusadh/Paswan/Pasi	46.1
Rajput	91.0	Dhuniya	46.1
Panjabi/Sikh	89.0	Bing/Binda	42.7
Brahmin - Tarai	88.7	Dom	33.9*
Brahmin - Hill	88.2	Kuswadiya	30.1
Thakali	87.6	Musahar	20.1*

\* significant difference with former group of higher rank at 0.10 level.

### Literacy Status by Sex

The present survey reveals that in Nepal about 87 percent of the males and 67 percent of the females are literate (Table 4.2). The corresponding figure reported by NLSS 2010/11 is 72 percent and 51 percent respectively for males and females. As indicated by the present study, the literacy rate of males is 1.3 times higher than that of females. A breakdown of literacy rate by broad social groups indicates that literacy is almost universal among males in four of the social groups like Hill Brahmin (97%), Madhesi B/C (96%), social group categorized as “Others” (96%) and Newar (94%) (Fig. 4.2). All these social groups also demonstrate the highest level of literacy rate for females. More or less 80 percent of the females from these caste/ethnic groups are found literate. It is even higher in the social group categorized as “Others” (90%). The data further indicates that Madhesi Dalits are at the bottom in terms of both male and female literacy - males about 60 percent and females 37 percent. This is followed by Muslims and Madhesi OC groups with around 80 percent and 55 percent for males and females respectively.

The ranking of 98 caste/ethnic groups according to the percent of literate males and females indicates that nearly 100 percent of the population aged 6 years and above is literate in Kayastha, Jain, Marwadi, Byasi, Tarai and Hill Brahmin, Baniya and Rajput (above 96%) (Table 4.2). The caste/ethnic groups including Thakali and Panjabi/Sikh also demonstrate the highest level of female literacy. However, the number of literate females in these caste/ethnic groups, with the exception of Jain and Marwadi, is still relatively less than that of the males. Musahar, with the lowest level of overall literacy rate, is again at the bottom of the rank in terms of male and female literacy, because only about 27 percent of the males and 13 percent of

the females are literate. Dom and Pattharkatta/Kuswadiya demonstrate a slightly better position than that of Musahar with around 40 percent of literate males. But the number of literate females in both groups is much less than that of the males (25 and 15% respectively). There are another 20 Tarai Dalit and Janajati groups in which the number of literate females does not exceed 50 percent. They are: Bing/Binda, Nurang, Dusadh/Paswan/Pasi, Khatwe, Halkhor, Kahar, Dhuniya, Tatma, Mallah, Kurmi, Nuniya, Lodha, Bantar, Chidimar, Koche, Lohar, Kumhar, Bhediyar/Gaderi, Chamar/Harijan/Ram, and Jhangad/Uranw/Uranw (Annex A:4.2, Table 4.2).

From the above analysis, it is clear that a gender gap in literacy persists in almost all caste/ethnic groups of Nepal with lower female literacy rates. The gender gap is observed to be statistically significant in all caste/ethnic groups except Kayastha, Marwadi and Jain (Annex A:4.2). However, it should be noted that gender gap in literacy tends to vary in degree according to the caste/ethnic groups. The ratio of male to female literacy rate for the 98 caste/ethnic groups indicates that a gender gap in literacy status is more apparent in the groups with lower overall literacy rates than those who demonstrate high rates of literacy. For example, the number of literate males in Kuswadiya, Bing/Binda, Nurang, Musahar, all with the lowest overall literacy rate (Table 4.1 above), is more than two times higher than the literate females (tabulation of data not shown). Similarly, there are four other caste/ethnic groups like Dusadh/Paswan/Pasi, Kurmi, Tatma, and Khatwe in which the number of literate males is 1.8-1.9 times higher than that of the literate females. On the other hand, the number of literate males in Jain, Marwadi, Kayastha, Baniya, Panjabi/Sikh and Byansi, all with high literacy rates, nearly corresponds with the number of literate females.

FIG. 4.2: Percent of literate population aged 6 years and above by sex

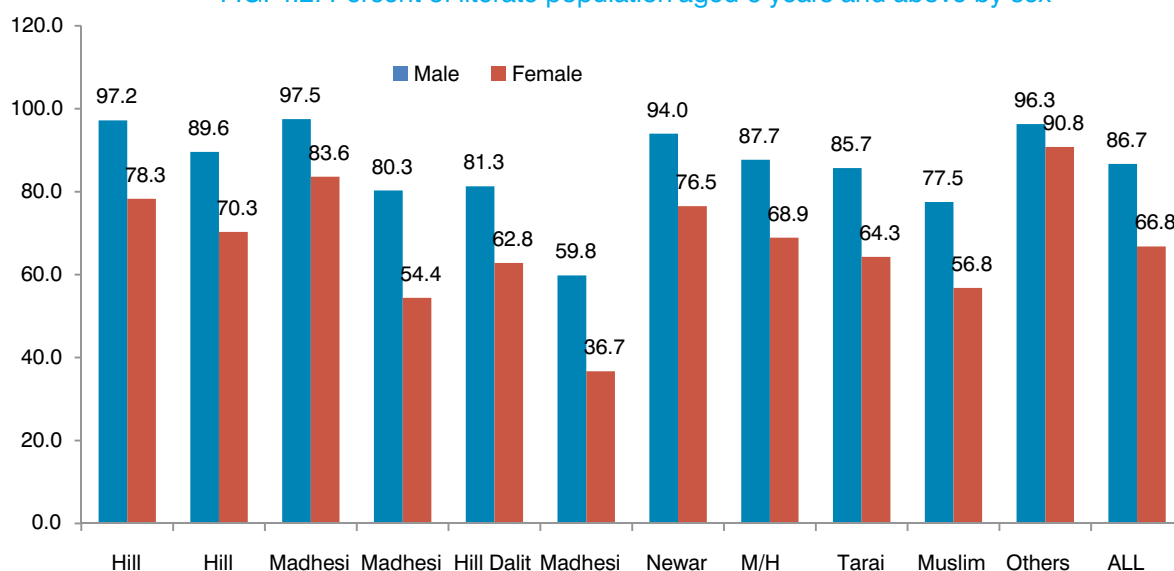




TABLE 4.2: Percent of literate population aged 6 years and above by sex – top 10 and bottom 10 groups

Male				Female			
Top 10 groups		Bottom 10 groups		Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Kayastha	99.8	Chidimar	60.8	Jain	98.1	Dhuniya	37.9
Jain	98.8	Koche	59.8	Marwadi	95.8	Kahar	37.2
Marwadi	98.6	Dusadh/Paswan/ Pasi	57.7	Kayastha	94.5	Halkhor	36.1
Byasi	97.8	Bing/Binda	56.1	Baniya	88.1	Khatwe	32.6
Brahmin - Tarai	97.6	Halkhor	55.8	Byasi	87.6	Dusadh/Paswan/ Pasi	32.4
Brahmin - Hill	97.2	Nuniya	54.1	Rajput	85.1	Nurang	31.4
Baniya	97.0	Dhuniya	53.3	Panjabi/Sikh	83.6	Bing/Binda	26.2
Rajput	96.3	Kuswadiya	44.1	Thakali	80.1	Dom	24.7
Gurung	94.8	Dom	42.5	Brahmin - Hill	78.4	Kuswadiya	15.2
Thakali	94.8	Musahar	26.8	Brahmin - Tarai	78.4	Musahar	13.4

### Current School Attendance

In the present study, information on current school attendance is confined to household population between 5-25 years of age. The question on school attendance was related to school attendance status rather than school enrolment. According to this definition, all persons who were attending schools or colleges with or without enrollment at the time of survey irrespective of grade attended are classified as having attended school. Type of school might be community, institutional and religious like “Madrasa” but this definition does not include non-formal type of educational classes.

The survey reveals that 71 percent of the population aged 5-25 years is currently attending school in Nepal (Table 4.3). Brahmin and Chhetri of the hills as well as the Tarai including Newar and the social group classified as “Others” have the highest school attendance. All these groups also demonstrate overall high literacy rates (see Section on Literacy Status). School attendance does not vary much across these social groups (77-83%) (Fig. 4.3). The lowest school attendance is found among the Madhesi Dalits (52%) and Muslims (57%) with the lowest level of literacy (see Section on Literacy Status). When compared among the 98 individual caste/ethnic groups, Kayastha, Thakuri, Byasi, Thakali, Jain, Hill Brahmin, Sunuwar, Tarai Brahmin and Marwadi have the highest school attendance (Table 4.3). More than 80 percent of the population aged 5-25 years in these caste/ethnic groups are attending schools. Conversely, Musahar, Kuswadiya and Dom, demonstrate the lowest level of school attendance. Among them, Musahar has significantly lower levels of school attendance than the Dom and Kuswadiya. However, Kuswadiya and Dom do not vary in terms of school attendance. Halkhor, Dhuniya, Bing/Binda, Mallaha, Koche, Chidimar, and Nuniya stand in a somewhat better position with 40-50 percent of school attendance of the population aged 5-25 years.

FIG. 4.3: Percent of population aged 5-25 years who are currently attending school

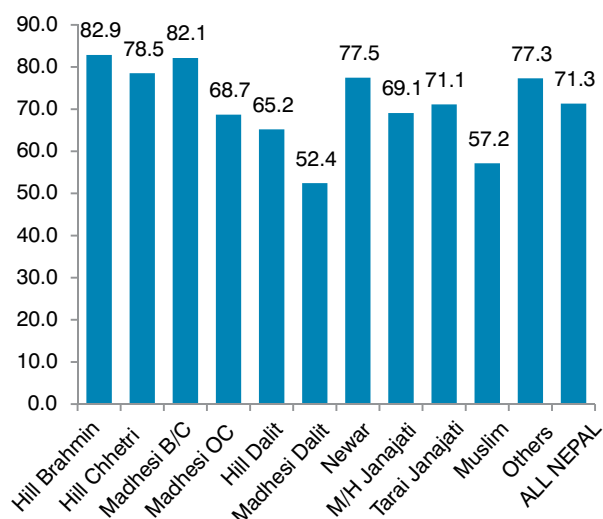


TABLE 4.3: Percent of population aged 5-25 years that is currently attending school– top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Kayastha	86.1	Nuniya	49.9
Thakuri	85.7	Chidimar	48.9
Byasi	85.6	Koche	48.5
Thakali	84.1	Mallah	48.2
Sunuwar	82.7	Bing/Binda	46.7
Marwadi	82.7	Dhuniya	43.0
Jain	82.5	Halkhor	40.8
Brahmin - Tarai	82.1	Kuswadiya	29.8*
Brahmin - Hill	80.8	Dom	29.3
Panjabi/Sikh	77.9	Musahar	23.0*

\* significant difference with former group of higher rank at 0.10 level.

### School Attendance by Sex

Table 4.4 reveals that 73 percent of the males aged 5-25 years in Nepal are currently attending schools. The comparative figure for females is 70 percent, lower only by 3 percentage points (Table 4.4). This indicates a narrow gender gap in school attendance at the national level. A narrow gender gap in school attendance in Nepal may be attributed to the implementation of the National Action Plan on “Education for All” that aims at reducing the gender gap in education by promoting female education through scholarship programmes. Despite this, social groups are not alike in terms of the gender gap. Five of the 11 broad social groups - Madhesi OC, Hill Dalit, Madhesi Dalit and Muslims and Hill Chhetri - demonstrate significantly higher levels of school attendance of males than that of females. Among them, Muslims and Madhesi Dalits have the widest gender gap in school attendance. School attendance of males in these social groups tends to be higher by more than 8 percentage points than that of females.

Of the 98 caste/ethnic groups covered by the survey, 26 groups demonstrate a significantly higher level of school attendance among males than among females (Annex A:4.5 and 4.6). Among them, the gender gap is found to be the widest in Kuswadiya (28 percentage points). This is followed by Bhote, Marwadi, Madhesi Brahmin, Khatwe, Dusadh/Paswan/Pasi, Lodha, Bantar, Kurmi, Kanu, Lohar, Hajam/Thakur, Yadav, Dom, Musahar and Kumhar. School attendance of males in these caste/ethnic groups exceeds that of females by more than 10 percentage points.

There are 25 caste/ethnic groups (Santhal, Panjabi/Sikh, Thami, Sudhi, Bote, Thakuri, Munda, Kumal, Bhujel, etc.) in which the gender gap in school attendance is almost non-existent and 28 other caste/ethnic groups demonstrate a higher school attendance among females than among males (Annex A:4.5 and 4.6). They are, for example, Lepcha, Kamar, Darai, Kisan, Yakkha, Badhae, Raute, Dhimal, Limbu, and Damai/Dholi, etc.

FIG. 4.4: Percent of population aged 5-25 years who are currently attending school by sex

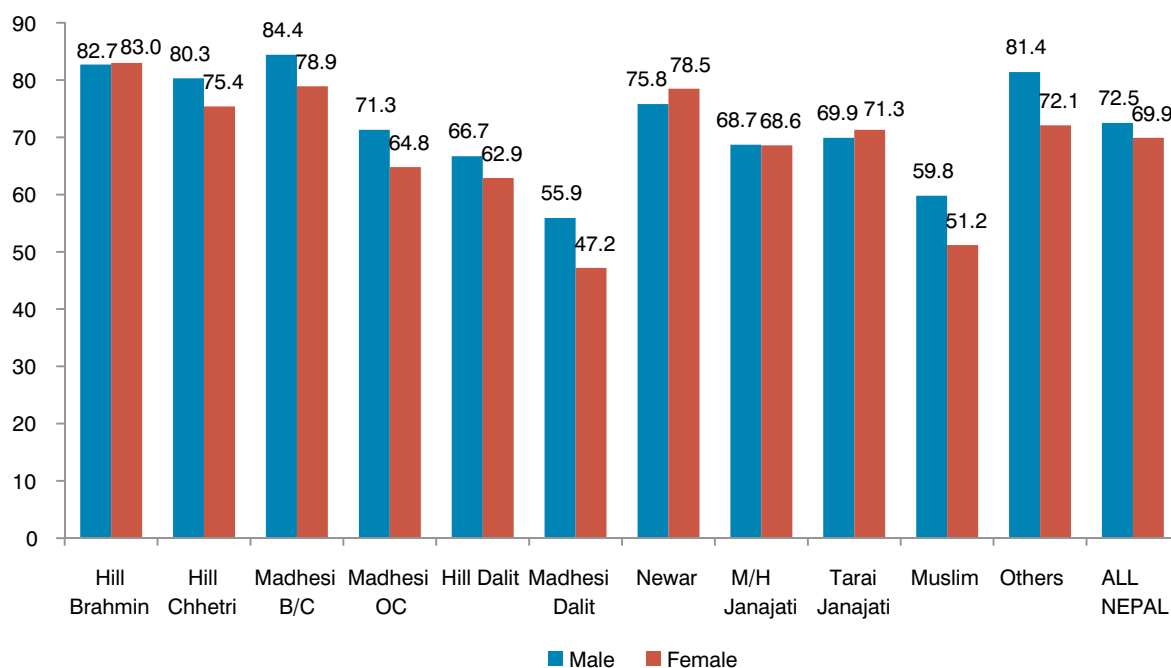


TABLE 4.4: Percent of literate population aged 6 years and above by sex – top 10 and bottom 10 groups

Male				Female			
Top 10 groups		Bottom 10 groups		Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Byasi	89.4	Nuniya	50.5	Kayastha	88.2	Koche	46.8
Marwadi	88.6	Bing/Binda	50.4	Thakuri	85.4	Kahar	46.1
Thakali	87.3	Chidimar	50.3	Byasi	81.8	Mallah	45.5
Brahmin - Tarai	86.5	Kisan	50.3	Jain	80.8	Dusadh/Paswan/Pasi	44.2
Sunuwar	86.1	Koche	50.0	Thakali	80.4	Dhuniya	43.2
Thakuri	86.0	Halkhor	43.4	Sunuwar	79.1	Bing/Binda	41.8
Kayastha	84.2	Kuswadiya	43.3	Brahmin - Hill	78.5	Halkhor	38.1
Jain	83.9	Dhuniya	42.8	Hayu	77.8	Dom	24.0
Brahmin – Hill	83.2	Dom	34.4	Newar	77.6	Musahar	17.7
Hajam/Thakur	79.6	Musahar	28.0	Panjabi/Sikh	77.6	Kuswadiya	15.6

## Adult Education

A certain level of educational attainment is a gateway to most employment opportunities. In Nepal, for entry to different levels of civil service, there are different fixed levels of minimum academic qualifications, for example, for entry into non-gazetted fourth class Education Services, completion of 8<sup>th</sup> grade has been fixed as the minimum academic qualification. For non-gazetted first and second class, it is intermediate or SLC or equivalent. For gazetted third class entry, bachelor level (elsewhere called undergraduate) of academic qualification is the minimum requirement. For entry into civil service, the requirement of varied levels of academic qualification as per the hierarchy of positions is a common phenomenon. In the case of the army, 5<sup>th</sup> grade of education is the minimum requirement for both male and female recruits. For an officer cadet, it is intermediate or +2 levels.<sup>13</sup> The minimum age for entry into all service groups is fixed at 18. Population aged 18 years and above constitutes the adult population, which indicates that among them, those who have completed 8<sup>th</sup> grade of education constitute the potential population for civil service in Nepal.

Especially after the restoration of democracy in Nepal, a social inclusion policy has been initiated in the recruitment of civil services including the Nepal Police and Army. Accordingly, provisions of reservation quotas for women, indigenous/nationalities, Madhesi, Dalits, disabled (differently able) and backward areas have been made (Kisan, 2008; Civil Service Act, 1993). Therefore, from a social inclusion and exclusion perspective, it is important to know how the relative size of the potential workforce for government services varies across social groups. In general, it may be said that the larger the size of the potential population for government services, the greater the possibility of social inclusion in these terms and vice versa.

Fig. 4.5 presents the relative size of the adult population that have completed 8<sup>th</sup> grade and above levels of education. The Figure reveals that the “Others” category of social groups have the largest size of adult population having completed 8<sup>th</sup> grade and above levels of education (80%). This is followed by Madhesi B/C (72%), Hill Brahmin (63%) and Newar (57%). The smallest size of such a population is found to be the Madhesi Dalits (12%) followed by Hill Dalits and Muslims (around 25%). Hill Chhetri (42%), Madhesi OC (36%), Madhes Janajati (37%) as well as M/H (39%) are in a comparatively better position than the Hill Dalit and Muslim groups.

Ranking of the 98 caste/ethnic groups according to the percent of adult population having completed 8<sup>th</sup> grade and above level of education indicates that Jain, Marwadi, and Kayastha are the best positioned (Table 4.5). This is followed by Baniya and Panjabi/Sikh with 77 percent of such a population. On the other hand, only less than 10 percent of the adults in thirteen of the caste/ethnic groups have completed 8<sup>th</sup> grade and above levels of education (Annex A:4.7). Of them, ten caste/ethnic groups have Tarai origin such as Bantar, Dusadh/Paswan/Pasi, Nurang, Koche, Bing/Binda, Chidimar, Dhuniya, Pattharkatta/Kuswadiya, Dom and Musahar, and the other three are from Hill Janajatis such as Kisan, Chepang, and Raute. Among these thirteen groups, Musahar, Dom and Raute appear to be at the bottom of the rank with less than 5 percent of its population having completed 8<sup>th</sup> grade and above levels of education (Table 4.5).

## Adult Education by Sex

Table 4.6 reveals that more than five in every ten males aged 18 years and above have completed 8<sup>th</sup> grade and above levels of education (52%). The comparative figure for females is just 31 percent. This indicates the existence of a huge gender gap in educational attainment of adults and the size of the potential workforce for government services by sex. A breakdown of the data by the eleven broad social groups indicates that

13 <http://www.nepalarmy.mil.np/faq.php>

FIG. 4.5: Percent of population aged 18+ years who have completed at least 8<sup>th</sup> grade of education

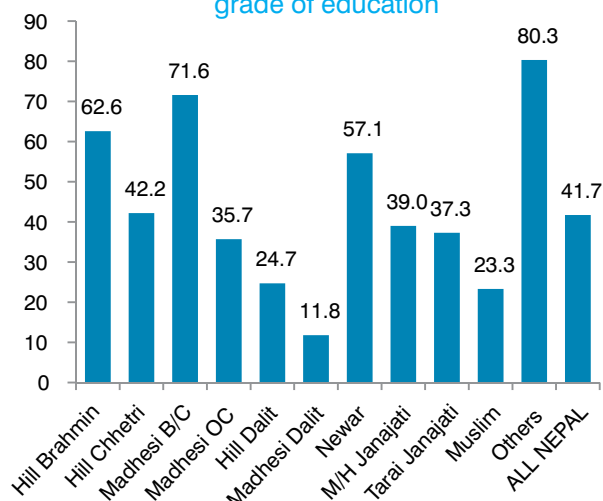


TABLE 4.5: Percent of population aged 18+ years that has completed at least 8<sup>th</sup> grade of education— top 10 and bottom 10 groups

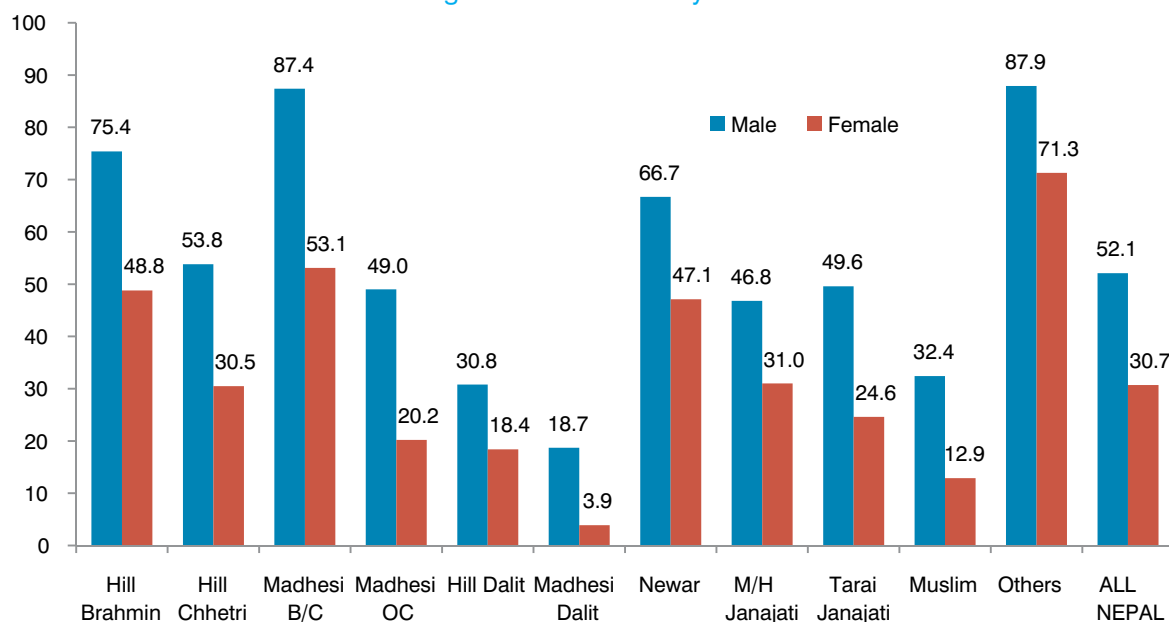
Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Jain	88.7	Nurang	8.9
Marwadi	88.6	Koche	8.4
Kayastha	83.7	Bing/Binda	8.3
Baniya	77.4	Chidimar	7.6
Panjabi/Sikh	76.7	Dhuniya	7.4
Byasi	70.9	Chepang	7.1
Rajput	68.4	Kuswadiya	6.5
Brahmin - T	68.2	Raute	4.0
Thakali	67.4	Dom	3.4
Brahmin - Hill	62.5	Musahar	1.2

nearly nine in every ten males aged 18 years and above from Madhesi B/C (87%) and “Others” category of the social group (88%) appear to have completed 8<sup>th</sup> grade and above levels of education. Although these two social groups demonstrate much lower (53% and 71% respectively) proportion of adult females completing 8<sup>th</sup> grade and above levels of education, they are far ahead of most other social groups. In this regard, Hill Brahmins and Newars deserve the second position. Among the Hill Brahmin, about 75 percent of males and 49 percent of adult females appear to have attained 8<sup>th</sup> grade and above levels of education. The corresponding figure for Newars (67% and 47% respectively) is slightly lower than that of the Hill Brahmin. Compared to this, a much smaller proportion of adults among Hill Chhetri, Madhesi OC, M/H and Tarai Janajatis have attained 8<sup>th</sup> grade and above levels of education (about 50% males and 30% or less females) In this respect, Madhesi Dalits are at the bottom of the rank with around just one-fifth of its adult male and 4 percent of females having completed 8<sup>th</sup> grade and above levels of education. Hill Dalits and Muslims are in a slightly better position than Madhesi Dalits in this regard with around 30 percent of males having attained 8<sup>th</sup> grade and above levels of education. The corresponding figures for females from Hill Dalits and Muslims are 18 percent and 12 percent respectively.

Table 4.6 further indicates that more than 90 percent of males aged 18 years and above in Kayastha, Marwadi, and Jain have completed 8<sup>th</sup> grade and above levels of education. All these three groups also demonstrate the most advantageous position in terms of literacy and school attendance. This is followed by Baniya (89%), Tarai Brahmin (86%), Panjabi/Sikh (84%), and Rajput (84%) and so on. All these caste/ethnic groups along with Kayastha, Marwadi, Jain, Byasi, Thakali, and Hill Brahmin deserve the top ten positions in terms of attainment of 8<sup>th</sup> grade and above level of education by adult males. However, females from these caste/ethnic groups are far behind the males. Table 4.6 also indicates that nine caste/ethnic groups out of ten appearing at the bottom of the rank in terms of adult education have Tarai origin like Bing/Binda, Koche, Kisan, Dhuniya, Chidimar, Kuswadiya, Dom, Raute, Musahar (with less than 13%), and Chepang from the Hill Janajati. Among these, Musahar, Raute and Dom are at the lowest ranked with only 2-5 percent of their adult males having completed 8<sup>th</sup> grade and above levels of education. Similarly, there are another twenty six caste/ethnic groups, mostly from Tarai Janajatis and Dalits, with less than 10 percent of their adult females having completed 8<sup>th</sup> grade and above levels of education. Of them, 16 groups have

less than 5 percent of such a population. No adult females from Nurang community have been reported to have completed 8<sup>th</sup> grade and above levels of education and it is just 3 or less percent for the other communities of Tarai origin like Kuswadiya, Dhunia, and Khatwe (Table 4.6).

FIG. 4.6: Percent of population aged 18 &+ years who have completed at least 8<sup>th</sup> grade of education by sex



It should be noted here that a gender differential in adult education is apparently seen in almost all caste/ethnic groups (Annex A:4.8 and 4.9). However, the differential is not statistically significant in seven of the caste/ethnic groups like Rai, Limbu, Lepcha, Tamang, Musahar, Raute and Kuswadiya. On the contrary,

TABLE 4.6: Percent of population aged 18 &+ years that has completed at least 8<sup>th</sup> grade of education by sex – top 10 and bottom 10 groups

Male				Female			
Top 10 groups		Bottom 10 groups		Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Kayastha	96.6	Bing/Binda	13.4	Jain	82.6	Kuswadiya	3.2
Marwadi	96.6	Koche	12.5	Marwadi	79.3	Khatwe	2.8
Jain	94.2	Kisan	12.4	Kayastha	70.0	Dhuniya	2.6
Baniya	89.0	Dhuniya	11.7	Panjabi/Sikh	67.4	Lodha	2.4
Brahmin - Tarai	85.9	Chidimar	10.6	Baniya	63.8	Dusadh/Paswan/Pasi	2.1
Panjabi/Sikh	83.8	Kuswadiya	10.0	Byasi	61.3	Mallah	2.1
Rajput	83.7	Chepang	9.5	Thakali	57.8	Bing/Binda	2.1
Byasi	79.8	Dom	4.9	Rajput	51.2	Dom	1.8
Thakali	76.9	Raute	2.2	Brahmin - Hill	49.4	Musahar	0.5
Brahmin - Hill	75.5	Musahar	1.9	Brahmin - Tarai	46.7	Nurang	0.0

a significantly higher proportion of males compared to the females (more than 4-10 times higher) have completed 8<sup>th</sup> grade and above levels of education in the Tarai communities like Lodha, Mallaha, Dusadh/Paswan/Pasi, Khatwe, Bing/Binda, Tatma, Chamar/Harijan/Ram, and Dhuniya Kumhar, Badhae, Dhanuk, Nuniya, Kahar and Dhobi. Kayastha, Marwadi, Jain, Hill and Tarai Brahmin demonstrate significant differences in the educational attainment of adult males and females (Annex A:4.8 and 4.9).

## Health and Sanitation

### Access to Healthcare Services

Improved access to essential health services has been one of the main targets of the Nepal government. Accordingly, the Second Long-Term Health Plan of Nepal 1997-2017 stipulated to make essential healthcare services (EHCS) available in all districts to 90 percent of the population living within 30 minutes travelling (or walking) time. In this context, the present survey tried to measure access of households to the healthcare services in terms of distance to the nearest government health facilities. Distance is measured in relation to time taken (in minutes) to reach the nearest government health facilities on foot. For analytical purpose, households who have reach the government health facilities within 30 minutes are classified as the households with “higher access, or included households,” and those that do not have such reach as the households with “lower access or excluded households.”

Table 4.7 reveals that overall 58 percent of the households can reach the nearest government health facilities within 30 minutes by foot which nearly corresponds to the figure reported by NLSS2010/11 (62%) (CBS, 2011<sup>14</sup>). Fig. 4.7 indicates that in general social groups with Tarai origin, like Madhesi Dalit, Madhesi OC, Madhesi B/C, Tarai Janajati and Muslims along with the “Others” category have better access to healthcare services than the groups with hill origin. For example, 70-95 percent of the social groups with Tarai origin, including “Others” category, can reach the nearest government health facilities within 30 minutes of walking. The corresponding figure for the hill groups is 38-61 percent. Among the hill groups, however, the Newar are an exception with higher access to healthcare facilities (82%). This might be due to more concentration of the Newar population in urban areas where more healthcare facilities are located.

The lowest access to healthcare facilities is found to be in Hill Chhetri and Hill Dalits. Only about 38 percent of Hill Chhetri and 40 percent of Hill Dalits can reach government healthcare services within 30 minutes of walking. Hill Janajatis (46%) and Hill Brahmin (61%) occupy a somewhat better position than Hill Chhetri and Hill Dalits. In this context, the two social groups with Tarai origin - Muslims and “Others” – appear to be the most included social groups in terms of access to healthcare services. More or less 90 percent of the households from these groups stated that the nearest government health facilities are located within the 30 minutes walking time. Other social groups with Tarai origin, who are in a better position than all the hill groups, but in a worse position than Muslims and “Others,” are Madhesi B/C (83%), Madhesi OC (79%), Tarai Janajati (83%) and Madhesi Dalit (72%). When considering only social groups with Tarai origin, Madhesi Dalits have the lowest access to the healthcare facilities.

Ranking of 98 caste/ethnic groups according to the percent of households who have access to the nearest government health facilities within the 30 minute walking time indicates that 13 caste/ethnic groups with Tarai and Madhesi groups (Jain, Kumhar, Marwadi, Tarai Brahmin, Nurang, etc.) are the best positioned in terms of access to healthcare facilities (Annex A:4.10). More than 90 percent of the households from these

14 This is only the time taken to reach health posts/sub health posts



FIG. 4.7: Percent of households who can reach to the nearest government healthcare facilities within 30 minutes

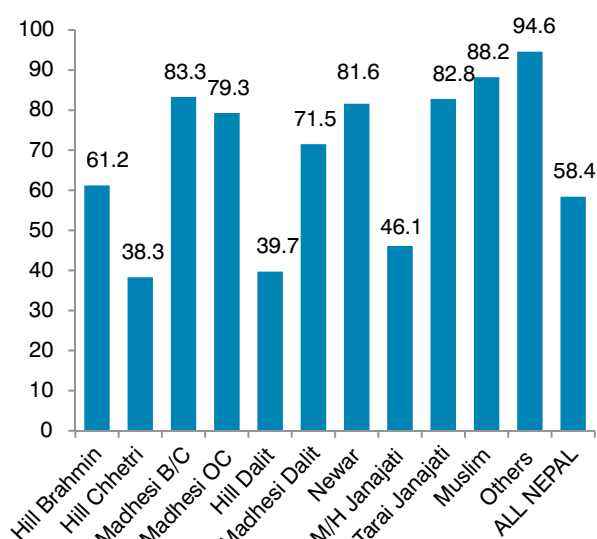


TABLE 4.7: Percent of households that can reach the nearest government healthcare facilities within 30 minutes – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Jain	100.0	Magar	41.4
Kumhar	98.7	Chhetri	38.2
Marwadi	98.7	Kami	35.5
Brahmin-T	97.4	Chepeng	32.9
Nurang	96.0	Baramu	31.6
Kalwar	95.4	Sarki	30.3
Thakali	94.1	Tamang	28.3
Dhobi	92.8	Sanyasi	25.0
Baniya	92.1	Hayu	19.1
Dhanuk	91.4	Lepcha	18.4

social groups can access health facilities within 30 minutes of walking. Being of hill origin, Thakalis are exception to this with very high access to healthcare facilities (94%). On the other hand, Lepcha and Hayu, both with hill origin, have exceptionally low access to healthcare facilities (around 20%) (Table 4.7). This is followed by Sanyasi (25%), Tamang (28%), Sarki (30%), Baramu (32%), Chepeng (33%), Kami (36%), Chhetri (38%) and Magar (41%). All these communities are of hill origin.

### Access to Safe Drinking Water

The right to water is implicitly and explicitly recognized as a human right in international covenants (WaterAid, 2005). In line with the aims of the Millennium Development Goals to reduce the proportion of the population without access to safe drinking water by half by 2015, the Nepal government, through the formulation of Water Resource Strategies 2002, recognizes people's rights to drinking water and sanitation and emphasizes improved access to safe drinking water for Nepali citizens. Likewise, Rural Water Supply and Sanitation National Policy and Rural Water Supply and Sanitation National Strategy of Nepal 2004 aim at providing clean, safe and adequate quantities of water with a special focus on disadvantaged and backward communities (MPPW, 2004).

Data on safe drinking water in the present study was collected in relation to the usual source of drinking water used by the households. In the study, piped water (public), tube wells and protected (covered) wells are considered to be safe sources of drinking water. Table 4.8 indicates that overwhelming majority of the households in Nepal have access to safe drinking water (87%) (Fig. 4.8). Corresponding figures from the 2011 population census and DHS are 85 and 89 percent respectively. According to the broad social groups, the four groups with Tarai origin Brahmin and Chhetri, Madhesi OC, Tarai Janajatis and Muslims as well as Hill Brahmin, Newar, and those classified as "Others" have nearly universal access to safe drinking water (Fig. 4.8). The higher access of Tarai households to safe drinking water is mainly due to the wider use of Tube wells in the Tarai. In this regard, the Hill Chhetri demonstrates the least proportion of households with access to safe drinking water. Hill Dalits, Madhesi Dalits and M/H Janajati groups fall into an intermediate position with 80-85 percent of households having access to safe drinking water.



Annex A:4.11 presents that, all of the households from thirty-six caste/ethnic groups have access to safe drinking water. All of these caste/ethnic groups are of Tarai and Madhesi origin except Chhantel. Furthermore, twenty-seven other caste/ethnic groups also have very high access to safe drinking water (95-99%). The majority of them (18 groups) are of Tarai or Madhesi origin, and the rest of hill origin like Newar, Thakali, Walung, Yholmo, Gurung, Hill Brahmin, and Sherpa. In this respect, most of the caste/ethnic groups falling into the lowest ten positions are from hill origin (Annex A:4.11), of them, Gaine, Brahm, and Bhote appear in the the bottom three ranks. Only around 50-55 percent of the households in these three communities have access to safe drinking water. This is followed by Thakuri, Limbu, Tamang, Badi and Tatma with 60-65 percent of the households having access to safe drinking water.

FIG. 4.8: Percent of households who have access to safe drinking water

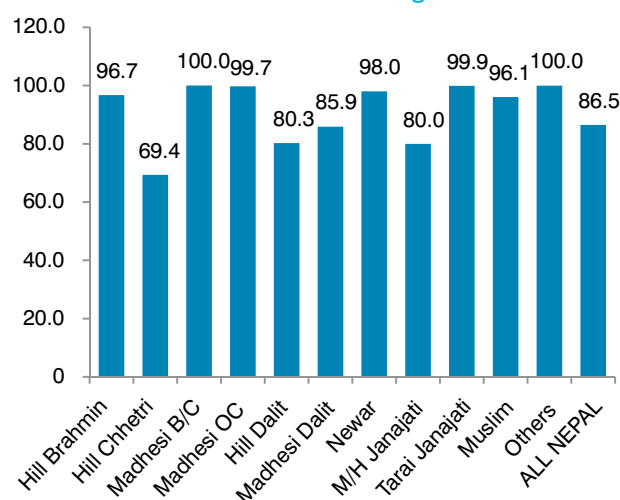


TABLE 4.8: Percent of households that have access to safe drinking water – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Tharu	100.0	Kisan	71.1
Yadav	100.0	Chhetri	69.7
Teli	100.0	Tatma	65.8
Koiri	100.0	Badi	64.5
Dhanuk	100.0	Tamang	61.2
Dusadh/ Paswan/Pasi	100.0	Limbu	61.2
Sonar	100.0	Thakuri	59.9
Brahmin - Tarai	100.0	Bhote	55.3
Baniya	100.0	Baramu	50.0
Kalwar	100.0	Gaine	50.0

### Access to Improved Toilet Facilities

Toilets are an important indicator of improved sanitation, hygiene, health and environment. In line with the MDGs, Nepal government is implementing Master Plan on Sanitation and Hygiene with the target of universal access to toilets by 2016/17. The plan largely focuses on Open Defecation Free (ODF) with universal access to toilet in both rural and urban contexts through a total sanitation approach. It also aims at developing a mechanism to ensure access of poor, disadvantaged and other socially excluded groups to toilets and other hygienic behaviour (GON, 2011).

Improved toilets, in the present study, is defined in terms of three types of toilet structure – flushed, panned, and pit latrines. Pit latrines with and without covers have been classified as unhygienic and an unimproved type of toilet. The survey finding indicates that overall 60 percent of the households have access to improved toilets in Nepal. This nearly corresponds to the 2011 population census and DHS data (60% census and 54% DHS). There is significant variation among the broad social groups in access to improved toilets, the lowest (only 16 percent) being among Madhesi Dalits (Fig. 4.9). Madhesi OC (34%), Tarai Janajati (35%) and Muslims (48%) and another three social groups, all with Madhesi origin, have low access to improved toilets. Hill Brahmin, Newar and “Others” social groups, on the other hand, are in the most privileged position in terms of access to improved toilets. Around 90 percent of the households from these social groups have access to improved toilets.

FIG. 4.9: Percent of households who have improved toilet facilities

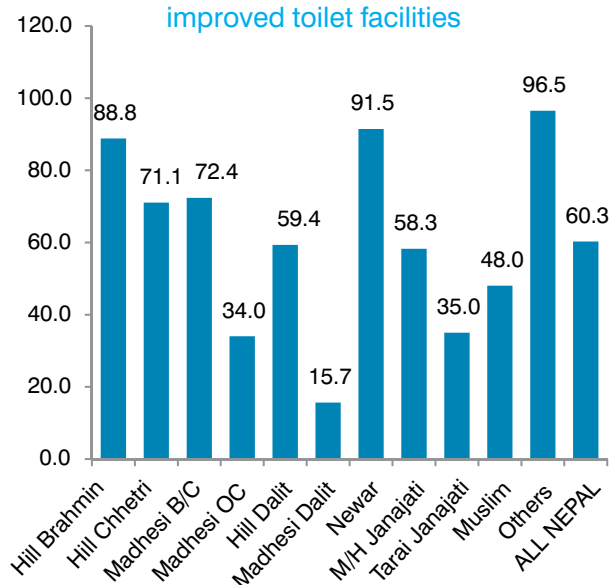


TABLE 4.9: Percent of households that have access to improved toilets – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	100.0	Dusadh/Paswan/Pasi	6.6
Thakali	100.0	Bing/Binda	6.6
Jain	100.0	Santhal	5.9
Baniya	94.1*	Kahar	5.9
Bangali	94.1	Khatwe	5.3
Newar	91.5	Jhangad/Uranw	4.0
Byasi	89.5	Bantar	4.0
Brahmin - Hill	88.8	Musahar	3.3
Darai	87.5	Nurang	0.0
Gaine	86.8	Kuswadiya	0.0

\* significant difference with former group of higher rank at 0.10 level.

Among the 98 individual caste/ethnic groups, Marwadi, Thakali and Jain occupy the first position in terms of access to improved toilets. Cent percent of the households from these groups have improved toilets. This is followed by Baniya, Bangali, Newar, Byasi, and Hill Brahmin, with significantly lower proportion of households with access to improved toilets (around 90%). Compared to this, 13 caste/ethnic groups demonstrate less than 10 percent of households having access to improved household toilet facilities (Annex A:4.12, Table 4.9). They all have Tarai origin, such as Dusadh/Paswan/Pasi, Bing/Binda, Santhal, and Kahar reported as having limited access to improved toilets (less than 7%). None of the households from Nurang and Kuswadiya was reported to have access to improved toilets.

### Affordability of Medical Treatment<sup>15</sup>

Affordability of medical treatment in this survey is measured in terms of whether the household members underwent medical treatment with the household saving, loan, or borrowing within the last one year period. Households that did not have to take loans or borrow money for medical treatment are defined as “rich” households able to afford medical treatment from their own saving/income. Households that were obliged to take loans or borrow money for medical expenses are classified as “poor” households.

Table 4.10 reveals that majority of the households (55%) stated that they were not able to cover medical treatment from household saving/income and hence had to either take a loan or borrow money. The proportion of population who had such financial problems related to medical treatment is found to be the highest in Madhesi Dalit (66%) and the lowest in “Others” category of social group (12%) (Fig. 4.10). Hill Dalit (61%), Madhesi OC (55%), Hill Chhetri (50%), Madhesi B/C and Muslims (47%) are other five social groups with a high proportion of such a population. Hill Brahmin and Newar are in a relatively better position with around 30 percent of the population having faced financial problems regarding medical treatment.

<sup>15</sup> It is to be noted here that sample size for most of the individual caste/ethnic groups is smaller than 100. Estimates based on less than 100 cases may commit a high sampling error and findings may not be fully generalizable. However, the sample size is large enough by broad social groups except for Madhesi B/C and “Others” categories.

FIG. 4.10: Percent of population who could not afford medical treatment from the household income

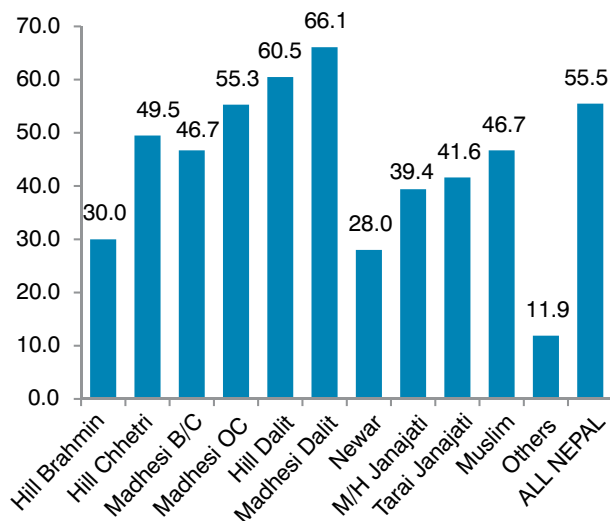


TABLE 4.10: Percent of population that could not afford medical treatment from the household income – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Kisan	25.2	Hajam/Thakur	83.3
Bangali	23.6	Chamar/Harijan/Ram	82.6
Chhantyal	23.3	Khatwe	80.3
Dhimal	17.7	Dhuniya	79.5
Panjabi/Sikh	16.2	Sarki	77.8
Baniya	15.4	Tatma	76.6
Sherpa	13.3	Sonar	76.1
Thakali	3.5	Bing/Binda	75.3
Marwadi	2.2	Sudhi	75.0
Jain	1.4	Dusadh/Paswan/Pasi	72.9

Note: This table does not follow the system of other Tables because it presents “most” and “least” excluded groups.

Table 4.10 shows that Jain, Marwadi, Thakali, Sherpa, Baniya, Panjabi/Sikh, Dhimal, Chhantyal, Bangali and Kisan occupy the top ten positions in terms of affordability of medical treatment. Among these, only a few households from the former three caste/ethnic groups stated that they were not able to cover medical treatment with their own saving/income (less than 4%). The proportion of such households in the other seven caste/ethnic groups increases from 13 percent for Sherpa to 25 percent for Kisan. There are 44 caste/ethnic groups in which more than 50 percent of the sick/injured population had faced financial problems (Annex A:4.13). They were obliged to cover the medical treatment either from loans or from borrowed money. These caste/ethnic groups are: Hajam/Thakur and Chamar/Harijan/Ram (83%), Khatwe and Dhuniya (80%), Sarki (78%), Tatma (77%), Sonar (76%), Bing/Binda and Sudhi (75%), and Dusadh/Paswan/Pasi (73%).

## Housing Conditions

### Ownership of House

Ownership of a house, in the present study, is defined in terms of legal rights to land. According to this definition, households having house (s) built on registered land in the name of any household member is classified as having ownership of a house. A house might be located in any part of the country.

Table 4.11 reveals that eight in every 10 households in Nepal have ownership of a house (82%). Corresponding figure from the 2011 population census of Nepal is also nearly the same (85%) (CBS, 2012). This implies that around one-tenth of the households in Nepal do not have ownership of a house. Among the 11 broad social groups, Brahmin and Chhetri from the hills and Tarai, Newar, M/H Janajati and Muslims occupy the most privileged position in terms of ownership of houses (Fig. 4.11). Nearly 90 percent of the households from these social groups have their own house. On the other hand, Hill and Madhesi Dalits, and the “Others” category of social groups are in the least privileged position. Only around

a half of the households in the Madhesi Dalit and the “Others” category of social groups has its own house. Hill Dalits, however, have a slightly better position with one-third of the households owning their own house. Among the 98 individual caste/ethnic groups surveyed, Sudi, Chepang, Byasi, Koiri, Barae, Hill and Mahdesi Brahmin, Hajam/Thakur, Kalwar, and Hill Chhetri show most privileged position in terms of house ownership. Their relative position does not vary much from one group to another, with more than 90 percent households owning their own house. In contrast, Musahar, Panjabi/Sikh, Dom, Bantar, Kisan, Santhal, Munda, Kuswadiya, Raji and Majhi appear in the bottom ten of the ranking. Among these, Musahar, Panjabi/Sikh, and Dom have the least proportion of households with ownership of land (less than 30%).

FIG. 4.11: Percent of households who have ownership of a house

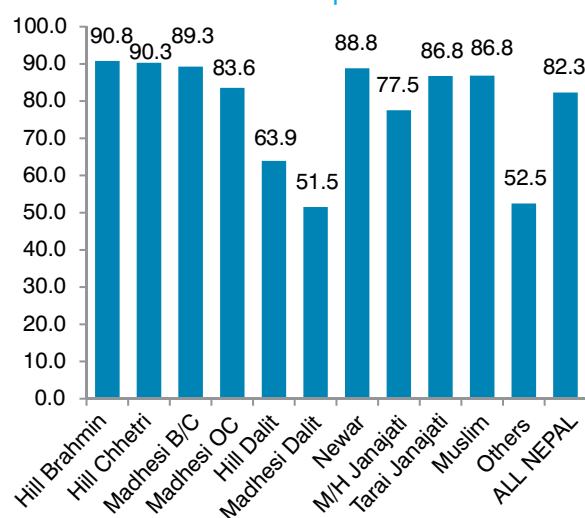


TABLE 4.11: Percent of households who have ownership of a house – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Sudhi	98.7	Majhi	44.7
Chepang	96.7	Raji	44.7
Byasi	95.4	Kuswadiya	43.1
Koiri	93.4	Munda	36.8
Barae	92.8	Santhal	36.2
Brahmin - Tarai	92.1	Kisan	36.2
Hajam/Thakur	92.1	Bantar	28.3
Kalwar	91.5	Dom	28.3
Chhetri	90.8	Panjabi/Sikh	27.6
Brahmin - Hill	90.8	Musahar	25.0

### Access to Improved Housing

Housing conditions are generally defined in terms of the types of materials used in the construction of the floor, walls and roof. It is believed that the types of materials used in the construction of houses indicate the economic condition of the households. It is also taken as a measure of decency in living arrangements and shelter. In this context, the present study collected information on housing conditions by asking questions and making observations of the materials used in the construction of the floor, walls and roof. The question was asked about the house in which the household was then living in. Based on the information obtained from interviews and observation, houses were classified as “improved” and “not improved.” Houses are said to be “improved” if they are made of all of the following materials:

Floor materials - concrete/cemented, zinc, tile/slate/stone

Wall materials – brick/stone with cement/mud

Roof materials – concrete/cement, slate, planks

The survey reveals that access to improved housing is not very common in Nepal. Overall, only 30 percent of the households in Nepal have access to improved housing (Table 4.12). Among the broad social groups,

“Others” category demonstrates the highest access to improved housing (91%) (Fig. 4.12). However, this group also has the lowest proportion of households with house ownership (see Section on Ownership of House). This is a special case and the discrepancy, though not generally expected, is because the ethnicities like Panjabi, Sikh, and Marwadi, being of Indian origin, are not able to acquire Nepali Citizenship cards, despite their long stay here. In the absence of a Citizenship Card, it is not been possible for them to purchase land in Nepal and establish ownership of a house. Most households in these social groups live in rented houses in urban/town areas.

Newar and Hill Brahmin are in the second and third positions respectively in terms of access to improved housing. Nearly one-third of Newar households (63%) and 57 percent of Hill Brahmins have access to improved housing (63%). This is followed by about half the Madhesi B/C households with access to improved housing (48%). As indicated in the section on Ownership of House, the former two social groups also have the highest ownership of houses. The three social groups – Hill Chhetri, Hill Dalit and Madhesi Dalits are in the bottom rank (15%) regarding access to improved housing.

Among the 98 individual caste/ethnic groups, Jain (99%) and Marwadi (99%) occupy the first position with almost universal access to improved housing (Table 4.12). Access to improved housing in these two caste/ethnic groups is significantly higher than the other groups who belong to the top ten positions like Baniya (88%), Yholmo (87%), Panjabi/Sikh (86%) and Sherpa (74%). The lowest access to improved housing is among Danuwar, Sarki, Lodha, and Bantar. There are 32 caste/ethnic groups in which less than 10 percent of the households have access to improved housing. The households belong to Hill and Madhesi Dalits, and Janajati groups like Sunuwar, Badi, Raji, Nurang, Sarki, and Bantar (Annex A:4.15). Among them, 16 caste/ethnic groups show less than 5 percent households that have access to improved housing. This implies that an overwhelming majority of the households from these caste/ethnic groups live in unimproved or low quality houses. Unimproved or low quality houses here refer to the houses in which following materials have been used for roofing, wall construction and flooring:

Roof materials: thatch/straw, cardboard/plastics, etc.

Wall materials: plywood/cardboard, bamboo, mud/straw, etc.

Floor materials: earth, bamboo, etc.

### Access to Clean Energy for Cooking

It is often said that traditional sources of energy like fuel wood, dung cake, and rice husk constitute the largest share of the household energy in rural Nepal, especially for cooking and heating (GoN, 2006). Considering the adverse effects of traditional energy on the environment and human health, the Government of Nepal is implementing alternative energy programmes with the main focus of promoting increased access to clean and environmentally friendly household energy.

The present study defines clean energy in terms of three usual sources of energy for cooking and heating primarily electricity, LPG, and kerosene.<sup>16</sup> Sources like fuel wood, agricultural residuals, and dung cake are considered to be traditional unclean energy. The survey reveals that less than one-fourth of the households in Nepal have access to clean energy (23%) (Table 4.13). The 2011 population census and DHS have also

<sup>16</sup> Kerosene is regarded as clean energy as it is generally considered to be much better than traditional sources of energy like solid biomass

FIG. 4.12: Percent of Households who own or live in improved houses

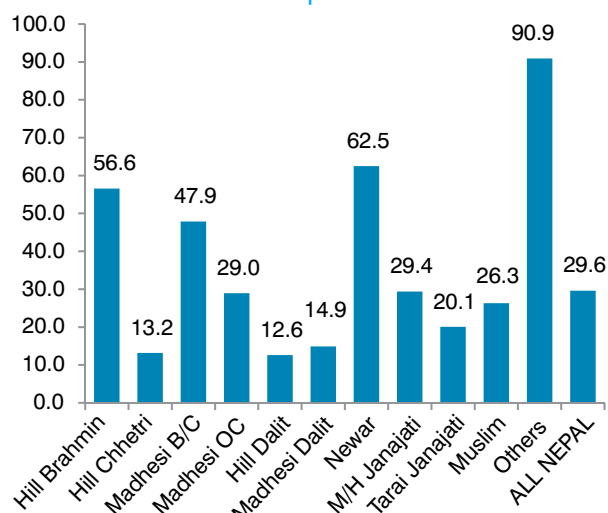


TABLE 4.12: Percent of households that own or live in improved houses – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Jain	99.3	Danuwar	3.3
Marwadi	98.7	Sarki	2.6
Baniya	88.2*	Lodha	2.6
Yholmo	86.8	Bantar	2.0
Panjabi/Sikh	85.5	Baramu	2.0
Sherpa	73.7*	Musahar	1.3
Bangali	65.8	Koche	1.3
Sudhi	64.5	Bing/Binda	0.7
Kayastha	64.5	Jhangad/Uranw	0.0
Newar	62.5	Chhantyal	0.0

\* significant difference with former group of higher rank at 0.10 level.

reported similar data on this topic, 24 and 25 percent respectively. Considering the 11 broad social groups, the social group classified as “Others” has the highest access to clean energy (88%) (Fig. 4.13). Hill Brahmin and Newar come in the second position with only slightly more than half the households’ access to clean energy. They are followed by M/H Janajati with one-fourth of the households having access to clean energy (25%). In this respect, Hill Chhetri, Madhesi Dalit, Muslim and Madhesi OC, and Tarai Janajati fall into the bottom ranks. Only 7-14 percent of the households from these social groups have access to clean energy. M/H Janajati (25%) and Madhesi B/C (39%) show somewhat better positions in access to clean energy.

FIG. 4.13: Percent of households who usually use clean energy for cooking

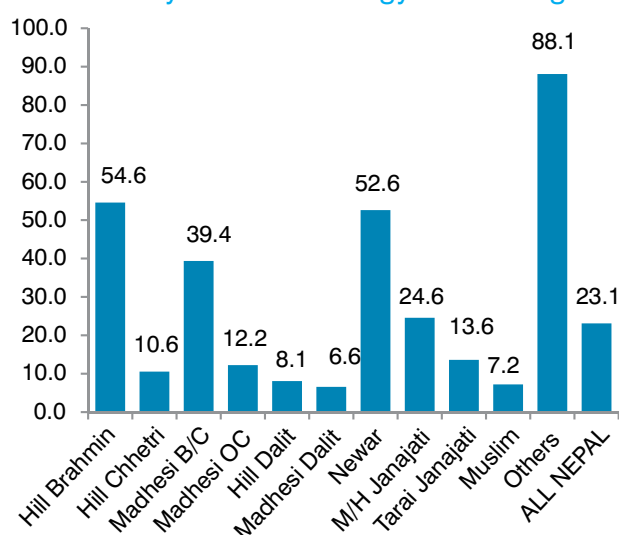


TABLE 4.13: Percent of households that has access to clean energy for cooking – top 10 and bottom 10 groups

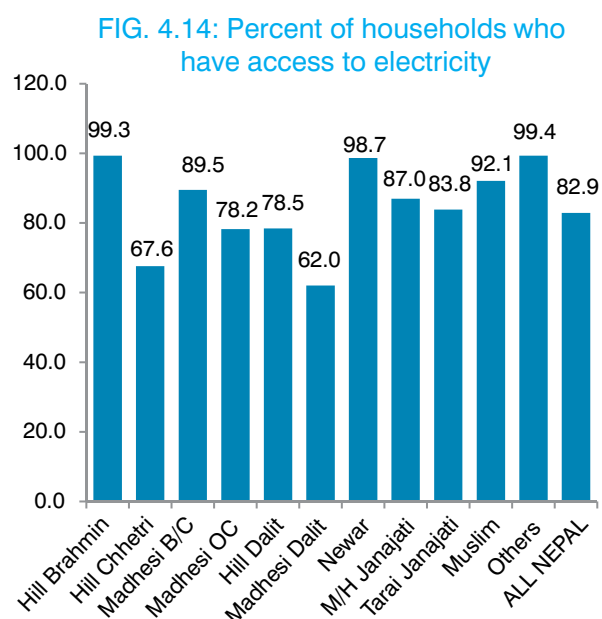
Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	100.0	Jhangad/Uranw	0.7
Jain	100.0	Thami	0.7
Thakali	82.2*	Chhantyal	0.7
Panjabi/Sikh	79.0	Baramu	0.7
Baniya	75.0	Badi	0.7
Kayastha	70.4	Kisan	0.7
Brahmin - Hill	54.6	Musahar	0.0
Gurung	53.3	Sunuwar	0.0
Newar	52.6	Santhal	0.0
Bangali	50.0	Raute	0.0

\* significant difference with former group of higher rank at 0.10 level.

Among the 98 individual caste/ethnic groups, the two communities - Marwadi and Jain - come in the top in ranking (Table 4.13). All households from these two social groups usually use clean energy for cooking and heating. They are followed by Thakali (82%), Panjabi/Sikh (79%), Baniya (75%), and Kayastha (70%). These caste/ethnic groups along with others appearing in the top ten positions have significantly lower levels of access to clean energy (Table 4.13). There are another 53 caste/ethnic groups in which less than five percent of the households have access to clean energy for cooking (Annex A:4.16). Furthermore, among them, forty caste/ethnic groups, such as Jhangad/Uranw, Thami, Chhantyal, Baramu, Badi, and Kisan demonstrate less than 5 percent of their households with access to clean energy, while some other groups such as Musahar, Sunuwar, Santhal and Raute reportedly show no households with access to clean energy (Table 4.13).

### Access to Electricity

Electricity is a clean source of energy. Households can use electricity for lighting as well as other purposes. The survey reveals that the overwhelming majority of households in Nepal have access to electricity (83%). The corresponding figure obtained from the 2011 population census and DHS is 75 percent and 76 percent respectively. NLSS2010/11 has reported a slightly lower figure of 70 percent. Fig. 4.14 shows that there is a significant variation in the access to electricity among the social groups, the lowest being Madhesi Dalit and Hill Chhetri. Only six in every ten households of the Madhesi Dalits and around seven households of Hill Chhetris have access to electricity. Compared to this, almost all households from the Hill Brahmin, Newar, and "Others" category of social groups have access to electricity. This is followed by Muslim, Madhesi B/C and M/H Janajati with around 90 percent of the households having access to electricity, which is again followed by Madhesi OC, Hill Dalit and Tarai Janajati with around 80 percent of the households with access to electricity.



**TABLE 4.14: Percent of households who have access to electricity – top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Kayastha	100.0	Jhangad/Uranw	42.1
Marwadi	100.0	Chepang	40.1
Thakali	100.0	Bing/Binda	38.8
Jain	100.0	Dusadh/Paswan/Pasi	36.8
Brahmin - Hill	99.3	Koche	35.5
Walung	99.3	Musahar	34.2
Yholmo	99.3	Santhal	29.0
Newar	98.7	Nuniya	25.0
Sherpa	98.7	Raute	19.2
Baniya	98.7	Kuswadiya	17.7

Ranking of 98 caste/ethnic groups on the basis of percent of households with access to electricity indicates that Kayastha, Marwadi, Thakali, Jain, Hill Brahmin, and Walung show the most privileged position (Table 4.14). These caste/ethnic groups have almost universal access to electricity. The ten caste/ethnic groups with lowest access to electricity, for example, are Kuswadiya (18%), Raute (19%), Nuniya (25%), and Santhal (29%). All of them are Madhesi Dalits and Janajatis except Chepang and Raute who belong to Hill Janajati.



## Access to Means of Communication

### Access to Television

As a means of mass media and entertainment, television is an important source of information and education for the households. Table 4.15 reveals only half of the households possess televisions. The corresponding figures reported by the 2011 population census and DHS are 56 percent and 47 percent respectively. Fig. 4.15 indicates that households from the “Others” category of the social group and Newar have the highest access to television. More than 90 percent of the households from these social groups possess televisions. This is followed by Hill Brahmin (74%), Tarai B/C (68%) and Madhesi OC (52%). The lowest access to television is found among the Hill Chhetri (28%). Hill and Madhesi Dalits are two other social groups with low access to television. Only slightly higher than one-third of the households in these two social groups possess a television. Hill and Tarai Janajati and Muslims demonstrate a somewhat better position than Dalits in terms of possession of televisions (45-48%).

FIG. 4.15: Percent of households who have a television

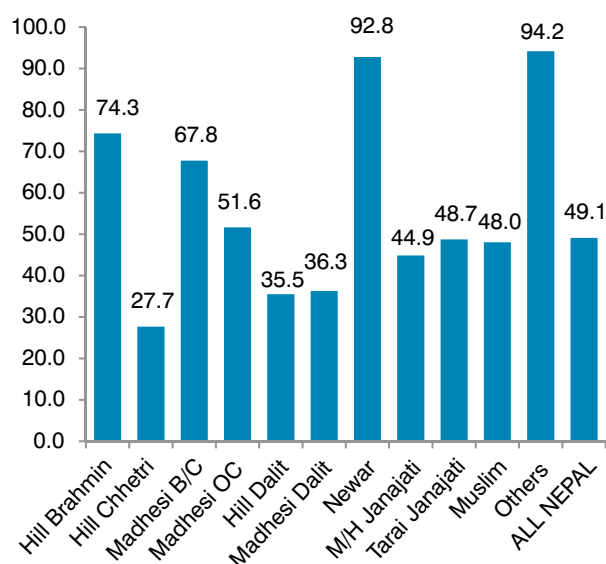


TABLE 4.15: Percent of households who have a television – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	99.3	Bing/Binda	21.7
Jain	98.0	Nurang	21.2
Thakali	96.7	Dusadh/Paswan/Pasi	19.1
Baniya	94.7	Thami	17.8
Newar	92.8	Baramu	15.1
Panjabi/Sikh	84.9*	Raji	12.5
Kayastha	81.6	Musahar	9.9
Bangali	80.3	Kuswadiya	5.9
Dhimal	77.6	Raute	4.1
Meche	76.3	Chepang	3.3

\* significant difference with former group of higher rank at 0.10 level.

Ranking of 98 caste/ethnic groups according to possession of television indicates that Marwadi, Jain, Thakali, Baniya, Newar, Panjabi/Sikh, Kayastha, Bangali, Dhimal and Meche are in top ten positions (Table 4.15). Among them, more than 90 percent of the households from the former five possess televisions. These five caste/ethnic groups have significantly higher access to television than the latter ones. Compared to this, only a few households from Raute (4.1%), Kuswadiya (6%) and Musahar (10%) have access to a television. The former two belong to Hill and Tarai Janajati and the latter to Tarai Dalit. Raji, Baramu, Thami, Dusadh/Paswan/Pasi, Nurang, Bing/Binda are some of the other caste/ethnic groups with low access to televisions.

### Access to Mobile Phones

The mobile phone, a means of personal communication, was launched in Nepal in 1999 by Nepal Telecommunication and its use is rapidly expanding over the last 14 years. The present survey indicates that about 86 percent of the households possess mobile phones in Nepal. Household possession of mobile and landline phones as obtained from DHS 2011 is about 84 percent.



FIG. 4.16: Percent of households who have mobile phones

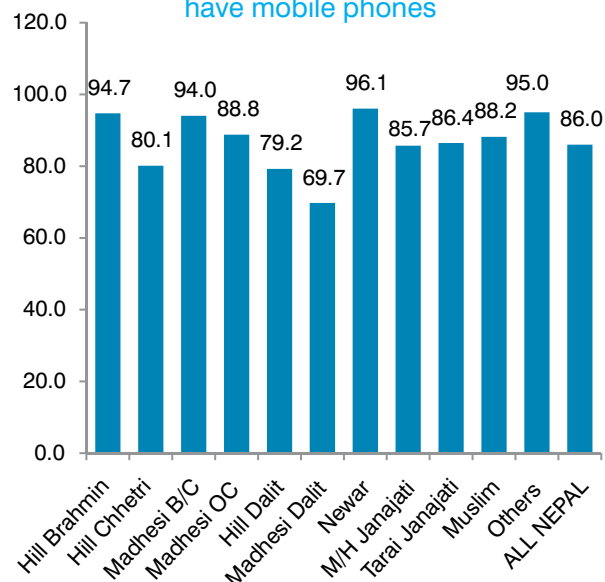


TABLE 4.16: Percent of households who have mobile phones – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Kayastha	97.4	Kisan	56.6
Marwadi	97.4	Dusadh/Paswan/Pasi	55.9
Gurung	96.7	Chidimar	54.6
Jain	96.7	Chhantyal	54.0
Newar	96.1	Thami	50.7
Sudhi	96.1	Musahar	49.3
Mali	96.0	Raute	46.6
Sanyasi	95.4	Walung	42.1
Baniya	95.4	Chepeng	39.5
Brahmin – Hill	94.7	Kuswadiya	19.6*

\* significant difference with former group of higher rank at 0.10 level.

Fig. 4.16 reveals that possession of a mobile phone is quite common in all the social groups. It is almost universal in Hill Brahmin, Madhesi B/C, Newar and the “Others” group. More than 94 percent of the households from these social groups possess mobile phones. This is followed by Madhesi OC, (89%), Muslim (88%), and Hill/Mountain and Tarai Janajati (86%). The lowest access to mobile phones is observed in Hill and Madhesi Dalits, 79 and 70 percent respectively. Caste/ethnic groups like Kayastha, Marwadi, Gurung, Jain, Newar Sudi, Mali, Sanyasi, Baniya and Hill Brahmin fall in the top ten rank in terms of their households’ possession of mobile phones (94%) (Table 4.16). Conversely, there are ten caste/ethnic groups with the least access to mobile phones, mostly from Hill and Tarai Janajatis and Dalits, such as Kuswadiya (20%), Chepeng (40%), Walung (42%), Raute (47%), Musahar (49%), Thami (51%), Chhantyal (54%), Chidimar (55%), Dusadh/Paswan/Pasi (56%) and Kisan (7%). Among them, Kuswadiya households demonstrate significantly lower access to mobile phones.

## Land and Natural Resources

### Access to Land

Over the years, the dependence of Nepalese households on agriculture has significantly reduced. However, still agriculture provides employment to more than half the economically active population in Nepal. In this context, land and size of landholding of the households have paramount importance. Possession of land also provides households security for housing and shelter. The present study collected information about land ownership status and size of the land owned. Only registered land in the name of any household member was taken into account. Types of land included were wet land, dry land, homestead land, forest land, grazing land, and Khorja (slash and burn). A household’s land may be located anywhere in the country.

The present study reveals that an overwhelming majority of the households in Nepal possess land (86%) (Fig. 4.17). This implies that around 14 percent of the households are landless. Landlessness is most common in Dalit and other social groups. Only around 6 in every 10 households in these social groups possess some land. This implies that around 40 percent of the households of Dalits and the social group

FIG. 4.17: Percent of households who possess land

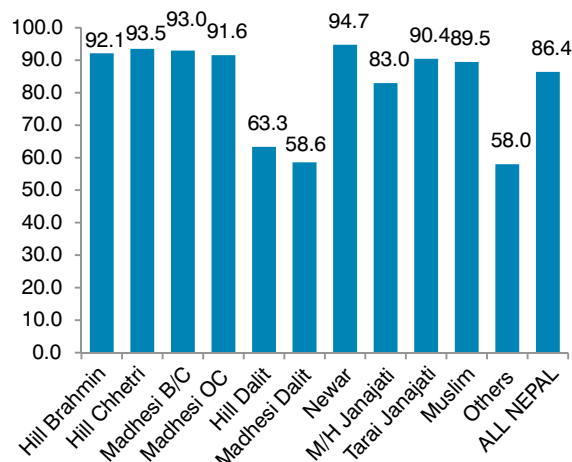


TABLE 4.17: Percent of households who have land ownership– top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Byasi	100.0	Majhi	51.3
Yadav	98.7	Kuswadiya	51.0
Sudhi	98.7	Santhal	48.7
Tatma	98.7	Raji	45.4
Chepang	98.7	Munda	40.1
Barae	96.7	Bantar	37.5
Kalwar	96.1	Kisan	36.8
Kayastha	96.1	Panjabi/Sikh	34.9
Newar	94.7	Dom	30.9
Limbu	94.7	Musahar	23.7

classified as “Others” are landless. Landlessness is also high in M/H Janajati (17%). Compared to this, landlessness in other social groups, such as Hill Brahmin and Chhetri, Madhesi B/C, Madhesi OC, Newar, Tarai Janajati and Muslims is just around 10 percent.

An examination of 98 caste/ethnic groups according to land ownership status suggests that all the households from the Byasi community own some land. No household from this community is reportedly landless. Yadav, Sudhi, Tamta, Chepang, Barae, Kalwar, Kayastha, Newar and Limbu are the other nine caste/ethnic groups with the highest percent of access to land (Table 4.17). Less than 5 percent of the households from these groups have been reported landless. Identification of the bottom ten caste/ethnic groups in terms of land ownership status suggests that Musahar, which is one of the Madhesi Dalit communities, has the lowest percentage of land access. Only about one-fourth of the households in this community own land. Dom, Panjabi/Sikh, Kisan and Bantar are the other four caste/ethnic groups at the bottom of the list with around one-third of the households’ owning land. Among them, Dom and Bantar are from Madhesi Dalit. They are followed by Raji, Santhal, Kuswadiya, Majhi and Munda.

### Size of Land Holding

Data on size of land holding in this section is analysed in terms of its mean size and percent of households with land holdings above the national mean. The type of measure is especially chosen to describe inequality in the distribution of land across various social groups. It is calculated by taking a deviation of households’ land size from the average, by classifying all households into above and below the mean, and by percent of households for each caste/ethnic group. According to this measure, the higher the inter-group differences in the percent of households having land above mean size, the higher the inter-group disparity in the size of landholding and vice versa.

The present study reveals that an average household in Nepal possess 0.63 hectares of land (Table 4.18). This consists of all the categories of land mentioned in the previous Section – wet land, dry land, homestead land, forest land, grazing land, and Khorja. This figure is slightly lower than the average size of agricultural area reported by the NLSS 2010/011, i.e. 0.7 ha (CBS, 2012). Comparative data on average size of landholding by 98 caste/ethnic groups shows an extremely skewed distribution of land with much

larger holdings among the Limbu, Rajput, Tarai Brahmin, Ganagai, Yadav, Tajpuria, Lodha, and Bhediyar/Gaderi (Table 4.18). The former five caste/ethnic groups possess more than one hectare of land with the largest holding among the Limbu (1.51 ha.=29.7 ropani) and Rajput (1.32 ha.=25.9 ropani). There are eight such caste/ethnic groups who possess less than 0.1 hectare (less than 2 ropani) of land. Among them, Dom (0.3 ha.=0.06 ropani) and Halkhor (0.01 ha.=0.2 ropani) have the smallest land holdings.

FIG. 4.18: Mean size of household landholding (ha.)

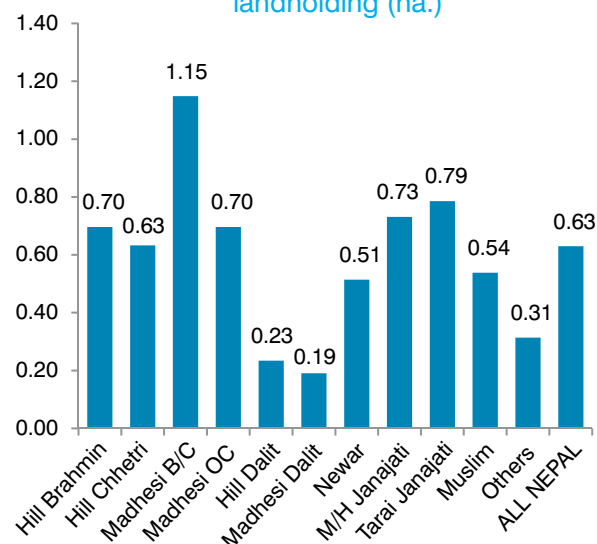


TABLE 4.18: Mean size of household landholding (ha.) – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Limbu	1.51	Gaine	0.12
Rajput	1.32	Sonar	0.11
Brahmin - Tarai	1.25	Kisan	0.09
Gangai	1.20	Chidimar	0.09
Yadav	1.09	Badi	0.09
Tajpuriya	0.98	Musahar	0.07
Lodha	0.97	Bangali	0.04
Bhediyar/Gaderi	0.96	Kuswadiya	0.03
Magar	0.92	Halkhor	0.01
Rajbansi	0.88	Dom	0.3

The percent of households which possess land above the national average size of land holding is presented in Fig. 4.19 by broad social groups. The Fig. shows that nearly a half of the households from Madhesi B/C and Tarai Janajati possess land above the national average. This is followed by Hill Chhetri (44%), M/H Janajati (43%), Muslim (41%) and Madhesi OC (41%); there are a few similar households in the “Others” category of social groups, Madhesi and Hill Dalit (13% & 15%). Considering 98 caste/ethnic groups, more

FIG. 4.19: Percent of households whose size of landholding is above the national average size of landholding

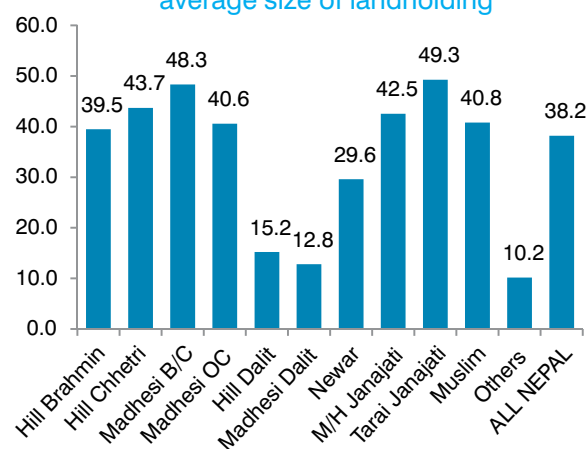


TABLE 4.19: Percent of households whose size of landholding is above the national average size of landholding - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Lodha	65.8	Kisan	7.2
Limbu	65.1	Sonar	5.3
Gangai	63.2	Badi	4.6
Thakuri	61.8	Chidimar	4.0
Rajput	60.3	Musahar	2.6
Yadav	59.2	Bangali	2.0
Lepcha	57.9	Kuswadiya	2.0
Dhanuk	55.3	Dom	0.0
Chhantyal	54.6	Halkhor	0.0

than 60 percent of the households from Byasi, Lodha, Limbu, Gangai, Thakuri and Rajput possess land larger than the national average (Table 4.19). In contrast, there are 17 caste/ethnic groups where less than 10 percent of the households have landholdings greater than the national average. Kuswadiya, Bangali, Musahar, Chidimar, Badi, Sonar, Kisan and Bing/Binda, Dom, Halkhor are some of these caste/ethnic groups.

### Access to Forest and Pasture Land

In the rural setting of Nepal where people's livelihood is heavily dependent on agriculture, access to forest and pasture land plays a central role in sustaining household economic activities. The forest is a common source of fuel wood and fodder for the peasants. On the one hand, pasture land provides space for grazing animals, which is an allied activity of farming. Access to pasture land plays important role for the survival of some of the Mountain and Hill populations like the Sherpa and Gurung, whose livelihood is heavily dependent on animal husbandry. On the other hand, the need of forest and pasture land would be less for the households that are more involved in non-agricultural activities, especially in urban/town areas.

The survey findings indicated that, compared to social groups with Tarai origin, social groups with Hill origin have much higher access to forest and pasture land (Fig. 4.20). Only 7 percent of the households in Madhesi B/C, 8 percent in the Madhesi OC and 17 percent in the Madhesi Dalit have access to forest and pasture land. Even being a group with Tarai origin, however Tarai Janajatis appear to be in a much better position (43%). The special case here is the "Others" category of the social group in which only 2 percent of the households has access to forest and pasture land. A very low access to forest and pasture land in this group, as mentioned above, may be attributed to the concentration of its population in urban/town areas where their dependence on agricultural employment is almost non-existent (see section Access to Non-agricultural Sources of Income).

Table 4.20 reveals that all ten social groups with the highest access to forest/pasture land belong to Hill Janajatis. On the contrary, all ten social groups with the lowest access are from Tarai caste/ethnic groups. Households from Raute, Tamang, Darai, Chhantyal, Bote, etc. have almost universal access to forest and pasture land, whereas almost none of the households from the social groups falling at the bottom of the rank have access to forest and pasture land.

FIG. 4.20: Percent of households who have access and/or ownership on community and traditional forest, and pasture lands

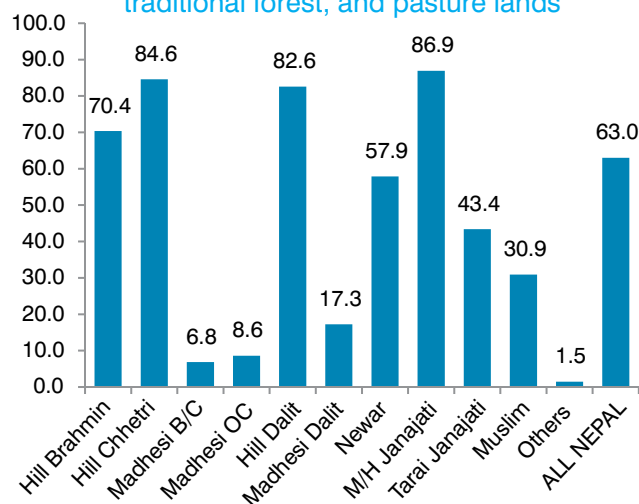


TABLE 4.20: Percent of households who have access and/or ownership on community and traditional forest, and pasture lands – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Raute	100.0	Halkhor	0.7
Tamang	98.0	Yadav	0.0
Darai	98.0	Sonar	0.0
Chhantyal	98.0	Brahmin - Tarai	0.0
Bote	98.0	Nuniya	0.0
Pahari	97.4	Haluwai	0.0
Magar	96.7	Marwadi	0.0
Jirel	96.7	Gangai	0.0
Kumal	96.1	Nurang	0.0
Limbu	95.4	Koche	0.0

## Economic Inclusion

### Employment and Livelihood

Available macro level data for the last 30 years or so indicate that Nepal has been experiencing a rapid shift of employment structure with a significant increase in the share of economically active populations in non-agricultural employment (Shrestha, 2003; CBS, 2011<sup>b</sup>)<sup>17</sup>. This signifies not only expansion of non-agricultural employment opportunities which provide better income and livelihood to the households but also changes in income structure of the households. In this context, it is important to know to what extent the various social groups have been able to seize economic opportunities through better employment and income as a result of this transformation of employment structure.

The present study collected information about the main source of livelihood which is also an indicator of sectors of employment. Various sources of livelihood have been reported in the survey such as own agriculture, industries/cottage industries, trade and commerce, agriculture and non-agriculture casual labour, service, remittance, pension, allowance, interest, rent, etc. For analytical purpose, these sources of livelihood have been classified into three broad categories – agriculture, non-agriculture and casual labour. Agriculture sector includes agriculture (own), forestry and fishing, while non-agriculture sector includes industries/cottage industries, trade and commerce, service, remittance, pension, allowance, interest, and rent, and casual labour includes casual labour in both agriculture and non-agriculture sectors.

Despite the rapid transformation of employment structures, the agriculture sector remains the main source of livelihood for the majority of the households, especially in the rural context. Agriculture in Nepal is largely traditional in character with low productivity and income. Non-agricultural employment on the other hand largely includes the formal sector of employment and is generally believed to be a better source of income and livelihood. Casual labour, at the end of the stream, operates mostly with informal labour contract to perform marginal works. In this context, employment in the non-agriculture sector signifies more decent and honorable jobs, so inclusion in employment opportunities. A household's dependency on casual labour in general is considered to be a case of exclusion from employment opportunities.

The present survey reveals that majority of the households' main source of livelihood is agriculture (63%) (Fig. 4.21). The Figure reveals that agriculture is the most dominant source of livelihood in eight of the social groups, such as Hill Brahmin and Chhetri, Madhesi OC, Hill Dalit, Newar, M/H Janajati, Tarai Janajati and Muslim. Among these, the highest economic dependence on agriculture is in Hill Chhetri and Tarai Janajati. Three-fourths of the households from these groups stated that agriculture and related activities were the main sources of livelihood (75%). This is followed by M/H Janajati (68%), and Hill Brahmin (63%), Madhesi OC (60%), Muslim (56%), Hill Dalit (54%) and Newar (52%).

In comparison, employment in the non-agriculture sector appears to be a dominant source of livelihood only for two social groups – Madhesi B/C (54%) and "Others" category (90%). This is followed by Newar (42%) and Hill Brahmin (35%). Hill Chhetri (22%), Madhesi OC (25%), Hill Dalit (29%), M/H Janajati (27%), and Muslims (26%) are positioned at the bottom. This implies that the two social groups – Madhesi B/C and "Others" are at the most advantageous position in terms of employment in the non-agricultural sector. Madhesi Dalits in this regard occupy the worst position with the highest dependence on casual labour (52%). A high proportion of households' dependency on casual labour in this social group implies less

<sup>17</sup> This argument is based on reduction of the percentage of economically active population who have adopted agriculture as their main occupation. The percentage reduced from 91 percent in 1981 to 60 percent in 2011.

honorable jobs, low income and worse living conditions. Musahar (82%), Kisan (74%), Chidimar (68%), Nuniya (64%), Raute (63%), Khatwe (62%), Badi (61%), Kamar (56%) are some of the caste/ethnic groups with high dependence on casual labour. All these groups have Tarai origin with the exception to Raute and Badi. Raute is Hill Janajati and Badi Hill Dalit.

Dependence on casual labour is also seen as significantly high (16-18%) in Madhesi OC, Tarai Janajati and Muslim groups. All these have Tarai origin. Only a few households from the Hill Brahmin and Chhetri, Madhesi B/C, Newar, M/H Janajati and “Others” category (2-9%) depend on casual labour.

FIG. 4.21: Percent of households by main source of livelihood

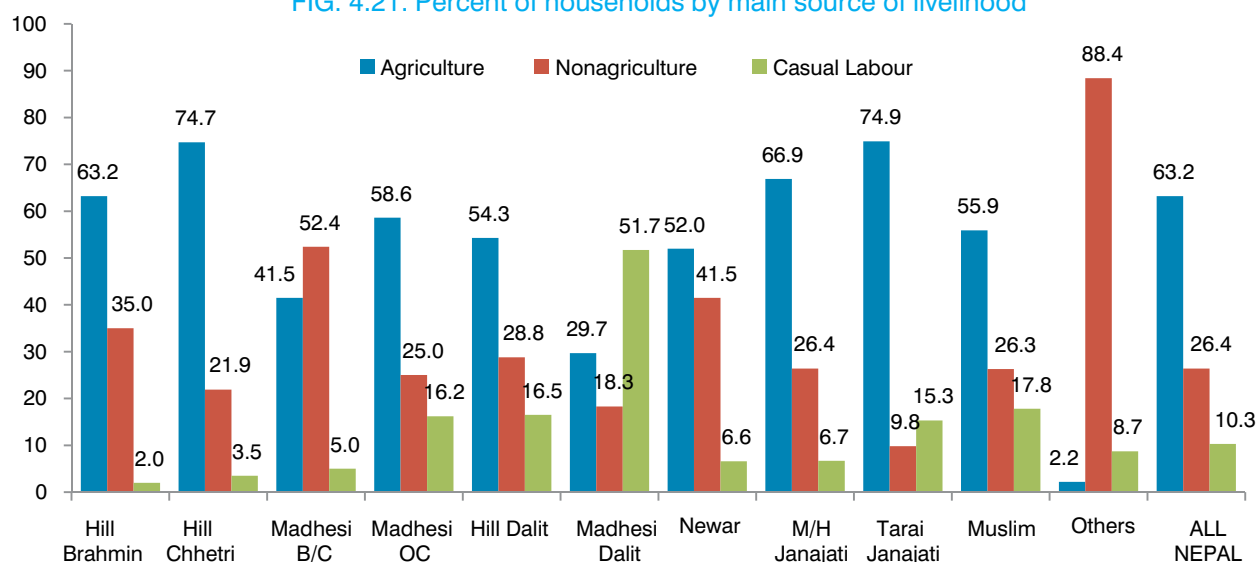


TABLE 4.21: Percent of households by main source of livelihood - top 10 and bottom 10 groups

Non-agriculture sector				Casual labour*			
Top 10 groups		Bottom 10 groups		Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	97.4	Hayu	6.0	Byasi	1.3	Musahar	81.6
Jain	94.7	Munda	5.3	Marwadi	0.7	Kisan	74.4
Baniya	79.7	Jhangad/Uranw	4.7	Bhote	0.7	Chidimar	67.8
Kuswadiya	78.5	Jirel	4.7	Darai	0.7	Nuniya	63.8
Panjabi/Sikh	77.6	Lodha	3.9	Hayu	0.7	Raute	63.0
Halkhor	75.0	Chepong	3.3	Jain	0.7	Khatwe	61.6
Dom	70.5	Baramu	1.4	Sunuwar	0.0	Badi	60.5
Kayastha	70.4	Lepcha	1.3	Chhantyal	0.0	Kamar	55.9
Bangali	61.3	Kisan	1.3	Baramu	0.0	Munda	54.7
Walung	59.4	Sunuwar	0.7	Jirel	0.0	Tatma	53.3

\* System in this table differs from others. In this Table, percent of households who depend on casual labour are presented which signifies social exclusion rather than inclusion.

### Access to Non-agricultural Sources of Income

Access to non-agricultural sources of income analysed in this section refers to all the sources described in the previous section. However, analysis in this section differs in the sense that the particular source of income may or may not be the main source of livelihood for the households. Any household which makes an income from any one of the non-agricultural sources is classified as having access to non-agricultural sources of income, otherwise lack of access. Non-agriculture sources of income also include remittance based on the assumption that most of the migrants are involved in non-agricultural occupation in their place of destination.

Table 4.22 reveals that slightly more than half of the households have access to non-agricultural income (54%).<sup>18</sup> Considering eleven broad social groups, the social group categorized as “Others” have the highest access to non-agricultural sources of income (89%) (Fig. 4.22). This is followed by Madhesi B/C (75%), Newar (70%), Hill Brahmin (70%) and Hill Dalit and Muslim (around 60%). Tarai Janajati and Dalits are at the bottom of the rank with only about 30 percent of the households having access to non-agricultural sources of income. In this respect, Madhesi OC also appears to be in a better position than the Tarai Janajati and Dalits (47%).

FIG. 4.22: Percent of households who make cash income from non-agricultural sources

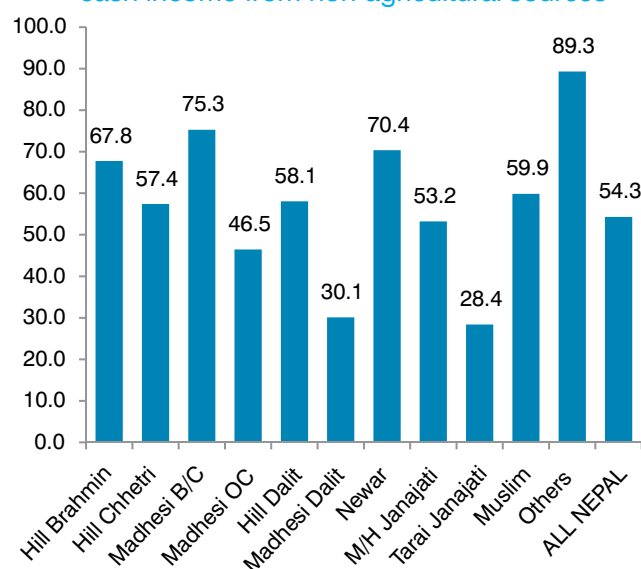


TABLE 4.22: Percent of households who make cash income from non-agricultural sources - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	98.7	Lodha	18.4
Jain	96.7	Dusadh/Paswan/Pasi	16.5
Baniya	92.1	Santhal	13.8
Byasi	86.8	Musahar	13.2
Sudhi	84.2	Nurang	11.9
Brahmin - T	82.2	Chidimar	11.2
Kayastha	81.6	Munda	11.2
Panjabi/Sikh	81.6	Kisan	6.6
Dom	80.3	Chepang	5.9
Thakuri	77.6	Lepcha	5.9

Of the 98 caste/ethnic groups covered, Marwadi and Jain have the highest access to non-agricultural sources of income (Table 4.22). This might be due to the fact that these social groups are generally known as trading groups. Almost all the households from these two social groups make some income from non-agricultural sources. This is followed by Baniya (92%), Byasi (87%), Sudhi (84%) and so on. Interestingly, Dom, which is one of the Dalit and backward communities of the Tarai, shows one of the highest positions in terms of access to non-agricultural income (80%). The very high access of Dom community members to non-agriculture income is mainly because of their concentration in urban Tarai areas and involvement in community sanitation like cleaning of private houses and temple premises, household toilets, etc. either as

<sup>18</sup> A higher access of households to non-agricultural sources of income might be due to the inclusion of remittance in the analysis.



regular government job holders or as casual labourers. The lowest access to non-agricultural income on the other hand is observed to be in three of the Hill Janajatis such as Lepcha, Chepang, and Kisan. Only about 5 percent of the households from these groups have access to non-agricultural income. Munda, Chidimar, Nurang, Musahar, Santhal, Dusadh/Paswan/Pasi, and Lodha are other seven caste/ethnic groups with the lowest access to non-agriculture income. Only 10-20 percent of the households from these social groups have access to non-agricultural income.

### Consumption Expenditure

Level of consumption is a common measure of economic conditions. As in other national surveys, primarily NLSS, the present survey used household expenditure data to measure the level of consumption. Data on household consumption were collected from both food and non-food items. However, it should be mentioned here that detailed expenditure items like the NLSS questionnaire were not used. Rather our questionnaire was organised into the headings like food, clothing, education, health treatments, jewelry, festivals and rituals, direct tax and expenditure on household items. Expenditure data was related to the one year period preceding the survey. For analytical purposes, the percent of households with above the mean national consumption (national level mean) is calculated for each caste/ethnic group in order to assess disparities in the level of consumption across various social groups (see Section on Size of Land Holding).

FIG. 4.23: Average annual household consumption expenditure (NRs)

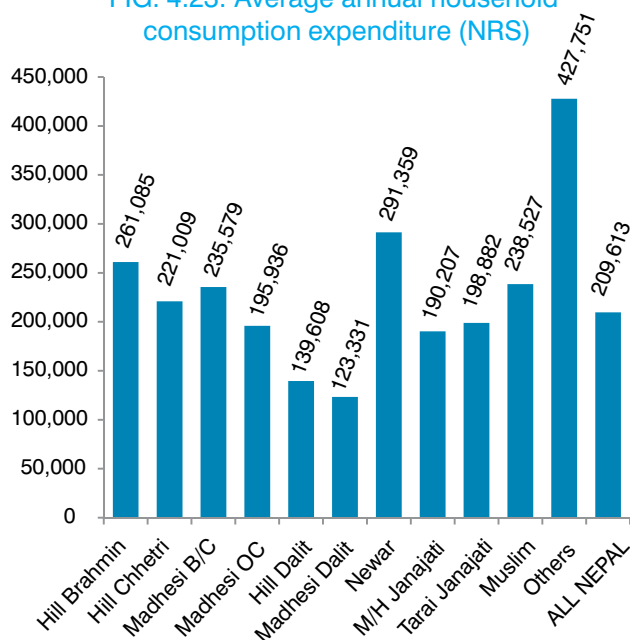


TABLE 4.23: Average annual household consumption expenditure (NRs) - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	534,962	Chidimar	105,857
Walung	414,344*	Dhobi	99,948
Jain	394,334	Nurang	96,763
Thakali	380,011	Raji	96,287
Sherpa	350,303	Munda	87,804*
Kayastha	326,124	Chepang	84,122
Newar	291,359	Kisan	81,681
Thakuri	278,784	Lodha	81,168
Kalwar	265,388	Raute	70,758
Brahmin-H	261,085	Kuswadiya	62,926

\* significant difference with former group of higher rank at 0.10 level.

The expenditure data shows that a Nepali household consumes NRs. 209,613 a year (Table 4.23). The corresponding figure from the NLSS 2010/11 is slightly lower, NRs. 170,735 (CBS, 2011<sup>19</sup>).<sup>19</sup> Marwadi,

<sup>19</sup> A higher average annual consumption obtained from the present survey may be attributed partly to methodological differences because the present survey did not use detailed questions on expenditure items that have been used in NLSS 2010/11. By asking more detailed questions, NLSS got a smaller number. Respondents might have escalated costs when the numbers were not linked to specific products or prices. Likewise, consumption expenditure data here is presented in nominal price for the year 2012. However, like in NLSS, food consumption from home production is included in the present survey.



Walung, Jain, Thakali, and Sherpa have the highest annual average consumption. They, on an average, consume NRs. 534,962; 414,344; 394,334; 380,011; and 350,303 respectively. Conversely, the nine caste/ethnic groups like Dhobi, Nurang, Raji, Munda, Chepang, Kisan, Lodha, Raute and Kuswadiya are in the bottom ranks.<sup>20</sup> They consume less than one hundred thousand rupees. Among them, Kuswadiya and Raute have the lowest level of consumption, NRs. 70,758 and 62,926 respectively.

The percent of households which consumes above national average expenditure by broad social groups is presented in Fig. 4.24. The Fig. reveals that Newar and the “Others” category of social groups have the highest proportion of households with an annual expenditure greater than the national average (around 70%). This is followed by Hill Brahmin (59%), Madhesi B/C (49%) and Muslim (43%). Hill and Madhesi Dalits in this regard are at the bottom rank. Annual consumption expenditure of only about one-fifth of the households in these groups is greater than the national average. Hill Chhetri, Madhesi OC, M/H Janajati, and Tarai Janajati demonstrate slightly better positions than do the Dalits with around one-third of the households’ expenditure above the national average.

Considering individual caste/ethnic groups as shown in Table 4.24, the overwhelming majority of the households (80-90%) from Marwadi, Walung, Sherpa, Jain and Thakali consume more than the national average. This is followed by Newar (70%), Kayastha (62%), Hill Brahmin and Baniya (59%) and Kalwar (57%). In 13 of the caste/ethnic groups identified in the bottom rank, only less than 10 percent of the households’ consumption expenditure exceeds that of national average. They are Badi, Koche, Sarki, Nurang, Lodha, Munda, Dhobi, Chidimar, Kisan, Raji, Chepang, Raute, and Kuswadiya are identified at the bottom. Among them, none of the households from Kuswadiya reported to have consumed more than national average.

FIG. 4.24: Percent of households whose annual expenditure is above national average expenditure

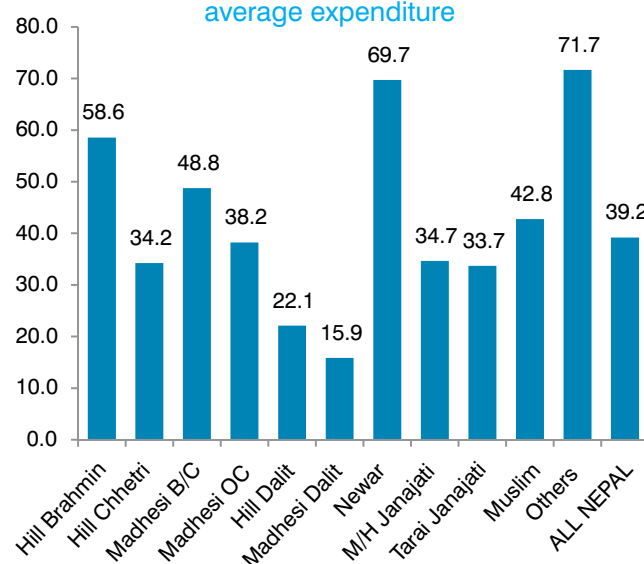


TABLE 4.24: Percent of households whose annual expenditure is above national average expenditure - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	89.5	Nurang	7.3
Walung	88.2*	Lodha	6.6
Sherpa	80.3	Munda	6.6
Jain	79.6	Dhobi	5.9
Thakali	79.0	Chidimar	5.3
Newar	69.7	Kisan	4.0
Kayastha	61.8	Raji	4.0
Brahmin - H	58.6	Chepang	3.3
Baniya	58.6	Raute	1.4
Kalwar	56.6	Kuswadiya	0.0

\* significant difference with former group of higher rank at 0.10 level.

<sup>20</sup> The average expenditure data presented in this section are household averages, not per capita consumption expenditure. Per capita differences may be even larger as the poor may have more household members.



As defined here, social exclusion is an outcome of discrimination based on gender, caste, ethnicity, or religion, which occurs in public (formal), such as the legal, educational institutions, and social (informal) institutions such as communities and households (ADB, 2010). Social inclusion, on the other hand, is the removal of those institutional barriers and the enhancement of incentives to increase access to development opportunities. Social inclusion and governance are closely linked. Social inclusion is achieved only through “good governance” of the formal and informal institutions from the grass roots to the national and international levels.

The United Nations Economic and Social Commission for Asia Pacific (UNESCAP) defines governance as the process of decision-making and the process by which decisions are implemented (or not implemented) (UNESCAP, 2013). Formal and informal actors participate in decision making and the decisions are implemented through formal and informal institutions at the international, national and local levels.<sup>21</sup> UNESCAP outlines good governance as having 8 major characteristics – they are participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and subject to the rule of law.

Governments at different times in Nepal have formulated a number of constitutional and legal instruments including different institutions in relation to good governance, public accountability and oversight. The Local Self-Governance Act (1999) was promulgated to promote people’s participation so as to strengthen the democratic governance at the grass roots level. Nepal’s Interim Constitution (2007) guarantees various

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21 UNESCAP, 2009. What is Good Governance. <http://www.unescap.org>, (Accessed in November 2013)

levels of citizen and civil society participation. Various official strategic and periodic plans have stressed development management based on peoples' inclusive participation, social accountability and transparency. The Right to Information Act (2007) grants people access to public information. The Good Governance Act (2008) emphasizes the need for a public administration that is pro-people, accountable, transparent, responsive, participatory and inclusive. Several government ministries have prepared guidelines and procedures for the implementation of different accountability tools to promote good governance.

Nepal's Tenth National Plan (PRSP for 2002-2007) stated good governance to be one of the essential requirements for achieving progress in poverty reduction. Good governance is emphasized in terms of service delivery, transparency, and accountability. The institutional reform is basic to achieving good governance was a priority of the Tenth Plan (NPC, 2003). The Plan targeted ethnic/caste and gender related disparities and to facilitate social inclusion. It paid attention to ensuring equitable access to targeted social and developmental programmes for all, in particular by effective monitoring of access of women and deprived communities to minimize the existing gaps between these groups and the rest of the population.

This chapter shows the current situation of governance and social inclusion in Nepal as per ethnicity/ caste based on household surveys. The findings may be helpful to evaluate the implementing status of the Tenth Plan's programme for local governance and social inclusion. This chapter discusses access to, and discrimination in, services and political processes.

## Inclusion in Services

Economic institutions, government jobs, user groups and management committees, and basic services such as infrastructure services, health and other public services are discussed in this section. These institutions are available in most of the local areas in one form or the other. They govern the family and larger society formally and informally. Some of these institutions have been registered in the government and their function is legal according the state law. However, they are discussed here from the perspective of governance as they have a significant role in everyday execution of households, communities and society in cultural, social as well as economic aspects. Access is interpreted in terms of inclusion, and whether these institutions deliver services to the local people in a transparent and accountable manner. This section, therefore, assesses inclusion in access to these institutions to understand local level governance in terms of basic services.

### Economic Institutions

Two types of economic institutions are discussed in this section, (a) cultural or traditional and (b) modern, that are locally accessible to the communities. These institutions can provide a measure of economic security in the case of economic risks and shocks. Traditional economic institutions are both non-formal and formal, depending upon whether they register with the government. There are indigenous or ethnic/ caste based organizations such as Guthi/Daf of Newar, Badghar/Bhalmansa of Tharu, Majihada of Santhal, Dhikur of Thakali, Bheja of Magar, and Bhediyar of Dewan. They are mainly traditional institutions, but some of them work also as modern institutions; they have been registered with the government and follow legal requirements accordingly. They provide economic support as well as other forms of support during traditional and cultural ceremonies to their member households. Assessing access to such formal and informal institutions helps in understanding to what extent households are included in economic security in the society. Modern institutions are formal and mainly include financial institutions such as cooperatives, saving/credit groups, women's group, micro-credit, and banks.

On average, 47.4 percent of the households receive economic support from such traditional and modern institutions. This sort of support is pervasive among “Others” group (70.3%), Newar (68.3%), Hill Brahmin (66.7%), Tarai Janajati (65.8%) and Hill Janajati (51.7%) (Fig 5.1). Madhesi B/C (10.3%), Hill Chhetri (16.1%), and Madhesi Dalits (19.1%) have the least percentage of households that received economic support from traditional or modern organizations.

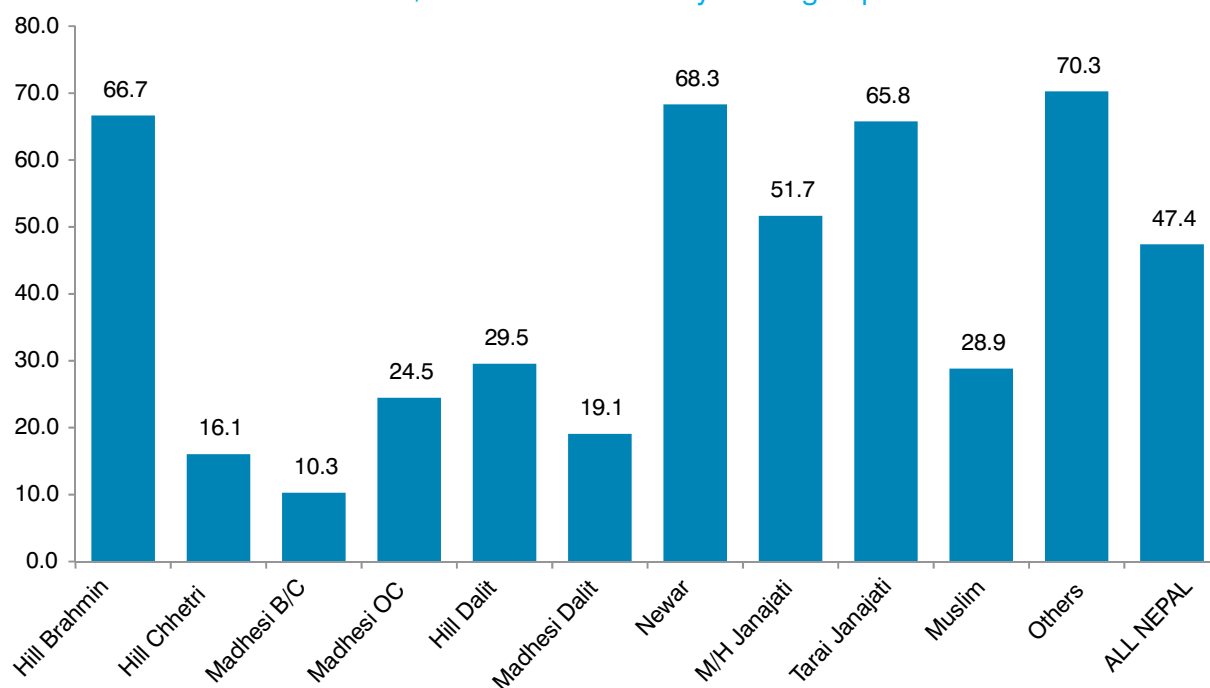
For individual groups, the percentage of those who receive economic support from traditional or modern institutions ranges from a hundred percent to no support at all. A hundred percent of Chhantyal, Baramu, and Byasi have such institutions that support them economically, whereas none of the 10 groups have received support from such institutions (Table 5.1). Furthermore, Kalwar, Chepang, Nurang and Jirel do not have such institutions at all. Most of the M/H Janajatis are in a better situation in terms of economic security from traditional institutions.

Financial institutions also play an important role in economic security by providing loans, skill and knowledge about economic activities. Financial institutions included here are cooperatives, saving/credit groups, banks, and microcredit available in local areas. They may

**TABLE 5.1: Percent of HHs with/without economic support from institutions**

Top 10 groups			Groups with no support
	%	N	
Chhantyal	100.0	2	Kami
Baramu	100.0	15	Brahmin - T
Byasi	100.0	1	Mallah
Darai	98.6	70	Majhi
Bangali	95.0	40	Kumhar
Thakali	93.6	140	Kayastha
Bote	92.9	28	Chidimar
Bhujel	89.6	48	Halkhor
Dom	88.9	9	Raji
Yakha	87.5	8	Raute
Groups with no such institutions: Kalwar, Chepang, Nurang and Jirel			

**FIG. 5.1: Percent of households receiving economic support from traditional/modern institutions by social groups**



not be useful to all households. Access to these institutions in case of need may be helpful to understand the extent of inclusion of a particular group.

Altogether, 18.5 percent households have access to financial institutions (Fig 5.2). It ranges from a highest percentage among Jirel (59.2%) to none among Musahar, Chhantyal and Kuswadiya (Table 5.2). It may seem surprising that Jirel and Pahari are in the top ten for those who have access to financial institutions. The main reason is that most Paharis reside in Lalitpur, Kathmandu valley and Jirel in Jiri, where a number of financial institutions are available. Another point is that there are only two groups (Jirel and Kayastha) where more than half of the households have access to financial institutions, whereas there are 63 groups below the average (18.5%) indicating that less than 18.5 percent of these groups have access to financial institutions.

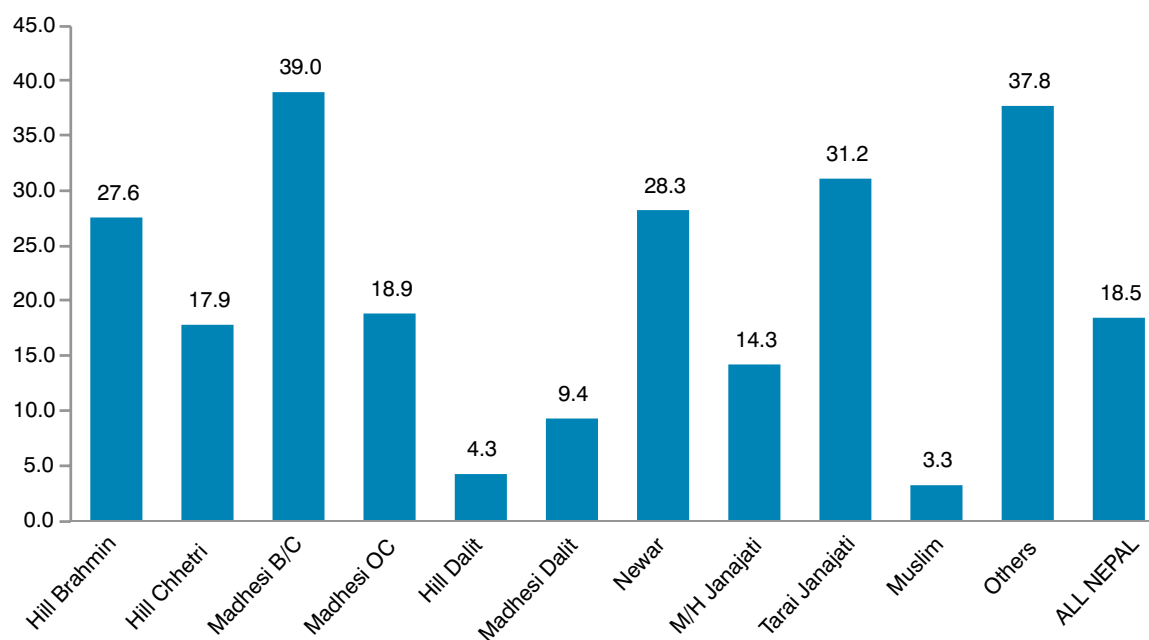
Regarding the broader social groups, "Others" group (37.8%) and Madhesi B/C (39%) have the highest percentage of those who have access to financial institutions (Fig 5.2).

They are followed by Tarai Janajatis and Newar. Dalits and Muslims are the least included groups in terms of access to financial institutions. The finding indicates that access to financial institutions is closely associated with caste/ethnicity as well as location. Accessibility is higher for those who reside in a place where such institutions are located, urban and semi-urban areas. For instance, mostly "Others" group, Madhesi B/C and Newar reside in urban areas and they have better access to financial institutions.

**TABLE 5.2: Percent of HHs with access to financial institutions - top 10 and bottom 12 groups**

Top 10 groups		Bottom 12 groups	
Jirel	59.2	Hajam/Thakur	3.3
Kayastha	52.0	Muslim	3.3
Haluwai	45.4	Damai/Dholi	3.3
Pahari	43.4	Nurang	2.7
Baniya	42.1	Sarki	2.6
Marwadi	42.1	Khatwe	1.3
Brahmin - T	39.5	Chepang	1.3
Jain	38.8	Baramu	1.3
Bangali	38.2	Yholmo	1.3
Rajbhar	36.2	Musahar	0.0
		Chhantyal	0.0
		Kuswadiya	0.0

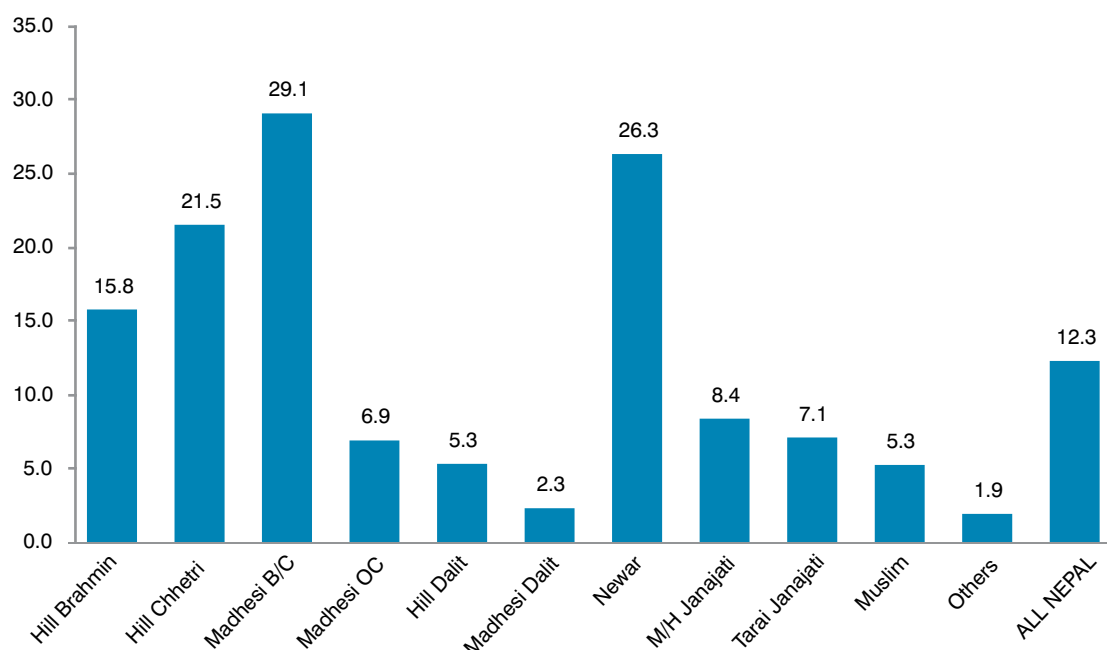
**FIG. 5.2: Percent of households having access to financial institutions by social groups**



## Government Jobs

“Government jobs” covers employment by the government at both the national and local levels. At the local level, it covers jobs in VDCs, municipalities, DDCs and other government line agencies. However, the level of job is not specified, therefore, including all levels from sweepers to officers. It is important to understand whether there is inclusion in government employment, because it is one of the pertinent institutions for governance.

FIG. 5.3: Percent of households with member(s) having access to government jobs by social groups



Overall, 12.3 percent of the total sample households have family member(s) engaged in government jobs (Fig 5.3). The Madhesi B/C has the highest percentage (29.1%) in government jobs, which is followed by the Newar (26.3%), Hill Chhetri (21.5%) and Hill Brahmin (15.8%). The “Others” group, Janajatis, and Dalits, including Madhesi and other caste groups, are well below the average.

There appear to be two surprising scenarios while looking at the 98 individual groups (Table 5.3). Firstly, the two Madhesi Dalit groups (Halkhor and Dom) are in the top three along with Kayastha in terms of access to government jobs. Secondly, Marwadi, economically most affluent group who do not tend to seek government jobs and Kuswadiya, one of the marginal groups, do not have access to government jobs at all. However, this has to be cautiously interpreted as Halkhor is basically involved in cleaning bathrooms/toilets and sweeping streets, and the Dom group is engaged in cleaning dirt in the street and are an exception to the general trend (CDSA, 2014).<sup>22</sup> They are mostly employed in municipal offices, local government and private offices, private homes, and street cleaning for municipalities. Their work is mainly based in urban and semi-urban areas. They have a monopoly on their work (Rankin, 2004).

22 CDSA/TU. (2014). *Ethnographic Profile Report of Tarai Dalits Kathmandu: SIA-EP Project*, Central Department of Sociology/Anthropology, Tribhuvan University

On the other hand, Marwadi are traders, and rarely seek government jobs. In the case of Kuswadiya, their livelihood depends on their traditional occupation, like cutting grinding stones. They make grinders locally known as *jhaanto* (used to prepare pulses, flour, etc.) and *silauta* (used to prepare spices, pickles, etc.), which can be sold in the market. They are like nomads who change their residence upon the availability of the stone and a market. Therefore, they do not have public jobs.

### User Groups

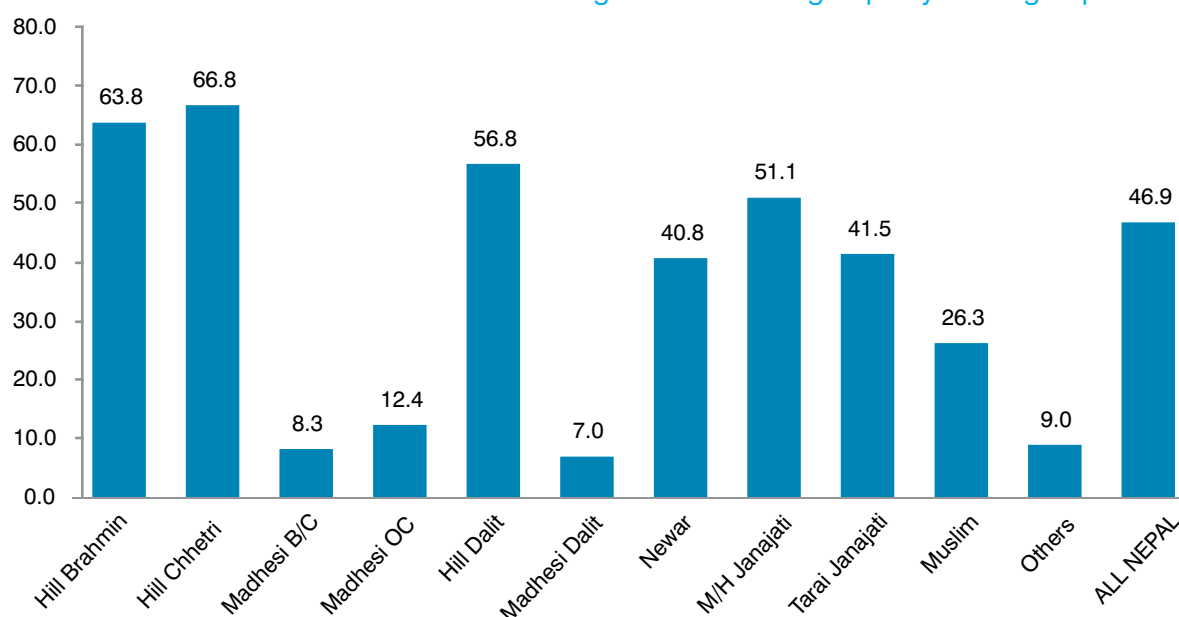
User groups include management committees of roads and bridges, canals, agriculture, health, community forests and schools. Participation of any member of a household in one of these user groups means access of that particular household to user groups. This phenomenon helps to understand the level of inclusion in local governance. Fig 5.4 displays 47 percent of the total sample households to have had access to user groups. The “Others” group, Madhesi Dalits, Madhesi B/C and Madhesi OC groups are well below average, whereas Hill Brahmin and Chhetris, Hill Janajatis and Dalits are well above average.

Access to user groups is much better among Janajatis, especially M/H Janajatis, and Chhetris (Table 5.4). In the top eleven, eight groups are from M/H Janajatis and two from Tarai Janajatis. Among them, Jirel (90.8%) and Raute (82.2%) have the highest percentage for having access to users groups. Forest land is everywhere in Jiri and other VDCs where the Jirel live and Raute’s livelihood is mainly based on the forest. The percentage of Kami is also high for those who have access to user groups (65.1%).

**TABLE 5.3: Percent of HHs with access to government job - top 10 and bottom 11 groups**

Top 10 groups		Bottom 11 groups	
Halkhor	54.6	Raute	1.4
Kayastha	44.1	Dusadh/ Paswan/Pasi	1.3
Dom	40.8	Tatma	1.3
Byasi	29.0	Santhal	1.3
Newar	26.3	Badi	1.3
Brahmin - T	26.3	Kisan	1.3
Rajput	22.5	Musahar	0.7
Thakuri	22.4	Bantar	0.7
Dura	22.4	Koche	0.7
Chhetri	21.7	Marwadi	0.0
		Kuswadiya	0.0

**FIG. 5.4: Percent of households having access to user groups by social groups**





Mostly the Madhesi groups are in the bottom 10. This is because in the Tarai there are only a few community forest user groups, although forest is spread throughout the country.

## Discrimination in Access to Basic Services

Basic services include basic infrastructure (road, water, electricity, and schools), health facilities, and government facilities, such as VDCs, agriculture offices, tax offices and so forth. This section is intended to assess equal access to, or discrimination in, basic services. Equal access or discrimination is assessed based on identity in terms of caste/ethnicity, religion, culture, language, colour, custom, tradition, or geography of residence. This information was obtained by asking whether a household had equal access to, or was discriminated against having access to basic services due to being different from others in identity, mainly the service providers. It is a felt discrimination, but one that is based on experience.

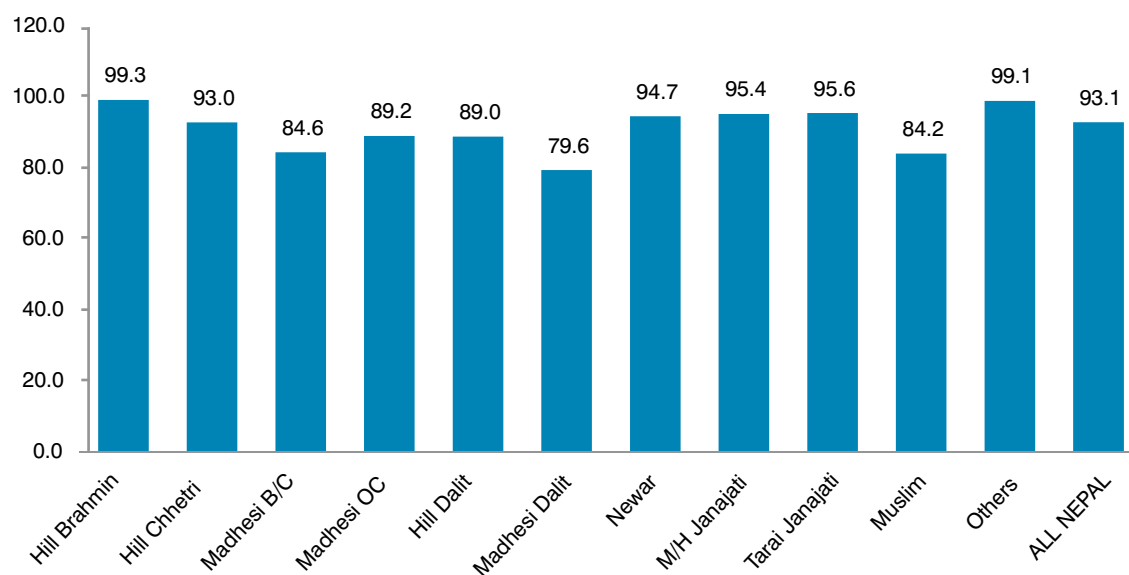
TABLE 5.4: Percent of HHs with access to user groups - top 12 and bottom 11 groups

Top 12 groups		Bottom 11 groups	
Jirel	90.8	Hajam/Thakur	4.6
Raute	82.2	Brahmin – T	4.6
Dhimal	75.7	Dhuniya	4.6
Limbu	73.0	Kuswadiya	3.9
Chhetri	70.4	Lohar	3.3
Magar	69.7	Kahar	3.3
Meche	68.4	Chamar/ Harijan/Ram	2.7
Baramu	67.8	Nurang	2.7
Kumal	67.1	Mali	2.7
Bhujel	65.8	Panjabi/Sikh	2.6
Thami	65.8	Halkhor	1.3
Kami	65.1		

## Perception of Equal Access to Basic Infrastructure

The question asked in the survey was, “Due to you being different from others in identity in terms of caste/ethnicity, religion, culture, language, colour, custom, tradition, or geography of residence, have you been able to utilize the available facilities in your community, such as roads, electricity, water, schools, medical treatment services whenever you had the capability to do so on an equal footing with others?” The question sought information on whether access to the basic infrastructure was equal in relation to

FIG. 5.5: Percent of households with equal access to basic services by social groups



others in the community. Fig. 5.5 shows that, overall, 93.1 percent of the sample households reported that they had access to one or more of the basic physical infrastructure as equally as others. Almost all the households of Hill Brahmins and “Others” groups are able to utilize the basic physical facilities as the others. However, Madhesi Dalits (79.6%), Muslims (84.2%) and Madhesi B/C (84.6%) have a relatively lower percentage of households that have equal access to physical facilities.

Kayastha, Darai, Baramu, Jirel, and Lepcha have a hundred percent of those who utilize basic physical infrastructure facilities equal to others (Table 5.5). However, Madhesi Dalits such as Musahar, Dom, and Sudhi and some Madhesi O/C groups and some Janajatis are at the bottom, with a fewer percentage of households that are able to utilize these facilities as equally as others do.

Looking at individual groups concerning equality of access to physical infrastructure facilities, the result is much clearer than that at the broader social group level. There is a high inter-group variation. The intra-group variation is evident especially among Janajatis, for example, some are in the top ten (Darai, Baramu, Jirel, Lepcha, Sunuwar, Chepang and Thakali) and some are in the bottom ten (Kuswadiya, Koche, Waling, and Raute). Though partially, such variations also exist among the Dalits (see Annex A:5.5).

### Perception of Discrimination in Access to Health Services

Health service is basic human right. Accessibility to at least government health services is the prime concern of everyone's right to a healthy life. This right is assessed here in terms of whether there is discrimination in access to basic health services. The discrimination here is felt discrimination based on the experience of claimants. Information was obtained through a question, “Due to you being different from others in caste/ethnicity, religion, language, colour, custom, and geography of residence, to what extent do you feel discrimination when you or your family members visit government hospitals, health posts, and sub-health posts for health checkups or treatment?” The nature of discrimination in health services mainly includes the denial of services, denial of entry, partiality in health checkups and treatment, and use of derogatory words. Such discrimination is due to the behaviour of service providers who are different from the service seekers in identity.

On average, 11 percent of the sample households reported to be discriminated against in taking medical treatment in local health services due to their identity being different from others, mainly the service providers (Fig 5.6). None of Hill Brahmin and a very few of Hill Chhetris and Newars are discriminated against in the health services. Madhesi Dalits are at the top in experiencing discrimination in access to

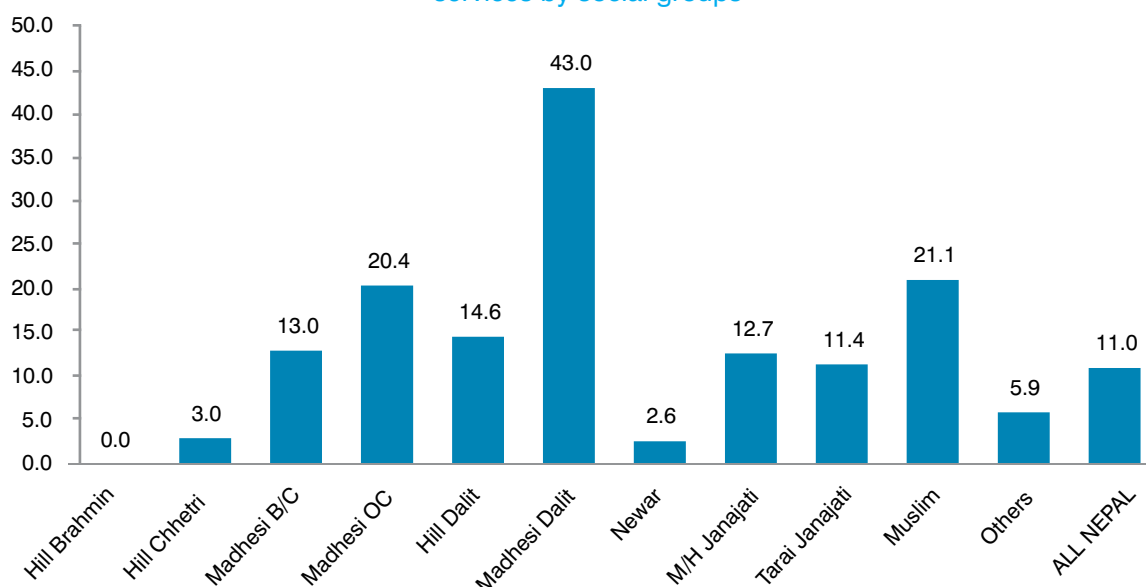
**TABLE 5.5: Percent of HHs with equal access to basic services - top 12 and bottom 10 groups**

Top 12 groups		Bottom 10 groups	
Kayastha	100.0	Kuswadiya	76.5
Darai	100.0	Koche	75.7
Baramu	100.0	Walung	75.0
Jirel	100.0	Dhuniya	72.4
Lepcha	100.0	Bing/Bida	70.4
Brahmin - H	99.3	Raute	69.9
Baniya	99.3	Nuniya	67.8
Sunuwar	99.3	Sudhi	67.1
Chepang	99.3	Dom	63.8
Haluwai	99.3	Musahar	57.9
Marwadi	99.3		
Thakali	99.3		

**TABLE 5.6: Percent of HHs with discrimination in access to health services - top 10 and bottom 9 groups**

Top 10 groups		Bottom 9 groups	
Musahar	61.2	Sanyasi	1.3
Bhote	59.2	Bhujel	1.3
Limbu	58.6	Kayastha	1.3
Dusadh/ Paswan/Pasi	54.6	Thakali	1.3
Khatwe	54.3	Byasi	1.3
Walung	53.3	Thakuri	0.7
Mallah	52.0	Baramu	0.7
Lohar	48.0	Brahmin - H	0.0
Kuswadiya	47.1	Chhantyal	0.0
Chamar/ Harijan/Ram	47.0		

FIG. 5.6: Percent of households with experience of discrimination in access to health services by social groups



basic health services (43%), whereas Hill Dalits are just above the average. Muslims (21.1%) and Madhesi OC (20.4%) are at the same level in such experiences. However, not so high a percentage of Hill Dalits have experienced discrimination in using health services.

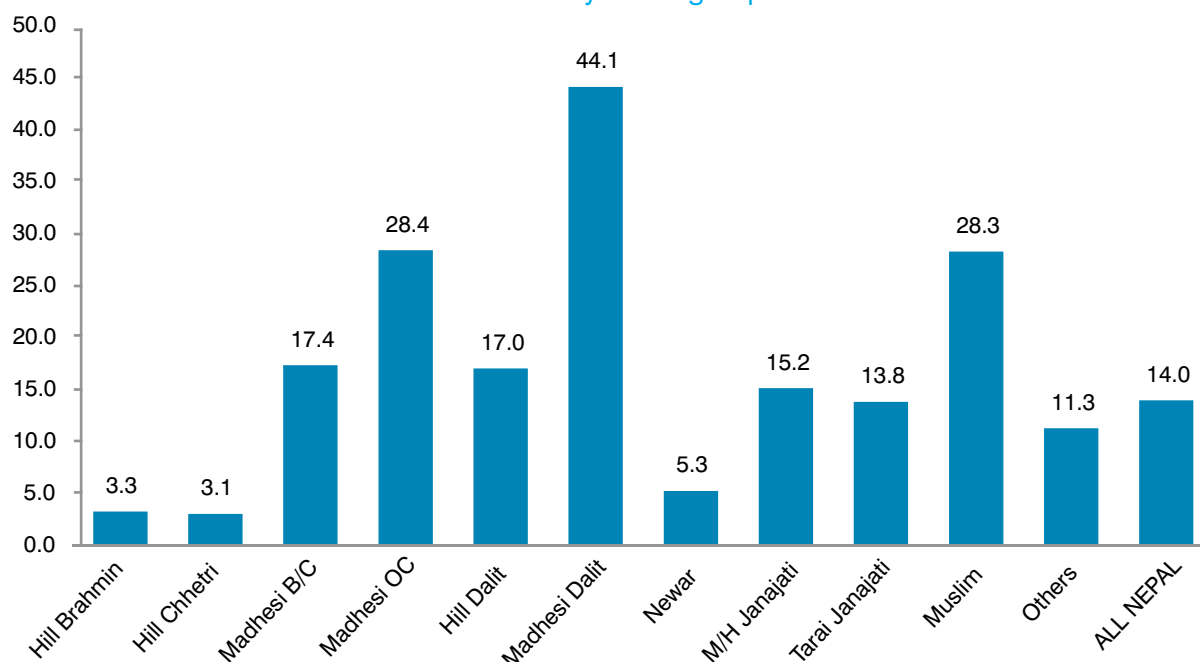
The extent of reported discrimination in health services ranges from the highest percentage in Musahar (61.2%) to zero percentage in Hill Brahmin and Chhantyal (Table 5.6). In Thakuri and Baramu the percentage of experiences of discrimination is almost none. Among Janajatis, Bhote, Limbu, Walung and Kuswadiya are in the top ten groups, and Bhujel, Thakali, Byasi, Baramu and Chhantyal are in the bottom ten in experiencing discrimination in getting basic health services.

### Perception of Discrimination in Access to Public Services

As in the health sector, people's access to the government's public service units at a local level is a human right and a central element of governance. The services people need from VDCs, DDCs, CDO Offices, Tax offices, Agriculture Offices and so on at the local level are registration of births, marriages, and deaths; land related problems, payment of land and other local taxes, family and community conflicts, verification/recommendation for citizenship certificates and passports, and many other services related to daily family and social life. The discrimination in access to services was assessed based on the information obtained from a question asked during the survey, "To what extent do you feel discrimination when you or your family members go to government offices like VDC offices, land revenue offices, agriculture offices, and district administration offices to seek services?" (This may have been due to difference in caste/ethnicity, religion, language, colour, custom, geography of residence, etc.) The answer conveys the service claimants' perception of service providers' discrimination in the delivery of services for reasons of their identity. Common forms of such discrimination are mainly denial of services and entry into the office, withholding services, partiality in service provision, use of derogatory words, and so forth<sup>23</sup>.

<sup>23</sup> Interview manual was prepared to describe and explain what each question was intended for and the meaning and explanation of terminologies used in the questionnaire. The manual was also to create a uniform understanding and get uniform answers from the respondents. It was used during training of the interviewers and supervisors and during field surveys.

FIG. 5.7: Percent of households with experience of discrimination in access to public services by social groups



Overall, 14 percent of sample households experienced discrimination whilst accessing these public services due to their identity being different from the service providers (Fig 5.7). Madhesi Dalits have the highest percentage of those who experienced discrimination in accessing public services, followed by Madhesi O/C and Muslims (28%). Hill Brahmin (3.3%), Hill Chhetri (3.1%) and Newar (5.3%) have the lowest percentage of those who experienced discrimination.

Among the top ten groups experiencing discrimination, most are from Janajatis, such as Walung (70.4%), Bhote (69%), and Limbu (61%) and Madhesi Dalits such as Musahar (62%), Dusadh/Paswan (58.6%), Khatwe (50.3%) and Chamar/Harijan (49%) (Table 5.7). This means that experiences of discrimination for some Janajatis is similar to the experiences of some Madhesi Dalits. Among the Janajatis, such as Chepang, Sunuwar, Hayu, Chhantyal, and Baramu, a very few of them have the experience of such discrimination.

TABLE 5.7: Percent of HHs with discrimination in access to public services - top 10 and bottom 10 groups

Top 10 groups		Bottom 11 groups	
Walung	70.4	Sanyasi	2.6
Bhote	69.1	Kewat	2.6
Musahar	61.8	Chepang	2.6
Limbu	61.2	Sunuwar	2.0
Dusadh/Paswan/Pasi	58.6	Hayu	2.0
Lohar	57.9	Kayastha	1.3
Kumhar	54.6	Thakuri	0.7
Khatwe	50.3	Nurang	0.7
Mallah	49.3	Chhantyal	0.7
Chamar/Harijan/Ram	49.0	Baramu	0.7

## Inclusion in the Political Process

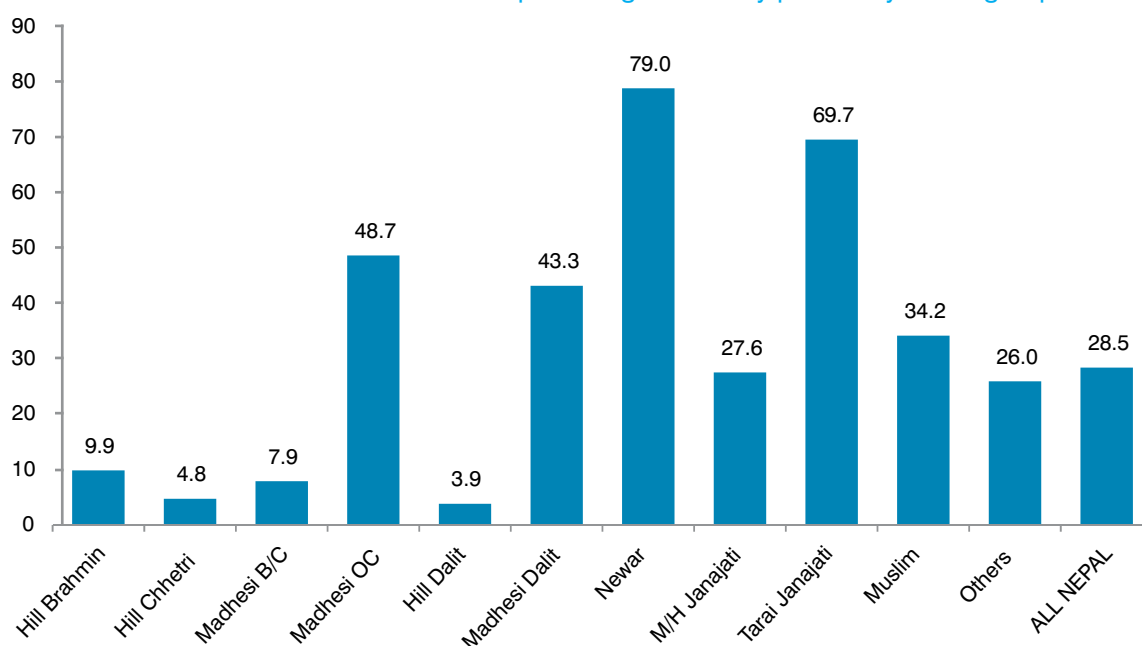
Inclusion in the political process is discussed under three headings – practice of customary laws, rights based movements, and formal politics. Customary laws are rules that are commonly practiced based on traditions rather than written laws. It is a traditional or indigenous system. People follow it as a matter of tradition and culture in relation to governance issues involving family, community, and society. A rights based movement is formed to raise the awareness of particular groups or a people about their human rights and to raise their voices for rights and justice. The movement may work as a pressure group *vis-a-vis* the government to initiate and implement people's welfare programmes. NGOs/INGOs and some government agencies are involved in such welfare programmes. Under the heading of formal politics, the study focuses on the political parties, which formally are based on political ideologies and appear as the principal instruments of the political process. Together, these practices and agencies play an important role in the delivery of good governance and the facilitation for social inclusion.

### Customary Practices

Customary practices exist through customary institutions such as indigenous or caste/ethnic based organizations. Customary institutions are primarily traditional or indigenous institutions that are culturally built-in. *Guthi* of the Newar, *Bheja* of the Thakali, *Badghar/Bhalmansa* of the Tharu, *Majhihadam/Gachhadar* of the Santhal etc. are some examples of such institutions. However, some of them have also been registered with the government and have been working as modern institutions specifically taking up identity based-issues.

Overall, 28.5 percent of the sample households are in practice of such traditional customary laws and politics (Fig 5.8). Newar (79%) and Tarai Janajati (69.7%) have the highest percentage of those who practise such systems. This is followed by Madhesi O/C (48.7%) and Madhesi Dalits (43.3%). Hill Dalits, Hill and Madhesi B/Cs have the lowest percentage of those practising customary politics ranging from 3.9 to 9.9 percent.

FIG. 5.8: Percent of households practicing customary politics by social groups



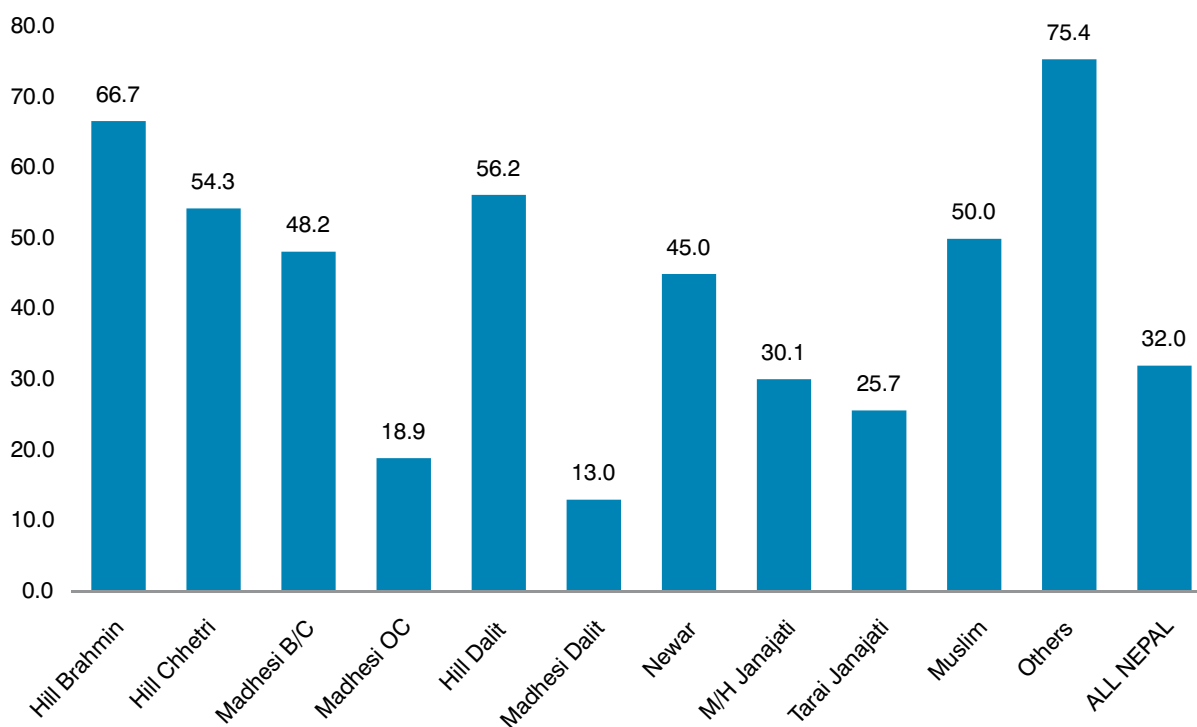
The percentage of households that practice customary politics ranges from the highest among Teli (96.7%) to none among Kalwar, Chepang, Nurang, and Jirel (Table 5.8). As in other cases, a greater intra-group variation is observed in the practice of this system. Some Janajatis are in the top ten and some in the bottom ten.

Those who practised customary laws/politics were further asked whether the system was formalised. Overall, 32 percent reported that it was formalized by registering with the government (Fig 5.9). This is highest among the "Others" group (Marwadi, Jain, Panjabi/Sikh and Bangali) (75.4%), which is followed by Hill Brahmin (66.7%), which means although very few Hill Brahmins have a customary political system, it is formalized. On the other hand, comparatively a greater percentage of Newar and Tarai Janajatis practise their traditional systems (see Fig 5.8), only a smaller percentage of them are formalized. However, Nurang, Kalwar, Jirel and Chepang do not have such customary institutions and none of the eighteen groups has customary political institutions legalized. They are Bing/Bida, Byasi, Chamar/Harijan/Ram, Dusadh/Paswan/Pasi, Halkhor, Kahar, Kewat, Koiri, Kumhar, Lodha, Lohar, Mallah, Musahar, Kuswadiya, Sarki, Tatma, and Yadav. They are all Madhesi groups, mostly from Madhesi O/C group and few of them are Madhesi Dalits.

**TABLE 5.8: Percent of HHs practising customary politics - top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Teli	96.7	Brahmin - T	2.0
Santhal	95.4	Chhantyal	1.3
Dhimal	94.7	Yholmo	1.3
Bhedyar/Gaderi	94.7	Kami	0.7
Thakali	92.1	Majhi	0.7
Sudhi	90.8	Byasi	0.7
Sonar	90.1	Kalwar	0.0
Kisan	90.1	Chepang	0.0
Tatma	86.8	Nurang	0.0
Walung	85.5	Jirel	0.0

**FIG. 5.9: Percent of households with customary institution registered in the Government by social groups**



Discussing 98 groups individually, the percentage of legalized customary political institutions ranges from hundred percent among Raute, Majhi, Kami, Kamar, Dom and Chhantyal to a lowest 1.3 percent among Munda. The top ten groups are among M/H and Tarai Janajatis and Hill and Madhesi Dalits. However, the bottom ten groups are among the Hill and Tarai Janajatis and some among the Madhesi O/C groups.

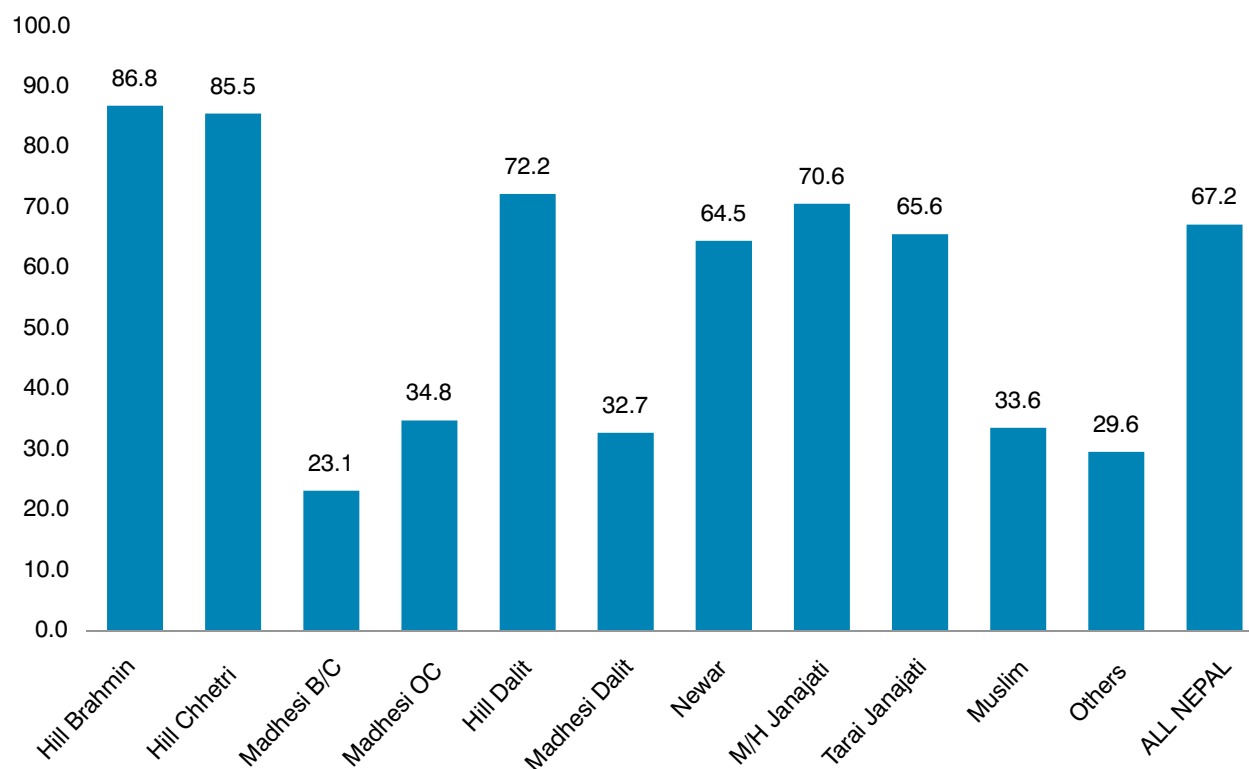
### Rights Based Movements

Rights based movements are politically significant activities in Nepal. Social formations like civil society, NGOs/CBOs, identity based organizations, and INGOs are involved in these movements. There are also a few government agencies working in this field such as National Human Rights Commission (NHRC), National Dalit Commission (NDC), National Women Commission (NWC), and National Foundation for Development of Indigenous Nationalities (NFDIN). Rights based movements have exerted huge pressure on the government and political parties to promote a people's agendas of rights, justice and development. Such movements have been also supporting political parties in creating political pressure for change. The success of *Jana-Andolan I* and *II* is a prime example. Both civil society and the political parties were involved in these political movements. In addition, Rights based movements work to make people aware of their civil, political, economic and cultural rights as provided for in the Constitution, other laws and regulations. They also seek to influence the implementation of social inclusion programmes and

TABLE 5.9: Percent of HHs with registered customary institutions - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Raute	100.0	Tamang	8.3
Majhi	100.0	Kurmi	6.3
Kami	100.0	Kumal	4.6
Kamar	100.0	Thami	4.6
Dom	100.0	Pahari	4.0
Chhantyal	100.0	Mali	3.5
Raji	98.6	Nuniya	3.3
Baramu	93.3	Kanu	2.1
Danuwar	90.0	Kisan	1.5
Dhobi	89.7	Munda	1.3

FIG. 5.10: Percent of households representing in NGOs/CBOs by social groups



secure inclusive governance. The process is assessed here in terms of the various groups' representation in NGOs/CBOs, rights-based organizations and their movements, and participation in public interaction for ensuring good governance.

### Representation in NGOs/CBOs

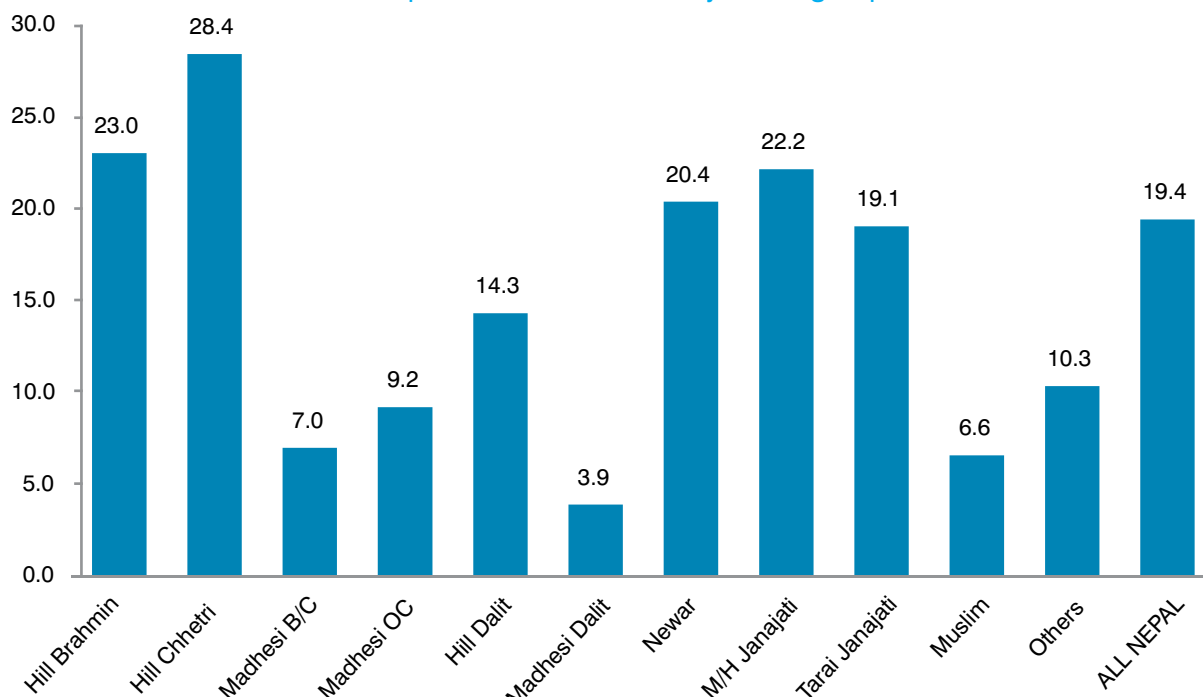
NGOs and CBOs include those organizations working at the local level such as user groups, cooperatives, saving/credit groups, women's groups, and clubs. Representation in NGOs and CBOs in the decision making positions signifies participation in local level governance and to what extent the local governance is inclusive. Fig 5.10 shows that 67.2 percent of the total sample households have at least one family member represented in NGOs/CBOs working for rights or social and economic development. The highest percentage of those represented in NGOs/CBOs are among Hill Brahmin (86.8%), followed by Hill Chhetris (85.5%). On the other hand, Madhesi B/C (23.1%) has the lowest percentage of those represented in NGOs/CBOs. "Others" group, Muslims, Madhesi Dalits and Madhesi O/C also are far below the average.

A mixture of Tarai and H/M Janajatis are in the top ten; they include Dhimal, Jirel, Meche, Darai, Dura, Raute, Baramu, and Bote (Table 5.10). Some of them have an even higher percentage than Hill Chhetris and Brahmins. Mostly Madhesi O/C (Hajam/Thakur, Barae, Kahar, Rajput, and Dhuniya) and Madhesi Dalits

**TABLE 5.10: Percent of HHs representing in NGOs/CBOs - top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Dhimal	94.7	Hajam/Thakur	17.9
Jirel	93.4	Khatwe	17.9
Meche	93.4	Barae	17.8
Darai	92.8	Musahar	15.8
Dura	91.5	Dhobi	15.8
Raute	89.0	Kahar	14.5
Chhetri	88.2	Rajput	13.9
Baramu	87.5	Kuswadiya	13.7
Brahmin-H	86.8	Dhuniya	12.5
Bote	86.2	Panjabi/Sikh	11.2

**FIG. 5.11: Percent of households with members in decision making posts of NGOs/CBOs by social groups**





(Khatwe and Dhobi) are in the bottom ten with less than 18 percent of those represented in NGOs/CBOs. Interestingly, Panjabi/Sikhs have the lowest percentage of those represented in NGOs/CBOs.

As shown in Fig. 5.11, overall, 19 percent of the sample households have a family member(s) in decision making positions in NGOs/CBOs. Hill Chhetris have the highest percentage of those who are in the decision making posts (28.4%), followed by Hill Brahmin (23%). Madhesi Dalits (3.9%) have the lowest percentage of decision making posts. Muslims, Madhesi B/C, and Madhesi O/C groups also have less than 10 percent of the decision making positions.

Walung have the highest percentage (40.8%) of decision making positions, followed by Magar (36.2%), Thami (32.2%) and Thakali (30.3%) (Table 5.11). On the other hand, Kuswadiya do not have households playing decision making roles and Chamar/Harijan/Ram and Lohar have less than 1 percent participation in decision making positions.

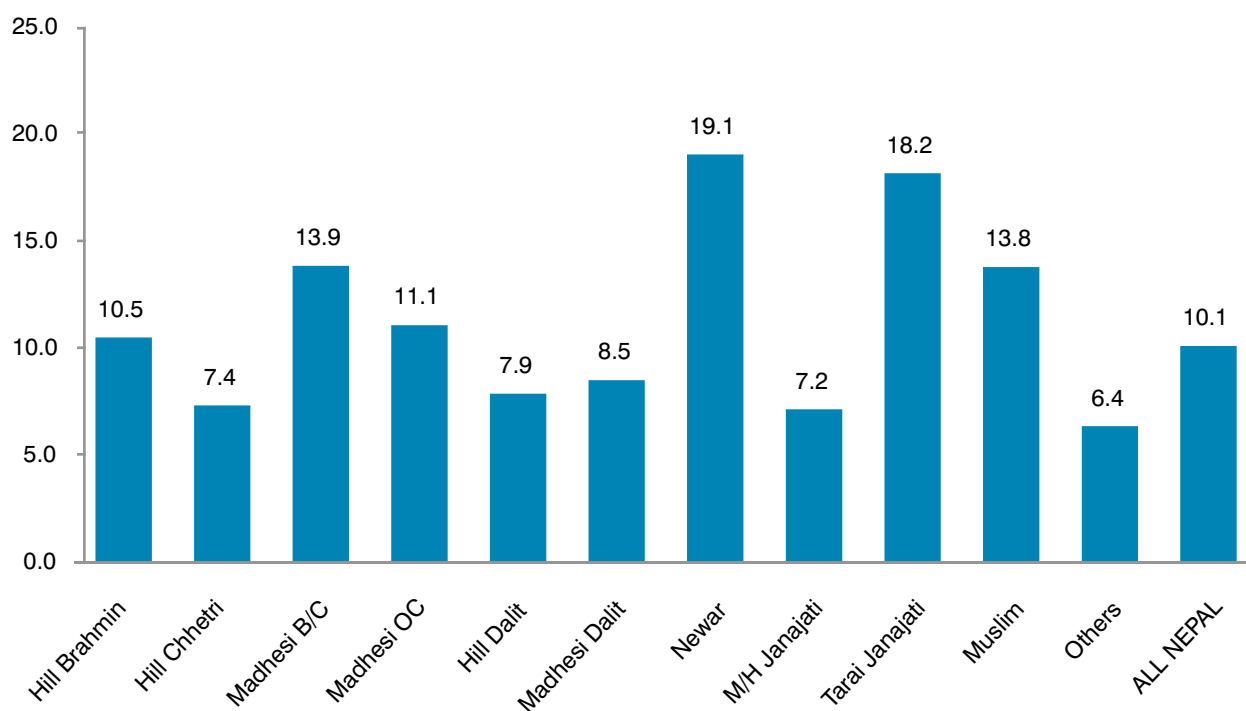
**TABLE 5.11: Percent of HHs with member in decision making post in NGOs/CBOs - top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Walung	40.8	Kahar	2.6
Magar	36.2	Dom	2.6
Thami	32.2	Dhuniya	2.6
Thakali	30.3	Hajam/Thakur	2.0
Chhetri	29.6	Halkhor	2.0
Gaine	29.6	Panjabi/Sikh	2.0
Chhantyal	28.3	Musahar	1.3
Dura	28.3	Chamar/Harijan/Ram	0.7
Yholmo	28.3	Lohar	0.7
Danuwar	24.3	Kuswadiya	0.0

### Participation in Rights Based Organizations.

As discussed above, there are a number of rights based organizations working in the communities throughout the country. These organizations have been working for the promotion of a wide range of human

**FIG. 5.12: Percent of households with members represented in rights based organizations by social groups**



rights such as civil, political, economic and cultural rights. They have been educating people on their rights and raising their voices. These organizations also cover a wide range of fields, from government, INGOs, NGOs, and CBOs to caste/ethnic based peoples' organizations. They have been playing a significant role in influencing current transitional politics in Nepal. Also, they have been helping to make democracy deliver inclusive governance. The information was obtained by ascertaining whether a member of a sample household is represented in any of those organizations at the local level. Representation may be in terms of being a member or staff of any of these organizations.

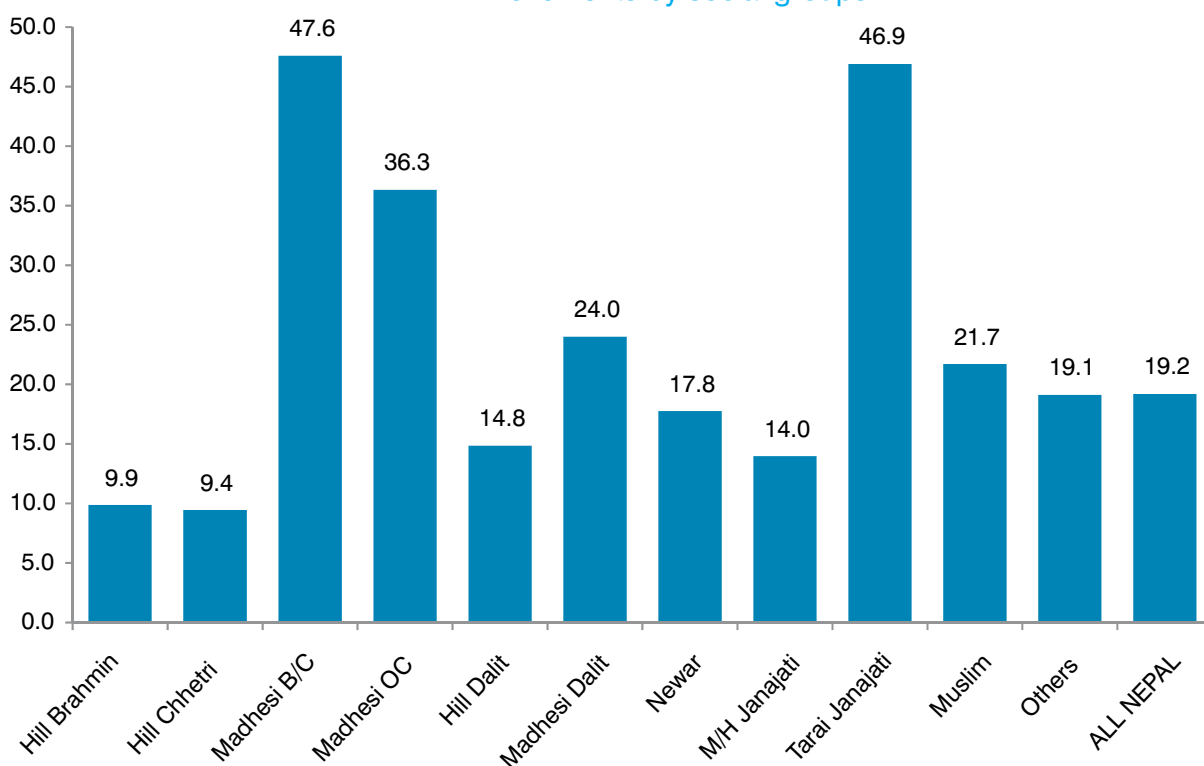
Of the total, 10 percent of the households have a family member(s) represented in such rights based organizations that have been working for the rights of the people at the local level (Fig. 5.12). This percentage is highest among Newar (19.1%) and Tarai Janajati (18.2%) compared to the others. Hill Brahmin and Madhesi B/C are closer to the national average (10.1%), whereas "Others" group, M/H Janajatis, Hill Chhetris, and Hill Dalits are below the average in the case of representation in rights based organizations.

Looking at the individual groups, Byasi (49.3%) has the highest percentage of those represented in rights based organizations, which is followed by Baniya (29%), but with a wide gap of 20 percent (Table 5.12). Some

**TABLE 5.12: Percent of HHs with member represented in rights based organizations - top 10 and bottom 9 groups**

Top 10 groups		Bottom 9 groups	
Byasi	49.3	Chepang	2.6
Baniya	29.0	Santhal	2.6
Baramu	28.3	Bing/Bida	2.6
Gaine	27.0	Chidimar	2.6
Kayastha	25.0	Pahari	2.6
Khatwe	23.8	Chhantyal	2.6
Dusadh/ Paswan/Pasi	21.1	Dom	2.6
Munda	21.1	Koche	2.6
Tharu	20.4	Kahar	2.0
Koiri	20.4		

**FIG. 5.13: Percent of households with members participating in right based movements by social groups**



Dalits, such as Gaine, Khatwe, Dusadh/Paswan/Pasi and M/H Janajatis such as Byasi and Baramu and Tarai Janajatis such as Munda and Tharu, are in the top ten. From these social groups, some Janajatis, such as Chepang, Santhal, Chidimar, Pahari, Chhantyal, and Koche and some Dalits such as Dom are in the bottom ten in terms of representation in rights based organizations. Rights based organizations are mainly ethnic organizations working on cultural rights, such as *Newa Dedabu* of the Newars, and *Tharu Kalyankari Sava* of the Tharu. In addition, a number of organizations are working to raise awareness of basic human rights such as INSEC, INHURED, Tarai Human Rights Defenders Alliance (THRD Alliance), and the Human Rights Organization of Nepal (HURON).

As shown in figure 5.13, 19 percent, on average, participated in rights based movements organised by organizations that work for people's rights. This means that people tend to participate in movements more than they are represented in organizations. Madhesi B/C have the highest percentage of those who participated in rights based movements (47.6%), which is followed by Tarai Janajati (46.9%). The percentages of Madhesi O/C, Madhesi Dalits and Muslims are also higher than the national average (19.2%). On the other hand, Hill Brahmin and Chhetris have the lowest percentages of those who participated in rights based movements. In addition, the percentages of other Hill groups, such as Dalits, Newar, and Janajatis are also lower compared to the national average. This clearly indicates that community members have a significant influence on the Madhesi movements during the current political transition.

**TABLE 5.13: Percent of HHs with member participated in rights based movements - top 11 and bottom 11 groups**

Top 11 groups		Bottom 11 groups	
Dhanuk	57.2	Sarki	8.6
Bing/Bida	55.3	Chidimar	8.6
Rajput	53.0	Bantar	7.9
Tharu	51.3	Thakuri	7.2
Mallah	50.0	Chhantyal	5.9
Sudhi	49.3	Koche	5.9
Brahmin - T	47.4	Yholmo	5.3
Baniya	47.4	Sherpa	4.0
Yadav	46.7	Bhote	4.0
Mali	45.7	Jirel	4.0
Uranw	45.4	Pahari	2.6

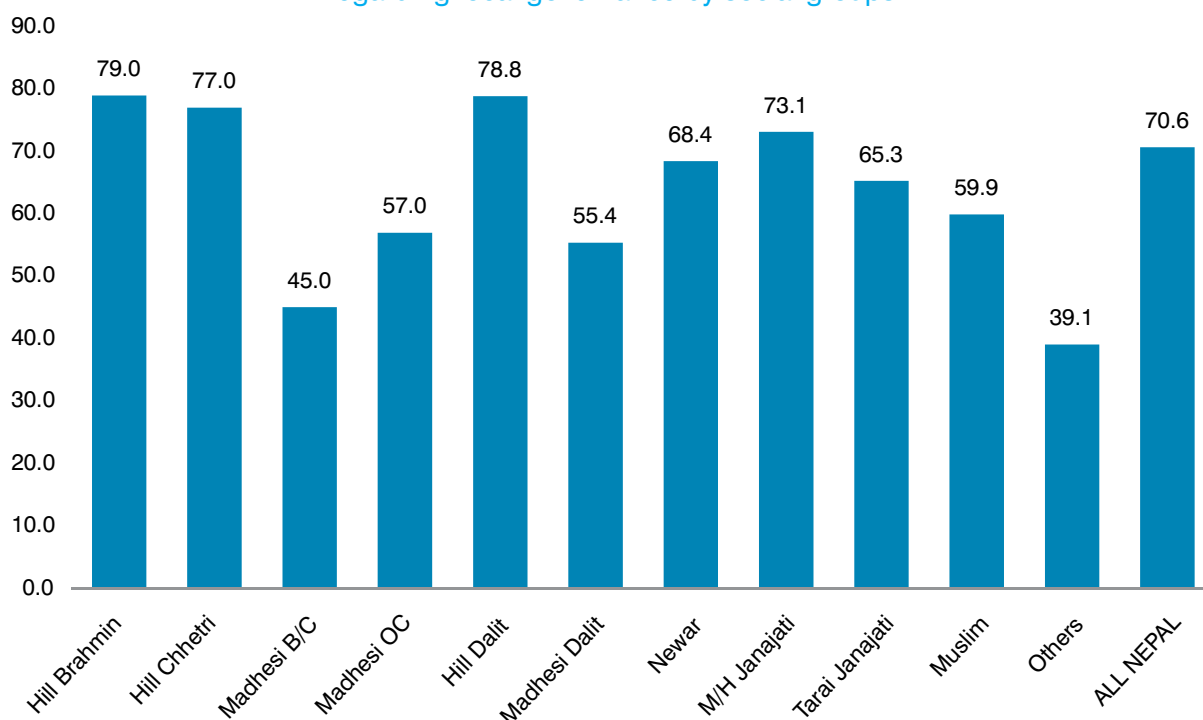
### Participation in Local Governance in the Public Sphere

Community level activities for social and economic development are an important part of local governance. Involvement in public interaction occur mainly in connection with (a) decisions on construction and renovation of drinking water wells, roads, canals, bridges, community buildings, schools, electrical supply, telephone lines, etc; (b) resolution of social disputes due to the management of roads, canals, drinking water, land, etc; (c) interaction in party politics; and (d) the settlement of individual disputes. The involvement of a household in such interactions demonstrates the extent of inclusiveness in local governance.

Overall, 70.6 percent of the sample households participated in local public interactions of one kind or another (Fig. 5.14). The percentage is highest among Hill Brahmin (79%), closely followed by Hill Dalits (78.8%), Hill Chhetris (77%) and then by M/H Janajatis (73%). All Madhesi groups are well below the national average (70.6%). The "Others" group (39%) has the lowest percentage of those who participated in such interactions, because this group includes Marwadi, Jain, and Panjabi/Sikh that are trader groups and less active in local public interactions.

At the individual group level, the percentage of those who participate in public interaction ranges from the highest among Baramu (97.4%) to the lowest among Dhobi (14.5%) (Table 5.14). All the groups in the top ten are Hill Janajatis. Most of the groups in the bottom ten are Madhesi groups, mostly Brahmin and other caste groups. Also there are three Tarai Janajatis and a Madhesi Dalit group in the bottom ten.

FIG. 5.14: Percent of households with members participating in the public sphere regarding local governance by social groups



### Formal Politics

Formal politics revolve around political parties and their agendas as carried out through the formation of governments from the centre down to the local level. The formal political system is responsible for delivering good governance through instruments such as laws, regulations, policies and programmes, on the one hand, and their result-based implementation, on the other. Formal politics thus becomes an indispensable instrument for participatory governance and social inclusion.

NSIS has collected two types of information on political processes: i) awareness about current political discourses, and ii) participation in political processes. Raising people's awareness about current political discourses is part of the task of the political parties at the central and local levels. This is supposed to address people's choices and rights. Awareness is measured based on knowledge of five political discourses that address the current political transition. The five political discourses are federalism, republicanism, proportional representation, reservation, and identity politics. A direct question was asked to the respondents whether they had knowledge about these discourses. The question was: "Do you know about federalism, republicanism, proportional representation, reservation, and identity politics that are used in most of the political and public debates these days?" The respondents were asked about each word separately followed by questions about its meaning. A respondent was considered knowledgeable

TABLE 5.14: Percent of HHs with members who participated in public interaction - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Baramu	97.4	Dhuniya	34.2
Kumal	92.1	Brahmin - T	33.6
Danuwar	87.5	Lohar	33.6
Dura	87.5	Chidimar	33.6
Hayu	86.8	Koche	32.2
Sunuwar	86.2	Kamar	30.9
Pahari	86.2	Nurang	27.8
Chhantyal	84.2	Kahar	25.7
Majhi	83.6	Kuswadiya	25.5
Darai	83.6	Dhobi	14.5

of the discourse if s/he had “heard of” and could “understand the meaning.” Participation was measured based on representation in decision-making positions in a political party, voting in the CA election 2008 and participation in political movements.

### Awareness about Current Political Discourses

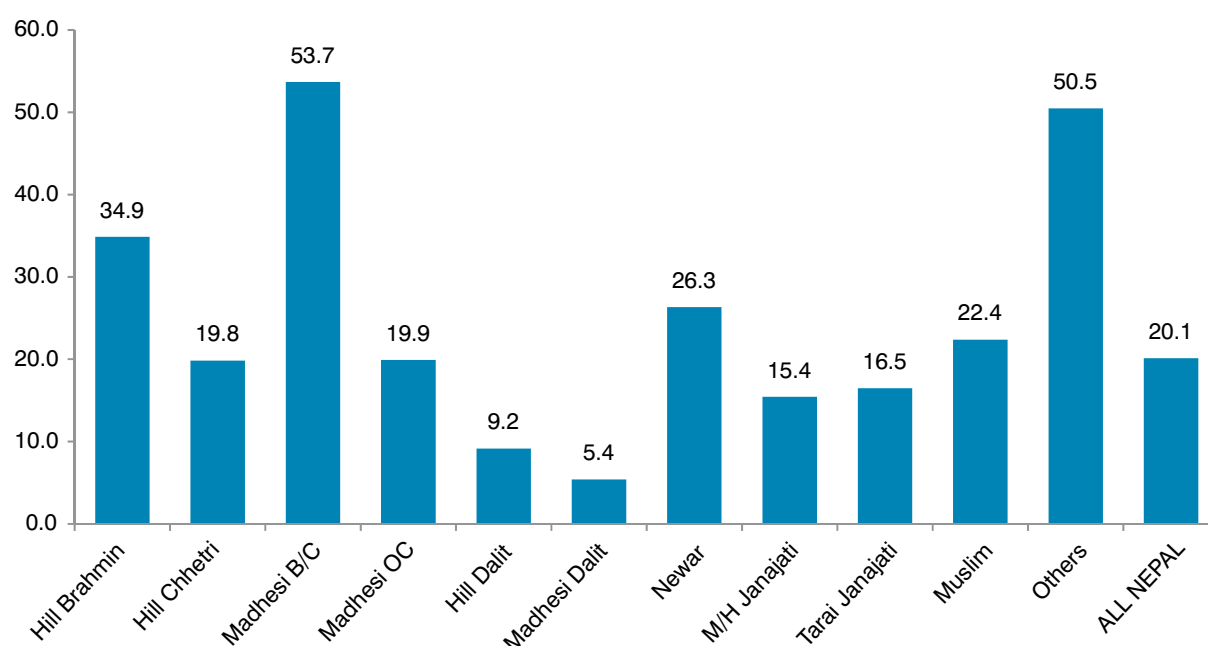
Federalism is one of the main agendas for “the new Nepal” launched by both popular movements and the political parties. Overall, only 20 percent of the total sample households show the national average (20.1%) knowledge of federalism (Fig. 5.15). The extent of knowledge is highest among Madhesi B/C (53.7%), followed by “Others” group (50.5%). This is probably because the Madhesi B/Cs are the most educated and economically better-off and the “Others” group (Marwadi, Jain, Panjabi/Sikh and Bangali) is economically affluent. Knowledge about federalism is lowest among Madhesi Dalits (5.4%) Comparatively, Hill Dalit, M/H Janajatis and Tarai Janajatis are in a better position than Madhesi Dalits. Among Hill Chhetris, the level of knowledge concerning federalism is almost the national average (19.8%).

Kayastha, Marwadi, Rajput, Jain and Baniya among Madhesi B/C and “Others” group are in the top five level of knowledge about federalism (Table 5.15). Thakali from M/H Janajatis are also in the top ten. Knowledge of federalism is nil among Raute. Dusadh/Paswan, Nuniya, Kamar among Madhesi O/C, Dom and Bantar among the Madhesi Dalits, Kuswadiya, Kisan, and Koche among the Tarai Janajatis and Bote and Raute

**TABLE 5.15: Percent of respondents with knowledge of federalism - top 11 and bottom 10 groups**

Top 11 groups		Bottom 10 groups	
Kayastha	74.3	Dusadh/Paswan/Pasi	3.3
Marwadi	64.5	Nuniya	3.3
Rajput	57.6	Dom	3.3
Jain	54.6	Bote	2.6
Brahmin - T	45.4	Kamar	2.0
Baniya	44.7	Kuswadiya	2.0
Thakali	42.1	Bantar	1.3
Dhanuk	37.5	Kisan	1.3
Thakuri	36.2	Koche	1.3
Brahmin - H	34.9	Raute	0.0
Sudhi	34.9		

**FIG. 5.15: Percent of respondents with knowledge of federalism by social groups**



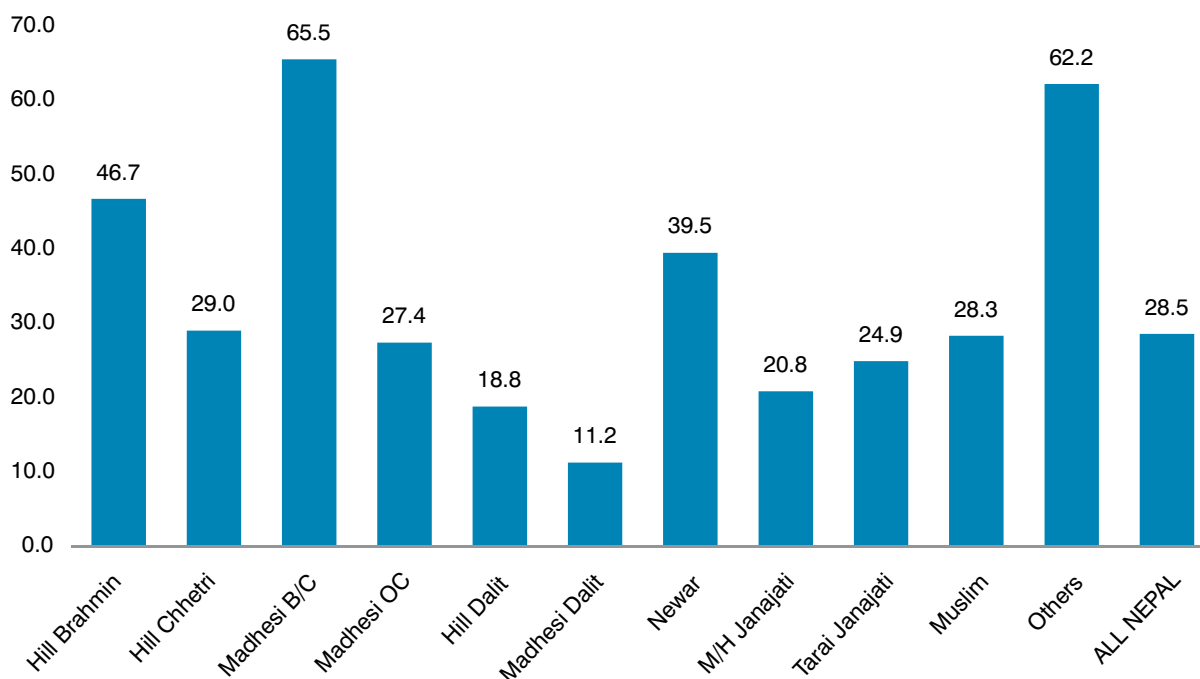
among the Hill Janajatis are all in the bottom ten regarding knowledge relating to federalism.

Nepal was a monarchical country before 2008. After *Jana-Aandolan II*, in 2008, the institution of monarchy was abolished, and Nepal was declared a “Federal Republic” (see Interim Constitution). Though the republic is almost unquestioned in Nepal, it is still important to understand the people’s awareness of the concept. Fig 5.16 displays the varied levels of knowledge concerning republicanism among the broader social groups. On average, 28.5 percent of total sample households reported some knowledge of republicanism. Like federalism, Madhesi B/C (65.5%) and “Others” (62.2%) show the highest percentage of those who have knowledge about republicanism. They are followed by Hill Brahmins (46.7%) and Newar (39.5%), but with far lower figures. Madhesi Dalits are in the lowest position (11.2%). Hill Dalits (18.8%) and Hill Janajatis (20.8%) also are far below the average (Fig. 5.16).

**TABLE 5.16: Percent of respondents with knowledge of republicanism - top 10 and bottom 11 groups**

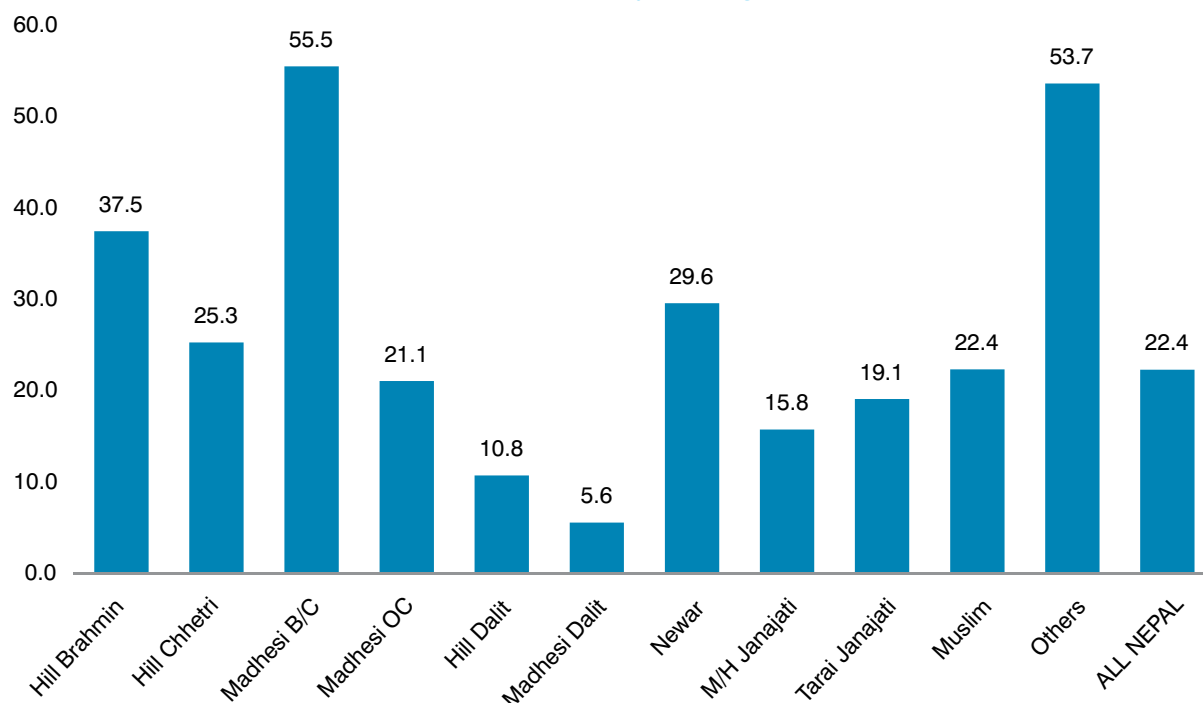
Top 10 groups		Bottom 11 groups	
Kayastha	81.6	Musahar	7.9
Marwadi	75.0	Thami	7.9
Rajput	64.2	Jhangad/Uranw	6.6
Jain	63.8	Dusadh/Paswan/Pasi	5.3
Baniya	61.8	Chepang	4.6
Brahmin - T	60.5	Kamar	4.6
Thakali	48.7	Kuswadiya	3.9
Brahmin - H	46.7	Bantar	3.3
Sudhi	45.4	Kisan	3.3
Thakuri	42.8	Raute	2.7
		Koche	2.6

**FIG. 5.16: Percent of respondents with knowledge on republicanism by social groups**



Looking at the individual 98 groups, knowledge relating to republicanism ranges from the highest among Kayastha (81.6%) to the lowest among Koche (2.6%) and Raute (2.7%). Others at top ten are Marwadi, Rajput, Jain, Baniya, Tarai and Hill Brahmin, Sudhi and Thakuri. Among Janajatis, only the Thakali are in the top ten. In the bottom ten, are mostly Janajatis such as Thami, Jhangad/Uranw, Chepang, Kuswadiya, Kisan, Raute and Koche and Dalits such as Musahar, Dusadh/Paswan, and Bantar.

FIG. 5.17: Percent of respondents with knowledge on proportional representation by social groups



The national average of awareness of the system of proportional representation in politics of the sample households is 22.4 percent (Fig. 5.17). Madhesi B/C (55.5%) have the highest percentage of households with knowledge of proportional representation, followed by "Others" group (53.7%). Madhesi Dalits (5.6%) and Hill Dalits (10.8%) show the lowest percentages in their knowledge of proportional representation.

Individually, Marwadi (75.7%) have the highest percentage of those who know about proportional representation, and they are closely followed by Kayastha (75%) (Table 5.17). The lowest percentage is among Kisan (1.3%). Others in the bottom ten are mainly some Hill and Tarai Janajatis, Madhesi Dalits, and Madhesi O/C groups.

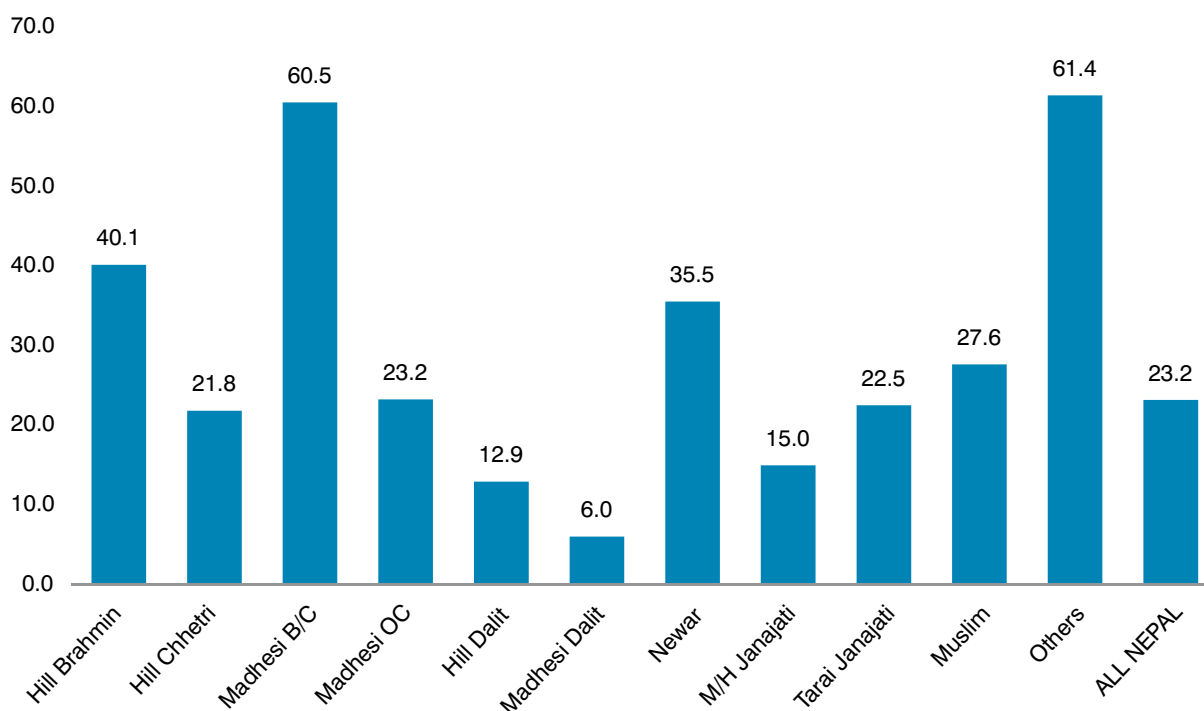
Table 5.17: Percent of respondents with knowledge of proportional representation - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Kayastha	75.0	Lodha	3.3
Marwadi	67.1	Musahar	2.6
Rajput	60.3	Chepang	2.6
Jain	56.6	Bantar	2.6
Baniya	55.3	Kamar	2.0
Brahmin – T	47.4	Koche	2.0
Thakali	42.8	Kuswadiya	2.0
Thakuri	39.5	Raute	1.4
Brahmin - H	37.5	Dom	1.3
Byasi	35.5	Kisan	1.3

Regarding knowledge of reservation, the overall percentage is 23.2 (Fig. 5.18). As in other cases, knowledge of reservation is higher among the "Others" group (61.4%) and Madhesi B/C (60.5%). Also here, Madhesi Dalits and Hill Dalits have the lowest percentages in their knowledge of reservation. Marwadi (75.5%) and Kayastha (75%) have the highest percentages and Kisan (1.3%) have the lowest percentage of knowledge about reservation (Table 5.18).

The last component of political discourse included in the study was identity politics. Overall, 26.9 percent of the sample households show knowledge concerning identity politics (Fig. 5.19). Among the five components, identity politics comes the second highest, after republicanism, in respondents' level of understanding. The "Others" group and Madhesi B/C show the highest percentage and Madhesi and Hill Dalits show the lowest percentage in their knowledge of identity politics.

FIG. 5.18: Percent of respondents with knowledge of reservation by social groups



As in other components, Marwadi (77%) and Kayastha (73.7%) are in the highest positions regarding knowledge of identity politics (Table 5.18). Raute come the lowest (1.4%) in their knowledge about identity politics. As in other components, Janajatis such as Thami, Bote, Chidimar, Chepang, Koche, Kisan, Kuswadiya and Raute and Dalits such as Dusadh/Paswan and Musahar show very low levels of awareness of identity politics.

The findings of the awareness about key issues in the current political discourse - federalism, republicanism, proportional representation, reservation, and identity politics - demonstrate that:

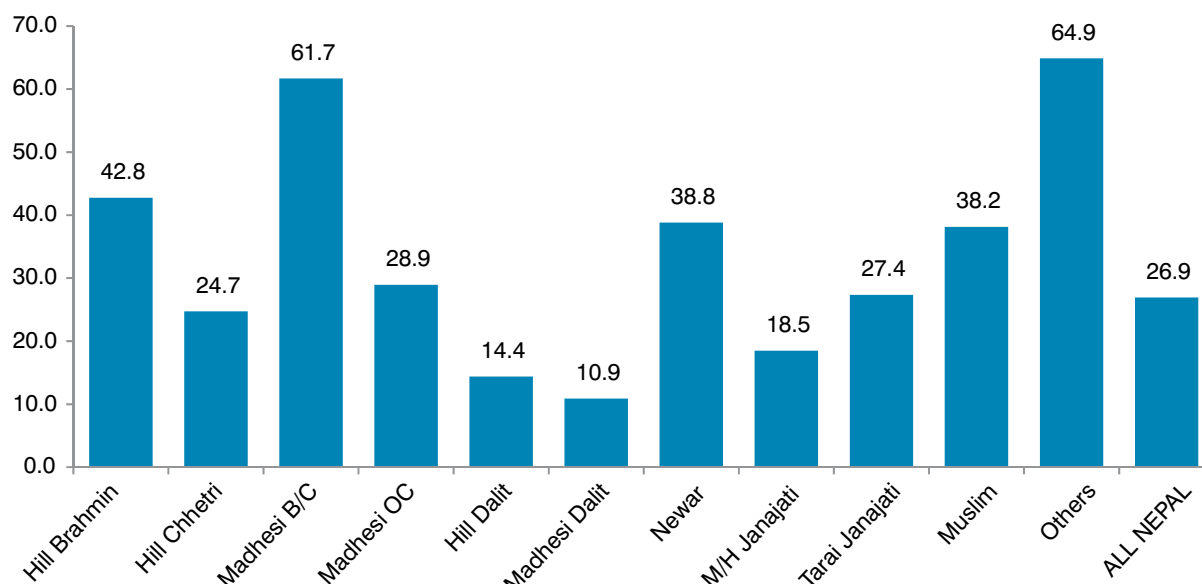
- Madhesi Brahmin and "Others" group are in the top position in all five components.
- Hill Brahmin and Newars come immediately after the Madhesi Brahmin and "other" group.

TABLE 5.18: Percent of respondents with knowledge of reservation - top 12 and bottom 12 groups

Top 12 groups		Bottom 12 groups	
Marwadi	75.7	Kamar	4.6
Kayastha	75.0	Chepang	4.0
Jain	64.5	Bantar	3.3
Rajput	63.6	Lodha	3.3
Baniya	61.2	Chidimar	3.3
Brahmin – T	54.6	Bote	3.3
Thakali	40.8	Raute	2.7
Brahmin – H	40.1	Dom	2.6
Thakuri	40.1	Koche	2.6
Dhanuk	40.1	Musahar	2.0
Sudhi	40.1	Kuswadiya	2.0
Byasi	40.1	Kisan	1.3



FIG. 5.19: Percent of respondents with knowledge of identity politics by social groups



- Madhesi Dalits occupy the lowest position regarding knowledge of current political discourse.
- On lower side, just above the Madhesi Dalits are the Hill Dalits and M/H Janajatis, and the Hill Chhetris, Madhesi O/C, Tarai Janajatis, and Muslims have an average knowledge about current political discourse.

TABLE 5.19: Percent of respondents with knowledge on identity politics- top 10 and bottom 11 groups

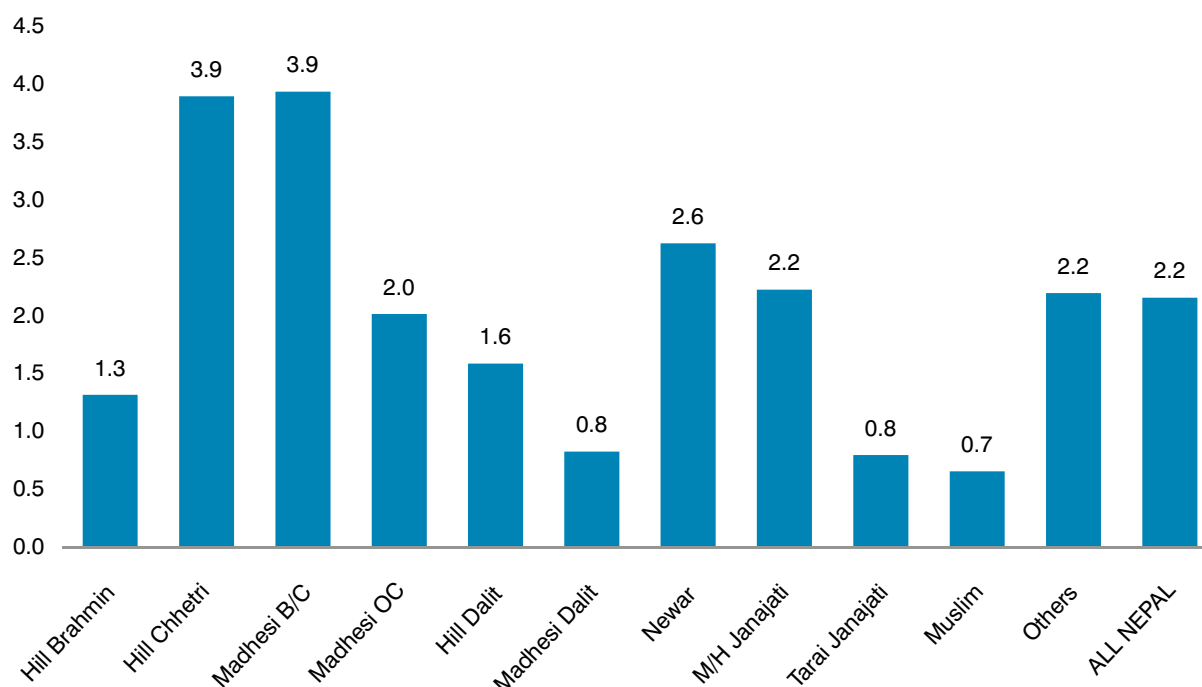
Top 10 groups		Bottom 11 groups	
Marwadi	77.0	Lodha	7.2
Kayastha	73.7	Thami	7.2
Jain	67.1	Dusadh	6.6
Rajput	64.9	Bote	6.6
Baniya	61.8	Chidimar	5.3
Brahmin – T	56.6	Chepang	4.0
Thakali	47.4	Musahar	3.3
Bhediya	46.7	Koche	2.6
Sudhi	46.1	Kisan	2.0
Teli	43.1	Kuswadiya	2.0
		Raute	1.4

### Participation in Formal Politics

Participation in formal politics is assessed by three measures: representation in decision making position in political parties, participation in political movements and voting in the last election (CA-I election 2008). Political party here refers mostly to local level committees of any political party such as village committee, ward committee, area committee, etc. Decision-making position refers to membership in the executive committee, and participation in political movements refers to participation in *Jana-Aandolan I* and *Jana-Aandolan II*.

A few of the sample households have members in decision-making positions in political parties (2.2%) (Fig. 5.20). This participation is the highest among Madhesi B/C (3.9%) and Hill Chhetris (3.9%), which is followed by Newar (2.6%). The lowest position is occupied by Muslim (0.7%) and Madhesi Dalit (0.8%) and Tarai Janajatis (0.8%). Surprisingly, Hill Brahmins (1.6%) also are below the national average, but the variation is insignificant.

FIG. 5.20: Percent of households with members represented in the decision making positions in local political parties by social groups



At the individual group level, variation in percentage is insignificant. The percentage for Baniya, Kalwar and Byasi (7.2% for each) (Table 5.20) for participation in decision making position is the highest. The percentage of Magar, Kayastha and Gangai participation in decision making positions is 5.3 percent each, while the percentage for Thakuri, Rajbansi, Chhantyal and Meche is 4.6 percent each. Besides, there are 26 groups that have less than 1 percent participation in decision making positions in political parties. They are mostly Madhesi O/C groups and some Janajati and Dalits (see Annex A:5.20). About 15 groups do not have any member in decision making positions in any of the political parties.

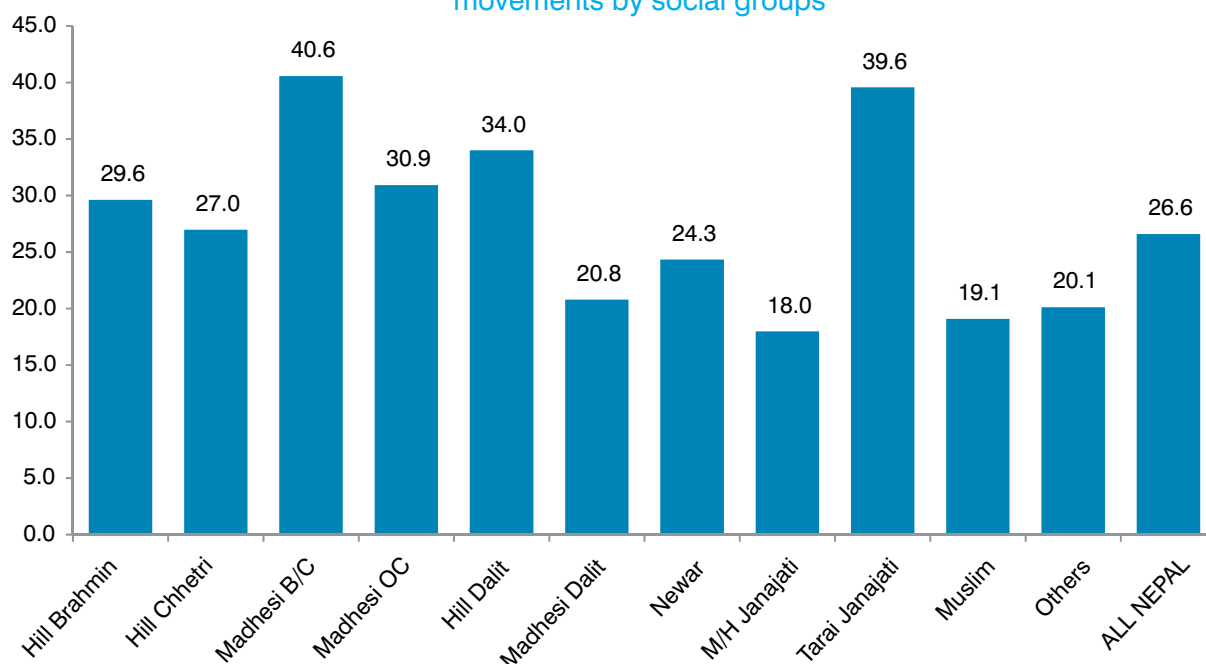
As noted above, political movements refer to *Jana Aandolan I* and *Jana Aandolan II*. *Jana-Aandolan I* was a political movement led by the political parties which restored democracy in Nepal in 1990, and *Jana-Andolan II* was a political movement that abolished the institution of monarchy and in its place established the institution of republicanism in 2006. The sample households were asked, “Did you or your family members participate in *Jana-Andolan I* and *II*?” The overall percentage of those who participated in these movements is 26.6 (Fig. 5.21). Comparatively, the Madhesi B/C show the highest level of participation

TABLE 5.20: Percent of HHs with members represented in decision making positions in political parties-top 10 and bottom 15 groups

Top 10 groups		Bottom 15 groups	
Baniya	7.2	Tharu	0.0
Kalwar	7.2	Tamang	0.0
Byasi	7.2	Damai	0.0
Magar	5.3	Musahar	0.0
Kayastha	5.3	Sunuwar	0.0
Gangai	5.3	Dhobi	0.0
Thakuri	4.6	Majhi	0.0
Rajbansi	4.6	Kumhar	0.0
Chhantyal	4.6	Pahari	0.0
Meche	4.6	Dom	0.0
		Lepcha	0.0
		Raji	0.0
		Koche	0.0
		Raute	0.0
		Kuswadiya	0.0

these movements is 26.6 (Fig. 5.21). Comparatively, the Madhesi B/C show the highest level of participation

FIG. 5.21: Percent of households with members participating in political movements by social groups



(40.6%), and they are closely followed by Tarai Janajatis (39.4%). Hill Dalits (34%) and Madhesi O/C (30.9%) also have higher percentages for participation in these political movements, and M/H Janajatis and Muslims (19.1%) also appeared to participate.

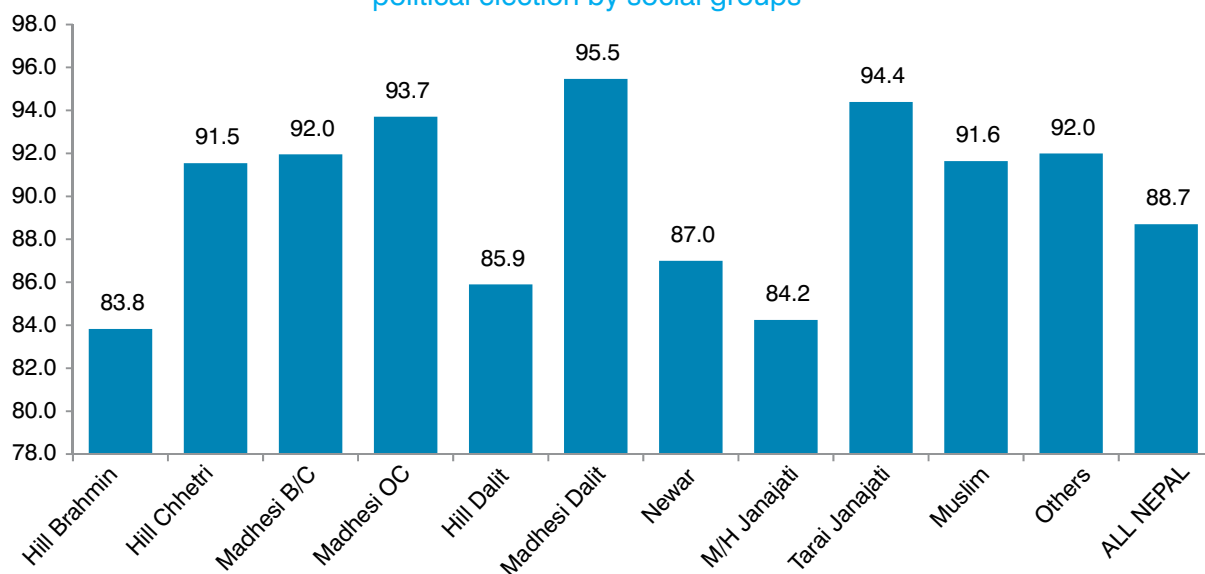
While looking at individual groups, percentages range from the highest among Munda (55.9%) to the lowest among Sherpa (2.6%) (Table 5.21). Among the top ten, there are 6 groups from Janajatis, one group from Hill Dalits and the others are from caste groups. Among the bottom eleven, seven are from Janajatis and two from Dalits.

For this study, the last political election referred to is the CA-I election held in 2008. The information provided shows how many eligible family members voted in the last (CA-I) election. In the calculation, the number of household members who cast votes was divided by the total number of members in the households eligible to vote at that time. On average, 88.7 percent of the eligible members of the sample households voted in the CA-I election (Fig. 5.22). Madhesi Dalits have the highest percentage (95.5%) followed by Tarai Janajatis (94.4%) of those who voted in the last election. The lowest percentages are observed among the Hill Brahmin (83.8%) and M/H Janajatis (84.2%). The percentages of Hill Dalits (85.9%) and Newar (87%) also fall below the national average (88.7%).

TABLE 5.21: Percent of HHs with members who participated in political movements - top 10 and bottom 11 groups

Top 10 groups		Bottom 11 groups	
Munda	55.9	Badhae	10.5
Mallah	49.3	Bantar	10.5
Kayastha	48.7	Halkhor	10.5
Kisan	48.7	Baramu	9.9
Damai	44.7	Majhi	9.2
Tharu	44.1	Jirel	8.6
Haluwai	43.4	Bhote	7.2
Jhangad/ Uranw	43.4	Panjabi/Sikh	7.2
Lodha	43.4	Sunuwar	6.6
Lepcha	42.1	Raute	2.7
		Sherpa	2.6

FIG. 5.22: Percent of households with members participating in voting in the political election by social groups



For the 98 groups individually, the percentage of those who voted in the last election ranges from the highest among the Koiri (98.1%) to the lowest among the Gurung (67.6%) (Table 5.22). Tarai Janajatis such as Munda, Gangai, Chidimar, Koche and Dhanuk, and Madhesi O/C groups such as Koiri and Kumhar, and Tarai Dalits such as Musahar, Khatwe and Chamar/Harijan/Ram are in the top ten. However, all the groups in the bottom ten are from M/H Janajatis. This indicates that Tarai Janajatis and Madhesi groups were well mobilized by political parties during the election.

TABLE 5.22: Percent of HHs with members who participated in voting in the political election - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Koiri	98.1	Badi	82.1
Kumhar	97.5	Pahari	81.5
Munda	97.3	Sherpa	81.3
Gangai	97.2	Bhote	79.9
Musahar	96.9	Yakha	79.6
Chidimar	96.6	Baramu	78.1
Khatwe	96.5	Yholmo	71.1
Dhanuk	96.3	Raute	70.9
Koche	96.2	Dura	70.6
Chamar/H/R	96.2	Gurung	67.6

UNDP in its Human Development Report of 2004 focuses on social exclusion as cultural exclusion (UNDP, 2004). It outlines two forms of cultural exclusion – living mode exclusion and participation exclusion. Living mode exclusion occurs when the state or social custom denigrates or suppresses a group's culture, including its language, religion or traditional customs or lifestyles. Participation exclusion refers to discrimination or disadvantage based on cultural identity such as ethnicity, language or religion. It operates on many levels: discriminatory policies from the state (such as education in a single language in a multilingual society); past discrimination that has not been remedied (such as 'untouchability' under the caste system); and social practice (such as less access to the media to minority cultural groups through discrimination in job interviews, and so forth).

In what has become a landmark study on inequality in Nepal, the World Bank and DFID (2006) and Bennet and Parajuli (2013) identified the Nepali context of social exclusion based on gender, caste, ethnicity/race, language, religion, and geo-politics. The government of Nepal has, in a similar vein, realized that social exclusion is one of the obstacles to social and economic development of the country. The Tenth Plan (2002–2007) recognized caste/ethnicity, gender, and geographical locations as dimensions of social exclusion and set inclusive policies to address them (NPC, 2002). These dimensions are the barriers to social inclusion.

This chapter deals with religious and cultural identities, indicators of social solidarity among the 98 caste/ethnic groups and perceived discrimination based on such identities. The term "identity" here refers to "group identity". This leads into an understanding of inclusion in matters of religious, cultural, and social identity as well as some aspects of access to public and private spaces relative to differences in identity. The chapter does not deal with access to goods and services as this is covered in earlier chapters.

## Cultural and Religious Identity

As noted above, the main basis of social exclusion in Nepal relates to caste/ethnicity, religion, language, gender and region of residence (NPC, 2002). Social exclusion in these forms is based on group and not individual identity. This section deals with exclusion/inclusion based on cultural identity in terms of language and religion. Gender-based exclusion/inclusion is discussed in the following chapter. Caste/ethnicity and region of residence are implicit in the classification of 98 caste/ethnic and 11 broader social groups. Understanding cultural identity is necessary to understand the dynamics of social exclusion and to understand possible mechanisms of cultural inclusion that leads to social, economic and political inclusion.

### 6.2.1 Language and Inclusion

The population census of Nepal recorded 123 mother tongues in 2011 (CBS, 2012). Nepali, the country's official language, is the dominant language spoken by 44.6 percent of the total population. Nepali is spoken throughout the country. However, Nepali is a mother tongue of mainly Hill groups that include Brahmin, Chhetri, Sanyasi, Thakuri, Kami, Damai, Sarki, Badi, and Gaine. There are also parts of the population from M/H Janajatis who speak Nepali as their mother tongue because they have forgotten their native mother tongue. Maithili is the second largest language with 11.7 percent speakers. It is a regional language spoken in Eastern and Central Tarai. Other major languages are Awadhi spoken in the mid-western Tarai, Urdu spoken by Muslims, Bhojpuri spoken by Madhesi groups in the west-central and western Tarai, Bajjika spoken by Madhesi groups in the west-central Tarai, Tharu spoken by the Tharu. Besides, most of the M/H and Tarai Janajatis have their own mother tongues that are spoken by less than one percent each.

Language has two implications. First, language represents culture; that a group of people having a common culture speak a common language. Language is one of the variants that signify cultural identity of a group. In order to understand cultural inclusion in terms of language, two components of the mother tongues spoken by each group of people are assessed. First is the ability of each of the 98 groups to speak their mother tongue and second is the use of their mother tongue at home. Mother tongue is not limited to "mother tongue" *per se*, it is rather defined here as a language spoken by a person that may be a mother tongue itself, an ethnic or caste language, language of a particular locality, regional language, language spoken since their forefathers, or the *lingua franca*. Most importantly, it is a language that a household, family or a group of people consider, "It is ours."

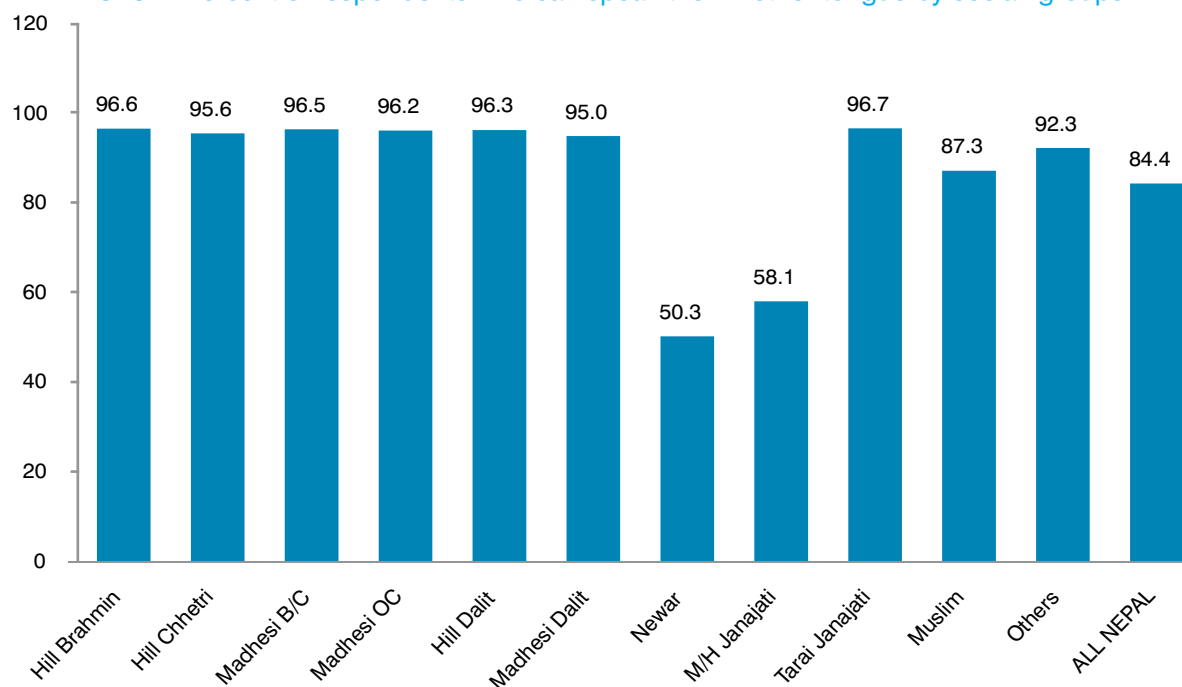
Second, language is a basis of the power to achieve education and thereby social and economic development. In Nepal, Nepali is the official language as well as the *lingua franca*. People speaking other languages must know the Nepali language. This is because Nepali is the medium of language from education (from the pre-primary to higher education) to official work. In this context, the ability to understand and speak Nepali and the ability to read and write in Nepali implies access to educational and socio-economic opportunities. Additionally, the perception of opportunities to receive and sell services due to not knowing any language is also discussed. This helps to understand the access to available services for people who have little or no proficiency in other languages, especially the official language.

#### i. Ability to Speak a Mother Tongue

As discussed above, the total number of mother tongues in Nepal is 123. However, this study is based on 98 caste/ethnic groups and the mother tongues for these 98 groups recorded by NSIS survey are 82 (see Annex A:3.2). According to the survey, Maithili is the mother tongue spoken by the largest number of groups, which is followed by Bhojpuri and Nepali.

Overall, 84.4 percent of the respondents reported that they were capable of speaking their language (Fig. 6.1). Hill Brahmin, Hill Chhetri, Madhesi B/C, Madhesi OC, Hill Dalits and Tarai Janajati have an almost equal percentage of respondents who are able to speak their language. However, compared to the average, respondents among the Newar (50.3%) and M/H Janajatis (58.1%) have a considerably lower percentage who can speak their language. This indicates that these groups' languages are being replaced by Nepali.

FIG. 6.1: Percent of respondents who can speak their mother tongue by social groups



Some Madhesi caste groups such as Baniya, Sudhi, Teli, Kamar, Nuniya and Kayastha and some Tarai Janajatis such as Tharu and Gangai, Madhesi Dalits such as Bantar are in the top ten with more than 97 percent who can speak their language (Table 6.1). In the bottom ten, on the other hand, are all M/H Janajatis with less than half of their sample households able to speak their language. Among them, Baramu, Dura and Majhi have a very few households who can speak their language.

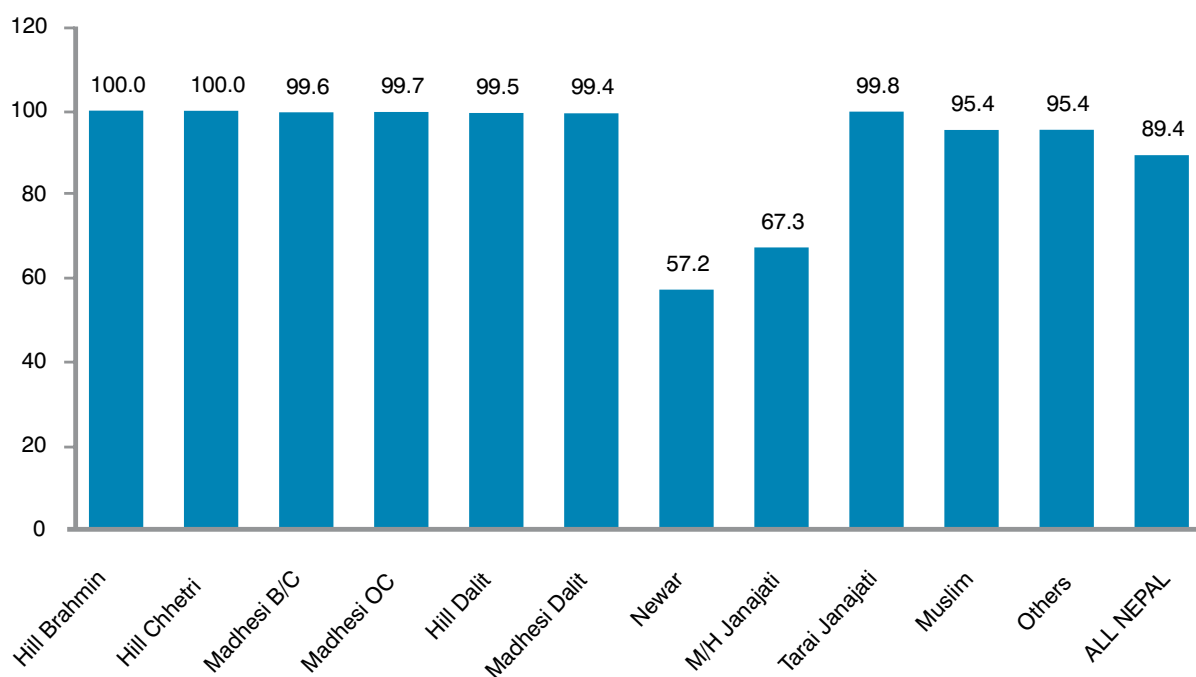
TABLE 6.1: Percent of respondents with ability in their mother tongue – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Baniya	97.6	Thakali	42.6
Sudhi	97.6	Bhujel	41.8
Bantar	97.5	Pahari	40.6
Teli	97.3	Magar	35.0
Tharu	97.3	Chhantyal	33.1
Gangai	97.3	Hayu	23.1
Kamar	97.3	Kumal	16.3
Sanyasi	97.1	Baramu	5.5
Nuniya	97.0	Dura	3.9
Kayastha	97.0	Majhi	1.9

## ii. Mother Tongue Speaking At Home

As discussed above, the Nepali language is the official language and *lingua franca* as well. However, Nepali is the mother tongue of Hill Brahmin, Chhetri, Sanyasi, Thakuri, Kami, Damai, Sarki, Badi, and Gaine and some Hill Janajatis. For other groups, their mother tongue is different from Nepali.

FIG. 6.2: Percent of respondents who use their mother tongue at home by social groups



A considerably high percentage of the total sample households reported that they spoke their language at home (89.4%) (Fig. 6.2). Among the Hill Brahmin, Hill Chhetri, Madhesi B/C, Madhesi O/C, Hill Dalits, Madhesi Dalits and Tarai Janajatis, most of the households reported that they use their language at home. However, Newar (57.2%) and M/H Janajatis (67.3%) showed relatively lower percentages for those who spoke their language at home. This is consistent with ability to speak the mother tongue as discussed above.

Out of 98, there are 33 groups that have respondents from a hundred percent of the households that speak their language at home (Table 6.2 and see Annex A:6.2). Like the ability to speak their mother tongue, all the bottom ten groups are from M/H Janajatis. Less than 5 percent of Majhi and Dura speak their language at home. The findings indicate that the mother tongues of these Janajatis are beginning to disappear.

TABLE 6.2: Percent of respondents who use mother tongue at home - top 10 and bottom 10 groups

	Bottom 10 groups	
Respondents from hundred percent households of 33 groups speak their language at home.	Sunuwar	50.7
	Pahari	47.4
	Magar	44.1
	Chhantyal	42.1
	Bhujel	37.5
	Hayu	37.5
	Kumal	21.1
	Baramu	10.5
	Majhi	4.6
	Dura	4.6

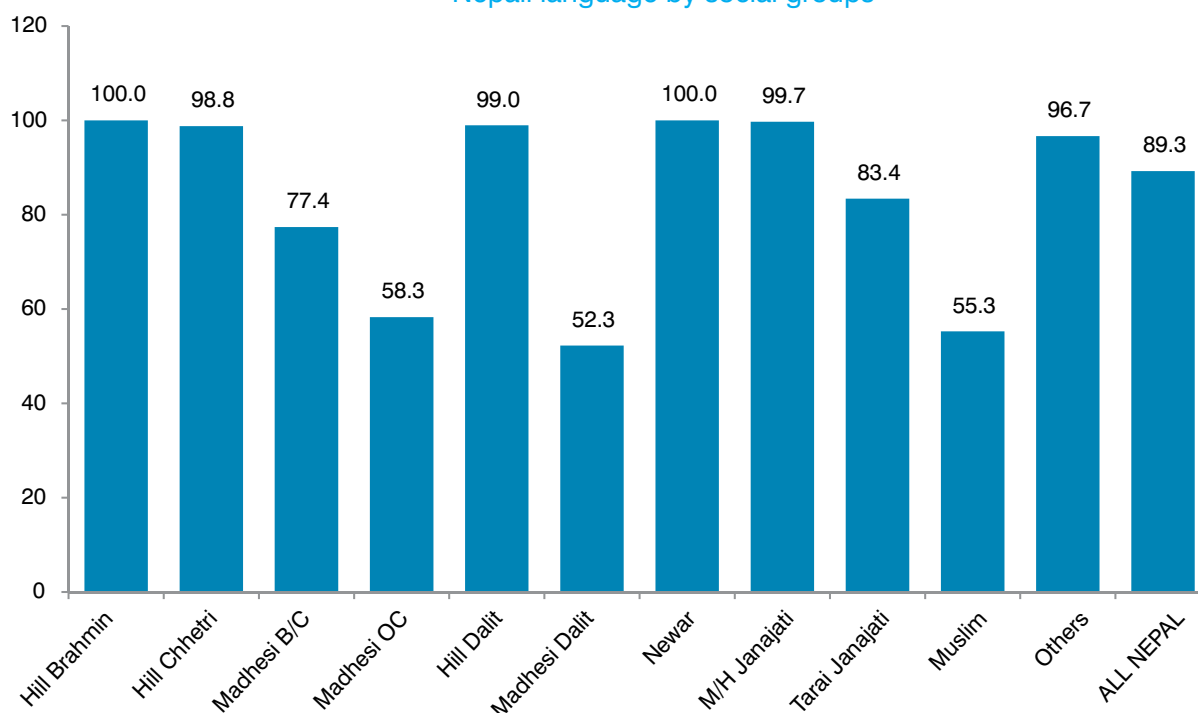
### iii. Ability to Understand and Speak the Nepali Language

As Nepali is the official language, the ability to understand and speak the Nepali language carries explicit meaning of inclusion in education and economic opportunities, and the related opportunities to prosper. Fig 6.3 provides information about the ability of respondents to understand and speak the Nepali language.



The household head was the main respondent, but in their absence during the survey, another adult family member was interviewed as the household respondent. Ability was defined as a respondent's ability to understand and speak the Nepali language. The findings show that hundred percent of respondents among the Hill Brahmin and Newar had the ability to understand and speak the Nepali language. About hundred percent M/H Janajatis (99.7%), Hill Dalit (99%) and Hill Chhetri (98.8%) also showed their respondents had the ability to understand and speak the language. They are closely followed by the "Others" group (96.7%). On the other hand, Tarai/Madhesi groups showed a much lower percentage of respondents who could understand and speak the Nepali language.

FIG. 6.3: Percent of respondents with ability to understand and speak the Nepali language by social groups



In the case of individual groups, hundred percent of respondents among 22 groups could understand and speak the Nepali language (Table 6.3). They were (in addition to Hill Brahmin, Thakuri, and Sarki) mostly M/H Janajatis such as Baramu, Bote, Chhantyal, Darai, Bhujel, Hayu, Limbu, Magar, Majhi, Meche, Newar, Pahari, Rai, Raji, Sunuwar, Tamang, Thakali and Yholmo and some Tarai Janajatis, such as Dhimal and Meche. There were 11 groups that showed less than half their respondents who could understand and speak the Nepali language. They are all from Madhesi O/C groups and Madhesi Dalits.

The findings show three distinct features. Firstly, Hill Chhetris and Dalits showed about 1 percent respondents with lower than hundred percent who could understand and speak

TABLE 6.3: Percent of respondents with ability to understand and speak Nepali - top 22 and bottom 11 groups

Top 22 groups	Bottom 11 groups	
With 100%:	Dusadh/Paswan/Pasi	46.1
Baramu, Bote, Brahmin – Hill, Chhantyal, Darai, Dhimal, Bhujel, Hayu, Limbu, Magar, Majhi, Meche, Newar, Pahari, Rai, Raji, Sarki, Sunuwar, Tamang, Thakali, Thakuri, and Yholmo	Mallah	44.7
	Hajam/Thakur	44.4
	Bhediya/Gaderi	42.8
	Kahar	42.1
	Musahar	40.8
	Nuniya	36.8
	Bing/Bida	35.5
	Lodha	29.0
	Khatwe	27.2
	Dhuniya	20.4

the Nepali language, while they are expected to have hundred percent. It may be due to the fact that Dadeldhura is one of the sample PSUs of Chhetri and Kami and Achham is one of the sample PSUs of Damai/Dholi. People in these districts speak a regional language, that is, Dadeldhuri in Dadeldhura and Achhami in Achham<sup>24</sup> (CBS, 2012). Secondly, almost hundred percent respondents from Newar and many M/H Janajati groups can understand and speak the Nepali language as their second language, their mother tongue being their first language. This indicates the pace of language transformation as well as their high level of performance capability in the *lingua franca*, Nepali. This also applies to Tarai Janajatis but the pace is slightly slower. Thirdly, Muslim, Madhesi Dalits and Madhesi O/C groups have only little more than half of the respondents who can understand and speak the Nepali language as a *lingua franca*. This means inclusion of these groups in the Nepali language is considerably low compared to Hill groups.

#### iv. Language and Opportunities

A direct perception question was posed to the respondents asking, “Do you have an experience of ever been excluded from any opportunity of any service or facility due to not knowing any language?” The answer to this question provides information about how inability in language proficiency may limit access to opportunities. The language may be a dominant or official language or any language that serves as an access to job opportunities. For example, one may not be able to find a job as a tourist guide in Nepal if one does not speak English.

The high percentage of Madhesi Dalits (19.1%) and Muslims (18.4%) reported to having lost job opportunities due to language issues (Fig 6.4). After them, Madhesi O/C (15.1%), Newar (15.1%) Tarai Janajatis (13.2%) and Madhesi O/C (12.3%) also have a high percentage of similar experiences. This is because Nepali is the third language for many of the Madhesi and Tarai groups. Some of them speak their mother tongue and some speak regional languages such as Maithili, Bhojpuri, Bajjika, Abadhi, etc. as a first language. They often speak Hindi or a regional language as a second language. It is even the case that many Madhesi/Tarai women cannot speak the Nepali language at all. However, in the case of the Newar, they may be concerned with English or any language other than Nepali. There are very few among the Hill Brahmin (2%), Hill Dalits (2.7%) and Hill Chhetris (3.2%) who lost access to job opportunities. The main reason for this is that Nepali is their mother tongue.

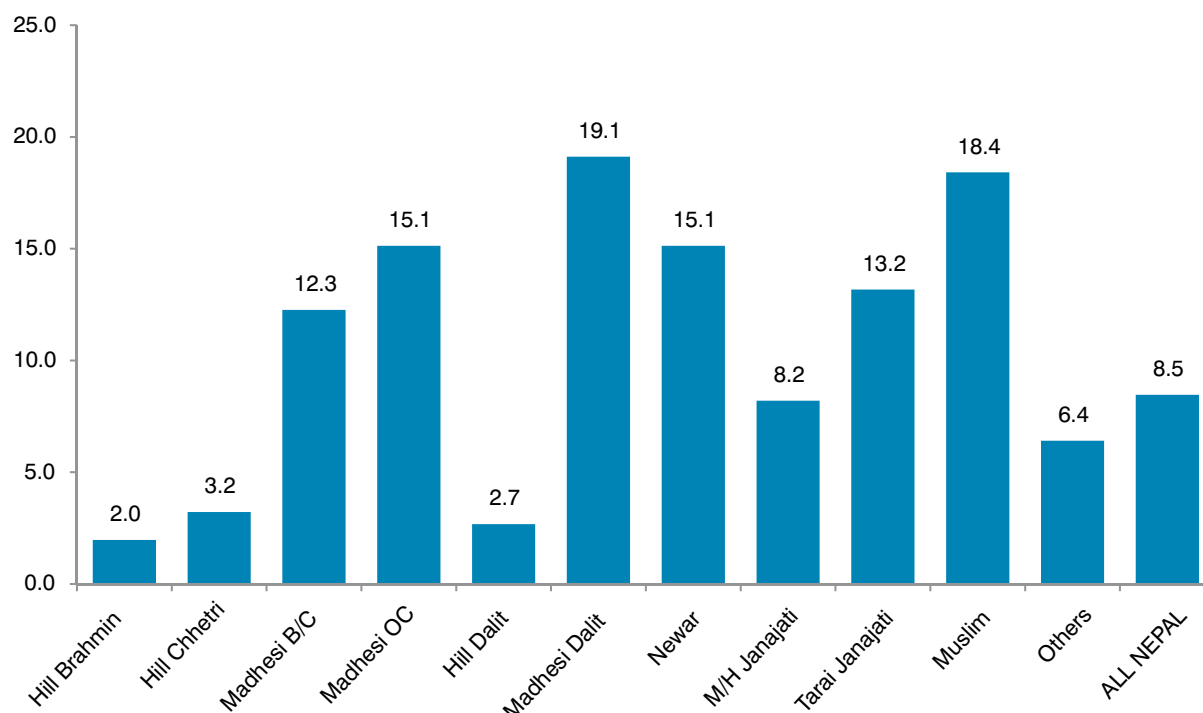
**TABLE 6.4: Percent of respondents who lost opportunity due to language- top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Khatwe	36.4	Limbu	0.7
Yholmo	34.9	Bhujel	0.7
Hajam/ Thakur	31.8	Chhantyal	0.7
Chamar/ Harijan/Ram	30.5	Hayu	0.7
Bing/Bida	30.3	Sunuwar	0.0
Kanu	27.0	Chepeng	0.0
Nuniya	27.0	Haluwai	0.0
Walung	25.7	Dhimai	0.0
Bhediyar/ Gaderi	25.0	Baramu	0.0
Bhote	23.0	Raute	0.0

Looking at the individual 98 groups, the percentage of those who reported losing an opportunity ranges from the highest among Khatwe (36.4%), followed by Yholmo (34.9%), whereas none of the Sunuwar, Chepeng, Haluwai, Dhimai, Baramu and Raute reported that they lost opportunities due to not knowing any language (Table 6.4). In the top ten, there are mostly Madhesi O/C groups and Hill Janajatis such as Yholmo, Walung and Bhote, whereas in the bottom ten, except Haluwai, all are Janajatis who show that they lost job opportunities because of not knowing any language.

<sup>24</sup> Census 2011 has recorded a number of regional languages in the Far-western Hill of Nepal. They are like Dadeldhuri, Baitadeli, Doteli, Achhami, Dailekhi, Bajhangli, Darchuleli, Gadwali, etc. and have been identified for the first time by the census. These are variants of the Nepali language but the way they are spoken is different.

FIG. 6.4: Percent of respondents who lost opportunities due to language by social groups



### Religious Belief and Inclusion

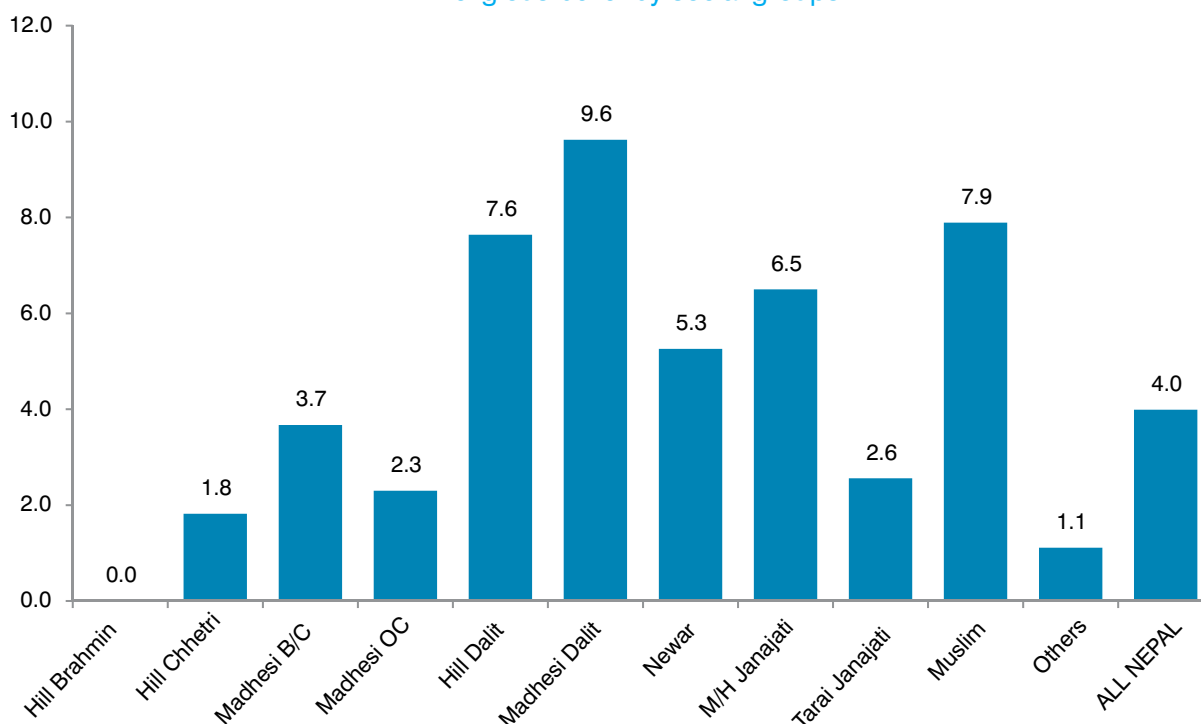
Nepal is a multi-religious country. It has about 10 major religious groups – Hinduism, Buddhism, Islam, Kirat, Christianity, Shamanism, Bon, Jain, Bahai, and Sikhism (CBS, 2012). After *Jana-Andolan II* (2006) in 2063 BS, the Interim Constitution of Nepal recognized Nepal as a secular country. Before, it was a Hindu Kingdom. In the population of Nepal Hindus are still dominant (81.3%) (CBS, 2012). Buddhists occupy the second position (9%) and then Islam (4.4%), Kirant (3.1%) and Christian (1.4%). Shamanism, Bon, Jain, Bahai and Sikh are less than one percent of the population. However, NSIS recorded slightly different figures compared to CBS, where Hindu is (73.6%), Buddhist (9.9%), Kirant (4.6%), Islam (2.1%), Christian (2%), Jain (1.3%), Bon/Shamanist (5%), other (1.3%) and religion not stated (0.3%) (not shown in table).

Religion, in addition to caste/ethnicity, is also a variant of cultural identity. It differs from caste/ethnicity in the sense that there may be many caste/ethnic groups with the same religion and there may be multiple religions followed by a single caste/ethnic group. For example, Brahmins, Chhetris, and Dalits from both Hill and Madhes/Tarai follow the same Hindu religion. On the other hand, Newar is a single group but some of them follow Hinduism and some follow Buddhism. Similarly, there are many M/H Janajati groups, some of whom follow Buddhism, some follow Shamanism, some follow Christianity, and so on. In such a religious environment, assessing the situation of discriminatory practices in relation to opportunities due to religious belief as distinct from other variants of culture may be difficult, but also helpful, to understand the extent of inclusion/exclusion in opportunities. Difference in religious belief may be a source of discrimination just like differences in language. For instance, the minority religious groups may have been discriminated against in acquiring opportunities by the dominant religious group such as Hindus. The discrimination referred to here is based on the perceptions of the respondents. Two levels of discrimination - community and state - due to difference in religious belief are examined.

### i. Religion and Discrimination at Community Level

Discrimination based on the practice of any religious belief is assessed with information obtained from a direct question administered to the respondent. The question is: “Due to your belief in a particular religion, have you ever experienced any type of discrimination or discriminatory behaviour from people with beliefs in other religions in the community?” The discrimination is more about what happens at a psychosocial level, such as the use of derogatory words and the demonstration of misbehavior in everyday life in the community. Overall, 4 percent reported that they have experienced discrimination due to their religious belief (Fig. 6.5). Madhesi Dalits have the highest percentage for such discrimination (9.6%), followed by Muslims (7.9%) and then by Hill Dalits (7.6%). Percentages of M/H Janajatis and Newar are also higher than the average for such discrimination at the community level. None of the Hill Brahmins expressed such experiences of discrimination and a very few from “Others” (1.1%) and Hill Chhetris (1.8%) reported to have experienced such discrimination. Experience of discrimination among Dalits is basically due to the caste hierarchy system in which they are considered to be untouchables and they are looked down upon in society. This is also because of religion, as in the case of Hinduism where untouchability is perceived as linked to religion and with a particular group defined as low caste (see *Old Legal Code of Nepal of 1854*). This is deeply rooted in society and they are also looked down upon by people belonging to other religions such as Buddhists, Christians, Kirant, and Shamanists (see Bhattachan et al., 2003).

FIG. 6.5: Percent of Experience of respondents experiencing discrimination due to religious belief by social groups



In addition to Hill Brahmin, none of Thakuri, Sonar, Nuniya, Kumhar, Danuwar, Haluwai, Nurang, Chhantyal and Baramureported experiences of discrimination based on religious identity (Table 6.5). There are also a number of other groupssuch as Rajput, Gurung, Bhujel, Dhobi, Chepang, Marwadi and Thakali who have less than 1 percent (0.7%) and 14 groups who have 1.3 percent experience of religious discrimination (see Annex A:6.5). However, Limbu (42.8%) and Bhote (23.7%) among the Hill Janajatis, Kuswadiya (19.6%) and Santhal (9.9%) among

the Tarai Janajatis, and Dom, Chamar/Harijan, Musahar, and Khatwe among the Madhesi Dalits and Sarki among the Hill Dalits are in the top ten for experiences of religious discrimination. This indicates that mostly Janajatis are at both ends, that is, in the top ten and the bottom ten of having experienced religious discrimination. Limbus have a high perception of discrimination based on religion. The reason may be that they believe in the Kirant religion, which has been recorded by the census since 1991, and was established through movements. Therefore, they are very aware of their religion, which may be part of the reason that their reporting was upwardly biased in the survey, and partly they may have been discriminated by the dominant religion Hinduism.

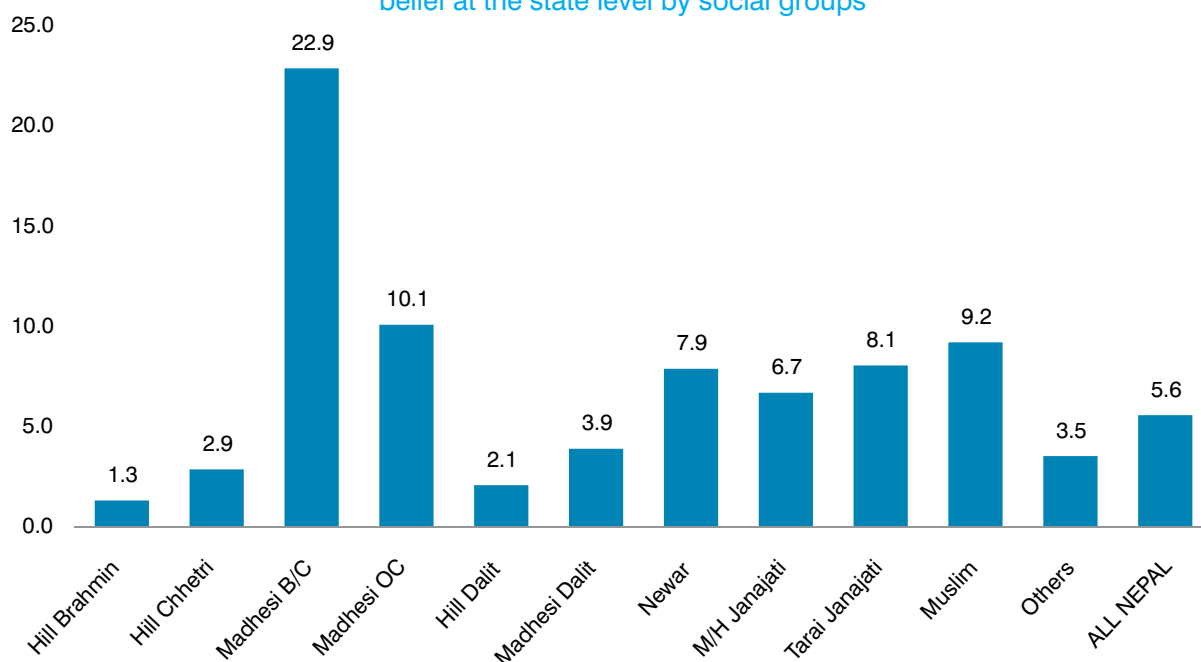
## ii. Religion and Discrimination at the State Level

The section above was concerned with discrimination against a particular religious belief at the community level. This section focuses on discrimination against a particular religious belief at the state level, that is, discrimination enshrined in the formulation of laws, acts and policies. The question the respondents were asked was, “Due to belief in a particular religion, have you ever experienced any type of discrimination from the state/government in religious ceremonies such as performance of festivals, etc.?” The question was directed towards equality in the government’s treatment of all religious groups. Feelings of discrimination were examined in relation to three areas: first, whether celebrating festivals or ceremonies of any religion is supported by the state; second, whether the constitution, laws, and policies have provisions for any kind of facilities such as public holidays during religious festivals for all religions

**TABLE 6.5: Percent of respondents experiencing discrimination due to particular religious beliefs Top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups (with 0%)
Limbu	42.8	Brahmin – Hill, Thakuri, Sonar, Nuniya, Kumhar, Danuwar, Haluwai, Nurang, Chhantyal, and Baramu
Bhote	23.7	
Dom	20.4	
Kuswadiya	19.6	
Chamar/Harijan/Ram	15.2	
Dhuniya	15.1	
Musahar	14.5	
Khatwe	11.3	
Sarki	10.7	
Santhal	9.9	

**FIG. 6.6: Percent of respondents experiencing discrimination due to religious belief at the state level by social groups**



in the country; and third, whether verbal and psychological discrimination from dominant religious groups are illegal. The dominant religion in Nepal is Hinduism, although this may not be the same in all areas, as other religions may be dominant in particular localities.

On average, 5.6 percent of sample households have a feeling that the state or government has discriminated against them by not providing support and/or facilities for their religious ceremonies (Fig. 6.6). This percentage is considerably high among the Madhesi B/C (22.9%), by more than 3 times the average figure. After them, Madhesi O/C (10.1%), Muslims (9.2%), Tarai Janajatis (8.1%), Newar (7.9%), and M/H Janajatis (6.7%) also come above the average. Whereas, Hill Brahmin (1.3%), Hill Dalits (2.1%) and Hill Chhetris have the lowest percentage of having feelings of discrimination.

Looking at the individual groups, there are 20 mixed groups that belong to almost all social groups that have no households experiencing discrimination for their religious beliefs from the state (Table 6.6). Another eight groups have less than one percent of households experiencing discrimination for their religious beliefs from the state. There are 13 groups who have 1.3 percent of those who have experienced discrimination because of their religion (see Annex A:6.6). On the other hand, Bhote who belong to M/H Janajatis have the highest percentage of households that have experienced discrimination against their religion (46.7%). Other Janajatis in the top ten are Jhangad/Uranw (29%), Sherpa (29%), Dhanuk (26.3%) and Limbu (25.7%). There are also Madhesi B/C such as Rajput, and Brahmin and Madhesi other groups such as Jain, Dhuniya, and Sudhi who have experiences of discrimination against their religion.

**TABLE 6.6: Percent of respondents experiencing discrimination due to particular religious beliefs at the state level - top 10 and bottom 20 groups**

Top 10 groups		Bottom 20 groups (0%):
Bhote	46.7	Thakuri, Sanyasi,
Sudhi	38.8	Sonar, Kumal,
Rajput	32.0	Tatma, Dhobi,
Dhuniya	30.9	Kumhar, Chepang,
Jhangad/Uranw	29.6	Haluwai, Bantar,
Sherpa	29.0	Barae, Nurang,
Jain	29.0	Chidimar, Kamar,
Dhanuk	26.3	Bote, Baramu,
Brahmin - T	26.3	Dura, Halkhor,
Limbu	25.7	Hayu, and Raute.

## Kinship and Social Solidarity

Nash (1996) defines kinship as “the presumed biological and descent unity of the group implying stuff or substance continuity each group member has and outsiders do not (p.25).” It is a relationship based on blood relations, common lineage, or family ties. Solidarity is unity of a group or class that produces or is based on a community of interests, objectives, and standards, which refer to the ties in a society that bind people together as one.<sup>25</sup> It is thus a sense of belongingness as well as collectiveness by believing in sharing aims and interests (Marshall, 1998). Solidarity is a source of strength and resistance (Marshall, 1998), which means that it is social and economic security and a system that acts as a social safety net that has been built ritually and culturally in a society in order to protect its members from social and economic shocks and risks.

In simple societies, solidarity may be mainly based on kinship and shared values and, in more complex societies, it refers to a sense of social solidarity.<sup>26</sup> Social solidarity conveys a broader sense, beyond but including kinship. For example, it is a society or a settlement or community located at a geographical location that may be the residence of multi-caste/ethnic and multi-religious groups of people in the context

<sup>25</sup> <http://www.merriam-webster.com/>

<sup>26</sup> <http://www.merriam-webster.com/>

of Nepal. In this way, solidarity is classified here into two levels, kinship solidarity and social solidarity. Solidarity is assessed in terms of collectiveness and togetherness that have implicit meaning of social and economic security in order to examine inclusion of a household or group of people in kinship solidarity and social solidarity.

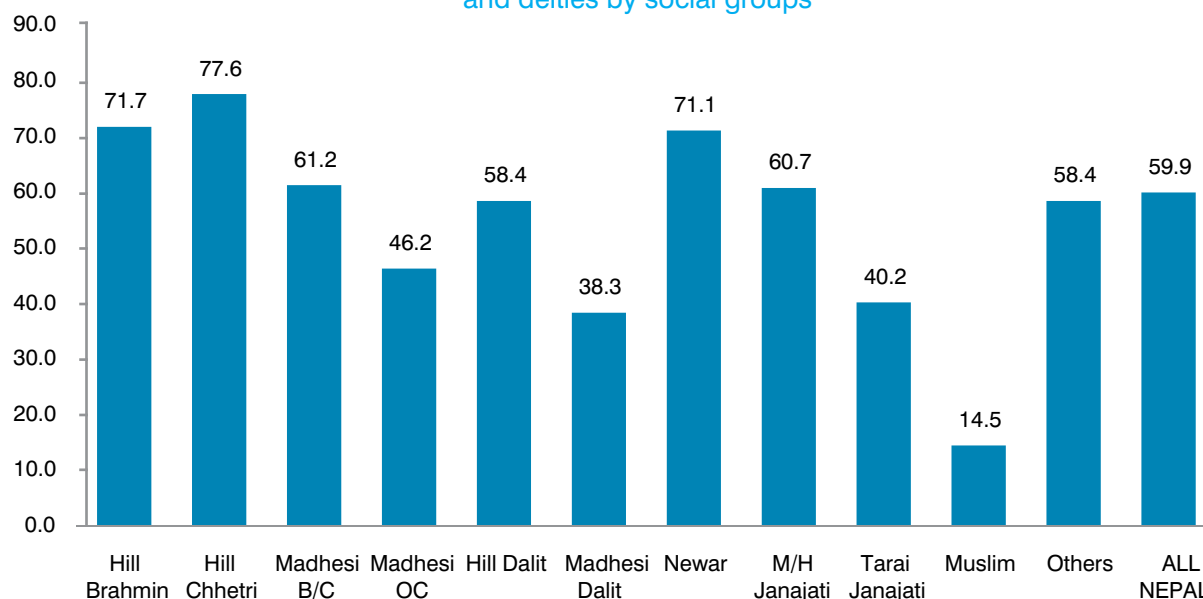
### Kinship Solidarity

As discussed above, kinship is a tie between people based on blood relations, common lineage, or family relations. Kinship solidarity is assessed in terms of collectiveness and togetherness in two components. It is measured first in terms of the worship of rites and deities among kin groups and then in terms of participation in identity based traditional and indigenous institutions.

#### i. Worship of Rites and Deities among Kinship Groups

The question asked in the survey to collect information about kinship collectiveness and togetherness was, “Does your family practise rites and worship deities pertaining to your kin culture? If yes, who do you practise it with? Are they your kin relation such as brother, uncle, etc?” Rites and deities refer to the worship of *Kul/Pitri* (Ancestor), *Bhumi* (Land), *Bayu* (Air), *Ban/Jungle* (Forest), *Khola/Nala* (River/Stream), *Pahad/Danda* (Hills/Foothills), and *Gadhi/Killa* (Forts). Performing these rituals with kin groups is considered as having kinship collectiveness and togetherness.

FIG. 6.7: Percent of households with kinship collectiveness in worshipping rites and deities by social groups



Overall, 60 percent of the sample households reported that they had kinship solidarity in terms of collectiveness in following rites and worshipping deities at a kinship level (Fig. 6.7). This is highest among Hill Chhetris (77.6%), followed by Hill Brahmin (71.7%) and Newar (71.1%). Madhesi B/C, Newar, Hill Dalits, and M/H Janajatis have an average level of collectiveness. However, Muslims have the lowest percentage of households (14.5%) in terms of collectiveness.

In the top 12 groups, most are Hill Janajatis such as Chhantyal, Baramu, Kumal, Dura, Magar, Pahari and Hayu (Table 6.7). There are also two Tarai Janajatis (Jhangad/Uranw and Muda), Thakuri and Hill Chhetri



in the top 12. In the bottom 11 groups, most are Madhesi groups. Three of them are Madhesi Dalits such as Tatma, Dhobi, and Halkhor and one of them is Hill Janajati (Thami). Muslims and Panjabi/Sikh are also at the bottom in the case of collectiveness.

## ii. Participation in Traditional and Indigenous Institutions

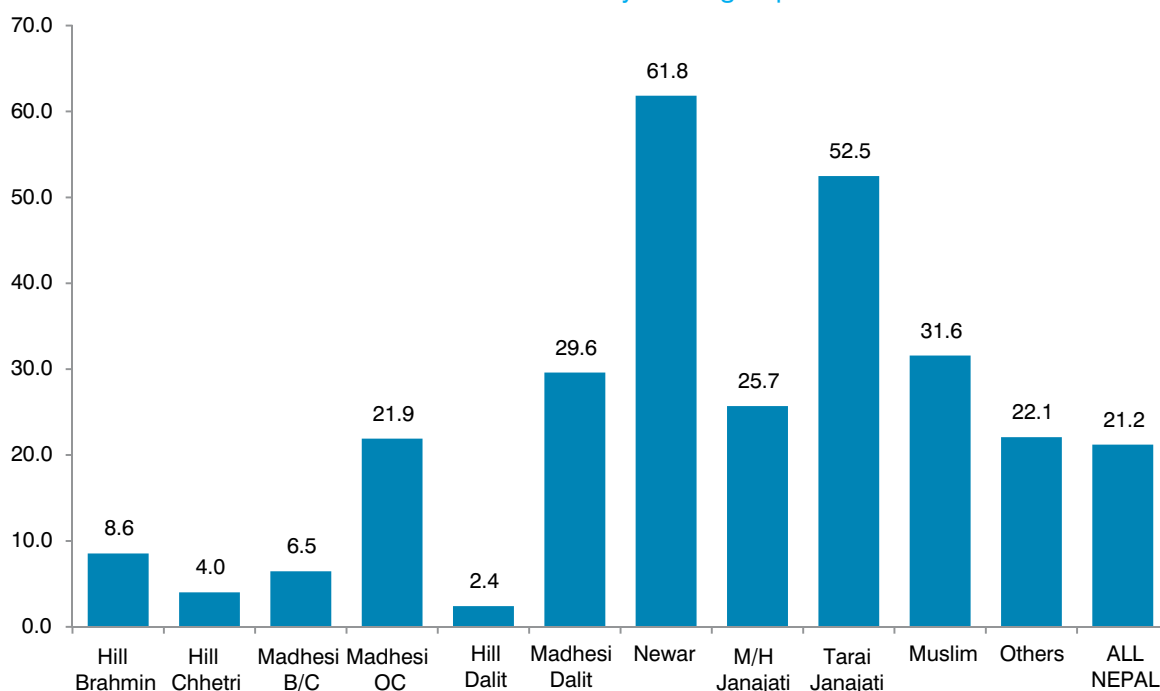
Kinship solidarity is also assessed in terms of participation in traditional and indigenous institutions such as *Guthi* of the Newar, *Majhihada* of the Santhal, *Badghar/Bhalmansa* of the Tharu, *Dhikuri* of the Thakali, and *Bheja* of the Magar. The major functions of these institutions are to protect and promote culture and to increase social and economic security for its members who face social and economic risks. This section, however, examines the participation of a family or household in these institutions. A household or a family becomes a member of such institutions and, from that capacity, household members participate in their institution's activities. This process indicates commensality and through it inclusion in kinship collectiveness and togetherness.

Participation of all groups in traditional and indigenous institutions seems to be quite low. On average, 21.2 percent of the households actively participated in such institutions (Fig. 6.8). It is highest among the Newar (61.8%), which is followed by Tarai Janajatis (52.5%). It is lowest among Hill Dalits (2.4%) followed by Hill Chhetris (4.0%). Besides, Madhesi B/Cs (6.5%) and Hill Brahmin (8.6%) also have a relatively lower

**TABLE 6.7: Percent of HHs with kinship collectiveness in worshipping rites and deities**  
Top 10 and bottom 10 groups

Top 12 groups		Bottom 11 groups	
Chhantyal	98.7	Sonar	24.3
Baramu	89.5	Barae	24.3
Kumal	88.8	Baniya	23.7
Dura	87.5	Tatma	22.4
Thakuri	86.2	Thami	20.4
Jhangad/ Uranw	81.6	Hajam/Thakur	19.9
Magar	79.0	Dhobi	17.1
Munda	79.0	Halkhor	15.1
Chhetri	77.0	Panjabi/Sikh	15.1
Kumhar	77.0	Muslim	14.5
Pahari	77.0	Lodha	14.5
Hayu	77.0		

**FIG. 6.8: Percent of households with participation in kinship/traditional institutions by social groups**





percentage of those who have participated in traditional institutions.

Looking at individual groups, Dhimal has the highest percentage (94.1%), which is closely followed by Thakali (82.9%) and Kisan (82.2%) (Table 6.8). Except the three groups, Panjabi/Shikh, Haluwai, and Jain, all in the top ten are from Hill and Tarai Janajatis. In the bottom ten also, six are from M/H Janajatis and others Madhesi caste groups.

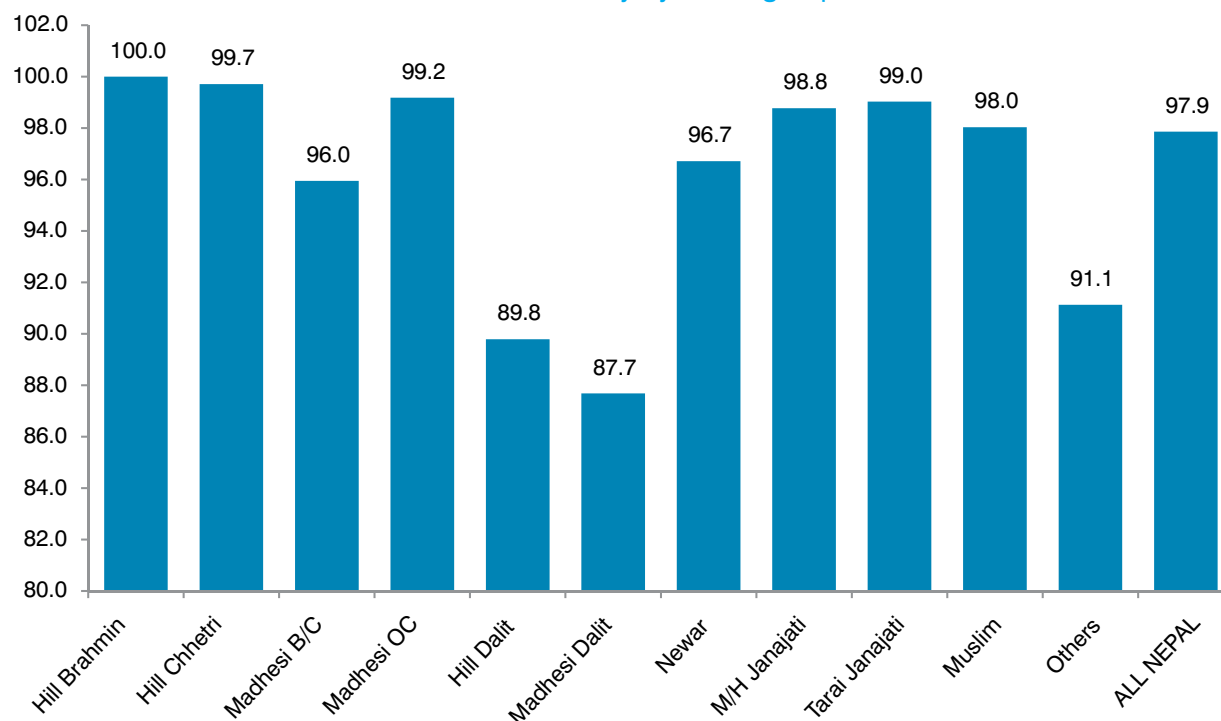
### Social Solidarity

Social solidarity at the community level is measured with reference to three dimensions – participation in ritual ceremonies, participation in religious and cultural gatherings, and participation in informal sharing gatherings among

**TABLE 6.8: Percent of HHs with participation in kinship/traditional institutions - top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Dhimal	94.1	Brahmin - T	1.3
Thakali	82.9	Chhantyal	1.3
Kisan	82.2	Yholmo	1.3
Panjabi/Sikh	74.3	Kami	0.7
Walung	70.4	Majhi	0.7
Santhal	65.8	Byasi	0.7
Newar	61.8	Kalwar	0.0
Tharu	59.2	Chepeng	0.0
Haluwai	58.6	Nurang	0.0
Jain	57.2	Jirel	0.0

**FIG. 6.9: Percent of households with solidarity in ritual ceremonies in the community by social groups**



community people. The participation indicates solidarity, which is not limited to kin groups; it extends to the community level. A community comprises of neighbours or villagers of a settlement at given locality or society. Residents at community may or may not be homogenous. Ritual ceremonies refer to cultural and religious functions that mainly include *rite of passage*, for example, birth, *bratabandha*,<sup>27</sup> marriage, deaths, etc.

<sup>27</sup> In Hindu families, *bratabandha* is a ritual for a son who is given a holy thread before marriage. After wearing it he is eligible to perform any kind of rituals, such as worshipping gods/goddesses and getting married.

### i. Participation in Ritual Ceremony in the Community

The survey collected information about participation in ritual ceremonies at the community level, with a question, “Does your family perform cultural and religious rituals such as birth, *bratabandha*, marriage, and death collectively with community people?” The question has a notion of both participating in other’s functions and inviting others in one’s functions. It is not only within kin and caste/ethnic group but also in the community level in terms of settlement.

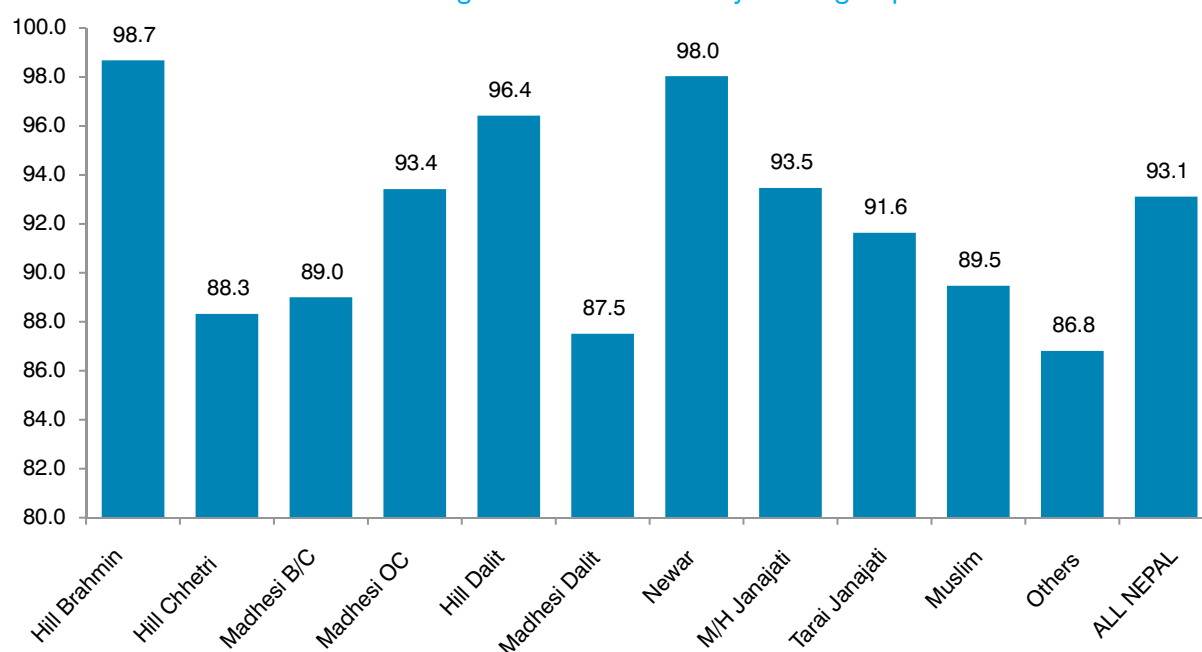
Overall, 97.9 percent of the sample households have solidarity in ritual ceremonies in the community (Fig. 6.9). Most of the social groups are around this average. However, Madhesi Dalits (87.7%) and Hill Dalits (89.8%) have a considerably lower percentage of households who have such solidarity.

While looking the data individually, 32 groups have hundred percent households that have social and cultural solidarity in the community (Table 6.9). In the bottom ten, most groups are Madhesi Dalits such as Halkhor, Dom Dhobi, Chamar/Harijan/ Ram, Dusadh/Paswan/ Pasi, and Musahar. There are also Dhamai/ Dholi from Hill Dalits and a Kuswadiya from Tarai Janajati in the bottom ten regarding solidarity in ritual ceremony.

TABLE 6.9: Percent of HHs with solidarity in ritual ceremonies in the community – top 32 and bottom 10 groups

Groups with 100%: 32 groups have 100% households.	Bottom 10 groups	
	Musahar	89.5
	Kamar	89.5
	Dusadh/Paswan/Pasi	86.8
	Chamar/Harijan/Ram	85.4
	Kuswadiya	84.3
	Damai/Dholi	81.6
	Dhobi	78.3
	Dom	59.2
	Halkhor	48.7

FIG. 6.10: Percent of households who participated in religious/cultural gatherings during the last 12 months by social groups



## ii. Participation in Religious and Cultural Gatherings in the Community

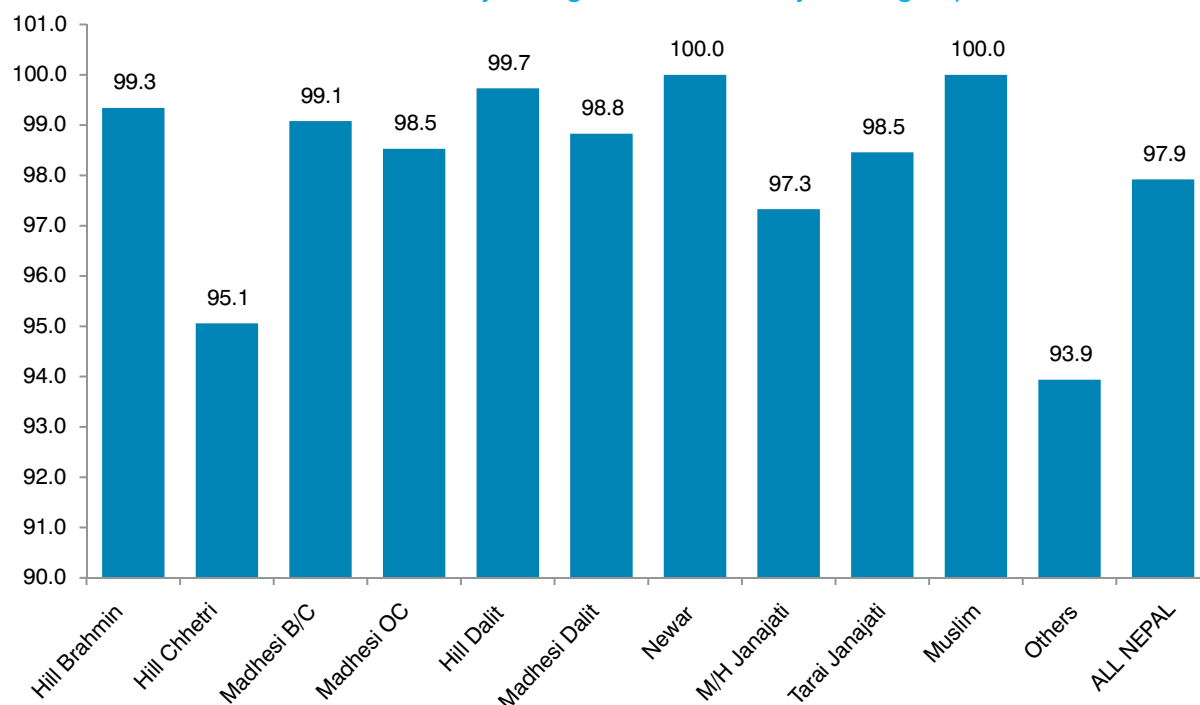
The question here was: “Have you or your family member(s) been invited to participate in any religious and cultural gathering in the community/village during the last 12 months?” The gatherings consisted of holding meetings and discussions; making sharing, and organizing feasts during religious and cultural ceremonies. Receiving an invitation to participate these activities means adopting inclusive behaviour to create solidarity.

Overall, 93.1 percent on the average of the sample households reported that they have solidarity in religious and cultural gatherings in the community (Fig 6.10). The highest percentage of those who were invited to participate in such gatherings is observed among the Hill Brahmin (98.7%), followed by Newar (98%) and Hill Dalits (96.4%). The “Others” group has the lowest percentage of those who were invited to participate in such gatherings. This means participation in social gatherings is mainly a Hill phenomenon meaning that social solidarity is better among hill groups. It may be due to the fact that society is relatively horizontal in the Hill regions and the status of most of the households is relatively equal. However, the Madhesi/Tarai people have a more hierarchical relationship.

TABLE 6.10: Percent of HHs with participation in religious/cultural gatherings during last 12 months - top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Sonar	100.0	Munda	72.4
Kewat	100.0	Dhuniya	71.1
Bhujel	100.0	Bangali	69.7
Sunuwar	100.0	Tajpuriya	69.1
Tatma	100.0	Dom	59.9
Chepang	100.0	Lepcha	59.2
Baramu	100.0	Halkhor	52.6
Danuwar	99.3	Rajbansi	51.3
Darai	99.3	Koche	46.1
Jirel	99.3	Kisan	44.1

FIG. 6.11: Percent of households who participate in informal gathering/sharing in the community during last 12 months by social groups



There are seven groups with hundred percent and three groups with 99 percent of those who were invited to participate in religious and cultural gatherings in the community during the last 12 months (Table 6.10). Among the top ten groups, seven are from M/H Janajatis (Bhujel, Sunuwar, Chepang, Baramu, Danuwar, Darai and Jirel), two from Madhesi O/C group (Sonar and Kewat) and one from Madhesi Dalits (Tatma).

### iii. Participation in Informal Gathering and Sharing in the Community

The information about participation in informal gathering and sharing among the community people during the last 12 months was obtained from a direct question in the survey. The question was, “How many times did you have any kind of informal gathering and sharing among relations, friends, and neighbours in the community?” The question intends to ascertain information concerning informal meetings for discussions and sharing of everyday life experiences and social issues including parties and entertainment, besides participation in religious and cultural ceremonies. Participation in such occasions does mean solidarity in sharing and discussion of social issues and exchanging everyday life experiences between the members of the community.

Overall, 97.9 percent of the sample households reported that they participated in such meetings during the last 12 months (Fig. 6.11). The “Others” group (93.9%) and Hill Chhetri (95.1%) have a relatively lower percentage for those who participated in informal sharing. However, the variation is not very significant. There are 46 groups who have hundred percent of their households who have participated in informal meetings in the community (Table 6.11). Muslims and Newars belong to this category. Koche and Tajpuriya among Tarai Janajatis have the lowest percentage of those who participated in informal meetings. Among other groups, Lepcha from Hill Janajatis, Munda, Rajbansi, Santhal, Kuswadiya and Kisan from Tarai Janajatis, and Sanyasi and Bangali are in the bottom ten regarding participation in informal sharing and meetings in the community.

**TABLE 6.11: Percent of HHs with participation in informal sharing during last 12 months – top 46 and bottom 10 groups**

Groups with 100%	Bottom 10 groups	
46 groups have 100% households that participated in informal sharing, meeting during the last 12 months.	Sanyasi	92.8
	Kisan	89.5
	Kuswadiya	88.2
	Santhal	87.5
	Rajbansi	86.8
	Munda	82.9
	Lepcha	82.2
	Bangali	81.6
	Tajpuriya	75.0
	Koche	50.0

## Discrimination

This section broadly discusses discrimination based on identity in terms of caste/ethnicity, religion, language, customs, and region of residence. Discrimination here is mainly directed towards behaviour of untouchability and looking down at low caste groups based on Hindu hierarchy such as Dalits and downtrodden groups such as Haliya. Discrimination is sometimes also based on differences in religion and economic class. It is measured here in terms of denial of entry and discriminatory labour relationships.

### Permission/Denial of Entry

Four aspects of permission or denial of entry are considered to understand discrimination against a group based on caste/ethnicity, religion, language, customs, and region of residence. They are entry into public places, entry into religious places, entry into dairy farms or tea shops, and entry into private houses. Public places include government/non-government offices, schools, clubs, etc. and the religious places include temples, mosque, church, etc. Among four variants of permission/denial, the first three have been framed and interpreted into “permission” and the fourth one is framed into “denial”, that is, prohibition of entry into private house. However, the notion of both sides is to measure discrimination based on denial.

### i. Permission of Entry into Public Places

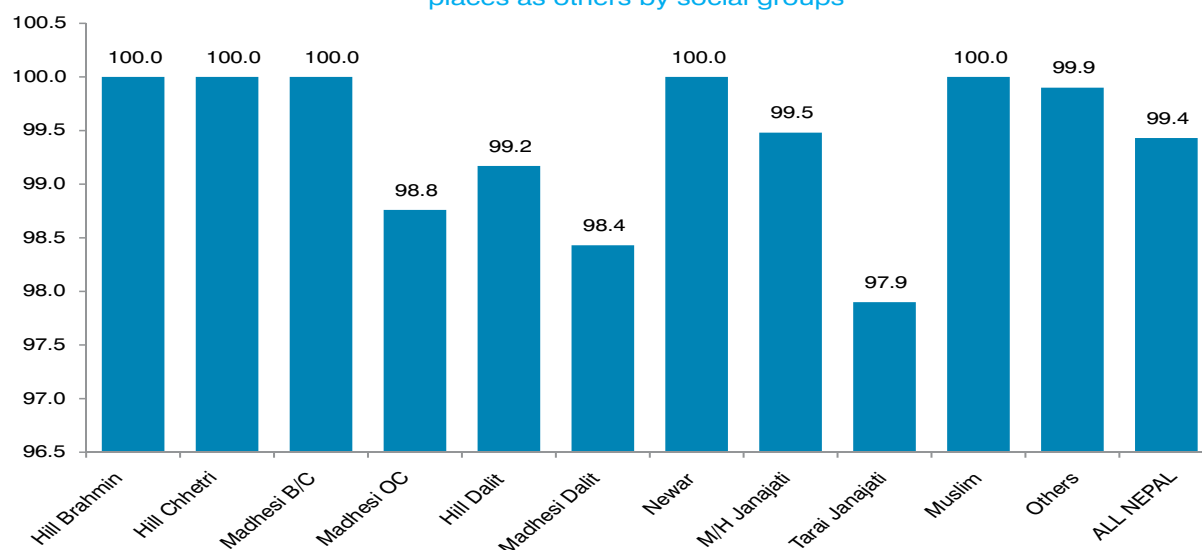
Concerning permission of entry into public places, NSIS asked, “Because you are different from others in terms of caste/ethnicity, religion, colour, language, customs, and region of residence, do you and your family members have the same permission to walk through or enter into public places as others have?” Public places include markets, sources of drinking water, schools, public meeting halls/community halls, and offices.

Overall, 99.4 percent of the sample households reported that they had permission to enter public places (Fig 6.12). One hundred percent Hill Brahmin, Hill Chhetri, Madhesi B/C, Newar, and Muslim households reported they had permission to enter into public places. However, though insignificant in statistical terms, a few Madhesi Dalits and Tarai Janajatis reported that they have experienced denial of entry into public places.

TABLE 6.12: Percent of respondents with permission to enter public places - bottom eight groups

SN	Bottom 8 groups (<98%)	%
1	Tharu	97.4
2	Badi	97.4
3	Halkhor	97.4
4	Jain	97.4
5	Yadav	96.7
6	Kalwar	96.7
7	Dusadh/Paswan/Pasi	96.1
8	Khatwe	96.0

FIG. 6.12: Percent of respondents with the same permission to enter public places as others by social groups

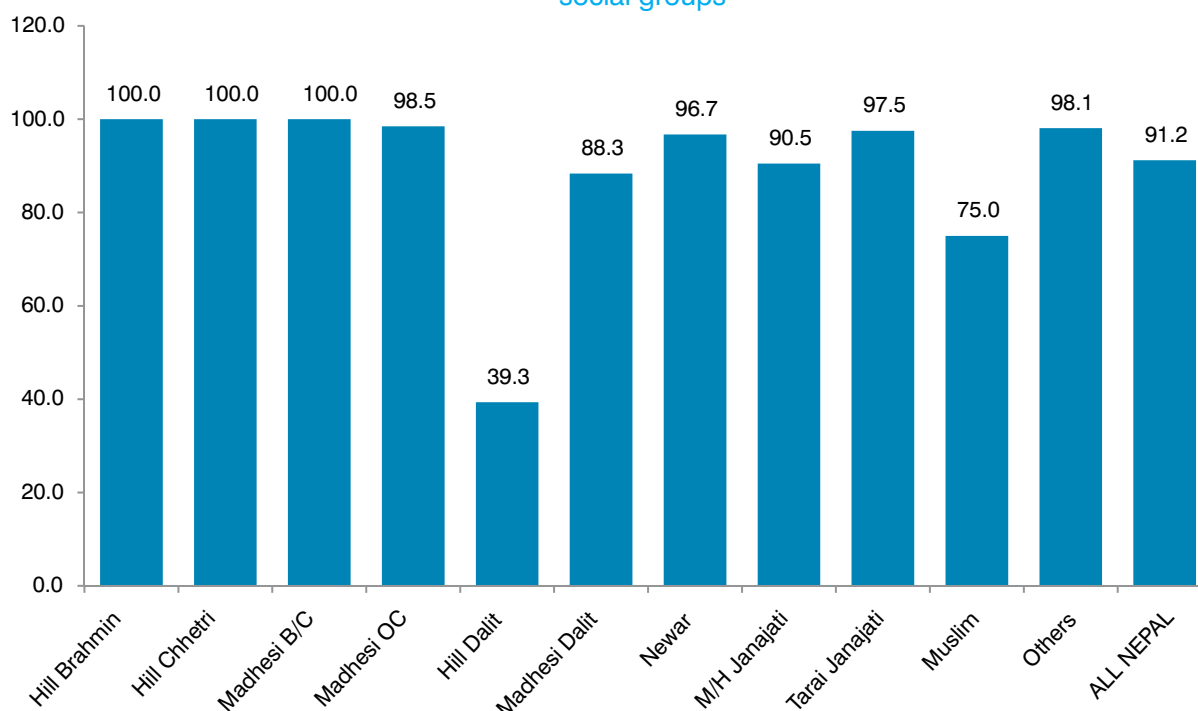


There are 61 groups that have hundred percent households and 17 groups that have 99 to 99.9 percent households with experience of free entry into public places (Annex A:6.12). In eight groups, households between 96 percent and 97.4 percent said they experienced free entry into public places (Table 6.12).

### ii. Permission of Entry into Religious Places

Information about permission to enter religious places was obtained from a question, “Do you or other members of your family have permission to enter religious places (e.g., temples, mosque, churches, etc.) which you believe in?” The finding shows that, on average, 91.2 percent of the sample households could enter religious places like any other people (Fig. 6.13). This is slightly lower than in the case of permission to enter public places (99.4%) (see Fig. 6.12). Hill Dalits reported the lowest percentage (39.3%) of households that have experienced no permission issues while going into religious places. This means

FIG. 6.13: Percent of respondents with permission to enter religious places by social groups



the remaining 60.7 percent of Dalit households experienced denial of entry into the religious places they believed in. However, this is not the case among Madhesi Dalits. The reason may be that there have been a number of rights movements made by Hill Dalits against untouchability. One of their agendas used to be to permit entry into the same Hindu temples where high castes worship. However, Madhesi Dalits will normally not even try to gain entry. They would rather make their own places of worship.

There are 33 groups who have hundred percent of their households experiencing no denial of entry into religious places (Annex A:6.13). Fourteen groups have less than 80 percent of their households which experienced free entry into religious places they believed in (Table 6.13). However, Limbu, Kami, Walung, Damai and Sarki have less than half of their households that experienced non-discrimination, which indicates the other half experienced discrimination. Dalits are at bottom meaning that the denial of entry into religious places is highest among Dalit people.

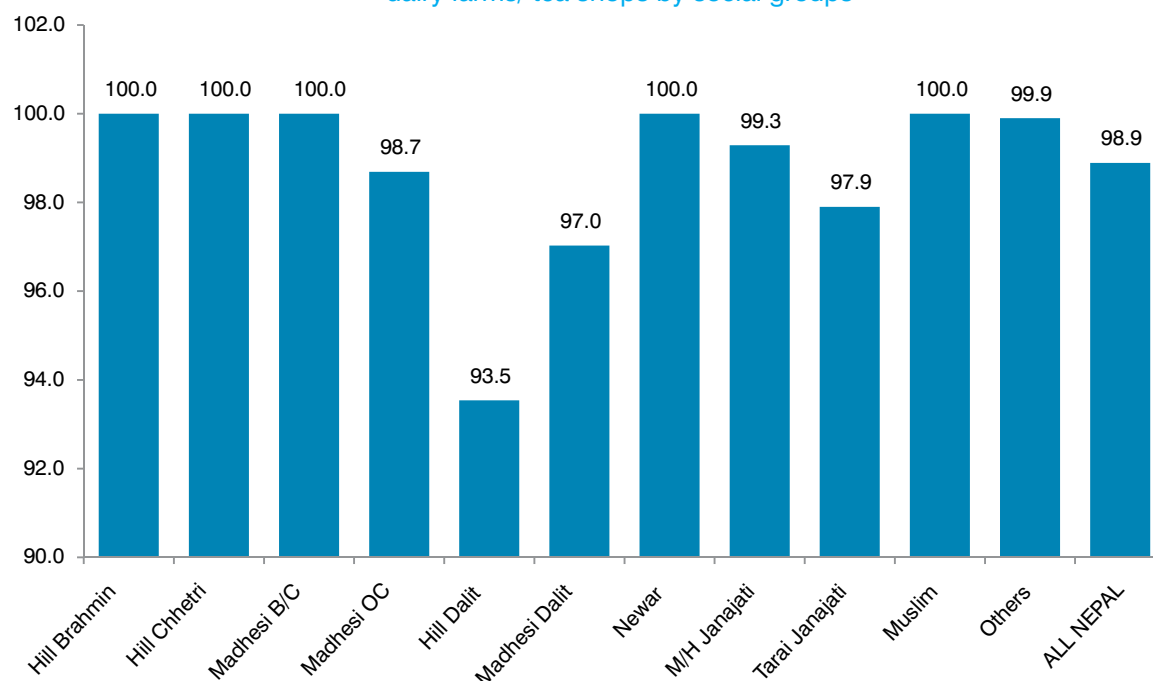
### iii. Permission of Entry into Commercial Establishments

Permission of entry into commercial establishments is focused mainly on cooked food and milk which Dalits are prohibited to touch. The assumption is if Dalits touch these items, they become

TABLE 6.13: Percent of respondents with permission to enter into religious places - bottom groups

SN	Bottom 14 groups (<80)%	%
1	Pahari	79.6
2	Musahar	77.6
3	Muslim	75.0
4	Bhote	71.7
5	Dom	71.7
6	Dhuniya	69.7
7	Majhi	65.1
8	Gaine	54.0
9	Badi	50.7
10	Limbu	45.4
11	Kami	44.1
12	Walung	42.1
13	Damai/Dholi	34.9
14	Sarki	31.6

FIG. 6.14: Percent of respondents with permission to enter dairy farms/ tea shops by social groups



impure and non-Dalits, especially the higher caste groups, will not drink or eat them. This is a case of discrimination based on the caste system. In order to obtain information about this sort of discrimination, a question was asked, “Because you are different from others in terms of caste/ethnicity, religion, colour, language, customs, and region of residence, do you and your family members have permission to walk through or enter into dairy farms and hotel/tea shops as others do?” This is an indicator of discrimination and thereby inclusion in commercial establishments.

The findings show about 99 percent of the sample households had no prohibition restricting entry into dairy farms and tea shops (Fig 6.14). However, this percentage is slightly lower among Hill Dalits (93.5%), than among Madhesi Dalits (97%).

There are 55 groups that have hundred percent households with no discrimination preventing entry into dairy farms and tea shops (Annex A:6.14). The Kami receive the lowest percentage (92.1) (Table 6.14). This means the variation is not significant. However, 14 groups have less than 98 percent that experienced non-discrimination. All groups in the bottom ten are Dalit, both Hill and Madhesi Dalits.

TABLE 6.14: Percent of respondents with permission to enter dairy farms/tea shops - Fourteen groups

SN	Bottom 14 groups (<98%)	%
1	Tharu	97.4
2	Jain	97.4
3	Yadav	96.7
4	Sarki	96.7
5	Badi	96.7
6	Musahar	96.1
7	Kalwar	96.1
8	Halkhor	96.1
9	Khatwe	95.4
10	Damai/Dholi	94.1
11	Dusadh/Paswan/Pasi	94.1
12	Dom	94.1
13	Gaine	92.8
14	Kami	92.1

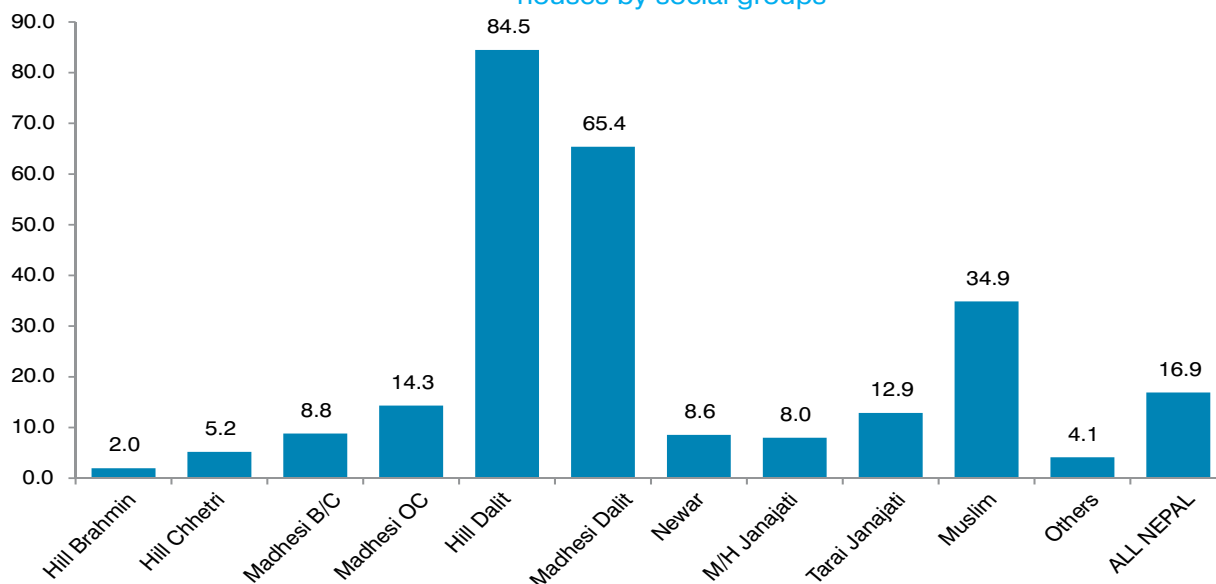
#### iv. Prohibition of Entry into Private House

The last variant of the denial is prohibition of entry into private houses. Permission of entry into any private house may not be easily granted due to privacy. In Nepali society, friends and neighbours, if non-Dalits or from an equal or higher caste hierarchy, are usually allowed in private houses when it is necessary for work, meetings, parties, etc. However, Dalits are considered to be untouchables who, even if close friends, are not allowed into the private house of non-Dalits or higher castes in hierarchy. In this context, a direct question on denial of entry into private house may be somehow offensive and unethical. Therefore, it was formulated in a slightly different way and asked indirectly, “Like others, is there any obstacle for you to enter into or to drink tea in the house of your friends and neighbors (who are different from you in terms of caste/ethnicity, religion, colour, language, customs, and region of residence) while you walk together with them?” The question did not intend to make a direct entry into other’s private house, it only tried to capture the caste-based discrimination, particularly untouchability. It helped measure discrimination and thereby inclusion in social sphere.

The findings show that as a national average, only 16.9 percent of households experienced obstacles in entering into other’s private houses (Fig 6.15). This is much lower among the Hill Brahmin (2%), “Others” group (4.1%), and Hill Chhetris (5.2%). However, the highest percentage of Hill Dalits (84.5%) reported that they were not allowed to enter into private houses of those who were different from them in terms of caste/ethnicity and other aspects. Madhesi Dalits (65.4%) and Muslims (34.9%) also reported similar experiences. The findings clearly indicate that the practice of the social stigma of untouchability still exists in Nepali society. However, there is a considerable difference between the experiences of Hill and Madhesi Dalits. It may be that Hill Dalits experience rejection from high caste houses, whereas Madhesi Dalits would never consider entering into high caste houses, so the question of permission and the consequent discrimination did not arise for them.

The variation in percentages between groups is high. It ranges from a highest among the Dom (92.8%) and Sarki (92.1%) to none among the Chepang (Table 6.15). All groups in the top ten are Dalits, both Hill and Madhesi, where Badi’s experience of discrimination in terms of entry into private houses is the lowest percentage (64.5%). At the bottom, there are 11 groups with less than 2 percent of their households who

FIG. 6.15: Percent of respondents with prohibitions restricting entry into private houses by social groups





have experienced discrimination. They are mostly caste and Janajati groups.

### Discriminatory Labour Relationship

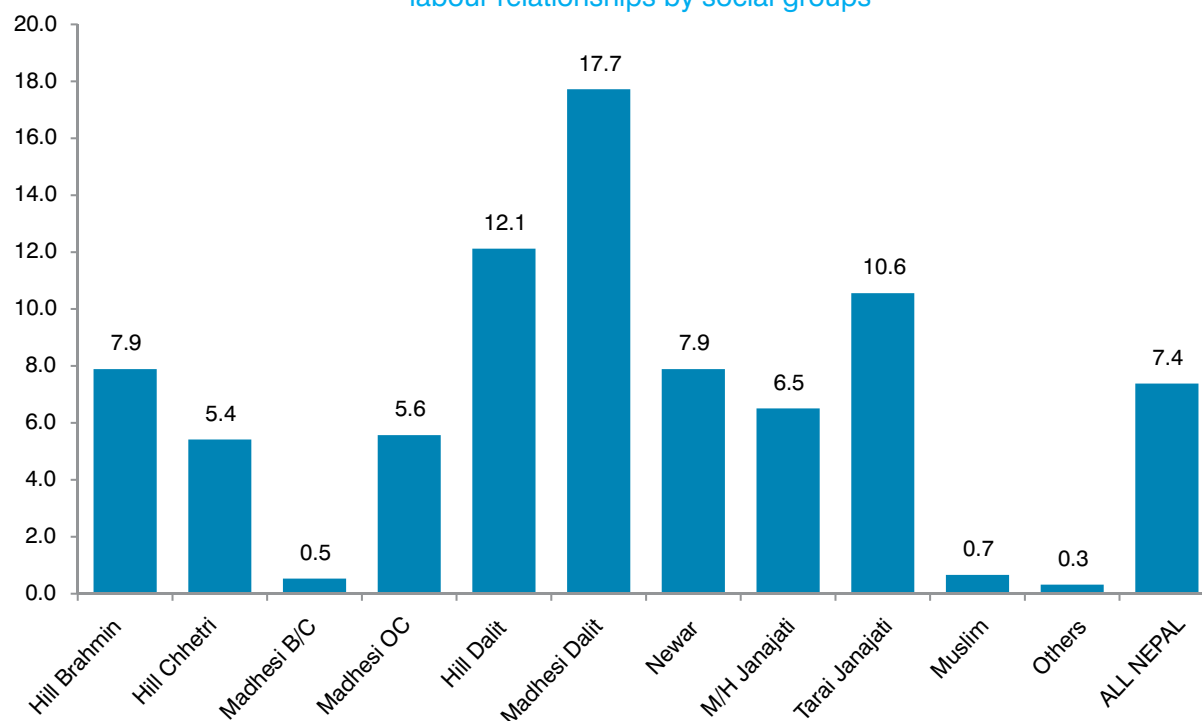
Discriminatory labour relations are based on caste and economic class in Nepal. Economic class by and large is determined by caste hierarchy. Discrimination in terms of labour is mainly focused on the agriculture sector between wage labourer and employer and between landlord and tenant farmer. The wage labourer and tenant farmers are children and/or adult men and women usually from low caste and/or the poor. The mode of contract may be verbal as written contracts are rare. This is, therefore, an agricultural relationship as well.

Information collected by NSIS focused on five options of the nature of work on agricultural land for employers or landlords. The nature of discriminatory labour relationship in the context of Nepal is derived from the nature of “forced labour in the agriculture sector” based on both global and Nepalese experiences (see ILO, 2011:33; KC, Subedi & Suwal, 2013:13-14). From the employer or landlord, a tenant farmer or an agriculture labour receives: i) some amount of food grains after the harvest; ii) a piece of land for farming; iii) deduction of interest on a loan; iv) a piece of land to make a home, support for the education of children, and clothes; and v) the deduction of some amount from the advance taken. One or more of these five options indicate whether or not there are discriminatory

TABLE 6.15: Percent of respondents with prohibitions restricting entry into private houses - top 10 and bottom 11 groups

Top 10 groups		Bottom 11 groups	
Dom	92.8	Brahmin - Hill	2.0
Sarki	92.1	Sonar	2.0
Kami	87.5	Thakali	2.0
Musahar	87.5	Haluwai	1.3
Dusadh/P/P	83.6	Kayastha	1.3
Halkhor	82.9	Bhediye/Gaderi	1.3
Damai/Dholi	71.7	Hayu	1.3
Khatwe	69.5	Teli	0.7
Gaine	65.8	Nurang	0.7
Badi	64.5	Lepcha	0.7
		Chepong	0.0

FIG. 6.16: Percent of households with members experiencing discriminatory labour relationships by social groups



relationships between labours and employers/landlords. This measures the households affected by discriminatory labour practices in the agriculture sector.

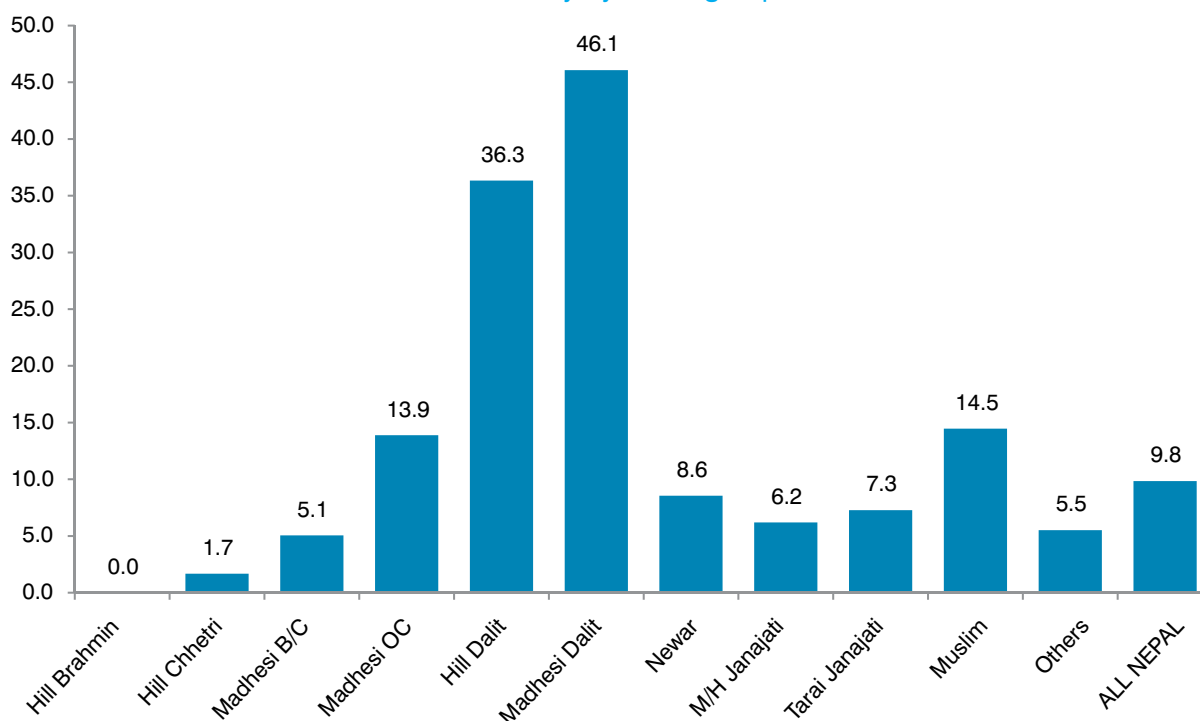
The data shows that, overall, 7.4 percent of the sample households had experienced discriminatory labour relationships (Fig. 6.16). The experience of such relations is the highest among the Madhesi Dalits (17.7%), which is followed by Hill Dalits (12.1%) and Tarai Janajatis (10.6%). The “Others” group, Muslims, and Madhesi B/C show almost no experience of discriminatory labour relations.

The Khatwe (Madhesi Dalit) have the highest percentage of those who experienced discriminatory labour relations (60.3%). The Khatwe reside in the central Tarai where, most Madhesi Dalits are landless and they work in the fields of landlords. Most of them take loans, generally on high interest rates, from landlords for the livelihood of their family. This explains Madhesi Dalits’ how the agricultural relationship with their landlords goes in a vicious cycle of poverty. In the top ten, some groups come half the percentage and some others come more than half the percentage of the Khatwe (Table 6.16). The groups show a mix of several ethnicities like Rajbhar and Kanu among Madhesi O/C, Bhote, Thami, Dhimal, and Pahari among the Janajatis, and Bantar and Sarki among the Dalits. Besides, there are 15 groups who have none of the households experiencing discriminatory labour relationships.

**TABLE 6.16: Percent of HHs with members experiencing discriminatory labour relationships - top 10 and bottom 15 groups**

Top 10 groups		Bottom 15 groups with 0%
Khatwe	60.3	Thakuri, Sherpa, Baniya, Sudhi, Dhobi, Kayastha, Marwadi, Barae, Nurang, Thakali, Chhantyal, Halkhor, Hayu, Koche, and Jain.
Rajbhar	32.9	
Bantar	30.3	
Pahari	30.3	
Thami	27.6	
Bote	26.3	
Sarki	24.3	
Kanu	24.3	
Dhimal	23.7	
Bhote	23.0	

**FIG. 6.17: Percent of respondents with experience of verbal abuse in the community by social groups**



## Abuse and Violence

This section deals with abuse and violence based on discrimination due to identity differences. It does not include intra-group violence. The identity in question is based on caste/ethnicity, religion, colour, language, customs, and region of residence. Two types of violence discussed here are, one, verbal or psychological abuse and the other, physical violence in the community or larger society. Community and society are understood here as a village or settlement where one or more caste/ethnic groups or religious groups reside. In this sense, violence based on differences in identity is understood as discrimination by one group against the people of another group. The discrimination, like in denial, is directed at caste based discrimination due to which violence occurs. Such violence is assessed to measure discrimination and thereby inclusion in social sphere.

**TABLE 6.17: Percent of respondents with experience of verbal abuse in the community - top 10 and bottom 8 groups**

Top 10 groups		Bottom 8 groups	
Caste/Ethnicity	%	Caste/Ethnicity	%
Musahar	85.5	Sherpa	0.7
Dom	73.0	Sonar	0.7
Halkhor	64.5	Kayastha	0.7
Dusadh/ Paswan/Pasi	47.4	Nurang	0.7
Kuswadiya	47.1	Chhantyal	0.7
Khatwe	47.0	Brahmin - Hill	0.0
Badi	46.7	Chepeng	0.0
Chamar/ Harijan/Ram	45.7	Thakali	0.0
Sarki	45.4		
Tatma	41.5		

### i. Verbal Abuse

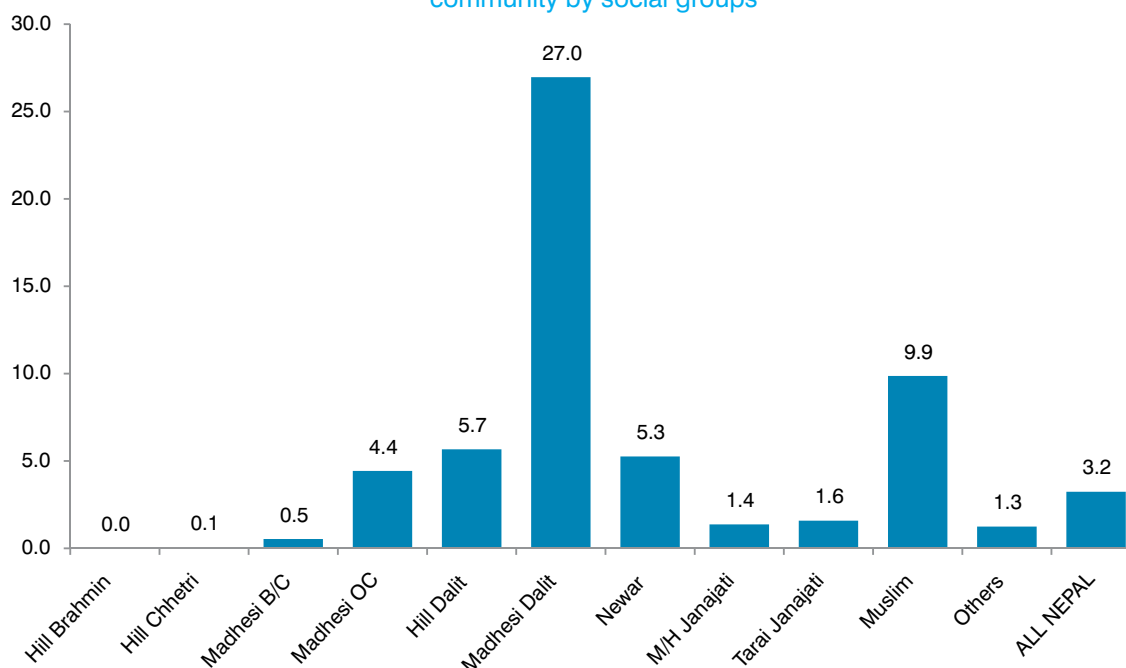
The question on verbal abuse was: “Due to difference in caste/ethnicity, religion, colour, language, custom, region of residence from others, do you or your family members have any experience of insults and verbal abuse from people of different identities in the community during the last 5 years?” The data shows that of the total, 9.8 percent of the households report that they experienced verbal or psychological abuse in the community during the last 5 years (Fig 6.17). The extent of such abuse is highest among the Madhesi Dalits (46.1%), which is followed by Hill Dalits (36.3%). Muslims (14.5%) and Madhesi O/C (13.9%) also have a higher percentage of those who experienced verbal and psychological abuse than the average group. None of the Hill Brahmins experienced such abuse in the community.

The Musahar (85.5%) show the highest percentage of experiences of verbal and psychological abuse during the last 5 years (Table 6.17). The top ten groups are either Hill or Madhesi Dalits. There are eight groups at the bottom with less than 1 percent experience of verbal and psychological abuse, they are Hill Brahmin, and Hill Janajatis, such as Thakali, Chepeng, Sherpa, and Chhantyal and Madhesi caste groups such as Kayastha, Sonar, and Nurang.

### ii. Physical Violence

To obtain data on discrimination based on physical violence, it was asked, “Due to difference in caste/ethnicity, religion, colour, language, custom, region of residence from others, have you or your family members ever experienced any kind of physical violence (e.g. beating, physical torture, etc.) from people with different identities in the community?” The data show that, on average, 3.2 percent of the sample households experienced physical violence in the community (Fig 6.18). The experience the highest among Madhesi Dalits (27%), followed by Muslims (9.9%), though far behind. None of the Brahmin and a few of the Hill Chhetris and Madhesi B/C show such experiences.

FIG. 6.18: Percent of respondents with experience of physical violence in the community by social groups



Looking at individual groups, Musahar (63.8%) has the highest percentage of experience of physical violence due to differences in identity based on caste/ethnicity, religion, language, customs, and region of residence (Table 6.18). In the top ten are Madhesi Dalits like Musahar, Dom, Halkhor, Chamar/Harijan/Ram Khatwe, Dusadh/Paswan/ Pasi and Tatma. There are only one Tarai Janajati (Jhangad/Uranw) and two Madhesi O/C groups in this category. There are 23 groups who have none of their households with any experience of physical violence (Annex A:6.18) and there are 17 groups who have less than 1 percent with experience of physical violence (Table 6.18). They are a mix of ethnicities.

TABLE 6.18: Percent of respondents with experience of physical violence - top 10 and bottom 23 groups

Top 10 groups		Bottom 23 groups (0%)
Caste/Ethnicity	%	Caste/Ethnicity
Musahar	63.8	Chhetri, Brahmin – Hill, Tamang, Thakuri, Kumal, Rajbansi, Chepang, Kayastha, Barae, Lodha, Rajbhar, Dhimal, Nurang, Thakali, Chhantyal, Jirel, Panjabi/Sikh, Byasi, Hayu, Koche, Walung, Jain, and Yholmo
Dom	52.6	
Halkhor	32.2	
Chamar/Harijan/Ram Khatwe	30.5	
	21.9	
Jhangad/Uranw	16.5	
Bing/Bida	15.1	
Kurmi	13.8	
Dusadh/Paswan/Pasi	13.8	
Tatma	12.5	

The commitment of the Government of Nepal (GoN) towards gender equality and women's empowerment began with the signing of the Convention on the Elimination of All forms of Discrimination against Women (CEDAW) in 1991. This was followed by the 1997 endorsement of a "National Plan of Action (NPA) for Gender Equality and Women's Empowerment" to ensure women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. The recognition of the social inclusion agenda has been particularly prominent since 2006 after the Second People's Movement (Jana Andolan II). Though the 1962 Constitution and the new National Code of 1963 abolished legally sanctioned hierarchy and discrimination based on caste, ethnicity, religion, and gender, such practices continue until today in everyday life with impunity. With the restoration of democracy in 1990 and the declaration of Nepal as a multi-ethnic and multilingual state, there was a marked increase in public discourse and changes in legislation on exclusion and discrimination based on ascribed statuses. Since 2006 the discourse on social exclusion has focused on equal rights, increased representation, affirmative action, and on the recognition of group rights, and has been tied closely to the proposed federal system of governance.

Disparities in poverty and social outcomes in Nepal cut across gender, caste, ethnicity, religion and across geographic regions. Though significant progress has been made in terms of education, access to and utilization of health services, access to civic services and political participation, there are still social and

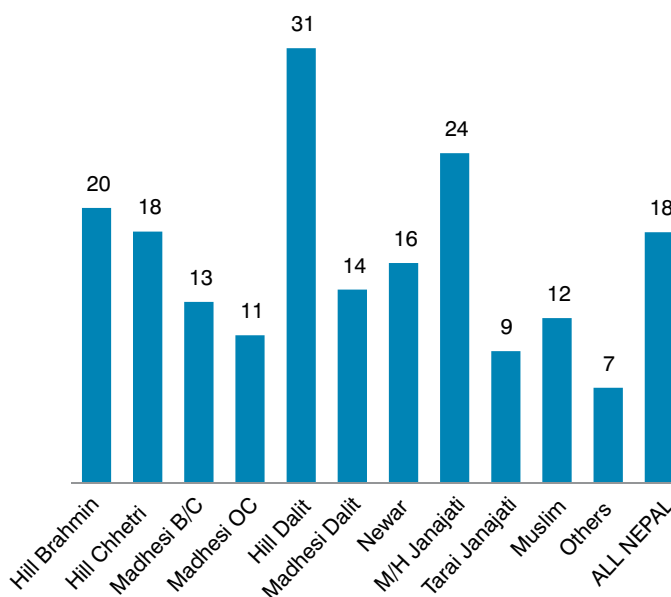
structural barriers that perpetuate social and economic disparities in the country. The UNDP Gender related Development Index (GDI) (at 0.499) compared to the Human Development Index (at 0.509) demonstrates that though the overall human development conditions in Nepal are weak, the inequalities and variances by gender are even greater (UNDP<sup>b</sup>, 2009).

The history of the availability of socially disaggregated data is fairly recent; while limited national level data disaggregated by sex was available from 1971, caste/ethnicity and regional identity disaggregated data has been available only since 2001. Since then the number of studies that have documented social and economic disparities from the perspective of caste, ethnicity and regional identity have been growing slowly (WB and DFID, 2006; Bennett et al., 2008; Das and Hatlebakk, 2010; NFHP-II and New Era, 2010; Pandey et al., 2013). The census of 2001 was the first to identify 103 different caste/ethnic groups in the country, since then, the classification of the population has become a major pre-occupation, with different dimensions of poverty, social discrimination and disadvantage, gender, caste, ethnicity, age, region, etc., all to be considered when devising 'socially inclusive' policies, programmes and projects. The most recent census of 2011 has identified 125 different caste/ethnic groups in the country (CBS, 2012). Recent attempts have also been made to develop measures and techniques to track the progress of smaller groups through the formulation of a Multidimensional Exclusion Index (Bennett & Parajuli, 2011).

As mentioned in the chapter on the study's methodology, the household questionnaire of NSIS had a final section (Section 7) entitled 'Women's Empowerment and Equality'. This section had an additional set of 25 questions which were administered to women who had been married and were over the age of 16 years, which included women over 16 years of age who were currently married, divorced, widowed or separated from their husband. If there were more than one woman in the household who fitted the criteria then the respondent was chosen by a lottery process. If there were no women who fitted the criteria then the interview was terminated. There were a total of 14,293 women respondents for this section of the survey from 98 different caste/ethnic groups out of the 14,709 sample households.<sup>28</sup> Thus, as in the main household level survey, except in case of nine caste/ethnic groups, the sample size for each of the social groups was 152 households. The Mali, Nurang, Rajput, Khatwe, Hajam/Thakur, Teli and Chamar/Harijan/Ram had 151 households; the Raute had 73 and the Kuswadiya had only 51 households.

Of the total sample of 14,709 households from 98 different caste/ethnic groups, an average of 18 percent was headed by females.<sup>29</sup> As can be seen in Fig. 7.0, the highest percentage of female headed households was among the Hill Dalit category of households (31%) (Fig.

FIG. 7.0: Percent of female headed households



<sup>28</sup> In the 14,709 sample households, there were a total of 85,724 individuals, of whom 44,704 were males, 40,958 were females, and 62 were third gender.

<sup>29</sup> The 2011 census recorded 25.73 percent of female headed households nationally (CBS, 2012).

7.0) and it was among the Chhantyal, Kami, Badi, Jirel, Rai, Gaine, and Byasi households that 30-37 percent was headed by females (data not shown). Among the Kanu, Kalwar and Jain households less than five percent was headed by females. The 2011 Census has recorded an 11 percentage point rise in female headed households from 2001 to 2011; some of this rise can be attributed to the sharp increase in male migration within the same time period which also explains the higher proportion of female headed households among Hill Dalits and M/H Janajati (CBS, 2012). A World Bank study also shows that Hill Dalits have the highest probability of migration (52.6%) to any destination, though a majority of them go to India (WB, 2011:35-36).

This chapter primarily draws on the data from the section of 'Women's Empowerment and Equality' focusing on three key areas. The first is data on *access to services and resources* for women who were interviewed. This section presents the findings on the access to education, particularly in terms of educational attainment and current school attendance (literacy is dealt in Chapter IV so not addressed in this Chapter); land ownership and employment opportunities; and finally participation in politics and civil society activities. The second section focuses on the results in *participation in decision making* in three areas – economic, personal and social spheres – looking at decision making on economic expenditure, on marriage and reproductive health, and in terms of freedom of mobility within social and community circles. The third section reviews the results on women's *experiences of violence* – psychological, physical and sexual – committed by their husband, other family members and anyone in the village.

As in other chapters, the differentials based on caste, ethnicity, and regional identity are presented in two ways. The first way is in 11 different categories - Hill Brahman, Hill Chhetri, Madhesi B/C, Madhesi OC, Hill Dalit, Madhesi Dalit, Newar, M/H Janajati, Tarai Janajati, Muslim, and "Others" - to facilitate drawing an overall picture. The second way is presenting selected cases of the 98 caste/ethnic groups - those with the highest and the lowest percentages in the different indicators that have been discussed. Throughout this chapter, the data in 11 broad categories reflect weighted numbers; while the data in tables is disaggregated data for the 98 groups and reflects unweighted numbers (see Annex A:7.1).

One of the key limitations of this analysis is that there are not many indicators that have data that are disaggregated by sex for the 98 different caste/ethnic groups. Thus it is not possible to look at differences in the conditions of men and women in most of the analyses. However, it gives a picture of how females are compared with men across the different caste/ethnic groups.

## Access to Services and Resources

### Social Differentials in Education

There have been improvements in the school enrollment and educational attainment of young girls and women in recent years with Nepal likely to meet the Millennium Development Goal (MDG) target of universal primary education by 2015 since the percentage for enrolment has reached 95.3 in 2013 (UNDP, 2013). Yet there are serious concerns about the quality of primary education and the low school completion rates among children as well as pockets of illiteracy among women from different social groups.

### Differentials in School Enrolment

When looked at the percentages of 6-25 year old males and females currently enrolled in schools or colleges, the picture related to the gender gap is relatively closer to the 6-16 age group compared to the 17-25 age group. In the 6-16 age group girls and boys, over 92 percent are currently enrolled in schools, which seems to bring us closer to the second MDG of achieving universal primary education. However,

a closer look at the disaggregated data for the 11 social groups shows that there are some gaps that still need to be addressed. Among the Madhesi Dalit and Muslim groups, both girls and boys in the 6-16 age group, less than 80 percent are currently enrolled in schools, with the Madhesi Dalit girls at the lowest percentage (69%) (Fig. 7.1). Though nationally primary enrollment has improved tremendously, there are serious concerns about the quality of primary education, as low school completion rates and persistent large gender gaps in the literacy status of 15-24 year olds continues (NPC/UNCT Nepal, 2010). Research has also shown that many schools in Nepal are not gender friendly – there are limited female teachers, many schools lack separate toilets for girls, and the public school curriculum continues to reinforce existing unequal gender ideologies.

FIG. 7.1: Percent of children aged 6-16 years currently attending school

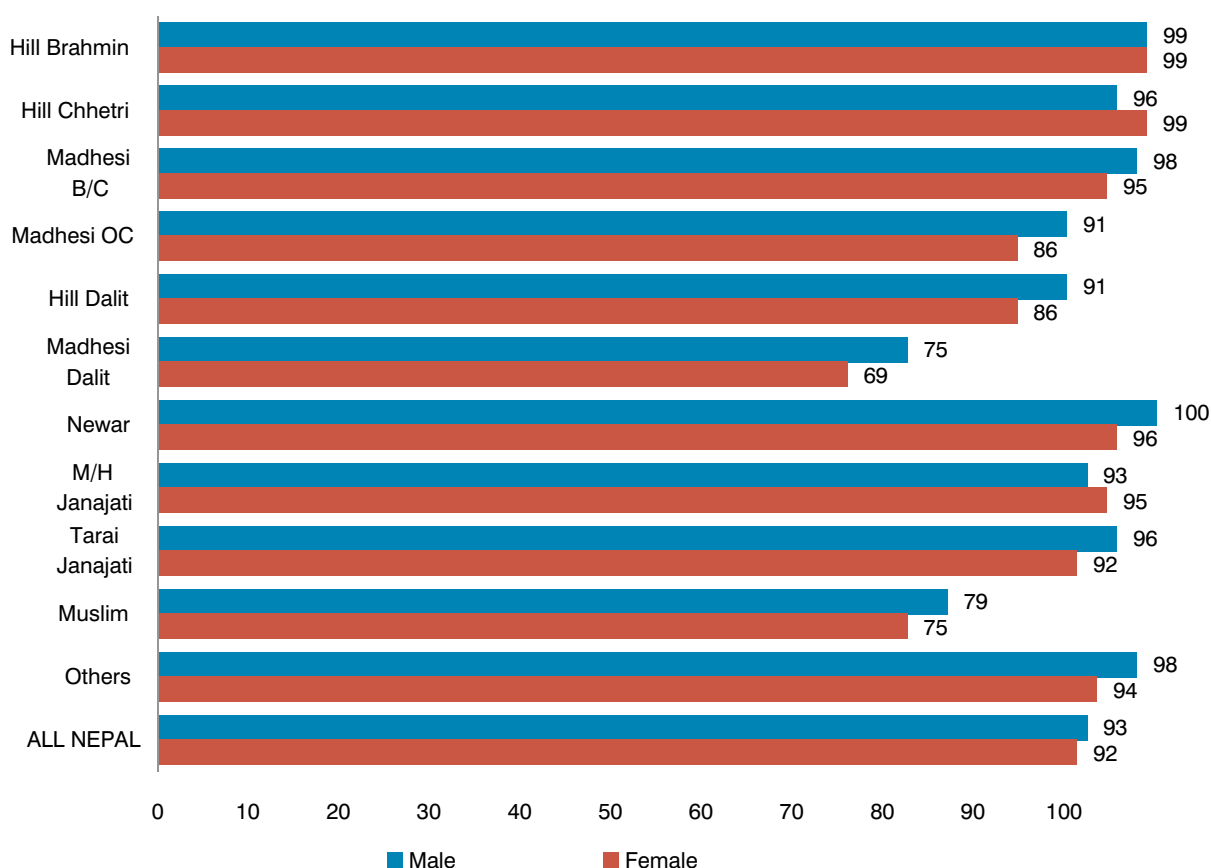


Table 7.1 presents data of 6-16 age group girls and boys from the 10 groups currently enrolled in schools that have been the least 'included.' All groups listed are primarily from the Madhesi Dalit and Madhesi OC. In case of the latter group, there are intra-group differences since the average is higher (at 91 and 86 percent for boys and girls respectively), while many of those listed in Table 7.1 have less than 74 percent enrolled in schools. Both boys and girls from the same caste/ethnic group are in the bottom ten. It is of concern that the overall enrollment is low for both sexes and the gender differentials are also considerable within each group. Additionally, the fact that the proportion of Dom, Musahar and Kuswadiya children currently enrolled in schools is so drastically low speaks volumes of their lack of access to a basic rights, especially when public education has been purportedly free for many years. Since most of the other caste/ethnic groups



have a relatively higher proportion of girls and boys of the same age currently enrolled in schools, those in the top ten groups, are not shown here.

There are much more caste/ethnicity differentials in current enrollment among the 17-25 year old males and females (Fig. 7.2). The Hill and Madhesi Brahmins and “Others” categories have the highest percentages for the currently enrolled males and females, while that for Newars is lower than found in other national level studies. The broad category of ‘Newar’ masks the hierarchical nature of the ethnic group that has a multitude of sub-caste groups, some of whom have been traditionally considered as ‘untouchable’ and thus socially and economically excluded. The averaging out of all the different Newar sub-castes is a likely reason for the relatively low percentage of enrollment for this age group.

**TABLE 7.1: Percent of boys and girls aged 6-16 years currently attending school – top 10 groups**

Girls		Boys	
Caste/Ethnicity	%	Caste/Ethnicity	%
Kurmi	70	Mallah	74
Chidimar	69	Kahar	73
Nuniya; Kahar	68	Dusadh/Paswan/Pasi; Nuniya	71
Dusadh/Paswan/Pasi	62	Chidimar	70
Bing/Bida	61	Bing/Bida	69
Dhuniya; Halkhor	60	Dhuniya	60
Mallah	58	Halkhor	58
Dom	37	Kuswadiya	54
Musahar	28	Dom	48
Kuswadiya	17	Musahar	41

**FIG. 7.2: Percent of youth aged 17-25 years currently attending school/college**

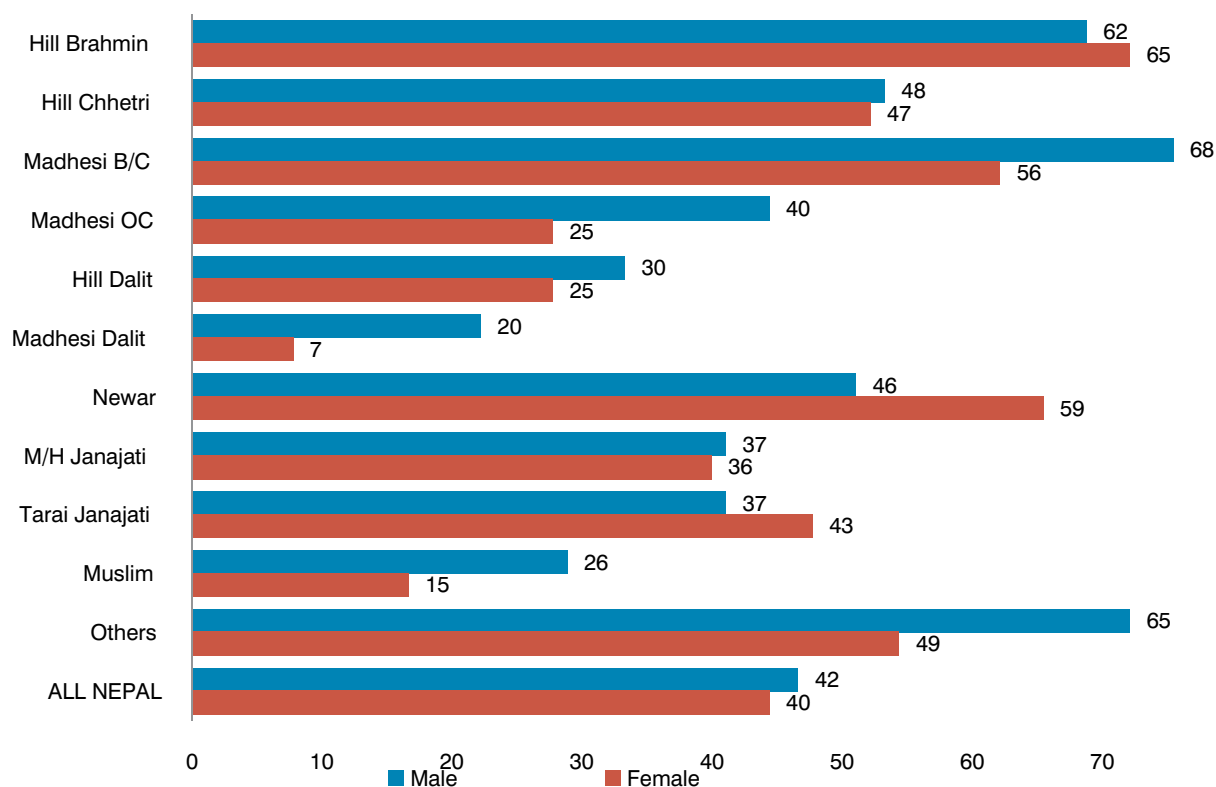


Table 7.2 presents the 10 caste/ethnic groups which have the highest percentage of current enrollment as well as the lowest for females in the 17-25 age group. Except for the Baniya, all other groups are from the M/H categories and the “Others” groups that traditionally have had relatively better educational opportunities and attainments compared to the groups from the Tarai (except for Madhesi Brahmins). When looked at the social groups with the *lowest* percentage of females only, in the current enrollment, all of them are once again in the social groups from the Madhes – Madhesi Dalits, Other Castes and Janajati except for Nurang. A combination of poverty, low (or no) literacy status of parents, discrimination against daughters, and discrimination due to caste/ethnicity have been some of the reasons why there continues to be such low enrollment within these social groups.

**TABLE 7.2: Percent of females aged 17-25 years currently attending school /college – top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Caste/Ethnicity	% 17-25 yrs	Caste/Ethnicity	% 17-25 yrs
Kayastha	78	Kewat	10
Thakali	67	Halkhor	9
Jain; Brahmin-Hill	65	Chidimar	8
Thakuri	63	Khatwe; Mallah	7
Byasi	61	Chamar/Harijan/Ram	6
Newar	59	Kamar; Koche; Kahar	5
Marwadi; Sherpa; Panjabi/Sikh	55	Dusadh/Paswan/Pasi	3
Rajput; Sunuwar; Baniya	49	Nurang; Bing/Bida	2
Tharu; Brahmin-Tarai; Dura; Chhantyal	47	Dhuniya	1
Hayu; Chhetri	46	Musahar; Dom; Kuswadiya	0

### Gender Differences in Educational Attainment

The results of gender differentials in educational attainment, for males and females in 6 years and above, at three levels of education – grade 1-5, 6-10 and 11 and above – are presented in Fig. 7.3, 7.4 and 7.5 respectively. At the primary level (grade 1-5), the average for females is slightly higher than that for males. However, males maintain a slight lead at attainment levels of classes 6-10, i.e. middle and high school levels, though the differentials among the different social groups are not very wide. At this level, only among the Madhesi B/C, Newar and “Others”, females have higher levels of educational attainment compared to males while for Muslims it is the same.<sup>30</sup>

In case of higher levels of educational attainment, there are consistently more males who have 11 and above education compared to females across all social groups (Fig. 7.5). Additionally for the different social groups, the traditionally more marginalized groups – Hill and Madhesi Dalits, Madhesi OC, Tarai Janajati and Muslims – have much lower percentage in higher educational attainment for *both* males and females than do the Hill and Madhesi Brahmin and Chhetri, and the Newar.

<sup>30</sup> Figures for those who had received non-formal education only and those who had not achieved any grades are not presented here so the total does not add up to 100.

FIG. 7.3: Percent of males and females with educational attainment (grade 1-5)

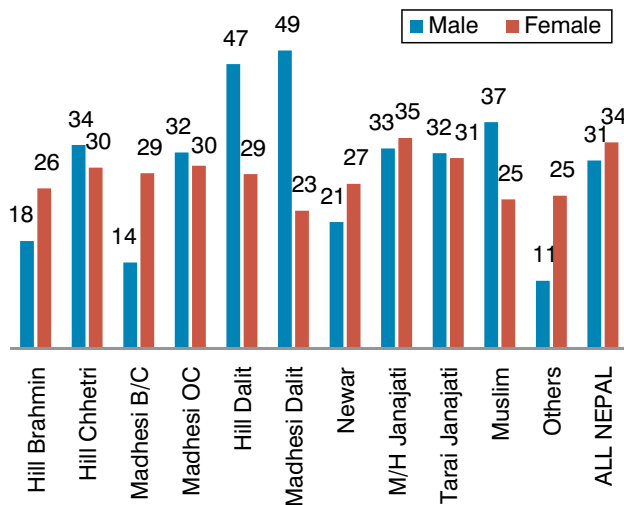
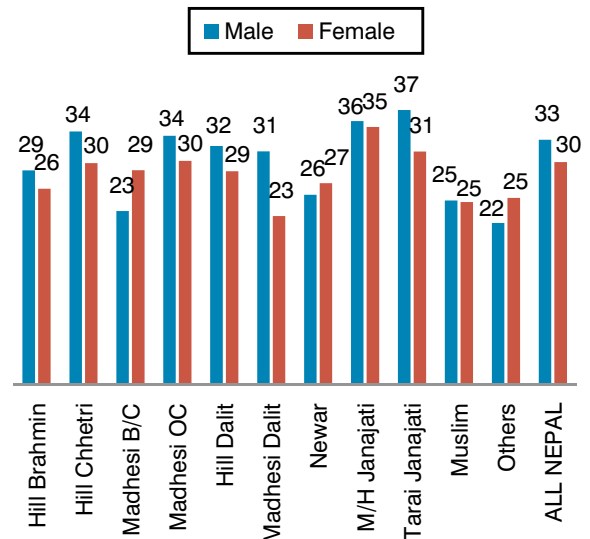


FIG. 7.4: Percent of males and females with educational attainment (grade 6-10)



Tables 7.3, 7.4 and 7.5 present disaggregated data of the different levels of educational attainment of males and females from the 10 'most included' and 'least included' groups. It is important for these three tables to be studied in conjunction with each other to avoid confusion. The caste/ethnic groups that have lower educational attainment at grade 1-5 (Fig. 7.3) have the highest levels of attainment at 11 and above education (Figure 7.5). For example, only 18 percent of Hill Brahmin women have attainment between grades 1-5 but a much higher percent has attainment levels (grade 6-10 and 11 and above). Similarly, those groups that have the highest percentages of attainment at the primary levels have the lowest at higher levels. For example, the Hill and Madhesi Dalits have the highest percent of primary education; but a very low percent of them have 11 and above education.

FIG. 7.5: Percent of males and females with educational attainment (grade 11+)

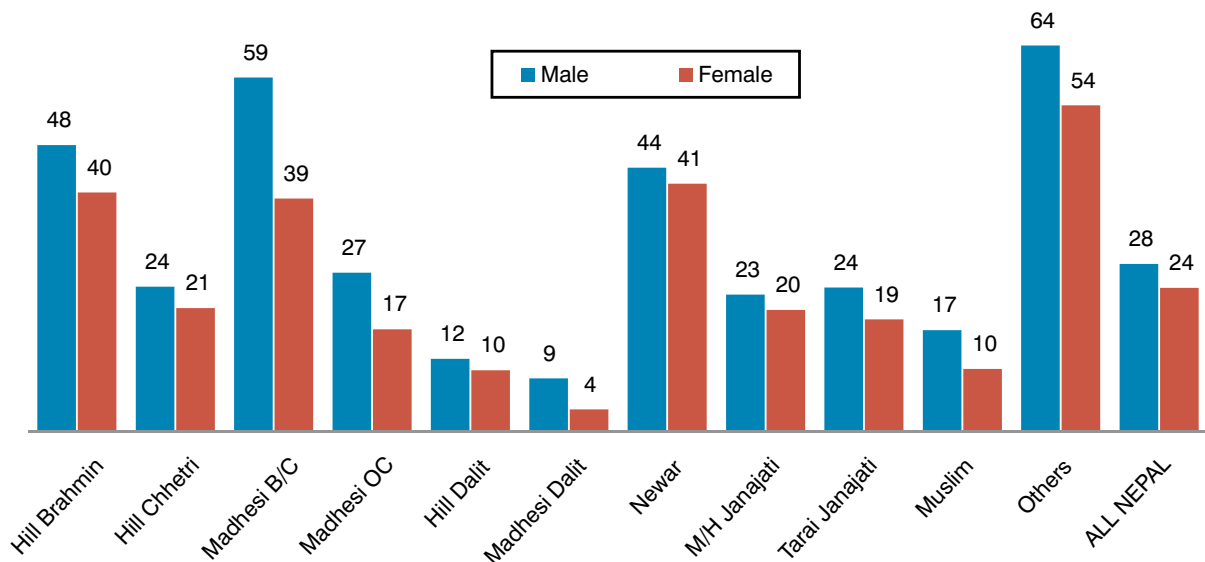


TABLE 7.3: Percent of females aged 6+ years and their levels of educational attainment – bottom 10 groups

Caste/Ethnicity	Grade 1-5	Caste/Ethnicity	Grade 6-10	Caste/Ethnicity	Grade 11+
Jirel; Bangali	29	Kurmi; Marwadi; Lodha; Badhai	22	Hajam/Thakur; Kanu; Tajpuriya; Munda; Gaine;	9
Bhujel; Walung; Brahmin-Tarai; Rajput	28	Bhote	20	Kumhar; Sarki	8
Sherpa; Meche	27	Khatwe; Koche	19	Kamar; Dhobi; Badi; Kewat	7
Newar; Gurung	22	Chepang	17	Kuswadiya	6
Byasi; Baniya; Dhimal	21	Chidimar; Raute	15	Bote; Halkhor; Tatma; Santhal; Bantar	5
Kayastha; Brahmin-Hill	20	Mallah; Bing/Bida; Dhuniya	14	Khatwe; Thami; Lodha;	4
Thakali; Panjabi/Sikh	19	Dusadh/Paswan/Pasi; Kuswadiya	13	Kisan; Bing/Bida; Raji; Chamar/Harijan/Ram; Nuniya; Dhuniya	3
Rai	15	Dom	12	Mallah; Kahar	2
Jain	14	Nurang	9	Raute; Koche; Chidimar; Dusadh/Paswan/Pasi; Dom	1
Marwadi	13	Musahar	3	Chepang; Nurang; Musahar	0

TABLE 7.4: Percent of females aged 6+ years and their levels of educational attainment – top 10 groups

Caste/Ethnicity	Grade 1-5	Caste/Ethnicity	Grade 6-10	Caste/Ethnicity	Grade 11+
Nurang	85	Dhanuk	52	Marwadi	61
Koche	74	Hajam/Thakur	49	Jain	56
Chidimar	72	Thami	44	Panjabi/Sikh	50
Raute	70	Tajpuriya; Sanyasi; Kurmi	43	Kayastha	49
Musahar; Kuswadiya	69	Sonar	42	Thakali	47
Mallah; Bing/Bida; Dom	67	Kisan; Dhuniya; Kami	41	Baniya	42
Chepang; Chamar/Harijan/Ram	65	Sarki; Khatwe	40	Newar; Byasi	41
Dusadh/Paswan/Pasi	63	Bote; Kewat	39	Brahmin-Hill	40
Khatwe	62	Rajbhar	38	Brahmin-Tarai	36
Nuniya	61	Magar; Sunuwar; Dusadh/Paswan/Pasi	37	Rajput	34

## Access to Economic Resources

Women's access to and control over economic resources is a critical element in closing the inequality gap between men and women. Given the patriarchal social structure of the country, women's access to fixed assets, property and credit is still very limited (Acharya, 2007). As in most other countries, women's domestic work in Nepal – i.e. reproductive responsibilities related to household chores and child/elderly care – has still not been given an economic value and is not captured by the national GDP. Women's labour is concentrated in agriculture and non-formal sectors where they do not own land and also suffer from discriminatory wage structures. Moreover, traditional discriminatory social structures are transferred to the work place, and poor rural women from Dalit and excluded ethnic groups are at the lowest level of the wage ladder (Ibid.). In terms of employment in the government sector, the Interim Constitution (2007) has made provisions for an inclusive civil service with reservations based on gender and caste/ethnicity, which is an encouraging start. However, there are no such provisions in the private sector. It has actually been the non-government sector that has been playing a leading role in instituting a more diverse human resource base.

## Land Ownership

Land is one of the most important assets in Nepal where 76 percent of total household is an agriculture household (CBS, 2011<sup>b</sup>). Due to the patrilineal system of inheritance, property has been passed on from father to sons within the family, which leaves women with limited rights to ownership of family land and other properties. Equal property rights for women have been a highly contentious issue and legislation has not been passed to ensure such rights. Land is also one of the key assets used as collateral for accessing credit from banks, which severely affects the ability of women to access financial resources when needed.

In order to increase land ownership of women, the government has put into place policies such as joint entitlement of land and tax rebates ranging from 20-40 percent on land registration fees for women. However, the implementation has not been consistent and encouraging with an increase in land ownership of women growing from only eight percent to 20 percent between 2001 and 2011.<sup>31</sup> This change seems to have had a bigger impact on urban areas and is possibly related to commercial purposes of families who are not poor. It has also had very limited impact on rural areas, particularly in the Tarai.

On average, NSIS shows that 86 percent of households own some land. Yet when the women respondents were asked specifically if they had any land in their name (their ownership), only 19 percent responded positively. Newar and Madhesi B/C women had the highest percent of land ownership (34 and 30 percent respectively), while Madhesi and Hill Dalit women had the lowest (10 and 12 percent respectively) (Fig. 7.6). At the household level, these two groups were also among those with the lowest percent of land ownership (at 59 and 63 percent respectively). Therefore, it is not surprising that a lower percent of women from these caste/ethnic groups owned land. Looking at ten of the caste/ethnic groups, which had the highest land ownership in Table 7.5, we can see that there is much more diversity in land ownership among women from different social groups. 42 percent of Kalwar women from Madhesi OC own land, yet this caste/ethnic category does not rank well in other social economic indicators. Similarly there is much diversity among the lowest 10 social groups as well. Only one percent of the poorer and discriminated group – the Musahar women – own land, which is less than that among Chepang and Raute women who own three percent each. Both the latter groups are indigenous ethnic groups; The Chepang group traditionally practised slash-

31 The 2011 census reports that ownership of land or houses, or both, by women is almost 27 percent in urban areas and a little over 18 percent in rural areas, averaging to be around 20 percent nationwide (CBS, 2012).

FIG. 7.6: Percent of females who own land

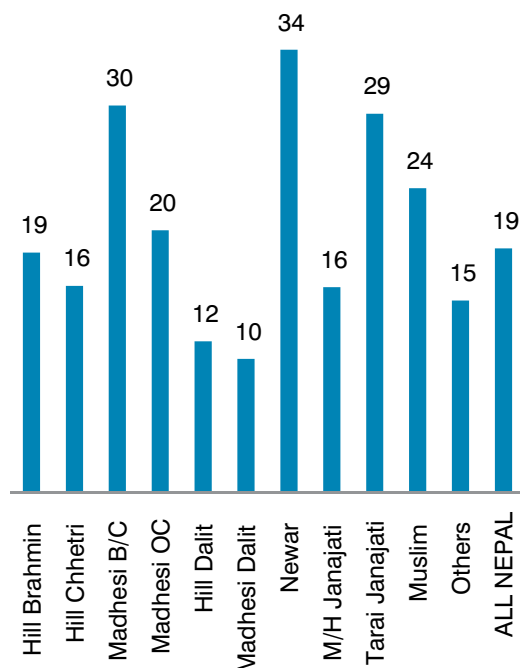


TABLE 7.5: Percent of females who own land – top 10 and bottom 10 groups

Top 10 groups		Bottom 10 groups	
Caste/Ethnicity	%	Caste/Ethnicity	%
Kalwar	42	Magar; Niniya; Munda	12
Newar	34	Kumhar; Lohar; Haluwai; Damai/Dholi; Koche; Kamar	11
Tajpuriya	32	Sunuwar; Bangali; Tamang; Nurang; Chamar/Harijan/Ram	10
Thakali; Sherpa; Brahmin-Tarai; Tharu	31	Bantar; Kahar; Sarki; Chhantyal	9
Kayastha	30	Dhobi; Darai; Baramu	8
Teli	29	Lepcha; Majhi	7
Dhanuk; Dhimal; Rajput	28	Kisan; Thakuri; Raji; Dom; Kuswadiya	6
Rajbansi	27	Byasi	5
Sanyasi; Gangai; Rajbhar	25	Chepeng; Raute	3
Rai; Limbu; Baniya; Yakha; Muslim	24	Musahar	1

and-burn agriculture and are ‘hunters and gatherers,’ while the Raute are also known as the ‘last nomads’ of Nepal.<sup>32</sup>

Another striking finding is that while a 100 percent of Byasi households reported ownership of land, Byasi women fall third from the bottom (at 5 percent only) in terms of land ownership among the households who reported that they owned land (refer to Chapter 4 and Table 7.5 below).

### Employment Opportunities

The 2011 NDHS shows that nationwide, only 24 percent of married women have jobs that pay them in cash (MOHP et al., 2012). Employment outside home in the ‘formal’ sectors such as in the government, non-government or private sectors, which brings a cash income is not very prevalent among women across all the 11 social groups, as can be seen in Fig. 7.7. The average across all groups is extremely low: only 1.1 percent for government jobs and 1.8 percent for jobs in the non-government sector.<sup>33</sup> Such kinds of formal employment opportunities are highly co-related to educational attainment. With overall lower rates of literacy and educational attainment for women across all social groups, opportunities for such government and non-government jobs are also limited.

<sup>32</sup> <http://nomadicrautes.org.np/> Downloaded on 11/24/2013.

<sup>33</sup> The total sample size for government jobs is 12,985; for non-government jobs is 14,651 and for wage labour/other work is 14,651 (all weighted samples).

Yet, looking at the data from the 98 specific social groups, it is interesting to note that the caste/ethnic groups with the highest percentage of government jobs are recorded - Halkhor at 24 percent (n=146) and Dom at 16.2 percent (n=148) (Table 7.6). Both these caste groups are classified under the Madhesi Dalit group – a group that has been least ‘included’ in most other social, economic and political indicators recorded by NSIS as well as other studies. The Halkhor also feature as having one of the highest proportions of women in non-government jobs with 6.7 percent followed by the Santhal at 6.6 percent. The sample for the Halkhor and Dom was concentrated around municipality areas where these groups receive priority for general services jobs (cleaners, sweepers, etc.) at the Municipality offices which are categorized as government jobs, but are of low levels in terms of pay and status. Similarly, it is likely that the relatively high proportion of Santhal women in non-government jobs is due to the sample being in an area where non-government organization(s) have involved women from these groups in their projects.

FIG. 7.7: Percent of females who are employed in government or non-government jobs

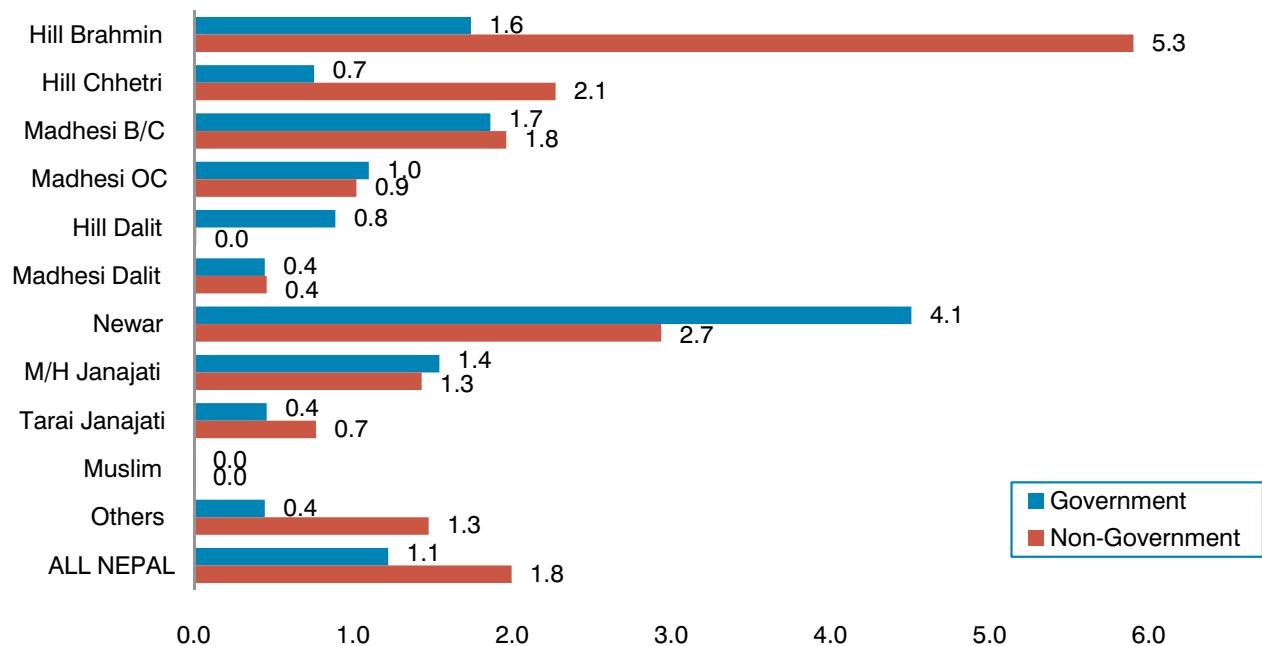


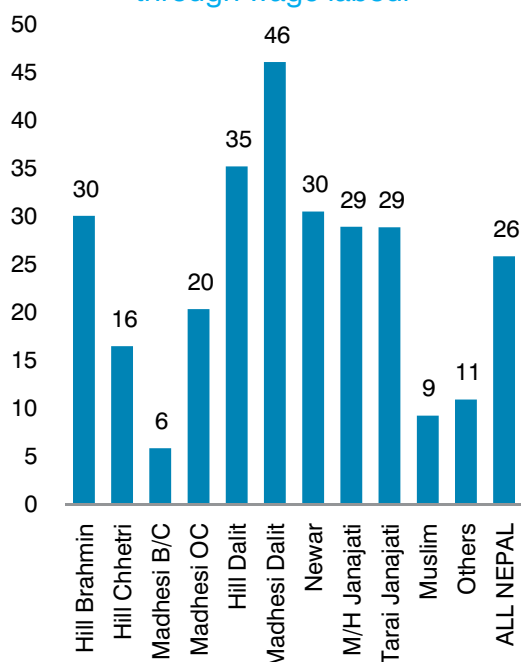
TABLE 7.6: Percent of females who have government and non-government jobs – top 10 groups

Government Jobs: Top 10 Groups		Non-Government Jobs: Top 10 Groups	
Caste/Ethnicity	%	Caste/Ethnicity	%
Halkhor	24.0	Rai	6.8
Dom	16.2	Halkhor	6.7
Walung	6.5	Santhal; Rajbansi	6.6
Thami	5.3	Brahmin-Hill	5.3
Dura	5.1	Munda	4.2
Byasi	4.9	Kayastha	4.0
Kayastha	4.4	Thakuri; Dom; Baniya; Kalwar	3.4
Newar	4.1	Bangali	2.8
Thakali	4.0	Rajput; Newar; Lohar	2.7
Gaine	3.7	Danuwar	2.6

The third category of employment recorded by NSIS was related to wage labour with earnings in cash or kind and an overall average of 26 percent of the women across all groups were engaged in such non-formal work opportunities. In Fig. 7.8, it is the Madhesi and Hill Dalit women who form the highest proportion who earn their income through wage labour, followed by Hill Brahmin and Newar women (n=150 and 151 respectively). The data also points to the fact that there are intra-group differences within social groups and even though the Hill Brahmins and Newar collectively have higher social and economic indicators, there are sub-groups within these categories (especially the latter) who do not necessarily enjoy the higher status. The engagement in wage labour activities by some sub-groups, with the insecurity related to such income earning opportunities is one indicator of such intra-group differences.

Table 7.7 shows that women from caste/ethnic groups who have higher percentages involved in wage labour also have relative lower educational attainment and limited land ownership as well. At least six of the groups at top ten wage earning groups, are also at the bottom of the groups that have low literacy rates and limited land ownership. Moreover, women continue to suffer from wage differentials, even for similar jobs, especially in the informal sector. Another important result is that though the Dom and Halkhor groups came up as having high levels of government jobs, women from these groups also feature among the top ten groups who earn income through wage labour, signifying that not all women from these groups (and men as well) have relatively easy access to government/non-government jobs and that wage labour is still an important livelihood strategy for them.

**FIG. 7.8: Percent of females who have earned income or in kind through wage labour**



**TABLE 7.7: Percent of females who earned income or in kind through wage labour or other work – top 10 and bottom 10 groups**

Top 10 groups		Bottom 10 groups	
Caste/Ethnicity	%	Caste/Ethnicity	%
Dom; Kisan; Nuniya	68	Gurung	15
Jhangad/Uranw; Kuswadiya	67	Yadav	13
Musahar	66	Thakuri	12
Bote	64	Sunuwar; Baniya; Barae	11
Munda; Meche; Dhimal; Dusadh/Paswan/Pasi; Santhal; Chepang	63	Kayastha	10
Walung	59	Panjabi/Sikh; Muslim; Sudhi; Yholmo; Chhantyal	9
Bantar	58	Jain	8
Khatwe	55	Brahmin - Tarai	5
Badi	54	Marwadi, Bhote	4
Pahari; Halkhor	53	Rajput	3

### Participation in Governance Opportunities

Participation in local governance, whether in political or in the civil society sphere, provides women with an opportunity to exercise their voices, influence, and agency in the decision-making processes. NSIS asked the women respondents if they were currently members of any political parties or civil society



organizations, and, if so whether they were an executive or general member. The responses from these questions are taken as a measure of whether women from different groups have participated in local governance issues. While using the term ‘participation’ it is important to acknowledge the contested nature of the concept. The concept of participation has become an essential dimension of development, seeking to invoke popular local knowledge, empower the voiceless and the powerless, and to establish alternate models and approaches to meet basic needs of poor and marginalized groups of people (Rahnema, 2010). Therefore, it has been conceptualized as intrinsically a ‘good thing’ (Cleaver, 1999). Yet Cleaver critically points out that the mere fact of having poor and marginalized groups “sit on committees or individually at meetings” does not necessarily overcome exclusion (1999:603). When local norms of decision-making, representation, and the local complexities of relations of domination/subordination are driven by age, race, gender, religion, economic status, or multiple intersections of these relations, then individual abilities to force social change may not be effective (Gujit and Shah, 1998; Cleaver, 1999; Leve, 2001).

### Participation in Party Politics

The increase in women’s participation in politics has been a more recent phenomenon, particularly in the former CA-I (2008-2012) where out of a total of 601 members 197 (33 percent) were women, primarily due to reservation of seats provided through the Interim Constitution of 2007.<sup>34</sup> Yet, women continue to be under-represented in political parties in general as well as within the executive bodies of the political parties (RSN, 2009). This is reflected in the results from NSIS on women’s participation as well where only 3.6 percent of women have membership (weighted average) and where in 68 out of 98 groups, less than 3 percent of women have any kind of membership – executive or general.

Hill Brahmin and Chhetri women have the highest percentages of those who have membership in any political party with the “Others” and Hill Dalits having the lowest proportion of participation (Fig. 7.9). Yet when the disaggregated data of the 98 different caste/ethnic groups is examined more closely, the percentage of Dhimal women’s participation can be seen two times higher than those of Hill Brahmin and Chhetri women at 12.8 percent (Table 7.8). With the resurgence of establishing ethnic identity and socio-cultural practices, many among the traditionally more marginalized and disadvantaged caste/ethnic groups have evidently become more politically involved and organised in order to assert their own rights, particularly after the political changes in 1990 (the restoration of multiparty democracy in Nepal) and the 2006 settlement of the civil war. Dhimals and the Gangai (ranked by the NSIS as third with 7.3 percent<sup>35</sup>) are both categorized under the Tarai Janajati which collectively has only 3.6 percent women members of any political party. Yet women from both the groups have much higher political participation compared to the Hill Brahmin and Chhetri women.

### Participation in Civil Society Activities

NSIS asked women if they had ever participated in different kinds of civil society organizations that are prevalent in the villages and are mostly related to programmes that aim at social and economic changes - user groups’ related to infrastructure, agriculture or health activities, forest user groups, women’s groups, or any savings and credit groups or cooperatives. For those who had participated, the study also asked if they had been a general or executive member, since, in principle, the latter provides more opportunity to access and gain some control over the resources being used and decisions being made about them.

34 In the election, 191 women leaders (33.2%) were elected out of 575 seats, and the Cabinet nominated six women out of 26 seats, resulting in 197 women members (32.8%).

35 The high number for Gangai may be due to the methodology where the sample area was not necessarily representative. Refer to Chapter 2 for details on methodology.

FIG. 7.9: Percent of females who are members of any political party

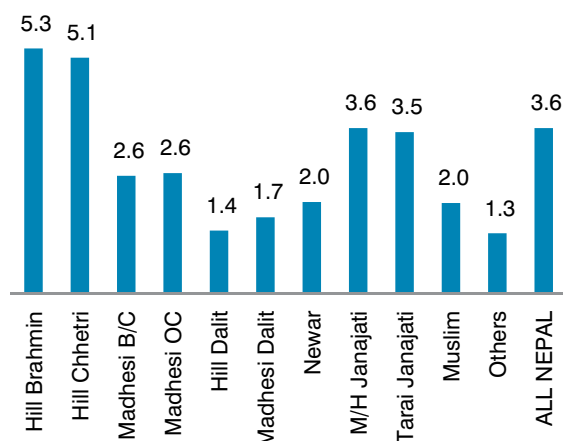


TABLE 7.8: Percent of women participating in any political party – top 10 groups

Caste/Ethnicity	%
Dhimal	12.8
Gaine	8.0
Gangai	7.3
Limbu	7.0
Sanyasi	6.7
Baramu	6.6
Kurmi; Byasi	6.3
Rai	6.1
Jhangad/Uranw	6.0
Thami	5.6

Participation in such community level groups provides opportunities to be exposed to and access new and diversified knowledge, skills and roles. Additionally, they provide opportunities for increased interactions and expanding social networks which in turn can influence social changes (Pradhan, nd). Numerous projects and programme reports have documented how the more marginalized members of the community were often not able to participate meaningfully in such activities due to 'elite capture' where the social and economic elites of the community held the decision-making positions, and thus the marginalized groups were often excluded from the decision-making processes, the decisions and often from equitable benefit sharing as well.

The data shows that an average of 50 percent of women from all the 11 social groups had participated in at least one of the different community groups mentioned above.<sup>36</sup> As shown in Fig. 7.10 women from caste/ethnic groups from the Hills and Mountains - Brahmin, Chhetri, Dalits and Janajati have a relatively higher percent of participation in any community group compared to those from the Madhes. Yet when the different kinds of 'user groups' are looked at specifically, less than 5 percent of women were either a general or executive member, but at the household level the average was almost 47 percent, which shows that there are less women participating in such activities. Also when looking at membership in women's groups and mother's groups — it is found that women from the Hill caste/ethnic groups, including Hill Dalits, have relatively higher participation compared to the Madhesi and Muslims (data not shown). The concept of mother's groups in particular has been more prevalent in the hill communities, especially among some of the M/H Janajati women where they have gotten together to raise funds especially from *lahures* (soldiers in the Indian and British armies) who were on leave, in order to conduct different activities in their villages (such as building trails and resting places along the trails, building temples, conducting village cleaning campaigns, etc.).

Looking at the disaggregated data of the 'most' and 'least' caste/ethnic included groups in Table 7.9, it can be seen that apart from the Hill Brahmin and Chhetri women, it is women from the M/H Janajati groups that have the highest percentage of participation in different civil society groups (with the exception of only

<sup>36</sup> When looking at the unweighted figures, out of the total of 14,709 respondents, 38 percent of women had participated in at least one kind of community group.

FIG. 7.10: Percent of women who have been a member in any kind of community group

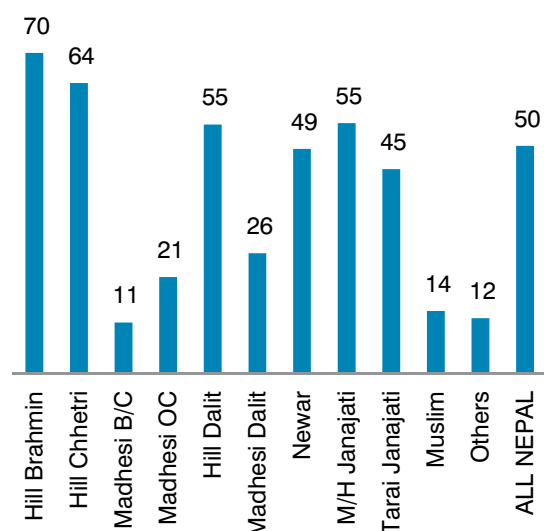


TABLE 7.9: Percent of females who participated in any community group (women's, or savings or different user groups)

Top 10 groups		Bottom 10 groups	
Caste/Ethnicity	%	Caste/Ethnicity	%
Darai; Jirel	79	Mali, Yadav	16
Dhimai; Dura	77	Muslim, Baniya	14
Bote	74	Hajam/Thakur; Khatwe; Haluwai	13
Walung	72	Teli; Kahar; Dom; Kuswadiya	12
Brahmin–Hill; Magar	70	Kumhar; Halkhor	11
Thami	69	Musahar	10
Bhujel	68	Brahmin–Tarai; Barae; Dhuniya	9
Chhetri; Gaine	67	Dhobi; Panjabi/Sikh	8
Danuwar; Chhantyal	66	Marwadi	6
Baramu; Meche; Raute	63	Rajput	5

two Tarai Janajati caste/ethnic groups, the Meche and the Dhimai). This is consistent with what was seen at the household level too; higher percentages of households from the same groups – Hill Brahmin and Chhetri, and M/H Janajati households had the most participation (refer to Chapter V). Eight of the groups made it to the top ten lists both for women only as well as at the household level. Much of the civil society activities are focused on improving social and economic conditions of households yet the data shows that the groups like Madhesi OC, Tarai Janajati and Muslims have relatively less participation giving rise to the question of how effective has the reach of such programmes been. For Madhesi B/C and “Others”, given that they have better social and economic conditions, such households and women would perhaps not consider such participation as essential for them.

## Participation in Decision-Making

An important element of gender equality is related to women's ability to exercise power by making choices and making decisions within the social, economic and political spheres. To be able to exercise such agencies is an integral part of women's empowerment, defined as *an increase in women's ability to make choices about their lives and environment* (Kabeer, 2001; Malhotra and Schuler, 2005). Due to gender inequality within the family, women in general across Nepal have a weaker role in decision-making compared to the men, less control over resources and often have restrictions placed on their physical movements as a measure to control them. Even among women, differences in position within the family – mother-in-law, daughters, older or younger daughters-in-law – affect roles, responsibilities and decision making opportunities. Yet as Acharya and Bennett (1981) pointed out, there are differences among the different caste/ethnic groups with a few Hill Janajati groups enjoying more power and decision-making ability compared to others. The NSIS examined differentials in women's participation in decision-making in a few areas within the economic, personal and social spheres.

### Decision Making in the Economic Sphere

The lack of control over economic resources is one of the key debilitating factors that women in Nepal across most caste/ethnic groups experience. NSIS also revealed how a few women owned land across all caste/ethnic groups (refer to Fig. 7.6). In order to assess women's control over their own assets and income, NSIS asked if the respondents were able to make the decision over selling land that they owned and using the income (cash or kind) that they earned themselves. Fig. 7.11 shows that women from Madhesi B/C group comprise the highest percent of those who can make the decision about selling their own land while Hill Dalit, Muslim and Madhesi OC women have a relatively lesser say in selling their own land.<sup>37</sup> As presented earlier, 30 percent of Madhesi B/C women owned land which was the second highest percent of ownership after the Newar (at 34 percent).

Table 7.10 presents the top ten percent of the caste/ethnic groups who could make their own decision about selling their land among those who owned land. It is seen that having a higher proportion of land ownership does not necessarily give women the power to sell their land. Yet selling large assets like land is often a household level decision made after consultation with key family members. Thus it is likely that women would not necessarily be making the decision of selling their land on their own no matter which caste/ethnic group they belonged to. On the other hand, over 92 percent of women responded positively that they were consulted during decision making about buying and selling household level assets and property (data not shown).

A much higher percent of women across all broad caste/ethnic categories had more power to expend their self-earned income as can be seen in Fig. 7.12. Women are likely to keep their self-earnings with themselves to the extent possible, and many studies have shown how their decisions on spending the

FIG. 7.11: Percent of women who can make decisions about selling their own land

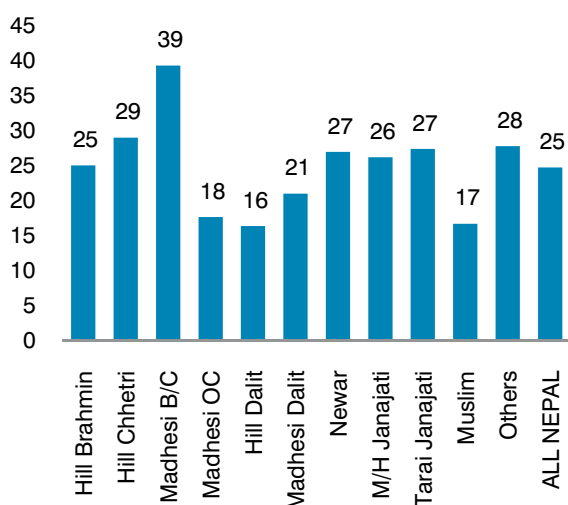


TABLE 7.10: Percent of females who own land (top ten) and among them the percent of those that can sell their own land

Caste/Ethnicity	% Who can Sell Land	% Who Own Land
Kayastha	52	30
Dhanuk; Dhimal; Rajput	38	28
Rajbansi	37	27
Tajpuriya	34	32
Kalwar	33	42
Newar	27	34
Sherpa	25	31
Muslim	17	24
Teli	14	29
Rajbhar	11	25

<sup>37</sup> The Raute, Kuswadiya and Byasi women reported the highest percent of being able to sell their own land (100%, 76% and 60% respectively) but this was due to the very low sample size of women who owned land for these three groups (n=1, 3 and 5 respectively). It is important to keep in mind that overall there were very low percentages of women who owned land themselves.

FIG. 7.12: Percent of women who can make decision about self-earned income

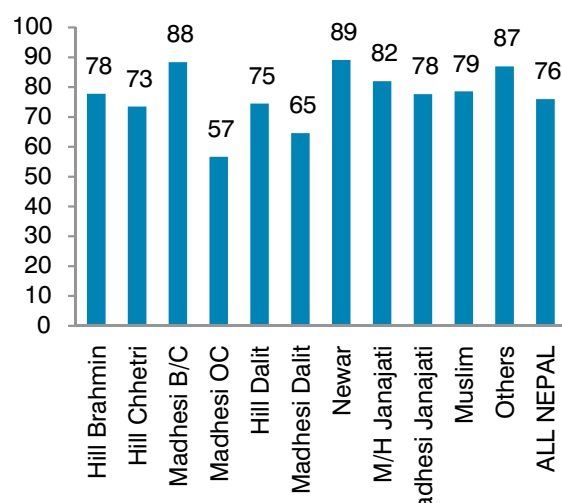


TABLE 7.11: Percent of women who can make decision about self-earned income – top 10 and bottom 10 groups

Most Included		Least Included	
Caste/Ethnicity	%	Caste/Ethnicity	%
Yholmo	100	Rajbhar	53
Pahari; Sherpa	99	Haluwai	49
Byasi; Dhimal	97	Kuswadiya; Sonar	48
Yakha	95	Badhae	47
Halkhor	94	Kahar	46
Magar; Kayastha; Jirel	93	Jhangad/Uranw; Tatma	41
Bangali	90	Baramu	37
Newar; Kami; Thakuri; Thakali	89	Yadav	35
Chebang; Dura; Majhi; Brahmin-Tarai; Kumhar; Mali	88	Teli	21
Sanyasi	87	Lepcha	12

money is mostly related to the health, food needs, and general welfare of the family. Table 7.11 shows that though there is diversity in terms of different caste/ethnic groups in the top ten ranking of women who have control over their self-earned income, the majority are from the Hill Janajati group.

### Decision-Making in the Personal Sphere

It is well known that generally around the world the lack of women's decision-making power in the family and household, especially about their own reproductive health, has far reaching repercussions on their own health as well as that of their children. It limits the power to avoid the social pressures of entering into early marriage, and limiting the number and spacing of children especially where there is a strong preference for sons.

**DECISION ABOUT ONE'S OWN MARRIAGE:** The women respondents were asked about who made the decision regarding the finalization of their marriage. While a little over 40 percent of women responded that they had been consulted on their marriage, 20 percent responded that they had made the decision themselves (weighted percentages). The rest of 39 percent had not been consulted in the finalization of their own marriage. Among those who made the decision themselves the highest percent was among M/H Janajati females (39%) followed by Hill Dalits (34%) and Hill Chhetri (28%). But among those females who responded that they had not been consulted on their marriage, females from Madhesi groups, were in the highest percentage – 82 percent in Madhesi Dalit, 79 percent in Madhesi OC and 66 percent in Madhesi B/C.

The results from NSIS show that overall there is an increasing trend in women's participation in decision making in their own marriage compared to earlier years where most marriages of young women were decided by the parents and family members (Ghimire et al., 2006). Yet marriages 'arranged' by parents and kin are generally the norm in the country. Parents also marry their daughters at very young ages in

FIG. 7.13: Percent of women who decided themselves or were consulted when marriage was fixed

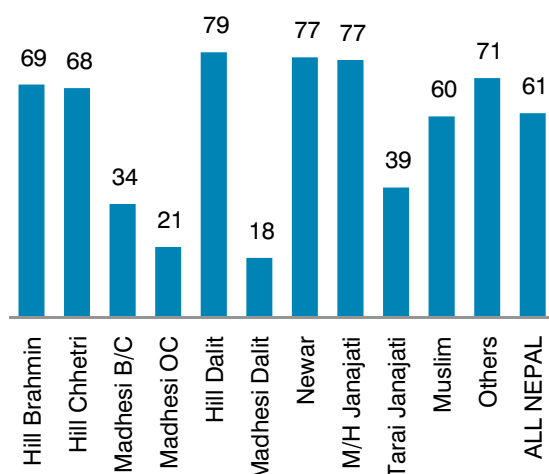


TABLE 7.12: Percent of women who decided themselves or were consulted on their marriage

Most Included		Least Included	
Caste/Ethnicity	%	Caste/Ethnicity	%
Byasi	98	Nuniya	16
Chepeng	97	Hajam/Thakur	15
Darai; Hayu	95	Badhae; Dhobi; Kurmi	14
Baramu	94	Halkhor; Kahar	13
Thakuri; Badi	93	Kewat; Teli	12
Bhote; Kumal	92	Mallah; Barae	11
Bote; Lepcha	91	Sonar	10
Damai/Dholi	90	Musahar	8
Chhantyal; Gaine	89	Tatma	7
Yakha; Meche; Walung	88	Lodha	3

Nepal; more than 50 percent are “child marriages” of girls younger than 18 and thus do not have such decision making power within the family (Pradhan, 2010). Yet we see much variation among the different caste/ethnic groups, as can be seen in Fig. 7.13. The prevalence of women being able to have a say in their own marriage is relatively less among the caste/ethnic groups from the Madhes - Madhesi B/C, Dalit and Janajati – even below that of Muslims.

The results show that over three fourths of Hill Dalit women had decided themselves or had been consulted when their marriage was being finalized – the highest proportion among the social groups. Three Hill Dalit castes (out of the five in this category) – Badi, Damai/Dholi and Gaine – made it to the top ten list (Table 7.12). Therefore, it is seen that despite being one of the most socially and culturally marginalized groups, within the household, women seem to enjoy a relatively greater opportunity of decision-making within the personal sphere.

**DECISIONS ABOUT REPRODUCTIVE HEALTH ISSUES:** Having control over one’s own reproductive health issues is an important indicator of women’s ability to exercise their voice and to take up the opportunities to make choices for themselves. Not being able to decide when to have children, how many children to have, and whether to use birth control measures or not has been known to have negative impacts on women’s health. As in case of marriage, such abilities and opportunities are determined by social and cultural practices and norms most of which are related to unequal gender roles and high preferences for sons in the family.

All the 14,293 women respondents were married and over 78 percent were in the reproductive age group of 16-49 years while 22 percent were 50 years or above. The respondent women from the 98 different caste/ethnic groups were asked if they had been consulted on whether to have any children or not, and a little over half of all the respondents (53%) reported that they had been consulted (data not shown).

As in case of participation in decisions regarding their marriage, the lowest proportion of Madhesi Dalit women had been consulted on the number of children they wanted to have (Fig. 7.14). Among all groups, Halkhor and Kuswadiya women were the least consulted (14% and 16% respectively) whereas the highest proportion of women consulted were from Byasi and Rajput groups (82%) (data not shown).

NSIS also found that an average of only 45 percent of women and/or their husbands had ever used contraceptives as shown in Fig. 7.15. An average of 94 percent of the women respondents reported that decisions on the use of family planning methods were taken either by themselves or jointly with their husbands. It was only among the Bote, Darai, Chepang, Kamar, and Kahar that less than 80 percent of women had the opportunity to make such a decision themselves or jointly with their husbands. Muslim respondents (or their husbands) reported the lowest proportion of use of any family planning methods at only seven percent. The 2011 NDHS also found that the met need for family planning is markedly lower among Muslim women than among other groups standing at only 25 percent.

FIG. 7.14: Percent of women who were consulted on the number of children to have

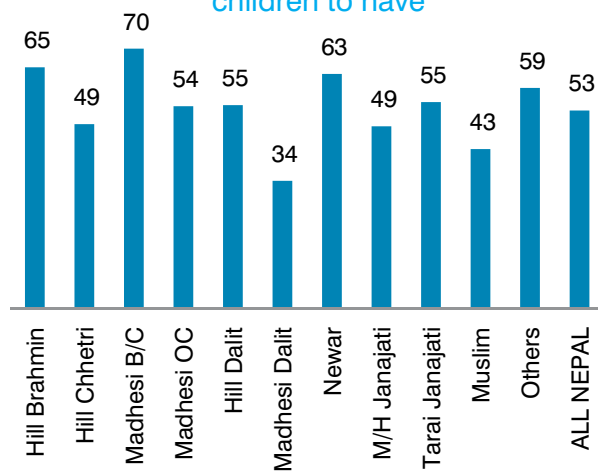
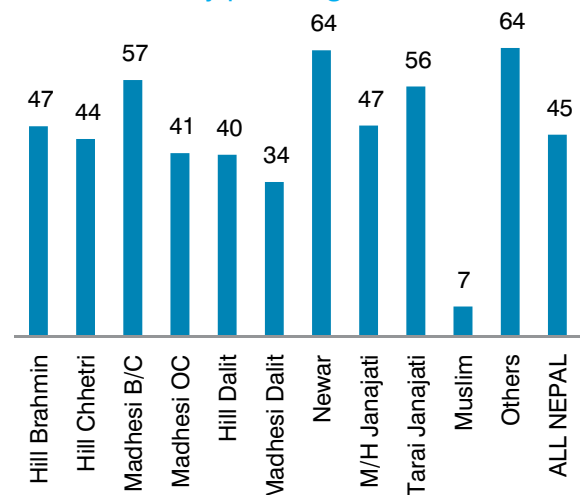


FIG. 7.15: Percentage of women/their husbands who have ever used any family planning methods



### Decision-Making in the Social Sphere

Gendered norms in many cultures also dictate and control women's mobility outside the house which helps to maintain their subordinate position within the family. Within the Hindu caste system, women from the so called 'upper caste' group traditionally had more restrictions over their movements compared to other caste groups, and NSIS data point out that this is still the case for some groups.

The NSIS asked the respondents if they were able to visit the market, visit their *maiti* (natal home) or relations, or go to attend seminars/meetings, when they wanted to, by informing or not informing the family members. The results from these set of questions are presented in Fig. 7.16. It can be seen that a higher proportion of women from all caste/ethnic groups felt that they were able to go to the market without informing their family members compared to going to visit their *maiti*/relations. For all social groups a lower percent felt that they could go to meetings or seminars based on their own decision.

Compared to Hill Brahman and Chhetri, a higher proportion of women from all other caste/ethnic groups (except Muslims) reported relatively more freedom to visit their *maiti*/relations. Tarai Janajati women seemed to have the most freedom in mobility in all three cases while Muslim women seemed to have the lowest compared to all other caste/ethnic groups.

Looking at the top ten list of caste/ethnic groups that reported relatively greater freedom of mobility (Table 7.13), it can be seen a great overlap in all three categories. The Panjabi/Sikh, Meche, Thakali, Sherpa,



FIG. 7.16: Percent of women who can go to the market, visit their maiti/relatives or attend formal meetings without informing family members

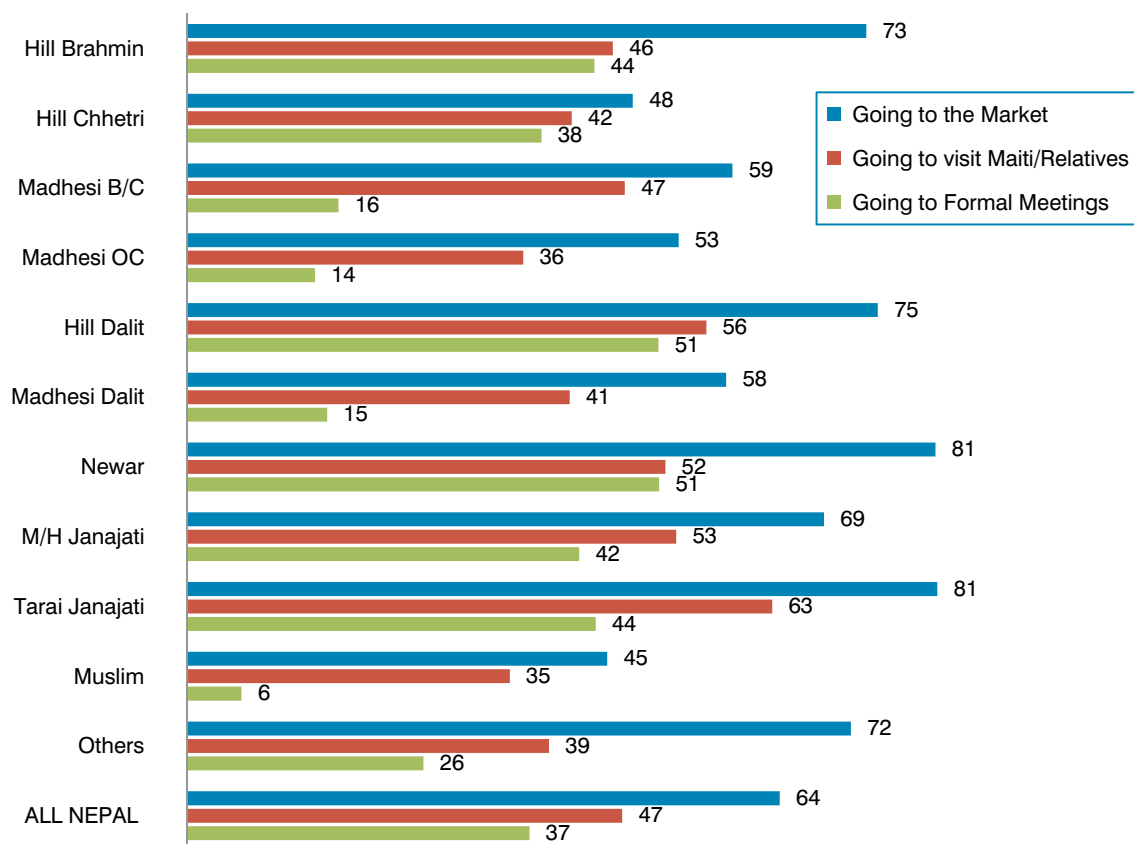


TABLE 7.13: Percent of women who can go to the market, visit relatives, or attend formal meeting without informing their family members - top 10 groups

Going to the Market		Visiting Maiti/Relatives		Attending Formal Meetings	
Caste/Ethnicity	%	Caste/Ethnicity	%	Caste/Ethnicity	%
Nurang; Thakali	97	Nurang	94	Chhantyal	88
Panjabi/Sikh	96	Chhantyal	90	Dura	83
Sherpa; Kami; Chhantyal; Tajpuriya	91	Panjabi/Sikh	88	Jirel	79
Koche; Byasi	90	Chidimar	85	Byasi	78
Rai	89	Sherpa; Bhote	84	Pahari	70
Bhote; Rajbansi	88	Koche	83	Thakali; Meche	69
Meche	86	Jirel	81	Lepcha; Sherpa; Kami	66
Santhal	85	Byasi	80	Yholmo	65
Raji; Tharu	84	Yakha; Majhi	79	Panjabi/Sikh	61
Bangali; Yakha; Majhi	83	Meche	77	Yakha; Gurung	60



Chhantyal, Yakha, and Byasi groups make it to the top ten in all three cases; the latter five out of the seven groups are from the M/H Janajati category. These results are consistent with other studies of ethnic groups from the mid and high hills such as Sherpa, Thakali, Magar, Tamang, and Limbu that have shown the relatively more egalitarian roles and autonomous positions of women in terms of household decision-making, mobility outside home and community, and roles in the family business and marketing (Jones and Jones 1976; Acharya and Bennett 1981; Molnar 1981; Watkins 1996; March 2002).

Table 7.14 presents the bottom ten groups who have reported less freedom of mobility in all three cases. Muslim, Tatma, Haluwai, Sonar, Kewat, and Baramu for instance are in the bottom ten in all three cases. Important intra-group differences can be seen such as in the case of Baramu group which is consistently in the bottom group unlike other caste/ethnic groups in the M/H Janajati category. It can also be seen that the proportion of women able to attend formal meetings is much lower than those that have restricted mobility in going to the market or to visit relations.

**TABLE 7.14: Percent of women who can go to the market, visit relatives, or attend formal meeting without informing their family members - bottom 10 groups**

Going to the Market		Visiting Maiti/Relatives		Attending Formal meetings	
Caste/Ethnicity	%	Caste/Ethnicity	%	Caste/Ethnicity	%
Muslim; Tatma; Haluwai	45	Kumal	29	Mali; Marwadi	14
Rajput	44	Haluwai	28	Teli; Sudhi	13
Hayu	42	Marwadi; Chepang	25	Dusadh/Paswan/Pasi; Barae; Brahmin-Tarai; Rajput	12
Kumal	41	Tatma	24	Baniya	11
Lodha	39	Rajbhar; Lodha	23	Bing/Bida; Kahar; Dhanuk; Sonar	10
Sonar	38	Kahar	21	Khatwe; Haluwai; Baramu	9
Kewat	36	Teli	20	Kewat; Kanu; Mallah;	8
Rajbhar	34	Sonar	15	Yadav; Kumhar	7
Chepang	30	Kewat	8	Muslim; Tatma	6
Baramu	20	Baramu	6	Lodha; Dhobi; Dhuniya	5

## Experiences of Violence – Psychological, Physical and Sexual

Nepal is one of the countries in the world with a high level of violence against women (VAW) due to deep-rooted gender discrimination, poverty, discriminatory legal provisions and socio-cultural practices further fuelled by the decade long civil war. This is despite the fact that the country is a signatory of 22 international human rights instruments to end discrimination and violence against women and girls (Bhadra, 2004). Yet due to gaps in the implementation mechanisms of gender equality and social inclusion (GESI) policies, there is continuing impunity for crimes related to gender and caste discrimination and abuse. Though there is a lack of a baseline of the prevalence of violence against women and girls in all its different dimensions, a rising awareness of gender and caste based discrimination and violence as violations of basic human rights has created an improved environment for publicly reporting such cases. The government has also recently released a strategy and implementation plan to address gender-based violence and women's

empowerment and has made a very encouraging effort at pulling together the different government and non-government agencies in a joint effort (GoN, 2069).

VAW is manifested in a number of forms—physical, sexual and psychological or emotional—and NSIS has focused on these three forms. The most common form of physical violence is wife beating by spouses; in many developing countries due to commonly held social norms and attitudes about gender roles, there is widespread acceptance of wife beating among both men and women (Tuladhar et al., 2013). This result in not just the social and economic subordination of women, but many studies have also shown how spousal and/or intimate partner violence is strongly associated with numerous adverse physical and mental health outcomes for women (*ibid.*). The 2011 Nepal Demographic Health Survey (NDHS) reported that more than one in five women (22%) age 15-49 years have experienced violence, and many other organizations that work in this area believe that this is a highly under-reported figure.

NSIS asked if the women respondents had experienced any of the three forms of violence - psychological, physical and sexual – committed by their husbands, other family members or anyone in the village. Psychological violence was defined as scolding, intimidation, threats, and defamation of one's character. Physical violence was defined as beating, pulling/yanking hair, burning and cutting. Sexual violence was defined as rape, and sexual misconduct without consent.

### VAW in the Domestic Sphere

**SPOUSAL VIOLENCE:** Various studies around the world have shown that the most commonly reported perpetrator of physical and sexual violence among married women is their husband or intimate partner (Hindin et al., 2008; MOHP, 2012). The results from NSIS show similar patterns. Within the domestic sphere, women experienced considerably more violence committed by their husband (or former husband in case of women who are widowed, or divorced) than from other family members across all the different social groups. Experiences of all three forms of violence committed by the husband were reported to be two times higher than for the other family members for all social groups as can be seen in Fig. 7.17 and 7.18. Of the three forms of violence, psychological violence was the most experienced form of violence by women across all social groups, perpetrated both by their husband and other family members.

The Newar women reported the highest proportion of psychological violence (60%) committed by their husband, followed by the Madhesi Dalit and Madhesi OC women (Fig. 7.17). The same three groups – Madhesi Dalit, Madhesi OC and Newar - also reported the highest percent of physical and sexual violence. More Madhesi Dalit and Madhesi OC women reported experiencing physical violence (27% and 21% respectively), while more Newar and Madhesi Dalit women reported experiencing sexual violence committed by their husbands (13.2% and 12.6% respectively). These results are different from the 2011 NDHS, where a further analysis showed that Muslim women had the highest level of spousal violence (almost 55%) both physical and sexual, followed by those in Madhesi OC (over 42%) (Tuladhar et al., 2013). This could be due to the selection of sites in NSIS, which are to a larger degree more in the Madhes.

A closer look at the top ten groups which reported the highest percentage of having experienced such violence is presented in Table 7.15. It shows the majority of groups are from Madhesi Dalit and Madhesi OC. This is consistent with the 2011 NDHS results that showed regional variation in experiences of violence, with women living in Tarai being more likely to experience spousal violence (35%) compared to those in the Hills (22%) (Tuladhar et al., 2013). The Newar only make it into the top ten in the case of psychological violence. Kewat, Musahar, Dusadh/Paswan/Pasi and Khatwe as well as Kuswadiya (Tarai Janajati) women

make it into the top ten in experiencing each kind of violence. It can also be seen that different groups from the Madhesi Dalit category fall under those reporting the highest amount of any of the three kinds

FIG. 7.17: Percent of women who have experienced psychological, physical or sexual violence committed by their husbands

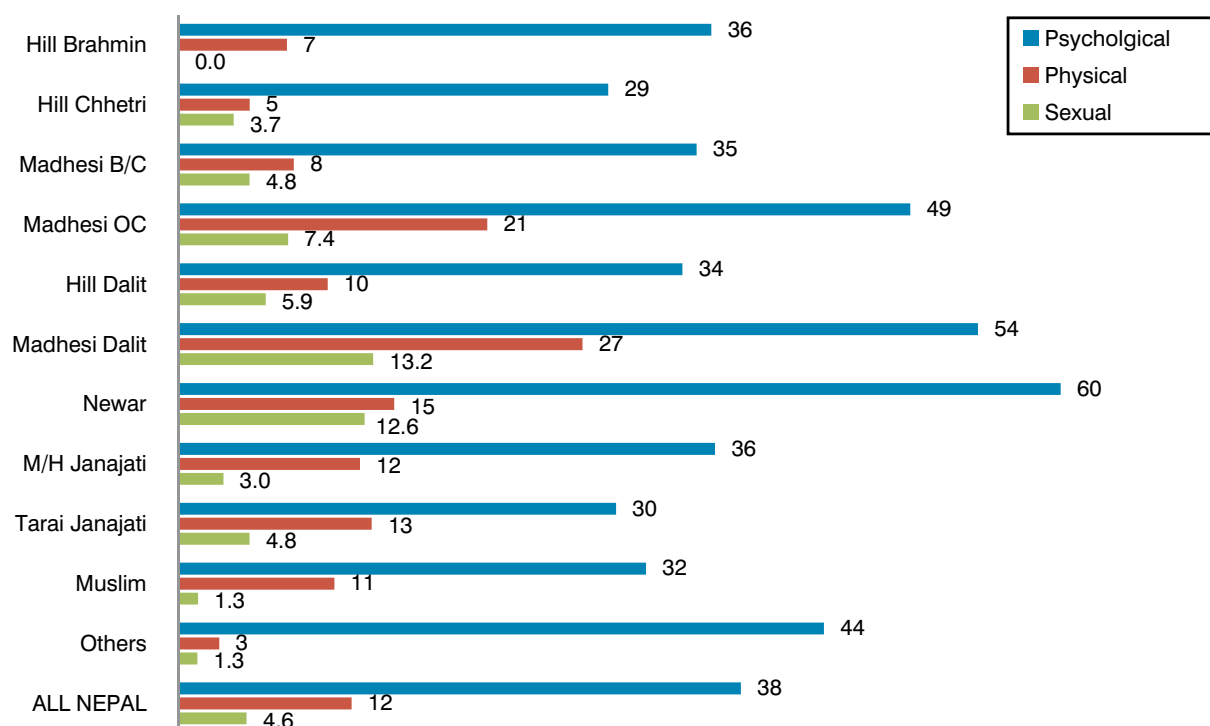


TABLE 7.15: Percent of women who have experienced the highest amount of psychological, physical or sexual violence committed by their husbands

Caste/Ethnicity	% Psycho	Caste/Ethnicity	% Physical	Caste/Ethnicity	% Sexual
Dom	82	Dom	52	Dusadh/Paswan/Pasi	36
Halkhor	80	Musahar	51	Badhae; Kahar	34
Kewat	77	Kuswadiya	47	Khatwe; Munda	23
Musahar	76	Khatwe	45	Jhangad/Uranw	21
Haluwai; Bing/Bida	72	Dhanuk; Kahar	41	Dhanuk	20
Kuswadiya	69	Jhangad/Uranw	39	Musahar; Bhediyar/Gaderi	19
Tatma; Jhangad/Uranw	66	Halkhor	37	Kuswadiya	18
Badhae	65	Dusadh/Paswan/Pasi	36	Rajbhar	17
Khatwe	63	Kewat	35	Baniya; Kisan	16
Kurmi; Newar; Dusadh/Paswan/Pasi	60	Bote; Santhal	34	Kewat	15

of spousal violence. Another study that looked at violence among Dalit women and children (both in the Hill and Tarai) also found that among Dalits across the country an average of 58 percent had experienced some kind of violence while those rarely experiencing violence was just 5.1 percent (DSDC, 2013).

**TABLE 7.16: Percent of women who have experienced the lowest amount of psychological, physical or sexual violence committed by their husbands**

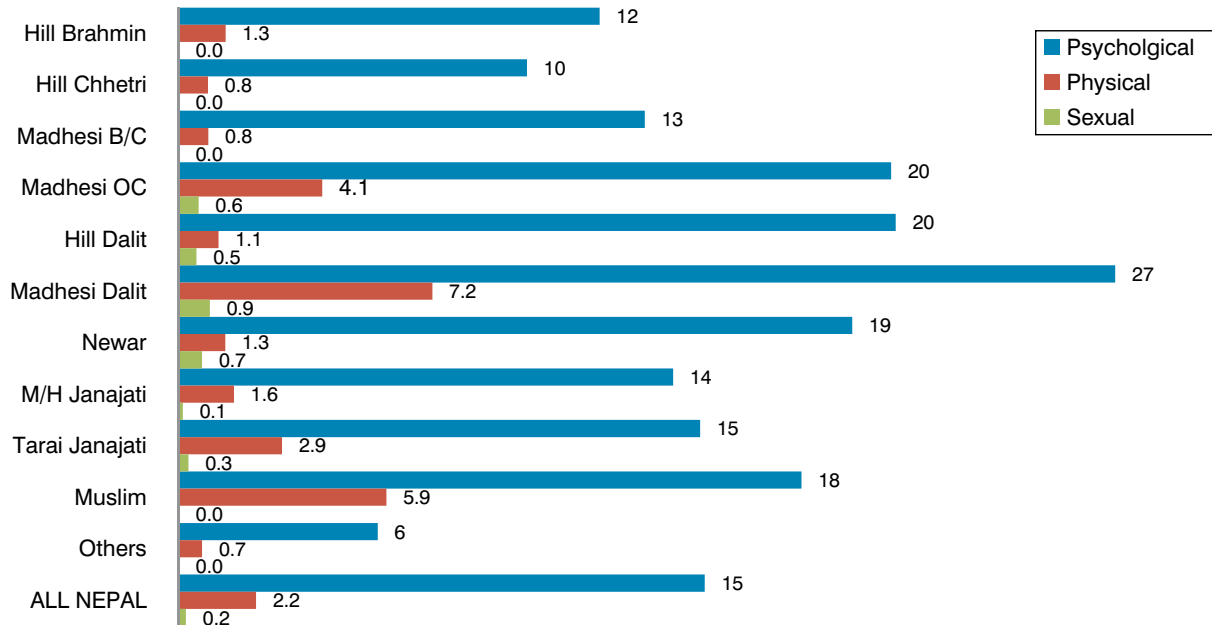
Caste/Ethnicity	% Psycho	Caste/Ethnicity	% Physical	Caste/Ethnicity	% Sexual
Jirel	23	Raji	4.8	Sherpa; Sunuwar; Dura; Byasi; Yakha; Pahari	1.4
Panjabi/Sikh	22	Thakuri; Sudhi	4.7	Kalwar; Dhimal; Muslim; Danuwar	1.3
Meche	21	Chhetri	4.6		
Thakali	20	Bangali	4.2	Raji; Thakuri; Sudhi; Sonar; Kayastha	0.7
Kayastha	19	Chepang	3.3	Brahmin-Hill; Teli; Tatma; Chepang; Marwadi; Thakali; Chhantyal; Baramu; Panjabi/Sikh; Hayu	0.0
Rajbansi	16	Jain	3.0		
Bangali	11	Yholmo; Panjabi/Sikh	2.9		
Chepang	10	Marwadi	2.3		
Chhantyal	5	Chhantyal; Kayastha	1.3		
Baramu	1	Thakali; Byasi; Baramu	0.7		

Table 7.16 presents data on the groups that have reported experiencing the lowest amount of violence committed by their husbands. It is seen that groups experiencing less psychological and physical violence come primarily from the Hill Chhetri, M/H Janajati and “Others”, and there is a lot of overlap in the three kinds of experiences of violence. Women from ten different caste/ethnic groups (Brahmin–Hill, Teli, Tatma, Chepang, Marwadi, Thakali, Chhantyal, Baramu, Panjabi/Sikh and Hayu) reported having *no* experiences of sexual violence committed by their husbands, while many more reported the same for that committed by other family members.

**VIOLENCE COMMITTED BY OTHER FAMILY MEMBERS:** A closer look at the results of reported experiences of all forms of violence committed by other family members shows slightly different patterns, as can be seen in Fig. 7.18 and Tables 7.17 and 7.18. The reported prevalence of violence being committed by family members across all social groups is much lower than that committed by the husband and there are slight differences among the groups which report higher levels of such experiences. In addition to Madhesi Dalit and Madhesi OC women, there is relatively higher proportion of Hill Dalit women reporting experiences of psychological violence committed by other family members. It is also seen that it is Madhesi Dalit, Muslim and Madhesi OC women who have reported experiencing relatively higher levels of physical violence committed by other family members. The proportion of women reporting sexual violence committed by other family members is less than one percent for all caste/ethnic groups.<sup>38</sup>

<sup>38</sup> Reporting of sexual violence is relatively low in NSIS. This could be due to the sensitive nature of the topic along with the fear, shame and stigma attached to speaking about it openly compared to other forms of violence. Moreover during data collection for this section not all of the interviewers were women. Therefore, there is likely to be an interviewer effect on the responses for this section.

FIG. 7.18: Percent of women who have experienced psychological, physical or sexual violence committed by any family member



Here too we can see some intra-group differences. Among the top ten groups that have reported high psychological and physical violence committed by any family member (Table 7.17), only around four each fall in Madhesi Dalit category, which has the overall highest percent in both cases. The highest proportion of Dusadh/Paswan/Pasi, Halkhor, and Dhanuk women reported having experienced all three kinds of violence committed by any family member. However, the rest of the groups are primarily from the Tarai with only a few from the M/H Janajati.

Table 7.18 presents data on the bottom ten groups that have reported experiences of violence committed by other family members. As in the previous instance, we find low proportions of the M/H Janajati and “Others” groups that have experienced the least amount of violence committed by family members.

### VAW in the Public Spher

As in the domestic sphere, women from all caste/ethnic groups have reported experiencing psychological violence the most, committed by individuals in their villages, with the highest proportion being reported by Madhesi and Hill Dalits and Newar women (Fig. 7.19). Since social discrimination is played out the most at the village level, these results are not surprising, except perhaps in case of Newar women. While overall Newar men and women have tended to have higher social and economic indicators, as mentioned earlier in this chapter, the broad category of ‘Newar’ masks the hierarchical nature of the ethnic group with the many sub-caste groups that have been socially and economically marginalized. It is likely that women from such sub-castes have experienced high psychological violence and discrimination at the village levels. A similar explanation could be possible for the relatively high reporting of experiences of physical violence by Madhesi Dalit and Newar women (5.8% and 4.6% respectively in Fig. 7.19).

The results also show that Madhesi B/C women have experienced the most sexual violence committed at the village level (1.8%). This group of men and women has relatively higher levels of social and economic indicators; this might have led them to be more open and confident about reporting experiences of sexual violence committed by anyone at the village.

**TABLE 7.17: Percent of women who have experienced the highest amount of psychological, physical or sexual violence committed by other family members**

Caste/Ethnicity	% Psycho	Caste/Ethnicity	% Physical	Caste/Ethnicity	% Sexual
Musahar	47	Khatwe	20	Majhi; Dusadh/Paswan/ Pasi	2.7
Khatwe	43	Dhanuk	15	Halkhor; Rajbansi; Dhuniya	2.0
Halkhor	42	Musahar	12	Jirel; Nuniya; Bing/Bida; Chamar/Harijan/Ram	1.4
Dhanuk	40	Dom; Kuswadiya	10	Koiri; Kanu; Dhanuk; Mallah; Danuwar	1.3
Bote	39	Badi	9.9	All Others	< 1.0
Jhangad/Uranw	36	Kurmi	9.7		
Dom	34	Kanu	9.3		
Kewat	33	Halkhor	8.7		
Darai	32	Kahar; Lohar; Bing/Bida	7		
Limbu; Badhae	31	Kumal; Dhuniya; Bantar; Yadav; Gangai; Dusadh/Paswan/Pasi;	6.6		

**TABLE 7.18: Percent of women who have experienced the lowest amount of psychological, physical or sexual violence committed by other family members**

Caste/Ethnicity	% Psycho	Caste/Ethnicity	% Physical	Caste/Ethnicity <sup>2</sup>	% Sexual
Raute	5.8	Marwadi	0.8	Majhi; Dusadh/Paswan/ Pasi	2.7
Lepcha	5.6	Kamar; Bhote; Gurung; Bangali; Byasi; Magar; Yakha; Teli; Kalwar; Chhetri; Kami; Kayastha; Baramu	0.7	Halkhor; Rajbansi; Dhuniya	2.0
Panjabi/Sikh	5.0			Jirel; Nuniya; Bing/Bida; Chamar/Harijan/Ram	1.4
Hayu	4.1			Koiri; Kanu; Dhanuk; Mallah; Danuwar	1.3
Marwadi	3.8	Thakuri; Brahmin-Tarai; Dhobi; Danuwar; Barae; Nurang; Thakali; Panjabi/Sikh; Raji; Hayu; Jain; Yholmo	0.0	All Others	< 1.0
Yholmo	3.6				
Dhobi	3.5				
Thakali	2.8				
Chhantyal	2.7				
Chepang; Baramu	1.3				

Table 7.19 presents the top ten groups that have reported the highest levels of violence experienced at the community level. Compared to the other two instances the caste/ethnic groups reporting experiencing community level violence are more varied from Hill Chhetri, Madhesi Brahmin, M/H Janajati as well as those from Madhesi OC and Dalit groups. Khatwe, Dusadh/Paswan/Pasi and Bing/Bida women fall among the top ten groups in reporting having experienced all three types of violence at the community level. Among the groups that fall in the top ten most of them are from the Madhes with the exception of a few from M/H Janajati. As pointed out earlier, Rajput and Madhesi Brahmin women also make it to the top ten among those reporting experiencing sexual violence at the community level.

Data for those groups reporting the lowest levels of all three kinds of violence committed by anyone in the village are not shown here since the overall percentage is very low, as can be seen in Fig. 7.19. Groups such as Hajam/Thakur, Dhobi, Chepang, Marwadi and Panjabi/Sikh reported no such experiences. Similarly 43 and 60 out of 98 groups (56% and 61% respectively) reported no experiences of physical and sexual violence committed by anyone in their village.

FIG. 7.19: Percent of women who have experienced psychological, physical or sexual violence committed by anyone in their village

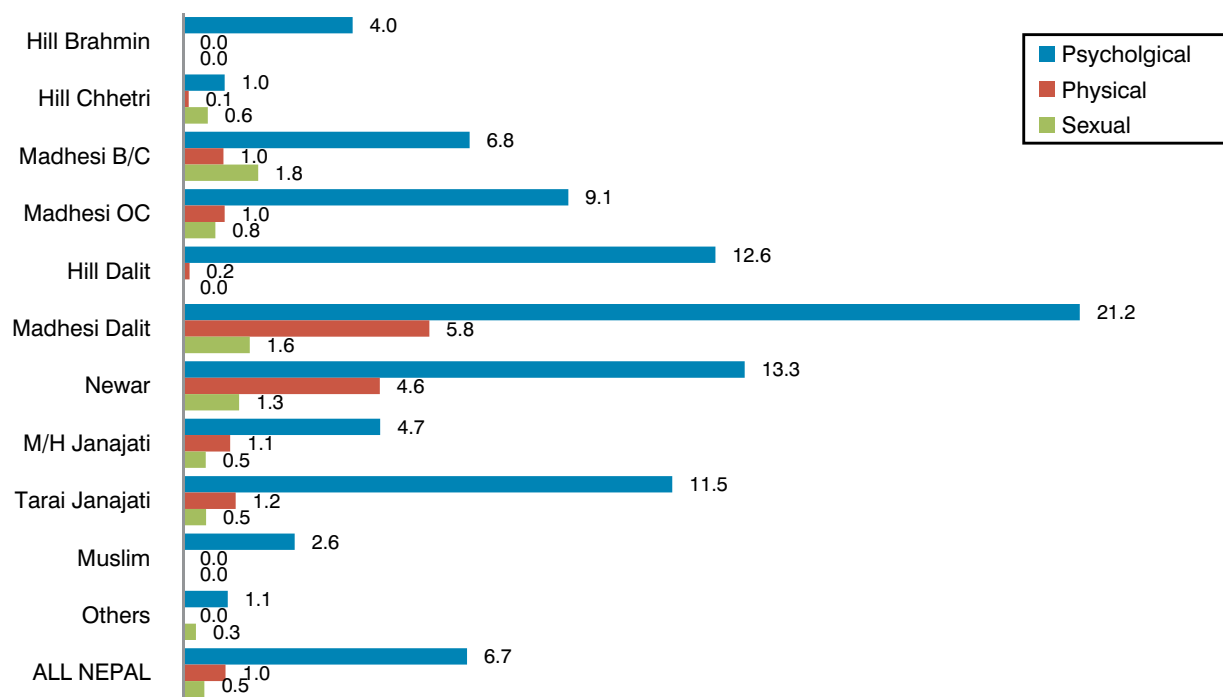


TABLE 7.19: Percent of women who have experienced the highest amount of psychological, physical or sexual violence committed by anyone in their village

Caste/Ethnicity	% Psycho	Caste/Ethnicity	% Physical	Caste/Ethnicity	% Sexual
Musahar	42	Khatwe	15	Khatwe	7
Halkhor	33	Musahar	13	Dhanuk; Dhuniya	5
Jhangad/Uranw; Khatwe; Kuswadiya	31	Dhanuk	9	Dusadh/Paswan/ Pasi	4
Dom; Kumhar	27	Bantar	8	Bing/Bida; Rajput; Nuniya; Majhi; Danuwar	3
Tatma	22	Gangai	6	Brahmin – Tarai	2
Dusadh/Paswan/Pasi	21	Dom; Tatma; Newar	5	Others	<1
Dhuniya	20	Jhangad/Uranw; Badi;	4		
Badhae	19	Santhal; Bote; Dhuniya Chamar/Harijan/Ram; Magar; Halkhor Bhediyar/Gaderi; Lohar; Dusadh/Paswan/Pasi; Sanyasi;	3		
Dhanuk; Bing/Bida; Limbu; Nurang;	18	Kurmi; Bing/Bida; Dhimal; Chidimar; Kumal	2		
Kami; Danuwar; Koiri; Gangai; Bhediyar/Gaderi; Bantar;	17				







TABLE 7.20: Summary of Selected Indicators Showing Conditions of Women

Caste/Ethnicity	Access to Services and Resources							Participation in Decision Making								
	% literate 6 years +	% currently enrolled ages 6-16 years	% currently enrolled ages 17-25 years	% who own land	% who have government jobs	% who have non-government jobs	% who are involved in wage labour	% who are members of any political parties	% who are members of any community' groups	% who can sell their own land	% who can decide about self-earned income	% who decided/consulted on own marriage	% who are consulted on number of children	% who have more freedom of mobility		
														Going to the Market	Going to visit Maiti/Relatives	Going to Formal Meetings
Hill Brahmin		✓	✓			✓		✓	✓							
Hill Chhetri		✓														
Madhesi Brahmin/Chhetri										✓			✓			
Madhesi Other Caste																
Hill Dalit												✓				✓
Madhesi Dalit							✓									
Newar				✓	✓						✓			✓		✓
Hill Janajati																
Tarai Janajati														✓	✓	
Muslim																
Others	✓															
Key		Poorest performance			Below national average				Above national average performance		✓			Highest performance		

TABLE 7.21: Summary of Indicators of Experiences of Violence Against Women

Caste/Ethnicity	Committed by Husband			Committed by Other Family Members			Committed by Others in the Village		
	% Psychological	% Physical	% Sexual	% Psychological	% Physical	% Sexual	% Psychological	% Physical	% Sexual
Hill Brahmin		√	√			√		√	√
Hill Chhetri	√					√	√		
Madhesi Brahmin/Chhetri						√			
Madhesi Other Caste									
Hill Dalit									√
Madhesi Dalit									
Newar									
Hill Janajati									
Tarai Janajati									
Muslim						√		√	√
Others				√	√	√		√	

<b>Key</b>	 <b>Highest levels of violence</b>	 <b>Below national average</b>	 <b>Above average levels of violence</b>	 <b>Lowest levels of violence</b>
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## SUMMARY AND CONCLUSION

Nepal is struggling to achieve an inclusive society. Social inclusion has been recognized as a national agenda for attaining sustainable peace and state restructuring. The Interim Constitution of Nepal (2007) states in Article 33 (d) that the state shall have responsibility “to carry out an inclusive, democratic and progressive restructuring of the State... to address the problems related to women, Dalits, Indigenous Nationalities [Adivasi Janajati], Madhesi, oppressed and minority communities and other disadvantaged groups, by eliminating class, caste, linguistic, gender, cultural, religious and regional discrimination.” Subsequently, inclusion of the excluded groups has become the major agenda of the government’s 10th Five Year Plan and Three Years Interim Plan as well as the upcoming Three Year Plan. In this context, this social inclusion survey is immensely significant for both policy making and education towards achieving an inclusive society.

In the Nepal Social Inclusion Survey (NSIS) what we need to understand is the current social, cultural, and linguistic diversity as well as the status of human development and social inclusion. The socio-cultural diversity and inclusion issues should not be dealt with separately, as social exclusion in Nepal is by and large cultural exclusion. Accordingly, dealing with social exclusion/inclusion by focusing on differential treatment based on caste/ethnicity as well as gender is an appropriate way to address social inclusion in Nepal, and is the approach of this survey. Existing national surveys of Nepal are limited in this respect because they focus on other perspectives and objectives. The Nepal Living Standard Survey is designed to measure poverty levels, Nepal Demographic and Health Survey measures the demographic and health

situation, and the Nepal Labour Force Survey assesses the situation of the labour force and employment. These surveys provide partial information about social inclusion and they adopt “area sampling” based on geographic areas that masks the distribution and significance of caste/ethnic groups.

The present NSIS departs from previous national surveys in two ways: perspective, which is on social inclusion, and method of sampling, which we can call “social sampling”. In social sampling the target of sampling is caste/ethnic groups, rather than a geographic area such as ecological zones, development regions or districts. The previous national surveys first target areas or locations and then take samples of human society within the selected area or location. NSIS, however, first targets human society or groups and follows the area or location where the targeted groups reside. In this way, this survey provides value-added with respect to both perspective and methodology when compared with existing national surveys.

The finding of the social inclusion survey is organised into eight chapters. The introduction presents the context and objectives of the study. Chapter 2 describes the methodology used for the survey. Chapter 3 introduces sample households and its population in terms of basic demographic characteristics. The analysis of findings begins with Chapter 4, which discusses quality of life indicators representing human development in terms of social inclusion. Chapter 5 analyses governance and social inclusion, and Chapter 6 deals with cultural identity, social solidarity, discrimination and social inclusion. Chapter 7 examines gender and social inclusion. The concluding chapter summarizes the findings and makes recommendations for further research as well as policy to enhance social inclusion.

## Methodology

The NSIS identified 98 different caste/ethnic groups based on the 2001 census for the sampling. Each caste/ethnic group was treated as an independent domain and an independent sample size was estimated and drawn for each domain. This allowed an equal level of sampling efficiency for each domain to the estimated sample size so that the effect of varying levels of sampling efficiency on the estimates could be minimized and yield better inter-group comparison. The sample size was determined to be 152 for each caste/ethnic group with a 10 percent error margin. With this sample size, a four-stage stratified probability cluster design was adopted for each domain. Selection was made first on the district and then VDC/Municipality, settlement and, finally, the household level (see Chapter II for detail). The cluster was considered as a settlement of each caste/ethnic group. From each selected cluster, 19 households were drawn, using a systematic random sampling technique with an expected design effect of 1.5. A total of 8 clusters were selected to attain 152 households for each 98 caste/ethnic groups. The target sample size for the national level was 14,896, but the survey was able to enumerate 14,709 households for 98 caste/ethnic groups. The deficit in target is due to the fact that the survey found only 73 households of Raute and 51 households of Kuswadiya. As the NSIS is based on a household survey, it intended only to enumerate settled Raute. The survey team was able to find only 73 households of settled Raute and all these households were enumerated. Similarly, Kuswadiya is also a mobile group. They move from one place to another depending on availability of stones and markets they need for their work. The survey team was able to enumerate only 51 households in this group. There are also some other groups as well for which only 151 households were enumerated due to non-response. In all cases, the findings are based on household survey representing factual information and perceptions of household level respondents.

The analysis of findings is based on descriptive statistics. It utilizes simple tables with percentage and mean. First, it computed the average of each indicator by the broader 11 social groups. The broader social

groups of 11 categories is made based on possible homogeneity among groups in terms of social, cultural, economic, and spatial characteristics. The main aim of the analysis based on 11 categories is to give a broader picture of social inclusion in terms of social, cultural, economic and spatial identities. Secondly, the top 10 and bottom 10 caste/ethnic groups in terms of indicator value are analysed. Finally, indicators for all 98 caste/ethnic groups are annexed and also analysed wherever necessary. Data is weighted by proportion of the national population by caste/ethnicity in the case of the broader 11 social groups, whereas it is unweighted for the 98 caste/ethnic groups. The presentation of the findings is organised under the headings below.

## Demography of Nepali Society

This chapter dealt with basic demographic characteristics of Nepali society reflecting the 98 caste/ethnic groups recorded by NSIS 2012. The survey enumerated 14,709 households with a population of 89,666 for 98 caste/ethnic groups. NSIS enumerated *de jure* population of sample households. The households may be bigger, which implies some indicators may have values higher than the national average. The average household size is 6, which is higher than that of census 2011. It is the highest among Madhesi O/C groups, such as the Lodha, Kewat, Kahar, Kanu, Lohar, Koiri, and Rajbhar. M/H groups have a relatively smaller household size. NSIS listed 82 languages spoken by the 98 caste/ethnic groups. Maithili is the major language (23%), followed by Bhojpuri (10.3%). Nepali is in third rank (9.7%). Awadhi and Bajjika come in the 4<sup>th</sup> and 5<sup>th</sup> rank and they are spoken also as regional languages. Awadhi is spoken by 6.6 percent and Bajjika by 4.5 percent. There are 9 different categories of religion, among which Hinduism is at the top (73.6%) then Buddhism (10%), Bon/Shamanism (5%), and Kirant (4.6%). Islam and Christianity each have 2 percent and Jain has the lowest percentage of population (1.3%).

NSIS found that female headed households are highest among Hill Dalits (31.2%) followed by M/H Janajatis (23.7%), whereas it is lowest among “Others” groups (6.8%). The sex ratio is highest among Panjabi/Sikh and Bing/Bida (126). It is 120 or more among Madhesi groups including the Lohar, Raute, Nurang, Tatma, Mali, Kurmi, Tarai Brahmin, Badhae and “other.” It is lowest among Meche (90), and most of those in the bottom ten are Janajatis, such as Raji, Bhujel, Rai, Pahari, Dura, Kisan, Yakha and Meche. NSIS also recorded 82 third gender persons with the highest figure among M/H Janajatis (25), followed by Chhetris (16) and Tarai Janajatis (12). Hill Brahmin, Madhesi B/C and Muslims reported no third gender.

The overall median age is 23 for males and 24 for females. It is highest among the Thakali followed by Jain and Marwadi, and lowest among the Dom, Kuswadiya, Raute, and Chepang. For the 11 broader social groups, the median age is 29 among the “Others” group, 28 among Newar (28) and 27 among Hill and Madhesi B/C at higher level and 20 among Muslims and Madhesi Dalits at lower level. The overall dependency ratio is 58 percent. It is lowest among Dhimal (32.5%) and highest among Kuswadiya (101.5%). For social groups, it is lowest among the “Others” group (37.9%) and Newar (42.2%), whereas, highest among Muslim (75.4%), Madhesi Dalit (69.8%) and Madhesi O/C (68%). The overall prevalence of disability is 2.3 percent. It is highest among the Badhae (5.2%) and Thami (5.1%) and lowest among Halkhor (0.7%). For the 11 social groups, disability is highest among Hill Dalits (3%), Hill Chhetri (2.9%) and Madhesi B/C (2.8%) and lowest among the “Others” group (1.2%), Newar (1.4%) and Tarai Janajatis (1.5%). The percentage of currently married population is 48 for all groups, 46 percent for males and 50 percent for females. It is highest among Jain, Kumal, Newar and Marwadi (54.3% to 56.4%) and lowest among Walung (39%) and Hayu (39.8%). For the 11 social groups, it is highest among Newar (55.9%) and the lowest among Hill Chhetri (44.2%).

## Human Development and Social Inclusion

Human development has various dimensions encompassing a broad array of quality of life indicators. The present analysis on human development and social inclusion involved 23 quality of life related indicators. Caste/ethnic groups are taken as social units for comparison, analysis and presentation of data. The 98 caste/ethnic groups identified by the 2001 population census form the basic social units from which a schema of 11 broad groups has been developed on the basis of cultural similarities.

In the context of Nepal, various attempts have already been made to understand social inclusion from a human development perspective (Bennett and Parajuli, 2011; DFID and World Bank, 2006; NESAC, 1998). The findings of those studies have shown that caste/ethnic groups are not alike in terms of the level of human development hence their social inclusion. These studies came to the conclusions that the Newars, and Brahmins and Chhetris have the highest human development followed by Janajatis, and the lowest being among the Dalits (untouchables). The present study largely supports this general conclusion. For example, Brahmins of the hills and Tarai, and Newars, including the "Others" category of social groups, show highest value in almost all spheres of human development indicators taken in the analysis, such as education, health, housing, possession of natural resources, sources of livelihood and consumption expenditure. Therefore, these four social groups are positioned as the most included groups in terms of human development. Despite this, it must be noted that some variation in these four social groups is apparent in the degree of social inclusion with respect to a few indicators. Hill Brahmins and Newars appear to be relatively less included in terms of health related indicators and possession of natural resources, and the "Others" groups are least included in terms of possession of natural resources.

Dalits appear at the bottom of the rank in terms of all human development indicators taken in the analysis. Therefore, it is concluded that Dalits are the least included groups in Nepal in terms of human development and quality of life. The disparity between Dalits and the four most included groups (Hill and Madhesi Brahmin, Newar, and "Others") is distinctly marked and across almost all the variables examined here. For example, only half of the Madhesi Dalits are literate in comparison to more or less 90 percent of the population in the four "most included" groups. Similarly, only 16 percent of the Madhesi Dalits have access to improved toilet facilities in comparison to almost universal access to such facilities in the Newar and "Others" categories. However, it is to be noted that Hill Dalits show slightly better position than do the Madhesi Dalits.

Hill Chhetri, M/H Janajati, Tarai Janajati, Muslim, and Madhesi OC are in a relatively better off position than the Dalits, but are worse off than the most included four social groups. Therefore, the status of social inclusion of these groups lies between the two extremes. Among these five social groups, Hill Chhetri comes in the top position followed by M/H Janajati and Tarai Janajati. Madhesi OC and Muslims are at the bottom of the rank. It appears that Hill Chhetris are most included in the possession of natural resources but "least included" in the sphere of health, housing (except house ownership), sources of livelihood, and consumption expenditure. The Hill Chhetri do better in the field of education. None of these five social groups except the Hill Chhetri score as high on any of the human development indicators examined here. The Madhesi OC, M/H Janajati, Tarai Janajati and Muslims are all located at the moderate or the lowest levels in all spheres of human development. However, Muslims are among the most included in access to healthcare facilities.

Additional findings for the 98 caste/ethnic groups indicate that seven caste/ethnic groups like the Marwadi, Jain, Kayastha, Baniya, Hill Brahmin, Newar, Thakali occupy a dominant position. These caste/ethnic

groups appear in the top ten positions on about half of the indicators used in the analysis. Among the seven caste/ethnic groups, the former two groups occupy the highest position in terms of 70 percent or 15 indicators used. Mostly with Indian origin, both of these groups are urban-centric and have high involvement in non-agricultural professions. Baniya, Kayastha, Hill Brahmin, Newar and Thakali appear to be the other five dominant caste/ethnic groups after the Marwadi and Jain. Of them, Baniya and Kayastha have Tarai origin. Baniya is generally known as one of the trading groups of the Madhes, and Kayastha belongs to the dominant Madhesi Brahmin culture whose traditional occupation is reading and writing. Hill Brahmins, on the other hand, are from the Aryan culture of the hills who have historically occupied dominant positions in all spheres of state affairs. The Newar and Thakali both belong to Hill Janajatis who are predominantly involved in industry, trade and business activities.

Conversely, the Musahar appear to be the “least included” caste/ethnic group. The Musahar appear in the bottom ten positions in terms of 70 percent or 15 indicators of human development taken in the analysis. According to the 2011 population census, the total population of Musahar is 232,490 who mostly live in rural areas of the Eastern and Central Tarai region. This is one of Madhesi Dalit groups. Their traditional occupation is brick making and farm workers, they are generally known as “mouse eaters” (meaning of musahar) and are believed to have migrated from India.

The Kuswadiya is another least included group after Musahar who appear in the bottom ten positions in relation to nearly 60 percent or 12 indicators of human development. Kuswadiya is generally known as Tarai Janajati whose traditional occupation is the cutting of grinding stones (*silauto*). According to the 2011 population census of Nepal, the total population of Kuswadiya is 3,182 with the highest concentration in the Eastern and Western Tarai. Bing/Binda and Kisan are two other caste/ethnic groups which appear in the bottom ten positions in relation to nearly 50 percent or 10 of the indicators of human development taken in the analysis. Although the 2011 population census did not classify Bing/Binda as a separate caste/ethnic group, its population, according to 2001 population census, is 3,216 with the highest concentration in two of Tarai districts – Sarlahi and Banke. Bing/Binda belongs to the Tarai Caste group. Kisan belongs to Tarai Janajatis whose population, according to 2011 population census, is 1,739. The other “least included” groups in terms of human development are the Chepang, Chidimar, Dusadh/Paswan/Pasi, Nurang, Raute, Dom, Lodha, Munda and Nuniya. Among these, the Chepang and Raute are from Hill Janajati; Chidimar, Dusadh/Paswan/Pasi, Dom are from Madhesi Dalit; Nurang, Lodha, Nuniya are from Madhesi OC and Munda from Tarai Janajati.

Finally, it should be pointed out that, despite socially inclusive policies of the Nepal government, there is still a big gap in the value of most of the indicators of human development between the “most” and the “least” included caste/ethnic groups. This indicates substantial differences in the degree of social inclusion. Take the case of literacy again. The three most included social groups, like the Jain, Marwadi, and Kayastha have nearly universal access to literacy. Compared to them, Musahar and Kuswadiya are at the very early stage of literacy (20% and 30% literacy rate respectively). Nearly a similar pattern of this big gap is observed in school attendance between these groups. The Musahar, Dom, Raute, and Kuswadiya show a worse condition in educational attainment (1-7%) compared with the “most included” groups like the Jain, Marwadi and Kayastha (84-87%). Such a wide gap in the degree of social inclusion between the most and the least included groups is found in almost all spheres of human development, such as access to improved toilet facilities, affordability of medical treatment, ownership of houses, access to improved houses and clean energy, etc.



## Governance and Social Inclusion

Governance has been assessed in terms of access to services and political processes. Accessibility implies representation and participation in services and political processes. Services include traditional systems of economic security and access to financial institutions, public jobs, user groups, and basic infrastructure services at the local level. The three levels of political processes include customary systems, rights based movements, and formal politics are assessed to understand access to political governance.

The study found that Hill Brahmin, Newar and Madhesi B/Cs are the most included social groups on almost all the indicators of services, physical infrastructure, and politics, whereas Madhesi Dalits, Hill Dalits and Muslims are the least included on almost all the indicators. Hill Chhetris, M/H Janajatis and Tarai Janajatis are in the middle on most of these aspects of governance. However, there is some variation across groups and areas. In the case of access to services and positions, Hill Brahmins are best positioned; Newar and M/H and Tarai Janajatis are in best positions in the case of culture and traditional related services; and Madhesi groups come out on top on all three indicators of participation in formal politics.

The Newar, Chhantyal, Baramu and Byasi are on top in access to traditional institutions. Newar and Tarai Janajatis are the most included groups in customary practices, but when it comes to legal aspects of customary practices, the “Others” group and Hill Brahmins are the most included. This indicates that participation in the cultural institutions of indigenous and traditional kinds is pervasive among Janajatis in both M/H and the Tarai: most of these institutions have not been registered with the government, and are followed only on a cultural basis. On the other hand, the “Others” group and Hill Brahmins are far ahead in the formalization of such cultural practices. For instance, “Others” includes the Marwadi, Jain, Panjabi/Sikh and Bangali. Except the Bangali, they all belong to strong and active religious and traditional institutions. For instance, Marwadi have “Marwadi Sewa Samity”, the Jain have “Mahabir” and Panjabi/Sikh have “Gurudwara”.

Access to financial institutions and user groups is specific to occupation as well as locality and depends on the availability of such services in the area. Madhesi B/Cs and “Others” are mostly located in urban and semi-urban areas where financial institutions are mostly located. Similarly, they are mostly involved in trade and business, so they need these institutions for their occupation. Madhesi Dalits are least included in most of the aspects of governance. However, there is an interesting finding that the Halkhor and Dom are at the top in access to public jobs. This is because the jobs are their traditional work, for the Halkhor cleaning dirt and for the Dom sweeping the streets. They are employed in municipality offices, other non-governmental offices and also in private houses in urban areas. In a sense, these groups have a *de facto* monopoly on their work, because no other groups work as cleaners and sweepers.

With respect to participation in rights based organizations and movements, the Newar, Madhesi B/Cs and Tarai Janajatis are well represented. This indicates the prevalence of Janajati and Madhesi movements fighting for their identity and rights. On the other hand, Hill B/C are most included groups in most indicators used for this study, so until recently, they have felt less need to participate in such movements. However, it must be noted here that there has been a growing concern of cultural and political rights among the Hill B/C. The initiation of Brahmin/Chhetri Samaj and its organised activities in advance of the 2013 elections is a prime example. The “Others” are traders who likewise have less need for rights movements. As for knowledge of current political discourses, the “other” groups are on top in all five components studied here, that is, knowledge of federalism, republicanism, reservation, proportional representation and identity politics. Hill Brahmin and Newar are also very aware of this discourse, whereas Madhesi Dalits are the least knowledgeable.



One interesting finding regarding the political field is that Madhesi B/Cs have the highest rate of participation in political parties and political movements, whereas the participation of Madhesi Dalits is the highest in voting in the last election, first constituent assembly in 2008. Tarai Janajatis have the lowest rate of political party representation, but a high rate of participation in political movements and voting in the last election. This clearly indicates that political parties have effectively mobilized Madhesi groups to their respective interests. Madhesi Brahmin and Chhetri were mobilized for building political parties as well as for political movements. Tarai Janajatis were mobilized for political movements and as a vote bank. Madhesi Dalits were mobilized only as a vote bank.

## Culture, Social Solidarity, Discrimination and Social Inclusion

This chapter has discussed cultural and religious aspects of identity, social solidarity, discrimination, abuse and violence. The analysis helps to understand inclusion from a cultural and social identity perspective, and the extent of inclusion of a particular group in cultural and social spheres despite difference in aspects of identity. Discrimination, abuse and violence are assessed based on differences in cultural and social aspects of identity.

Basically, a mother tongue is considered as a cultural variable that is used among a homogenous group. The ability to understand and speak Nepali as the official language is also included as it is implicitly linked with education and employment opportunities. Nepali is also a mother tongue of Hill Brahmins/Chhetris and Hill Dalits. Therefore, it is natural that all Hill Brahmins and almost all Hill Chhetris and Hill Dalits can understand and speak Nepali. Even though Nepali is not their mother tongue, all Newars and most of the M/H Janajatis can understand and speak Nepali. Whereas, among the Madhesi OC, Madhesi Dalits and Muslims, only a few can understand and speak Nepali, mainly because their first language is their respective regional language, such as Maithili, Bhojpuri, Awadhi, Bajjika, etc. and their second language is also the same, Hindi, with respect to the region where they reside. Among the Newar and M/H Janajatis, the percentage of mother tongue speakers, both at home and outside is relatively smaller, which is indicative of a shift to the Nepali language at the cost of the use their respective groups' mother tongue. As only a few among the Madhesi Dalits and Muslims can understand and speak Nepali, they are relatively more likely to experience a loss of opportunities for not knowing the *lingua franca*, Nepali. Nepali being the official language, it is a prerequisite to all opportunities of education and employment.

Discrimination due to religious belief is reported as high among Hill Dalits, Madhesi Dalits and Muslims. Also, most Muslims report discrimination from the state against their religion. The discrimination against Dalits is based on the caste based hierarchy existent in the Hindu social structure. The discrimination against Muslims is based on the majority - minority difference between the two religions, comparatively Hindus are in a large number and Muslims in a smaller number. This factor applies also to Bhote who believe in Buddhism and the Limbu who believe in Kirant. On the other hand, Madhesi B/C, Madhesi OC, in addition to Muslims, feel that they have been discriminated by the state in matters of religion. Discrimination from the state is mainly with regard to public holidays for religious festivals and the allocation of the budget for temples/Gumbas/Mosque/etc., from the state. The feeling in Hindu Madhesi groups is communicative of a domination of Hill Hindu groups, reflecting official inequality in the state-granted number of days as public holidays during festivals. Though Hindus, Madhesi groups differ markedly in the practise of their religious belief. For example, *Holi (Fagu)* and *Chhath* are the greatest festivals of Madhesi Hindus, for each of which the state provides one day each public holiday, whereas for both *Dashain* and *Tihar*, the greatest festivals of Hill Hindus, the state provides for each long public holidays.

Kinship and social solidarity are high among almost all groups in one way or the other. Participation in religious and cultural gatherings is high among the Hill Brahmin and Newar but lowest among the “Others” group. The Newar have high participation in traditional/indigenous institutions, which applies to Dhimal, Thakali and Kisan. Participation in collective worship of rites and deities is high among Hill Chhetri, whereas they have low participation in traditional/indigenous institutions. Individually, the collective worship of rites and deities is high among the Chhantyal, Baramu, Kumal, Dura, Magar, Pahari, and Hayu from the Hill Janajatis and Jhangad and Munda from the Tarai Janajatis, but lowest among Muslims. Furthermore, almost all groups have good participation in ritual ceremonies.

Discrimination and violence are directed more towards Dalits and Muslims than other groups. It is based on religious practices within the social groups and due to differences in religious belief. Discriminatory labour is also based on the same phenomenon. Experience of discriminatory labour is high among the Madhesi Dalits and Tarai Janajatis. As for discrimination manifested in the denial of entry, both Hill and Madhesi Dalits have experienced this to a great extent. Denial of entry into religious places and private houses is high among Hill Dalits and Madhesi Dalits. Muslims have also experienced denial of entry into private house to some extent. Denial of entry into dairy farms/tea shops is high among the Madhesi Dalits. In the case of abuse and violence, it is again both Hill and Madhesi Dalits who have experienced both verbal/psychological and physical violence. However, such experiences are more widespread among Madhesi Dalits than among Hill Dalits. Individually, Madhesi and Hill Dalits are most likely to experience abuse and violence, as well as verbal and psychological abuse. Conversely, none of the Hill Chhetri and Madhesi B/C respondents reported experiences of physical violence attributed to differences in group identity, and none of the Hill Brahmin have experience of both verbal/psychological abuse and physical violence.

## Gender and Social Inclusion

This chapter draws on the data from the section of ‘Women’s Empowerment and Equality’ of NSIS 2012 and focuses on three key areas. The first is *access to services and resources* - education, land ownership, employment opportunities and participation in politics and civil society activities. The second area of analysis is *participation in decision-making* in the economic, personal and social spheres, looking at decision-making concerning the use of assets, on marriage and reproductive health, and in terms of freedom of mobility. The third area of analysis was related to women’s *experiences of violence* – psychological, physical and sexual – committed by their husband, other family members and by anyone in the village.

The data, disaggregated by caste/ethnicity, has been presented in two ways. The aggregation of the 98 different caste/ethnic groups into 11 different categories allowed for presenting an overall picture of differences among the groups. Presenting selected cases of the 98 caste/ethnic groups in terms of the ten most and least ‘included’ groups provided an opportunity to look at the conditions of specific sub-groups which often highlighted the intra-group differences that were masked by the broader categorization. Tables 7.20 and 7.21 offer a summary of the disaggregated results that categorizes the caste/ethnic groups as above average or below average in a selection of the study indicators. This presents an opportunity to look across the 11 different social groups and their ‘performance’ in the selected study indicators.

The data on educational status shows that this is the only area where there is sex disaggregation and this demonstrates how the gender gap still persists at all levels of educational attainment as well as levels of current enrolment. At the higher levels, not only is the gender gap present, but the levels of attainment are very low for both males and females. Educational attainment is a strong predictor of many social and

economic indicators in life for individuals and for their families and yet the continuing pockets of extremely low levels of literacy among Hill and Madhesi Dalit, and Muslim girls and women, for example, will continue to have negative consequences on the life conditions and opportunities for this group.

Overall, the Madhesi and Hill Dalit, Madhesi OC and Muslims have the lowest or below national average rankings in access to services and resources. These groups have been historically, socially and economically marginalized which can explain their limited access to education and economic resources. Yet the decades of efforts by external development interventions have also failed to 'include' them, given that they also have lower than average participation in civil society activities (except for Hill Dalits), most of which aim at improving the social and economic conditions of poor and marginalized groups.

The results also show that the relationship between women's command over economic resources and the command over their own bodies are not necessarily always correlated. For example, it is seen that Madhesi women (B/C and Janajati) have relatively higher land ownership, but they have less control over decisions relating to their own marriage. The ranking is the opposite for Hill castes and Hill Janajati. Hill Dalit women seem to have the most control over their bodies in terms of decision making about their own marriage and have relatively higher freedom of mobility to move outside the home. Though socially and economically they are one of the most 'excluded' groups, they seemed to be more 'included' in other aspects of life. Therefore, power in one sphere does not necessarily translate into power in all other spheres. Moreover, access to economic resources such as having ownership of land does not necessarily mean that women have control over the use or disposal of such property as is seen in case of Byasi women – the highest percentage of whom owned land but did not have much control over selling it if needed.

Madhesi Dalit, Madhesi OC and Newar women have generally higher levels of experiences of violence committed by husbands, other family members and outside the home. While the former two groups rank at the bottom on social and economic indicators, Newars are not so, which raises questions about these results. However, as mentioned earlier, there are two issues that need to be kept in mind here. First, the data on violence against women especially sexual violence need to be collected carefully, with great sensitivity and under strict protection of privacy. Secondly, not all women are able to report such occurrences especially when the perpetrator is the husband or a close family member, due to fear and potential stigma. Most scholars working on VAW would agree that the cases of sexual violence are mostly under-reported.



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# CHAPTER TABLES



## DEMOGRAPHY OF SAMPLE HOUSEHOLD AND ITS POPULATION

### 3.0 Household and population size

Caste/Ethnicity	HH	Popn
Lodha	152	1,127
Kewat	152	1,123
Kahar	152	1,117
Muslim	152	1,114
Kanu	152	1,109
Dura	152	1,090
Lohar	152	1,072
Hayu	152	1,056
Koiri	152	1,051
Rajbhar	152	1,022
Yadav	152	1,016
Mallah	152	1,013
Dusadh/Paswan/ Pasi	152	1,010
Kalwar	152	998
Dhuniya	152	989
Thakuri	152	987
Kurmi	152	987
Sonar	152	985
Kumhar	152	981
Dhanuk	152	973
Kayastha	152	971
Halkhor	152	949
Bing/bida	152	948
Bhediyar/Gaderi	152	948
Nuniya	152	945
Sudhi	152	944
Danuwar	152	938
Tharu	152	936
Tamang	152	933
Chepang	152	931
Rajput	151	931
Chhetri	152	926
Majhi	152	921

Caste/Ethnicity	HH	Popn
Darai	152	917
Haluwai	152	916
Mali	151	912
Bantar	152	909
Magar	152	907
Barae	152	907
Baramu	152	907
Gurung	152	903
Teli	151	902
Baniya	152	901
Tatma	152	898
Brahmin - Hill	152	893
Limbu	152	889
Sanyasi	152	885
Khatwe	151	884
Damai/Dholi	152	883
Kami	152	881
Hajam/Thakur	151	880
Marwadi	152	879
Byasi	152	877
Jhangad	152	874
Newar	152	873
Raji	152	855
Santhal	152	854
Kumal	152	853
Badhae	152	849
Brahmin - Tarai	152	846
Kamar	152	846
Sarki	152	844
Yholmo	152	836
Chhantyal	152	835
Chamar/Harijan/ Ram	151	833
Yakha	152	833

Caste/Ethnicity	HH	Popn
Thami	152	831
Meche	152	827
Jain	152	825
Sunuwar	152	805
Dhobi	152	804
Walung	152	804
Pahari	152	803
Rajbansi	152	791
Bhujel	152	790
Gangai	152	786
Musahar	152	785
Bhote	152	785
Gaine	152	782
Badi	152	780
Rai	152	774
Dom	152	769
Dhimai	152	763
Nurang	151	760
Jirel	152	759
Chidimar	152	754
Munda	152	751
Bangali	152	749
Bote	152	749
Tajpuriya	152	748
Kisan	152	743
Lepcha	152	733
Thakali	152	721
Sherpa	152	714
Koche	152	702
Panjabi/Sikh	152	696
Raute	73	369
Kuswadiya	51	270

### 3.1 Average household size

Caste/Ethnicity	Average HH size	Caste/Ethnicity	Average HH size	Caste/Ethnicity	Average HH size
Lodha	7.4	Mali	6.0	Thami	5.5
Kewat	7.4	Darai	6.0	Meche	5.4
Kahar	7.3	Haluwai	6.0	Jain	5.4
Muslim	7.3	Bantar	6.0	Sunuwar	5.3
Kanu	7.3	Teli	6.0	Kuswadiya	5.3
Dura	7.2	Magar	6.0	Dhobi	5.3
Lohar	7.1	Barae	6.0	Walung	5.3
Hayu	6.9	Baramu	6.0	Pahari	5.3
Koiri	6.9	Gurung	5.9	Rajbansi	5.2
Rajbhar	6.7	Baniya	5.9	Bhujel	5.2
Yadav	6.7	Tatma	5.9	Gangai	5.2
Mallah	6.7	Brahmin - Hill	5.9	Musahar	5.2
Dusadh/Paswan/Pasi	6.6	Khatwe	5.9	Bhote	5.2
Kalwar	6.6	Limbu	5.8	Gaine	5.1
Dhuniya	6.5	Hajam/Thakur	5.8	Badi	5.1
Thakuri	6.5	Sanyasi	5.8	Rai	5.1
Kurmi	6.5	Damai/Dholi	5.8	Dom	5.1
Sonar	6.5	Kami	5.8	Raute	5.1
Kumhar	6.5	Marwadi	5.8	Nurang	5.0
Dhanuk	6.4	Byasi	5.8	Dhimal	5.0
Kayastha	6.4	Jhangad	5.8	Jirel	5.0
Halkhor	6.2	Newar	5.7	Chidimar	5.0
Bing/bida	6.2	Raji	5.6	Munda	4.9
Bhediya/Gaderi	6.2	Santhal	5.6	Bangali	4.9
Nuniya	6.2	Kumal	5.6	Bote	4.9
Sudhi	6.2	Badhae	5.6	Tajpuriya	4.9
Danuwar	6.2	Brahmin - Tarai	5.6	Kisan	4.9
Rajput	6.2	Kamar	5.6	Lepcha	4.8
Tharu	6.2	Sarki	5.6	Thakali	4.7
Tamang	6.1	Chamar/Harijan/Ram	5.5	Sherpa	4.7
Chepang	6.1	Yholmo	5.5	Koche	4.6
Chhetri	6.1	Chhantyal	5.5	Panjabi/Sikh	4.6
Majhi	6.1	Yakha	5.5		

### 3.2 Mother tongue

Language	%	Popn
Maithili	23.09	19,796
Bhojpuri	10.30	8,828
Nepali	9.71	8,320
Awadhi	6.58	5,639
Bajika	4.54	3,893
Marwari	1.94	1,660
Urdu	1.46	1,248
Dura	1.26	1,080
Hayu	1.23	1,054
Sherpa	1.17	1,000
Tamang	1.13	965
Limbu	1.10	947
Kumal	1.10	945
Danuwar	1.10	939
Darai	1.09	935
Chepang	1.08	930
Majhi	1.08	928
Gurung	1.07	915
Baramu	1.05	904
Jhangad	1.02	877
Byansi	1.02	875
Newari	1.02	871
Magar	1.01	866
Raji	1.00	853
Santhali	0.99	850
Thami	0.96	827
Tharu	0.96	826
Yholmo	0.96	824

Language	%	Popn
Meche	0.96	819
Chhantyal	0.95	818
Sunuwar	0.94	807
Rajbansi	0.93	801
Pahari	0.93	795
Bangla	0.89	759
Jirel	0.88	758
Bote	0.88	753
Dhimal	0.87	744
Tajpuriya	0.86	738
Yakha	0.86	735
Kisan	0.86	735
Thakali	0.84	722
Lepcha	0.82	699
Koche	0.82	699
Panjabi	0.77	664
Munda	0.72	618
Lhomi	0.70	602
Tibetan	0.58	501
Bhujel	0.56	481
Magahi	0.48	414
Bantawa	0.45	384
Raute	0.43	368
Suryapuri	0.43	368
Angika)	0.25	213
Kamar	0.23	193
Chumba	0.21	178
Chamling	0.17	148

Language	%	Popn
Khadiya	0.15	130
Hindi	0.13	114
Thulung	0.10	86
Kulung	0.07	62
Yamphu	0.05	46
Unknown	0.05	42
Sangpang	0.04	34
Sanskrit	0.02	21
Khaling	0.01	10
Dumi	0.01	9
Lohorung	0.01	9
Bahing	0.01	8
Mewahang	0.01	8
Wambule	0.01	7
Naga	0.01	6
Nachhiring	0.01	5
Sindhi	0.01	5
Dzonkha	0.00	3
Puma	0.00	2
Chinese	0.00	2
Koi/Koyu	0.00	1
Ghale	0.00	1
Churaute	0.00	1
Tilung	0.00	1
Assamese	0.00	1
Sadhani	0.00	1

### 3.3 Female headed household

Caste/Ethnicity	Female headed HH	Caste/Ethnicity	Female headed HH	Caste/Ethnicity	Female headed HH
Chhantyal	36.8	Gangai	17.1	Mali	10.6
Kami	35.7	Chamar/Harijan/Ram	16.6	Mallah	10.5
Badi	33.6	Brahmin - Tarai	15.8	Lodha	10.5
Jirel	30.9	Thami	15.8	Tatma	9.9
Rai	30.3	Darai	15.8	Dhobi	9.9
Gaine	30.3	Newar	15.6	Kayastha	9.9
Byasi	29.6	Sonar	15.1	Bing/bida	9.9
Bhujel	26.8	Majhi	15.1	Sudhi	9.8
Damai/Dholi	26.3	Munda	15.1	Bantar	9.8
Limbu	26.1	Sherpa	14.3	Thakuri	9.2
Sanyasi	25.7	Kahar	13.8	Dhanuk	9.2
Magar	25.3	Bangali	13.8	Chidimar	9.2
Raji	25.0	Nuniya	13.5	Panjabi/Sikh	9.0
Baramu	23.7	Teli	13.2	Koiri	8.6
Sarki	23.5	Dusadh/Paswan/Pasi	13.2	Kewat	8.6
Dura	23.0	Tajpuriya	13.2	Tharu	8.4
Danuwar	22.4	Barae	13.1	Rajput	7.9
Kisan	22.4	Lohar	12.9	Kamar	7.7
Gurung	22.2	Rajbansi	12.5	Bhediya/Gaderi	7.7
Thakali	21.8	Santhal	12.5	Kumhar	7.2
Dhimal	21.7	Rajbhar	12.5	Chepang	7.2
Pahari	21.7	Hayu	12.5	Raute	6.8
Dhuniya	21.7	Yadav	12.4	Nurang	6.5
Tamang	20.9	Muslim	11.8	Baniya	5.9
Hajam/Thakur	20.5	Jhangad	11.8	Lepcha	5.9
Brahmin - Hill	19.7	Dom	11.8	Halkhor	5.8
Bote	19.7	Koche	11.8	Haluwai	5.3
Yakha	19.0	Bhote	11.8	Kurmi	4.6
Yholmo	18.4	Kuswadiya	11.8	Marwadi	4.6
Chhetri	18.3	Badhae	11.1	Kanu	3.9
Musahar	17.8	Walung	11.0	Kalwar	2.6
Kumal	17.8	Khatwe	10.6	Jain	2.6
Sunuwar	17.8				
Meche	17.5				



### 3.4 Median age

Caste/Ethnicity	Median age
Thakali	33
Jain	32
Marwadi	30
Gurung	29
Yholmo	29
Newar	28
Rajput	28
Panjabi/Sikh	28
Byasi	28
Brahmin - Hill	27
Rai	27
Sherpa	27
Kayastha	27
Dhimal	27
Brahmin - Tarai	26
Baniya	26
Bangali	26
Chhantyal	26
Magar	25
Kumal	25
Sudhi	25
Yakha	25
Jirel	25
Dura	25
Walung	25
Tharu	24
Teli	24
Sanyasi	24
Bhujel	24
Sunuwar	24
Khatwe	24
Haluwai	24
Gangai	24
Darai	24

Caste/Ethnicity	Median age
Pahari	24
Baramu	24
Meche	24
Lepcha	24
Yadav	23
Rajbansi	23
Jhangad	23
Bhote	23
Tajpuriya	23
Tamang	22
Damai/Dholi	22
Limbu	22
Thakuri	22
Kurmi	22
Dhanuk	22
Kewat	22
Kalwar	22
Tatma	22
Dhobi	22
Majhi	22
Danuwar	22
Badhae	22
Bantar	22
Barae	22
Bhediye/Gaderi	22
Nurang	22
Mali	22
Bote	22
Gaine	22
Kisan	22
Koche	22
Munda	22
Chhetri	21
Sarki	21

Caste/Ethnicity	Median age
Kamar	21
Muslim	20
Kami	20
Chamar/Harijan/Ram	20
Koiri	20
Sonar	20
Kanu	20
Kumhar	20
Santhal	20
Lodha	20
Rajbhar	20
Bing/bida	20
Chidimar	20
Hayu	20
Hajam/Thakur	19
Lohar	19
Nuniya	19
Thami	19
Raji	19
Musahar	18
Dusadh/Paswan/Pasi	18
Mallah	18
Kahar	18
Badi	18
Halkhor	18
Dhuniya	18
Chepeng	16
Raute	16
Kuswadiya	16
Dom	15

### 3.5 Sex ratio (males per 100 females)

Caste/Ethnicity	Sex ratio	Caste/Ethnicity	Sex ratio	Caste/Ethnicity	Sex ratio
Panjabi/Sikh	126	Bhote	112	Baramu	105
Bing/bida	126	Gurung	112	Sherpa	105
Lohar	125	Halkhor	112	Chhetri	105
Raute	124	Hajam/Thakur	112	Kami	104
Nurang	124	Bote	111	Thakuri	104
Tatma	123	Rajput	110	Kahar	104
Mali	123	Brahmin - Hill	110	Chepang	104
Kurmi	123	Kumhar	110	Newar	104
Brahmin - Tarai	122	Gangai	110	Tamang	103
Badhae	122	Koche	110	Majhi	103
Kewat	121	Dom	110	Jirel	102
Muslim	120	Jhangad	109	Kumal	102
Dusadh/Paswan/ Pasi	120	Dhuniya	109	Magar	102
Dhobi	120	Tajpuriya	109	Thakali	102
Barae	119	Damai/Dholi	109	Chhantyal	102
Baniya	118	Rajbansi	108	Nuniya	101
Khatwe	118	Koiri	108	Darai	101
Dhanuk	118	Byasi	107	Badi	100
Kanu	118	Rajbhar	107	Kuswadiya	100
Chidimar	118	Chamar/Harijan/Ram	107	Thami	100
Haluwai	117	Teli	107	Tharu	100
Yadav	117	Sarki	107	Santhal	100
Kamar	117	Lepcha	107	Raji	99
Marwadi	117	Walung	107	Bhujel	99
Bhediye/Gaderi	116	Dhimai	107	Rai	98
Munda	116	Kayastha	107	Gaine	97
Lodha	116	Musahar	107	Pahari	97
Bantar	114	Limbu	107	Dura	97
Bangali	113	Kalwar	106	Sanyasi	97
Sudhi	113	Mallah	106	Kisan	97
Jain	112	Yholmo	105	Yakha	95
Sonar	112	Sunuwar	105	Meche	90
Hayu	112	Danuwar	105		

### 3.6 Dependency ratio

Caste/Ethnicity	Dependency ratio
Kuswadiya	101.5
Raute	96.3
Dom	90.8
Chepang	89.6
Dusadh/Paswan/ Pasi	87.7
Dhuniya	86.6
Thami	85.5
Kahar	84.0
Lohar	83.2
Mallah	82.2
Kumhar	81.0
Nuniya	80.3
Musahar	79.6
Nurang	76.7
Bing/bida	76.5
Hajam/Thakur	75.6
Muslim	75.4
Halkhor	75.4
Badi	74.5
Koiri	72.9
Bhediya/Gaderi	72.4
Hayu	70.9
Lodha	70.2
Chamar/Harijan/Ram	70.0
Raji	68.6
Kanu	67.0
Rajbhar	66.4
Badhae	66.1
Thakuri	65.9
Kalwar	65.5
Santhal	65.5
Chidimar	65.0
Dhanuk	64.9
Kami	64.7

Caste/Ethnicity	Dependency ratio
Sonar	64.2
Chhetri	63.9
Teli	63.7
Kamar	63.6
Koche	63.6
Kewat	63.5
Limbu	63.1
Tamang	63.1
Bhote	62.9
Tatma	62.7
Yadav	61.5
Khatwe	61.3
Kurmi	61.3
Barae	60.5
Chhantyal	60.3
Sarki	60.2
Dhobi	59.2
Mali	58.9
Yakha	58.1
Jirel	57.8
Sunuwar	56.6
Sudhi	56.0
Baramu	55.6
Tajpuriya	54.9
Bantar	54.1
Danuwar	54.0
Jhangad	53.6
Sanyasi	53.1
Kisan	52.9
Dura	52.9
Gaine	52.7
Rajput	52.4
Majhi	52.2
Haluwai	51.7

Caste/Ethnicity	Dependency ratio
Damai/Dholi	50.9
Bote	50.1
Lepcha	49.6
Brahmin - Hill	49.3
Pahari	49.3
Gangai	48.6
Kayastha	47.3
Rajbansi	47.0
Bhujel	46.8
Magar	46.5
Darai	45.8
Gurung	45.6
Munda	45.3
Brahmin - Tarai	44.6
Kumal	44.3
Byasi	43.5
Tharu	43.3
Walung	43.3
Newar	42.2
Rai	41.2
Yholmo	41.0
Panjabi/Sikh	40.6
Bangali	40.0
Meche	39.9
Thakali	38.4
Baniya	38.2
Jain	36.8
Sherpa	36.8
Marwadi	35.0
Dhimal	32.5

### 3.7 Disability

Caste/ Ethnicity	Any Disability	Caste/ Ethnicity	Any Disability	Caste/ Ethnicity	Any Disability
Badhae	5.2	Sudhi	2.6	Muslim	1.8
Thami	5.1	Koiri	2.6	Mallah	1.8
Dusadh/ Paswan/Pasi	4.8	Gaine	2.6	Haluwai	1.7
Badi	4.6	Kisan	2.6	Sonar	1.7
Jirel	4.1	Byasi	2.5	Chidimar	1.7
Chepang	4.1	Bhediya/Gaderi	2.4	Dhuniya	1.7
Raji	4.0	Gangai	2.4	Gurung	1.7
Limbu	3.9	Pahari	2.4	Tajpuriya	1.6
Kami	3.7	Kamar	2.4	Bangali	1.6
Bhote	3.7	Mali	2.3	Hajam/Thakur	1.6
Rai	3.6	Damai/Dholi	2.3	Dhimai	1.6
Bote	3.6	Yadav	2.3	Yakha	1.6
Brahmin - Tarai	3.5	Tamang	2.3	Tatma	1.6
Raute	3.5	Sunuwar	2.2	Yholmo	1.6
Sherpa	3.5	Khatwe	2.1	Kayastha	1.5
Chhantyal	3.5	Rajput	2.1	Baramu	1.5
Kahar	3.4	Kumhar	2.1	Sanyasi	1.5
Dura	3.3	Dhobi	2.1	Kanu	1.4
Nurang	3.3	Lodha	2.0	Teli	1.4
Darai	3.3	Musahar	2.0	Newar	1.4
Walung	3.2	Santhal	2.0	Bantar	1.3
Thakali	3.2	Rajbhar	2.0	Panjabi/Sikh	1.3
Nuniya	3.2	Kurmi	1.9	Tharu	1.3
Bhujel	3.0	Chamar/Harijan/ Ram	1.9	Rajbansi	1.3
Chhetri	3.0	Kalwar	1.9	Jain	1.2
Bing/bida	3.0	Brahmin - Hill	1.9	Munda	1.2
Lepcha	2.9	Sarki	1.9	Marwadi	1.1
Majhi	2.8	Baniya	1.9	Hayu	1.0
Kumal	2.8	Magar	1.9	Meche	1.0
Dhanuk	2.8	Lohar	1.9	Dom	0.9
Thakuri	2.7	Kuswadiya	1.9	Barae	0.9
Koche	2.7	Jhangad	1.8	Halkhor	0.7
Kewat	2.7	Danuwar	1.8		

### 3.8 Currently married population (5 + years)

Caste/Ethnicity	Currently married	N
Jain	56.4	890
Kumal	56.3	853
Newar	55.9	873
Marwadi	54.3	879
Rai	51.9	774
Dhimal	51.8	763
Khatwe	51.6	884
Sanyasi	51.5	885
Gurung	51.5	903
Kurmi	51.3	987
Yadav	51.1	1,016
Brahmin - Hill	50.7	893
Bote	50.2	749
Sudhi	50.1	944
Rajput	50.1	931
Magar	49.8	907
Bangali	49.8	749
Bantar	49.6	909
Kewat	49.6	1,123
Baramu	49.5	907
Dhobi	49.5	804
Bhujel	49.4	790
Darai	49.3	917
Haluwai	49.2	916
Teli	49.2	902
Tatma	49.2	898
Barae	49.2	907
Yakha	48.9	833
Mali	48.8	912
Chhantyal	48.6	835
Tharu	48.6	936
Panjabi/Sikh	48.6	696
Damai/Dholi	48.5	883
Brahmin - Tarai	48.5	846
Dura	48.4	1,100
Baniya	48.3	901

Caste/Ethnicity	Currently married	N
Thakali	48.3	721
Kamar	48.1	846
Chamar/Harijan/Ram	48.0	833
Koiri	48.0	1,051
Chidimar	47.6	754
Pahari	47.6	803
Kalwar	47.5	998
Tajpuriya	47.5	748
Rajbhar	47.4	1,022
Kanu	47.3	1,109
Meche	47.2	827
Lodha	47.1	1,127
Nurang	47.1	760
Kami	46.9	865
Kayastha	46.9	881
Bhediya/Gaderi	46.8	971
Majhi	46.6	948
Badhae	46.5	921
Bing/bida	46.5	948
Muslim	46.3	1,114
Danuwar	46.3	938
Lepcha	46.2	733
Dhanuk	46.0	973
Hajam/Thakur	46.0	880
Sarki	46.0	844
Jhangad	45.9	874
Limbu	45.6	889
Tamang	45.6	933
Gaine	45.1	782
Yholmo	45.1	836
Musahar	45.1	785
Lohar	45.1	1,072
Rajbansi	44.9	791
Mallah	44.8	1,013
Gangai	44.8	786
Sherpa	44.7	714

Caste/Ethnicity	Currently married	N
Dom	44.5	769
Dusadh/Paswan/Pasi	44.5	1,010
Nuniya	44.4	945
Kumhar	44.3	981
Dhuniya	44.3	989
Sonar	44.2	985
Halkhor	44.2	949
Kahar	44.0	1,117
Santhal	44.0	854
Koche	44.0	702
Jirel	43.9	759
Chhetri	43.8	926
Byasi	43.8	877
Thakuri	43.8	987

Caste/Ethnicity	Currently married	N
Sunuwar	43.7	805
Raji	43.6	855
Bhote	43.4	785
Thami	43.3	831
Munda	43.3	751
Kisan	42.4	743
Chepang	42.3	931
Badi	42.1	780
Raute	41.5	369
Kuswadiya	40.4	270
Hayu	39.8	1,056
Walung	39.2	804

## HUMAN DEVELOPMENT AND SOCIAL INCLUSION

### 4.1 Literacy (%): Total

Ethnicity	%	N
Jain	98.5	787
Kayastha	97.3	908
Marwadi	97.2	832
Byasi	92.8	808
Baniya	92.5	857
Rajput	91.1	876
Panjabi/Sikh	89.0	664
Brahmin - Terai	88.6	786
Brahmin - Hill	88.3	822
Thakali	87.7	690
Newar	85.6	813
Thakuri	85.4	894
Gurung	85.1	861
Rai	83.9	720
Sanyasi	83.4	819
Limbu	83.3	821
Magar	83.1	838
Dura	81.7	1,011
Yakha	81.3	766
Baramu	80.9	837
Bangali	80.8	683
Walung	80.7	744
Sudhi	80.5	858
Lepcha	80.5	671
Gaine	79.9	708
Chhantyal	79.8	749
Kalwar	79.8	910
Chhetri	79.7	831
Jirel	79.6	710
Sunuwar	79.4	754
Darai	79.3	850
Sherpa	78.9	679
Haluwai	78.7	846
Gharti/Bhujel	78.6	735

Ethnicity	%	N
Danuwar	77.9	869
Hayu	77.7	992
Dhimal	77.7	712
Rajbansi	77.6	719
Tharu	76.8	885
Kumal	76.3	784
Gangai	75.5	726
Thami	75.5	742
Barae	75.3	816
Kami	75.0	800
Teli	74.3	828
Damai/Dholi	73.7	799
Meche	72.7	765
Yholmo	72.5	804
Mali	72.1	828
Bote	72.1	691
Pahari	71.7	753
Tajpuriya	71.1	672
Dhanuk	70.5	897
Dhobi	70.2	734
Yadav	69.8	928
Raji	69.5	748
Kanu	69.4	983
Badi	69.2	673
Sonar	69.0	898
Muslim	68.6	988
Majhi	68.5	851
Koiri	68.4	942
Tamang	68.0	856
Hajam/Thakur	68.0	781
Raute	66.8	301
Bhote	66.7	711
Chepang	66.6	794
Munda	66.2	689

Ethnicity	%	N
Sarki	66.1	765
Badhae	65.9	777
Kamar	65.8	761
Rajbhar	65.8	912
Kewat	63.4	1,015
Santhal	63.2	758
Lohar	62.6	947
Bhediya/ Gaderi	61.0	852
Jhangad	60.3	793
Kisan	59.4	678
Kumhar	59.2	873
Kurmi	58.9	906
Tatma	58.3	813
Lodha	58.2	1,017
Chamar/ Harijan/Ram	56.4	740
Bantar	54.8	817
Chidimar	53.8	671
Mallah	53.6	908
Koche	53.1	627
Kahar	51.6	977
Nurang	51.2	692
Khatwe	49.9	799
Nuniya	48.3	820
Halkhor	46.8	827
Dusadh/ Paswan/Pasi	46.6	883
Dhuniya	46.5	862
Bing/Binda	43.9	833
Dom	33.9	657
Kuswadiya	31.0	226
Musahar	21.3	668

## 4.2: Literacy by sex (%): Male

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	99.8	451	Barae	87.3	432	Munda	75.8	364
Jain	98.8	401	Kalwar	86.9	449	Lohar	75.6	508
Marwadi	98.6	434	Baramu	86.9	426	Chepang	75.4	390
Byasi	97.8	408	Tharu	86.8	425	Raji	75.1	366
Brahmin - Terai	97.6	422	Gharti/Bhujel	86.2	363	Kewat	73.3	528
Brahmin - Hill	97.2	430	Hayu	86.0	507	Tatma	73.2	436
Baniya	97.0	460	Teli	85.7	420	Kurmi	72.9	491
Rajput	96.3	456	Sunuwar	85.2	386	Lodha	72.9	532
Gurung	94.8	445	Kanu	84.4	506	Bhediye/	72.3	444
Thakali	94.8	348	Lepcha	84.2	342	Gaderi		
Newar	94.1	405	Thami	84.0	363	Santhal	72.1	365
Thakuri	94.1	444	Kami	83.7	405	Jhangad	71.8	408
Panjabi/Sikh	92.8	362	Tajpuriya	83.4	344	Kumhar	71.3	442
Magar	92.5	425	Yadav	83.1	497	Raute	70.7	157
Dura	91.4	489	Mali	83.0	448	Mallah	67.4	463
Sanyasi	90.9	396	Meche	82.7	358	Nurang	66.2	376
Rajbansi	90.3	360	Dhobi	82.3	390	Bantar	65.4	425
Walung	90.3	372	Pahari	82.0	361	Kahar	64.9	478
Rai	90.1	354	Dhanuk	81.4	474	Chamar/	64.7	377
Gangai	89.8	371	Koiri	80.5	472	Harijan/Ram		
Limbu	89.7	408	Damai/Dholi	79.9	402	Kisan	64.1	329
Chhetri	89.2	436	Sonar	79.8	471	Khatwe	62.5	416
Chhantyal	88.8	365	Bote	79.4	355	Chidimar	60.8	337
Sherpa	88.4	337	Hajam/Thakur	78.7	404	Koche	59.8	323
Danuwar	88.4	438	Yholmo	78.5	410	Dusadh/	57.7	459
Haluwai	88.4	448	Tamang	78.1	430	Paswan/Pasi		
Sudhi	88.3	436	Bhote	78.0	363	Bing/Binda	56.1	440
Yakha	88.1	361	Muslim	77.5	525	Halkhor	55.8	428
Gaine	88.1	345	Badi	77.2	307	Nuniya	54.1	401
Dhimal	87.8	369	Majhi	77.1	424	Dhuniya	53.3	443
Bangali	87.8	352	Badhae	77.1	415	Kuswadiya	44.1	111
Jirel	87.8	353	Kamar	76.4	403	Dom	42.5	327
Darai	87.7	422	Sarki	76.3	380	Musahar	26.8	328
Kumal	87.6	395	Rajbhar	76.3	456			



## 4.3: Literacy by sex (%): Female

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Jain	98.1	367	Haluwai	66.8*	380	Bhote	53.4*	335
Marwadi	95.8	377	Tharu	66.6*	452	Yadav	53.2*	419
Kayastha	94.5	434	Danuwar	66.5*	415	Rajbhar	52.7*	425
Baniya	88.1*	385	Damai/Dholi	66.3*	386	Kamar	52.4*	332
Byasi	87.6*	386	Thami	66.0*	359	Kanu	51.9*	445
Rajput	85.1*	402	Yholmo	65.7*	382	Badhae	51.0*	339
Panjabi/Sikh	83.6*	280	Kami	65.3*	389	Kewat	50.2*	450
Thakali	80.1*	337	Dhimal	64.8*	324	Jhangad	47.0*	370
Brahmin - Hill	78.4*	422	Rajbansi	63.5*	348	Chamar/ Harijan/Ram	46.7*	338
Brahmin - Terai	78.4*	348	Kumal	63.4*	366	Bhediyar/ Gaderi	46.3*	378
Rai	78.3*	400	Meche	63.2*	386	Kumhar	45.2*	398
Limbu	76.4*	437	Bote	62.5*	315	Lohar	44.9*	401
Newar	76.0*	400	Raji	62.0*	353	Koche	43.8*	297
Sanyasi	75.7*	404	Teli	61.0*	390	Chidimar	42.4*	304
Thakuri	75.3*	442	Raute	60.7*	135	Bantar	41.4*	374
Lepcha	74.9*	291	Pahari	60.5*	370	Lodha	41.2*	454
Yakha	74.4*	332	Barae	60.4*	359	Nuniya	40.9*	384
Gurung	74.0*	404	Badi	60.3*	317	Kurmi	40.5*	388
Baramu	73.5*	392	Majhi	60.1*	411	Mallah	39.1*	422
Magar	73.2*	426	Gangai	59.3*	344	Tatma	38.4*	352
Sunuwar	72.8*	357	Tamang	57.8*	431	Dhuniya	37.9*	388
Kalwar	72.5*	440	Tajपुरiya	57.5*	318	Kahar	37.2*	449
Dura	71.7*	495	Muslim	57.0*	437	Halkhor	36.1*	366
Bangali	71.6*	306	Chepeng	56.8*	373	Khatwe	32.6*	350
Sudhi	71.2*	399	Mali	56.4*	353	Dusadh/ Paswan/Pasi	32.4*	380
Chhantyal	71.1*	367	Sonar	56.2*	402	Nurang	31.4*	296
Gaine	71.1*	346	Dhanuk	55.9*	397	Bing/Binda	26.2*	355
Jirel	70.7*	351	Koiri	54.9*	443	Dom	24.7*	304
Chhetri	70.3*	431	Dhobi	54.7*	327	Kuswadiya	15.2*	105
Darai	70.1*	415	Munda	54.6*	317	Musahar	13.4*	306
Walung	70.1*	344	Hajam/Thakur	54.1*	353			
Gharti/Bhujel	69.7*	350	Kisan	53.6*	338			
Hayu	69.3*	459	Sarki	53.5*	359			
Sherpa	68.4*	332	Santhal	53.4*	371			

\*significantly lower than the male literacy rate

#### 4.4: School Attendance (%): Total

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	86.1	389	Bhote	71.2	354	Meche	61.9	375
Thakuri	85.7	481	Haluwai	71.1	419	Sonar	61.6	508
Byasi	85.6	319	Barae	70.9	416	Rai	61.5	314
Thakali	84.1	227	Bhediyar/ Gaderi	70.3	438	Lepcha	61.1	306
Sunuwar	82.7	371	Walung	70.1	345	Santhal	59.7	409
Marwadi	82.7	307	Thami	69.5	420	Kamar	59.2	402
Jain	82.5	274	Raji	69.4	412	Badi	59.1	396
Brahmin - Terai	82.1	351	Limbu	69.1	443	Bote	59.0	383
Brahmin - Hill	80.8	370	Gangai	68.6	366	Bangali	58.7	298
Panjabi/Sikh	77.9	285	Gaine	68.3	369	Bantar	58.5	427
Rajput	77.3	379	Dhobi	68.2	387	Kurmi	58.3	468
Jirel	77.1	336	Lohar	68.1	540	Chepang	58.0	500
Newar	76.3	321	Yholmo	68.1	329	Khatwe	57.3	396
Hayu	76.3	560	Darai	68.0	425	Lodha	57.3	576
Sudhi	76.0	412	Kumhar	67.6	472	Tatma	57.0	437
Baniya	75.3	393	Magar	67.1	410	Tajpuriya	57.0	344
Danuwar	75.2	455	Tamang	67.0	463	Raute	56.6	182
Kalwar	74.9	458	Mali	66.4	443	Nurang	56.3	352
Chhetri	74.4	484	Rajbhar	65.7	498	Muslim	56.1	576
Hajam/Thakur	74.4	430	Sarki	65.4	422	Munda	56.0	364
Yadav	74.2	472	Jhangad	65.4	387	Kisan	52.7	372
Chhantyal	74.2	326	Kami	64.7	439	Dusadh/ Paswan/Pasi	51.3	489
Sanyasi	73.6	409	Pahari	64.6	381	Kahar	50.6	543
Sherpa	73.2	295	Majhi	63.6	470	Nuniya	49.9	461
Baramu	73.2	418	Kanu	63.5	539	Chidimar	48.9	364
Dura	73.1	476	Badhae	63.4	404	Koche	48.5	324
Yakha	73.0	348	Rajbansi	63.1	374	Mallah	48.2	523
Teli	72.8	412	Kewat	63.0	521	Bing/Binda	46.7	456
Koiri	72.1	499	Kumal	62.9	364	Dhuniya	43.0	512
Gurung	71.7	361	Dhimial	62.5	309	Halkhor	40.8	520
Gharti/Bhujel	71.6	366	Damai/Dholi	62.4	417	Kuswadiya	29.8	131
Tharu	71.3	456	Chamar/ Harijan/Ram	62.1	385	Dom	29.3	426
Dhanuk	71.3	467				Musahar	23.0	392

## 4.5: School Attendance (%): Male

Ethnicity	%	N
Byasi	89.4	160
Marwadi	88.6	166
Thakali	87.3	118
Brahmin - Terai	86.5	207
Sunuwar	86.1	194
Thakuri	86.0	242
Kayastha	84.2	203
Jain	83.9	143
Brahmin - Hill	83.2	184
Hajam/Thakur	79.6	235
Jirel	79.5	176
Yadav	79.2	255
Rajput	78.8	198
Chhetri	78.6	252
Bhote	78.2	188
Panjabi/Sikh	77.8	158
Danuwar	77.3	238
Baniya	76.5	217
Teli	76.3	207
Sudhi	76.2	206
Kalwar	75.4	224
Haluwai	75.1	229
Newar	75.0	156
Chhantyal	74.8	155
Hayu	74.8	294
Dhanuk	74.5	259
Barae	74.4	227
Bhediye/ Gaderi	73.3	247
Koiri	73.1	249
Lohar	73.0	307
Kumhar	72.7	238
Gaine	72.4	181
Sanyasi	72.3	195

Ethnicity	%	N
Walung	72.3	173
Raji	72.0	207
Gharti/Bhujel	71.9	178
Dura	71.8	245
Sherpa	71.5	144
Baramu	71.2	219
Tharu	70.7	222
Gurung	70.7	198
Yakha	69.8	169
Tamang	69.7	238
Dhobi	69.7	218
Thami	69.7	211
Mali	69.2	260
Kanu	69.0	287
Kami	68.7	227
Gangai	68.4	196
Magar	68.1	207
Yholmo	66.9	166
Limbu	66.7	210
Sarki	66.4	223
Khatwe	65.3	222
Pahari	65.3	190
Rajbhar	65.1	255
Rai	64.9	148
Bantar	64.4	233
Jhangad	64.3	213
Majhi	64.2	232
Chamar/ Harijan/Ram	64.0	203
Darai	63.7	215
Kurmi	63.4	276
Lodha	63.3	311
Kumal	63.2	182
Meche	62.9	170

Ethnicity	%	N
Kewat	62.7	284
Sonar	62.4	279
Rajbansi	61.5	187
Badhae	61.2	227
Damai/Dholi	60.5	220
Dhimai	60.5	162
Nurang	60.3	209
Santhal	59.6	198
Bangali	59.6	166
Muslim	59.5	326
Tajpuriya	59.4	175
Bote	59.2	206
Chepeng	58.6	256
Dusadh/ Paswan/Pasi	57.4	265
Badi	57.3	192
Munda	56.3	199
Tatma	56.0	250
Kamar	55.2	223
Kahar	55.1	274
Raute	54.6	97
Lepcha	53.8	158
Mallah	50.5	279
Nuniya	50.5	220
Bing/Binda	50.4	262
Chidimar	50.3	195
Kisan	50.3	179
Koche	50.0	168
Halkhor	43.4	281
Kuswadiya	43.3	67
Dhuniya	42.8	271
Dom	34.4	218
Musahar	28.0	200

#### 4.6: School Attendance (%): Female

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	88.2	186	Lepcha	68.9	148	Meche	60.6	203
Thakuri	85.4	239	Gangai	68.8	170	Chamar/ Harijan/Ram	59.9	182
Byasi	81.8*	159	Yadav	68.2*	217	Santhal	59.7	211
Jain	80.8	130	Hajam/Thakur	68.2*	195	Bote	58.8	177
Thakali	80.4	107	Walung	67.5	169	Raute	58.8	85
Sunuwar	79.1*	177	Bhediye/	67.2	189	Rai	58.4	166
Brahmin - Hill	78.5	186	Gaderi			Tatma	58.3	187
Hayu	77.8	266	Dhanuk	67.1	207	Bangali	57.6	132
Newar	77.6	165	Raji	66.8	205	Chepang	57.4	244
Panjabi/Sikh	77.6	125	Jhangad	66.7	174	Kanu	57.0*	251
Yakha	76.0	179	Barae	66.7	189	Munda	55.8	165
Marwadi	75.9*	141	Dhobi	66.3	169	Kisan	54.9	193
Brahmin - Terai	75.7*	144	Haluwai	66.3*	190	Tajpuriya	54.4	169
Sudhi	75.7	206	Rajbhar	66.3	243	Bantar	51.8*	193
Rajput	75.7	181	Badhae	66.1	177	Muslim	51.6*	250
Baramu	75.4	199	Magar	65.7	201	Kurmi	51.0*	192
Sanyasi	74.8	214	Rajbansi	64.7	187	Lodha	50.4*	264
Sherpa	74.5	149	Dhimai	64.6	147	Nurang	50.3*	143
Dura	74.5	231	Damai/Dholi	64.5	197	Nuniya	48.9	237
Kalwar	74.4	234	Kamar	64.4	177	Khatwe	47.1*	174
Jirel	74.4	160	Gaine	64.4*	188	Chidimar	47.0	168
Baniya	73.9	176	Sarki	64.3	199	Koche	46.8	156
Chhantyal	73.7	171	Tamang	64.0	225	Kahar	46.1*	269
Gurung	73.5	162	Pahari	63.9	191	Mallah	45.5	244
Danuwar	72.8	217	Kewat	63.3	237	Dusadh/ Paswan/Pasi	44.2*	224
Darai	72.4	210	Majhi	63.0	238	Dhuniya	43.2	241
Tharu	72.0	232	Bhote	63.0*	165	Bing/Binda	41.8*	194
Limbu	71.2	233	Kumal	62.6	182	Halkhor	38.1	236
Koiri	71.2	250	Kumhar	62.4*	234	Dom	24.0*	208
Gharti/Bhujel	71.1	187	Mali	62.3	183	Musahar	17.7*	192
Chhetri	69.7*	231	Lohar	61.3*	230	Kuswadiya	15.6*	64
Thami	69.4	209	Kami	61.0*	210			
Teli	69.3	205	Badi	60.8	204			
Yholmo	69.3	163	Sonar	60.7	229			

\*significantly lower than the males' school attendance

## 4.7: Adults Education (%): Total

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Jain	88.7	629	Sherpa	38.0	519	Pahari	22.8	514
Marwadi	88.6	658	Walung	37.8	537	Sarki	21.9	494
Kayastha	83.7	675	Meche	36.9	561	Tamang	21.8	574
Baniya	77.4	634	Dhanuk	36.3	562	Kamar	19.6	484
Panjabi/Sikh	76.7	494	Rajbansi	36.0	500	Jhangad	19.1	544
Byasi	70.9	629	Gangai	35.6	503	Tatma	18.2	521
Rajput	68.4	624	Jirel	35.6	494	Badi	18.1	398
Brahmin - Terai	68.2	572	Kumal	34.2	562	Raji	16.6	465
Thakali	67.4	577	Kanu	32.8	618	Bote	15.6	463
Brahmin - Hill	62.5	650	Sonar	32.5	544	Santhal	15.4	473
Gurung	57.2	661	Mali	32.3	529	Kahar	15.3	583
Newar	56.4	633	Koiri	31.5	591	Thami	14.8	446
Thakuri	54.6	603	Hayu	30.6	588	Lodha	13.3	616
Sudhi	50.8	590	Yholmo	29.2	614	Halkhor	13.0	478
Rai	49.3	598	Hajam/Thakur	29.1	460	Chamar/ Harijan/Ram	12.7	449
Haluwai	48.5	583	Kurmi	28.9	596	Mallah	11.2	536
Kalwar	47.7	585	Majhi	28.0	554	Khatwe	10.8	535
Chhantyal	45.5	552	Damai/Dholi	27.7	549	Nuniya	10.3	495
Gharti/Bhujel	45.3	519	Bhediye/yer/ Gaderi	27.1	539	Bantar	9.9	538
Sanyasi	44.0	573	Munda	26.9	480	Kisan	9.4	447
Bangali	44.0	516	Bhote	26.7	479	Dusadh/ Paswan/Pasi	9.0	522
Dura	43.9	708	Gaine	26.1	471	Nurang	8.9	440
Sunuwar	42.6	502	Lohar	25.9	559	Koche	8.4	418
Teli	42.4	543	Baramu	25.8	570	Bing/Binda	8.3	519
Magar	42.1	627	Tajpuriya	25.3	455	Chidimar	7.6	423
Chhetri	41.6	574	Dhobi	25.1	474	Dhuniya	7.4	497
Limbu	41.5	583	Kumhar	25.1	521	Chepan	7.1	439
Yakha	41.0	478	Kami	24.9	519	Kuswadiya	6.5	123
Dhimai	40.5	528	Rajbhar	24.5	584	Raute	4.0	177
Darai	39.8	613	Badhae	24.1	493	Dom	3.4	353
Yadav	39.1	632	Muslim	23.2	617	Musahar	1.2	410
Tharu	38.8	627	Kewat	22.9	658			
Danuwar	38.5	579	Lepcha	22.9	449			
Barae	38.5	530						

## 4.8: Adult Education (%): Male

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	96.6	348	Darai	48.9	311	Tatma	29.4	286
Marwadi	96.6	353	Mali	47.5	282	Sarki	28.7	254
Jain	94.2	329	Kanu	47.4	327	Kamar	26.8	265
Baniya	89.0	344	Gangai	47.0	266	Jhangad	24.2	281
Brahmin - Terai	85.9	313	Rajbansi	45.9	257	Lepcha	24.2	252
Panjabi/Sikh	83.8	278	Limbu	44.6	287	Tamang	23.9	268
Rajput	83.7	331	Walung	44.2	276	Badi	23.5	200
Byasi	79.8	327	Koiri	43.5	310	Kahar	23.1	307
Thakali	76.9	286	Sherpa	43.0	265	Lodha	22.7	330
Brahmin - Hill	75.5	323	Hajam/Thakur	42.8	243	Bote	22.4	246
Thakuri	68.8	308	Kumal	42.6	291	Santhal	21.8	239
Gurung	67.1	346	Meche	42.6	270	Raji	21.1	232
Newar	66.4	318	Kurmi	41.7	319	Chamar/ Harijan/Ram	20.2	238
Sudhi	64.2	321	Sonar	39.3	300	Thami	19.2	224
Haluwai	60.9	317	Bhediya/ Gaderi	38.8	286	Mallah	18.8	293
Kalwar	58.3	309	Lohar	38.1	299	Halkhor	18.3	241
Yadav	56.4	342	Bhote	38.1	244	Khatwe	17.9	285
Dura	56.2	349	Kumhar	37.9	285	Nurang	16.2	241
Teli	56.0	284	Hayu	37.8	315	Nuniya	15.5	264
Chhantyal	55.4	271	Dhobi	37.2	258	Dusadh/ Paswan/Pasi	14.8	284
Gharti/Bhujel	54.2	271	Badhae	35.6	278	Bantar	13.7	277
Magar	53.9	317	Munda	34.3	254	Bing/Binda	13.4	283
Dhanuk	53.7	311	Tajpuriya	34.2	240	Koche	12.5	216
Danuwar	53.4	290	Gaine	33.9	227	Kisan	12.4	226
Rai	53.0	270	Yholmo	33.6	324	Dhuniya	11.7	264
Barae	53.0	287	Kewat	33.5	361	Chidimar	10.6	217
Sunuwar	52.5	257	Majhi	33.3	273	Kuswadiya	10	60
Chhetri	52.4	273	Rajbhar	33.0	312	Chepeng	9.5	222
Sanyasi	52.4	290	Damai/Dholi	32.3	279	Dom	4.9	182
Bangali	51.2	281	Muslim	32.1	330	Raute	2.2	93
Tharu	51.0	306	Kami	31.5	254	Musahar	1.9	212
Jirel	49.6	238	Pahari	31.5	254			
Dhimai	49.0	288	Baramu	30.4	296			
Yakha	49.0	263						

## 4.9: Adult Education (%): Female

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Jain	82.6	299	Rajbansi	25.5	243	Raji	12.0	233
Marwadi	79.3	305	Kumal	25.1	271	Lohar	11.6	259
Kayastha	70.0	327	Sonar	24.2	244	Kamar	11.0	218
Panjabi/Sikh	67.4	215	Yholmo	24.1	290	Dhobi	10.6	216
Baniya	63.8	290	Danuwar	23.5	289	Thami	10.4	222
Byasi	61.3	302	Damai/Dholi	23.0	270	Kewat	10.1	297
Thakali	57.8	289	Majhi	22.8	281	Kumhar	9.7	236
Rajput	51.2	293	Gangai	22.8	237	Badhae	9.3	215
Brahmin - Hill	49.4	326	Jirel	22.7	256	Santhal	9.0	234
Brahmin - Terai	46.7	259	Hayu	22.3	273	Bote	7.8	217
Gurung	46.5	314	Lepcha	21.3**	197	Halkhor	6.8	235
Rai	46.3**	328	Barae	21.1	242	Kahar	6.5	276
Newar	46.2	314	Baramu	20.8	274	Kisan	6.3	221
Thakuri	39.7	295	Tamang	19.9**	306	Raute	6.0**	84
Limbu	38.5**	296	Gaine	18.9	244	Bantar	5.8	260
Kalwar	35.9	276	Kami	18.6	264	Tatma	4.7	235
Chhantyal	35.9	281	Munda	18.6	226	Chepang	4.6	217
Gharti/Bhujel	35.5	248	Yadav	18.3	289	Chidimar	4.4	206
Sanyasi	35.3	283	Koiri	18.1	281	Chamar/ Harijan/Ram	4.3	211
Bangali	35.3	235	Kanu	16.5	291	Nuniya	4.3	231
Sudhi	34.9	269	Tajpuriya	15.3	215	Koche	4.0	202
Haluwai	33.8	266	Mali	15.0	247	Kuswadiya	3.2**	63
Sherpa	32.7	254	Bhote	14.9	235	Khatwe	2.8	250
Sunuwar	32.2	245	Dhanuk	14.8	250	Dhuniya	2.6	233
Dura	32.0	359	Rajbhar	14.7	272	Lodha	2.4	286
Chhetri	31.7	300	Sarki	14.2	239	Dusadh/ Paswan/Pasi	2.1	238
Meche	31.6	291	Pahari	14.2	260	Mallah	2.1	243
Yakha	31.2	215	Kurmi	14.1	277	Bing/Binda	2.1	236
Walung	31.0	261	Bhediya/ Gaderi	13.9	251	Dom	1.8	171
Darai	30.5	302	Hajam/Thakur	13.8	217	Musahar	0.5**	198
Dhimal	30.4	240	Jhangad	13.7	263	Nurang	0.0	197
Magar	30.0	310	Muslim	12.9	287			
Teli	27.5	258	Badi	12.6	198			
Tharu	26.9	320						

\*\* no significant difference with males. All others without (\*) are significantly lower than males

#### 4.10: Access to healthcare facilities

Ethnicity	%	N
Jain	100.0	152
Kumhar	98.7	152
Marwadi	98.7	152
Brahmin - Terai	97.4	152
Nurang	96.0	151
Kalwar	95.4	152
Thakali	94.1	152
Dhobi	92.8	152
Baniya	92.1	152
Dhanuk	91.4	152
Bing/Binda	91.4	152
Panjabi/Sikh	91.4	152
Halkhor	90.8	152
Mali	90.7	151
Kamar	90.1	152
Nuniya	89.5	152
Muslim	88.2	152
Haluwai	88.2	152
Teli	86.8	151
Kanu	86.8	152
Dhuniya	86.2	152
Sudhi	85.5	152
Tharu	84.9	152
Rajbansi	84.2	152
Danuwar	83.6	152
Musahar	82.9	152
Lohar	82.9	152
Kahar	82.9	152
Kurmi	82.2	152
Newar	81.6	152
Darai	81.6	152
Bangali	81.6	152
Sonar	80.3	152

Ethnicity	%	N
Koche	80.3	152
Meche	78.3	152
Bhediya/ Gaderi	77.6	152
Dom	77.6	152
Hajam/Thakur	77.5	151
Koiri	77.0	152
Khatwe	76.2	151
Kumal	74.3	152
Chidimar	74.3	152
Yholmo	74.3	152
Barae	73.7	152
Gangai	73.7	152
Yadav	73.0	152
Pahari	71.1	152
Sherpa	70.4	152
Kayastha	70.4	152
Mallah	69.1	152
Rajbhar	68.4	152
Tatma	67.1	152
Byasi	67.1	152
Kewat	65.8	152
Rai	65.1	152
Walung	64.5	152
Chhantyal	63.8	152
Chamar/ Harijan/Ram	63.6	151
Kuswadiya	62.7	51
Brahmin - Hill	61.2	152
Majhi	61.2	152
Badhae	61.2	152
Jirel	60.5	152
Bantar	59.2	152
Dhimal	57.9	152

Ethnicity	%	N
Yakha	57.9	152
Bote	57.9	152
Thami	57.2	152
Damai/Dholi	56.6	152
Limbu	55.9	152
Tajpuriya	55.9	152
Raji	55.9	152
Rajput	55.0	151
Dusadh/ Paswan/Pasi	54.6	152
Badi	53.9	152
Raute	53.4	73
Munda	52.6	152
Gaine	51.3	152
Gurung	50.7	152
Jhangad	50.7	152
Dura	50.7	152
Thakuri	48.7	152
Santhal	48.7	152
Bhote	48.7	152
Gharti/Bhujel	47.4	152
Lodha	44.1	152
Sunuwar	42.8	152
Kisan	42.1	152
Magar	41.4	152
Chhetri	38.2	152
Kami	35.5	152
Chepanang	32.9	152
Baramu	31.6	152
Sarki	30.3	152
Tamang	28.3	152
Sanyasi	25.0	152
Hayu	19.1	152
Lepcha	18.4	152



## 4.11: Access to safe drinking water

Ethnicity	%	N
Tharu	100.0	152
Yadav	100.0	152
Teli	100.0	151
Koiri	100.0	152
Dhanuk	100.0	152
Dusadh/ Paswan/Pasi	100.0	152
Sonar	100.0	152
Brahmin - Terai	100.0	152
Baniya	100.0	152
Kalwar	100.0	152
Kanu	100.0	152
Rajbansi	100.0	152
Khatwe	100.0	151
Dhobi	100.0	152
Nuniya	100.0	152
Kumhar	100.0	152
Haluwai	100.0	152
Rajput	100.0	151
Kayastha	100.0	152
Marwadi	100.0	152
Jhangad	100.0	152
Bantar	100.0	152
Barae	100.0	152
Kahar	100.0	152
Dhimai	100.0	152
Bhediya/ Gaderi	100.0	152
Chidimar	100.0	152
Mali	100.0	151
Bangali	100.0	152
Chhantyal	100.0	152
Dom	100.0	152
Kamar	100.0	152

Ethnicity	%	N
Halkhor	100.0	152
Panjabi/Sikh	100.0	152
Dhuniya	100.0	152
Kuswadiya	100.0	51
Kurmi	99.3	152
Kewat	99.3	152
Mallah	99.3	152
Hajam/Thakur	99.3	151
Badhae	99.3	152
Santhal	99.3	152
Gangai	99.3	152
Rajbhar	99.3	152
Bing/Binda	99.3	152
Byasi	99.3	152
Jain	99.3	152
Sudhi	98.7	152
Lodha	98.7	152
Tajpuriya	98.7	152
Koche	98.7	152
Newar	98.0	152
Lohar	98.0	152
Thakali	98.0	152
Walung	98.0	152
Yholmo	98.0	152
Gurung	97.4	152
Brahmin - Hill	96.7	152
Sherpa	96.7	152
Meche	96.7	152
Nurang	96.7	151
Muslim	96.1	152
Gharti/Bhujel	96.1	152
Rai	94.7	152
Jirel	92.8	152

Ethnicity	%	N
Munda	92.8	152
Yakha	91.5	152
Raute	89.0	73
Pahari	88.8	152
Lepcha	88.8	152
Majhi	87.5	152
Darai	87.5	152
Bote	85.5	152
Dura	85.5	152
Hayu	84.9	152
Magar	83.6	152
Sarki	83.6	152
Kami	82.2	152
Kumal	82.2	152
Chepeng	81.6	152
Sanyasi	77.6	152
Raji	77.0	152
Thami	76.3	152
Chamar/ Harijan/Ram	76.2	151
Musahar	75.7	152
Damai/Dholi	73.7	152
Sunuwar	73.7	152
Danuwar	73.0	152
Kisan	71.1	152
Chhetri	69.7	152
Tatma	65.8	152
Badi	64.5	152
Tamang	61.2	152
Limbu	61.2	152
Thakuri	59.9	152
Bhote	55.3	152
Baramu	50.0	152
Gaine	50.0	152

#### 4.12 Access to improved toilet facilities (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	100.0	152	Walung	57.9	152	Majhi	25.7	152
Thakali	100.0	152	Rai	56.6	152	Chidimar	25.7	152
Jain	100.0	152	Dhobi	54.6	152	Yadav	23.7	152
Baniya	94.1	152	Raji	54.0	152	Dhuniya	23.7	152
Bangali	94.1	152	Kami	53.3	152	Kewat	23.0	152
Newar	91.5	152	Halkhor	52.6	152	Kanu	23.0	152
Byasi	89.5	152	Sarki	50.7	152	Gangai	19.7	152
Brahmin - Hill	88.8	152	Baramu	50.7	152	Kamar	19.7	152
Darai	87.5	152	Muslim	48.0	152	Munda	19.7	152
Gaine	86.8	152	Chepang	47.4	152	Koche	19.1	152
Chhantyal	85.5	152	Sonar	46.7	152	Dhanuk	18.4	152
Kayastha	82.2	152	Meche	46.7	152	Rajbhar	17.1	152
Bote	82.2	152	Barae	41.5	152	Tajpuriya	17.1	152
Damai/Dholi	80.3	152	Kisan	40.8	152	Lohar	16.5	152
Dhimai	79.6	152	Limbu	40.1	152	Bhediye/	16.5	152
Gurung	77.6	152	Rajbansi	40.1	152	Gaderi		
Magar	75.7	152	Danuwar	40.1	152	Koiri	13.8	152
Panjabi/Sikh	75.0	152	Mali	39.1	151	Mallah	13.2	152
Brahmin - Terai	73.7	152	Tharu	38.8	152	Chamar/	9.9	151
Kumal	73.0	152	Tamang	37.5	152	Harijan/Ram		
Thakuri	71.7	152	Kumhar	37.5	152	Nuniya	9.2	152
Chhetri	71.1	152	Yholmo	36.8	152	Lodha	9.2	152
Sanyasi	70.4	152	Sherpa	36.2	152	Dusadh/	6.6	152
Pahari	70.4	152	Dom	34.9	152	Paswan/Pasi		
Sudhi	69.7	152	Raute	34.3	73	Bing/Binda	6.6	152
Dura	69.7	152	Badhae	34.2	152	Santhal	5.9	152
Gharti/Bhujel	69.1	152	Yakha	32.2	152	Kahar	5.9	152
Kalwar	66.5	152	Badi	32.2	152	Khatwe	5.3	151
Jirel	63.8	152	Thami	31.6	152	Jhangad	4.0	152
Hayu	63.8	152	Lepcha	31.6	152	Bantar	4.0	152
Haluwai	62.5	152	Hajam/Thakur	29.8	151	Musahar	3.3	152
Teli	62.3	151	Kurmi	28.3	152	Nurang	0.0	151
Rajput	58.9	151	Tatma	27.6	152	Kuswadiya	0.0	51
Sunuwar	58.6	152	Bhote	27.6	152			

## 4.13: Household Lack of affordability for medical treatment (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Hajam/Thakur	83.3	42	Gaine	53.7	54	Raute	38.5	13
Chamar/ Harijan/Ram	82.6	23	Kahar	53.3	60	Dura	37.7	154
Khatwe	80.3	61	Rajput	53.2	79	Walung	36.6	41
Dhuniya	79.5	73	Mallah	52.9	87	Tharu	36.4	33
Sarki	77.8	45	Thakuri	52.8	106	Magar	35.3	51
Tatma	76.6	64	Kumal	52.6	76	Darai	35.3	136
Sonar	76.1	67	Rai	52.5	59	Gharti/Bhujel	35.2	105
Bing/Binda	75.3	73	Yholmo	52.1	48	Dhobi	35.0	40
Sudhi	75.0	52	Kayastha	51.9	52	Bantar	34.9	63
Dusadh/ Paswan/Pasi	72.8	151	Koche	51.6	91	Tamang	34.5	58
Barae	72.7	22	Raji	50.5	93	Danuwar	33.9	112
Dom	72.7	44	Chhetri	50.0	84	Teli	32.8	58
Kewat	71.7	60	Pahari	49.1	108	Sunuwar	31.6	19
Badi	71.0	100	Majhi	48.9	92	Tajpuriya	30.8	65
Dhanuk	67.2	64	Kamar	48.4	64	Brahmin - Hill	30.0	80
Limbu	67.1	85	Jhangad	48.3	145	Lepcha	29.3	123
Bhediye/	66.7	27	Damai/Dholi	48.1	79	Gurung	29.2	106
Gaderi			Kuswadiya	47.1	17	Meche	28.9	114
Nurang	66.7	24	Muslim	46.7	30	Hayu	28.9	38
Thami	65.0	100	Musahar	45.7	35	Newar	28.0	82
Chidimar	64.5	31	Kurmi	45.5	55	Gangai	27.4	73
Mali	63.6	77	Kalwar	45.4	108	Munda	25.9	139
Kumhar	62.8	137	Jirel	44.4	81	Kisan	25.1	171
Halkhor	62.5	64	Chepang	44.0	50	Bangali	23.6	127
Lohar	62.1	116	Santhal	43.5	46	Chhantyal	23.3	30
Kami	61.9	105	Haluwai	43.1	58	Dhimal	17.7	62
Nuniya	61.6	99	Rajbhar	41.9	86	Panjabi/Sikh	16.2	37
Koiri	61.3	106	Brahmin - Terai	41.8	55	Baniya	15.4	39
Bhote	60.5	38	Byasi	41.2	34	Sherpa	13.3	45
Baramu	60.0	25	Badhae	40.0	20	Thakali	3.4	29
Kanu	59.3	86	Bote	39.1	151	Marwadi	2.2	45
Yadav	55.3	76	Lodha	38.9	36	Jain	1.4	70
Yakha	54.1	98	Rajbansi	38.6	70			
			Sanyasi	38.5	117			

## 4.14: Ownership of house (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Sudhi	98.7	152	Sunuwar	83.6	152	Tajpuriya	64.5	152
Chepang	96.7	152	Rajput	82.8	151	Raute	64.4	73
Byasi	95.4	152	Lohar	81.6	152	Damai/Dholi	63.2	152
Koiri	93.4	152	Kahar	81.6	152	Bangali	63.2	152
Barae	92.8	152	Bhote	81.6	152	Tamang	62.5	152
Brahmin - Terai	92.1	152	Jirel	81.6	152	Kami	61.2	152
Hajam/Thakur	92.1	151	Darai	80.3	152	Halkhor	60.5	152
Kalwar	91.5	152	Dhuniya	80.3	152	Nurang	60.3	151
Chhetri	90.8	152	Mallah	78.3	152	Dusadh/ Paswan/Pasi	59.2	152
Brahmin - Hill	90.8	152	Haluwai	78.3	152	Pahari	58.6	152
Tharu	90.8	152	Rajbhar	78.3	152	Walung	57.2	152
Dhanuk	90.1	152	Chidimar	78.3	152	Gaine	56.6	152
Sanyasi	89.5	152	Kumal	77.6	152	Chamar/ Harijan/Ram	56.3	151
Magar	88.8	152	Baramu	77.6	152	Badi	55.3	152
Newar	88.8	152	Dura	77.6	152	Danuwar	54.6	152
Limbu	88.2	152	Meche	77.6	152	Jain	54.0	152
Kayastha	87.5	152	Hayu	77.6	152	Marwadi	52.6	152
Teli	87.4	151	Yakha	76.3	152	Nuniya	51.3	152
Mali	87.4	151	Bote	73.7	152	Jhangad	50.7	152
Muslim	86.8	152	Thami	73.0	152	Kamar	50.7	152
Tatma	86.8	152	Sarki	72.4	152	Koche	47.4	152
Thakali	86.8	152	Lodha	72.4	152	Dhobi	46.7	152
Yadav	86.2	152	Lepcha	71.1	152	Majhi	44.7	152
Gurung	86.2	152	Rai	70.4	152	Raji	44.7	152
Thakuri	85.5	152	Kanu	70.4	152	Kuswadiya	43.1	51
Kurmi	85.5	152	Khatwe	69.5	151	Munda	36.8	152
Sonar	85.5	152	Sherpa	68.4	152	Santhal	36.2	152
Gharti/Bhujel	85.5	152	Dhimal	68.4	152	Kisan	36.2	152
Rajbansi	85.5	152	Chhantyal	68.4	152	Bantar	28.3	152
Badhae	85.5	152	Bing/Binda	67.1	152	Dom	28.3	152
Bhediya/ Gaderi	85.5	152	Kewat	65.1	152	Panjabi/Sikh	27.6	152
Yholmo	84.9	152	Kumhar	65.1	152	Musahar	25.0	152
Baniya	83.6	152	Gangai	64.5	152			

## 4.15: Access to improved houses (%)

Ethnicity	%	N
Jain	99.3	152
Marwadi	98.7	152
Baniya	88.2	152
Yholmo	86.8	152
Panjabi/Sikh	85.5	152
Sherpa	73.7	152
Bangali	65.8	152
Sudhi	64.5	152
Kayastha	64.5	152
Newar	62.5	152
Brahmin - Hill	56.6	152
Gurung	53.3	152
Thakali	52.6	152
Teli	50.3	151
Gaine	46.7	152
Brahmin - Terai	46.1	152
Kalwar	46.1	152
Haluwai	45.4	152
Rai	43.4	152
Halkhor	42.8	152
Barae	40.1	152
Sonar	38.2	152
Darai	38.2	152
Rajput	37.1	151
Meche	35.5	152
Gharti/Bhujel	34.9	152
Bhote	34.9	152
Kanu	34.2	152
Magar	33.6	152
Sanyasi	32.2	152
Dhimal	32.2	152
Mali	31.1	151
Dhobi	30.9	152
Kurmi	29.6	152

Ethnicity	%	N
Badhae	29.6	152
Bote	28.3	152
Walung	28.3	152
Byasi	27.0	152
Muslim	26.3	152
Rajbansi	24.3	152
Tatma	23.7	152
Chidimar	23.7	152
Chamar/ Harijan/Ram	23.2	151
Thakuri	23.0	152
Kumal	23.0	152
Tharu	22.4	152
Damai/Dholi	22.4	152
Hajam/Thakur	21.2	151
Yadav	21.1	152
Kewat	21.1	152
Kahar	19.7	152
Kumhar	19.1	152
Dom	19.1	152
Limbu	17.8	152
Hayu	17.1	152
Lepcha	15.8	152
Dura	13.8	152
Mallah	13.2	152
Gangai	12.5	152
Kami	11.8	152
Bhediye/yer/ Gaderi	11.8	152
Jirel	11.8	152
Chhetri	11.2	152
Dhanuk	10.5	152
Yakha	10.5	152
Tamang	9.2	152

Ethnicity	%	N
Koiri	9.2	152
Rajbhar	9.2	152
Kamar	9.2	152
Lohar	8.6	152
Pahari	8.6	152
Majhi	7.9	152
Kisan	7.9	152
Dhuniya	7.9	152
Munda	7.9	152
Raute	6.9	73
Tajpuriya	6.6	152
Khatwe	6.0	151
Santhal	5.9	152
Dusadh/ Paswan/Pasi	5.3	152
Chepan	5.3	152
Thami	5.3	152
Sunuwar	4.6	152
Badi	4.6	152
Raji	4.6	152
Nurang	4.0	151
Kuswadiya	3.9	51
Nuniya	3.3	152
Danuwar	3.3	152
Sarki	2.6	152
Lodha	2.6	152
Bantar	2.0	152
Baramu	2.0	152
Musahar	1.3	152
Koche	1.3	152
Bing/Binda	0.7	152
Jhangad	0.0	152
Chhantyal	0.0	152

#### 4.16: Access to clean energy for cooking/heating (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	100.0	152	Bote	21.1	152	Bhediya/ Gaderi	3.3	152
Jain	100.0	152	Mali	18.5	151	Koche	3.3	152
Thakali	82.2	152	Kurmi	17.8	152	Lohar	2.6	152
Panjabi/Sikh	79.0	152	Teli	17.2	151	Dhuniya	2.6	152
Baniya	75.0	152	Tharu	17.1	152	Kumhar	2.0	152
Kayastha	70.4	152	Rajput	16.6	151	Chepang	2.0	152
Brahmin - Hill	54.6	152	Hayu	16.5	152	Bantar	2.0	152
Gurung	53.3	152	Badhae	13.8	152	Lodha	2.0	152
Newar	52.6	152	Kahar	12.5	152	Jirel	2.0	152
Bangali	50.0	152	Yakha	11.2	152	Kuswadiya	2.0	51
Rai	42.8	152	Lepcha	11.2	152	Sarki	1.3	152
Haluwai	41.5	152	Limbu	9.9	152	Kewat	1.3	152
Brahmin - Terai	36.8	152	Tatma	9.2	152	Gangai	1.3	152
Darai	36.2	152	Chhetri	8.6	152	Bing/Binda	1.3	152
Sonar	34.9	152	Kanu	7.9	152	Nurang	1.3	151
Halkhor	33.6	152	Pahari	7.9	152	Munda	1.3	152
Kalwar	30.3	152	Dom	7.9	152	Yadav	0.7	152
Magar	29.6	152	Chamar/ Harijan/Ram	7.3	151	Koiri	0.7	152
Gharti/Bhujel	28.3	152	Muslim	7.2	152	Dusadh/ Paswan/Pasi	0.7	152
Byasi	28.3	152	Meche	7.2	152	Khatwe	0.7	151
Sherpa	27.6	152	Hajam/Thakur	6.6	151	Nuniya	0.7	152
Sudhi	27.0	152	Chidimar	6.6	152	Jhangad	0.7	152
Barae	27.0	152	Majhi	5.9	152	Thami	0.7	152
Walung	27.0	152	Danuwar	5.3	152	Chhantyal	0.7	152
Kumal	25.7	152	Kamar	5.3	152	Baramu	0.7	152
Thakuri	25.0	152	Tamang	4.0	152	Badi	0.7	152
Dhimal	25.0	152	Kami	4.0	152	Kisan	0.7	152
Bhote	25.0	152	Mallah	4.0	152	Musahar	0.0	152
Gaine	24.3	152	Rajbhar	4.0	152	Sunuwar	0.0	152
Dhobi	23.7	152	Tajpuriya	4.0	152	Santhal	0.0	152
Dura	23.7	152	Raji	4.0	152	Raute	0.0	73
Damai/Dholi	23.0	152	Dhanuk	3.3	152			
Sanyasi	23.0	152	Rajbansi	3.3	152			
Yholmo	23.0	152						

## 4.17: Access to electricity (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	100.0	152	Teli	86.8	151	Hayu	70.4	152
Marwadi	100.0	152	Tamang	85.5	152	Chidimar	69.7	152
Thakali	100.0	152	Haluwai	85.5	152	Gangai	68.4	152
Jain	100.0	152	Baramu	85.5	152	Dom	68.4	152
Brahmin - Hill	99.3	152	Meché	85.5	152	Koiri	67.1	152
Walung	99.3	152	Sunuwar	84.9	152	Dhanuk	65.8	152
Yholmo	99.3	152	Badhae	84.9	152	Lohar	65.1	152
Newar	98.7	152	Thakuri	83.6	152	Chhetri	64.5	152
Sherpa	98.7	152	Barae	83.6	152	Lepcha	63.2	152
Baniya	98.7	152	Kamar	83.6	152	Rajput	62.3	151
Panjabi/Sikh	98.7	152	Kami	82.9	152	Munda	61.2	152
Magar	98.0	152	Dhobi	82.2	152	Kisan	58.6	152
Dura	98.0	152	Bote	82.2	152	Khatwe	57.6	151
Sanyasi	97.4	152	Gurung	81.6	152	Bantar	57.2	152
Sudhi	97.4	152	Gaine	81.6	152	Nurang	55.6	151
Bangali	97.4	152	Hajam/Thakur	81.5	151	Mallah	54.6	152
Darai	96.1	152	Yadav	80.9	152	Badi	54.0	152
Jirel	96.1	152	Rajbansi	79.6	152	Tajpuriya	50.0	152
Brahmin - Terai	95.4	152	Rajbhar	79.0	152	Bhediya/ Gaderi	46.1	152
Mali	95.4	151	Chamar/ Harijan/Ram	78.2	151	Lodha	44.1	152
Tatma	94.7	152	Majhi	77.0	152	Raji	42.8	152
Dhimal	94.1	152	Rai	76.3	152	Jhangad	42.1	152
Sonar	93.4	152	Dhuniya	76.3	152	Chepang	40.1	152
Muslim	92.1	152	Kewat	75.7	152	Bing/Binda	38.8	152
Halkhor	92.1	152	Kurmi	75.0	152	Dusadh/ Paswan/Pasi	36.8	152
Chhantyal	91.5	152	Kahar	75.0	152	Koche	35.5	152
Tharu	90.8	152	Damai/Dholi	74.3	152	Musahar	34.2	152
Kumal	90.1	152	Limbu	74.3	152	Santhal	29.0	152
Danuwar	89.5	152	Bhote	74.3	152	Nuniya	25.0	152
Kalwar	88.8	152	Pahari	73.7	152	Raute	19.2	73
Thami	88.8	152	Kanu	72.4	152	Kuswadiya	17.7	51
Byasi	88.8	152	Sarki	71.7	152			
Gharti/Bhujel	88.2	152	Kumhar	71.7	152			
Yakha	87.5	152						

## 4.18: Access to television (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	99.3	152	Magar	52.6	152	Khatwe	35.8	151
Jain	98.0	152	Yadav	52.0	152	Dom	35.5	152
Thakali	96.7	152	Yakha	52.0	152	Jhangad	34.2	152
Baniya	94.7	152	Kurmi	51.3	152	Lohar	32.9	152
Newar	92.8	152	Sherpa	51.3	152	Bote	32.2	152
Panjabi/Sikh	84.9	152	Kewat	50.0	152	Bhote	31.6	152
Kayastha	81.6	152	Tharu	49.3	152	Tamang	30.9	152
Bangali	80.3	152	Muslim	48.0	152	Thakuri	30.9	152
Dhimal	77.6	152	Rai	46.1	152	Limbu	29.0	152
Meche	76.3	152	Kanu	46.1	152	Koche	29.0	152
Brahmin - Hill	74.3	152	Gaine	46.1	152	Mallah	28.3	152
Brahmin - Terai	72.4	152	Jirel	46.1	152	Chhantyal	27.6	152
Sudhi	72.4	152	Badhae	45.4	152	Byasi	27.6	152
Rajbansi	70.4	152	Kamar	45.4	152	Lepcha	27.0	152
Haluwai	69.1	152	Gangai	44.7	152	Chhetri	25.7	152
Danuwar	66.5	152	Darai	44.7	152	Sarki	24.3	152
Tatma	63.8	152	Chamar/ Harijan/Ram	44.4	151	Santhal	24.3	152
Yholmo	63.8	152	Kumhar	42.1	152	Badi	24.3	152
Gurung	63.2	152	Chidimar	42.1	152	Dura	23.7	152
Halkhor	63.2	152	Rajput	41.1	151	Lodha	23.0	152
Teli	60.9	151	Kahar	40.8	152	Nuniya	22.4	152
Pahari	59.2	152	Kisan	40.8	152	Majhi	21.7	152
Sanyasi	58.6	152	Sunuwar	39.5	152	Bing/Binda	21.7	152
Sonar	58.6	152	Tajpuriya	39.5	152	Nurang	21.2	151
Barae	58.6	152	Kami	38.8	152	Dusadh/ Paswan/Pasi	19.1	152
Mali	57.0	151	Koiri	38.8	152	Thami	17.8	152
Gharti/Bhujel	56.6	152	Dhanuk	38.8	152	Baramu	15.1	152
Dhobi	55.9	152	Damai/Dholi	37.5	152	Raji	12.5	152
Bantar	55.9	152	Hayu	37.5	152	Musahar	9.9	152
Walung	55.9	152	Munda	37.5	152	Kuswadiya	5.9	51
Kalwar	55.3	152	Dhuniya	36.8	152	Raute	4.1	73
Rajbhar	54.0	152	Bhediya/ Gaderi	36.2	152	Chepeng	3.3	152
Kumal	53.3	152						
Hajam/Thakur	53.0	151						



## 4.19: Access to mobile phones (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	97.4	152	Bangali	88.2	152	Hayu	77.0	152
Marwadi	97.4	152	Dura	88.2	152	Khatwe	76.8	151
Gurung	96.7	152	Tharu	87.5	152	Bantar	76.3	152
Jain	96.7	152	Badhae	87.5	152	Sarki	75.7	152
Newar	96.1	152	Baramu	87.5	152	Kamar	75.7	152
Sudhi	96.1	152	Yholmo	87.5	152	Jirel	75.7	152
Mali	96.0	151	Sherpa	86.8	152	Lepcha	75.7	152
Sanyasi	95.4	152	Lohar	86.8	152	Halkhor	75.0	152
Baniya	95.4	152	Gaine	86.8	152	Bhote	73.7	152
Brahmin - Hill	94.7	152	Tatma	86.2	152	Badi	73.7	152
Brahmin - Terai	94.7	152	Kumhar	86.2	152	Pahari	73.0	152
Danuwar	94.1	152	Gharti/Bhujel	85.5	152	Kahar	71.7	152
Hajam/Thakur	94.0	151	Limbu	84.9	152	Tajpuriya	71.1	152
Haluwai	93.4	152	Dhobi	84.9	152	Sunuwar	70.4	152
Barae	93.4	152	Gangai	84.9	152	Bing/Binda	67.8	152
Thakali	93.4	152	Byasi	84.9	152	Raji	64.5	152
Dhimal	92.8	152	Yakha	84.2	152	Nuniya	63.8	152
Teli	92.7	151	Thakuri	83.6	152	Santhal	61.2	152
Panjabi/Sikh	92.1	152	Damai/Dholi	82.9	152	Munda	60.5	152
Yadav	91.5	152	Dhuniya	82.2	152	Koche	59.2	152
Kewat	91.5	152	Lodha	81.6	152	Dom	57.2	152
Kalwar	91.5	152	Bhediya/ Gaderi	81.6	152	Nurang	57.0	151
Sonar	90.8	152	Kurmi	80.9	152	Kisan	56.6	152
Magar	90.1	152	Mallah	80.3	152	Dusadh/ Paswan/Pasi	55.9	152
Kumal	90.1	152	Rajbhar	79.6	152	Chidimar	54.6	152
Meche	89.5	152	Chhetri	79.0	152	Chhantyal	54.0	152
Rai	88.8	152	Kami	79.0	152	Thami	50.7	152
Koiri	88.8	152	Bote	78.3	152	Musahar	49.3	152
Kanu	88.8	152	Chamar/ Harijan/Ram	78.2	151	Raute	46.6	73
Rajput	88.7	151	Tamang	77.6	152	Walung	42.1	152
Muslim	88.2	152	Majhi	77.6	152	Chebang	39.5	152
Dhanuk	88.2	152	Jhangad	77.6	152	Kuswadiya	19.6	51
Rajbansi	88.2	152						
Darai	88.2	152						

## 4.20: Ownership of land (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Byasi	100.0	152	Lohar	89.5	152	Sarki	71.7	152
Yadav	98.7	152	Haluwai	88.8	152	Baramu	71.1	152
Sudhi	98.7	152	Rajput	88.7	151	Danuwar	70.4	152
Tatma	98.7	152	Rajbhar	88.2	152	Tamang	69.7	152
Chepang	98.7	152	Chidimar	88.2	152	Halkhor	68.4	152
Barae	96.7	152	Thakuri	87.5	152	Walung	68.4	152
Kalwar	96.1	152	Lepcha	87.5	152	Chhantyal	67.8	152
Kayastha	96.1	152	Gurung	85.5	152	Bangali	66.5	152
Newar	94.7	152	Dhimal	85.5	152	Nurang	65.6	151
Limbu	94.7	152	Kewat	84.9	152	Dhobi	63.2	152
Chhetri	94.1	152	Baniya	84.9	152	Jhangad	61.8	152
Koiri	94.1	152	Kanu	84.2	152	Kami	61.2	152
Dhanuk	94.1	152	Thami	83.6	152	Damai/Dholi	61.2	152
Gangai	94.1	152	Dhuniya	83.6	152	Jain	60.5	152
Mali	94.0	151	Mallah	82.9	152	Marwadi	58.6	152
Brahmin - Terai	93.4	152	Kumhar	82.9	152	Kamar	58.6	152
Lodha	93.4	152	Bhote	82.9	152	Gaine	57.9	152
Hajam/Thakur	93.4	151	Bing/Binda	82.2	152	Badi	57.9	152
Magar	92.8	152	Darai	82.2	152	Nuniya	57.2	152
Tharu	92.8	152	Dura	82.2	152	Chamar/ Harijan/Ram	57.0	151
Sanyasi	92.8	152	Yakha	81.6	152	Pahari	55.9	152
Sonar	92.8	152	Jirel	81.6	152	Koche	54.6	152
Kahar	92.8	152	Rai	80.9	152	Majhi	51.3	152
Brahmin - Hill	92.1	152	Sherpa	80.9	152	Kuswadiya	51.0	51
Badhae	92.1	152	Tajpuriya	80.9	152	Santhal	48.7	152
Yholmo	92.1	152	Sunuwar	80.3	152	Raji	45.4	152
Teli	92.1	151	Bote	80.3	152	Munda	40.1	152
Bhediye/	91.5	152	Hayu	79.0	152	Bantar	37.5	152
Gaderi			Khatwe	78.8	151	Kisan	36.8	152
Thakali	90.8	152	Meche	77.6	152	Panjabi/Sikh	34.9	152
Muslim	89.5	152	Kumal	77.0	152	Dom	30.9	152
Kurmi	89.5	152	Raute	76.7	73	Musahar	23.7	152
Gharti/Bhujel	89.5	152	Dusadh/ Paswan/Pasi	75.7	152			
Rajbansi	89.5	152						

#### 4.21: Percent of household whose size of landholding is above the national average (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Byasi	67.8	152	Barae	38.2	152	Thami	19.1	152
Lodha	65.8	152	Kumal	37.5	152	Haluwai	18.4	152
Limbu	65.1	152	Kurmi	36.8	152	Santhal	17.8	152
Gangai	63.2	152	Rajbhar	36.2	152	Mali	17.2	151
Thakuri	61.8	152	Kumhar	35.5	152	Jain	16.5	152
Rajput	60.3	151	Bhote	35.5	152	Bote	14.5	152
Yadav	59.2	152	Badhae	33.6	152	Panjabi/Sikh	14.5	152
Lepcha	57.9	152	Kayastha	32.9	152	Khatwe	13.9	151
Dhanuk	55.3	152	Kewat	30.9	152	Sarki	13.8	152
Chhantyal	54.6	152	Baniya	30.3	152	Majhi	13.8	152
Sherpa	52.6	152	Newar	29.6	152	Marwadi	11.8	152
Magar	50.7	152	Rai	29.6	152	Munda	11.8	152
Tharu	50.7	152	Mallah	29.6	152	Nuniya	11.2	152
Rajbansi	50.0	152	Sudhi	29.0	152	Pahari	11.2	152
Bhediyar/ Gaderi	50.0	152	Nurang	28.5	151	Koche	10.5	152
Teli	49.7	151	Kanu	28.3	152	Kamar	9.9	152
Koiri	49.3	152	Darai	28.3	152	Chamar/ Harijan/Ram	9.3	151
Brahmin - Terai	49.3	152	Walung	28.3	152	Gaine	9.2	152
Jirel	49.3	152	Dhimal	27.6	152	Raji	8.6	152
Dura	49.3	152	Kahar	26.3	152	Damai/Dholi	7.9	152
Sunuwar	48.0	152	Thakali	25.7	152	Bantar	7.9	152
Yakha	48.0	152	Danuwar	25.0	152	Dhuniya	7.9	152
Tajpuriya	47.4	152	Tatma	24.3	152	Bing/Binda	7.2	152
Raute	46.6	73	Chepang	24.3	152	Kisan	7.2	152
Kalwar	44.7	152	Baramu	23.7	152	Sonar	5.3	152
Hayu	43.4	152	Jhangad	23.0	152	Badi	4.6	152
Sanyasi	42.8	152	Dusadh/ Paswan/Pasi	22.4	152	Chidimar	4.0	152
Chhetri	42.1	152	Lohar	22.4	152	Musahar	2.6	152
Gurung	41.5	152	Gharti/Bhujel	21.7	152	Bangali	2.0	152
Muslim	40.8	152	Meche	21.1	152	Kuswadiya	2.0	51
Brahmin - Hill	39.5	152	Dhobi	19.7	152	Dom	0.0	152
Yholmo	39.5	152	Hajam/Thakur	19.2	151	Halkhor	0.0	152
Tamang	38.2	152	Kami	19.1	152			

## 4.22: Average size of land holding (in ha.)

Ethnicity	Mean area (ha)	N	Ethnicity	Mean area (ha)	N	Ethnicity	Mean area (ha)	N
Limbu	1.51	152	Rajbhar	0.59	152	Tatma	0.32	152
Rajput	1.32	152	Sunuwar	0.58	152	Baramu	0.31	152
Brahmin - Terai	1.25	152	Hayu	0.58	152	Kami	0.30	152
Gangai	1.20	152	Darai	0.57	152	Thami	0.28	152
Yadav	1.09	152	Gurung	0.56	152	Santhal	0.26	152
Tajpuriya	0.98	152	Muslim	0.54	152	Bote	0.25	151
Lodha	0.97	152	Kumhar	0.53	151	Dhobi	0.24	152
Bhediye/ Gaderi	0.96	152	Mallah	0.52	152	Majhi	0.23	152
Magar	0.92	152	Kumal	0.52	152	Panjabi/Sikh	0.22	152
Rajbansi	0.88	152	Bhote	0.52	152	Khatwe	0.21	152
Yakha	0.87	152	Newar	0.51	152	Sarki	0.20	152
Teli	0.86	152	Raute	0.51	152	Kamar	0.20	152
Thakuri	0.85	152	Yholmo	0.51	152	Koche	0.20	152
Lepcha	0.82	152	Dhimai	0.47	152	Dhuniya	0.20	152
Tharu	0.81	152	Jain	0.46	151	Munda	0.19	152
Byasi	0.81	151	Baniya	0.45	152	Bing/Binda	0.17	152
Walung	0.81	151	Sudhi	0.44	152	Pahari	0.17	152
Sherpa	0.80	152	Badhae	0.44	152	Chamar/ Harijan/Ram	0.16	152
Dhanuk	0.79	152	Kanu	0.43	152	Raji	0.16	152
Chhantyal	0.75	152	Rai	0.42	152	Nuniya	0.15	152
Koiri	0.74	152	Kahar	0.41	152	Bantar	0.15	152
Danuwar	0.72	152	Kewat	0.40	152	Damai/Dholi	0.12	152
Kurmi	0.71	152	Marwadi	0.40	152	Gaine	0.12	152
Brahmin - Hill	0.70	152	Nurang	0.40	152	Sonar	0.11	152
Barae	0.68	152	Lohar	0.39	152	Chidimar	0.09	152
Kalwar	0.67	152	Mali	0.39	152	Badi	0.09	152
Chepang	0.67	152	Thakali	0.36	152	Kisan	0.09	152
Kayastha	0.67	152	Hajam/Thakur	0.34	152	Musahar	0.07	152
Tamang	0.64	152	Haluwai	0.34	152	Bangali	0.04	152
Jirel	0.63	152	Gharti/Bhujel	0.33	152	Kuswadiya	0.03	73
Sanyasi	0.62	152	Jhangad	0.33	152	Halkhor	0.01	152
Chhetri	0.61	152	Meche	0.33	151	Dom	0.00	51
Dura	0.60	151	Dusadh/ Paswan/Pasi	0.32	152			

## 4.23: Access to community and traditional forest, and pasture lands (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Raute	100.0	73	Majhi	59.9	152	Kahar	5.3	152
Tamang	98.0	152	Sanyasi	59.2	152	Munda	5.3	152
Darai	98.0	152	Newar	57.9	152	Dom	4.6	152
Chhantyal	98.0	152	Sunuwar	55.9	152	Hajam/Thakur	4.0	151
Bote	98.0	152	Badi	54.0	152	Baniya	4.0	152
Pahari	97.4	152	Rajbansi	52.6	152	Khatwe	3.3	151
Magar	96.7	152	Thakali	52.6	152	Rajput	3.3	151
Jirel	96.7	152	Gaine	52.6	152	Dhanuk	3.3	152
Kumal	96.1	152	Tharu	50.0	152	Lohar	3.3	152
Limbu	95.4	152	Bhote	49.3	152	Kumhar	2.6	152
Thami	92.8	152	Teli	45.0	151	Rajbhar	2.6	152
Yholmo	91.5	152	Lepcha	44.1	152	Chamar/ Harijan/Ram	2.0	151
Kami	90.8	152	Santhal	42.1	152	Kurmi	2.0	152
Dura	90.1	152	Tatma	37.5	152	Kuswadiya	2.0	51
Chhetri	87.5	152	Musahar	32.9	152	Kanu	1.3	152
Byasi	86.8	152	Muslim	30.9	152	Sudhi	1.3	152
Gharti/Bhujel	84.9	152	Kayastha	30.9	152	Bing/Binda	1.3	152
Chepang	84.9	152	Bhediye/	27.6	152	Mali	1.3	151
Hayu	84.9	152	Gaderi			Kamar	1.3	152
Baramu	82.9	152	Dusadh/ Paswan/Pasi	24.3	152	Dhuniya	1.3	152
Yakha	82.2	152	Kalwar	21.1	152	Tajpuriya	0.7	152
Sherpa	77.0	152	Chidimar	19.7	152	Bangali	0.7	152
Dhimal	76.3	152	Jhangad	19.1	152	Halkhor	0.7	152
Walung	75.0	152	Barae	17.8	152	Yadav	0.0	152
Sarki	73.7	152	Lodha	17.8	152	Sonar	0.0	152
Meche	73.7	152	Bantar	17.1	152	Brahmin - Terai	0.0	152
Damai/Dholi	72.4	152	Mallah	15.8	152	Nuniya	0.0	152
Gurung	71.7	152	Dhobi	15.1	152	Haluwai	0.0	152
Raji	71.1	152	Badhae	13.8	152	Marwadi	0.0	152
Brahmin - Hill	70.4	152	Panjabi/Sikh	13.2	152	Gangai	0.0	152
Thakuri	68.4	152	Kewat	12.5	152	Nurang	0.0	151
Danuwar	66.5	152	Koiri	9.2	152	Koche	0.0	152
Kisan	65.8	152	Jain	7.2	152			
Rai	63.2	152						

## 4.24: Main source of livelihood: Non-Agriculture (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	97.4	152	Gharti/Bhujel	29.6	152	Tatma	11.3	152
Jain	94.7	152	Sherpa	29.0	152	Mallah	11.2	152
Baniya	79.7	152	Thakuri	27.0	152	Bing/Binda	10.6	152
Kuswadiya	78.5	51	Muslim	26.3	152	Koiri	9.9	152
Panjabi/Sikh	77.6	152	Teli	25.8	151	Danuwar	9.9	152
Halkhor	75.0	152	Kamar	25.0	152	Santhal	9.8	152
Dom	70.5	152	Kanu	24.4	152	Bantar	9.2	152
Kayastha	70.4	152	Lohar	24.3	152	Thami	8.7	152
Bangali	61.3	152	Darai	23.8	152	Dusadh/ Paswan/Pasi	8.6	152
Walung	59.4	152	Pahari	23.7	152	Gangai	8.6	152
Sudhi	59.3	152	Yholmo	23.7	152	Chidimar	8.6	152
Meche	57.8	152	Magar	23.0	152	Rajbhar	8.5	152
Mali	57.6	151	Chhetri	21.8	152	Raute	8.2	73
Haluwai	57.3	152	Rajbansi	21.0	152	Tharu	7.9	152
Brahmin - Terai	57.2	152	Badi	21.0	152	Kewat	7.9	152
Thakali	56.5	152	Rajput	20.5	151	Nurang	7.3	151
Dhobi	54.0	152	Bote	20.5	152	Majhi	7.2	152
Rai	52.7	152	Dhimai	19.8	152	Musahar	6.6	152
Sonar	52.5	152	Kurmi	18.5	152	Kumal	6.6	152
Gurung	47.2	152	Kumhar	17.8	152	Chhantyal	6.6	152
Newar	41.5	152	Limbu	16.5	152	Bhediye/yer/ Gaderi	6.0	152
Gaine	40.1	152	Chamar/ Harijan/Ram	16.5	151	Hayu	6.0	152
Barae	39.5	152	Sanyasi	16.5	152	Munda	5.3	152
Kahar	38.9	152	Koche	16.5	152	Jhangad	4.7	152
Badhae	38.2	152	Yadav	15.9	152	Jirel	4.7	152
Hajam/Thakur	36.5	151	Tamang	15.8	152	Lodha	3.9	152
Brahmin - Hill	35.0	152	Dhanuk	15.7	152	Chepang	3.3	152
Damai/Dholi	34.8	152	Nuniya	14.5	152	Baramu	1.4	152
Kalwar	33.5	152	Khatwe	13.9	151	Lepcha	1.3	152
Byasi	33.0	152	Tajpuriya	13.2	152	Kisan	1.3	152
Dhuniya	32.3	152	Yakha	13.2	152	Sunuwar	0.7	152
Kami	32.2	152	Sarki	12.5	152			
Dura	31.0	152	Raji	11.9	152			
Bhote	29.6	152						

## 4.25: Main source of livelihood: Casual Labour (%)

Ethnicity	%	N
Musahar	81.6	152
Kisan	74.4	152
Chidimar	67.8	152
Nuniya	63.8	152
Raute	63.0	73
Khatwe	61.6	151
Badi	60.5	152
Kamar	55.9	152
Munda	54.7	152
Tatma	53.3	152
Santhal	52.7	152
Koche	51.3	152
Chamar/ Harijan/Ram	51.0	151
Bantar	50.7	152
Dusadh/ Paswan/Pasi	44.0	152
Dhuniya	43.4	152
Jhangad	42.8	152
Gaine	39.4	152
Bangali	38.2	152
Sonar	37.5	152
Lohar	35.5	152
Bing/Binda	34.2	152
Hajam/Thakur	31.8	151
Kahar	30.3	152
Bote	30.2	152
Sarki	28.3	152
Dom	28.3	152
Kanu	28.2	152
Badhae	27.0	152
Rajbansi	26.3	152
Halkhor	25.0	152
Raji	25.0	152

Ethnicity	%	N
Nurang	23.2	151
Kewat	23.0	152
Bhediya/ Gaderi	22.3	152
Kurmi	22.3	152
Mali	21.9	151
Dhimal	19.7	152
Kuswadiya	19.6	51
Rajbhar	19.1	152
Meche	19.1	152
Mallah	17.8	152
Muslim	17.8	152
Damai/Dholi	17.7	152
Kumhar	17.1	152
Tajpuriya	17.1	152
Majhi	16.5	152
Haluwai	15.8	152
Dhanuk	15.8	152
Dhobi	14.5	152
Kumal	13.8	152
Pahari	13.2	152
Teli	11.9	151
Tharu	11.9	152
Tamang	11.8	152
Kami	11.2	152
Koiri	11.2	152
Gharti/Bhujel	9.9	152
Danuwar	9.9	152
Yholmo	9.8	152
Kayastha	9.2	152
Gangai	8.5	152
Barae	7.9	152
Thami	7.3	152
Newar	6.6	152

Ethnicity	%	N
Sanyasi	6.6	152
Panjabi/Sikh	6.6	152
Kalwar	6.5	152
Lodha	6.5	152
Baniya	5.9	152
Walung	5.9	152
Yadav	5.3	152
Magar	5.2	152
Dura	5.2	152
Gurung	4.6	152
Sudhi	4.6	152
Brahmin - Terai	4.0	152
Rajput	4.0	151
Lepcha	4.0	152
Rai	3.9	152
Yakha	3.9	152
Thakuri	3.9	152
Chhetri	3.3	152
Sherpa	3.3	152
Limbu	2.6	152
Brahmin - Hill	2.0	152
Thakali	2.0	152
Chepeng	1.4	152
Byasi	1.3	152
Marwadi	0.7	152
Bhote	0.7	152
Darai	0.7	152
Hayu	0.7	152
Jain	0.7	152
Sunuwar	0.0	152
Chhantyal	0.0	152
Baramu	0.0	152
Jirel	0.0	152

## 4.26: Access to non-agricultural sources of income (%)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	98.7	152	Bangali	59.9	152	Raji	34.9	152
Jain	96.7	152	Darai	57.9	152	Raute	34.3	73
Baniya	92.1	152	Teli	57.6	151	Kumhar	34.2	152
Byasi	86.8	152	Gharti/Bhujel	57.2	152	Rajbhar	32.9	152
Sudhi	84.2	152	Baramu	57.2	152	Yakha	32.9	152
Brahmin - Terai	82.2	152	Hajam/Thakur	56.3	151	Majhi	32.2	152
Kayastha	81.6	152	Chhetri	55.3	152	Tamang	30.9	152
Panjabi/Sikh	81.6	152	Dhuniya	54.0	152	Rajbansi	30.3	152
Dom	80.3	152	Yholmo	54.0	152	Khatwe	29.8	151
Thakuri	77.6	152	Sunuwar	52.0	152	Chamar/ Harijan/Ram	29.1	151
Gurung	76.3	152	Badhae	50.0	152	Koiri	29.0	152
Halkhor	75.0	152	Rajput	49.0	151	Lohar	29.0	152
Walung	75.0	152	Kanu	48.7	152	Tajpuriya	28.3	152
Thakali	73.7	152	Kalwar	46.1	152	Badi	27.0	152
Mali	73.5	151	Gaine	46.1	152	Tharu	26.3	152
Kuswadiya	72.6	51	Kewat	45.4	152	Kamar	26.3	152
Haluwai	71.1	152	Tatma	44.7	152	Nuniya	23.0	152
Newar	70.4	152	Kahar	44.7	152	Bing/Binda	23.0	152
Chhantyal	69.7	152	Jirel	44.1	152	Jhangad	19.1	152
Brahmin - Hill	67.8	152	Kumal	42.8	152	Bantar	19.1	152
Dura	67.8	152	Sarki	42.1	152	Koche	19.1	152
Rai	65.8	152	Dhanuk	42.1	152	Lodha	18.4	152
Sonar	64.5	152	Bhediyar/ Gaderi	42.1	152	Dusadh/ Paswan/Pasi	16.5	152
Dhimal	64.5	152	Yadav	40.8	152	Santhal	13.8	152
Dhobi	63.8	152	Thami	39.5	152	Musahar	13.2	152
Kami	63.2	152	Pahari	38.8	152	Nurang	11.9	151
Sanyasi	63.2	152	Kurmi	38.2	152	Chidimar	11.2	152
Limbu	62.5	152	Sherpa	38.2	152	Munda	11.2	152
Barae	62.5	152	Danuwar	38.2	152	Kisan	6.6	152
Meche	61.2	152	Gangai	36.2	152	Chepang	5.9	152
Hayu	61.2	152	Bote	35.5	152	Lepcha	5.9	152
Magar	60.5	152	Mallah	34.9	152			
Damai/Dholi	60.5	152	Bhote	34.9	152			
Muslim	59.9	152						



## 4.27: Mean Expenditure (in NRS)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	534,962	152	Haluwai	185,895	152	Dusadh/ Paswan/Pasi	128,540	152
Walung	414,344	152	Sanyasi	184,873	152	Bantar	128,427	152
Jain	394,334	152	Dura	183,985	152	Majhi	128,067	152
Thakali	380,011	152	Gaine	182,919	152	Hayu	127,716	152
Sherpa	350,303	152	Yakha	182,227	152	Halkhor	127,207	152
Kayastha	326,124	152	Kumhar	176,670	152	Tamang	124,980	152
Newar	291,359	152	Lohar	175,826	152	Bote	122,843	152
Thakuri	278,784	152	Koiri	173,885	152	Kamar	122,190	152
Kalwar	265,388	152	Darai	170,476	152	Dom	120,830	152
Brahmin - Hill	261,085	152	Rajbansi	168,409	152	Chamar/ Harijan/Ram	119,868	151
Rajput	255,246	151	Bhediya/ Gaderi	166,969	152	Sunuwar	118,794	152
Baniya	253,245	152	Yholmo	164,924	152	Mallah	117,900	152
Gurung	248,183	152	Tatma	163,423	152	Badi	117,277	152
Muslim	238,527	152	Kumal	162,003	152	Santhal	115,274	152
Dhanuk	235,848	152	Khatwe	160,138	151	Thami	115,045	152
Panjabi/Sikh	234,769	152	Badhae	158,409	152	Nuniya	114,925	152
Sudhi	230,375	152	Damai/Dholi	156,063	152	Sarki	114,481	152
Byasi	227,379	152	Danuwar	155,422	152	Koche	112,328	152
Yadav	226,632	152	Barae	154,209	152	Musahar	109,933	152
Limbu	224,611	152	Tajpuriya	152,285	152	Kahar	107,079	152
Bhote	224,064	152	Hajam/Thakur	149,547	151	Lepcha	106,551	152
Gharti/Bhujel	220,748	152	Bangali	147,861	152	Chidimar	105,857	152
Chhetri	217,818	152	Pahari	146,282	152	Dhobi	99,948	152
Chhantyal	214,357	152	Gangai	146,234	152	Nurang	96,763	151
Mali	205,270	151	Dhimal	145,787	152	Raji	96,287	152
Tharu	204,974	152	Baramu	144,618	152	Munda	87,804	152
Magar	203,598	152	Kami	141,551	152	Chepan	84,122	152
Kanu	201,887	152	Meche	141,384	152	Kisan	81,681	152
Sonar	199,531	152	Rajbhar	141,019	152	Lodha	81,168	152
Rai	198,737	152	Dhuniya	139,656	152	Raute	70,758	73
Brahmin - Terai	198,466	152	Jhangad	134,735	152	Kuswadiya	62,926	51
Kurmi	197,669	152	Jirel	134,153	152			
Kewat	189,104	152	Bing/Binda	131,539	152			
Teli	187,541	151						

#### 4.28: Percent of households whose mean expenditure is above the national mean

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	89.5	152	Darai	32.9	152	Bing/Binda	17.8	152
Walung	88.2	152	Sonar	32.2	152	Mechhe	17.8	152
Sherpa	80.3	152	Lohar	32.2	152	Jhangad	15.8	152
Jain	79.6	152	Yakha	32.2	152	Bote	15.8	152
Thakali	79.0	152	Kumhar	31.6	152	Chamar/ Harijan/Ram	15.2	151
Newar	69.7	152	Gaine	28.3	152	Musahar	14.5	152
Kayastha	61.8	152	Damai/Dholi	27.6	152	Bantar	14.5	152
Brahmin - Hill	58.6	152	Yholmo	27.6	152	Dom	14.5	152
Baniya	58.6	152	Gharti/Bhujel	27.0	152	Majhi	13.8	152
Kalwar	56.6	152	Kumal	26.3	152	Thami	13.8	152
Yadav	52.0	152	Badhae	25.7	152	Kahar	13.2	152
Gurung	52.0	152	Kami	25.0	152	Halkhor	13.2	152
Panjabi/Sikh	52.0	152	Kurmi	25.0	152	Hayu	13.2	152
Byasi	52.0	152	Khatwe	24.5	151	Sunuwar	12.5	152
Limbu	50.0	152	Kewat	24.3	152	Kamar	12.5	152
Rajput	49.7	151	Dhimal	24.3	152	Tamang	11.8	152
Sudhi	48.7	152	Tajpuriya	24.3	152	Nuniya	11.8	152
Dhanuk	48.0	152	Bhediya/ Gaderi	23.7	152	Santhal	11.8	152
Thakuri	47.4	152	Dusadh/ Paswan/Pasi	23.0	152	Lepcha	10.5	152
Brahmin - Terai	44.1	152	Danuwar	23.0	152	Badi	9.9	152
Muslim	42.8	152	Barae	22.4	152	Koche	9.2	152
Dura	42.8	152	Pahari	22.4	152	Sarki	7.9	152
Chhantyal	41.5	152	Rajbansi	21.7	152	Nurang	7.3	151
Magar	40.8	152	Gangai	21.7	152	Lodha	6.6	152
Haluwai	40.8	152	Jirel	21.7	152	Munda	6.6	152
Teli	40.4	151	Hajam/Thakur	19.9	151	Dhobi	5.9	152
Rai	40.1	152	Dhuniya	19.7	152	Chidimar	5.3	152
Mali	38.4	151	Mallah	19.1	152	Kisan	4.0	152
Kanu	37.5	152	Baramu	19.1	152	Raji	4.0	152
Sanyasi	36.8	152	Tatma	18.4	152	Chepang	3.3	152
Bhote	36.2	152	Bangali	18.4	152	Raute	1.4	73
Tharu	34.9	152	Rajbhar	17.8	152	Kuswadiya	0.0	51
Koiri	33.6	152						
Chhetri	32.9	152						

## 5.1 Eco support from traditional/indigenous institutions

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Chhantyal	100.0	2	Jain	52.5	101	Chhetri	16.7	6
Baramu	100.0	15	Jhangad	51.0	49	Munda	16.7	78
Byasi	100.0	1	Haluwai	50.9	114	Dhuniya	14.7	75
Darai	98.6	70	Yholmo	50.0	2	Thakuri	13.6	22
Bangali	95.0	40	Dhimal	48.6	144	Nuniya	13.3	60
Thakali	93.6	140	Bantar	46.7	90	Mali	12.9	85
Bote	92.9	28	Rajput	46.2	13	Kuswadiya	12.5	16
Gharti/Bhujel	89.6	48	Dusadh/ Paswan/Pasi	40.0	5	Dhobi	10.3	29
Dom	88.9	9	Danuwar	40.0	10	Musahar	10.0	40
Yakha	87.5	8	Kanu	38.3	94	Tamang	8.3	12
Panjabi/Sikh	85.1	114	Bhote	38.1	42	Tatma	8.3	132
Meche	84.4	122	Sunuwar	37.3	67	Bing/Bida	7.6	92
Rajbansi	84.3	89	Thami	36.4	44	Koiri	6.9	29
Dura	83.3	18	Damai/Dholi	33.3	18	Khatwe	6.5	107
Lepcha	81.8	22	Badhae	32.8	64	Kamar	6.3	16
Rajbhar	77.8	45	Kisan	31.4	137	Barae	3.4	59
Gaine	77.3	22	Rai	29.0	38	Sonar	2.9	137
Pahari	76.3	76	Muslim	28.9	52	Kewat	2.2	90
Limbu	72.7	11	Sudhi	28.3	138	Kami	0.0	1
Tharu	72.0	107	Teli	27.4	146	Brahmin - Tarai	0.0	3
Kumal	70.8	65	Chamar/ Harijan/Ram	26.7	105	Mallah	0.0	30
Kurmi	68.8	64	Lohar	25.6	43	Majhi	0.0	1
Newar	68.3	120	Yadav	25.0	64	Kumhar	0.0	38
Gangai	68.2	44	Sarki	25.0	4	Kayastha	0.0	38
Brahmin - Hill	66.7	15	Dhanuk	24.4	123	Chidimar	0.0	71
Santhal	65.5	145	Bhediya/ Gaderi	24.3	144	Halkhor	0.0	38
Kahar	62.8	43	Tajpuriya	22.8	57	Raji	0.0	73
Koche	61.4	101	Hajam/Thakur	22.6	106	Raute	0.0	5
Sherpa	61.1	36	Baniya	22.1	68	Kalwar		0
Gurung	59.1	44	Sanyasi	20.0	5	Chepang		0
Hayu	59.1	22	Badi	20.0	20	Nurang		0
Walung	56.9	130	Lodha	18.8	16	Jirel		0
Magar	56.0	75				All Groups	47.4	4,239
Marwadi	53.6	28						

## 5.2 Access to financial institutions

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Jirel	59.2	152	Kamar	19.7	152	Gaine	11.2	152
Kayastha	52.0	152	Rai	18.4	152	Lepcha	11.2	152
Haluwai	45.4	152	Santhal	18.4	152	Dhanuk	10.5	152
Pahari	43.4	152	Bote	18.4	152	Sherpa	10.5	152
Baniya	42.1	152	Mallah	17.8	152	Majhi	10.5	152
Marwadi	42.1	152	Nuniya	17.8	152	Darai	10.5	152
Brahmin - Tarai	39.5	152	Badi	17.8	152	Limbu	9.2	152
Jain	38.8	152	Chhetri	17.1	152	Dhobi	9.2	152
Bangali	38.2	152	Dusadh/ Paswan/Pasi	17.1	152	Tamang	8.6	152
Rajbhar	36.2	152	Walung	17.1	152	Yakha	8.6	152
Tharu	35.5	152	Sonar	16.5	152	Bing/Bida	7.2	152
Rajbansi	31.6	152	Kewat	16.5	152	Dhuniya	7.2	152
Raji	31.6	152	Bantar	16.5	152	Sunuwar	6.6	152
Barae	30.9	152	Magar	15.8	152	Lohar	6.6	152
Danuwar	30.3	152	Dura	15.8	152	Bhediye/	5.9	152
Thakali	30.3	152	Kisan	15.8	152	Gaderi		
Newar	28.3	152	Koche	15.8	152	Raute	5.5	73
Brahmin - Hill	27.6	152	Kumhar	14.5	152	Kami	5.3	152
Kalwar	27.6	152	Lodha	14.5	152	Halkhor	5.3	152
Gangai	27.0	152	Kanu	13.2	152	Dom	4.0	152
Dhimal	27.0	152	Jhangad	13.2	152	Panjabi/Sikh	4.0	152
Teli	25.8	151	Kahar	13.2	152	Hajam/Thakur	3.3	151
Koiri	25.7	152	Thami	13.2	152	Muslim	3.3	152
Rajput	25.2	151	Chamar/ Harijan/Ram	12.6	151	Damai/Dholi	3.3	152
Badhae	25.0	152	Yadav	12.5	152	Nurang	2.7	151
Hayu	25.0	152	Byasi	12.5	152	Sarki	2.6	152
Meche	24.3	152	Mali	11.9	151	Khatwe	1.3	151
Thakuri	23.7	152	Bhote	11.8	152	Chepan	1.3	152
Gurung	22.4	152	Gharti/Bhujel	11.2	152	Baramu	1.3	152
Sanyasi	22.4	152	Tatma	11.2	152	Yholmo	1.3	152
Sudhi	22.4	152	Tajpuriya	11.2	152	Musahar	0.0	152
Kurmi	21.1	152	Chidimar	11.2	152	Chhantyal	0.0	152
Munda	20.4	152				Kuswadiya	0.0	51
Kumal	19.7	152				All Groups	18.5	14,891

### 5.3 Access to government job

Ethnicity	%	N
Halkhor	54.6	152
Kayastha	44.1	152
Dom	40.8	152
Byasi	29.0	152
Newar	26.3	152
Brahmin - Tarai	26.3	152
Rajput	22.5	151
Thakuri	22.4	152
Dura	22.4	152
Chhetri	21.7	152
Baramu	20.4	152
Gaine	20.4	152
Sanyasi	17.1	152
Brahmin - Hill	15.8	152
Kumal	15.8	152
Danuwar	15.8	152
Jirel	15.8	152
Baniya	15.1	152
Magar	12.5	152
Panjabi/Sikh	11.8	152
Hayu	11.2	152
Hajam/Thakur	10.6	151
Limbu	10.5	152
Gharti/Bhujel	10.5	152
Kumhar	10.5	152
Dhanuk	9.9	152
Sudhi	9.9	152
Thakali	9.9	152
Kanu	9.2	152
Darai	9.2	152
Walung	9.2	152
Yadav	8.6	152
Gurung	8.6	152
Bhote	8.6	152

Ethnicity	%	N
Raji	8.6	152
Teli	8.0	151
Sunuwar	7.9	152
Pahari	7.9	152
Chhantyal	7.9	152
Tharu	7.2	152
Thami	7.2	152
Bhediye/ Gaderi	7.2	152
Yakha	7.2	152
Bote	7.2	152
Mali	6.6	151
Lohar	6.6	152
Gangai	6.6	152
Rajbhar	6.6	152
Damai/Dholi	5.9	152
Koiri	5.9	152
Jhangad	5.9	152
Dhimai	5.9	152
Chidimar	5.9	152
Tamang	5.3	152
Muslim	5.3	152
Kami	5.3	152
Rajbansi	5.3	152
Chepang	5.3	152
Sarki	4.6	152
Kurmi	4.6	152
Sonar	4.6	152
Majhi	4.6	152
Kahar	4.6	152
Tajpuriya	4.6	152
Meche	4.6	152
Badhae	4.0	152
Barae	4.0	152

Ethnicity	%	N
Bing/Bida	4.0	152
Bangali	4.0	152
Lepcha	4.0	152
Jain	4.0	152
Rai	3.3	152
Mallah	3.3	152
Kalwar	3.3	152
Nuniya	3.3	152
Munda	3.3	152
Yholmo	3.3	152
Chamar/ Harijan/Ram	2.7	151
Sherpa	2.6	152
Kewat	2.6	152
Dhuniya	2.6	152
Khatwe	2.0	151
Nurang	2.0	151
Dhobi	2.0	152
Haluwai	2.0	152
Lodha	2.0	152
Kamar	2.0	152
Raute	1.4	73
Dusadh/ Paswan/Pasi	1.3	152
Tatma	1.3	152
Santhal	1.3	152
Badi	1.3	152
Kisan	1.3	152
Musahar	0.7	152
Bantar	0.7	152
Koche	0.7	152
Marwadi	0.0	152
Kuswadiya	0.0	51
All Groups	12.3	14,891

## 5.4 Access to user groups

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Jirel	90.8	152	Raji	35.5	152	Rajput	9.9	151
Raute	82.2	73	Hayu	35.5	152	Dusadh/ Paswan/Pasi	9.9	152
Dhimal	75.7	152	Danuwar	34.9	152	Bhediye/	9.2	152
Limbu	73.0	152	Chepan	34.9	152	Gaderi		
Chhetri	70.4	152	Gangai	33.6	152	Musahar	8.6	152
Magar	69.7	152	Pahari	33.6	152	Sonar	8.6	152
Meche	68.4	152	Dura	33.6	152	Khatwe	8.0	151
Baramu	67.8	152	Tamang	32.2	152	Nuniya	7.9	152
Kumal	67.1	152	Kisan	31.6	152	Kumhar	7.9	152
Gharti/Bhujel	65.8	152	Sunuwar	29.0	152	Koche	7.9	152
Thami	65.8	152	Badi	27.6	152	Munda	7.9	152
Kami	65.1	152	Bhote	27.0	152	Barae	7.2	152
Sherpa	64.5	152	Muslim	26.3	152	Dom	7.2	152
Brahmin - Hill	63.8	152	Jhangad	26.3	152	Dhobi	6.6	152
Yholmo	62.5	152	Rajbhar	25.0	152	Chidimar	6.6	152
Darai	61.8	152	Kewat	22.4	152	Bangali	6.6	152
Byasi	61.2	152	Bantar	22.4	152	Haluwai	5.9	152
Walung	57.9	152	Lodha	21.7	152	Bing/Bida	5.9	152
Bote	56.6	152	Koiri	20.4	152	Tatma	5.3	152
Yakha	55.3	152	Mallah	19.1	152	Kamar	5.3	152
Sarki	52.6	152	Majhi	19.1	152	Hajam/Thakur	4.6	151
Chhantyal	52.6	152	Kayastha	17.8	152	Brahmin - Tarai	4.6	152
Rajbansi	48.7	152	Dhanuk	17.1	152	Dhuniya	4.6	152
Tharu	44.7	152	Teli	15.2	151	Kuswadiya	3.9	51
Sanyasi	44.1	152	Kurmi	15.1	152	Lohar	3.3	152
Gaine	43.4	152	Tajpuriya	13.8	152	Kahar	3.3	152
Gurung	42.8	152	Baniya	13.2	152	Chamar/ Harijan/Ram	2.7	151
Damai/Dholi	42.1	152	Kanu	12.5	152	Nurang	2.7	151
Thakuri	41.5	152	Sudhi	11.8	152	Mali	2.7	151
Santhal	41.5	152	Jain	11.8	152	Panjabi/Sikh	2.6	152
Lepcha	41.5	152	Kalwar	11.2	152	Halkhor	1.3	152
Newar	40.8	152	Badhae	11.2	152	All Groups	46.9	14,891
Rai	38.8	152	Yadav	10.5	152			
Thakali	36.2	152	Marwadi	10.5	152			

## 5.5 Access to basic services

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	100.0	152	Kisan	97.4	152	Bhote	86.8	152
Darai	100.0	152	Nurang	97.4	151	Yadav	86.2	152
Baramu	100.0	152	Danuwar	96.7	152	Mallah	86.2	152
Jirel	100.0	152	Dura	96.7	152	Kanu	86.2	152
Lepcha	100.0	152	Magar	96.1	152	Santhal	85.5	152
Brahmin - Hill	99.3	152	Koiri	96.1	152	Gaine	85.5	152
Baniya	99.3	152	Kewat	96.1	152	Jhangad	84.9	152
Sunuwar	99.3	152	Barae	96.1	152	Muslim	84.2	152
Chepeng	99.3	152	Kamar	96.1	152	Tajpuriya	82.9	152
Haluwai	99.3	152	Rai	95.4	152	Rajput	82.1	151
Marwadi	99.3	152	Kumhar	95.4	152	Lohar	81.6	152
Thakali	99.3	152	Newar	94.7	152	Raji	81.6	152
Sanyasi	98.7	152	Gangai	94.7	152	Chamar/ Harijan/Ram	81.5	151
Sonar	98.7	152	Dhobi	94.1	152	Hajam/Thakur	80.8	151
Tatma	98.7	152	Rajbhar	94.1	152	Brahmin - Tarai	80.3	152
Thami	98.7	152	Jain	94.1	152	Badi	79.6	152
Chidimar	98.7	152	Chhetri	92.8	152	Dusadh/ Paswan/Pasi	79.0	152
Bangali	98.7	152	Kalwar	92.8	152	Khatwe	78.8	151
Meche	98.7	152	Badhae	92.8	152	Limbu	78.3	152
Panjabi/Sikh	98.7	152	Lodha	92.8	152	Bhediyar/ Gaderi	77.0	152
Hayu	98.7	152	Thakuri	92.1	152	Kuswadiya	76.5	51
Tharu	98.0	152	Rajbansi	92.1	152	Koche	75.7	152
Sherpa	98.0	152	Yakha	92.1	152	Walung	75.0	152
Gharti/Bhujel	98.0	152	Damai/Dholi	91.5	152	Dhuniya	72.4	152
Kumal	98.0	152	Majhi	91.5	152	Bing/Bida	70.4	152
Chhantyal	98.0	152	Halkhor	90.8	152	Raute	69.9	73
Munda	98.0	152	Mali	90.7	151	Nuniya	67.8	152
Yholmo	98.0	152	Kahar	90.1	152	Sudhi	67.1	152
Tamang	97.4	152	Kami	88.8	152	Dom	63.8	152
Gurung	97.4	152	Byasi	88.8	152	Musahar	57.9	152
Kurmi	97.4	152	Bantar	87.5	152	All Groups	93.1	14,891
Dhimai	97.4	152	Teli	87.4	151			
Pahari	97.4	152	Sarki	86.8	152			
Bote	97.4	152	Dhanuk	86.8	152			

## 5.6 Discrimination in health services

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Musahar	61.2	152	Dhanuk	19.7	152	Tajpuriya	6.6	152
Bhote	59.2	152	Badi	19.7	152	Kurmi	5.3	152
Limbu	58.6	152	Rai	17.8	152	Darai	5.3	152
Dusadh/ Paswan/Pasi	54.6	152	Sherpa	17.8	152	Magar	4.0	152
Khatwe	54.3	151	Lodha	17.8	152	Gurung	4.0	152
Walung	53.3	152	Dhobi	17.1	152	Baniya	4.0	152
Mallah	52.0	152	Majhi	16.5	152	Chepang	4.0	152
Lohar	48.0	152	Bote	16.5	152	Marwadi	4.0	152
Kuswadiya	47.1	51	Barae	15.8	152	Chhetri	3.3	152
Chamar/ Harijan/Ram	47.0	151	Panjabi/Sikh	15.8	152	Sonar	3.3	152
Kumhar	46.7	152	Kami	15.1	152	Gangai	3.3	152
Dom	46.7	152	Danuwar	15.1	152	Dura	3.3	152
Dhuniya	42.1	152	Sarki	14.5	152	Meche	3.3	152
Halkhor	38.2	152	Tatma	14.5	152	Nurang	2.7	151
Bing/Bida	35.5	152	Brahmin - Tarai	13.8	152	Newar	2.6	152
Koiri	34.2	152	Teli	13.3	151	Kewat	2.6	152
Kamar	30.9	152	Tamang	13.2	152	Sunuwar	2.6	152
Kahar	29.0	152	Damai/Dholi	13.2	152	Raji	2.6	152
Sudhi	27.0	152	Raute	12.3	73	Jain	2.6	152
Kalwar	26.3	152	Haluwai	11.8	152	Kumal	2.0	152
Nuniya	26.3	152	Munda	11.2	152	Dhimal	2.0	152
Thami	23.7	152	Yholmo	11.2	152	Lepcha	2.0	152
Gaine	23.7	152	Mali	10.6	151	Hayu	2.0	152
Hajam/Thakur	23.2	151	Tharu	10.5	152	Sanyasi	1.3	152
Jhangad	23.0	152	Bantar	10.5	152	Gharti/Bhujel	1.3	152
Bhediya/ Gaderi	23.0	152	Rajbansi	9.9	152	Kayastha	1.3	152
Rajput	21.9	151	Badhae	9.9	152	Thakali	1.3	152
Kanu	21.7	152	Pahari	9.9	152	Byasi	1.3	152
Yakha	21.7	152	Kisan	9.9	152	Thakuri	0.7	152
Muslim	21.1	152	Santhal	9.2	152	Baramu	0.7	152
Yadav	21.1	152	Koche	9.2	152	Brahmin - Hill	0.0	152
Jirel	20.4	152	Bangali	8.6	152	Chhantyal	0.0	152
			Rajbhar	7.2	152	All Groups	11.0	14,891
			Chidimar	7.2	152			



## 5.7 Discrimination in public services

Ethnicity	%	N
Walung	70.4	152
Bhote	69.1	152
Musahar	61.8	152
Limbu	61.2	152
Dusadh/ Paswan/Pasi	58.6	152
Lohar	57.9	152
Kumhar	54.6	152
Khatwe	50.3	151
Mallah	49.3	152
Chamar/ Harijan/Ram	49.0	151
Koiri	45.4	152
Dom	45.4	152
Dhuniya	44.7	152
Halkhor	42.8	152
Kuswadiya	41.2	51
Sherpa	40.8	152
Bing/Bida	40.1	152
Sudhi	38.8	152
Jirel	38.8	152
Kamar	38.2	152
Panjabi/Sikh	37.5	152
Yadav	35.5	152
Thami	34.9	152
Koche	34.9	152
Jhangad	34.2	152
Kalwar	32.9	152
Rajput	31.8	151
Yakha	30.9	152
Dhanuk	29.6	152
Hajam/Thakur	29.1	151
Haluwai	29.0	152
Muslim	28.3	152
Kanu	28.3	152

Ethnicity	%	N
Kahar	28.3	152
Tajpuriya	28.3	152
Meche	27.0	152
Rajbansi	26.3	152
Rai	25.7	152
Nuniya	25.0	152
Teli	23.2	151
Bhediya/ Gaderi	23.0	152
Gaine	23.0	152
Badi	23.0	152
Danuwar	22.4	152
Santhal	21.1	152
Yholmo	21.1	152
Mali	20.5	151
Kami	19.7	152
Lodha	19.1	152
Bangali	18.4	152
Munda	18.4	152
Brahmin - Tarai	17.8	152
Dhobi	17.8	152
Majhi	16.5	152
Sarki	15.8	152
Barae	15.8	152
Raute	15.1	73
Kisan	14.5	152
Tamang	13.8	152
Tatma	13.8	152
Bantar	13.8	152
Bote	13.2	152
Damai/Dholi	11.8	152
Kumal	11.2	152
Pahari	11.2	152
Raji	11.2	152

Ethnicity	%	N
Tharu	9.9	152
Byasi	8.6	152
Badhae	7.9	152
Thakali	7.9	152
Kurmi	7.2	152
Rajbhar	7.2	152
Sonar	6.6	152
Marwadi	5.9	152
Jain	5.9	152
Newar	5.3	152
Gurung	5.3	152
Baniya	5.3	152
Chidimar	5.3	152
Dura	5.3	152
Gharti/Bhujel	4.6	152
Gangai	4.6	152
Darai	4.6	152
Lepcha	4.0	152
Chhetri	3.3	152
Brahmin - Hill	3.3	152
Magar	3.3	152
Dhimal	3.3	152
Sanyasi	2.6	152
Kewat	2.6	152
Chebang	2.6	152
Sunuwar	2.0	152
Hayu	2.0	152
Kayastha	1.3	152
Thakuri	0.7	152
Nurang	0.7	151
Chhantyal	0.7	152
Baramu	0.7	152
All Groups	14.0	14,891

## 5.8 Practice of customary politics

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Teli	96.7	151	Darai	46.1	152	Gaine	14.5	152
Santhal	95.4	152	Baniya	44.7	152	Lepcha	14.5	152
Dhimal	94.7	152	Sunuwar	44.1	152	Hayu	14.5	152
Bhediyar/ Gaderi	94.7	152	Kumal	42.8	152	Badi	13.2	152
Thakali	92.1	152	Yadav	42.1	152	Damai/Dholi	11.8	152
Sudhi	90.8	152	Kurmi	42.1	152	Dura	11.8	152
Sonar	90.1	152	Badhae	42.1	152	Lodha	10.5	152
Kisan	90.1	152	Nuniya	39.5	152	Kamar	10.5	152
Tatma	86.8	152	Barae	38.8	152	Brahmin - Hill	9.9	152
Walung	85.5	152	Tajpuriya	37.5	152	Baramu	9.9	152
Dhanuk	80.9	152	Muslim	34.2	152	Rajput	8.6	151
Meche	80.3	152	Jhangad	32.2	152	Tamang	7.9	152
Newar	79.0	152	Gharti/Bhujel	31.6	152	Limbu	7.2	152
Haluwai	75.0	152	Kuswadiya	31.4	51	Raute	6.9	73
Panjabi/Sikh	75.0	152	Rajbhar	29.6	152	Danuwar	6.6	152
Khatwe	70.9	151	Gurung	29.0	152	Dom	5.9	152
Tharu	70.4	152	Gangai	29.0	152	Yakha	5.3	152
Hajam/Thakur	70.2	151	Thami	29.0	152	Chhetri	4.0	152
Chamar/ Harijan/Ram	69.5	151	Lohar	28.3	152	Sanyasi	3.3	152
Koche	66.5	152	Kahar	28.3	152	Dusadh/ Paswan/Pasi	3.3	152
Jain	66.5	152	Bhote	27.6	152	Sarki	2.6	152
Kanu	61.8	152	Musahar	26.3	152	Brahmin - Tarai	2.0	152
Bing/Bida	60.5	152	Bangali	26.3	152	Chhantyal	1.3	152
Kewat	59.2	152	Rai	25.0	152	Yholmo	1.3	152
Bantar	59.2	152	Kumhar	25.0	152	Kami	0.7	152
Rajbansi	58.6	152	Kayastha	25.0	152	Majhi	0.7	152
Mali	56.3	151	Halkhor	25.0	152	Byasi	0.7	152
Munda	51.3	152	Sherpa	23.7	152	Kalwar	0.0	152
Pahari	50.0	152	Mallah	19.7	152	Chepang	0.0	152
Magar	49.3	152	Koiri	19.1	152	Nurang	0.0	151
Dhuniya	49.3	152	Dhobi	19.1	152	Jirel	0.0	152
Raji	48.0	152	Marwadi	18.4	152	All Groups	28.5	14,891
Chidimar	46.7	152	Bote	18.4	152			
			Thakuri	14.5	152			

## 5.9 Legal recognition of customary politics

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Raute	100.0	5	Haluwai	53.5	114	Kurmi	6.3	64
Majhi	100.0	1	Muslim	50.0	52	Kumal	4.6	65
Kami	100.0	1	Kayastha	50.0	38	Thami	4.6	44
Kamar	100.0	16	Gaine	50.0	22	Pahari	4.0	76
Dom	100.0	9	Chhetri	50.0	6	Mali	3.5	85
Chhantyal	100.0	2	Newar	45.0	120	Nuniya	3.3	60
Raji	98.6	73	Meche	43.4	122	Kanu	2.1	94
Baramu	93.3	15	Khatwe	43.0	107	Kisan	1.5	137
Danuwar	90.0	10	Barae	42.4	59	Munda	1.3	78
Dhobi	89.7	29	Teli	41.8	146	Yholmo	0.0	2
Sherpa	88.9	36	Yakha	37.5	8	Yadav	0.0	64
Koche	88.1	101	Gurung	36.4	44	Tatma	0.0	132
Bhote	88.1	42	Dura	33.3	18	Sarki	0.0	4
Marwadi	85.7	28	Rajput	30.8	13	Kuswadiya	0.0	16
Bote	85.7	28	Sudhi	28.3	138	Musahar	0.0	40
Tajpuriya	82.5	57	Hayu	27.3	22	Mallah	0.0	30
Sanyasi	80.0	5	Thakali	25.7	140	Lohar	0.0	43
Badi	80.0	20	Sonar	25.6	137	Lodha	0.0	16
Chidimar	77.5	71	Darai	24.3	70	Kumhar	0.0	38
Rai	76.3	38	Tharu	23.4	107	Koiri	0.0	29
Gharti/Bhujel	75.0	48	Bhediye/ Gaderi	22.9	144	Kewat	0.0	90
Gangai	75.0	44	Dhanuk	22.8	123	Kahar	0.0	43
Bangali	67.5	40	Lepcha	22.7	22	Halkhor	0.0	38
Sunuwar	67.2	67	Jhangad	22.5	49	Dusadh/ Paswan/Pasi	0.0	5
Brahmin - Tarai	66.7	3	Rajbhar	17.8	45	Chamar/ Harijan/Ram	0.0	105
Brahmin - Hill	66.7	15	Magar	16.0	75	Byasi	0.0	1
Rajbansi	66.3	89	Dhuniya	13.3	75	Bing/Bida	0.0	92
Baniya	66.2	68	Bantar	13.3	90	Nurang		0
Panjabi/Sikh	64.9	114	Santhal	13.1	145	Kalwar		0
Thakuri	63.6	22	Hajam/Thakur	12.3	106	Jirel		0
Damai/Dholi	61.1	18	Dhimal	11.1	144	Chepeng		0
Jain	59.4	101	Limbu	9.1	11	All Groups	32.0	4,239
Badhae	59.4	64	Tamang	8.3	12			
Walung	57.7	130						

## 5.10 Representation in NGOs/CBOs

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dhimai	94.7	152	Raji	68.4	152	Dhanuk	34.2	152
Jirel	93.4	152	Badi	67.1	152	Lodha	34.2	152
Meche	93.4	152	Damai/Dholi	66.5	152	Muslim	33.6	152
Darai	92.8	152	Sarki	66.5	152	Lohar	32.9	152
Dura	91.5	152	Koche	65.8	152	Kamar	31.6	152
Raute	89.0	73	Newar	64.5	152	Baniya	30.9	152
Chhetri	88.2	152	Dusadh/ Paswan/Pasi	63.8	152	Yadav	29.0	152
Baramu	87.5	152	Chepang	63.8	152	Sonar	29.0	152
Brahmin - Hill	86.8	152	Bangali	61.8	152	Tatma	29.0	152
Bote	86.2	152	Kisan	61.8	152	Nurang	27.8	151
Magar	83.6	152	Thakuri	61.2	152	Mali	26.5	151
Thami	83.6	152	Rai	59.2	152	Sudhi	26.3	152
Danuwar	82.9	152	Koiri	58.6	152	Kumhar	26.3	152
Gharti/Bhujel	82.2	152	Rajbhar	58.6	152	Badhae	26.3	152
Byasi	82.2	152	Munda	58.6	152	Teli	25.8	151
Limbu	80.3	152	Kewat	57.9	152	Chidimar	25.0	152
Walung	80.3	152	Hayu	57.2	152	Haluwai	24.3	152
Gurung	79.6	152	Sunuwar	54.6	152	Bhediya/ Gaderi	23.7	152
Gangai	79.0	152	Tamang	53.3	152	Marwadi	22.4	152
Sanyasi	77.6	152	Mallah	52.6	152	Halkhor	22.4	152
Bantar	77.6	152	Bhote	50.7	152	Dom	21.7	152
Lepcha	77.6	152	Majhi	50.0	152	Brahmin - Tarai	19.7	152
Kami	77.0	152	Jhangad	48.0	152	Hajam/Thakur	17.9	151
Kumal	77.0	152	Tajpuriya	47.4	152	Khatwe	17.9	151
Chhantyal	77.0	152	Kalwar	45.4	152	Barae	17.8	152
Gaine	76.3	152	Bing/Bida	45.4	152	Musahar	15.8	152
Yholmo	73.0	152	Kayastha	42.8	152	Dhobi	15.8	152
Yakha	72.4	152	Kurmi	42.1	152	Kahar	14.5	152
Pahari	72.4	152	Jain	41.5	152	Rajput	13.9	151
Sherpa	71.7	152	Kanu	37.5	152	Kuswadiya	13.7	51
Rajbansi	71.7	152	Nuniya	36.8	152	Dhuniya	12.5	152
Santhal	70.4	152	Chamar/ Harijan/Ram	35.1	151	Panjabi/Sikh	11.2	152
Thakali	69.7	152				All Groups	67.2	14,891
Tharu	69.1	152						

## 5.11 Participation in decision making in NGOs/CBOs

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Walung	40.8	152	Rajbhar	15.8	152	Bantar	7.2	152
Magar	36.2	152	Dhimal	15.8	152	Bote	7.2	152
Thami	32.2	152	Sherpa	15.1	152	Munda	7.2	152
Thakali	30.3	152	Tajpuriya	15.1	152	Muslim	6.6	152
Chhetri	29.6	152	Bangali	15.1	152	Dhobi	6.6	152
Gaine	29.6	152	Damai/Dholi	14.5	152	Nuniya	6.6	152
Chhantyal	28.3	152	Kewat	13.8	152	Kumhar	6.6	152
Dura	28.3	152	Rajbansi	13.8	152	Kisan	6.6	152
Yholmo	28.3	152	Raute	13.7	73	Koche	6.6	152
Danuwar	24.3	152	Tamang	13.2	152	Chidimar	5.9	152
Brahmin - Hill	23.0	152	Dhanuk	13.2	152	Lodha	5.3	152
Gurung	22.4	152	Jhangad	13.2	152	Bing/Bida	5.3	152
Thakuri	22.4	152	Darai	13.2	152	Badhae	4.6	152
Lepcha	22.4	152	Mallah	11.8	152	Brahmin - Tarai	4.0	152
Byasi	21.7	152	Kanu	11.8	152	Barae	4.0	152
Tharu	21.1	152	Kurmi	11.2	152	Bhediya/ Gaderi	4.0	152
Kumal	21.1	152	Sunuwar	11.2	152	Kamar	4.0	152
Yakha	21.1	152	Baniya	10.5	152	Khatwe	3.3	151
Baramu	21.1	152	Santhal	10.5	152	Sudhi	3.3	152
Jirel	21.1	152	Pahari	10.5	152	Nurang	2.7	151
Newar	20.4	152	Yadav	9.9	152	Mali	2.7	151
Limbu	18.4	152	Sarki	9.9	152	Kahar	2.6	152
Jain	18.4	152	Gharti/Bhujel	9.9	152	Dom	2.6	152
Badi	17.8	152	Majhi	9.9	152	Dhuniya	2.6	152
Sanyasi	17.1	152	Chepang	9.9	152	Hajam/Thakur	2.0	151
Raji	17.1	152	Marwadi	9.9	152	Halkhor	2.0	152
Hayu	17.1	152	Sonar	8.6	152	Panjabi/Sikh	2.0	152
Bhote	16.5	152	Kalwar	8.6	152	Musahar	1.3	152
Meche	16.5	152	Haluwai	8.6	152	Chamar/ Harijan/Ram	0.7	151
Kami	15.8	152	Teli	8.0	151	Lohar	0.7	152
Rai	15.8	152	Dusadh/ Paswan/Pasi	7.9	152	Kuswadiya	0.0	51
Koiri	15.8	152	Tatma	7.9	152	All Groups	19.4	14,891
Kayastha	15.8	152	Rajput	7.3	151			
Gangai	15.8	152						

## 5.12 Representation in right based organizations

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Byasi	49.3	152	Sanyasi	10.5	152	Bantar	5.9	152
Baniya	29.0	152	Bote	10.5	152	Tajpuriya	5.9	152
Baramu	28.3	152	Walung	10.5	152	Raute	5.5	73
Gaine	27.0	152	Sudhi	9.9	152	Kami	5.3	152
Kayastha	25.0	152	Kumhar	9.9	152	Gharti/Bhujel	5.3	152
Khatwe	23.8	151	Rajbhar	9.9	152	Dhobi	5.3	152
Dusadh/ Paswan/Pasi	21.1	152	Thakali	9.9	152	Yakha	5.3	152
Munda	21.1	152	Yadav	9.2	152	Mali	4.6	151
Tharu	20.4	152	Brahmin - Tarai	9.2	152	Musahar	4.6	152
Koiri	20.4	152	Lohar	9.2	152	Tatma	4.6	152
Badi	19.7	152	Badhae	9.2	152	Nuniya	4.6	152
Newar	19.1	152	Gangai	9.2	152	Panjabi/Sikh	4.6	152
Danuwar	19.1	152	Darai	9.2	152	Kanu	4.0	152
Jain	17.8	152	Meche	9.2	152	Bhote	4.0	152
Rajput	16.6	151	Rai	8.6	152	Yholmo	4.0	152
Dhanuk	16.5	152	Dhimai	8.6	152	Kuswadiya	3.9	51
Sonar	16.5	152	Hayu	8.6	152	Chamar/ Harijan/Ram	3.3	151
Bhediya/ Gaderi	16.5	152	Dhuniya	8.6	152	Hajam/Thakur	3.3	151
Kumal	15.8	152	Magar	7.9	152	Nurang	3.3	151
Damai/Dholi	15.1	152	Chhetri	7.2	152	Tamang	3.3	152
Limbu	14.5	152	Sunuwar	7.2	152	Sherpa	3.3	152
Mallah	14.5	152	Marwadi	7.2	152	Bangali	3.3	152
Muslim	13.8	152	Barae	7.2	152	Chepeng	2.6	152
Teli	12.6	151	Lodha	7.2	152	Santhal	2.6	152
Kalwar	12.5	152	Jirel	7.2	152	Bing/Bida	2.6	152
Haluwai	12.5	152	Raji	7.2	152	Chidimar	2.6	152
Dura	12.5	152	Gurung	6.6	152	Pahari	2.6	152
Jhangad	11.8	152	Thakuri	6.6	152	Chhantyal	2.6	152
Thami	11.8	152	Kurmi	6.6	152	Dom	2.6	152
Lepcha	11.8	152	Kewat	6.6	152	Koche	2.6	152
Rajbansi	11.2	152	Majhi	6.6	152	Kahar	2.0	152
Kisan	11.2	152	Kamar	6.6	152	All Groups	10.1	14,891
Brahmin - Hill	10.5	152	Halkhor	6.6	152			
			Sarki	5.9	152			

### 5.13 Participation in right based movements

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dhanuk	57.2	152	Limbu	24.3	152	Raji	14.5	152
Bing/Bida	55.3	152	Kumhar	24.3	152	Walung	14.5	152
Rajput	53.0	151	Koiri	23.7	152	Kami	12.5	152
Tharu	51.3	152	Lodha	23.7	152	Raute	12.3	73
Mallah	50.0	152	Marwadi	22.4	152	Halkhor	11.8	152
Sudhi	49.3	152	Jain	22.4	152	Magar	11.2	152
Brahmin - Tarai	47.4	152	Muslim	21.7	152	Thakali	11.2	152
Baniya	47.4	152	Kumal	21.7	152	Gurung	10.5	152
Yadav	46.7	152	Lohar	21.1	152	Santhal	10.5	152
Mali	45.7	151	Nuniya	21.1	152	Brahmin - Hill	9.9	152
Jhangad	45.4	152	Darai	21.1	152	Chepang	9.9	152
Dhuniya	44.7	152	Lepcha	21.1	152	Kamar	9.9	152
Khatwe	44.4	151	Hajam/Thakur	19.9	151	Chhetri	9.2	152
Kayastha	42.8	152	Kuswadiya	19.6	51	Gharti/Bhujel	9.2	152
Kanu	41.5	152	Chamar/ Harijan/Ram	19.2	151	Sunuwar	9.2	152
Munda	40.8	152	Barae	18.4	152	Dhobi	9.2	152
Kalwar	40.1	152	Dom	18.4	152	Kahar	9.2	152
Haluwai	39.5	152	Newar	17.8	152	Thami	9.2	152
Bhediyar/ Gaderi	39.5	152	Tajpuriya	17.8	152	Yakha	9.2	152
Kisan	38.2	152	Sanyasi	17.1	152	Bangali	9.2	152
Dusadh/ Paswan/Pasi	37.5	152	Rajbhar	17.1	152	Hayu	9.2	152
Kurmi	34.9	152	Bote	17.1	152	Sarki	8.6	152
Sonar	34.9	152	Tamang	16.5	152	Chidimar	8.6	152
Kewat	34.2	152	Majhi	16.5	152	Bantar	7.9	152
Gaine	34.2	152	Nurang	15.9	151	Thakuri	7.2	152
Danuwar	32.2	152	Rai	15.8	152	Chhantyal	5.9	152
Badi	30.9	152	Gangai	15.8	152	Koche	5.9	152
Teli	29.8	151	Dhimal	15.8	152	Yholmo	5.3	152
Tatma	28.3	152	Baramu	15.8	152	Sherpa	4.0	152
Meche	26.3	152	Panjabi/Sikh	15.8	152	Bhote	4.0	152
Damai/Dholi	25.0	152	Rajbansi	15.1	152	Jirel	4.0	152
Musahar	25.0	152	Badhae	14.5	152	Pahari	2.6	152
Byasi	25.0	152	Dura	14.5	152	All Groups	19.2	14,891

## 5.14 Participation in public interactions

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Baramu	97.4	152	Bantar	70.4	152	Raute	54.8	73
Kumal	92.1	152	Dhimai	70.4	152	Sonar	54.6	152
Danuwar	87.5	152	Haluwai	69.7	152	Rajbansi	54.0	152
Dura	87.5	152	Thakuri	69.1	152	Khatwe	53.6	151
Hayu	86.8	152	Walung	69.1	152	Chamar/ Harijan/Ram	53.0	151
Sunuwar	86.2	152	Newar	68.4	152	Mali	51.0	151
Pahari	86.2	152	Kayastha	68.4	152	Sudhi	50.0	152
Chhantyal	84.2	152	Tharu	67.1	152	Bhediye/yer/ Gaderi	50.0	152
Majhi	83.6	152	Byasi	66.5	152	Lodha	49.3	152
Darai	83.6	152	Tamang	65.8	152	Kisan	47.4	152
Damai/Dholi	82.9	152	Dom	65.8	152	Kanu	44.7	152
Magar	82.2	152	Yadav	65.1	152	Sherpa	44.1	152
Rajbhar	82.2	152	Kalwar	65.1	152	Bangali	44.1	152
Thami	82.2	152	Bhote	65.1	152	Panjabi/Sikh	44.1	152
Bote	82.2	152	Baniya	64.5	152	Jain	43.4	152
Sarki	80.9	152	Santhal	64.5	152	Badhae	42.8	152
Yakha	80.9	152	Meche	64.5	152	Nuniya	41.5	152
Brahmin - Hill	79.0	152	Halkhor	63.8	152	Munda	41.5	152
Gurung	78.3	152	Bing/Bida	61.2	152	Hajam/Thakur	39.7	151
Sanyasi	78.3	152	Tajpuriya	60.5	152	Marwadi	36.8	152
Chhetri	77.6	152	Muslim	59.9	152	Barae	36.8	152
Limbu	77.6	152	Kumhar	59.9	152	Dhuniya	34.2	152
Lepcha	77.6	152	Thakali	59.9	152	Brahmin - Tarai	33.6	152
Musahar	77.0	152	Raji	59.2	152	Lohar	33.6	152
Kami	76.3	152	Koiri	58.6	152	Chidimar	33.6	152
Gangai	75.7	152	Dusadh/ Paswan/Pasi	58.6	152	Koche	32.2	152
Badi	75.7	152	Rai	57.9	152	Kamar	30.9	152
Gharti/Bhujel	74.3	152	Kurmi	57.9	152	Nurang	27.8	151
Jhangad	74.3	152	Kewat	56.6	152	Kahar	25.7	152
Gaine	73.7	152	Mallah	56.6	152	Kuswadiya	25.5	51
Jirel	73.7	152	Teli	56.3	151	Dhobi	14.5	152
Yholmo	73.7	152	Rajput	55.6	151	All Groups	70.6	14,891
Chepang	73.0	152	Dhanuk	55.3	152			
Tatma	71.1	152						



## 5.15 Knowledge on federalism

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	74.3	152	Barae	15.1	152	Chhantyal	8.6	152
Marwadi	64.5	152	Hayu	15.1	152	Kami	7.9	152
Rajput	57.6	151	Teli	14.6	151	Kewat	7.9	152
Jain	54.6	152	Magar	14.5	152	Majhi	7.2	152
Brahmin - Tarai	45.4	152	Dhuniya	14.5	152	Dhimai	7.2	152
Baniya	44.7	152	Sunuwar	13.8	152	Lepcha	7.2	152
Thakali	42.1	152	Bhote	13.8	152	Halkhor	7.2	152
Dhanuk	37.5	152	Gangai	13.2	152	Kahar	6.6	152
Thakuri	36.2	152	Damai/Dholi	12.5	152	Badi	6.6	152
Brahmin - Hill	34.9	152	Rajbansi	12.5	152	Chamar/ Harijan/Ram	6.0	151
Sudhi	34.9	152	Kumhar	12.5	152	Jhangad	5.9	152
Yadav	29.0	152	Badhae	12.5	152	Lodha	5.3	152
Byasi	28.3	152	Dura	12.5	152	Pahari	5.3	152
Kalwar	27.0	152	Gurung	11.8	152	Munda	5.3	152
Newar	26.3	152	Koiri	11.8	152	Nurang	4.6	151
Haluwai	25.0	152	Mallah	11.8	152	Chebang	4.6	152
Sonar	23.7	152	Rajbhar	11.8	152	Chidimar	4.6	152
Kumal	23.0	152	Kanu	11.2	152	Musahar	4.0	152
Muslim	22.4	152	Lohar	11.2	152	Dhobi	4.0	152
Bhediyar/ Gaderi	20.4	152	Tatma	11.2	152	Santhal	4.0	152
Mali	19.9	151	Gaine	11.2	152	Thami	4.0	152
Sherpa	19.7	152	Jirel	11.2	152	Dusadh/ Paswan/Pasi	3.3	152
Panjabi/Sikh	19.7	152	Meche	11.2	152	Nuniya	3.3	152
Chhetri	18.4	152	Raji	11.2	152	Dom	3.3	152
Sanyasi	18.4	152	Yholmo	11.2	152	Bote	2.6	152
Tamang	17.8	152	Khatwe	10.6	151	Kamar	2.0	152
Walung	17.8	152	Danuwar	10.5	152	Kuswadiya	2.0	51
Rai	17.1	152	Bing/Bida	10.5	152	Bantar	1.3	152
Limbu	17.1	152	Baramu	10.5	152	Kisan	1.3	152
Hajam/Thakur	16.6	151	Gharti/Bhujel	9.9	152	Koche	1.3	152
Yakha	15.8	152	Kurmi	9.2	152	Raute	0.0	73
Bangali	15.8	152	Darai	9.2	152	All Groups	20.1	14,891
Tharu	15.1	152	Tajpuriya	9.2	152			
			Sarki	8.6	152			

## 5.16 Knowledge on republic

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	81.6	152	Dura	24.3	152	Badi	15.1	152
Marwadi	75.0	152	Rajbansi	23.7	152	Majhi	14.5	152
Rajput	64.2	151	Sunuwar	23.0	152	Bhote	14.5	152
Jain	63.8	152	Hayu	22.4	152	Jirel	14.5	152
Baniya	61.8	152	Yholmo	22.4	152	Halkhor	14.5	152
Brahmin - Tarai	60.5	152	Gangai	21.7	152	Koiri	13.8	152
Thakali	48.7	152	Sherpa	21.1	152	Chhantyal	13.8	152
Brahmin - Hill	46.7	152	Kumhar	21.1	152	Lepcha	13.8	152
Sudhi	45.4	152	Magar	20.4	152	Lohar	13.2	152
Thakuri	42.8	152	Rai	20.4	152	Santhal	11.8	152
Byasi	42.1	152	Damai/Dholi	20.4	152	Lodha	11.8	152
Dhanuk	40.8	152	Tamang	19.7	152	Munda	11.8	152
Newar	39.5	152	Limbu	19.7	152	Khatwe	11.3	151
Kumal	38.2	152	Tatma	19.7	152	Kewat	11.2	152
Panjabi/Sikh	37.5	152	Gaine	19.7	152	Nuniya	11.2	152
Yadav	33.6	152	Yakha	19.1	152	Tajpuriya	10.5	152
Kalwar	32.2	152	Baramu	19.1	152	Chidimar	10.5	152
Rajbhar	32.2	152	Kami	18.4	152	Dhobi	9.9	152
Sanyasi	30.9	152	Danuwar	18.4	152	Dom	9.2	152
Kurmi	30.3	152	Dhimal	18.4	152	Kahar	8.6	152
Haluwai	30.3	152	Meche	18.4	152	Bote	8.6	152
Sonar	29.0	152	Sarki	17.8	152	Musahar	7.9	152
Bangali	29.0	152	Gharti/Bhujel	17.8	152	Thami	7.9	152
Muslim	28.3	152	Mallah	17.8	152	Jhangad	6.6	152
Chhetri	27.6	152	Badhae	17.8	152	Dusadh/ Paswan/Pasi	5.3	152
Mali	27.2	151	Walung	17.8	152	Chepang	4.6	152
Bhediyar/ Gaderi	26.3	152	Bing/Bida	17.1	152	Kamar	4.6	152
Gurung	25.7	152	Dhuniya	17.1	152	Kuswadiya	3.9	51
Teli	25.2	151	Chamar/ Harijan/Ram	16.6	151	Bantar	3.3	152
Kanu	25.0	152	Nurang	16.6	151	Kisan	3.3	152
Barae	25.0	152	Darai	16.5	152	Raute	2.7	73
Hajam/Thakur	24.5	151	Pahari	15.8	152	Koche	2.6	152
Tharu	24.3	152	Raji	15.8	152	All Groups	28.5	14,891

## 5.17 Knowledge on prop. representation

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kayastha	75.0	152	Dura	17.8	152	Kumhar	9.2	152
Marwadi	67.1	152	Rajbansi	17.1	152	Barae	9.2	152
Rajput	60.3	151	Tamang	16.5	152	Tajpuriya	9.2	152
Jain	56.6	152	Kanu	16.5	152	Chhantyal	9.2	152
Baniya	55.3	152	Danuwar	16.5	152	Jhangad	8.6	152
Brahmin - Tarai	47.4	152	Gaine	16.5	152	Jirel	8.6	152
Thakali	42.8	152	Meche	16.5	152	Chamar/ Harijan/Ram	8.0	151
Thakuri	39.5	152	Magar	15.8	152	Khatwe	8.0	151
Brahmin - Hill	37.5	152	Yholmo	15.1	152	Santhal	7.9	152
Byasi	35.5	152	Gurung	14.5	152	Badhae	7.2	152
Dhanuk	34.9	152	Gangai	14.5	152	Dhimal	7.2	152
Sudhi	32.9	152	Walung	14.5	152	Nuniya	6.6	152
Newar	29.6	152	Majhi	13.8	152	Bing/Bida	6.6	152
Yadav	29.6	152	Yakha	13.8	152	Kahar	5.9	152
Bhediyar/ Gaderi	29.0	152	Limbu	13.2	152	Thami	5.9	152
Kumal	28.3	152	Badi	13.2	152	Chidimar	5.3	152
Kalwar	25.7	152	Damai/Dholi	12.5	152	Bote	5.3	152
Panjabi/Sikh	25.7	152	Gharti/Bhujel	12.5	152	Halkhor	5.3	152
Chhetri	24.3	152	Darai	11.8	152	Dhobi	4.6	152
Mali	22.5	151	Dhuniya	11.8	152	Nurang	4.0	151
Muslim	22.4	152	Sherpa	11.2	152	Dusadh/ Paswan/Pasi	4.0	152
Sunuwar	22.4	152	Mallah	11.2	152	Lodha	3.3	152
Hajam/Thakur	21.2	151	Bhote	11.2	152	Musahar	2.6	152
Hayu	20.4	152	Pahari	11.2	152	Chepang	2.6	152
Sanyasi	19.7	152	Baramu	11.2	152	Bantar	2.6	152
Bangali	19.7	152	Lepcha	11.2	152	Kamar	2.0	152
Sonar	19.1	152	Kami	10.5	152	Koche	2.0	152
Haluwai	19.1	152	Munda	10.5	152	Kuswadiya	2.0	51
Teli	18.5	151	Koiri	9.9	152	Raute	1.4	73
Tharu	18.4	152	Lohar	9.9	152	Dom	1.3	152
Rai	17.8	152	Tatma	9.9	152	Kisan	1.3	152
Kurmi	17.8	152	Raji	9.9	152	All Groups	22.4	14,891
Rajbhar	17.8	152	Sarki	9.2	152			
			Kewat	9.2	152			

## 5.18 Knowledge on reservation

Ethnicity	%	N
Marwadi	75.7	152
Kayastha	75.0	152
Jain	64.5	152
Rajput	63.6	151
Baniya	61.2	152
Brahmin - Tarai	54.6	152
Thakali	40.8	152
Brahmin - Hill	40.1	152
Thakuri	40.1	152
Dhanuk	40.1	152
Sudhi	40.1	152
Byasi	40.1	152
Bhediya/ Gaderi	37.5	152
Newar	35.5	152
Panjabi/Sikh	35.5	152
Yadav	30.3	152
Mali	29.1	151
Muslim	27.6	152
Hajam/Thakur	27.2	151
Kalwar	27.0	152
Kumal	26.3	152
Haluwai	25.0	152
Kanu	23.7	152
Bangali	23.7	152
Tharu	22.4	152
Teli	21.9	151
Rajbhar	21.7	152
Hayu	21.1	152
Chhetri	20.4	152
Dhuniya	20.4	152
Gurung	18.4	152
Kurmi	18.4	152
Gaine	18.4	152

Ethnicity	%	N
Rai	17.8	152
Sanyasi	17.8	152
Sonar	17.8	152
Walung	17.8	152
Meche	16.5	152
Damai/Dholi	15.8	152
Rajbansi	15.8	152
Sunuwar	15.8	152
Tamang	15.1	152
Lohar	14.5	152
Dura	14.5	152
Gharti/Bhujel	13.8	152
Mallah	13.8	152
Danuwar	13.8	152
Gangai	13.8	152
Magar	13.2	152
Sherpa	13.2	152
Yakha	13.2	152
Darai	13.2	152
Badi	13.2	152
Kami	12.5	152
Majhi	12.5	152
Yholmo	12.5	152
Limbu	11.8	152
Koiri	11.8	152
Bhote	11.8	152
Barae	11.2	152
Bing/Bida	11.2	152
Chhantyal	11.2	152
Jirel	11.2	152
Raji	11.2	152
Sarki	10.5	152
Tatma	10.5	152
Kewat	9.9	152

Ethnicity	%	N
Pahari	9.9	152
Baramu	9.9	152
Santhal	9.2	152
Khatwe	8.6	151
Jhangad	8.6	152
Tajpuriya	8.6	152
Lepcha	8.6	152
Halkhor	8.6	152
Munda	8.6	152
Chamar/ Harijan/Ram	8.0	151
Nuniya	7.9	152
Thami	7.9	152
Kumhar	7.2	152
Badhae	7.2	152
Kahar	7.2	152
Nurang	6.0	151
Dusadh/ Paswan/Pasi	5.9	152
Dhimal	5.9	152
Dhobi	5.3	152
Kamar	4.6	152
Chepeng	4.0	152
Bantar	3.3	152
Lodha	3.3	152
Chidimar	3.3	152
Bote	3.3	152
Raute	2.7	73
Dom	2.6	152
Koche	2.6	152
Musahar	2.0	152
Kuswadiya	2.0	51
Kisan	1.3	152
All Groups	23.2	14,891

## 5.19 Knowledge on identity politics

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Marwadi	77.0	152	Baramu	23.0	152	Bhote	13.8	152
Kayastha	73.7	152	Sonar	22.4	152	Yholmo	13.8	152
Jain	67.1	152	Sanyasi	21.7	152	Kami	13.2	152
Rajput	64.9	151	Rajbansi	21.7	152	Kewat	13.2	152
Baniya	61.8	152	Nuniya	21.7	152	Dhobi	13.2	152
Brahmin - Tarai	56.6	152	Gaine	21.7	152	Pahari	13.2	152
Thakali	47.4	152	Darai	21.1	152	Jhangad	12.5	152
Bhediyar/ Gaderi	46.7	152	Walung	20.4	152	Chhantyal	12.5	152
Sudhi	46.1	152	Damai/Dholi	19.7	152	Jirel	12.5	152
Teli	43.1	151	Rai	19.1	152	Halkhor	12.5	152
Brahmin - Hill	42.8	152	Chamar/ Harijan/Ram	17.9	151	Munda	12.5	152
Dhanuk	41.5	152	Magar	17.8	152	Majhi	11.8	152
Panjabi/Sikh	40.1	152	Gangai	17.8	152	Sarki	11.2	152
Newar	38.8	152	Lohar	17.1	152	Kamar	11.2	152
Muslim	38.2	152	Barae	17.1	152	Koiri	9.9	152
Thakuri	38.2	152	Yakha	17.1	152	Dom	9.9	152
Kumal	38.2	152	Meche	17.1	152	Nurang	9.3	151
Byasi	38.2	152	Sunuwar	16.5	152	Tatma	9.2	152
Hajam/Thakur	35.1	151	Danuwar	16.5	152	Kahar	9.2	152
Yadav	34.9	152	Tamang	15.8	152	Badhae	8.6	152
Bangali	34.2	152	Gharti/Bhujel	15.8	152	Bantar	8.6	152
Mali	29.1	151	Mallah	15.8	152	Lodha	7.2	152
Gurung	29.0	152	Sherpa	15.1	152	Thami	7.2	152
Tharu	27.6	152	Bing/Bida	15.1	152	Dusadh/ Paswan/Pasi	6.6	152
Kurmi	27.6	152	Lepcha	15.1	152	Bote	6.6	152
Kanu	27.0	152	Raji	15.1	152	Chidimar	5.3	152
Kalwar	26.3	152	Limbu	14.5	152	Chepeng	4.0	152
Haluwai	26.3	152	Kumhar	14.5	152	Musahar	3.3	152
Rajbhar	24.3	152	Dhimal	14.5	152	Koche	2.6	152
Chhetri	23.7	152	Tajpuriya	14.5	152	Kisan	2.0	152
Dura	23.7	152	Badi	14.5	152	Kuswadiya	2.0	51
Hayu	23.7	152	Khatwe	13.9	151	Raute	1.4	73
Dhuniya	23.7	152	Santhal	13.8	152	All Groups	26.9	14,891

## 5.20 Participation in decision making post in any political party

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Baniya	7.2	152	Nuniya	2.0	152	Kanu	0.7	152
Kalwar	7.2	152	Danuwar	2.0	152	Tatma	0.7	152
Byasi	7.2	152	Haluwai	2.0	152	Khatwe	0.7	151
Magar	5.3	152	Rajbhar	2.0	152	Chepang	0.7	152
Kayastha	5.3	152	Dhimal	2.0	152	Badhae	0.7	152
Gangai	5.3	152	Bhote	2.0	152	Santhal	0.7	152
Thakuri	4.6	152	Thakali	2.0	152	Barae	0.7	152
Rajbansi	4.6	152	Munda	2.0	152	Kahar	0.7	152
Chhantyal	4.6	152	Brahmin - Hill	1.3	152	Nurang	0.7	151
Meche	4.6	152	Yadav	1.3	152	Darai	0.7	152
Chhetri	4.0	152	Koiri	1.3	152	Mali	0.7	151
Kurmi	4.0	152	Gharti/Bhujel	1.3	152	Bangali	0.7	152
Brahmin - Tarai	4.0	152	Lohar	1.3	152	Baramu	0.7	152
Thami	3.3	152	Bantar	1.3	152	Halkhor	0.7	152
Tajpuriya	3.3	152	Lodha	1.3	152	Kisan	0.7	152
Rajput	2.7	151	Bing/Bida	1.3	152	Hayu	0.7	152
Newar	2.6	152	Bhediyar/ Gaderi	1.3	152	Dhuniya	0.7	152
Kami	2.6	152	Chidimar	1.3	152	Jain	0.7	152
Gurung	2.6	152	Kamar	1.3	152	Tharu	0.0	152
Dhanuk	2.6	152	Bote	1.3	152	Tamang	0.0	152
Marwadi	2.6	152	Jirel	1.3	152	Damai/Dholi	0.0	152
Jhangad	2.6	152	Dura	1.3	152	Musahar	0.0	152
Yakha	2.6	152	Walung	1.3	152	Sunuwar	0.0	152
Gaine	2.6	152	Yholmo	1.3	152	Dhobi	0.0	152
Badi	2.6	152	Muslim	0.7	152	Majhi	0.0	152
Panjabi/Sikh	2.6	152	Rai	0.7	152	Kumhar	0.0	152
Teli	2.0	151	Sarki	0.7	152	Pahari	0.0	152
Chamar/ Harijan/Ram	2.0	151	Dusadh/ Paswan/Pasi	0.7	152	Dom	0.0	152
Limbu	2.0	152	Sherpa	0.7	152	Lepcha	0.0	152
Sanyasi	2.0	152	Mallah	0.7	152	Raji	0.0	152
Sonar	2.0	152	Kumal	0.7	152	Koche	0.0	152
Kewat	2.0	152	Hajam/Thakur	0.7	151	Raute	0.0	73
Sudhi	2.0	152				Kuswadiya	0.0	51
						All Groups	2.2	14,891

## 5.21 Participation in political movements

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Munda	55.9	152	Dhobi	27.0	152	Nuniya	16.5	152
Mallah	49.3	152	Bangali	27.0	152	Walung	16.5	152
Kayastha	48.7	152	Chhetri	26.3	152	Yholmo	16.5	152
Kisan	48.7	152	Tamang	25.7	152	Magar	15.8	152
Damai/Dholi	44.7	152	Tatma	25.7	152	Limbu	15.1	152
Tharu	44.1	152	Kuswadiya	25.5	51	Kahar	15.1	152
Haluwai	43.4	152	Musahar	25.0	152	Kamar	15.1	152
Jhangad	43.4	152	Barae	25.0	152	Chepang	13.8	152
Lodha	43.4	152	Jain	25.0	152	Dom	13.8	152
Lepcha	42.1	152	Newar	24.3	152	Koche	13.8	152
Rajput	39.7	151	Sarki	24.3	152	Chamar/ Harijan/Ram	13.3	151
Kurmi	38.8	152	Danuwar	24.3	152	Gurung	13.2	152
Gaine	38.8	152	Bing/Bida	24.3	152	Dura	13.2	152
Brahmin - Tarai	38.2	152	Tajpuriya	23.7	152	Hayu	13.2	152
Meche	38.2	152	Rajbansi	23.0	152	Thami	12.5	152
Kalwar	37.5	152	Bote	23.0	152	Pahari	12.5	152
Baniya	36.8	152	Dhimal	22.4	152	Hajam/Thakur	11.9	151
Kumal	36.2	152	Santhal	21.7	152	Chhantyal	11.8	152
Yadav	35.5	152	Bhediya/ Gaderi	21.7	152	Lohar	11.2	152
Sanyasi	35.5	152	Gangai	21.1	152	Yakha	11.2	152
Teli	33.8	151	Koiri	20.4	152	Chidimar	11.2	152
Sonar	33.6	152	Thakali	20.4	152	Badhae	10.5	152
Kami	32.9	152	Dusadh/ Paswan/Pasi	19.7	152	Bantar	10.5	152
Kewat	32.2	152	Marwadi	19.7	152	Halkhor	10.5	152
Darai	32.2	152	Muslim	19.1	152	Baramu	9.9	152
Rajbhar	31.6	152	Kumhar	19.1	152	Majhi	9.2	152
Khatwe	31.1	151	Badi	19.1	152	Jirel	8.6	152
Raji	30.9	152	Dhuniya	19.1	152	Bhote	7.2	152
Brahmin - Hill	29.6	152	Rai	18.4	152	Panjabi/Sikh	7.2	152
Thakuri	29.0	152	Gharti/Bhujel	17.8	152	Sunuwar	6.6	152
Nurang	27.8	151	Kanu	17.1	152	Raute	2.7	73
Dhanuk	27.6	152	Byasi	17.1	152	Sherpa	2.6	152
Sudhi	27.6	152				All Groups	26.6	14,891
Mali	27.2	151						

## 5.22 Participation in last political election

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Koiri	98.1	152	Thakali	93.9	143	Bhediya/ Gaderi	89.7	152
Kumhar	97.5	152	Dhuniya	93.8	151	Chepang	89.1	152
Munda	97.3	140	Kewat	93.7	152	Raji	89.0	149
Gangai	97.2	152	Badhae	93.7	150	Hajam/Thakur	88.9	151
Musahar	96.9	145	Sonar	93.5	152	Dhimal	87.7	152
Chidimar	96.6	146	Meche	93.5	152	Gaine	87.4	147
Khatwe	96.5	151	Bing/Bida	93.4	152	Darai	87.4	152
Dhanuk	96.3	151	Danuwar	93.4	152	Newar	87.0	150
Koche	96.2	147	Chhantyal	93.2	150	Byasi	86.7	152
Chamar/ Harijan/Ram	96.2	150	Dom	92.7	130	Limbu	86.5	148
Kalwar	96.1	152	Kayastha	92.6	152	Sarki	86.4	152
Sunuwar	95.8	149	Nurang	92.6	150	Jirel	86.4	152
Teli	95.8	151	Rajput	92.6	149	Kuswadiya	86.4	49
Lodha	95.7	152	Rajbansi	92.5	151	Walung	85.1	137
Kurmi	95.5	148	Lohar	92.4	151	Kumal	85.1	150
Haluwai	95.5	152	Tatma	92.4	151	Sanyasi	84.9	152
Halkhor	95.4	147	Mali	92.4	149	Bote	84.7	149
Rajbhar	95.4	149	Nuniya	92.2	151	Brahmin - Hill	83.8	146
Barae	95.2	151	Kahar	92.1	151	Kami	83.8	151
Kisan	95.0	146	Chhetri	91.9	152	Rai	83.2	136
Mallah	95.0	150	Muslim	91.6	151	Tamang	83.0	152
Baniya	95.0	152	Kanu	91.6	152	Gharti/Bhujel	82.6	152
Dhobi	94.9	144	Brahmin - Tarai	91.5	152	Badi	82.1	141
Lepcha	94.8	151	Thami	91.4	152	Pahari	81.5	152
Santhal	94.8	147	Yadav	91.4	150	Sherpa	81.3	133
Tharu	94.4	152	Thakuri	91.3	149	Bhote	79.9	144
Bantar	94.4	152	Jhangad	91.3	152	Yakha	79.6	151
Dusadh/ Paswan/Pasi	94.3	150	Marwadi	91.2	104	Baramu	78.1	152
Bangali	94.2	133	Kamar	91.2	151	Yholmo	71.1	152
Tajpuriya	94.1	152	Panjabi/Sikh	91.2	104	Raute	70.9	64
Majhi	94.1	149	Damai/Dholi	90.2	151	Dura	70.6	152
Sudhi	93.9	151	Magar	90.0	152	Gurung	67.6	152
Jain	93.9	118	Hayu	89.8	151	All Groups	88.7	14,668



## CULTURAL AND SOCIAL SOLIDARITY, DISCRIMINATION AND SOCIAL INCLUSION

### 6.1. Ability in mother tongue

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Baniya	97.6	901	Koche	95.7	702	Thami	90.6	831
Sudhi	97.6	944	Jhangad	95.7	874	Gaine	90.0	782
Bantar	97.5	909	Tajपुरiya	95.6	748	Muslim	87.3	1,114
Teli	97.3	902	Badhae	95.5	849	Raute	86.7	369
Tharu	97.3	936	Chhetri	95.5	926	Munda	84.4	751
Gangai	97.3	786	Bhediye/ Gaderi	95.5	948	Jirel	84.1	759
Kamar	97.3	846	Chamar/ Harijan/Ram	95.3	833	Meche	83.0	827
Sanyasi	97.1	885	Rajput	95.3	931	Raji	82.5	855
Nuniya	97.0	945	Bing/Bida	95.3	948	Dhuniya	81.6	989
Kayastha	97.0	971	Chidimar	95.1	754	Tamang	81.0	933
Damai/Dholi	96.9	883	Darai	94.8	917	Walung	80.0	804
Jain	96.9	825	Halkhor	94.7	949	Dhimal	78.9	763
Brahmin - Tarai	96.8	846	Musahar	94.7	785	Panjabi/Sikh	77.7	696
Sonar	96.8	985	Kanu	94.6	1,109	Gurung	75.8	903
Brahmin - Hill	96.6	893	Sherpa	94.5	714	Chepang	73.3	931
Sarki	96.6	844	Danuwar	94.1	938	Limbu	62.9	889
Kewat	96.5	1,123	Bhote	94.1	785	Bote	58.9	749
Haluwai	96.5	916	Khatwe	94.1	884	Lepcha	54.8	733
Kalwar	96.5	998	Byasi	93.8	877	Rai	52.3	774
Mali	96.5	912	Dusadh/ Paswan/Pasi	93.7	1,010	Newar	50.3	873
Dhanuk	96.4	973	Marwadi	93.6	879	Sunuwar	48.7	805
Yadav	96.4	1,016	Yholmo	93.5	836	Yakha	45.3	833
Rajbansi	96.3	791	Lodha	93.4	1,127	Thakali	42.6	721
Tatma	96.3	898	Barae	93.3	907	Gharti/Bhujel	41.8	790
Hajam/Thakur	96.3	880	Mallah	93.2	1,013	Pahari	40.6	803
Kumhar	96.2	981	Kahar	93.1	1,117	Magar	35.0	907
Rajbhar	96.2	1,022	Kisan	92.9	743	Chhantyal	33.1	835
Nurang	96.2	760	Badi	92.8	780	Hayu	23.1	1,056
Kurmi	96.2	987	Bangali	92.8	749	Kumal	16.3	853
Lohar	96.1	1,072	Dom	91.3	769	Baramu	5.5	907
Thakuri	96.1	987	Kuswadiya	91.1	270	Dura	3.9	1,090
Kami	96.0	881	Santhal	90.8	854	Majhi	1.9	921
Koiri	95.9	1,051				All Groups	84.4	89,666
Dhobi	95.8	804						

## 6.2 Use of mother tongue at home

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Chhetri	100.0	152	Damai/Dholi	99.3	152	Kisan	96.7	152
Brahmin - Hill	100.0	152	Chamar/ Harijan/Ram	99.3	151	Raji	96.1	152
Tharu	100.0	152	Sanyasi	99.3	152	Muslim	95.4	152
Yadav	100.0	152	Musahar	99.3	152	Gaine	95.4	152
Thakuri	100.0	152	Dusadh/ Paswan/Pasi	99.3	152	Meche	94.7	152
Sarki	100.0	152	Sherpa	99.3	152	Walung	94.7	152
Teli	100.0	151	Khatwe	99.3	151	Raute	94.5	73
Kurmi	100.0	152	Dhobi	99.3	152	Bangali	94.1	152
Dhanuk	100.0	152	Kumhar	99.3	152	Tamang	93.4	152
Sonar	100.0	152	Kayastha	99.3	152	Dhuniya	88.8	152
Kewat	100.0	152	Santhal	99.3	152	Panjabi/Sikh	88.2	152
Brahmin - Tarai	100.0	152	Jhangad	99.3	152	Munda	88.2	152
Mallah	100.0	152	Rajbhar	99.3	152	Dhimal	86.2	152
Kalwar	100.0	152	Bhote	99.3	152	Gurung	82.2	152
Hajam/Thakur	100.0	151	Kamar	99.3	152	Limbu	80.9	152
Kanu	100.0	152	Jain	99.3	152	Chepang	79.6	152
Rajbansi	100.0	152	Yholmo	99.3	152	Bote	69.7	152
Lohar	100.0	152	Koiri	98.7	152	Lepcha	68.4	152
Tatma	100.0	152	Sudhi	98.7	152	Rai	60.5	152
Nuniya	100.0	152	Haluwai	98.7	152	Thakali	59.9	152
Danuwar	100.0	152	Rajput	98.7	151	Yakha	58.6	152
Badhae	100.0	152	Bantar	98.7	152	Newar	57.2	152
Barae	100.0	152	Bhediye/	98.7	152	Sunuwar	50.7	152
Kahar	100.0	152	Gaderi	98.7	152	Pahari	47.4	152
Gangai	100.0	152	Darai	98.7	152	Magar	44.1	152
Lodha	100.0	152	Dom	98.7	152	Chhantyal	42.1	152
Nurang	100.0	151	Badi	98.7	152	Gharti/Bhujel	37.5	152
Tajpuriya	100.0	152	Koche	98.7	152	Hayu	37.5	152
Chidimar	100.0	152	Baniya	98.0	152	Kumal	21.1	152
Mali	100.0	151	Bing/Bida	98.0	152	Baramu	10.5	152
Halkhor	100.0	152	Thami	97.4	152	Majhi	4.6	152
Byasi	100.0	152	Marwadi	96.7	152	Dura	4.6	152
Kuswadiya	100.0	51	Jirel	96.7	152	All Groups	89.4	14,891
Kami	99.3	152						

### 6.3 Ability to understand and speak Nepali

Ethnicity	Mean	N	Ethnicity	Mean	N	Ethnicity	Mean	N
Brahmin - Hill	100.0	152	Badi	98.7	152	Dom	63.8	152
Magar	100.0	152	Byasi	98.7	152	Teli	60.9	151
Tamang	100.0	152	Walung	98.7	152	Tatma	59.9	152
Newar	100.0	152	Chepang	98.0	152	Sonar	59.2	152
Rai	100.0	152	Kayastha	98.0	152	Yadav	58.6	152
Limbu	100.0	152	Sherpa	97.4	152	Chamar/ Harijan/Ram	57.6	151
Thakuri	100.0	152	Bhote	97.4	152	Mali	57.6	151
Sarki	100.0	152	Jirel	97.4	152	Kuswadiya	56.9	51
Gharti/Bhujel	100.0	152	Dura	96.7	152	Kurmi	56.6	152
Sunuwar	100.0	152	Santhal	96.1	152	Rajbhar	56.6	152
Majhi	100.0	152	Thami	96.1	152	Dhanuk	55.9	152
Dhimal	100.0	152	Jain	96.1	152	Lohar	55.9	152
Darai	100.0	152	Munda	95.4	152	Muslim	55.3	152
Thakali	100.0	152	Bangali	93.4	152	Sudhi	54.6	152
Pahari	100.0	152	Kamar	93.4	152	Nurang	54.3	151
Chhantyal	100.0	152	Baniya	92.1	152	Koiri	54.0	152
Bote	100.0	152	Danuwar	92.1	152	Kewat	50.7	152
Baramu	100.0	152	Jhangad	91.5	152	Kanu	50.7	152
Meche	100.0	152	Koche	90.1	152	Badhae	50.7	152
Raji	100.0	152	Tajpuriya	89.5	152	Dusadh/ Paswan/Pasi	46.1	152
Hayu	100.0	152	Raute	89.0	73	Mallah	44.7	152
Yholmo	100.0	152	Panjabi/Sikh	88.8	152	Hajam/Thakur	44.4	151
Gurung	99.3	152	Tharu	84.9	152	Bhediya/ Gaderi	42.8	152
Kumal	99.3	152	Haluwai	80.3	152	Kahar	42.1	152
Rajbansi	99.3	152	Rajput	79.5	151	Musahar	40.8	152
Yakha	99.3	152	Gangai	76.3	152	Nuniya	36.8	152
Lepcha	99.3	152	Kalwar	75.0	152	Bing/Bida	35.5	152
Kisan	99.3	152	Bantar	71.1	152	Lodha	29.0	152
Chhetri	98.7	152	Halkhor	70.4	152	Khatwe	27.2	151
Kami	98.7	152	Brahmin - Tarai	69.7	152	Dhuniya	20.4	152
Damai/Dholi	98.7	152	Chidimar	69.1	152	All Groups	89.3	14,891
Sanyasi	98.7	152	Dhobi	67.1	152			
Marwadi	98.7	152	Kumhar	64.5	152			
Gaine	98.7	152	Barae	63.8	152			

## 6.4 Mother tongue/language and opportunity

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Khatwe	36.4	151	Tharu	12.5	152	Jain	4.6	152
Yholmo	34.9	152	Rajbansi	12.5	152	Byasi	4.0	152
Hajam/Thakur	31.8	151	Gangai	12.5	152	Chhetri	3.3	152
Chamar/ Harijan/Ram	30.5	151	Nurang	11.9	151	Magar	3.3	152
Bing/Bida	30.3	152	Koiri	11.8	152	Kami	3.3	152
Kanu	27.0	152	Pahari	11.8	152	Thakuri	3.3	152
Nuniya	27.0	152	Dhuniya	11.8	152	Tatma	3.3	152
Walung	25.7	152	Dusadh/ Paswan/Pasi	11.2	152	Gaine	3.3	152
Bhedyar/ Gaderi	25.0	152	Yakha	11.2	152	Gurung	2.6	152
Bhote	23.0	152	Barae	10.5	152	Sarki	2.6	152
Bantar	22.4	152	Danuwar	9.9	152	Bote	2.6	152
Dom	22.4	152	Lodha	9.9	152	Badi	2.6	152
Halkhor	22.4	152	Chidimar	9.9	152	Kisan	2.6	152
Teli	21.9	151	Bangali	9.9	152	Brahmin - Hill	2.0	152
Kuswadiya	21.6	51	Kamar	9.9	152	Sanyasi	2.0	152
Musahar	21.1	152	Meche	9.9	152	Kumal	2.0	152
Sudhi	21.1	152	Mali	9.3	151	Thakali	2.0	152
Dhanuk	20.4	152	Mallah	9.2	152	Raji	2.0	152
Kumhar	19.7	152	Kalwar	9.2	152	Damai/Dholi	1.3	152
Tajpuriya	19.7	152	Lepcha	8.6	152	Dhobi	1.3	152
Kurmi	19.1	152	Koche	8.6	152	Kayastha	1.3	152
Thami	19.1	152	Munda	8.6	152	Darai	1.3	152
Tamang	18.4	152	Dura	7.9	152	Limbu	0.7	152
Muslim	18.4	152	Panjabi/Sikh	7.9	152	Gharti/Bhujel	0.7	152
Santhal	17.8	152	Kahar	7.2	152	Chhantyal	0.7	152
Lohar	17.1	152	Jhangad	6.6	152	Hayu	0.7	152
Yadav	15.8	152	Sonar	5.9	152	Sunuwar	0.0	152
Jirel	15.8	152	Baniya	5.9	152	Chepeng	0.0	152
Newar	15.1	152	Badhae	5.9	152	Haluwai	0.0	152
Brahmin - Tarai	15.1	152	Sherpa	5.3	152	Dhimal	0.0	152
Rajput	14.6	151	Marwadi	5.3	152	Baramu	0.0	152
Rai	13.8	152	Kewat	4.6	152	Raute	0.0	73
Rajbhar	13.2	152	Majhi	4.6	152	All Groups	8.5	14,891

## 6.5 Discrimination due to particular religious beliefs (community)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Limbu	42.8	152	Kahar	4.6	152	Majhi	1.4	147
Bhote	23.7	152	Gaine	4.0	149	Koiri	1.3	152
Dom	20.4	152	Dhanuk	4.0	152	Baniya	1.3	152
Kuswadiya	19.6	51	Yholmo	4.0	152	Kalwar	1.3	152
Chamar/ Harijan/Ram	15.2	151	Kumal	3.4	149	Bantar	1.3	152
Dhuniya	15.1	152	Sherpa	3.3	152	Barae	1.3	152
Musahar	14.5	152	Lohar	3.3	152	Rajbhar	1.3	152
Khatwe	11.3	151	Tatma	3.3	152	Dhimal	1.3	152
Sarki	10.7	150	Gangai	3.3	152	Chidimar	1.3	152
Santhal	9.9	152	Damai/Dholi	2.7	151	Kamar	1.3	152
Bing/Bida	9.2	152	Hajam/Thakur	2.7	151	Meche	1.3	152
Halkhor	9.2	152	Yadav	2.6	152	Lepcha	1.3	152
Kami	8.8	148	Kanu	2.6	152	Hayu	1.3	151
Rai	8.6	152	Lodha	2.6	152	Jain	1.3	152
Yakha	8.2	147	Bote	2.6	152	Munda	1.3	152
Muslim	7.9	152	Jirel	2.6	152	Rajput	0.7	150
Sunuwar	7.2	152	Panjabi/Sikh	2.6	152	Gurung	0.7	152
Raji	7.2	152	Kisan	2.6	152	Gharti/Bhujel	0.7	152
Raute	6.9	72	Byasi	2.6	152	Dhobi	0.7	152
Walung	6.6	152	Rajbansi	2.1	146	Chepang	0.7	152
Kurmi	5.9	152	Tharu	2.0	150	Marwadi	0.7	152
Dusadh/ Paswan/Pasi	5.9	152	Teli	2.0	151	Thakali	0.7	152
Jhangad	5.9	152	Mali	2.0	151	Brahmin - Hill	0.0	152
Pahari	5.3	151	Chhetri	2.0	152	Thakuri	0.0	152
Newar	5.3	152	Tamang	2.0	152	Sonar	0.0	152
Brahmin - Tarai	5.3	152	Sanyasi	2.0	152	Nuniya	0.0	151
Badhae	5.3	152	Kewat	2.0	152	Kumhar	0.0	152
Bhediya/ Gaderi	5.3	152	Mallah	2.0	152	Danuwar	0.0	152
Tajpuriya	5.3	152	Sudhi	2.0	152	Haluwai	0.0	152
Magar	4.7	148	Kayastha	2.0	152	Nurang	0.0	151
Badi	4.7	149	Darai	2.0	152	Chhantyal	0.0	148
Thami	4.7	150	Bangali	2.0	152	Baramu	0.0	152
			Dura	2.0	152	All Groups	4.0	14,824
			Koche	2.0	152			

## 6.6 Discrimination due to particular religious belief (state)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Bhote	46.7	152	Dusadh/ Paswan/Pasi	7.9	152	Sunuwar	1.3	152
Sudhi	38.8	152	Tajpuriya	6.6	152	Rajbhar	1.3	152
Rajput	32.0	150	Raji	6.6	152	Darai	1.3	152
Dhuniya	30.9	152	Thami	6.0	150	Magar	0.7	148
Jhangad	29.6	152	Santhal	5.9	152	Majhi	0.7	147
Sherpa	29.0	152	Tharu	5.3	150	Chhantyal	0.7	148
Jain	29.0	152	Musahar	5.3	152	Koiri	0.7	152
Dhanuk	26.3	152	Bangali	4.6	152	Danuwar	0.7	152
Brahmin - Tarai	26.3	152	Lepcha	4.6	152	Marwadi	0.7	152
Limbu	25.7	152	Koche	4.6	152	Thakali	0.7	152
Yakha	22.5	147	Rajbansi	3.4	146	Dom	0.7	152
Yadav	22.4	152	Badi	3.4	149	Thakuri	0.0	152
Bing/Bida	22.4	152	Chhetri	3.3	152	Sanyasi	0.0	152
Rai	21.7	152	Kayastha	3.3	152	Sonar	0.0	152
Panjabi/Sikh	18.4	152	Kami	2.7	148	Kumal	0.0	149
Byasi	18.4	152	Chamar/ Harijan/Ram	2.7	151	Tatma	0.0	152
Walung	17.1	152	Nuniya	2.7	151	Dhobi	0.0	152
Meche	16.5	152	Gurung	2.6	152	Kumhar	0.0	152
Bhediya/ Gaderi	15.8	152	Lohar	2.6	152	Chepang	0.0	152
Jirel	15.8	152	Gangai	2.6	152	Haluwai	0.0	152
Kuswadiya	15.7	51	Pahari	2.0	151	Bantar	0.0	152
Mali	13.9	151	Badhae	2.0	152	Barae	0.0	152
Baniya	13.2	152	Lodha	2.0	152	Nurang	0.0	151
Kanu	12.5	152	Gaine	1.3	149	Chidimar	0.0	152
Yholmo	11.2	152	Sarki	1.3	150	Kamar	0.0	152
Khatwe	10.6	151	Brahmin - Hill	1.3	152	Bote	0.0	152
Kahar	10.5	152	Tamang	1.3	152	Baramu	0.0	152
Dhimal	10.5	152	Damai/Dholi	1.3	151	Dura	0.0	152
Mallah	9.9	152	Teli	1.3	151	Halkhor	0.0	152
Muslim	9.2	152	Kurmi	1.3	152	Hayu	0.0	151
Munda	9.2	152	Kewat	1.3	152	Raute	0.0	72
Hajam/Thakur	8.6	151	Gharti/Bhujel	1.3	152	All Groups	5.6	14,824
Kisan	8.6	152	Kalwar	1.3	152			
Newar	7.9	152						

## 6.7 Kinship collectiveness

Ethnicity	%	N
Chhantyal	98.7	152
Baramu	89.5	152
Kumal	88.8	152
Dura	87.5	152
Thakuri	86.2	152
Jhangad	81.6	152
Magar	79.0	152
Munda	79.0	152
Chhetri	77.0	152
Kumhar	77.0	152
Pahari	77.0	152
Hayu	77.0	152
Limbu	75.7	152
Sanyasi	75.0	152
Gaine	74.3	152
Meche	73.0	152
Brahmin - Tarai	72.4	152
Brahmin - Hill	71.7	152
Gangai	71.7	152
Newar	71.1	152
Thakali	67.8	152
Majhi	66.5	152
Mallah	64.5	152
Byasi	64.5	152
Gharti/Bhujel	63.8	152
Marwadi	63.8	152
Rai	63.2	152
Dhimai	63.2	152
Damai/Dholi	61.8	152
Sunuwar	61.8	152
Koiri	61.2	152
Gurung	60.5	152
Sarki	60.5	152
Bangali	60.5	152

Ethnicity	%	N
Badi	60.5	152
Raji	60.5	152
Rajput	60.3	151
Sudhi	59.9	152
Kisan	59.9	152
Musahar	59.2	152
Lohar	58.6	152
Koche	58.6	152
Rajbansi	57.9	152
Danuwar	57.2	152
Yadav	56.6	152
Bing/Bida	56.6	152
Kami	55.9	152
Bote	55.9	152
Walung	54.6	152
Nuniya	54.0	152
Chidimar	54.0	152
Kalwar	53.3	152
Yakha	53.3	152
Darai	53.3	152
Rajbhar	52.0	152
Dusadh/ Paswan/Pasi	50.0	152
Dhuniya	50.0	152
Kurmi	47.4	152
Raute	45.2	73
Jain	44.7	152
Mali	44.4	151
Dhanuk	43.4	152
Kamar	43.4	152
Chepang	42.8	152
Nurang	40.4	151
Kanu	38.8	152
Santhal	38.8	152

Ethnicity	%	N
Badhae	37.5	152
Haluwai	36.8	152
Tamang	36.2	152
Tajpuriya	36.2	152
Tharu	35.5	152
Kahar	34.9	152
Bhediyar/ Gaderi	34.9	152
Chamar/ Harijan/Ram	34.4	151
Kuswadiya	33.3	51
Khatwe	33.1	151
Lepcha	32.9	152
Kewat	31.6	152
Bhote	30.9	152
Bantar	29.6	152
Jirel	29.6	152
Kayastha	29.0	152
Yholmo	28.3	152
Dom	27.6	152
Sherpa	27.0	152
Teli	26.5	151
Sonar	24.3	152
Barae	24.3	152
Baniya	23.7	152
Tatma	22.4	152
Thami	20.4	152
Hajam/Thakur	19.9	151
Dhobi	17.1	152
Halkhor	15.1	152
Panjabi/Sikh	15.1	152
Muslim	14.5	152
Lodha	14.5	152
All Groups	59.9	14,891

## 6.8 Participation in kinship/traditional institutions

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dhimai	94.1	152	Mali	27.8	151	Lodha	9.9	152
Thakali	82.9	152	Gurung	27.6	152	Baramu	9.9	152
Kisan	82.2	152	Dhanuk	27.6	152	Kumhar	9.2	152
Panjabi/Sikh	74.3	152	Rajbansi	27.6	152	Brahmin - Hill	8.6	152
Walung	70.4	152	Koche	27.6	152	Badi	8.6	152
Santhal	65.8	152	Chidimar	25.7	152	Tamang	7.9	152
Newar	61.8	152	Kuswadiya	25.5	51	Raute	6.9	73
Tharu	59.2	152	Bhote	24.3	152	Lohar	6.6	152
Haluwai	58.6	152	Musahar	23.7	152	Danuwar	6.6	152
Jain	57.2	152	Thami	23.0	152	Rajput	6.0	151
Tatma	55.9	152	Dhuniya	23.0	152	Damai/Dholi	5.9	152
Meche	54.0	152	Teli	22.5	151	Limbu	5.9	152
Bantar	49.3	152	Sherpa	22.4	152	Dom	5.9	152
Munda	48.0	152	Kayastha	22.4	152	Thakuri	5.3	152
Magar	47.4	152	Gangai	19.7	152	Mallah	5.3	152
Pahari	47.4	152	Rai	18.4	152	Bhediya/ Gaderi	5.3	152
Sonar	45.4	152	Dhobi	18.4	152	Yakha	5.3	152
Chamar/ Harijan/Ram	45.0	151	Jhangad	18.4	152	Chhetri	4.0	152
Sunuwar	43.4	152	Barae	18.4	152	Sanyasi	3.3	152
Darai	42.1	152	Koiri	17.8	152	Dusadh/ Paswan/Pasi	3.3	152
Raji	42.1	152	Bote	17.8	152	Sarki	2.6	152
Kumal	41.5	152	Bangali	17.1	152	Brahmin - Tarai	1.3	152
Kurmi	40.1	152	Yadav	16.5	152	Chhantyal	1.3	152
Kewat	38.8	152	Marwadi	15.8	152	Yholmo	1.3	152
Badhae	36.8	152	Rajbhar	15.1	152	Kami	0.7	152
Bing/Bida	35.5	152	Tajpuriya	15.1	152	Majhi	0.7	152
Kanu	34.9	152	Gaine	14.5	152	Byasi	0.7	152
Khatwe	31.8	151	Hayu	14.5	152	Kalwar	0.0	152
Muslim	31.6	152	Lepcha	13.8	152	Chepang	0.0	152
Gharti/Bhujel	29.6	152	Halkhor	13.2	152	Nurang	0.0	151
Sudhi	29.6	152	Dura	11.8	152	Jirel	0.0	152
Baniya	29.0	152	Nuniya	11.2	152	All Groups	21.2	14,891
Kahar	28.3	152	Hajam/Thakur	10.6	151			
			Kamar	10.5	152			



## 6.9 Solidarity in ritual ceremony

Ethnicity	%	N
Chhetri	100.0	152
Brahmin - Hill	100.0	152
Yadav	100.0	152
Rai	100.0	152
Limbu	100.0	152
Teli	100.0	151
Koiri	100.0	152
Sonar	100.0	152
Kewat	100.0	152
Gharti/Bhujel	100.0	152
Mallah	100.0	152
Kanu	100.0	152
Sunuwar	100.0	152
Tatma	100.0	152
Majhi	100.0	152
Kumhar	100.0	152
Danuwar	100.0	152
Chepang	100.0	152
Haluwai	100.0	152
Kayastha	100.0	152
Barae	100.0	152
Thami	100.0	152
Nurang	100.0	151
Darai	100.0	152
Thakali	100.0	152
Mali	100.0	151
Dura	100.0	152
Meche	100.0	152
Lepcha	100.0	152
Hayu	100.0	152
Munda	100.0	152
Raute	100.0	73
Tharu	99.3	152
Sanyasi	99.3	152

Ethnicity	%	N
Sherpa	99.3	152
Kalwar	99.3	152
Hajam/Thakur	99.3	151
Rajbansi	99.3	152
Sudhi	99.3	152
Rajput	99.3	151
Bhediya/ Gaderi	99.3	152
Chidimar	99.3	152
Pahari	99.3	152
Chhantyal	99.3	152
Baramu	99.3	152
Jirel	99.3	152
Kisan	99.3	152
Raji	99.3	152
Byasi	99.3	152
Yholmo	99.3	152
Magar	98.7	152
Tamang	98.7	152
Kumal	98.7	152
Jhangad	98.7	152
Dhimai	98.7	152
Bote	98.7	152
Panjabi/Sikh	98.7	152
Walung	98.7	152
Muslim	98.0	152
Dhanuk	98.0	152
Baniya	98.0	152
Lohar	98.0	152
Rajbhar	98.0	152
Tajpuriya	98.0	152
Kurmi	97.4	152
Gangai	97.4	152
Lodha	97.4	152

Ethnicity	%	N
Bing/Bida	97.4	152
Yakha	97.4	152
Khatwe	97.4	151
Newar	96.7	152
Thakuri	96.7	152
Sarki	96.7	152
Badhae	96.7	152
Kahar	96.7	152
Koche	96.7	152
Gurung	96.1	152
Santhal	95.4	152
Badi	95.4	152
Jain	95.4	152
Bantar	94.7	152
Bhote	94.7	152
Dhuniya	94.1	152
Brahmin - Tarai	93.4	152
Gaine	92.1	152
Nuniya	91.5	152
Kami	90.8	152
Bangali	90.8	152
Marwadi	90.1	152
Musahar	89.5	152
Kamar	89.5	152
Dusadh/ Paswan/Pasi	86.8	152
Chamar/ Harijan/Ram	85.4	151
Kuswadiya	84.3	51
Damai/Dholi	81.6	152
Dhobi	78.3	152
Dom	59.2	152
Halkhor	48.7	152
All Groups	97.9	14,891

## 6.10 Participation in religious/cultural gatherings

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Sonar	100.0	152	Badhae	96.7	152	Gangai	88.2	152
Kewat	100.0	152	Bhote	96.7	152	Chhetri	87.5	152
Gharti/Bhujel	100.0	152	Byasi	96.7	152	Musahar	87.5	152
Sunuwar	100.0	152	Yholmo	96.7	152	Dusadh/ Paswan/Pasi	87.5	152
Tatma	100.0	152	Tharu	96.1	152	Lohar	87.5	152
Chepang	100.0	152	Limbu	96.1	152	Bhediye/	87.5	152
Baramu	100.0	152	Pahari	96.1	152	Gaderi	87.5	152
Danuwar	99.3	152	Damai/Dholi	95.4	152	Gaine	87.5	152
Darai	99.3	152	Thakuri	95.4	152	Hajam/Thakur	87.4	151
Jirel	99.3	152	Sarki	95.4	152	Sudhi	86.2	152
Brahmin - Hill	98.7	152	Kurmi	95.4	152	Badi	86.2	152
Koiri	98.7	152	Bantar	95.4	152	Dhobi	85.5	152
Baniya	98.7	152	Chidimar	95.4	152	Bing/Bida	85.5	152
Kalwar	98.7	152	Tamang	94.7	152	Chamar/ Harijan/Ram	84.1	151
Barae	98.7	152	Lodha	94.7	152	Nuniya	80.9	152
Nurang	98.7	151	Gurung	94.1	152	Rajput	80.8	151
Chhantyal	98.7	152	Teli	93.4	151	Mallah	80.3	152
Dura	98.7	152	Yadav	92.8	152	Raute	78.1	73
Hayu	98.7	152	Kumal	92.8	152	Kuswadiya	74.5	51
Newar	98.0	152	Kahar	92.8	152	Santhal	73.7	152
Sherpa	98.0	152	Jain	92.1	152	Meche	73.0	152
Majhi	98.0	152	Sanyasi	91.5	152	Munda	72.4	152
Haluwai	98.0	152	Kumhar	91.5	152	Dhuniya	71.1	152
Kayastha	98.0	152	Magar	90.8	152	Bangali	69.7	152
Rajbhar	98.0	152	Dhanuk	90.8	152	Tajpuriya	69.1	152
Thami	98.0	152	Khatwe	90.7	151	Dom	59.9	152
Dhimal	98.0	152	Rai	90.1	152	Lepcha	59.2	152
Yakha	98.0	152	Marwadi	90.1	152	Halkhor	52.6	152
Thakali	98.0	152	Kamar	90.1	152	Rajbansi	51.3	152
Panjabi/Sikh	98.0	152	Muslim	89.5	152	Koche	46.1	152
Kami	97.4	152	Raji	89.5	152	Kisan	44.1	152
Jhangad	97.4	152	Mali	89.4	151	All Groups	93.1	14,891
Bote	97.4	152	Brahmin - Tarai	88.8	152			
Walung	97.4	152	Kanu	88.8	152			

## 6.11 Participation in informal sharing during last 12 months

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Tharu	100.0	152	Chhantyal	100.0	152	Koiri	98.7	152
Newar	100.0	152	Dom	100.0	152	Kurmi	98.7	152
Muslim	100.0	152	Kamar	100.0	152	Brahmin - Tarai	98.7	152
Kami	100.0	152	Bote	100.0	152	Gangai	98.7	152
Gurung	100.0	152	Baramu	100.0	152	Dura	98.7	152
Damai/Dholi	100.0	152	Gaine	100.0	152	Raute	98.6	73
Limbu	100.0	152	Jirel	100.0	152	Musahar	98.0	152
Thakuri	100.0	152	Badi	100.0	152	Sherpa	98.0	152
Teli	100.0	151	Panjabi/Sikh	100.0	152	Pahari	98.0	152
Sonar	100.0	152	Raji	100.0	152	Yholmo	98.0	152
Baniya	100.0	152	Byasi	100.0	152	Tamang	97.4	152
Gharti/Bhujel	100.0	152	Dhuniya	100.0	152	Yadav	96.7	152
Kumal	100.0	152	Walung	100.0	152	Dusadh/ Paswan/Pasi	96.7	152
Hajam/Thakur	100.0	151	Brahmin - Hill	99.3	152	Marwadi	96.7	152
Sunuwar	100.0	152	Chamar/ Harijan/Ram	99.3	151	Kahar	96.7	152
Sudhi	100.0	152	Dhanuk	99.3	152	Thami	96.7	152
Tatma	100.0	152	Kewat	99.3	152	Meche	96.7	152
Dhobi	100.0	152	Mallah	99.3	152	Halkhor	96.1	152
Majhi	100.0	152	Kalwar	99.3	152	Chhetri	94.7	152
Danuwar	100.0	152	Lohar	99.3	152	Magar	94.1	152
Chepang	100.0	152	Khatwe	99.3	151	Kanu	94.1	152
Haluwai	100.0	152	Nuniya	99.3	152	Jain	94.1	152
Kayastha	100.0	152	Kumhar	99.3	152	Sanyasi	92.8	152
Badhae	100.0	152	Rajput	99.3	151	Kisan	89.5	152
Bantar	100.0	152	Jhangad	99.3	152	Kuswadiya	88.2	51
Barae	100.0	152	Rajbhar	99.3	152	Santhal	87.5	152
Lodha	100.0	152	Bing/Bida	99.3	152	Rajbansi	86.8	152
Dhimai	100.0	152	Bhediye/	99.3	152	Munda	82.9	152
Bhote	100.0	152	Gaderi	99.3	152	Lepcha	82.2	152
Nurang	100.0	151	Darai	99.3	152	Bangali	81.6	152
Yakha	100.0	152	Hayu	99.3	152	Tajpuriya	75.0	152
Thakali	100.0	152	Rai	98.7	152	Koche	50.0	152
Chidimar	100.0	152	Sarki	98.7	152	All Groups	97.9	14,891
Mali	100.0	151						

## 6.12 Permission in entry into public places

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Chhetri	100.0	152	Rajbhar	100.0	152	Dhobi	99.3	152
Brahmin - Hill	100.0	152	Dhimai	100.0	152	Majhi	99.3	152
Magar	100.0	152	Bhote	100.0	152	Haluwai	99.3	152
Newar	100.0	152	Bing/Bida	100.0	152	Santhal	99.3	152
Muslim	100.0	152	Bhediyar/ Gaderi	100.0	152	Kahar	99.3	152
Gurung	100.0	152	Nurang	100.0	151	Thami	99.3	152
Limbu	100.0	152	Yakha	100.0	152	Dura	99.3	152
Thakuri	100.0	152	Darai	100.0	152	Panjabi/Sikh	99.3	152
Teli	100.0	151	Tajpuriya	100.0	152	Kisan	99.3	152
Koiri	100.0	152	Thakali	100.0	152	Raji	99.3	152
Kurmi	100.0	152	Chidimar	100.0	152	Byasi	99.3	152
Sanyasi	100.0	152	Pahari	100.0	152	Tamang	98.7	152
Sherpa	100.0	152	Mali	100.0	151	Rai	98.7	152
Kewat	100.0	152	Bangali	100.0	152	Damai/Dholi	98.7	152
Brahmin - Tarai	100.0	152	Chhantyal	100.0	152	Chamar/ Harijan/Ram	98.7	151
Baniya	100.0	152	Kamar	100.0	152	Dhanuk	98.7	152
Gharti/Bhujel	100.0	152	Bote	100.0	152	Danuwar	98.7	152
Mallah	100.0	152	Baramu	100.0	152	Chepang	98.7	152
Kumal	100.0	152	Jirel	100.0	152	Dhuniya	98.7	152
Hajam/Thakur	100.0	151	Meche	100.0	152	Yholmo	98.7	152
Rajbansi	100.0	152	Lepcha	100.0	152	Sonar	98.0	152
Sunuwar	100.0	152	Hayu	100.0	152	Dom	98.0	152
Tatma	100.0	152	Koche	100.0	152	Gaine	98.0	152
Nuniya	100.0	152	Walung	100.0	152	Tharu	97.4	152
Kumhar	100.0	152	Munda	100.0	152	Badi	97.4	152
Rajput	100.0	151	Raute	100.0	73	Halkhor	97.4	152
Kayastha	100.0	152	Kuswadiya	100.0	51	Jain	97.4	152
Badhae	100.0	152	Kami	99.3	152	Yadav	96.7	152
Marwadi	100.0	152	Sarki	99.3	152	Kalwar	96.7	152
Jhangad	100.0	152	Musahar	99.3	152	Dusadh/ Paswan/Pasi	96.1	152
Bantar	100.0	152	Kanu	99.3	152	Khatwe	96.0	151
Barae	100.0	152	Sudhi	99.3	152	All Groups	99.4	14,891
Gangai	100.0	152	Lohar	99.3	152			
Lodha	100.0	152						

## 6.13 Permission in entry into religious places

Ethnicity	%	N
Chhetri	100.0	152
Brahmin - Hill	100.0	152
Magar	100.0	152
Gurung	100.0	152
Thakuri	100.0	152
Teli	100.0	151
Koiri	100.0	152
Kurmi	100.0	152
Sanyasi	100.0	152
Sherpa	100.0	152
Kewat	100.0	152
Brahmin - Tarai	100.0	152
Baniya	100.0	152
Hajam/Thakur	100.0	151
Rajbansi	100.0	152
Rajput	100.0	151
Kayastha	100.0	152
Badhae	100.0	152
Barae	100.0	152
Gangai	100.0	152
Lodha	100.0	152
Rajbhar	100.0	152
Nurang	100.0	151
Thakali	100.0	152
Chidimar	100.0	152
Mali	100.0	151
Bangali	100.0	152
Chhantyal	100.0	152
Kamar	100.0	152
Baramu	100.0	152
Jirel	100.0	152
Lepcha	100.0	152
Koche	100.0	152
Mallah	99.3	152

Ethnicity	%	N
Kanu	99.3	152
Nuniya	99.3	152
Haluwai	99.3	152
Jhangad	99.3	152
Kahar	99.3	152
Bhediyar/ Gaderi	99.3	152
Tajpuriya	99.3	152
Panjabi/Sikh	99.3	152
Byasi	99.3	152
Dhanuk	98.7	152
Gharti/Bhujel	98.7	152
Sudhi	98.7	152
Raji	98.7	152
Yholmo	98.7	152
Sonar	98.0	152
Dhimal	98.0	152
Darai	98.0	152
Meche	98.0	152
Munda	98.0	152
Tharu	97.4	152
Marwadi	97.4	152
Bing/Bida	97.4	152
Jain	97.4	152
Newar	96.7	152
Yadav	96.7	152
Lohar	96.7	152
Bantar	96.7	152
Kuswadiya	96.1	51
Kumhar	96.1	152
Danuwar	96.1	152
Dura	96.1	152
Kalwar	95.4	152
Kisan	95.4	152

Ethnicity	%	N
Dhobi	94.7	152
Chamar/ Harijan/Ram	94.7	151
Chebang	94.1	152
Bote	94.1	152
Raute	93.2	73
Tamang	92.8	152
Halkhor	92.8	152
Thami	90.1	152
Hayu	90.1	152
Dusadh/ Paswan/Pasi	88.2	152
Santhal	86.2	152
Yakha	84.9	152
Tatma	84.2	152
Sunuwar	82.2	152
Khatwe	82.1	151
Kumal	81.6	152
Rai	80.3	152
Pahari	79.6	152
Musahar	77.6	152
Muslim	75.0	152
Bhote	71.7	152
Dom	71.7	152
Dhuniya	69.7	152
Majhi	65.1	152
Gaine	54.0	152
Badi	50.7	152
Limbu	45.4	152
Kami	44.1	152
Walung	42.1	152
Damai/Dholi	34.9	152
Sarki	31.6	152
All Groups	91.2	14,891

## 6.14 Permission of entry into dairy farm/tea shops

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Chhetri	100.0	152	Nurang	100.0	151	Raji	99.3	152
Brahmin - Hill	100.0	152	Yakha	100.0	152	Byasi	99.3	152
Magar	100.0	152	Darai	100.0	152	Rai	98.7	152
Newar	100.0	152	Tajpuriya	100.0	152	Dhanuk	98.7	152
Muslim	100.0	152	Thakali	100.0	152	Lohar	98.7	152
Gurung	100.0	152	Chidimar	100.0	152	Dhobi	98.7	152
Limbu	100.0	152	Pahari	100.0	152	Majhi	98.7	152
Thakuri	100.0	152	Mali	100.0	151	Danuwar	98.7	152
Teli	100.0	151	Bangali	100.0	152	Chepang	98.7	152
Koiri	100.0	152	Chhantyal	100.0	152	Bhote	98.7	152
Kurmi	100.0	152	Kamar	100.0	152	Bote	98.7	152
Sanyasi	100.0	152	Baramu	100.0	152	Dhuniya	98.7	152
Sherpa	100.0	152	Jirel	100.0	152	Yholmo	98.7	152
Kewat	100.0	152	Meche	100.0	152	Tamang	98.0	152
Brahmin - Tarai	100.0	152	Lepcha	100.0	152	Sonar	98.0	152
Baniya	100.0	152	Hayu	100.0	152	Chamar/ Harijan/Ram	98.0	151
Kumal	100.0	152	Koche	100.0	152	Tharu	97.4	152
Hajam/Thakur	100.0	151	Walung	100.0	152	Jain	97.4	152
Rajbansi	100.0	152	Munda	100.0	152	Yadav	96.7	152
Sunuwar	100.0	152	Raute	100.0	73	Sarki	96.7	152
Nuniya	100.0	152	Kuswadiya	100.0	51	Badi	96.7	152
Kumhar	100.0	152	Gharti/Bhujel	99.3	152	Musahar	96.1	152
Rajput	100.0	151	Mallah	99.3	152	Kalwar	96.1	152
Kayastha	100.0	152	Kanu	99.3	152	Halkhor	96.1	152
Badhae	100.0	152	Sudhi	99.3	152	Khatwe	95.4	151
Marwadi	100.0	152	Tatma	99.3	152	Damai/Dholi	94.1	152
Jhangad	100.0	152	Haluwai	99.3	152	Dusadh/ Paswan/Pasi	94.1	152
Bantar	100.0	152	Santhal	99.3	152	Dom	94.1	152
Barae	100.0	152	Kahar	99.3	152	Gaine	92.8	152
Gangai	100.0	152	Thami	99.3	152	Kami	92.1	152
Lodha	100.0	152	Bing/Bida	99.3	152	All Groups	98.9	14,891
Rajbhar	100.0	152	Dura	99.3	152			
Dhimai	100.0	152	Panjabi/Sikh	99.3	152			
Bhediya/ Gaderi	100.0	152	Kisan	99.3	152			

## 6.15 Prohibition in entry into private houses

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dom	92.8	152	Dhanuk	17.8	152	Chhetri	5.3	152
Sarki	92.1	152	Kanu	17.8	152	Gurung	5.3	152
Kami	87.5	152	Kahar	17.1	152	Gangai	5.3	152
Musahar	87.5	152	Lodha	17.1	152	Jirel	5.3	152
Dusadh/ Paswan/Pasi	83.6	152	Kamar	16.5	152	Gharti/Bhujel	4.6	152
Halkhor	82.9	152	Yadav	15.1	152	Marwadi	4.6	152
Damai/Dholi	71.7	152	Dura	15.1	152	Chidimar	4.6	152
Khatwe	69.5	151	Kurmi	13.8	152	Darai	4.0	152
Gaine	65.8	152	Munda	13.8	152	Meche	4.0	152
Badi	64.5	152	Danuwar	12.5	152	Raji	4.0	152
Tatma	62.5	152	Tharu	11.8	152	Sherpa	3.3	152
Kuswadiya	60.8	51	Brahmin - Tarai	11.2	152	Baniya	3.3	152
Chamar/ Harijan/Ram	59.6	151	Yakha	11.2	152	Barae	3.3	152
Dhuniya	53.3	152	Bhote	10.5	152	Baramu	3.3	152
Jhangad	43.4	152	Chhantyal	10.5	152	Panjabi/Sikh	3.3	152
Badhae	38.8	152	Magar	9.9	152	Yholmo	3.3	152
Dhobi	38.2	152	Limbu	9.9	152	Thakuri	2.6	152
Mali	35.1	151	Thami	9.9	152	Nuniya	2.6	152
Muslim	34.9	152	Rajput	9.3	151	Bangali	2.6	152
Kalwar	33.6	152	Rajbhar	9.2	152	Koche	2.6	152
Bing/Bida	32.9	152	Bote	9.2	152	Brahmin - Hill	2.0	152
Mallah	28.3	152	Newar	8.6	152	Sonar	2.0	152
Pahari	27.6	152	Kewat	8.6	152	Thakali	2.0	152
Kisan	27.6	152	Rai	7.9	152	Haluwai	1.3	152
Koiri	27.0	152	Sanyasi	7.9	152	Kayastha	1.3	152
Raute	24.7	73	Tajपुरiya	7.2	152	Bhediye/	1.3	152
Kumhar	24.3	152	Jain	7.2	152	Gaderi		
Bantar	24.3	152	Sunuwar	6.6	152	Hayu	1.3	152
Sudhi	23.7	152	Dhimai	6.6	152	Teli	0.7	151
Santhal	21.1	152	Tamang	5.9	152	Nurang	0.7	151
Kumal	20.4	152	Rajbansi	5.9	152	Lepcha	0.7	152
Lohar	19.7	152	Byasi	5.9	152	Chepan	0.0	152
Majhi	18.4	152	Walung	5.9	152	All Groups	16.9	14,891
			Hajam/Thakur	5.3	151			

## 6.16 Discriminatory labour relationship

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Khatwe	60.3	151	Hajam/Thakur	8.6	151	Raji	2.0	152
Rajbhar	32.9	152	Kami	8.6	152	Byasi	2.0	152
Bantar	30.3	152	Yakha	8.6	152	Raute	1.4	73
Pahari	30.3	152	Brahmin - Hill	7.9	152	Kurmi	1.3	152
Thami	27.6	152	Newar	7.9	152	Sunuwar	1.3	152
Bote	26.3	152	Limbu	7.9	152	Bangali	1.3	152
Sarki	24.3	152	Gharti/Bhujel	7.9	152	Baramu	1.3	152
Kanu	24.3	152	Kumal	7.9	152	Muslim	0.7	152
Dhimal	23.7	152	Lohar	7.9	152	Teli	0.7	151
Bhote	23.0	152	Tajpuriya	7.9	152	Sonar	0.7	152
Kisan	19.7	152	Yholmo	7.9	152	Brahmin - Tarai	0.7	152
Dusadh/ Paswan/Pasi	19.1	152	Tamang	7.2	152	Chepang	0.7	152
Santhal	19.1	152	Yadav	7.2	152	Haluwai	0.7	152
Chamar/ Harijan/Ram	18.5	151	Gaine	7.2	152	Rajput	0.7	151
Bhediya/ Gaderi	17.8	152	Rai	6.6	152	Lodha	0.7	152
Gurung	16.5	152	Jhangad	6.6	152	Dom	0.7	152
Dhanuk	16.5	152	Kamar	6.6	152	Panjabi/Sikh	0.7	152
Nuniya	16.5	152	Mali	6.0	151	Thakuri	0.0	152
Darai	16.5	152	Chhetri	5.9	152	Sherpa	0.0	152
Munda	16.5	152	Kumhar	5.9	152	Baniya	0.0	152
Musahar	15.8	152	Dhuniya	5.9	152	Sudhi	0.0	152
Gangai	15.8	152	Sanyasi	5.3	152	Dhobi	0.0	152
Badi	15.8	152	Kewat	5.3	152	Kayastha	0.0	152
Kuswadiya	15.7	51	Tatma	4.0	152	Marwadi	0.0	152
Dura	13.8	152	Jirel	4.0	152	Barae	0.0	152
Kalwar	13.2	152	Koiri	3.3	152	Nurang	0.0	151
Majhi	11.8	152	Rajbansi	3.3	152	Thakali	0.0	152
Bing/Bida	11.8	152	Badhae	3.3	152	Chhantyal	0.0	152
Tharu	9.9	152	Danuwar	2.6	152	Halkhor	0.0	152
Damai/Dholi	9.9	152	Kahar	2.6	152	Hayu	0.0	152
Lepcha	9.9	152	Chidimar	2.6	152	Koche	0.0	152
Walung	9.9	152	Meche	2.6	152	Jain	0.0	152
			Magar	2.0	152	All Groups	7.4	14,891
			Mallah	2.0	152			



## 6.17 Verbal abuse in the community

Ethnicity	%	N
Musahar	85.5	152
Dom	73.0	152
Halkhor	64.5	152
Dusadh/ Paswan/Pasi	47.4	152
Kuswadiya	47.1	51
Khatwe	47.0	151
Badi	46.7	152
Chamar/ Harijan/Ram	45.7	151
Sarki	45.4	152
Tatma	41.5	152
Damai/Dholi	40.8	152
Jhangad	38.8	152
Gaine	37.5	152
Limbu	32.9	152
Bing/Bida	32.2	152
Kami	30.9	152
Lohar	25.7	152
Kumhar	25.7	152
Sudhi	23.0	152
Mallah	21.7	152
Dhuniya	21.7	152
Raute	20.6	73
Koiri	19.7	152
Kisan	19.7	152
Badhae	19.1	152
Tajpuriya	19.1	152
Haluwai	18.4	152
Kamar	18.4	152
Santhal	17.8	152
Kahar	17.8	152
Walung	17.8	152
Yadav	17.1	152
Kurmi	17.1	152

Ethnicity	%	N
Kumal	17.1	152
Pahari	16.5	152
Meche	16.5	152
Dhanuk	15.8	152
Muslim	14.5	152
Bantar	14.5	152
Munda	14.5	152
Mali	13.3	151
Thami	13.2	152
Bangali	13.2	152
Bote	13.2	152
Yakha	12.5	152
Kanu	11.2	152
Bhediye/ Gaderi	11.2	152
Rajput	10.6	151
Nuniya	10.5	152
Kalwar	9.9	152
Danuwar	9.9	152
Raji	9.2	152
Hajam/Thakur	8.6	151
Newar	8.6	152
Baniya	8.6	152
Rajbansi	8.6	152
Bhote	8.6	152
Majhi	7.2	152
Lepcha	5.9	152
Rai	5.3	152
Sanyasi	5.3	152
Kewat	5.3	152
Dura	5.3	152
Teli	4.6	151
Tharu	4.6	152
Tamang	4.6	152

Ethnicity	%	N
Brahmin - Tarai	4.6	152
Lodha	4.6	152
Marwadi	4.0	152
Rajbhar	4.0	152
Baramu	4.0	152
Koche	4.0	152
Magar	3.3	152
Thakuri	3.3	152
Gharti/Bhujel	3.3	152
Darai	3.3	152
Chidimar	3.3	152
Yholmo	3.3	152
Gurung	2.6	152
Sunuwar	2.6	152
Dhimal	2.6	152
Hayu	2.0	152
Chhetri	1.3	152
Dhobi	1.3	152
Barae	1.3	152
Gangai	1.3	152
Jirel	1.3	152
Panjabi/Sikh	1.3	152
Byasi	1.3	152
Jain	1.3	152
Sherpa	0.7	152
Sonar	0.7	152
Kayastha	0.7	152
Nurang	0.7	151
Chhantyal	0.7	152
Brahmin - Hill	0.0	152
Chepang	0.0	152
Thakali	0.0	152
All Groups	9.8	14,891

## 6.18 Physical abuse/violence in the community

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Musahar	63.8	152	Hajam/Thakur	4.0	151	Sunuwar	0.7	152
Dom	52.6	152	Yadav	4.0	152	Dhobi	0.7	152
Halkhor	32.2	152	Haluwai	4.0	152	Rajput	0.7	151
Chamar/ Harijan/Ram	30.5	151	Thami	4.0	152	Marwadi	0.7	152
Khatwe	21.9	151	Bangali	4.0	152	Gangai	0.7	152
Jhangad	16.5	152	Chidimar	3.3	152	Baramu	0.7	152
Bing/Bida	15.1	152	Kisan	3.3	152	Dura	0.7	152
Kurmi	13.8	152	Magar	2.6	152	Meche	0.7	152
Dusadh/ Paswan/Pasi	13.8	152	Limbu	2.6	152	Munda	0.7	152
Tatma	12.5	152	Sarki	2.6	152	Chhetri	0.0	152
Badi	11.8	152	Mallah	2.6	152	Brahmin - Hill	0.0	152
Lohar	11.2	152	Sudhi	2.6	152	Tamang	0.0	152
Muslim	9.9	152	Danuwar	2.6	152	Thakuri	0.0	152
Kuswadiya	9.8	51	Pahari	2.6	152	Kumal	0.0	152
Kamar	8.6	152	Bote	2.6	152	Rajbansi	0.0	152
Kahar	7.9	152	Teli	2.0	151	Chepang	0.0	152
Bhediya/ Gaderi	7.9	152	Nuniya	2.0	152	Kayastha	0.0	152
Gaine	7.9	152	Santhal	2.0	152	Barae	0.0	152
Kami	7.2	152	Bantar	2.0	152	Lodha	0.0	152
Kumhar	7.2	152	Lepcha	2.0	152	Rajbhar	0.0	152
Koiri	6.6	152	Rai	1.3	152	Dhimal	0.0	152
Yakha	6.6	152	Sanyasi	1.3	152	Nurang	0.0	151
Dhanuk	5.9	152	Majhi	1.3	152	Thakali	0.0	152
Kanu	5.9	152	Darai	1.3	152	Chhantyal	0.0	152
Mali	5.3	151	Tajpuriya	1.3	152	Jirel	0.0	152
Newar	5.3	152	Raji	1.3	152	Panjabi/Sikh	0.0	152
Bhote	5.3	152	Tharu	0.7	152	Byasi	0.0	152
Dhuniya	5.3	152	Gurung	0.7	152	Hayu	0.0	152
Damai/Dholi	4.6	152	Sherpa	0.7	152	Koche	0.0	152
Kalwar	4.6	152	Sonar	0.7	152	Walung	0.0	152
Badhae	4.6	152	Kewat	0.7	152	Jain	0.0	152
Raute	4.1	73	Brahmin - Tarai	0.7	152	Yholmo	0.0	152
			Baniya	0.7	152	All Groups	3.2	14,891
			Gharti/Bhujel	0.7	152			

## 7.1 Percent of male, female, and third gender household head

Ethnicity	M	F	TG	N
Chhantyal	63	37	0	152
Kami	64	36	0	152
Badi	66	34	0	152
Jirel	69	31	0	152
Rai	70	30	0	152
Gaine	70	30	0	152
Byasi	70	30	0	152
Gharti/Bhujel	73	27	0	152
Damai/Dholi	74	26	0	152
Limbu	74	26	0	152
Magar	74	26	0	152
Sanyasi	74	26	0	152
Raji	75	25	0	152
Sarki	76	24	0	152
Baramu	76	24	0	152
Dura	77	23	0	151
Gurung	78	22	0	151
Danuwar	78	22	0	152
Thakali	78	22	0	152
Kisan	78	22	0	152
Dhimal	78	22	0	152
Pahari	78	22	0	152
Dhuniya	78	22	0	152
Tamang	79	21	0	152
Hajam/Thakur	79	21	0	152
Brahmin-Hill	80	20	0	152
Bote	80	20	0	152
Yakha	81	19	0	152
Chhetri	82	18	0	152
Yholmo	82	18	0	152
Musahar	82	18	0	152
Kumal	82	18	0	152
Sunuwar	82	18	0	151

Ethnicity	M	F	TG	N
Meche	82	18	0	152
Gangai	83	17	0	152
Chamar/Harijan/ Ram	83	17	0	152
Newar	84	16	0	152
Brahmin-Tarai	84	16	0	152
Thami	84	16	0	152
Darai	84	16	0	151
Sonar	85	15	0	152
Majhi	85	15	0	152
Munda	85	15	0	152
Sherpa	86	14	0	152
Nuniya	86	14	0	152
Kahar	86	14	0	152
Bangali	86	14	0	152
Teli	87	13	0	151
Dusadh/Paswan/ Pasi	87	13	0	152
Lohar	87	13	0	152
Barae	87	13	0	152
Tajpuriya	87	13	0	152
Yadav	88	13	0	152
Rajbansi	88	13	0	152
Santhal/Satar	88	13	0	152
Rajbhar	88	13	0	152
Hayu	88	13	0	152
Muslim	88	12	0	152
Jhangad	88	12	0	152
Bhote	88	12	0	152
Dom	88	12	0	152
Koche	88	12	0	152
Pattharkatta/ Kuswadiya	88	12	0	152
Badhai	89	11	0	152

Ethnicity	M	F	TG	N
Walung	89	11	0	151
Khatwe	89	11	0	152
Mali	89	11	0	152
Mallah	89	11	0	152
Lodha	89	11	0	152
Dhobi	90	10	0	151
Sudhi	90	10	0	152
Tatma	90	10	0	152
Kayastha	90	10	0	152
Bantar	90	10	0	152
Bing/Bida	90	10	0	152
Thakuri	91	9	0	152
Dhanuk	90	9	1	152
Chidimar	91	9	0	152
Panjabi/Sikh	91	9	0	152
Tharu	91	9	0	152
Koiri	91	9	0	152
Kewat	91	9	0	152

Ethnicity	M	F	TG	N
Rajput	92	8	0	152
Bhediya/Gaderi	92	8	0	152
Kamar	92	8	0	152
Kumhar	93	7	0	152
Chepang	93	7	0	152
Raute	93	7	0	152
Nurang	93	7	0	152
Baniya	94	6	0	152
Lepcha	94	6	0	152
Halkhor	94	6	0	152
Haluwai	95	5	0	152
Kurmi	95	5	0	152
Marwadi	95	5	0	152
Kanu	96	4	0	73
Kalwar	97	3	0	152
Jain	97	3	0	51
Total	85	15	0	14,709

## 7.2 Percent of respondents, ages 6-16 and 17-25 years, currently enrolled in schools/colleges

Ethnicity	Male		Female		Third Gender	
	06-16	17-25	06-16	17-25	06-16	17-25
Chhetri	96	46	99	46		100
Brahmin-Hill	99	62	99	65		
Magar	95	43	93	39	100	
Tharu	98	39	93	47		50
Tamang	91	25	95	27		
Newar	100	46	96	59		
Muslim	79	26	75	15		
Kami	89	30	84	23		0
Yadav	97	51	93	27		
Rai	94	27	95	36		
Gurung	100	42	99	43		0
Damai/Dholi	94	25	92	24		
Limbu	94	33	97	38		
Thakuri	100	70	99	63		

Ethnicity	Male		Female		Third Gender	
	06-16	17-25	06-16	17-25	06-16	17-25
Sarki	90	35	84	33		
Teli	98	38	90	29		
Chamar/Harijan/Ram	85	21	83	6		
Koiri	92	42	89	35		
Kurmi	83	34	70	20		
Sanyasi	98	42	99	43		
Dhanuk	92	40	86	19	100	
Musahar	41	1	28	0		
Dusadh/Paswan/Pasi	71	26	62	3		
Sherpa	94	50	97	55	100	
Sonar	83	33	76	24		
Kewat	89	20	91	10		
Brahmin-Tarai	98	74	96	47		
Baniya	94	61	96	49		
Gharti/Bhujel	94	47	97	41		100
Mallah	74	16	58	7		
Kalwar	95	45	94	31		
Kumal	97	22	92	33		
Hajam/Thakur	94	49	89	26		
Kanu	92	32	83	18	100	
Rajbansi	94	28	91	32		
Sunuwar	100	63	97	49		
Sudhi	98	49	99	33		
Lohar	88	38	87	19	100	100
Tatma	79	18	80	14		
Khatwe	90	21	74	7		
Dhobi	94	34	91	19		
Majhi	86	31	92	33		
Nuniya	71	14	68	15	75	
Kumhar	93	35	81	11		
Danuwar	94	48	96	43		
Chepang	79	18	84	11		
Haluwai	94	49	95	24		
Rajput	99	45	92	49		
Kayastha	98	69	97	78		
Badhai	87	20	83	17		
Marwadi	100	75	97	55		
Santhal/Satar	85	17	86	20		

Ethnicity	Male		Female		Third Gender	
	06-16	17-25	06-16	17-25	06-16	17-25
Jhangad	92	29	93	31		
Bantar	84	36	83	11		0
Barae	96	36	90	24		
Kahar	73	21	68	5		
Gangai	95	35	93	35		
Lodha	86	23	71	12	0	
Rajbhar	89	32	92	18		
Thami	93	24	91	34		
Dhimal	96	31	95	29		
Bhote	96	49	85	32	100	
Bing/Bida	69	14	61	2		
Bhediye/Gaderi	93	34	89	23		0
Nurang	82	21	72	2		
Yakha	91	40	95	36		
Darai	96	34	99	43		
Tajpuriya	86	22	84	17		
Thakali	96	79	96	67	100	
Chidimar	70	12	69	8	100	
Pahari	87	41	91	27		
Mali	88	34	89	18		
Bangali	88	36	84	19		
Chhantyal	98	41	99	47		
Dom	48	6	37	0		
Kamar	81	20	92	5		0
Bote	93	23	90	21		
Baramu	98	32	98	38		
Gaine	90	42	94	31		
Jirel	97	50	98	43		
Dura	92	44	95	47		
Badi	80	18	88	17		
Meche	93	32	99	30	100	
Lepcha	86	16	94	19		
Halkhor	58	17	60	9	0	0
Panjabi/Sikh	97	58	98	55	100	
Kisan	76	18	85	14		
Raji	90	35	90	30		
Byasi	97	82	100	61		

Ethnicity	Male		Female		Third Gender	
	06-16	17-25	06-16	17-25	06-16	17-25
Hayu	95	42	93	46		
Koche	77	10	73	5		
Dhuniya	60	7	60	1		
Walung	95	45	97	41	100	
Jain	97	71	97	65		100
Munda	90	21	86	27		
Raute	80	3	86	13		
Yholmo	96	39	99	38		
Pattharkatta/Kuswadiya	54	0	17	0		
Total	88	35	86	30	88	33

### 7.3 Educational Attainment of males and females for classes 1-5, 6-10, 11+, non-formal education and no grade

Educational Attainment of Males						Educational Attainment of Females					
Ethnicity	1-5	6-10	11+	Non-formal	No grade	Ethnicity	1-5	6-10	11+	Non-formal	No grade
Chhetri	35	34	23	4	4	Marwadi	13	22	61	4	1
Brahmin-Hill	18	29	48	4	1	Jain	14	25	56	2	2
Magar	28	40	24	5	2	Punjabi/Sikh	19	28	50	0	3
Tharu	32	38	24	4	2	Kayastha	20	23	49	6	2
Tamang	47	30	12	8	3	Thakali	19	29	47	5	0
Newar	21	26	44	7	2	Baniya	21	33	42	3	1
Muslim	37	25	17	11	10	Newar	22	27	41	8	2
Kami	48	32	10	4	6	Byasi	21	27	41	6	5
Yadav	28	32	31	4	6	Brahmin-Hill	20	26	40	10	4
Rai	24	33	31	9	3	Brahmin-Tarai	28	31	36	3	3
Gurung	24	37	32	6	1	Rajput	28	31	34	5	2
Damai/Dholi	45	36	14	4	2	Gurung	22	37	32	8	2
Limbu	36	34	22	6	2	Rai	15	40	31	11	3
Thakuri	25	32	37	6	1	Sherpa	27	29	31	12	2
Sarki	46	27	16	6	4	Thakuri	30	31	27	10	2
Teli	32	35	31	1	1	Walung	28	31	26	11	4

Educational Attainment of Males						Educational Attainment of Females					
Ethnicity	1-5	6-10	11+	Non-formal	No grade	Ethnicity	1-5	6-10	11+	Non-formal	No grade
Chamar/ Harijan/ Ram	49	33	8	5	5	Haluwai	38	35	24	4	0
Koiri	33	37	19	3	8	Sudhi	32	36	23	5	4
Kurmi	32	35	23	2	9	Bangali	29	41	23	4	3
Sanyasi	30	33	29	5	3	Sanyasi	34	30	22	11	3
Dhanuk	31	28	34	5	3	Sunuwar	34	32	22	8	3
Musahar	69	11	1	11	7	Teli	43	31	22	2	3
Dusadh/ Paswan/ Pasi	58	26	5	1	11	Kurmi	46	22	22	2	9
Sherpa	37	31	26	4	1	Gharti/ Bhujel	28	44	20	6	1
Sonar	42	31	21	5	2	Kumal	34	38	20	7	2
Kewat	39	38	16	4	3	Tharu	32	31	20	15	2
Brahmin- Tarai	15	23	58	2	2	Kalwar	33	34	20	2	11
Baniya	14	27	56	1	1	Chhetri	37	30	20	9	5
Gharti/ Bhujel	30	42	23	4	2	Chhantyal	31	41	20	8	1
Mallah	53	37	6	2	3	Yakha	34	39	19	4	4
Kalwar	26	33	31	2	7	Jirel	29	26	18	22	4
Kumal	34	39	20	5	2	Dhimai	21	49	18	11	1
Hajam/ Thakur	41	29	25	1	3	Darai	30	40	17	10	3
Kanu	31	44	17	3	4	Dura	32	43	17	7	1
Rajbansi	32	43	19	3	3	Limbu	32	41	17	8	2
Sunuwar	29	33	30	4	3	Magar	35	34	17	11	3
Sudhi	22	32	41	3	2	Yholmo	33	39	17	8	3
Lohar	44	32	17	1	6	Meche	27	52	17	3	1
Tatma	44	36	13	7	1	Barae	42	25	17	11	5
Khatwe	45	33	11	10	2	Yadav	41	32	16	5	6
Dhobi	39	40	15	0	7	Danuwar	37	29	16	14	4
Majhi	45	33	17	3	2	Dhanuk	48	25	16	9	2
Nuniya	55	28	8	4	5	Pahari	46	26	15	8	4
Kumhar	33	35	20	4	7	Sonar	44	32	15	6	2
Danuwar	34	34	26	3	4	Majhi	40	36	15	6	3
Chepang	69	15	2	8	6	Koiri	44	26	15	5	10
Haluwai	30	33	31	2	4	Bhediya/ Gaderi	46	30	15	6	4



Educational Attainment of Males						Educational Attainment of Females					
Ethnicity	1-5	6-10	11+	Non-formal	No grade	Ethnicity	1-5	6-10	11+	Non-formal	No grade
Rajput	16	29	52	2	1	Gangai	33	43	14	4	6
Kayastha	11	20	68	0	1	Tamang	46	30	14	7	3
Badhai	40	37	16	2	4	Rajbansi	36	42	13	4	5
Marwadi	8	17	73	0	2	Hayu	44	32	13	8	2
Santhal/ Satar	49	31	9	5	6	Bhote	38	20	13	18	11
Jhangad	44	39	10	3	4	Damai/ Dholi	45	34	12	6	3
Bantar	46	30	7	11	6	Rajbhar	54	25	12	3	7
Barae	29	39	23	3	6	Badhai	51	22	11	9	7
Kahar	43	37	9	2	9	Jhangad	47	34	11	4	3
Gangai	32	43	18	2	5	Lepcha	47	33	11	7	1
Lodha	53	32	6	1	9	Lohar	53	26	11	2	8
Rajbhar	43	36	16	1	4	Baramu	46	33	11	8	2
Thami	57	23	6	9	5	Mali	47	32	11	6	6
Dhimal	25	47	20	6	1	Muslim	46	25	10	12	6
Bhote	31	28	22	10	9	Kami	52	26	10	7	5
Bing/Bida	57	25	7	2	9	Hajam/ Thakur	51	36	9	2	3
Bhediya/ Gaderi	38	30	26	2	3	Tajpuriya	49	37	9	1	4
Nurang	57	27	4	3	8	Kanu	48	37	9	3	4
Yakha	32	36	22	8	3	Munda	39	43	9	5	4
Darai	29	45	18	6	1	Gaine	44	34	9	11	3
Tajpuriya	39	40	13	3	6	Kumhar	53	28	8	4	6
Thakali	19	26	52	2	1	Sarki	49	29	8	10	4
Chidimar	69	18	4	3	5	Kamar	52	30	7	2	9
Pahari	40	31	20	7	3	Dhobi	54	33	7	0	6
Mali	34	39	21	4	3	Badi	55	28	7	8	2
Bangali	26	40	28	4	3	Kewat	51	31	7	7	4
Chhantyal	31	40	22	6	2	Pattharkatta/ Kuswadiya	69	13	6	0	13
Dom	51	22	2	14	12	Bote	48	28	5	12	6
Kamar	44	35	15	2	4	Halkhor	54	24	5	6	11
Bote	48	38	8	4	2	Tatma	58	28	5	4	4
Baramu	49	37	10	3	1	Santhal/ Satar	59	29	5	1	6
Gaine	39	39	13	4	4	Bantar	56	26	5	10	3

Educational Attainment of Males						Educational Attainment of Females					
Ethnicity	1-5	6-10	11+	Non-formal	No grade	Ethnicity	1-5	6-10	11+	Non-formal	No grade
Jirel	32	34	25	6	2	Khatwe	62	19	4	15	0
Dura	29	38	24	6	3	Thami	54	24	4	16	3
Badi	55	29	10	4	2	Lodha	60	22	4	3	12
Mechhe	30	49	14	4	2	Kisan	57	30	3	4	6
Lepcha	53	33	7	5	1	Bing/Bida	67	14	3	2	14
Halkhor	52	26	7	8	7	Chamar/ Harijan/ Ram	65	24	3	6	2
Panjabi/ Sikh	15	28	55	0	2	Raji	47	36	3	10	3
Kisan	62	25	4	3	6	Nuniya	61	24	3	4	8
Raji	53	37	5	2	3	Dhuniya	49	14	3	9	26
Byasi	18	30	48	2	4	Mallah	67	14	2	8	8
Hayu	43	32	17	6	3	Kahar	58	27	2	3	10
Koche	55	35	3	2	5	Dom	67	12	1	11	9
Dhuniya	43	28	6	5	19	Raute	70	15	1	2	12
Walung	38	24	28	7	4	Dusadh/ Paswan/ Pasi	63	13	1	5	18
Jain	11	17	71	1	1	Koche	74	19	1	0	6
Munda	38	46	9	4	3	Chidimar	72	15	1	5	8
Raute	72	10	1	6	11	Chepang	65	17	0	9	8
Yholmo	37	32	19	9	3	Nurang	85	9	0	2	4
Pattharkatta/ Kuswadiya	57	20	0	2	20	Musahar	69	3	0	15	13
Total	36	33	24	4	4	Total	39	31	19	7	4

## 7.4 Percent of females who own land in their own names

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Kalwar	42	149	Halkhor	19	149	Nuniya	12	148
Newar	34	151	Brahmin-Hill	19	150	Munda	12	142
Tajpuriya	32	148	Jirel	18	145	Kumhar	11	150
Thakali	31	144	Bhote	17	143	Lohar	11	151
Sherpa	31	141	Dura	17	144	Haluwai	11	152
Tharu	31	152	Kumal	17	152	Damai/Dholi	11	146
Brahmin-Tarai	31	146	Badhai	17	147	Koche	11	149
Kayastha	30	152	Badi	17	142	Kamar	11	140
Teli	29	150	Kewat	17	149	Sunuwar	10	143
Dhanuk	28	152	Yholmo	17	138	Bangali	10	144
Dhimal	28	149	Mali	17	151	Chamar/Harijan/ Ram	10	147
Rajput	28	147	Panjabi/Sikh	17	139	Tamang	10	148
Rajbansi	27	152	Chhetri	16	152	Nurang	10	144
Sanyasi	25	150	Marwadi	16	131	Bantar	9	151
Gangai	25	151	Kanu	16	150	Kahar	9	149
Rajbhar	25	149	Dhuniya	16	152	Sarki	9	150
Rai	24	147	Hayu	16	146	Chhantyal	9	150
Limbu	24	143	Thami	15	144	Dhobi	8	142
Baniya	24	149	Bote	15	148	Darai	8	151
Yakha	24	146	Kurmi	15	144	Baramu	8	152
Muslim	24	152	Santhal/Satar	15	151	Lepcha	7	143
Tatma	23	152	Barae	15	151	Majhi	7	149
Koiri	23	149	Danuwar	14	152	Kisan	6	145
Gurung	22	144	Chidimar	14	149	Pattharkatta/ Kuswadiya	6	49
Sudhi	22	149	Gaine	14	151	Thakuri	6	148
Bhedyar/Gaderi	22	148	Sonar	14	152	Raji	6	145
Yadav	21	149	Pahari	14	147	Dom	5	148
Gharti/Bhujel	21	147	Lodha	13	150	Byasi	3	144
Bing/Bida	21	148	Kami	13	151	Chepeng	3	150
Hajam/Thakur	21	151	Walung	13	144	Raute	1	69
Khatwe	20	150	Mallah	13	152	Musahar	1	148
Meche	20	150	Dusadh/Paswan/ Pasi	13	151	Total	17	14,293
Jain	20	135	Magar	12	148			
Jhangad	19	149						

## 7.5 Percent of females who currently have a job in a government agency

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Halkhor	24.0	146	Panjabi/Sikh	0.8	125	Gharti/Bhujel	0.0	132
Dom	16.2	148	Tamang	0.8	127	Kalwar	0.0	140
Walung	6.5	124	Brahmin-Tarai	0.8	129	Sunuwar	0.0	127
Thami	5.3	114	Kami	0.8	130	Tatma	0.0	140
Dura	5.1	118	Koiri	0.8	134	Khatwe	0.0	137
Byasi	4.9	123	Kahar	0.8	134	Dhobi	0.0	129
Kayastha	4.4	137	Munda	0.7	137	Majhi	0.0	138
Newar	4.1	123	Chidimar	0.7	138	Chepang	0.0	139
Thakali	4.0	101	Kisan	0.7	138	Haluwai	0.0	148
Gaine	3.7	137	Dusadh/Paswan/ Pasi	0.7	140	Badhai	0.0	141
Dhanuk	2.8	143	Baniya	0.7	140	Marwadi	0.0	123
Yakha	2.5	118	Kumal	0.7	140	Santhal/Satar	0.0	145
Magar	2.5	122	Nuniya	0.7	141	Jhangad	0.0	144
Limbu	2.3	128	Kumhar	0.7	141	Bantar	0.0	137
Bote	2.2	135	Rajbhar	0.7	141	Barae	0.0	137
Yadav	2.1	141	Darai	0.7	141	Lodha	0.0	123
Chhantyal	1.8	112	Chhetri	0.7	143	Dhimal	0.0	130
Rai	1.6	122	Teli	0.7	142	Bhote	0.0	111
Brahmin-Hill	1.6	127	Kanu	0.7	142	Bing/Bida	0.0	135
Rajput	1.5	131	Hajam/Thakur	0.7	148	Bhediya/Gaderi	0.0	132
Damai/Dholi	1.5	136	Mali	0.7	148	Nurang	0.0	125
Baramu	1.5	136	Tharu	0.0	138	Tajpuriya	0.0	139
Sanyasi	1.5	137	Muslim	0.0	140	Kamar	0.0	129
Sudhi	1.5	137	Gurung	0.0	110	Badi	0.0	130
Mallah	1.5	138	Thakuri	0.0	130	Meche	0.0	141
Bangali	1.4	139	Sarki	0.0	129	Lepcha	0.0	123
Danuwar	1.4	140	Chamar/Harijan/ Ram	0.0	137	Raji	0.0	135
Lohar	1.4	142	Kurmi	0.0	135	Hayu	0.0	122
Gangai	1.4	144	Musahar	0.0	141	Koche	0.0	133
Rajbansi	1.4	145	Sherpa	0.0	114	Dhuniya	0.0	139
Yholmo	1.1	95	Sonar	0.0	148	Raute	0.0	65
Jirel	0.9	108	Kewat	0.0	142	Pattharkatta/ Kuswadiya	0.0	45
Pahari	0.8	121				Total	1.4	12,867
Jain	0.8	122						

## 7.6 Percent of females who currently work in non-governmental agencies

Ethnicity	%	N
Rai	6.8	147
Halkhor	6.7	149
Santhal/Satar	6.6	151
Rajbansi	6.6	152
Brahmin-Hill	5.3	150
Munda	4.2	142
Kayastha	4.0	152
Thakuri	3.4	148
Dom	3.4	148
Baniya	3.4	149
Kalwar	3.4	149
Bangali	2.8	144
Rajput	2.7	147
Newar	2.7	151
Lohar	2.7	151
Danuwar	2.6	152
Panjabi/Sikh	2.2	139
Thami	2.1	144
Dura	2.1	144
Koche	2.0	149
Chhetri	2.0	152
Kisan	1.4	145
Yakha	1.4	146
Gharti/Bhujel	1.4	147
Badhai	1.4	147
Nuniya	1.4	148
Yadav	1.3	149
Sanyasi	1.3	150
Kumhar	1.3	150
Chhantyal	1.3	150
Bantar	1.3	151
Gangai	1.3	151
Darai	1.3	151
Gaine	1.3	151

Ethnicity	%	N
Marwadi	0.8	131
Jain	0.7	135
Sherpa	0.7	141
Kamar	0.7	140
Limbu	0.7	143
Badi	0.7	142
Lepcha	0.7	143
Gurung	0.7	144
Kurmi	0.7	144
Thakali	0.7	144
Raji	0.7	145
Byasi	0.7	144
Walung	0.7	144
Magar	0.7	148
Chamar/Harijan/ Ram	0.7	147
Brahmin-Tarai	0.7	146
Bote	0.7	148
Kanu	0.7	150
Sudhi	0.7	149
Rajbhar	0.7	149
Dhimial	0.7	149
Dhanuk	0.7	152
Dusadh/Paswan/ Pasi	0.7	151
Mallah	0.7	152
Haluwai	0.7	152
Baramu	0.7	152
Dhuniya	0.7	152
Tharu	0.0	152
Tamang	0.0	148
Muslim	0.0	152
Kami	0.0	151
Damai/Dholi	0.0	146

Ethnicity	%	N
Sarki	0.0	150
Teli	0.0	150
Koiri	0.0	149
Musahar	0.0	148
Sonar	0.0	152
Kewat	0.0	149
Kumal	0.0	152
Hajam/Thakur	0.0	151
Sunuwar	0.0	143
Tatma	0.0	152
Khatwe	0.0	150
Dhobi	0.0	142
Majhi	0.0	149
Chepang	0.0	150
Jhangad	0.0	149
Barae	0.0	151
Kahar	0.0	149
Lodha	0.0	150
Bhote	0.0	143
Bing/Bida	0.0	148
Bhediya/Gaderi	0.0	148
Nurang	0.0	144
Tajpuriya	0.0	148
Chidimar	0.0	149
Pahari	0.0	147
Mali	0.0	151
Jirel	0.0	145
Meche	0.0	150
Hayu	0.0	146
Raute	0.0	69
Yholmo	0.0	138
Pattharkatta/ Kuswadiya	0.0	49
Total	1.2	14,293

## 7.7 Percent of females who currently work for wage labour (in cash or kind)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dom	68.2	148	Majhi	38.3	149	Kanu	22.7	150
Kisan	67.6	145	Rajbansi	37.5	152	Kewat	22.2	149
Nuniya	67.6	148	Baramu	37.5	152	Badhai	21.8	147
Pattharkatta/ Kuswadiya	67.4	49	Sarki	37.3	150	Kumhar	21.3	150
Jhangad	67.1	149	Kumal	36.8	152	Mali	21.2	151
Musahar	65.5	148	Kurmi	36.8	144	Magar	20.3	148
Bote	64.2	148	Rai	36.7	147	Nurang	19.4	144
Munda	63.4	142	Tamang	36.5	148	Koiri	18.8	149
Meche	63.3	150	Gangai	36.4	151	Sonar	17.8	152
Dhimal	63.1	149	Chamar/Harijan/ Ram	34.7	147	Kalwar	17.5	149
Dusadh/Paswan/ Pasi	62.9	151	Sanyasi	34.7	150	Dura	17.4	144
Santhal/Satar	62.9	151	Bangali	34.0	144	Kamar	17.1	140
Chepang	62.7	150	Raji	31.7	145	Teli	16.0	150
Walung	59.0	144	Danuwar	31.6	152	Hajam/Thakur	15.9	151
Bantar	58.3	151	Newar	30.5	151	Chhetri	15.8	152
Khatwe	55.3	150	Kami	30.5	151	Hayu	15.8	146
Badi	53.5	142	Dhuniya	30.3	152	Gurung	14.6	144
Pahari	53.1	147	Brahmin-Hill	30.0	150	Yadav	13.4	149
Halkhor	53.0	149	Lepcha	29.4	143	Thakuri	12.2	148
Sherpa	52.5	141	Bhediya/Gaderi	27.7	148	Sunuwar	11.2	143
Bing/Bida	50.0	148	Lohar	27.2	151	Baniya	10.7	149
Darai	49.7	151	Chidimar	26.9	149	Barae	10.6	151
Koche	49.7	149	Yakha	26.7	146	Kayastha	9.9	152
Tajpuriya	48.7	148	Kahar	26.2	149	Panjabi/Sikh	9.4	139
Gharti/Bhujel	46.3	147	Limbu	25.2	143	Muslim	9.2	152
Thami	44.4	144	Tharu	25.0	152	Sudhi	8.7	149
Damai/Dholi	43.8	146	Byasi	25.0	144	Yholmo	8.7	138
Gaine	43.1	151	Dhanuk	24.3	152	Chhantyal	8.7	150
Raute	42.0	69	Tatma	24.3	152	Jain	8.2	135
Rajbhar	41.6	149	Haluwai	24.3	152	Brahmin-Tarai	5.5	146
Mallah	40.8	152	Thakali	24.3	144	Marwadi	3.8	131
Jirel	40.0	145	Lodha	23.3	150	Bhote	3.5	143
			Dhobi	23.2	142	Rajput	2.7	147
						Total	32.7	14,293

## 7.8 Percent of women who are members of any political party (executive, active or general member)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dhimai	12.8	149	Bangali	2.8	144	Bhediya/Gaderi	1.4	148
Gaine	8.0	151	Dura	2.8	144	Majhi	1.3	149
Gangai	7.3	151	Jirel	2.8	145	Koche	1.3	149
Limbu	7.0	143	Brahmin-Tarai	2.7	146	Sarki	1.3	150
Sanyasi	6.7	150	Tamang	2.7	148	Khatwe	1.3	150
Baramu	6.6	152	Thakuri	2.7	148	Kami	1.3	151
Kurmi	6.3	144	Yadav	2.7	149	Kumal	1.3	152
Byasi	6.3	144	Kewat	2.7	149	Hajam/Thakur	1.3	151
Rai	6.1	147	Kalwar	2.7	149	Tatma	1.3	152
Jhangad	6.0	149	Teli	2.7	150	Marwadi	0.8	131
Thami	5.6	144	Lohar	2.7	151	Nurang	0.7	144
Baniya	5.4	149	Darai	2.7	151	Rajput	0.7	147
Brahmin-Hill	5.3	150	Dhanuk	2.6	152	Badhai	0.7	147
Santhal/Satar	5.3	151	Mallah	2.6	152	Bing/Bida	0.7	148
Bantar	5.3	151	Rajbansi	2.6	152	Dom	0.7	148
Chhetri	5.3	152	Sunuwar	2.1	143	Hayu	0.7	146
Gharti/Bhujel	4.8	147	Yakha	2.1	146	Chepang	0.7	150
Tajpuriya	4.7	148	Nuniya	2.0	148	Kahar	0.7	149
Danuwar	4.6	152	Bote	2.0	148	Lodha	0.7	150
Haluwai	4.6	152	Koiri	2.0	149	Chidimar	0.7	149
Badi	4.2	142	Sudhi	2.0	149	Chhantyal	0.7	150
Munda	4.2	142	Newar	2.0	151	Halkhor	0.7	149
Lepcha	4.2	143	Muslim	2.0	152	Mali	0.7	151
Kisan	4.1	145	Sonar	2.0	152	Dhuniya	0.7	152
Meche	4.0	150	Raute	1.5	69	Dusadh/Paswan/ Pasi	0.0	151
Kayastha	4.0	152	Panjabi/Sikh	1.4	139	Kanu	0.0	150
Jain	3.7	135	Kamar	1.4	140	Dhobi	0.0	142
Bhote	3.5	143	Sherpa	1.4	141	Kumhar	0.0	150
Chamar/Harijan/ Ram	3.4	147	Thakali	1.4	144	Barae	0.0	151
Magar	3.4	148	Walung	1.4	144	Yholmo	0.0	138
Rajbhar	3.4	149	Raji	1.4	145	Pattharkatta/ Kuswadiya	0.0	49
Tharu	3.3	152	Damai/Dholi	1.4	146	Total	2.8	14,293
Gurung	2.8	144	Pahari	1.4	147			
			Musahar	1.4	148			

### 7.9 Percent of women who are members of infrastructure development related 'user groups' (executive or general member)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Yholmo	36.2	138	Baramu	4.6	152	Kanu	2.0	150
Tharu	14.5	152	Thakuri	4.1	148	Mallah	2.0	152
Dhimal	13.4	149	Dom	4.1	148	Dhuniya	2.0	152
Magar	11.5	148	Kalwar	4.0	149	Dhobi	1.4	142
Brahmin-Hill	11.3	150	Sunuwar	3.5	143	Kurmi	1.4	144
Rai	10.9	147	Lepcha	3.5	143	Rajput	1.4	147
Gurung	10.4	144	Bangali	3.5	144	Bhediya/Gaderi	1.4	148
Thami	10.4	144	Kisan	3.5	145	Kewat	1.3	149
Dura	9.7	144	Tajpuriya	3.4	148	Majhi	1.3	149
Limbu	9.1	143	Rajbhar	3.4	149	Chidimar	1.3	149
Walung	9.0	144	Dusadh/Paswan/ Pasi	3.3	151	Chepang	1.3	150
Jirel	9.0	145	Santhal/Satar	3.3	151	Lohar	1.3	151
Pahari	8.8	147	Rajbansi	3.3	152	Tatma	1.3	152
Bote	8.1	148	Danuwar	3.3	152	Bhote	0.7	143
Chhetri	7.9	152	Raute	2.9	69	Munda	0.7	142
Koiri	7.4	149	Sherpa	2.8	141	Nurang	0.7	144
Lodha	7.3	150	Thakali	2.8	144	Brahmin-Tarai	0.7	146
Bantar	7.3	151	Byasi	2.8	144	Bing/Bida	0.7	148
Raji	6.9	145	Musahar	2.7	148	Sarki	0.7	150
Tamang	6.8	148	Yadav	2.7	149	Khatwe	0.7	150
Kami	6.6	151	Jhangad	2.7	149	Kumhar	0.7	150
Gaine	6.6	151	Kahar	2.7	149	Chhantyal	0.7	150
Chamar/Harijan/ Ram	6.1	147	Meche	2.7	150	Muslim	0.7	152
Gharti/Bhujel	6.1	147	Darai	2.7	151	Hajam/Thakur	0.7	151
Sanyasi	6.0	150	Sonar	2.6	152	Haluwai	0.7	152
Newar	6.0	151	Kayastha	2.6	152	Barae	0.7	151
Gangai	6.0	151	Marwadi	2.3	131	Mali	0.7	151
Jain	5.9	135	Kamar	2.1	140	Badhai	0.0	147
Dhanuk	5.3	152	Badi	2.1	142	Halkhor	0.0	149
Damai/Dholi	4.8	146	Hayu	2.1	146	Panjabi/Sikh	0.0	139
Yakha	4.8	146	Baniya	2.0	149	Koche	0.0	149
Nuniya	4.7	148	Sudhi	2.0	149	Pattharkatta/ Kuswadiya	0.0	49
Kumal	4.6	152	Teli	2.0	150	Total	4.26	14293



## 7.9 Percent of women who were members of Women's Groups or Mother's Groups (executive or general member)

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dura	77.8	144	Dusadh/Paswan/ Pasi	35.1	151	Kalwar	10.7	149
Walung	71.5	144	Bhote	35.0	143	Chidimar	10.7	149
Darai	69.5	151	Koche	34.9	149	Lodha	10.7	150
Brahmin-Hill	66.0	150	Meche	33.3	150	Sonar	10.5	152
Chhantyal	64.7	150	Raji	30.3	145	Nuniya	10.1	148
Gaine	64.2	151	Tharu	30.3	152	Khatwe	10.0	150
Thami	60.4	144	Koiri	30.2	149	Haluwai	9.9	152
Jirel	60.0	145	Gangai	29.1	151	Badhai	9.5	147
Gurung	59.7	144	Rajbhar	28.2	149	Kurmi	9.0	144
Badi	59.2	142	Mallah	27.0	152	Halkhor	8.1	149
Gharti/Bhujel	58.5	147	Jain	26.7	135	Muslim	7.9	152
Magar	58.1	148	Bantar	25.2	151	Musahar	7.4	148
Baramu	57.2	152	Thakuri	25.0	148	Dom	7.4	148
Kami	54.3	151	Santhal/Satar	24.5	151	Baniya	7.4	149
Bote	53.4	148	Rajbansi	23.0	152	Kahar	7.4	149
Byasi	52.1	144	Rai	22.5	147	Kumhar	7.3	150
Chhetri	50.7	152	Kewat	22.2	149	Kamar	7.1	140
Raute	49.3	69	Majhi	22.2	149	Bangali	6.9	144
Pahari	48.3	147	Kisan	22.1	145	Sudhi	6.0	149
Limbu	48.3	143	Tajpuriya	21.0	148	Barae	6.0	151
Danuwar	48.0	152	Sherpa	19.2	141	Kanu	5.3	150
Kumal	47.4	152	Hayu	18.5	146	Mali	5.3	151
Dhimal	47.0	149	Jhangad	17.5	149	Dhuniya	5.3	152
Sunuwar	46.2	143	Kayastha	17.1	152	Brahmin-Tarai	4.1	146
Chepang	44.0	150	Chamar/Harijan/ Ram	17.0	147	Pattharkatta/ Kuswadiya	4.1	49
Sanyasi	43.3	150	Bing/Bida	16.9	148	Marwadi	3.8	131
Newar	41.7	151	Dhanuk	15.1	152	Panjabi/Sikh	3.6	139
Tamang	41.2	148	Tatma	15.1	152	Dhobi	2.8	142
Damai/Dholi	40.4	146	Bhediya/Gaderi	14.2	148	Rajput	2.7	147
Yholmo	39.9	138	Munda	14.1	142	Teli	2.7	150
Yakha	38.4	146	Lohar	11.9	151	Hajam/Thakur	2.7	151
Thakali	38.2	144	Yadav	10.7	149	Nurang	2.1	144
Lepcha	37.8	143				Total	27.8	14,293
Sarki	37.3	150						

### 7.10 Percent of women who had membership in any community group (user groups, community forest user groups, women's group, mother's group, savings and credit groups or cooperatives [executive or general])

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Darai	79	152	Chepang	48.7	152	Tatma	21.1	152
Jirel	79	152	Rajbansi	48	152	Chidimar	21.1	152
Dhimal	77	152	Santhal/Satar	48	152	Nurang	20.5	151
Dura	77	152	Tharu	47.4	152	Kalwar	19.7	152
Bote	73.7	152	Sunuwar	46.7	152	Kamar	19.7	152
Walung	72.4	152	Damai/Dholi	46.1	152	Bhediye/Gaderi	19.1	152
Brahmin-Hill	70.4	152	Sarki	45.4	152	Kurmi	18.4	152
Magar	69.7	152	Thakali	45.4	152	Badhai	18.4	152
Thami	69.1	152	Lepcha	44.7	152	Lodha	18.4	152
Gharti/Bhujel	67.8	152	Kisan	44.7	152	Sonar	17.8	152
Chhetri	67.1	152	Yakha	44.1	152	Sudhi	17.1	152
Gaine	67.1	152	Tamang	43.4	152	Mali	15.9	151
Danuwar	66.5	152	Rai	40.8	152	Yadav	15.8	152
Chhantyal	65.8	152	Rajbhar	40.8	152	Muslim	13.8	152
Baramu	63.2	152	Mallah	38.8	152	Baniya	13.8	152
Meche	63.2	152	Kewat	37.5	152	Hajam/Thakur	13.3	151
Raute	63	73	Bangali	34.9	152	Khatwe	12.6	151
Kami	61.8	152	Bhote	34.2	152	Haluwai	12.5	152
Pahari	61.2	152	Tajpuriya	34.2	152	Teli	11.9	151
Gurung	60.5	152	Thakuri	33.6	152	Kahar	11.8	152
Limbu	60.5	152	Bing/Bida	33.6	152	Dom	11.8	152
Byasi	59.9	152	Nuniya	32.2	152	Pattharkatta/ Kuswadiya	11.8	51
Gangai	59.2	152	Sherpa	31.6	152	Kumhar	11.2	152
Dusadh/Paswan/ Pasi	58.6	152	Chamar/Harijan/ Ram	31.1	151	Halkhor	11.2	152
Koche	58.6	152	Jhangad	30.3	152	Musahar	9.9	152
Bantar	57.9	152	Hayu	30.3	152	Brahmin-Tarai	9.2	152
Badi	57.2	152	Majhi	28.3	152	Barae	9.2	152
Yholmo	55.9	152	Munda	27	152	Dhuniya	8.6	152
Kumal	54.6	152	Jain	26.3	152	Dhobi	7.9	152
Sanyasi	53.3	152	Kanu	24.3	152	Panjabi/Sikh	7.9	152
Raji	51.3	152	Lohar	24.3	152	Marwadi	5.9	152
Newar	49.3	152	Kayastha	24.3	152	Rajput	4.6	151
Koiri	49.3	152	Dhanuk	21.7	152	Total	38.4	14,709

### 7.11 Percent of women who reported that they could make the decision to sell the land which was in their name i.e. their own land

Ethnicity	%	N
Raute	100.0	1
Pattharkatta/ Kuswadiya	66.7	3
Byasi	60.0	5
Badi	58.3	24
Kayastha	52.2	46
Musahar	50.0	2
Chepeng	50.0	4
Chhantyal	46.2	13
Thakuri	44.4	9
Jain	44.4	27
Rajput	43.9	41
Panjabi/Sikh	43.5	23
Jirel	42.3	26
Lodha	40.0	20
Bhote	40.0	25
Kahar	38.5	13
Dhimai	38.1	42
Gaine	38.1	21
Thakali	37.8	45
Gurung	37.5	32
Walung	36.8	19
Rajbansi	36.6	41
Thami	36.4	22
Rai	36.1	36
Baniya	36.1	36
Sanyasi	34.2	38
Tajpuriya	34.0	47
Chamar/Harijan/ Ram	33.3	15
Brahmin-Tarai	33.3	45
Kalwar	33.3	63
Dhobi	33.3	12
Bangali	33.3	15

Ethnicity	%	N
Bote	31.8	22
Yakha	31.4	35
Majhi	30.0	10
Pahari	30.0	20
Kumhar	29.4	17
Dhuniya	29.2	24
Gangai	29.0	38
Kurmi	28.6	21
Chidimar	28.6	21
Chhetri	28.0	25
Dura	28.0	25
Tharu	27.7	47
Sudhi	27.3	33
Barae	27.3	22
Newar	26.9	52
Meche	26.7	30
Yholmo	26.1	23
Gharti/Bhujel	25.8	31
Brahmin-Hill	25.0	28
Damai/Dholi	25.0	16
Sherpa	25.0	44
Darai	25.0	12
Koche	25.0	16
Marwadi	23.8	21
Limbu	22.9	35
Danuwar	22.7	22
Nuniya	22.2	18
Bhediye/Gaderi	21.9	32
Bantar	21.4	14
Nurang	21.4	14
Dhanuk	20.9	43
Tamang	20.0	15
Mallah	20.0	20
Mali	20.0	25

Ethnicity	%	N
Bing/Bida	19.4	31
Santhal/Satar	18.2	22
Lohar	17.7	17
Munda	17.7	17
Hayu	17.4	23
Magar	16.7	18
Muslim	16.7	36
Kanu	16.7	24
Baramu	16.7	12
Dusadh/Paswan/ Pasi	15.8	19
Yadav	15.6	32
Kumal	15.4	26
Kami	15.0	20
Dom	14.3	7
Jhangad	13.8	29
Teli	13.6	44
Sunuwar	13.3	15
Kamar	13.3	15
Hajam/Thakur	12.9	31
Rajbhar	10.8	37
Lepcha	10.0	10
Tatma	8.6	35
Kewat	8.0	25
Badhai	8.0	25
Sarki	7.7	13
Khatwe	6.7	30
Koiri	5.9	34
Haluwai	5.9	17
Sonar	4.8	21
Halkhor	3.6	28
Kisan	0.0	9
Raji	0.0	8
Total	26.2	2,412

## 7.12 Percent of women who can make their own decision about spending their personal income

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Yholmo	100.0	12	Barae	81.3	16	Kanu	67.7	34
Pahari	98.7	78	Bhediya/Gaderi	80.5	41	Dhanuk	67.6	37
Sherpa	98.7	74	Dom	80.2	101	Chamar/Harijan/Ram	66.7	51
Byasi	97.2	36	Marwadi	80.0	5	Santhal/Satar	66.3	95
Dhimal	96.8	94	Bhote	80.0	5	Kurmi	66.0	53
Yakha	94.9	39	Walung	80.0	85	Dhuniya	65.2	46
Halkhor	93.7	79	Tamang	79.6	54	Khatwe	65.1	83
Magar	93.3	30	Kamar	79.2	24	Gharti/Bhujel	63.2	68
Kayastha	93.3	15	Muslim	78.6	14	Musahar	61.9	97
Jirel	93.1	58	Nurang	78.6	28	Dusadh/Paswan/Pasi	61.1	95
Bangali	89.8	49	Gaine	78.5	65	Lohar	61.0	41
Newar	89.1	46	Raji	78.3	46	Damai/Dholi	60.9	64
Kami	89.1	46	Brahmin-Hill	77.8	45	Sarki	60.7	56
Thakuri	88.9	18	Rai	77.8	54	Kumal	58.9	56
Thakali	88.6	35	Tajpuriya	77.8	72	Munda	57.8	90
Chepang	88.3	94	Sudhi	76.9	13	Kisan	57.1	98
Dura	88.0	25	Thami	76.6	64	Mallah	56.5	62
Majhi	87.7	57	Gurung	76.2	21	Lodha	54.3	35
Brahmin-Tarai	87.5	8	Raute	75.9	29	Rajbhar	53.2	62
Kumhar	87.5	32	Dhobi	75.8	33	Haluwai	48.7	37
Mali	87.5	32	Bing/Bida	75.7	74	Pattharkatta/Kuswadiya	48.5	33
Sanyasi	86.5	52	Limbu	75.0	36	Sonar	48.2	27
Meche	86.3	95	Koiri	75.0	28	Badhai	46.9	32
Chhantyal	84.6	13	Hajam/Thakur	75.0	24	Kahar	46.2	39
Punjabi/Sikh	84.6	13	Danuwar	75.0	48	Jhangad	41.0	100
Rajbansi	84.2	57	Rajput	75.0	4	Tatma	40.5	37
Bote	84.2	95	Badi	75.0	76	Baramu	36.8	57
Koche	83.8	74	Hayu	73.9	23	Yadav	35.0	20
Bantar	83.0	88	Chhetri	70.8	24	Teli	20.8	24
Gangai	81.8	55	Nuniya	70.0	100	Lepcha	11.9	42
Jain	81.8	11	Chidimar	70.0	40	Total	73.1	4,677
Tharu	81.6	38	Kewat	69.7	33			
Baniya	81.3	16	Darai	69.3	75			
Sunuwar	81.3	16	Kalwar	69.2	26			

### 7.13 Percent of women who are consulted when decisions about household property are made

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Baramu	99.3	152	Brahmin-Tarai	95.2	146	Jirel	91.0	145
Chepang	99.3	150	Kumal	94.7	152	Marwadi	90.8	131
Hayu	99.3	146	Kayastha	94.7	152	Mallah	90.1	152
Thakali	99.3	144	Newar	94.7	151	Bantar	90.1	151
Byasi	99.3	144	Meche	94.7	150	Badhai	89.8	147
Sunuwar	99.3	143	Majhi	94.6	149	Tatma	89.5	152
Sudhi	98.7	149	Tamang	94.6	148	Kalwar	88.6	149
Damai/Dholi	98.6	146	Dhanuk	94.1	152	Bing/Bida	88.5	148
Kisan	98.6	145	Yadav	94.0	149	Khatwe	88.0	150
Lepcha	98.6	143	Dhimal	94.0	149	Kumhar	88.0	150
Kami	98.0	151	Magar	93.9	148	Kamar	87.9	140
Brahmin-Hill	98.0	150	Tajpuriya	93.9	148	Lohar	87.4	151
Sanyasi	98.0	150	Rai	93.9	147	Thami	86.8	144
Thakuri	98.0	148	Gurung	93.8	144	Kanu	86.7	150
Rajbansi	97.4	152	Nurang	93.8	144	Kurmi	86.1	144
Teli	97.3	150	Bhote	93.7	143	Jain	85.9	135
Jhangad	97.3	149	Badi	93.7	142	Chidimar	85.9	149
Koche	97.3	149	Panjabi/Sikh	93.5	139	Nuniya	85.8	148
Bote	97.3	148	Hajam/Thakur	93.4	151	Muslim	85.5	152
Raute	97.1	69	Gaine	93.4	151	Rajbhar	85.2	149
Yholmo	97.1	138	Bhediye/Gaderi	93.2	148	Bangali	84.7	144
Chhetri	96.7	152	Limbu	93.0	143	Musahar	83.8	148
Chhantyal	96.7	150	Dhobi	93.0	142	Chamar/Harijan/ Ram	83.7	147
Raji	96.6	145	Barae	92.7	151	Halkhor	83.2	149
Dura	96.5	144	Baniya	92.6	149	Lodha	82.7	150
Sherpa	96.5	141	Rajput	92.5	147	Dom	81.8	148
Tharu	96.1	152	Haluwai	92.1	152	Dusadh/Paswan/ Pasi	80.8	151
Danuwar	96.1	152	Gangai	92.1	151	Kewat	75.8	149
Dhuniya	96.1	152	Sarki	92.0	150	Pattharkatta/ Kuswadiya	69.4	49
Santhal/Satar	96.0	151	Pahari	91.8	147	Kahar	69.1	149
Darai	96.0	151	Yakha	91.8	146	Total	92.4	14,293
Gharti/Bhujel	95.9	147	Munda	91.6	142			
Walung	95.8	144	Mali	91.4	151			
Sonar	95.4	152	Koiri	91.3	149			

### 7.14 Percent of women who were consulted during the finalization of their own marriage

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Byasi	97.9	144	Gurung	75.0	144	Rajput	29.9	147
Chepang	96.7	150	Jain	74.1	135	Koiri	29.5	149
Darai	95.4	151	Kami	73.5	151	Gangai	29.1	151
Hayu	94.5	146	Sanyasi	73.3	150	Haluwai	29.0	152
Baramu	94.1	152	Dura	72.2	144	Kamar	26.4	140
Thakuri	93.2	148	Bangali	70.8	144	Sudhi	24.2	149
Badi	93.0	142	Tamang	70.3	148	Dom	21.6	148
Bhote	92.3	143	Raute	69.6	69	Pattharkatta/ Kuswadiya	20.4	49
Kumal	92.1	152	Marwadi	69.5	131	Chidimar	20.1	149
Lepcha	90.9	143	Brahmin-Hill	69.3	150	Khatwe	20.0	150
Bote	90.5	148	Munda	67.6	142	Bing/Bida	19.6	148
Damai/Dholi	90.4	146	Chhetri	65.8	152	Nurang	19.4	144
Chhantyal	89.3	150	Yholmo	60.1	138	Dhanuk	19.1	152
Gaine	88.7	151	Muslim	59.9	152	Yadav	18.8	149
Yakha	88.4	146	Thami	58.3	144	Chamar/Harijan/ Ram	17.0	147
Meche	88.0	150	Danuwar	57.9	152	Bhediya/Gaderi	16.9	148
Walung	87.5	144	Rajbansi	56.6	152	Nuniya	15.5	148
Majhi	87.3	149	Koche	51.0	149	Hajam/Thakur	15.2	151
Gharti/Bhujel	86.4	147	Kalwar	49.0	149	Badhai	14.3	147
Panjabi/Sikh	84.9	139	Baniya	45.6	149	Dhobi	14.1	142
Limbu	84.6	143	Tajpuriya	41.2	148	Kurmi	13.9	144
Pahari	83.7	147	Rajbhar	40.9	149	Halkhor	13.4	149
Thakali	82.6	144	Tharu	38.2	152	Kahar	12.8	149
Sunuwar	81.1	143	Kayastha	36.2	152	Kewat	12.1	149
Raji	80.7	145	Kumhar	35.3	150	Teli	12.0	150
Sarki	80.0	150	Dhuniya	34.9	152	Mallah	11.2	152
Kisan	79.3	145	Brahmin-Tarai	34.3	146	Barae	10.6	151
Dhimal	79.2	149	Dusadh/Paswan/ Pasi	33.8	151	Sonar	9.9	152
Rai	78.2	147	Bantar	32.5	151	Musahar	8.1	148
Newar	77.5	151	Kanu	32.0	150	Tatma	6.6	152
Jirel	77.2	145	Lohar	31.1	151	Lodha	2.7	150
Magar	77.0	148	Jhangad	30.9	149	Total	53.1	14,293
Santhal/Satar	75.5	151	Mali	30.5	151			
Sherpa	75.2	141						

## 7.15 Percent of women who were consulted on the number of children to have

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Byasi	81.9	144	Santhal/Satar	58.3	151	Jirel	43.5	145
Rajput	81.6	147	Khatwe	58.0	150	Mallah	43.4	152
Teli	78.0	150	Kayastha	57.9	152	Lepcha	43.4	143
Danuwar	75.7	152	Bote	57.4	148	Sherpa	43.3	141
Panjabi/Sikh	75.5	139	Nuniya	56.8	148	Magar	43.2	148
Jhangad	74.5	149	Sonar	56.6	152	Dusadh/Paswan/ Pasi	42.4	151
Hajam/Thakur	71.5	151	Munda	56.3	142	Rai	42.2	147
Bhediya/Gaderi	71.0	148	Yakha	56.2	146	Thami	41.7	144
Gharti/Bhujel	70.1	147	Koche	55.7	149	Dhuniya	41.5	152
Pahari	70.1	147	Tajpuriya	55.4	148	Limbu	40.6	143
Lohar	67.6	151	Kumal	55.3	152	Barae	39.7	151
Jain	67.4	135	Bangali	54.9	144	Kewat	38.9	149
Bantar	66.9	151	Yadav	54.4	149	Muslim	38.8	152
Brahmin-Tarai	66.4	146	Gurung	54.2	144	Bhote	38.5	143
Majhi	65.8	149	Mali	53.6	151	Dura	34.0	144
Darai	65.6	151	Kumhar	52.7	150	Tatma	32.9	152
Thakali	65.3	144	Badi	52.5	141	Chamar/Harijan/ Ram	32.0	147
Yholmo	64.5	138	Raute	52.2	69	Raji	31.0	145
Baniya	63.8	149	Thakuri	52.0	148	Badhai	30.6	147
Sunuwar	63.6	143	Chepang	52.0	150	Dom	26.4	148
Dhanuk	62.5	152	Tharu	52.0	152	Nurang	22.9	144
Brahmin-Hill	62.0	150	Kisan	51.7	145	Chidimar	22.2	149
Haluwai	61.8	152	Kami	51.7	151	Musahar	21.0	148
Marwadi	61.8	131	Damai/Dholi	51.4	146	Kurmi	19.4	144
Dhimal	61.7	149	Chhantyal	50.0	150	Lodha	18.7	150
Meche	61.3	150	Hayu	49.3	146	Kamar	18.6	140
Kalwar	61.1	149	Baramu	48.0	152	Kahar	17.5	149
Sudhi	61.1	149	Walung	47.9	144	Dhobi	16.9	142
Kanu	60.7	150	Gangai	47.7	151	Pattharkatta/ Kuswadiya	16.3	49
Rajbansi	60.5	152	Chhetri	46.7	152	Halkhor	14.1	149
Gaine	60.3	151	Rajbhar	46.3	149	Total	51.2	14,292
Newar	59.6	151	Tamang	46.0	148			
Sarki	58.7	150	Bing/Bida	44.6	148			
Sanyasi	58.7	150	Koiri	43.6	149			

### 7.16 Percent of respondents or their husbands who had even used any family planning methods

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Tharu	100.0	86	Bantar	97.8	92	Damai/Dholi	92.6	81
Muslim	100.0	10	Munda	97.8	91	Dom	92.3	39
Brahmin-Tarai	100.0	85	Teli	97.7	87	Dhuniya	92.1	38
Sudhi	100.0	59	Kisan	97.6	84	Jhangad	91.8	110
Kayastha	100.0	84	Walung	97.6	84	Gaine	91.8	73
Badhai	100.0	52	Badi	97.6	83	Tatma	91.5	59
Lodha	100.0	31	Mallah	97.6	41	Nuniya	91.4	58
Dhimal	100.0	99	Rajbansi	97.4	78	Kalwar	91.0	67
Bhote	100.0	41	Musahar	97.3	37	Kumal	91.0	89
Bhediye/Gaderi	100.0	66	Brahmin-Hill	97.1	70	Jirel	90.5	63
Nurang	100.0	15	Chidimar	97.1	34	Santhal/Satar	90.4	83
Pahari	100.0	104	Marwadi	97.0	99	Mali	90.3	72
Bangali	100.0	63	Kumhar	96.8	63	Khatwe	89.5	57
Meche	100.0	67	Haluwai	96.8	93	Kami	89.4	47
Panjabi/Sikh	100.0	38	Hajam/Thakur	96.7	60	Dhanuk	89.2	65
Raji	100.0	65	Bing/Bida	96.4	56	Magar	88.8	80
Hayu	100.0	50	Thakuri	96.4	83	Gurung	88.7	53
Raute	100.0	9	Sonar	96.3	81	Halkhor	87.0	23
Pattharkatta/ Kuswadiya	100.0	3	Rajput	96.3	81	Dura	86.7	30
Lepcha	98.8	86	Baramu	96.2	52	Tamang	86.2	58
Byasi	98.8	86	Sarki	95.8	71	Sanyasi	85.7	84
Tajpuriya	98.8	85	Chamar/Harijan/ Ram	95.7	46	Yadav	85.5	55
Sherpa	98.8	81	Rajbhar	95.2	105	Gharti/Bhujel	85.1	67
Danuwar	98.7	78	Rai	95.2	83	Kewat	83.3	60
Sunuwar	98.7	75	Barae	94.8	77	Dhobi	82.1	67
Majhi	98.6	70	Jain	94.8	96	Dusadh/Paswan/ Pasi	80.9	47
Thakali	98.6	70	Chhetri	93.8	64	Kanu	80.7	31
Koche	98.4	64	Newar	93.8	96	Bote	79.5	73
Kurmi	98.4	61	Yakha	93.8	48	Darai	77.8	72
Chhantyal	98.2	55	Yholmo	93.8	80	Chepang	69.2	39
Lohar	98.2	54	Baniya	93.7	79	Kamar	68.8	77
Gangai	98.0	102	Thami	93.7	63	Kahar	68.8	32
Limbu	98.0	50	Koiri	92.7	41	Total	94.2	6,391



### 7.17 Decision making on the use of family planning methods by the women respondents

Ethnicity	Myself	Both	Husband only	Ethnicity	Myself	Both	Husband only
Yakha	54.2	39.6	6.3	Raji	16.9	83.1	0.0
Rajbhar	44.8	50.5	4.8	Barae	16.9	77.9	5.2
Bhote	41.5	58.5	0.0	Sanyasi	16.7	69.1	14.3
Chepang	41.0	28.2	30.8	Gangai	15.7	82.4	2.0
Dom	41.0	51.3	7.7	Tamang	15.5	70.7	13.8
Kurmi	41.0	57.4	1.6	Darai	15.3	62.5	22.2
Kahar	37.5	31.3	31.3	Chamar/Harijan/ Ram	15.2	80.4	4.4
Dusadh/Paswan/ Pasi	36.2	44.7	19.2	Jhangad	14.6	77.3	8.2
Lodha	35.5	64.5	0.0	Khatwe	14.0	75.4	10.5
Kamar	35.1	33.8	31.2	Limbu	14.0	84.0	2.0
Jirel	33.3	57.1	9.5	Haluwai	14.0	82.8	3.2
Walung	33.3	64.3	2.4	Byasi	14.0	84.9	1.2
Pattharkatta/ Kuswadiya	33.3	66.7	0.0	Dhanuk	13.9	75.4	10.8
Dhobi	32.8	49.3	17.9	Magar	13.8	75.0	11.3
Bangali	30.2	69.8	0.0	Rajbansi	12.8	84.6	2.6
Mallah	29.3	68.3	2.4	Sarki	12.7	83.1	4.2
Badi	28.9	68.7	2.4	Bing/Bida	12.5	83.9	3.6
Kumal	28.1	62.9	9.0	Marwadi	12.1	84.9	3.0
Musahar	24.3	73.0	2.7	Santhal/Satar	12.1	78.3	9.6
Nuniya	22.4	69.0	8.6	Gharti/Bhujel	11.9	73.1	14.9
Damai/Dholi	22.2	70.4	7.4	Majhi	11.4	87.1	1.4
Koiri	22.0	70.7	7.3	Thakali	11.4	87.1	1.4
Yadav	21.8	63.6	14.6	Raute	11.1	88.9	0.0
Baniya	21.5	72.2	6.3	Munda	11.0	86.8	2.2
Badhai	21.2	78.9	0.0	Bote	11.0	68.5	20.6
Thami	20.6	73.0	6.4	Chhantyal	10.9	87.3	1.8
Gaine	20.6	71.2	8.2	Rai	10.8	84.3	4.8
Kalwar	19.4	71.6	9.0	Kisan	10.7	86.9	2.4
Kami	19.2	70.2	10.6	Pahari	10.6	89.4	0.0
Panjabi/Sikh	18.4	81.6	0.0	Tharu	10.5	89.5	0.0
Dhuniya	18.4	73.7	7.9	Newar	10.4	83.3	6.3
Bhediye/Gaderi	18.2	81.8	0.0	Jain	10.4	84.4	5.2
Meche	17.9	82.1	0.0	Muslim	10.0	90.0	0.0
Halkhor	17.4	69.6	13.0	Kewat	10.0	73.3	16.7
				Brahmin-Tarai	9.4	90.6	0.0

Ethnicity	Myself	Both	Husband only
Chhetri	9.4	84.4	6.3
Tajpuriya	8.2	90.6	1.2
Kumhar	7.9	88.9	3.2
Bantar	7.6	90.2	2.2
Gurung	7.6	81.1	11.3
Nurang	6.7	93.3	0.0
Yholmo	6.3	87.5	6.3
Thakuri	6.0	90.4	3.6
Chidimar	5.9	91.2	2.9
Teli	5.8	92.0	2.3
Brahmin-Hill	5.7	91.4	2.9
Lohar	5.6	92.6	1.9
Danuwar	5.1	93.6	1.3
Koche	4.7	93.8	1.6
Lepcha	4.7	94.2	1.2
Dhimal	4.0	96.0	0.0

Ethnicity	Myself	Both	Husband only
Baramu	3.9	92.3	3.9
Rajput	3.7	92.6	3.7
Tatma	3.4	88.1	8.5
Dura	3.3	83.3	13.3
Kanu	3.2	77.4	19.4
Mali	2.8	87.5	9.7
Sherpa	2.5	96.3	1.2
Kayastha	2.4	97.6	0.0
Hajam/Thakur	1.7	95.0	3.3
Sonar	0.0	96.3	3.7
Sunuwar	0.0	98.7	1.3
Sudhi	0.0	100.0	0.0
Hayu	0.0	100.0	0.0
Total	15.0	79.1	5.9

### 7.18 Percent of women who can go to the market without having to seek permission from family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Nurang	96.5	144	Kisan	70.3	145	Kalwar	57.1	149
Thakali	96.5	144	Bote	69.6	148	Badi	57.0	142
Panjabi/Sikh	95.7	139	Sunuwar	69.2	143	Damai/Dholi	56.9	146
Sherpa	91.5	141	Lepcha	68.5	143	Limbu	56.6	143
Kami	90.7	151	Dom	68.2	148	Teli	56.0	150
Chhantyal	90.7	150	Khatwe	68.0	150	Chamar/Harijan/Ram	54.4	147
Tajpuriya	90.5	148	Tamang	66.9	148	Thami	54.2	144
Koche	89.9	149	Gurung	66.7	144	Baniya	53.7	149
Byasi	89.6	144	Dhuniya	66.5	152	Bing/Bida	53.4	148
Rai	89.1	147	Halkhor	66.4	149	Kahar	53.0	149
Bhote	88.1	143	Magar	65.5	148	Kumhar	52.7	150
Rajbansi	87.5	152	Thakuri	65.5	148	Sarki	52.0	150
Meche	86.0	150	Pattharkatta/Kuswadiya	65.3	49	Dusadh/Paswan/Pasi	49.7	151
Santhal/Satar	85.4	151	Marwadi	64.9	131	Koiri	49.7	149
Raji	84.1	145	Danuwar	64.5	152	Kurmi	49.3	144
Tharu	83.6	152	Bantar	64.2	151	Yadav	48.3	149
Bangali	83.3	144	Darai	64.2	151	Barae	47.0	151
Yakha	82.9	146	Badhai	64.0	147	Chhetri	46.1	152
Majhi	82.6	149	Mallah	63.8	152	Muslim	45.4	152
Newar	80.8	151	Kayastha	63.8	152	Tatma	45.4	152
Chidimar	78.5	149	Raute	63.8	69	Haluwai	45.4	152
Dura	77.1	144	Dhanuk	63.2	152	Rajput	44.2	147
Sudhi	76.5	149	Brahmin-Tarai	62.3	146	Hayu	42.5	146
Dhimal	76.5	149	Mali	62.3	151	Kumal	41.5	152
Gangai	75.5	151	Kanu	62.0	150	Lodha	38.7	150
Jirel	75.2	145	Walung	61.1	144	Sonar	37.5	152
Yholmo	74.6	138	Gharti/Bhujel	60.5	147	Kewat	36.2	149
Nuniya	74.3	148	Jhangad	60.4	149	Rajbhar	34.2	149
Pahari	74.2	147	Gaine	60.3	151	Chepang	30.0	150
Kamar	73.6	140	Jain	60.0	135	Baramu	19.7	152
Hajam/Thakur	73.5	151	Musahar	59.5	148	Total	65.2	14,293
Brahmin-Hill	73.3	150	Munda	58.5	142			
Dhobi	71.8	142	Lohar	58.3	151			
Bhediye/Gaderi	71.6	148	Sanyasi	58.0	150			

### 7.19 Percent of women who can go to their Maiti or visit their relatives without having to seek permission from family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Nurang	93.8	144	Sudhi	55.7	149	Chhetri	41.5	152
Chhantyal	90.0	150	Halkhor	55.7	149	Limbu	41.3	143
Panjabi/Sikh	87.8	139	Nuniya	54.1	148	Tamang	40.5	148
Chidimar	84.6	149	Bote	53.4	148	Gharti/Bhujel	40.1	147
Sherpa	84.4	141	Lohar	53.0	151	Kanu	39.3	150
Bhote	83.9	143	Santhal/Satar	53.0	151	Thakuri	39.2	148
Koche	82.6	149	Gurung	52.8	144	Barae	39.1	151
Jirel	81.4	145	Kumhar	52.7	150	Yadav	38.3	149
Byasi	79.9	144	Gaine	52.3	151	Rajput	38.1	147
Yakha	79.5	146	Newar	51.7	151	Dusadh/Paswan/ Pasi	37.8	151
Majhi	79.2	149	Khatwe	50.7	150	Kurmi	37.5	144
Meche	76.7	150	Kayastha	50.7	152	Mali	37.1	151
Rajbansi	76.3	152	Dhuniya	49.3	152	Mallah	36.2	152
Kami	74.8	151	Brahmin-Tarai	49.3	146	Bantar	35.1	151
Yholmo	74.6	138	Dom	49.3	148	Muslim	34.9	152
Raji	72.4	145	Walung	48.6	144	Jain	34.1	135
Thakali	71.5	144	Kamar	48.6	140	Sarki	33.3	150
Thami	70.1	144	Badi	47.9	142	Jhangad	32.9	149
Sunuwar	69.9	143	Raute	47.8	69	Damai/Dholi	32.2	146
Tajpuriya	68.9	148	Sanyasi	47.3	150	Baniya	31.5	149
Lepcha	68.5	143	Munda	47.2	142	Kumal	29.0	152
Pahari	68.0	147	Darai	47.0	151	Haluwai	27.6	152
Tharu	66.5	152	Brahmin-Hill	46.0	150	Marwadi	25.2	131
Dura	66.0	144	Hayu	45.2	146	Chepang	24.7	150
Danuwar	64.5	152	Hajam/Thakur	44.4	151	Tatma	23.7	152
Rai	62.6	147	Dhobi	44.4	142	Rajbhar	23.5	149
Bangali	61.8	144	Dhimal	44.3	149	Lodha	22.7	150
Kisan	59.3	145	Badhai	44.2	147	Kahar	20.8	149
Kalwar	57.7	149	Dhanuk	44.1	152	Teli	20.0	150
Magar	57.4	148	Musahar	43.2	148	Sonar	15.1	152
Pattharkatta/ Kuswadiya	57.1	49	Koiri	42.3	149	Kewat	8.1	149
Gangai	56.3	151	Bhediya/Gaderi	41.9	148	Baramu	5.9	152
Bing/Bida	56.1	148	Chamar/Harijan/ Ram	41.5	147	Total	50.6	14,293

## 7.20 Percent of women who can go to formal meeting in their community without having to seek permission from family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Chhantyal	88.0	150	Danuwar	41.5	152	Chepang	19.3	150
Dura	82.6	144	Gharti/Bhujel	40.8	147	Chamar/Harijan/Ram	19.1	147
Jirel	78.6	145	Badi	40.1	142	Hajam/Thakur	17.9	151
Byasi	78.5	144	Chhetri	38.2	152	Dom	17.6	148
Pahari	70.1	147	Munda	38.0	142	Kamar	17.1	140
Thakali	69.4	144	Thakuri	37.2	148	Mali	13.9	151
Meche	68.7	150	Chidimar	36.2	149	Marwadi	13.7	131
Lepcha	66.4	143	Kumal	36.2	152	Sudhi	13.4	149
Sherpa	66.0	141	Damai/Dholi	35.6	146	Teli	13.3	150
Kami	65.6	151	Hayu	35.6	146	Dusadh/Paswan/Pasi	11.9	151
Yholmo	65.2	138	Kayastha	34.9	152	Barae	11.9	151
Panjabi/Sikh	61.2	139	Pattharkatta/Kuswadiya	34.7	49	Brahmin-Tarai	11.6	146
Yakha	60.3	146	Dhimal	33.6	149	Rajput	11.6	147
Gurung	59.7	144	Nuniya	33.1	148	Baniya	11.4	149
Bhote	58.0	143	Gangai	33.1	151	Bing/Bida	10.1	148
Rajbansi	57.2	152	Tajpuriya	32.4	148	Kahar	10.1	149
Bote	55.4	148	Jhangad	30.9	149	Dhanuk	9.9	152
Raji	53.8	145	Walung	30.6	144	Sonar	9.9	152
Kisan	53.1	145	Sarki	29.3	150	Khatwe	9.3	150
Sunuwar	52.5	143	Lohar	29.1	151	Haluwai	9.2	152
Thami	52.1	144	Bantar	29.1	151	Baramu	9.2	152
Newar	51.0	151	Tamang	29.1	148	Kewat	8.1	149
Tharu	48.7	152	Raute	27.5	69	Kanu	8.0	150
Majhi	47.7	149	Halkhor	26.9	149	Mallah	7.9	152
Magar	47.3	148	Koiri	25.5	149	Yadav	6.7	149
Bangali	47.2	144	Kurmi	25.0	144	Kumhar	6.7	150
Gaine	45.7	151	Bhediye/Gaderi	25.0	148	Muslim	5.9	152
Koche	45.6	149	Limbu	24.5	143	Tatma	5.9	152
Santhal/Satar	44.4	151	Kalwar	24.2	149	Lodha	5.3	150
Brahmin-Hill	44.0	150	Jain	23.0	135	Dhobi	4.9	142
Darai	43.1	151	Rajbhar	22.8	149	Dhuniya	4.6	152
Sanyasi	42.7	150	Badhai	21.8	147	Total	33.7	14,293
Rai	42.2	147	Musahar	21.0	148			
Nurang	41.7	144						

## 7.21 Percent of women who have experienced psychological violence committed by their husbands

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dom	82	148	Mallah	51	152	Tajpuriya	34	148
Halkhor	80	149	Badi	49	141	Sarki	33	150
Kewat	77	149	Santhal/Satar	48	151	Thakuri	33	148
Musahar	76	148	Kanu	46	150	Kamar	33	140
Haluwai	72	152	Lodha	45	150	Byasi	33	144
Bing/Bida	72	148	Dhimial	45	149	Kumal	32	152
Pattharkatta/ Kuswadiya	69	49	Bantar	44	151	Kami	32	151
Tatma	66	152	Rai	44	147	Muslim	32	152
Jhangad	66	149	Gharti/Bhujel	44	147	Hajam/Thakur	31	151
Badhai	65	147	Raji	43	145	Chidimar	31	149
Khatwe	63	150	Yakha	43	146	Nurang	31	144
Kurmi	60	144	Lohar	42	151	Jain	30	135
Dusadh/Paswan/ Pasi	60	151	Kisan	42	145	Magar	30	148
Newar	60	151	Majhi	42	149	Dhobi	30	142
Munda	58	142	Nuniya	41	148	Sherpa	29	141
Darai	58	151	Koiri	41	149	Chhetri	29	152
Marwadi	57	131	Chamar/Harijan/ Ram	41	147	Pahari	27	147
Walung	57	144	Damai/Dholi	40	146	Yholmo	25	138
Sonar	55	152	Brahmin-Tarai	40	146	Tharu	25	152
Kahar	55	149	Rajbhar	39	149	Koche	25	149
Bote	55	148	Bhediya/Gaderi	39	148	Sanyasi	24	150
Mali	54	151	Danuwar	38	152	Thami	24	144
Dhanuk	54	152	Gaine	38	151	Jirel	23	145
Yadav	54	149	Hayu	38	146	Panjabi/Sikh	22	139
Kalwar	54	149	Rajput	37	147	Meche	21	150
Raute	54	69	Gurung	37	144	Thakali	20	144
Dhuniya	53	152	Lepcha	36	143	Kayastha	19	152
Bhote	53	143	Baniya	36	149	Rajbansi	16	152
Barae	53	151	Brahmin-Hill	36	150	Bangali	11	144
Limbu	52	143	Teli	36	150	Chepang	10	150
Dura	52	144	Tamang	36	148	Chhantyal	5	150
Kumhar	52	150	Gangai	36	151	Baramu	1	152
Sunuwar	52	143	Sudhi	34	149	Total	42	14,292

## 7.22 Percent of women who have experienced physical violence committed by their husbands

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dom	52.0	148	Kisan	18.6	145	Raute	10.1	69
Musahar	51.4	148	Kamar	18.6	140	Chidimar	10.1	149
Pattharkatta/ Kuswadiya	46.9	49	Nuniya	18.2	148	Yakha	9.6	146
Khatwe	44.7	150	Kalwar	18.1	149	Nurang	9.0	144
Dhanuk	41.5	152	Baniya	17.5	149	Sanyasi	8.7	150
Kahar	40.9	149	Koiri	16.8	149	Meche	8.7	150
Jhangad	38.9	149	Sarki	16.7	150	Lepcha	8.4	143
Halkhor	36.9	149	Gaine	16.6	151	Dura	8.3	144
Dusadh/Paswan/ Pasi	36.4	151	Majhi	16.1	149	Teli	8.0	150
Kewat	34.9	149	Koche	16.1	149	Tharu	7.9	152
Bote	34.5	148	Dhuniya	15.8	152	Brahmin-Tarai	7.5	146
Santhal/Satar	33.8	151	Rajput	15.0	147	Brahmin-Hill	7.3	150
Bing/Bida	31.8	148	Dhimal	14.8	149	Rajbansi	7.2	152
Munda	29.6	142	Newar	14.6	151	Tatma	7.2	152
Darai	27.8	151	Barae	13.9	151	Sherpa	7.1	141
Kurmi	27.1	144	Sonar	13.8	152	Tajpuriya	6.1	148
Badi	27.0	141	Kumal	13.8	152	Kami	6.0	151
Yadav	26.9	149	Damai/Dholi	13.7	146	Raji	4.8	145
Bhediyar/Gaderi	26.4	148	Jirel	13.1	145	Thakuri	4.7	148
Badhai	25.9	147	Chamar/Harijan/ Ram	12.9	147	Sudhi	4.7	149
Kanu	24.0	150	Dhobi	12.7	142	Chhetri	4.6	152
Lodha	22.0	150	Mali	12.6	151	Bangali	4.2	144
Bantar	21.9	151	Pahari	12.2	147	Chepeng	3.3	150
Mallah	21.7	152	Tamang	12.2	148	Jain	3.0	135
Limbu	21.7	143	Walung	11.8	144	Yholmo	2.9	138
Lohar	21.2	151	Magar	11.5	148	Panjabi/Sikh	2.9	139
Gangai	20.5	151	Kumhar	11.3	150	Marwadi	2.3	131
Gharti/Bhujel	19.7	147	Bhote	11.2	143	Chhantyal	1.3	150
Sunuwar	19.6	143	Thami	11.1	144	Kayastha	1.3	152
Rajbhar	19.5	149	Muslim	10.5	152	Thakali	0.7	144
Hajam/Thakur	19.2	151	Danuwar	10.5	152	Byasi	0.7	144
Hayu	19.2	146	Gurung	10.4	144	Baramu	0.7	152
Haluwai	19.1	152	Rai	10.2	147	Total	16.5	14,292

### 7.23 Percent of women who have experienced sexual violence committed by their husbands

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Dusadh/Paswan/ Pasi	36.4	151	Limbu	6.3	143	Koche	2.7	149
Badhai	34.0	147	Damai/Dholi	6.2	146	Dhobi	2.1	142
Kahar	33.6	149	Gharti/Bhujel	6.1	147	Walung	2.1	144
Khatwe	23.3	150	Dom	6.1	148	Rai	2.0	147
Munda	22.5	142	Chidimar	6.0	149	Bing/Bida	2.0	148
Jhangad	20.8	149	Haluwai	5.9	152	Kumhar	2.0	150
Dhanuk	19.7	152	Bangali	5.6	144	Tharu	2.0	152
Musahar	18.9	148	Koiri	5.4	149	Sherpa	1.4	141
Bhediya/Gaderi	18.9	148	Gangai	5.3	151	Sunuwar	1.4	143
Pattharkatta/ Kuswadiya	18.4	49	Jain	5.2	135	Dura	1.4	144
Rajbhar	17.5	149	Thami	4.9	144	Byasi	1.4	144
Baniya	16.1	149	Sanyasi	4.7	150	Yakha	1.4	146
Kisan	15.9	145	Meche	4.7	150	Pahari	1.4	147
Kewat	14.8	149	Darai	4.6	151	Kalwar	1.3	149
Newar	12.6	151	Rajbansi	4.6	152	Dhimal	1.3	149
Kurmi	12.5	144	Bhote	4.2	143	Muslim	1.3	152
Badi	12.1	141	Lepcha	4.2	143	Danuwar	1.3	152
Santhal/Satar	11.9	151	Brahmin-Tarai	4.1	146	Raji	0.7	145
Rajput	10.9	147	Kami	4.0	151	Thakuri	0.7	148
Sarki	10.7	150	Lohar	4.0	151	Sudhi	0.7	149
Jirel	9.7	145	Bantar	4.0	151	Sonar	0.7	152
Nuniya	8.8	148	Mali	4.0	151	Kayastha	0.7	152
Halkhor	8.7	149	Gaine	4.0	151	Brahmin-Hill	0.0	150
Raute	8.7	69	Chhetri	4.0	152	Teli	0.0	150
Kamar	8.6	140	Gurung	3.5	144	Tatma	0.0	152
Yadav	8.1	149	Chamar/Harijan/ Ram	3.4	147	Chepeng	0.0	150
Kanu	8.0	150	Majhi	3.4	149	Marwadi	0.0	131
Kumal	7.9	152	Barae	3.3	151	Thakali	0.0	144
Tajpuriya	7.4	148	Dhuniya	3.3	152	Chhantyal	0.0	150
Bote	7.4	148	Yholmo	2.9	138	Baramu	0.0	152
Hajam/Thakur	7.3	151	Nurang	2.8	144	Panjabi/Sikh	0.0	139
Mallah	7.2	152	Magar	2.7	148	Hayu	0.0	146
Lodha	6.7	150	Tamang	2.7	148	Total	6.7	14,292



## 7.24 Percent of women who have experienced psychological violence committed by their family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Musahar	47.3	148	Barae	19.2	151	Sudhi	11.4	149
Khatwe	42.7	150	Kalwar	18.8	149	Santhal/Satar	11.3	151
Halkhor	42.3	149	Majhi	18.8	149	Tharu	11.2	152
Dhanuk	40.1	152	Sarki	18.7	150	Bangali	11.1	144
Bote	38.5	148	Lohar	18.5	151	Baniya	10.7	149
Jhangad	36.2	149	Danuwar	18.4	152	Chidimar	10.7	149
Dom	34.5	148	Muslim	17.8	152	Chhetri	9.9	152
Kewat	32.9	149	Kumal	17.8	152	Rajbansi	9.9	152
Darai	32.5	151	Jirel	17.2	145	Yakha	9.6	146
Limbu	30.8	143	Damai/Dholi	17.1	146	Kamar	9.3	140
Badhai	30.6	147	Nuniya	16.9	148	Thami	9.0	144
Kurmi	28.5	144	Walung	16.7	144	Rai	8.8	147
Tatma	28.3	152	Gangai	16.6	151	Teli	8.7	150
Mali	27.8	151	Gharti/Bhujel	16.3	147	Meche	8.7	150
Dusadh/Paswan/ Pasi	27.2	151	Sunuwar	16.1	143	Lodha	8.0	150
Yadav	26.9	149	Sanyasi	16.0	150	Sherpa	7.8	141
Dhuniya	25.7	152	Gurung	16.0	144	Byasi	7.6	144
Kanu	24.7	150	Brahmin-Tarai	15.8	146	Bhediye/Gaderi	7.4	148
Badi	24.7	142	Raji	15.2	145	Thakuri	6.8	148
Pattharkatta/ Kuswadiya	24.5	49	Jain	14.8	135	Bhote	6.3	143
Kahar	24.2	149	Koiri	14.8	149	Kayastha	5.9	152
Kumhar	24.0	150	Bantar	14.6	151	Raute	5.8	69
Haluwai	23.7	152	Kisan	14.5	145	Lepcha	5.6	143
Mallah	23.0	152	Rajbhar	14.1	149	Panjabi/Sikh	5.0	139
Kami	22.5	151	Rajput	13.6	147	Hayu	4.1	146
Munda	21.8	142	Tamang	13.5	148	Marwadi	3.8	131
Bing/Bida	21.6	148	Dhimal	13.4	149	Yholmo	3.6	138
Gaine	21.2	151	Magar	12.8	148	Dhobi	3.5	142
Nurang	20.8	144	Koche	12.8	149	Thakali	2.8	144
Tajpuriya	20.3	148	Brahmin-Hill	12.0	150	Chhantyal	2.7	150
Chamar/Harijan/ Ram	19.7	147	Hajam/Thakur	11.9	151	Chepang	1.3	150
Newar	19.2	151	Sonar	11.8	152	Baramu	1.3	152
			Dura	11.8	144	Total	17.1	14,293
			Pahari	11.6	147			

## 7.25 Percent of women who have experienced physical violence committed by their family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Khatwe	20.0	150	Munda	2.8	142	Chepang	1.3	150
Dhanuk	15.1	152	Kisan	2.8	145	Lodha	1.3	150
Musahar	12.2	148	Badhai	2.7	147	Chhantyal	1.3	150
Pattharkatta/ Kuswadiya	10.2	49	Rajbhar	2.7	149	Tharu	1.3	152
Dom	10.1	148	Gaine	2.7	151	Newar	1.3	151
Badi	9.9	142	Mallah	2.6	152	Rajbansi	1.3	152
Kurmi	9.7	144	Tatma	2.6	152	Marwadi	0.8	131
Kanu	9.3	150	Haluwai	2.6	152	Kamar	0.7	140
Halkhor	8.7	149	Thami	2.1	144	Bhote	0.7	143
Kahar	7.4	149	Walung	2.1	144	Gurung	0.7	144
Lohar	7.3	151	Pahari	2.0	147	Bangali	0.7	144
Bing/Bida	6.8	148	Tamang	2.0	148	Byasi	0.7	144
Dusadh/Paswan/ Pasi	6.6	151	Bhediyar/Gaderi	2.0	148	Magar	0.7	148
Kumal	6.6	152	Koiri	2.0	149	Yakha	0.7	146
Dhuniya	6.6	152	Sarki	2.0	150	Teli	0.7	150
Yadav	6.0	149	Kumhar	2.0	150	Kalwar	0.7	149
Bantar	6.0	151	Meche	2.0	150	Chhetri	0.7	152
Gangai	6.0	151	Darai	2.0	151	Kami	0.7	151
Muslim	5.9	152	Sonar	2.0	152	Kayastha	0.7	152
Chamar/Harijan/ Ram	5.4	147	Raute	1.5	69	Baramu	0.7	152
Bote	5.4	148	Sunuwar	1.4	143	Thakuri	0.0	148
Sanyasi	5.3	150	Lepcha	1.4	143	Brahmin-Tarai	0.0	146
Mali	5.3	151	Dura	1.4	144	Dhobi	0.0	142
Jirel	4.8	145	Damai/Dholi	1.4	146	Danuwar	0.0	152
Kewat	4.7	149	Rai	1.4	147	Barae	0.0	151
Limbu	4.2	143	Gharti/Bhujel	1.4	147	Nurang	0.0	144
Nuniya	4.1	148	Tajpuriya	1.4	148	Thakali	0.0	144
Hajam/Thakur	4.0	151	Baniya	1.3	149	Panjabi/Sikh	0.0	139
Santhal/Satar	4.0	151	Sudhi	1.3	149	Raji	0.0	145
Rajput	3.4	147	Majhi	1.3	149	Hayu	0.0	146
Jhangad	3.4	149	Dhimai	1.3	149	Jain	0.0	135
Sherpa	2.8	141	Chidimar	1.3	149	Yholmo	0.0	138
			Koche	1.3	149	Total	3.1	14,293
			Brahmin-Hill	1.3	150			

## 7.26 Percent of women who have experienced sexual violence committed by their family members

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Majhi	2.7	149	Chhetri	0.0	152	Rajbhar	0.0	149
Dusadh/Paswan/ Pasi	2.7	151	Brahmin-Hill	0.0	150	Thami	0.0	144
Halkhor	2.0	149	Magar	0.0	148	Dhimai	0.0	149
Rajbansi	2.0	152	Tharu	0.0	152	Bhote	0.0	143
Dhuniya	2.0	152	Tamang	0.0	148	Bhediya/Gaderi	0.0	148
Jirel	1.4	145	Muslim	0.0	152	Nurang	0.0	144
Chamar/Harijan/ Ram	1.4	147	Rai	0.0	147	Yakha	0.0	146
Nuniya	1.4	148	Gurung	0.0	144	Darai	0.0	151
Bing/Bida	1.4	148	Damai/Dholi	0.0	146	Tajpuriya	0.0	148
Koiri	1.3	149	Thakuri	0.0	148	Thakali	0.0	144
Kanu	1.3	150	Teli	0.0	150	Pahari	0.0	147
Dhanuk	1.3	152	Kurmi	0.0	144	Bangali	0.0	144
Mallah	1.3	152	Sanyasi	0.0	150	Chhantyal	0.0	150
Danuwar	1.3	152	Musahar	0.0	148	Dom	0.0	148
Limbu	0.7	143	Sherpa	0.0	141	Kamar	0.0	140
Badi	0.7	142	Sonar	0.0	152	Gaine	0.0	151
Bote	0.7	148	Brahmin-Tarai	0.0	146	Dura	0.0	144
Yadav	0.7	149	Gharti/Bhujel	0.0	147	Meche	0.0	150
Sarki	0.7	150	Sunuwar	0.0	143	Lepcha	0.0	143
Kewat	0.7	149	Sudhi	0.0	149	Panjabi/Sikh	0.0	139
Baniya	0.7	149	Tatma	0.0	152	Kisan	0.0	145
Kalwar	0.7	149	Dhobi	0.0	142	Raji	0.0	145
Khatwe	0.7	150	Chepang	0.0	150	Byasi	0.0	144
Kumhar	0.7	150	Haluwai	0.0	152	Hayu	0.0	146
Jhangad	0.7	149	Rajput	0.0	147	Koche	0.0	149
Chidimar	0.7	149	Kayastha	0.0	152	Walung	0.0	144
Newar	0.7	151	Badhai	0.0	147	Jain	0.0	135
Kami	0.7	151	Marwadi	0.0	131	Munda	0.0	142
Kumal	0.7	152	Santhal/Satar	0.0	151	Raute	0.0	69
Hajam/Thakur	0.7	151	Bantar	0.0	151	Yholmo	0.0	138
Lohar	0.7	151	Barae	0.0	151	Pattharkatta/ Kuswadiya	0.0	49
Mali	0.7	151	Kahar	0.0	149	Total	0.4	14,293
Baramu	0.7	152	Gangai	0.0	151			
			Lodha	0.0	150			

### 7.27 Percent of women who have experienced psychological violence committed by anyone in their village

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Musahar	41.9	148	Sarki	10.7	150	Sudhi	4.0	149
Halkhor	32.9	149	Mali	10.6	151	Brahmin-Hill	4.0	150
Jhangad	30.9	149	Tharu	10.5	152	Kanu	4.0	150
Khatwe	30.7	150	Yadav	10.1	149	Kamar	3.6	140
Pattharkatta/ Kuswadiya	30.6	49	Brahmin-Tarai	9.6	146	Damai/Dholi	3.4	146
Dom	27.0	148	Majhi	9.4	149	Teli	3.3	150
Kumhar	26.7	150	Yakha	8.2	146	Barae	3.3	151
Tatma	22.4	152	Rajbhar	8.1	149	Raute	2.9	69
Dusadh/Paswan/ Pasi	20.5	151	Thami	7.6	144	Gurung	2.8	144
Dhuniya	19.7	152	Raji	7.6	145	Byasi	2.8	144
Badhai	19.1	147	Kewat	7.4	149	Walung	2.8	144
Dhanuk	18.4	152	Sanyasi	7.3	150	Muslim	2.6	152
Bing/Bida	18.2	148	Santhal/Satar	7.3	151	Sonar	2.6	152
Limbu	18.2	143	Rajbansi	7.2	152	Sunuwar	2.1	143
Nurang	18.1	144	Nuniya	6.8	148	Rai	2.0	147
Kami	17.2	151	Gaine	6.6	151	Sherpa	1.4	141
Danuwar	17.1	152	Haluwai	6.6	152	Gharti/Bhujel	1.4	147
Bhediye/Gaderi	16.9	148	Tajpuriya	6.1	148	Chhantyal	1.3	150
Koiri	16.8	149	Dhimal	6.0	149	Kayastha	1.3	152
Bantar	16.6	151	Darai	6.0	151	Jain	0.7	135
Gangai	16.6	151	Kumal	5.3	152	Yholmo	0.7	138
Bote	16.2	148	Bangali	4.9	144	Lepcha	0.7	143
Kalwar	15.4	149	Dura	4.9	144	Thakali	0.7	144
Chidimar	15.4	149	Kisan	4.8	145	Thakuri	0.7	148
Lohar	14.6	151	Kahar	4.7	149	Lodha	0.7	150
Chamar/Harijan/ Ram	14.3	147	Koche	4.7	149	Chhetri	0.7	152
Newar	13.3	151	Meche	4.7	150	Baramu	0.7	152
Mallah	12.5	152	Bhote	4.2	143	Hajam/Thakur	0.0	151
Badi	12.0	142	Jirel	4.1	145	Dhobi	0.0	142
Munda	12.0	142	Hayu	4.1	146	Chepeng	0.0	150
Kurmi	11.1	144	Rajput	4.1	147	Marwadi	0.0	131
Pahari	10.9	147	Magar	4.1	148	Panjabi/Sikh	0.0	139
			Tamang	4.1	148	Total	9.2	14,293
			Baniya	4.0	149			

## 7.28 Percent of women who have experienced physical violence committed by anyone in their village

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Khatwe	15.3	150	Meche	1.3	150	Sudhi	0.0	149
Musahar	12.8	148	Danuwar	1.3	152	Dhobi	0.0	142
Dhanuk	8.6	152	Haluwai	1.3	152	Majhi	0.0	149
Bantar	8.0	151	Mali	1.3	151	Nuniya	0.0	148
Gangai	6.0	151	Kamar	0.7	140	Chepang	0.0	150
Dom	5.4	148	Sunuwar	0.7	143	Kayastha	0.0	152
Tatma	5.3	152	Bhote	0.7	143	Badhai	0.0	147
Newar	4.6	151	Munda	0.7	142	Marwadi	0.0	131
Jhangad	4.0	149	Gurung	0.7	144	Barae	0.0	151
Badi	3.5	142	Rajput	0.7	147	Lodha	0.0	150
Santhal/Satar	3.3	151	Sarki	0.7	150	Rajbhar	0.0	149
Chamar/Harijan/ Ram	2.7	147	Teli	0.7	150	Nurang	0.0	144
Magar	2.7	148	Koiri	0.7	149	Yakha	0.0	146
Bhediyar/Gaderi	2.7	148	Baniya	0.7	149	Darai	0.0	151
Bote	2.7	148	Kalwar	0.7	149	Tajpuriya	0.0	148
Halkhor	2.7	149	Kanu	0.7	150	Thakali	0.0	144
Sanyasi	2.7	150	Kumhar	0.7	150	Bangali	0.0	144
Dusadh/Paswan/ Pasi	2.7	151	Kahar	0.7	149	Chhantyal	0.0	150
Lohar	2.7	151	Koche	0.7	149	Baramu	0.0	152
Dhuniya	2.6	152	Sonar	0.7	152	Jirel	0.0	145
Kurmi	2.1	144	Mallah	0.7	152	Dura	0.0	144
Bing/Bida	2.0	148	Rajbansi	0.7	152	Lepcha	0.0	143
Dhimal	2.0	149	Gaine	0.7	151	Panjabi/Sikh	0.0	139
Chidimar	2.0	149	Chhetri	0.0	152	Raji	0.0	145
Kumal	2.0	152	Brahmin-Hill	0.0	150	Byasi	0.0	144
Sherpa	1.4	141	Tharu	0.0	152	Hayu	0.0	146
Limbu	1.4	143	Tamang	0.0	148	Walung	0.0	144
Thami	1.4	144	Muslim	0.0	152	Jain	0.0	135
Kisan	1.4	145	Kami	0.0	151	Raute	0.0	69
Brahmin-Tarai	1.4	146	Rai	0.0	147	Yholmo	0.0	138
Pahari	1.4	147	Damai/Dholi	0.0	146	Pattharkatta/ Kuswadiya	0.0	49
Yadav	1.3	149	Thakuri	0.0	148	Total	1.5	14,293
Kewat	1.3	149	Gharti/Bhujel	0.0	147			
			Hajam/Thakur	0.0	151			

### 7.29 Percent of women who have experienced sexual violence committed by anyone in their village

Ethnicity	%	N	Ethnicity	%	N	Ethnicity	%	N
Khatwe	7.3	150	Mallah	0.7	152	Kahar	0.0	149
Dhanuk	4.6	152	Rajbansi	0.7	152	Lodha	0.0	150
Dhuniya	4.6	152	Santhal/Satar	0.7	151	Dhimal	0.0	149
Dusadh/Paswan/ Pasi	4.0	151	Gangai	0.7	151	Bhote	0.0	143
Bing/Bida	3.4	148	Mali	0.7	151	Bhediya/Gaderi	0.0	148
Rajput	2.7	147	Brahmin-Hill	0.0	150	Nurang	0.0	144
Nuniya	2.7	148	Tharu	0.0	152	Yakha	0.0	146
Majhi	2.7	149	Tamang	0.0	148	Darai	0.0	151
Danuwar	2.6	152	Muslim	0.0	152	Tajpuriya	0.0	148
Brahmin-Tarai	2.1	146	Kami	0.0	151	Thakali	0.0	144
Kamar	1.4	140	Rai	0.0	147	Chidimar	0.0	149
Badi	1.4	142	Gurung	0.0	144	Pahari	0.0	147
Bangali	1.4	144	Damai/Dholi	0.0	146	Chhantyal	0.0	150
Jirel	1.4	145	Thakuri	0.0	148	Dom	0.0	148
Magar	1.4	148	Sarki	0.0	150	Baramu	0.0	152
Yadav	1.3	149	Teli	0.0	150	Gaine	0.0	151
Kewat	1.3	149	Kurmi	0.0	144	Dura	0.0	144
Kanu	1.3	150	Sanyasi	0.0	150	Meche	0.0	150
Newar	1.3	151	Sherpa	0.0	141	Lepcha	0.0	143
Lohar	1.3	151	Sonar	0.0	152	Halkhor	0.0	149
Limbu	0.7	143	Gharti/Bhujel	0.0	147	Panjabi/Sikh	0.0	139
Sunuwar	0.7	143	Kalwar	0.0	149	Raji	0.0	145
Thami	0.7	144	Kumal	0.0	152	Byasi	0.0	144
Kisan	0.7	145	Hajam/Thakur	0.0	151	Hayu	0.0	146
Chamar/Harijan/ Ram	0.7	147	Tatma	0.0	152	Koche	0.0	149
Musahar	0.7	148	Dhobi	0.0	142	Walung	0.0	144
Bote	0.7	148	Chepang	0.0	150	Jain	0.0	135
Koiri	0.7	149	Haluwai	0.0	152	Munda	0.0	142
Baniya	0.7	149	Kayastha	0.0	152	Raute	0.0	69
Sudhi	0.7	149	Badhai	0.0	147	Yholmo	0.0	138
Kumhar	0.7	150	Marwadi	0.0	131	Pattharkatta/ Kuswadiya	0.0	49
Rajbhar	0.7	149	Jhangad	0.0	149	Total	0.7	14,293
Chhetri	0.7	152	Bantar	0.0	151			
			Barae	0.0	151			

# **DATA MANAGEMENT AND FIELD SURVEY TEAM**





## Admin Staff

S.No.	Name of Staff	Position
1.	Mr. Sidharth Sherpa	Admin. Manager
2.	Ms. Jeena Joshi	Finance Officer
3.	Ms. Urmila Thapa	Finance Officer (ex)
4.	Mr. Krishna Gurung	Assistant Finance Officer
5.	Ms. Pushpa Gurung	Office Assistant
6.	Mr. Saugat Adhikari	Intern

## Data (Desk) Editing Supervisor

S.No.	Name of Staff
1.	Mr. Kirtan Raj Baral

## Data (Desk) Editors

S.No.	Name of Staff
1.	Ms. Man Kumari Thada
2.	Mr. Sher Bahadur Khajum
3.	Mr. Tek Bahadur Thami
4.	Ms. Ruby Shakya
5.	Mr. Ganesh Bhujel
6.	Mr. Bhoj Bahadur Budha
7.	Mr. Min Prasad Upadhyay
8.	Mr. Chamar Singh Dong
9.	Mr. Shyam Sundar Ram
10.	Mr. Dharma Rijal
11.	Mr. Dipendra Kumar Tiwari

## Data Entry Supervisor

S.No.	Name of Staff
1.	Mr. Arjun Prasad Bhattarai

## Data Entry Operator

S.No.	Name of Staff
1.	Ms. Anchala Choudhary
2.	Mr. Bhola Koirala
3.	Mr. Binod Khadka
4.	Mr. Leetunghang Palungwa
5.	Ms. Manju Chemjong
6.	Ms. Narayani Sigdel
7.	Ms. Nilu Shrestha
8.	Ms. Numa Khajum
9.	Ms. Samita Nepal
10.	Ms. Sima Gurung
11.	Ms. Sudha Subba
12.	Ms. Yami Magar

## FIELD SURVEY STAFF

## Quality Control Supervisor

S.No.	Name of Staff
1.	Mr. Kirtan Raj Baral
2.	Mr. Arjun Prasad Bhattarai
3.	Mr. Nabraj Lama
4.	Mr. Dipendra Kumar Tiwari

## Field Supervisors

S.No.	Name of Staff	S.No.	Name of Staff
1.	Mr. Dil Bikram Angdembe	16.	Ms. Ruby Shakya
2.	Ms. Man Kumari Thada	17.	Ms. Reena Maharjan
3.	Mr. Sher Bahadur Khajum	18.	Mr. Durga Prasad Khanal
4.	Mr. Prasiddha Pokharel	19.	Mr. Ambar Hajariya
5.	Mr. Prakash BK	20.	Mr. Reena Manandhar
6.	Mr. Dhan Bahadur Moktan	21.	Mr. Min Prasad Upadhyay
7.	Mr. Chandra Bahadur Rai	22.	Mr. Sandeep Chhetri
8.	Mr. Tek Bahadur Thami	23.	Mr. Tika Uchai Thakuri
9.	Mr. Surya Prasad Yadav	24.	Mr. Tek Raj Tiwari
10.	Mr. Shyam Sundar Ram	25.	Mr. Ganesh Bahadur Bhujel
11.	Mr. Mahendra Paswan	26.	Mr. Bhoj Bikram Budha
12.	Mr. Birendra Prasad Yadav	27.	Mr. Dharma Rijal
13.	Mr. Dipak Singh Raghubansi	28.	Mr. Nirajan Chaudhari
14.	Mr. Hem Kumar Chaudhari	29.	Mr. Upendra Bahadur Singh
15.	Mr. Chamar Singh Dong		

## Field Enumerators

S.No.	Name of Staff	S.No.	Name of Staff	S.No.	Name of Staff
1.	Mr. Manindra Sawa	20.	Mr. Ashok K. Yadav	39.	Mr. Yagya Subedi
2.	Ms. Sushila Baral	21.	Mr. Suresh Yadav	40.	Ms. Sabitri Rajali Magar
3.	Ms. Ratna Kangbang	22.	Mr. Pramod K. Yadav	41.	Mr. Damodar Thapa
4.	Ms. Bhima Mabo	23.	Mr. Ram K. Yadav(b)	42.	Mr. Bhim P Subedi
5.	Ms. Shanta Chemjong	24.	Mr. Shantosh Mahato	43.	Mr. Bijay Thapa
6.	Ms. Subarna Shrestha	25.	Mr. Harigendra Danuwar	44.	Ms. Sabnam Shrestha
7.	Ms. Sudha Subba	26.	Mr. Dhaneshwor Paswan	45.	Ms. Shova Koirala
8.	Ms. Tirtha Limbu	27.	Ms. Roshani Lama	46.	Ms. Sashi Kala Khanal
9.	Ms. Panchasova Rai	28.	Ms. Rupa Rai	47.	Ms. Srijana Aryal
10.	Ms. Bed Maya Rai	29.	Ms. Narayani Sigdel	48.	Ms. Yami Magar
11.	Mr. Sanjeev Urao	30.	Mr. Shrikrishna Thapa	49.	Ms. Laxmi Khatri
12.	Mr. Jiwan Rai	31.	Ms. Roshani Mharjan	50.	Ms. Nirmala Shahi
13.	Ms. Chhoti Sherpa	32.	Ms. Andira Shrestha	51.	Ms. Rama Basnet
14.	Ms. Muna Bhandari	33.	Ms. Sita Khanal	52.	Mr. Dukhi Pasiman
15.	Ms. Juhi Shah	34.	Ms. Asmita Darai	53.	Mr. Binod Khadka
16.	Mr. Ram K Yadav(a)	35.	Ms. Nilam Kushwaha	54.	Mr. Binod Ojha
17.	Mr. Lipeswor Yadav	36.	Ms. Amrita Gurung	55.	Mr. Jhalak BK
18.	Mr. Yugal K. Yadav	37.	Mr. Basanta K. Thapa		
19.	Mr. Dipendra Yadav	38.	Mr. Ashok Kumar Jha		

# **SURVEY QUESTIONNAIRE**





Tribhuvan University  
**Central Department of Sociology/Anthropology**  
 Nepal Social Inclusion Survey

## Household Questionnaire

(August – October 2012)

### Informed Consent

Greetings!!!

My name is ..... I am here in your community on behalf of the Central Department of Sociology/Anthropology, Tribhuvan University to collect data for the study on social inclusion in Nepal. I would like to get information about social, economic, cultural and political status and inclusion of your family members in such sectors. The inclusion status of all caste/groups and women can be understood from your information and it will be helpful to recommend the types of inclusion policy that should be taken for society and national development in the future. Thus, I would like to request you to provide some time. The information that you provide will be kept secret as per Nepal Statistics Act 2015.

Starting time of interview M Hour  Minute

#### Introductory Description

1. Name of VDC/Municipality and Code (Copy from Sampling List) \_\_\_\_\_
2. Cluster Number: .....
3. Serial number of selected household (Copy from column 13 of HH Listing Form): .....
4. Serial number of household (Copy from column 9 of HH Listing Form): .....
5. Name of Tole: \_\_\_\_\_
6. Name of District and Code (Copy from Sampling List): \_\_\_\_\_
7. Full name and surname of household head: \_\_\_\_\_ 8. ID (Copy from household roster): .....
9. Respondent's name and surname: \_\_\_\_\_ 10. ID (Copy from household roster): .....
11. Interview date: ..... 2012 - DAY:  MONTH:

#### DATA EDITING AND ENTRY INTO COMPUTER

INTERVIEWER	SUPERVISOR	OFFICE EDITOR	KEYED BY
NAME: _____	NAME: _____	NAME: _____	NAME: _____
SIGNATURE: _____	SIGNATURE: _____	_____	_____
DATE: D: M:	DATE: D: M:	SIGNATURE _____	SIGNATURE _____

## Code for District, Country, Caste/Ethnicity, and Mother Tongue/Language

District/Country		District/Country		District/Country	
Taplejung	01	Rautahat	32	Jumla	63
Panchthar	02	Bara	33	Kalikot	64
Ilam	03	Parsa	34	Mugu	65
Jhapa	04	Chitwan	35	Humla	66
Morang	05	Gorkha	36	Bajura	67
Sunsari	06	Lamjung	37	Bajhang	68
Dhankuta	07	Tanahun	38	Achham	69
Tehrathum	08	Syangja	39	Doti	70
Sankhuwasabha	09	Kaski	40	Kailali	71
Bhojpur	10	Manang	41	Kanchanpur	72
Solukhumbu	11	Mustang	42	Dandheldhura	73
Okhaldhunga	12	Myagdi	43	Baitadi	74
Khotang	13	Parbat	44	Darchula	75
Udayapur	14	Baglung	45	Country	
Saptari	15	Gulmi	46	India	81
Siraha	16	Palpa	47	Bhutan	82
Dhanusha	17	Nawalparasi	48	China	83
Mahottari	18	Rupandehi	49	Bangladesh	84
Sarlahi	19	Kapilbastu	50	Hong Kong	85
Sindhuli	20	Arghakhanchi	51	Malaysia	86
Ramechhap	21	Pyuthan	52	Japan	87
Dolakha	22	Rolpa	53	Korea	88
Sindhupalchok	23	Rukum	54	Singapore	89
Kavrepalanchok	24	Salyan	55	Arabian Countries	90
Lalitpur	25	Dang	56	United Kingdom	91
Bhaktapur	26	Banke	57	Europe	92
Kathmandu	27	Bardiya	58	Usa/Canada	93
Nuwakot	28	Surkhet	59	Australia	94
Rasuwa	29	Dailekh	60	Africa	95
Dhading	30	Jajarkot	61	Latin America	96
Makwanpur	31	Dolpa	62	Other Country	97

Caste/Ethnicity	
Chhetri	01
Brahman (Hill)	02
Magar	03
Tharu	04
Tamang	05
Newar	06
Muslim	07
Kami	08
Yadav	09
Rai	10
Gurung	11
Damain/Dholi	12
Limbu	13
Thakuri	14
Sarki	15
Teli	16
Chamar/ Harijan	
Ram	17
Koiri	18
Kurmi	19
Sanyasi	20
Dhanuk	21
Musahar	22
Dusadh/ Paswan	
/Pasi	23
Sherpa	24
Sonar	25
Kewat	26
Brahman (Tarai)	27
Baniya	28
Gharti/ Bhujel	29
Mallah	30
Kalwar	31
Kumal	32
Hajam/ Thakur	33

Caste/Ethnicity	
Kanu	34
Rajbansi	35
Sunuwar	36
Sudhi	37
Lohar	38
Tatma	39
Khatwe	40
Dhobi	41
Majhi	42
Nuniya	43
Kumhar	44
Danuwar	45
Chepang	46
Haluwai	47
Rajput	48
Kayastha	49
Badhae	50
Marwadi	51
Santhal/ Satar	52
Dhagar/ Jhagar	53
Bantar	54
Barae	55
Kahar	56
Gangai	57
Lodha	58
Rajbhar	59
Thami	60
Dhimal	61
Bhote	62
Bing/Binda	63
Bhediyar/ Gaderi	64
Nurang	65
Yakkha	66
Darai	67
Tajpuriya	68

Caste/Ethnicity	
Thakali	69
Chidimar	70
Pahari	71
Mali	72
Bangali	73
Chhantal	74
Dom	75
Kamar	76
Bote	77
Brahmu/Baramu	78
Gaine	79
Jirel	80
Adibasi/Janajati	81
Dura	82
Churaute	83
Badi	84
Meche	85
Lepcha	86
Halkhor	87
Punjabi/Sikh	88
Kisan	89
Raji	90
Byangsi	91
Hayu	92
Koche	93
Dhunja	94
Walung	95
Jaine	96
Munda	97
Raute	98
Yehlmo	99
Kuswadiya	100
Kusunda	101

Mother Tongue/ Language		Mother Tongue/ Language		Mother Tongue/ Language	
Nepali	1	Sangpang	32	Chinese	63
Maithili	2	Bhujel	33	English	64
Bhojpuri	3	Darai	34	Mewahang	65
Tharu	4	Khaling	35	Sanskrit	66
Tamang	5	Kumal	36	Kaike	67
Newari	6	Thakali	37	Raute	68
Magar	7	Chhantyal	38	Kisan	69
Awadhi	8	Sign Language	39	Churauti	70
Bantawa	9	Tibetan	40	Baramu/Bramu	71
Gurung	10	Dumi	41	Tilung	72
Limbu	11	Jirel	42	Jero/Jerung	73
Bajika	12	Wambule/Umbule	43	Dungmali	74
Urdu	13	Puma	44	Oriya	75
Rajbansi	14	Yholmo (Tibetan)	45	Lingkhim	76
Sherpa (Tibetan)	15	Nachhiring	46	Kusunda	77
Hindi	16	Dura	47	Sindhi	78
Chamling	17	Meche	48	Koche	79
Santhali	18	Pahari	49	Hariyanwi (Western Hindi)	80
Chepang	19	Lepcha/Lapche	50	Magahi (Bihari Hindi)	81
Danuwar	20	Bote	51	Sam	82
Jhangar/Dhangar	21	Bahing	52	Kurmali	83
Sunuwar	22	Koi/Koyu	53	Kagate (Tibetan)	84
Bangla	23	Raji	54	Dzonkha	85
Marwari	24	Hayu	55	Kuki (Naga)	86
Majhi	25	Byansi	56	Chhintang	87
Thami	26	Yamphu/Yamphe	57	Mizo (Naga)	88
Kulung	27	Ghale	58	Naga	89
Dhimal	28	Khadiya (S. Munda)	59	Lhomi (Tibetan)	90
Angika (Bihari Hindi)	29	Chhiling	60	Assamese	91
Yakkha	30	Lohorung	61	Sadhani (Bhojpuri)	92
Thulung	31	Punjabi	62	Unknown Language	93





## Part II: Language, Education and Health

201. Can you understand, speak, read, and write the Nepali language? [Can.....1, Cannot.....2]
- Understand ..... ☐
- Speak ..... ☐
- Read ..... ☐
- Write ..... ☐
202. Which language do you use to speak with people of other languages?
- Language: \_\_\_\_\_ Code: ☐ ☐
203. Do you speak your ancestral/caste/ethnic language at home or not?
- Speak ..... 1
- Don't Speak ..... 2
- Learning ..... 3
204. Do you prefer to speak in your language when you meet people who speak your ancestral/caste/ethnic language or not?
- Prefer ..... 1
- Don't prefer ..... 2
205. How often is your ancestral/caste/ethnic language spoken in the village or community/society?
- Most or everyone speaks ..... 1
- Only few speaks ..... 2
- No one speaks ..... 3
206. How often is your ancestral/caste/ethnic language spoken in school?
- Most or everyone speaks ..... 1
- Only few speaks ..... 2
- No one speaks ..... 3
- Don't know ..... 4
207. Are there any course books in your ancestral/caste/ethnic language in your children's primary level school or not? (Confirm by asking well informed people of the community)
- Yes ..... 1
- No ..... 2
- Don't have children studying at primary level ..... 3 → 210
208. Does the teacher make the students understand things that students don't understand in any language in which the students can understand?
- Yes ..... 1
- No ..... 2
209. Is there any effect on your any children's education due to the lack of opportunity to study and learn in your ancestral/caste/ethnic language or not? If yes, what type of effect? [Yes.....1, No.....2]
- a. Don't wish to study ..... ☐
- b. Don't understand the teaching ..... ☐
- c. Fail in the class ..... ☐
- d. Don't go to school ..... ☐
- e. Leave study ..... ☐
- f. Psychological fear ..... ☐

210. How often is your ancestral/caste/ethnic language spoken in government offices in your locality?  
 Most or everyone speaks it.....1  
 Only a few speak it.....2  
 No one speaks it .....3  
 No government office .....4
211. Have you ever been deprived of any opportunities/services due to your inability to (speak) any language?  
 Yes..... 1  
 No..... 2 → 213
212. Inability to speak which language has caused you deprivation of opportunities/services?  
 Language \_\_\_\_\_ Code: ☐ ☐
213. Which religion do you follow?  
 Christianity .....1  
 Islam .....2  
 Kirat .....3  
 Jain .....4  
 Buddhism .....5  
 Bon/Animism .....6  
 Hinduism .....7  
 Other -Specify.....8  
 Don't follow religion/don't want to specify...9
214. Have you ever experienced any discrimination in any area from other communities because of the religion you follow?  
 Yes .....1  
 No .....2
215. Have you ever experienced discrimination by the state during religious festivals and occasions of your religion?  
 Yes .....1  
 No .....2
216. Where do you first go when any member of your family gets sick, except domestic care?  
 Traditional healers.....1  
 Baidya/Amchi/etc .....2  
 Government hospital/ Health post/etc.....3  
 Private Nursing Home/ Clinic/ etc.....4  
 Other (Specify) .....5
217. Do you have a tradition in your family to undergo your own caste-based traditional healing when any family members get sick?  
 Yes .....1  
 No .....2
218. How long will it take for you to reach the nearest government health facilities, like sub-health post, health post, primary health centre, Ayurved medical centre, etc. on foot?  
 Time taken on foot (write in minute) ☐ ☐ ☐
219. Have you ever heard health-related informative messages on the radio, T.V, newspapers (example: nutrition, reproductive health, vaccination, child health, etc. related)  
 Yes .....1  
 No .....2 → 221

220. If heard, how much do you understand such information?

Understand clearly.....1  
Understand a little bit .....2  
Don't understand .....3

221. Have any of your family members had any type of sickness or accident in the last 12 month period (type of sickness/accidents requiring medical treatment) or not?

Yes ..... 1  
No ..... 2 → 223

222. Details of sickness and medical treatment in the last 12 months period:

ID Code (Copy from HH roster)	A. Name of sick/injured persons	B. Types of sickness (Except normal cough and cold) Communicable.....1 Long term disease.....2 Accident.....3 Multiple sickness.....4 Others.....5	C. Received medical treatment or /not cared? Received....1 Not re-ceived.....2 → F	D. Where treatment was received? Hospital, Clinic, Health Post, etc .....1 Baidya, etc.....2 Traditional healers.....3 Other.....4	E. How medical expenses were managed? Self income...1 Loan.....2 Borrowing....3 Other.....4 → Next	F. Reasons for not receiving treatment? No access to the place of treatment....1 No Doctor....2 No money....3 Other.....4

223. Currently, how many children are there in your own family (nuclear family: father, mother, son, daughter) aged below 5 years (4 years 11 months 29 days)? (Check household roster Q105)

Number of children below 5 years (If no, write "0" and proceed to Q225):

224. Details of age and height of children below 5 years (60 months)

A. Children below 5 years	B. What is his/her age? Completed in months.	C. Is the child a boy or girl? Boy.....1, Girl.....2	D. What is their length/height? (In centimeter)
1. The youngest son/daughter			
2. Second youngest son/daughter			
3. Third youngest son/daughter			
Note: Take the height of child till 11 months making child sleeping and 12 months to 59 months by making standing.			

225. Has any child born in your own family (Nuclear family: Father, Mother, Son, Daughter) died below 5 years or not?

Yes.....1  
No.....2 → 301

226. How many have died? (Write "0" in the box if not dead)

a. Number of boys who died below 5 years of age:   
b. Number of girls who died below 5 years of age:

### Part III: Land, Natural Resources and Livelihood

301. How many years or generations has it been that you have lived in this place? (In the box given below, put numbers if answer comes in "a" and "b" and mark circle if in "c")

a. Year:

b. Generation:

c. Generation to generation: 99

302. Has your family ever changed their settlement/living place or not? (At any time and even if only a short distance)

Yes ..... 1

No ..... 2 → 304

303. If yes, what was the reason for your family to move from their previous settlement/living place? (The latest one)

A. Reasons for displacement

Natural calamities 1 ..... → 305

Land acquisition by govt 2 ..... → 305

Conflict 3 ..... → 305

Other (Specify) 4 ..... → 305

B. Reasons for migration by your own choice:

Family separation (Divided ancestral assets) ..... 5

Lack of facilities: market, education, health, etc. .... 6

Employment ..... 7

Other (Specify) ..... 8

304. Has your family ever been displaced from your settlement/place or not? (At any time and even if only a short distance)

Yes ..... 1

No ..... 2

305. In which language is the name of the place that you live now? (Can be asked to the informed people of the community)

Name of the language and Code: \_\_\_\_\_

306. Was the name of this place in the same language previously? (Can be asked to the informed people of the community)

In the same language as previously ..... 1

Previously in my/our language ..... 2

Previously in another language ..... 3

Don't know ..... 4

307. Do you worship? (worship related to caste culture and goddess/god)

S/no	A. Worships (ask by reading all the items)	B. Do you do? Do.....1 Don't do... 2 →Next Don't know 3 →Next	C. Who does? Only family.....1 Family and brothers.....2 Including community.....3	D. Where do? Within village.....1 Within district.....2 Out of district.....3
1	Clan worship			
2	Ancestral related worship			
3	Land/Soil related worship			
4	Air/Wind related worship			
5	Forest/Jungle related worship			
6	River/rivulets related worship			
7	Hill, Mountain related worship			
8	Fort related worship			

308. Do you or any of your family members have land with ownership certificates or not?

Yes ..... 1

No ..... 2 → 314

309. Details of Land:

A. S/No.	B. Types of land -Ask reading individually)	C. Unit of land  Bigha 1 Ropani 2	D. Area of land			E. On whose name is that land?  Male 1 Female 2 Both 3	F. Current price of land (Local level transaction rate)
			Bigha/ Ropani	Katha/ Aana	Dhur/ Paisa		
1	Khet						
2	Pakha Bari						
3	Ghaderi						
4	Forest						
5	Grazing						
6	Khoria						

Land Conversion:

1 Ropani = 16 Aana = 64 Paisa = 4 Muri = 74'74 Sq.ft.  
1 Aana = 4 Paisa

1 Bigha = 20 Kattha = 400 Dhur = 13.63125 Ropani = 270'270 Sq.ft.  
1 Kattha = 20 Dhur

310. How did you get the land that you currently have?

Ancestral .....1

Earned .....2

Both .....3

Other (Specify).....4

311. Is there increment or decrement in the ownership of your land over the last 22 years or after the People's Movement of 1990 or not?

Decreased .... 1  
 Increased ..... 2 → 313  
 Same ..... 3 → 314

312. If decreased, what is the reason?

Go to question number 314 after  
 asking this question

Division of property ..... 1  
 Sold on personal wish ..... 2  
 Compulsive selling ..... 3  
 Natural calamities ..... 4  
 Land acquisition by govt ..... 5  
 Other (Specify) ..... 6

313. If increased, what is the reason?

By purchase ..... 1  
 Gift, donation, etc ..... 2  
 Resettlement, relief aid or replacement ..... 3  
 Division of property ..... 4  
 Public land registered ..... 5  
 Other (Specify) ..... 6

314. Do you have any land that you or your family members have been using but doesn't have an ownership certificate (or public land) or not?

Yes ..... 1  
 No ..... 2 → 316

315. How much land do you have of that type?

A. Unit Bigha.....1, Ropani.....2	B. Bigha/Ropani	C. Kathha/Aana	D. Dhur/Paisa

316. Does your household use others' land or rent?

Yes ..... 1  
 No ..... 2 → 319

317. How much?

A. Unit Bigha.....1, Ropani.....2	B. Bigha/Ropani	C. Kattha/Aana	D. Dhur/Paisa

318. What are the terms and condition on which you use the others' land?

Contract basis ..... 1  
 Sharecropping ..... 2  
 Other (Specify) ..... 3

319. [Don't ask those who don't use any land] Do you have any type of irrigation facilities or not?

Yes ..... 1  
 No ..... 2 → 321

320. What type of irrigation facility do you have?

- Personal traditional canal.....1  
 Collective traditional canal .....2  
 Improved or government canal .....3  
 Well/boring etc .....4  
 Temporary (rain fed) canal .....5

321. Is there any traditional, collective or government, etc. type of forest that you are involved with or not? If yes, what is the type? [Yes.....1, No.....2]

- a. Personal (traditional) forest..... ☐  
 b. Collective traditional forest..... ☐  
 c. Community forest..... ☐  
 d. Leasehold forest..... ☐  
 e. Government/ Protected/ etc..... ☐  
 f. Religious/Trust/etc..... ☐

322. Is there any type of grazing land in this community or not?

- Yes .....1  
 No .....2 → 324

323. Can you use the grazing land when you need to the same as other people?

[Yes.....1, No.....2, Don't have.....3]

- a. Personal (own) traditional grazing..... ☐  
 b. Community traditional ..... ☐  
 c. Public/Government grazing..... ☐

Now I would like to talk about your family members who have gone to other places for work, profession of your family and the food security situation.

324. Have you any family members (Check from household roster) who have gone to other places (within Nepal or outside) or not?

- Yes .....1  
 No .....2 → 326

325. If have gone, the details of those who have gone (Note: state even if only gone one day before)

Copy ID from household roster	A. Name of the person gone to another place for work	B. How many months has it been since leaving home? (Write 0 if less than a month)	C. Country/district he/she now lives (See code)



326. What is the main source of livelihood of your family? (occupation that is carried out for most of the time in a single year)

- Agriculture .....1
- Cottage industry/industry .....2 → 328
- Business-retail, wholesale etc .....3 → 328
- Casual labour (agriculture) .....4 → 328
- Casual labour (non-agriculture) .....5 → 328
- Service .....6 → 328
- Foreign employment .....7 → 328
- Pension, allowance, interest, etc .....8 → 328
- Other (Specify) .....9 → 328

327. If main occupation is agriculture, have you earned cash by selling your products during the last 12 month period?

- Yes .....1
- No .....2

328. What is the main source of the cash income of your family?

- Agriculture .....1
- Cottage Industry/ Industry .....2
- Business -Retail, Wholesale etc .....3
- Casual labour (Agriculture).....4
- Casual labour (Non-agriculture).....5
- Service .....6
- Foreign employment .....7
- Pension, allowance, Interest, etc .....8
- Other (Specify) .....9

329. Do you do wage based work or not for the livelihood of your family? If yes, where do you often go for work?

- No need to work on wage basis .....1 → 331
- Agriculture: Village itself .....2
- Agriculture: Another village, VDC/Municipality .....3
- Agriculture: Other district .....4
- Agriculture (India) .....5
- Non Agriculture: Village itself .....6
- Non Agriculture: Other village, VDC/Municipality .....7
- Non Agriculture: Other district .....8
- Non Agriculture (India) .....9

330. Is there a wage difference between men and women for same work?

- Equal wage for men and women .....1
- Men get more than women .....2
- Men get less than women .....3

331. Do your any family members work in following sector or not? (Read following sectors)

[Do.....1, Don't do.....2]

- a. Government Job ..... ☐
- b. Non governmental (National/International) ..... ☐
- c. Private industry, business enterprises/company etc ..... ☐

332. Have any of your family members worked for others in the following types of job contracts? (Read following sectors) [Yes.....1, No..... 2]

- a. Get some part of agriculture product at the time of harvesting..... ☐
- b. Get to earn from the land of the person who gives work..... ☐
- c. Deduct interest on a loan taken from the person who gives work..... ☐
- d. Get land for settlement, education, food, clothes for children etc ..... ☐
- e. Deduct the amount taken as advance..... ☐

333. Do any of your family members, between the age of 5 to 17 work for cash or kind?

- Yes .....1
- No .....2 → 335
- No children between that age .....3 → 335

334. If yes, how many?

- a. Number of boys..... ☐
- b. Number of girls..... ☐

335. Is it sufficient for your family to have two meals a day from all types of your income or not?

- Sufficient .....1
- Insufficient.....2

336. Where do you get help at the time of economic hardship for you/your family members?

- Traditional institutions, trust, etc .....1
- Relatives .....2
- Local people/friends .....3
- Cooperatives .....4
- Bank or financial institution .....5
- Money lender .....6

337. Now I would like to talk about the average expenditure of your family with you. What is your average expenditure, in the following headings, of your family in a typical year?

S/no	Heading of expenditure	Annual expenditure (In Rupees)
1	Food stuff	
2	Education	
3	Medicine/Medical	
4	Clothing, Ornaments	
5	Festivals, Ceremonies (Birth, Bratbandha, Wedding, Death, etc.)	
6	Direct Taxes(Land tax, house tax, etc.	
7	Telephone, Electricity bill, etc.	
6	Other household goods	

Note: Have detailed discussion on every heading, add to note book and then write the questionnaire.

## Part IV: Social and Cultural Relation

401. Does your family work in a collective way with other people of the community to accomplish any life-cycle ceremonies like birth, bratabandha, wedding and death in the village or not?

Yes .....1  
No .....2

402. Do your family members partake in feasts collectively with other people of the community in any life-cycle ceremony like birth, bratabandha, wedding and death in the village or not?

Yes .....1  
No .....2

403. Were you or your family members invited to any type of cultural programmes (e.g. meetings, discussions or feasts relating to festivals and religious worship) during the last 12 months or not?

Yes .....1  
No .....2 → 405  
Such programmes didn't happen ....3 → 405

404. Have you or your family members participate in such programmes or not?

Yes .....1  
No .....2

405. How often do you meet with your relatives, friends in any type of social gathering (informal gathering, discussions, entertainment with food, etc. except what you mentioned in question number 401, 402 and 403) in the past 12 months?

Daily .....1  
Weekly .....2  
Bi-monthly .....3  
Monthly .....4  
Quarterly .....5  
Half yearly .....6  
Yearly .....7  
Didn't meet .....8

406. Does your family work in a group with others in the community during any type of social development work or not?

Yes .....1  
No .....2

407. Do you have any formal or informal, traditional, caste-based or cultural institutions like Guthi/Daf (Newar), Badghar/ Bhalmanasa (Tharu), Majhihada (Santhal), Dhekur (Thakali), Bheja (Magar), Bhediya (Dewan), etc. to manage your kin) or not?

Yes .....1  
No .....2 → 409

408. If there is such traditional institutions then is your family involved or not?

Yes .....1  
No .....2

409. In which areas do such institutions provide support? (Ask by pronouncing each item)

[Does.....1, Does not.....2, Do not know.....3]

- a. Birth to death ritual/custom ..... ☐
- b. Celebrate festivals ..... ☐
- c. Small scale development work like  
constructing or repairing wells, canals,  
roads, etc ..... ☐
- d. Management of forests, grazing land,  
rivers, temples, etc ..... ☐
- e. Financial support during crises ..... ☐
- f. Mediate conflict /altercations ..... ☐

410. Is your organization/institution legally registered to carry out the above mentioned activities or not?

Yes .....1  
No .....2  
Don't know .....3

411. Is there any experience where the work of your institution was hampered by any type of hurdles created by the state or not?

Yes .....1  
No .....2  
Don't know .....3

412. Does your family do Labour Exchange (parma) at the time of work these days or not?

Yes .....1  
No .....2

413. Does your family exchange goods with neighbors during times of difficulties/crisis these days or not?

Yes .....1  
No .....2 → 501

414. Form whom do you usually borrow?

Relatives .....1  
Neighbor .....2  
Money lender .....3  
Others (Specify).....4

## Part V: Representation, Participation and Inclusion

501. Are there committees for development and construction work in your village or not? If yes, are you or any of your family members associated with those committees or not?

S/No	Development/Construction/ Users/ other committee (Ask pronouncing each item)	B. Committee exists or not? Yes.....1 No.....2 → Next Item	C. Are any family mem- bers associ- ated with committee? Yes.....1 No.....2 → Next Item	D. Female or Male Male.....1 Female...2 Both.....3	E. Types of membership Executive member.....1 General member.....2 Life member...3	
					Male	Female
1	Road/Bridge, etc.					
2	Canal					
3	Agriculture					
4	Health					
5	Community Forest					
6	Cooperatives/ Local saving and credit group					
7	Micro financial institution					
8	School management committee					
9	Women's committee/group					
10	Mother's group					
11	Youth Club					

502. Mostly, how do you know different things about politics? (Mark in main one)

Reading newspapers	.....1
Listening to radio	.....2
Watching television	.....3
Discussing with friends	.....4
Discussion in the family	.....5
From political leaders/workers	.....6
From leaders/workers of caste/regional organization/institution	.....7
NGO workers	.....8
Other (specify) _____	.....9
Don't know about politics	.....10

503. What is your level of your awareness of some of the terminology that is used in public discourse these days?

A. Political terminology	B. How aware are you? Have heard and understood also.....1 Have heard but don't understand .....2 Haven't heard.....3
1. Federalism	
2. Republicanism	
3. Proportional Representation	
4. Reservation/Quota	
5. Identity	

504. Below are the names of few organizations, how much do you trust them?

S/no	A. Organizations	B. How much you believe/ trust?	
		Very much	1
		A little	2
		No trust	3
		Don't know	4
1	Government		
2	Court		
3	Political parties		
4	Leaders of political parties		
5	Caste/ regional organizations		
6	District Administration Office		
7	Official		
8	Police		

505. Do any service providing organization and the people representing them listen to you or your family members or not?

Listen .....1  
Listen a little bit .....2  
Don't listen .....3

506. Are you or your family members associated with any political parties? If yes, what is the type of membership?

Executive member.....1  
Organized/active member.....2  
General member .....3  
Not associated .....4

507. How many members of your family casted vote in the previous constituent assembly election?

a. Number of male voter:..... ☐ ☐

b. Number of males vote: ..... ☐

c. Number of female voter:..... ☐ ☐

d. Number of females vote: ..... ☐

508. Were you or your family members involved in any of the previous political movements (like the People's movement 2046 and 2063 etc) or not?

Yes .....1  
No .....2

509. Are/Were you or your family members involved/associated with any rights-based organization or not?

Yes .....1  
No .....2

510. In the past 5 years, were you or your family members involved in rights based movements (like human rights, women rights, child rights, Madhes rights, indigenous rights, religious rights, language rights, etc) or not?

Yes .....1  
No .....2 → 512

511. Was the person who was involved in such a movement male, female or both?

Female.....1  
Male.....2  
Both .....3

512. Were there any assemblies, seminars, discussions, meetings, etc. for development work or concerning social problems, as listed below, in the past 12 months?

S/ no	A. Assembly, Seminar, Discussion etc for following things	B. Yes/ No? Yes.....1 No.....2 → Next	C. Invited? Invited.....1 Not invited.....2	D. Participation? Participated.....1 Not participated.....2 → Next	E. How was the role? Decisive.....1 So so.....2 No role.....3
1	Development construction (Drinking water, Electricity, Telephone etc)				
2	Conflict resolution between neighbors				
3	Construction, repair and preservation of canals/roads/rivers/forests/grazing land/ bridges/schools/temples/mosque etc				
4	Conflict resolution related to canals/ roads/rivers/forests/grazing land/ bridges/schools/colleges/temple/ mosque etc				
5	Political gathering				
6	Resolution/management of personal conflict, etc				

Now I would like to ask you something about discriminative behavior that is taking place or may have taken place in your social relations. This discrimination takes place due to difference in caste, religion, sex, culture, region, custom, etc. where some specific individual or group gets held back in social, intellectual and economic development.

513. How are you treated in the village (due to differences in caste, religion, race, language, custom, region etc.) by other people of the community?

Good .....1  
So so.....2  
Bad .....3

514. Have you ever lost out due to not getting the cooperation from a neighbor or friends during a crisis because of your different caste, religion, race, language, custom, region, or not?

Yes .....1  
No .....2  
Situation of getting help ..3

515. Do people of your community sit together with you while eating if invited during feasts even though you are from a different caste, religion, race, language, custom, region, etc. or not?

Eat together .....1  
Not allow to sit together while eating .....2

516. To what extent do you feel discrimination when you or your family members visit government health posts, hospitals etc (due to differences in caste, religion, race, language, custom, region) for health checkups, treatment, etc.?

Very much.....1  
A little bit .....2  
No discrimination .....3

517. To what extent do you feel discrimination when you or your family go to government offices (for example VDC, land and revenue office, agriculture office, district administration office etc) because of differences in caste, religion, race, language, custom, and region?

Very much.....1  
A little bit .....2  
No discrimination .....3

518. Are you or your family members allowed to enter your religious areas (like Stupa, Temple, Mosque, Church etc) or not?

Yes .....1  
No .....2

519. Do you or your family members (due to differences in caste, religion, race, language, custom, and region) have equal access to move around and enter the following places or not?

[Yes.....1, No.....2]

- a. Temporary market..... ☐
- b. Water source ..... ☐
- c. Milk/Dairy farm ..... ☐
- d. School ..... ☐
- e. Religious sacrifice/offering ..... ☐
- f. Public assembly or ceremony ..... ☐
- g. Public places ..... ☐
- h. Tea shops and hotels..... ☐

520. Have you (due to differences in caste, religion, race, language, custom, region) been able to utilize the available facilities in your community, like roads, electricity, water, schools, medical treatment services etc. despite your capability to consume them as equally as others?

Yes .....1  
No .....2

521. Have you (despite differences in caste, religion, race, language, region) been able to utilize/consume facilities/services provided by the government or other agencies the same as other members of the community, or not?

Yes .....1  
No .....2

522. Are there any hurdles for you (due to differences in caste, religion, race, language, custom, region) to drink tea, move around, enter into the houses of your known friends or neighbors as that of other people, or not?

Yes .....1  
No .....2



523. Do you or your (due to differences in caste, religion, race, language, custom, region, etc.) family members get work in agriculture the same that of other others or not?

Yes ..... 1  
 No ..... 2 → 525  
 We don't go for work ..... 3 → 525

524. Have you (due to differences in caste, religion, race, language, custom, and region) experienced not getting equal wages to other workers at the time of getting work in agriculture or not?

Yes ..... 1  
 No ..... 2  
 Don't do wage based work ..... 3

525. Due to differences in caste, religion, race, language, custom, and region, are you or your family members able to get work in the following places?

[Yes.....1, No.....2, Don't go for work.....3]

- a. Tea shop, hotel, restaurant ..... ☐  
 b. Construction of roads, bridges, canals, Temple etc ..... ☐  
 c. Private shop, house, industry etc of others..... ☐

[If get 2 or 3 in all the answers go to 527]

526. Do you get equal wages (doing the same work) as that of other workers?

Get less than others ..... 1  
 Equal to all ..... 2  
 More than others ..... 3

527. Do people buy food items that you (due to differences in caste, religion, race, language, custom, region) have produced or prepared (like milk, curd, oil, ghee, meat) in the village or temporary market near the village for sale, or not?

No one buys ..... 1  
 Some buy ..... 2  
 Everyone buys ..... 3  
 We don't do such work ..... 4

528. Do you get an equal price to other producers of your services or goods in the village or haat bazaar near the village or not?

Yes ..... 1  
 No ..... 2  
 Don't sell such products/services..... 3

529. Do you or your family members feel hatred (due to differences in caste, religion, race, language, custom, and region) in past 5 years from any means?

Yes, need to accept a lot ..... 1  
 Need to accept little bit ..... 2  
 No ..... 3

530. Have you or your family members (due to differences in caste, religion, race, language, custom, region) been abused or been physically tortured by people of other castes?

Yes, need to accept a lot ..... 1  
 Need to accept little bit ..... 2  
 No ..... 3

## Part-VI: Physical Facilities of Household

601. Do you have your own house or not?

- Yes, made by self .....1  
 Yes, but the land belongs to another .....2  
 Yes, I own both land and a house .....3  
 No (Don't have either a house or land) .....4

602. How many stories does the house that you currently live in have?

Number of storey:

603. How many rooms does your family have?

Number of rooms:

604. How many are bed rooms among them?

Number of rooms:

605. What is the roof of the house made from that the family use? [Observation]

- Casteing .....1  
 Tin plate .....2  
 Tile/Steel/Stone .....3  
 Wood/ bamboo, etc .....4  
 Cardboard/Plastic .....5  
 Thatch/straw, etc .....6  
 Other (specify) .....7

606. What is used to make the walls of the house that your family uses? [Observation]

- Cement (Brick/Stone/Block etc) .....1  
 Mud (Brick/Stone etc) .....2  
 Wood plank .....3  
 Ply Wood/ Cardboard .....4  
 Bamboo .....5  
 Mud, Straw, etc .....6  
 Mud .....7  
 Other (specify) .....8  
 No walls outside .....9

607. What is used to make the floor of the house that your family uses? [Observation]

- Cement .....1  
 Stone .....2  
 Wooden plank .....3  
 Bamboo .....4  
 Mud/animal dung/no such floor .....5  
 Other (specify) .....6

608. What is the main source of drinking water for your family?

- Piped water .....1  
 Tube well .....2  
 Well (protected) .....3  
 Well (unprotected) .....4  
 Rain/dam/pond/canal/etc. ....5  
 Water spout/source /stone tap .....6  
 Other (specify) .....7

609. What is the type of toilet that your family is using? [If necessary observe]

- With flush .....1
- Pan without flush .....2
- Improved pit toilet .....3
- Pit toilet with fence .....4
- Open pit toilet .....5
- No toilet (open space, ground etc) .....6

610. Which energy is used to cook/heat foods in your home ?

- Electricity .....1
- L.P gas/Bio gas .....2
- Kerosene .....3
- Wood .....4
- Straw .....5
- Dried animal dung .....6
- Other (specify) \_\_\_\_\_ 7

611. What do you mainly use as the main source of light ?

- Electricity .....1
- Solar energy .....2
- Bio gas .....3
- Kerosene .....4
- Inverter, generator .....5
- Battery lantern, tukimara .....6
- Wood lamp .....7
- Other (specify) \_\_\_\_\_ 8

612. Do your family own the following assets or not?

A. Things	B. Do you have those goods? Yes.....1 No.....2      → Next	C. How many such goods do you have? (in Number)
1. Television		
2. Landline telephone		
3. Mobile telephone		
4. Bicycle		
5. Rickshaw, Cart		
6. Motorbike		
7. Car, Bus, Tractor, Truck, etc		
8. Computer, Laptop		
9. Bull cart		

613. Now I would like to talk about livestock. Do you have a cow, ox, he/she buffalo, goat, pig, hen, duck etc? If yes, please tell what you have and how many?

A. Details of livestock	B. Do you have now or not? Yes.....1 No.....2 → Next	C. If yes, how many? (in number)	D. Current total price (In Rs.)
1. Cow/Ox/bull calf/heifer calf			
2. Buffalo/bull			
3. Yak			
4. Goat/Sheep			
5. Pig/boar			
6. Horse/donkey/Mule			
7. Hen/Duck/pigeon/titra			

## Part VII: Women's Empowerment and Equity

Ask adult females (married women aged 16 years and above) of selected household. Married women should be understood except than code number 1 and 3 of question number 109 of family roster. If there is more than one such woman in the household then one should be selected through the lottery method. The Interview should be ended hereby if there is no woman aged 16 years or above.

ID CODE of interviewee women   ,

701. Do you have land in your name or not?

Yes ..... 1  
No ..... 2 → 704

702. If yes, how much?

A. Unit Bigha.....1, Ropani.....2	B. Bigha/Ropani	C. Kattha/Aana	D. Dhur/Paisa

703. Can you sell the land that you own by your own decision or not?

Yes ..... 1  
No ..... 2

704. Do you have the following things in your name (received from maternal home or received from any other way, gift etc) or not? If yes, can you sell those assets by your own decision?

[Yes.....1, No.....2] [Can.....1, Cannot.....2]

- |   |                          |                      |                          |
|---|--------------------------|----------------------|--------------------------|
| a. Animals: Cow/Buffalo, Ox/Buffalo, Horse etc..... | <input type="checkbox"/> | go to next if 2..... | <input type="checkbox"/> |
| b. Birds: Duck, Hen, etc.....                       | <input type="checkbox"/> | go to next if 2..... | <input type="checkbox"/> |
| c. Ornaments of gold or silver .....                | <input type="checkbox"/> | go to next if 2..... | <input type="checkbox"/> |
| d. House, land etc.....                             | <input type="checkbox"/> | go to next if 2..... | <input type="checkbox"/> |
| e. Savings, Share, loan given cash, investment..... | <input type="checkbox"/> | go to 705 if 2.....  | <input type="checkbox"/> |

705. Is your view, does your household consult you while buying, using or selling assets whose ownership is not in your name or not?

Consult ..... 1  
Don't consult ..... 2

706. Who took the decision to finalize your wedding?

I decided myself ..... 1  
The decision was taken with my opinion ..... 2  
My opinion was not taken ..... 3

707. Were you consulted for the following things or not?

[Yes.....1, No.....2]

- |   |                          |
|---|--------------------------|
| a. About having child .....                                     | <input type="checkbox"/> |
| b. How many children to have? .....                             | <input type="checkbox"/> |
| c. When and in what time interval children should be born ..... | <input type="checkbox"/> |
| d. How many sons and daughters should be born.....              | <input type="checkbox"/> |

708. Have you or your husband ever used family planning methods or not?

Yes .....1  
No .....2 → 710

709. Who took the decision while using that family planning method?

Me myself .....1  
Decision of husband and me .....2  
Husband .....3

710. Who took the decision to whether to send children in school or not?

Me myself .....1  
Both me and husband .....2  
Other family members .....3  
Husband .....4  
Don't have school going children .....5

711. Have you earned cash or kind by doing jobs, wage labour or other remunerative work in the past 12 months?

Yes .....1  
No .....2 → 713

712. Do/Can you spend your cash or kind earned by you with your own decision?

Can/Do .....1  
Can not/ Do not .....2

**Now I would like to ask few things about involvement in different political and social organizations.**

713. Currently, what is your membership type in any development construction related consumer committee (like bridges, roads, canals, agriculture, health, etc) in the village? (Check question number 501)

Executive member .....1  
General member .....2  
No participation .....3  
No such committee .....4

714. Currently, what is the type of your membership in community forest user groups? (Check question number 501)

Executive member .....1  
General member .....2  
No participation .....3  
No such committee .....4

715. Currently, what is the type of your membership in women or mothers group committees in the village? (Check question 501)

Executive member .....1  
General member .....2  
No participation .....3  
No such committee .....4

716. Currently, what is the type of your membership in any saving and credit group or cooperative in the village? (Check question 501)

Executive member .....1  
General member .....2  
No participation .....3  
No such committee .....4

717. Currently do you hold a job in any non-governmental organization?  
 Yes .....1  
 No .....2
718. Currently, do you hold a public/government job? (Don't ask to person aged 58 years and above)  
 Yes .....1  
 No .....2
719. Currently, are you member of any political party? If yes, what is the type of membership?  
 Executive member .....1  
 Organized/Active member .....2  
 General member .....3  
 No membership .....4
720. Are you used to going to the nearby local market with or without informing your family members in your own time or not?  
 Yes .....1  
 No .....2
721. Are you used to going to your maternal home or relatives by informing or without informing your family members or not?  
 Yes .....1  
 No .....2
722. Are you used to going to assemblies, seminars or meetings with or without informing your family members or not?  
 Yes .....1  
 No .....2

**Now I would like to ask something about violence against women inside and outside the house.**

723. Have you experienced the following listed types of violence, because you are a woman, in past 5 years from your husband or not? (Ask even if the respondent is a widow or divorced, and ask about current husband if it is a second marriage)  
 [Yes.....1, No.....2]  
 a. Mental violence (shouting, threats, accusations of bad character, etc.) ..... ☐  
 b. Physical violence (beating, dragging, burning, cutting, etc.) ..... ☐  
 c. Sexual violence (rape, sexual act against your will, etc.) ..... ☐
724. Have you experienced the following listed types of violence, because you are a woman, in past 5 years (except from your husband) from any family members (mother in law, sister in law, father in law, brother in law)?  
 [Yes.....1, No.....2]  
 a. Mental violence (shouting, threats, accusations of bad character, etc.) ..... ☐  
 b. Physical violence (beating, dragging, burning, cutting, etc.) ..... ☐  
 c. Sexual violence (rape, sexual act against your will, etc.) ..... ☐

725. Have you experienced the following listed types of violence, because you are a woman, in past 5 years from any person not from your house in the community/society or not?

[Yes.....1, No.....2]

- a. Mental violence (shouting, threats, accusations of bad character, etc.) ..... ☐
- b. Physical violence (beating, dragging, burning, cutting, etc.) ..... ☐
- c. Sexual violence (rape, sexual act against your will, etc.) ..... ☐

Time of ending interview Hour ☐ ☐ Minute ☐ ☐

**Thank you so much for your invaluable time.**



## About the Authors

**Yogendra B Gurung**, PhD, is Associate Professor in Central Department of Population Studies at Tribhuvan University. He received his PhD in Population Studies from Tribhuvan University and MA in Development Studies from ISS, The Netherlands. He was also trained in Demographic Techniques from CPS, London School of Hygiene and Tropical Medicine and Survey Research from ISR, University of Michigan, USA. He has many years of experience in survey research, especially impact evaluation survey. He was involved in collaborative research on "Social exclusion and Democratic Inclusion" and "Population, Reproductive Health and Economic Development (PopPov)" with Chr. Michelsen Institute (CMI), Bergen, Norway. He has been Visiting Scholar to CMI for a number of times. His main area of research interest includes migration, child labour, poverty and social exclusion/inclusion.

**Bhim Raj Suwal**, PhD, is Associate Professor in Central Department of Population Studies (CDPS), Tribhuvan University, Nepal. He received his PhD from Tribhuvan University and PGD from Centre for Development Studies (CDS) Kerala, India. He was also trained in Survey Sampling from Institute of Social Research (ISR), University of Michigan, USA. He was involved in more than half a dozen of the researches that have been published by ILO, UNDP, UNFPA and IFPRI. He was involved in designing national surveys such as Migration, Employment and Birth Death and Contraception Survey 1996/1997; Forced Labour of Adults and Children in the Agriculture Sector of Nepal 2009; Nepal Safety Net Survey 2009; Nepal Adolescent and Youth Survey 2010/11; and National Population and Housing Census Observation, 2011. His main area of interest includes child labour, social inclusion and survey design.

**Meeta S Pradhan**, PhD, received her doctoral degree from University of Michigan concentrating on sociology. Her research interests focus on examining the social and structural barriers – gender, caste and ethniccaste/ethnicity - that prevent equitable access to resources, decision-making and local governance. Dr. Pradhan has a professional commitment to alleviating poverty focusing on issues of social justice and equity. She has many years of experience working in technical and senior management positions including in program design, monitoring and evaluation primarily in the non-governmental sector. She has produced a number of technical and analytical reports and publications examining development impacts on poverty, social inclusion, and gender equity.

**Mukta S. Lama Tamang**, PhD, is an anthropologist and teaches at the Central Department of Sociology/Anthropology at Tribhuvan University, Kathmandu. He received his PhD from Cornell University. He served as Research Director for Research project on Social Inclusion Atlas and Ethnographic Profile undertaken by the Department. His research interest includes indigeneity, history, memory, identity, social inclusion, equality and human rights in Nepal and South Asian region. He was also a Visiting Fellow at Goldsmiths College, University of London and Jawaharlal Nehru University in conjunction with a joint research project on "Social Inequality and Affirmative Action in South Asia."

NEPAL

# SOCIAL INCLUSION Survey 2012

Caste, Ethnic and Gender Dimensions of  
Socio-Economic Development, Governance,  
and Social Solidarity

## Research Project

This volume represents one part of a larger research project undertaken by the Central Department of Sociology and Anthropology at Tribhuvan University from 2011 to 2013 to design a Social Inclusion Atlas and Ethnographic Profiles (SIA-EP) for Nepal. The SIA-EP project has four interrelated components, including a country-wide Nepal Social Inclusion Survey (NSIS), a Nepal Multidimensional Social Inclusion Index (NSII) combining original surveying with the findings of other recent surveys and the 2011 Census, a Social Inclusion Atlas that maps caste/ethnicity data, and finally a series of Ethnographic Profiles describing the 42 highly-excluded communities of Nepal. The overall objective of the SIA-EP research was to promote a more informed understanding of Nepal's social diversity by producing research based on the most current information of the country's cultural and linguistic diversity and the status of social inclusion of different social groups. The combination of quantitative and qualitative information produced through this research is expected to contribute to policy design, research, and education.



Central Department of Sociology/Anthropology  
Tribhuvan University

Kirtipur, Kathmandu, NEPAL  
Tel: 0977-1-4331852  
Email: [cdsatu@cdsatu.edu.np](mailto:cdsatu@cdsatu.edu.np)  
Website: <http://www.cdsatu.edu.np>

