

STATE OF

SOCIAL INCLUSION IN NEPAL

CASTE,
ETHNICITY
AND GENDER



EVIDENCE
FROM
NEPAL
SOCIAL
INCLUSION
SURVEY

2018

Central Department of Anthropology
Tribhuvan University
Kirtipur, Kathmandu, Nepal

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EVIDENCE FROM
NEPAL SOCIAL INCLUSION SURVEY 2018

Yogendra B. Gurung

Meeta S. Pradhan

Dhanendra V. Shakya

SOSIN RESEARCH TEAM

Project Coordinator

Dr. Dambar Chemjong

Research Director

Dr. Mukta S. Tamang

Team Leaders

Dr. Yogendra B. Gurung

Dr. Binod Pokharel

Dr. Meeta S. Pradhan

Dr. Mukta S. Tamang

Team Members

Dr. Dhanendra V. Shakya

Mr. Mohan Khajum

Advisors/Reviewers

Dr. Manju Thapa Tuladhar

Mr. Prakash Gnyawali



**STATE OF SOCIAL INCLUSION IN NEPAL:
CASTE, ETHNICITY AND GENDER**

Evidence from Nepal Social Inclusion Survey 2018

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Central Department of Anthropology
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Foreword

I am delighted to introduce this report of the study on the “State of Social Inclusion in Nepal (SOSIN),” which is a result of collective endeavors of our academics, professional experts, associates and students at Tribhuvan University.

Tribhuvan University is the first national institution of higher education in Nepal and has a history of commitment to academic inquiry geared to the needs and expectations of the Nepalese people and international partners. One of the main objectives of the University is to be involved in the production and dissemination of empirical research and knowledge in the fields of arts, science and technology.

In this context, we promote systematic research on various themes. The SOSIN study, carried out by the Central Department of Anthropology at Tribhuvan University, aims to foster scientific understanding of the issue of social inclusion in Nepal. Social inclusion is a national agenda for Nepal and is also a key part of the Sustainable Development Goals (SDGs). Many policymakers and scholars have cited the lack of empirical data on the subject of social inclusion in Nepal. This research addresses this lacuna by providing scientific and comprehensive data on the gender and social inclusion at the national level and insights on inclusive governance and disaster resilience.

I hope that this contribution will generate vibrant scholarly debate, furthering the cause of intellectual discovery and the tradition of independent analysis. I also hope that it will assist policymakers to find solutions to the complex problems of exclusion and inequality in Nepal.

I would like to thank the United States Agency for International Development (USAID) in Nepal for providing valuable support for this research. This was a unique opportunity to synchronize research, teaching and policy application. I express gratitude to the National Planning Commission, Nepal for supporting the research and for the Commission’s commitment to institutionalizing data use in planning processes. I would also like to congratulate the Central Department of Anthropology for making such a valuable and timely contribution to the field of social science research in Nepal.

Prof. Dr. Dharma Kant Baskota
Vice Chancellor
Tribhuvan University

FOREWORD

Since 1961, the United States Agency for International Development (USAID) has partnered with the people and Government of Nepal. Our partnership has contributed to some of Nepal's most dramatic and remarkable development successes, including: laying Nepal's first roads; installing its first telephone exchange; supporting the elimination of malaria from the Tarai region; enabling agriculture to flourish across the country; increasing literacy rates; drastically reducing child mortality; and facilitating peace and democracy in the later decades. Today, USAID is building on these successes and continues to support Nepal's efforts to become more prosperous, democratic, and healthier.

Nepal's constitution envisions a nation that is inclusive, without any forms of inequality or discrimination. Inclusive development is also at the core of everything that USAID does and it is a hallmark of our work in Nepal. We believe in a future where all people, irrespective of caste, ethnicity, gender, sexual orientation, class, religion, area of origin, language, or disabilities, can exercise full and meaningful participation in their social, economic, cultural, and political lives; enjoy the benefits and opportunities of development; and contribute to their society. Our activities in Nepal are thus guided by the principles of Gender Equality and Social Inclusion (GESI) and achieving the sustainable development goal of *Leaving no one behind*.

USAID, therefore, partnered with the Central Department of Anthropology of Tribhuvan University to generate comprehensive knowledge and evidence on the social inclusion status of 88 caste and ethnic groups. The information was disaggregated by sex in various dimensions of social, economic, cultural and political lives, including electoral processes and civil service. The State of Social Inclusion in Nepal (SOSIN) study has consequently produced a wealth of empirical data and analysis on the current state of social inclusion in Nepal that can be used to measure progress in ending gender inequality and caste and ethnicity-based exclusion, as well as the remaining challenges. The data is also useful for designing new policies and interventions that help to achieve sustainable GESI outcomes, and to track progress in Nepal's graduation from least developed country to middle-income country status.

We hope that the research will help everyone understand the extent to which inequalities remain pervasive and deep-rooted in Nepali society and identify practical ways to *Reach the furthest behind first*. It is USAID's goal that the study drives evidence-based monitoring of social inclusion, and that this in turn promotes not only understanding of social inclusion, but also advances equity and opportunity for Nepalis who have been excluded for far too long.

Sepideh Keyvanshad

Mission Director
USAID/Nepal

PREFACE

Over the last decade, Nepal has witnessed a major political transformation. The country moved from a centralized monarchical system to a federal republic. The new constitution promulgated in 2015 envisions equality and social inclusion as major goals for creating a democratic and just society. Yet deeply-rooted social, economic, and political inequalities based on gender, caste and ethnicity remain major challenges.

With this background, the Central Department of Anthropology (CDA) at Tribhuvan University undertook this study on the “State of Social Inclusion in Nepal (SOSIN).” The study aims to produce a nuanced understanding of the situation and dynamics of social inclusion and gender equality. Using both quantitative surveys and qualitative assessments, this research generates empirical data about the current state of equality and social inclusion in Nepal and allows for the tracking of progress. This research is a sequel to the research project “Social Inclusion Atlas and Ethnographic Profile (SIA-EP)” implemented by the then joint Department of Sociology/Anthropology at TU in 2012-2014 with support from the Norwegian Embassy in Nepal. The SIA-EP established a comprehensive national database disaggregated by gender, caste and ethnicity, built a Multidimensional Social Inclusion Index through re-analysis of major national surveys, and produced profiles of 42 highly marginalized caste/ethnic groups to understand the micro-dynamics of exclusion.

SOSIN, carried out in 2018-2019, builds on the previous work and engages with emerging issues related to the theme. The SOSIN research has four major components, all of which use a common lens of social inclusion to understand Nepal’s democratic institutions and development progress.

The first component of SOSIN is an output of the Nepal Social Inclusion Survey (NSIS) 2018, which collected detailed data from 17,600 sample households across the country. The report, “State of Social Inclusion in Nepal: Caste, Ethnicity and Gender,” contains analysis covering a wide range of topics related to social inclusion, including household assets, health and social security, work and livelihood, language and education, social, cultural and gender relations, inclusive governance and women’s empowerment and reproductive health. This study is unique in the sense that its results are disaggregated by sex, eleven main social groups and by 88 distinct caste/ethnic groups. The findings also provide evidence for tracking changes on a number of key indicators between 2012 and 2018.

The second SOSIN component is a socially disaggregated analysis of Nepal’s progress on the Sustainable Development Goals (SDGs). The report “Who Are Left Behind? Tracking Progress on the Sustainable Development Goals in Nepal” presents sex-, caste- and ethnicity-disaggregated data from NSIS 2018 on selected SDG indicators. Data for a total of 40 indicators are presented, including 36 indicators from

the National Planning Commission's SDG framework and four additional indicators proposed based on their relevance to rights and social justice. This report will be valuable for institutionalizing planning and targeting left-behind gender and social groups in order to achieve the SDGs, in line with the spirit of "leaving no one behind."

The third component of SOSIN is an analysis of the state of inclusive governance in Nepal in the new, post-federalization political context. The report "State of Inclusive Governance in Nepal" examines how inclusive governance policies have been translated into practice. Based on the NSIS 2018 survey data, ethnographic field work and secondary data, this report examines the representation of different castes, ethnicities and genders in the bureaucracy, elected local bodies and various committees related to education, health services and community-level development works. It presents perceptions, awareness and practices regarding inclusion within five key 'pillars' of governance, namely: the rule of law; participation; representation; transparency; and accountability. The report analyzes disparities between different caste, ethnic, religious and minority groups, as well as gender differences across these groups and examines possible hindrances to inclusion.

The fourth SOSIN component is a study on community disaster resilience. The report "Community Resilience Capacity: A Study on Nepal's 2015 Earthquakes and Aftermath," provides empirical data on disaster effects, recovery and resilience in the 14 most-affected districts. The study pays particular attention to disproportionate impacts, differential resilience capacities and social inclusion. As global climate change makes Nepal increasingly prone to multiple types of disasters, the results of this study help to enhance understanding of resilience capacity, improve on-going recovery tasks and strengthen disaster risk reduction and management planning.

Exclusion of certain groups of people from meaningful participation in the social, political and economic life of the nation can contribute to inequality and instability. Exclusion is a costly impediment to economic growth, perpetuating poverty and powerlessness among the marginalized. Disparities based on gender and social identity have persisted and may continue to widen, especially when compounded by disasters like the earthquakes and the ongoing economic downturn due to COVID-19. This study is expected to help policy-makers plan, promote and monitor progress on social inclusion as both a desired outcome and a required strategy for sustainable growth and inclusive democracy. As an academic enquiry, this study will also be helpful for researchers, teachers and students interested in the theoretical contemplations and practical applications for the betterment of human conditions.

Mukta S. Tamang, Ph.D.

Research Director, SOSIN

Central Department of Anthropology,
Tribhuvan University, Kathmandu

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With a commitment to integrating social research with teaching and combining academic analysis with policy application, the Central Department of Anthropology (CDA) at Tribhuvan University has been involved in systematic research on pertinent themes such as social inclusion in Nepali society over the last 15 years. The set of studies under the title “The State of Social Inclusion in Nepal (SOSIN)” is the most recent addition to the series and constitutes the flagship of the CDA’s research program.

The successful completion of the SOSIN research was made possible with the generous support of various institutions and the efforts of around 200 individuals. We would like to extend our sincere thanks to all for their valuable contributions.

More than 38,000 men and women from different social backgrounds across the country shared their information, experiences and insights for this research. We express our deep gratitude to the respondents for their time and contributions in building the foundation for this research and analysis.

We express our special thanks to Prof. Sudha Tripathi, former Rector of Tribhuvan University, for giving permission to undertake this research project. Mr. Dilli Ram Uprety, the former Registrar, Prof. Dr. Shiva Lal Bhusal, the former Dean, Faculty of Humanities and Social Sciences, and Prof. Neelam Kumar Sharma, the ex-Executive Director of the Center of Research, Tribhuvan University deserve special thanks for their continuous support from conception to completion of the research. We would also like to extend our appreciation to Prof. Umesh Mandal, current Executive Director, Center of Research, for his passion and support.

We extend our sincere thanks to Prof. Pushpa Raj Kandel, Vice-Chairperson, National Planning Commission (NPC) for his guidance on the SOSIN research. We are deeply thankful to Mr. Min Bahadur Shahi, Member of NPC for his invaluable support to the research and his expressed commitment to utilization of the data in national planning and monitoring systems. We are grateful to the SOSIN Advisory Committee members: Ms. Mohna Ansari, National Human Rights Commission; Dr. Teertha Dhakal, Secretary, Office of the Prime Minister and Council of Ministers; Mr. Dilli Raj Joshi, Deputy Director General, Central Bureau of Statistics; Dr. Surendra Labh, Member, Policy Research Institute; Dr. Bimala Rai Poudyal, Member of Parliament; Mr. Rudra Singh Tamang, Secretary, Ministry of Federal Affairs and Local Development; and Dr. Ganesh Yonjan, social development expert and former Nepal Ambassador to Japan. These advisors provided guidance and support throughout the entire process of this study.

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We would like to extend our thanks to the Nepal Health Research Council and the Ethical Review Board for review and approval of the SOSIN research.

We express our special thanks to Prof. Laya Prasad Uprety, former Head of the Central Department of Anthropology, who served as the SOSIN Project Coordinator during the first half of the research project. His support and guidance were crucial in successfully conceptualizing, designing and implementing the research. We would also like to express our appreciation for his continuous help and careful review of the reports and research papers.

This study was made possible by the generous support of the United States Agency for International Development (USAID). We would like to express our deep gratitude to Ms. Kristin Ray at USAID/Nepal for her crucial support during the early stages of conceptualization and for her endorsement of the significance of the research. Special thanks and appreciation go to Dr. Manju Thapa Tuladhar at USAID/Nepal for her encouragement and sustained pursuit of gender equality and social inclusion in Nepal over the last one-and-a-half decades. We are deeply thankful to Mr. Prakash Gnyawali for his untiring assistance and attention to meticulous detail in supporting the work. These USAID representatives' support extended from the research design phase through to technical monitoring, providing incisive reviews of the reports and coordinating with the government, international development partners and civil society organizations. USAID partners also helped resolve problems as they arose during the entire period of implementation of the project. Without their valuable support, this work would not have been successful.

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Dambar Chemjong, Ph.D.

Project Coordinator, SOSIN and Head of the Department
Central Department of Anthropology,
Tribhuvan University, Kathmandu

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ACRONYMS AND ABBREVIATION

ADB	Asian Development Bank
CBS	Central Bureau of Statistics
CDA	Central Department of Anthropology
CPA	Comprehensive Peace Accord
CTEVT	Council for Technical Education and Vocational Training
DFID	Department for International Development
DoCR	Department of Civil Registration
ECD	Early Childhood Development
ESCAP	Economic and Social Commission for Asia and the Pacific
GDP	Gross Domestic Product
GESI	Gender Equality and Social Inclusion
GoN	Government of Nepal
GPI	Gender Parity Index
IDEA	International Institute for Democracy and Electoral Assistance
IRB	Institutional Review Board
LDC	Least Developed Country
LPG	Liquefied Petroleum Gas
Madhesi B/C	Madhesi Brahmin-Chhetri
Madhesi OC	Madhesi Other Caste
MEI	Nepal Multidimensional Exclusion Index
MoHP	Ministry of Health and Population
NDHS	Nepal Demographic and Health Survey
NESAC	Nepal South Asia Centre
NHRC	Nepal Health Research Council
NLFS	Nepal Labor Force Survey
NLSS	Nepal Living Standard Survey
NMICS	Nepal Multiple Indicator Cluster Survey

NPC	National Planning Commission
NMSII	Nepal Multidimensional Social Inclusion Index
NSIS	Nepal Social Inclusion Survey
PPI	Poverty Probability Index
PPS	Probability Proportional to Size
PSU	Primary Sampling Unit
SDGs	Sustainable Development Goals
SIA-EP	Social Inclusion Atlas and Ethnographic Profiles
SIRF	Social Inclusion Research Fund
SOSIN	Study on the State of Social Inclusion in Nepal
SPSS	Statistical Package for Social Sciences
SRS	Systematic Random Sampling (SRS)
STATA	Software for Statistics and Data Science
TU	Tribhuvan University
TVET	Technical and Vocational Education and Training
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
V.S.	Vikram Sambat
VDCs	Village Development Committees
VERS	Vital Events Registration System
WHO	World Health Organization

EXECUTIVE SUMMARY

1. Context

The 2015 Constitution of Nepal envisions a prosperous democratic state and an inclusive society. It guarantees that the state will not discriminate against people based on their origin, religion, race, caste, tribe, sex, economic condition, language, region, or ideology. In order to achieve the constitutional goal of inclusion, the Government of Nepal (GoN) adopted various strategy measures and programs to promote social inclusion through its Fourteenth Three-Year Plan (2016/17–2018/19) (V.S. 2073/74–2075/76), which emphasized gender equality, social inclusion, and mainstreaming as key cross-cutting approaches. The Fifteenth Five-Year Plan (2019/20–2023/24) (V.S. 2076/77–2080/81) now aims to end all kinds of discrimination, poverty and inequality by improving structures and systems to develop the capacity of individuals and groups to access resources and opportunities.

Within this context, GoN has applied Gender Equality and Social Inclusion (GESI) strategies across a number of key sectors (e.g. health, education, forestry, agriculture, irrigation, water and sanitation and rural infrastructure) and has committed itself to working with development partners to ensure that women, the poor, Dalits, Adivasi Janajatis, Madhesis, Muslims, people with disabilities and members of other historically excluded groups are active participants in the formulation, implementation, monitoring and evaluation of the plans, policies and programs that affect them. Thus, the inclusion of marginalized groups and individuals within the country's social, cultural, economic development, and political processes has become even more central to Nepal's governance and its overall development strategy.

Several periodic surveys are being carried out at the national level, including the Nepal Living Standard Survey (NLSS), the Nepal Demographic and Health Survey (NDHS), and the Nepal Multiple Indicator Cluster Survey (NMICS). Each of these surveys has been designed to address specific objectives and each provides data disaggregated by sex and major caste/ethnic groups. Unfortunately, none of them have large enough samples to capture all the distinct caste/ethnic groups that form Nepal's diverse population. Without data disaggregated to this level, it is not possible to understand the dynamics of social exclusion in Nepal or to track progress of the full social inclusion of most marginalized groups. The regular census allows all levels of disaggregation but by its nature is unable to provide adequate indicators to monitor Nepal's GESI commitments. The Nepal Social Inclusion Survey (NSIS) has two inter-related purposes: First, it seeks to understand social exclusion and track progress on social inclusion, and, second, it supports the monitoring of the 2030 Sustainable Development Goals (SDGs), helping to identify which excluded groups need special attention.

The NSIS 2018 is a second survey that follows the same principles as the initial NSIS 2012, conducted by the Central Department of Sociology/Anthropology, Tribhuvan University. The NSIS used a 'social sampling' approach, seeking a nationally representative sample of all caste and ethnic groups that are

large enough to be captured by the survey. The current survey is based on 88 caste and ethnic groups. The sample size is 17,600 households, 200 for each of the 88 caste/ethnic groups. The study used a three-stage probability cluster design and conducted 34,723 interviews with one male and one female in each selected household. The survey collected information on eight dimensions: (1) demographic characteristics, (2) household assets, (3) health and social security, (4) work and livelihood, (5) language and education, (6) social, cultural and gender relations, (7) inclusive governance, and (8) women's empowerment and reproductive health. The findings are disaggregated by sex, eleven main social groups, and by 88 distinct caste/ethnic groups. The findings also give evidence on changes in a number of key indicators between 2012 and 2018.

2. Major Findings

2.1 Trends

The NSIS 2018 recorded changes in many indicators between 2012 and 2018. Some of the positive changes for the whole population are shown in Table ES.1. There are also a few indicators that show a *decline* in well-being for the overall population and some of these are listed in Table ES.2. In some cases, as with the data on proficiency in Nepali and literacy, the decline may be due to different and more stringent definitions of proficiency and literacy used in the 2018 survey. However, the increased dependence on casual labor is concerning as is the reduction in women's say over disposal of self-earned income and assets in her name. These indicators point in the opposite direction of most of the other data and highlight issues that need to be explored and better understood.

TABLE ES.1: TRENDS BETWEEN 2012–2018: GETTING BETTER

Variable	2012	2018	% Change
Dependency Ratio (%)	58.0	36.7	-36.7
Current Attendance at School/ College (%)	71.3	73.5	+ 3.1
Basic (8th grade) education (%)	41.0	46.8	+14.1
Safe Drinking Water (%)	86.5	93.0	+ 7.5
Access to Toilet (%)	68.5	96.0	+40.1
Lequefied Petroleum (LP) Gas (%)	22.0	39.4	+79.1
% of households within 30 minuets walking distance to Health Facility	58.4	66.4	+13.7
TV (%)	49.1	65.6	+33.6
Access to smart-phone (%)	86.0	97.7	+13.6
Ownership of house (%)	82.3	95.0	+15.4
Safe house (%)	29.6	46.0	+55.4
Access to electricity (%)	74.1	86.0	+16.1
Own some land (%)	86.4	94.9	+ 9.8
Annual Per Capita Household Consumption (Nepali Rs.)	37,369	63,861	+70.9
% of households spending < 2/3 budget on food	20.3	3.7	-81.8
Poverty Probability Index (%)	18.3	7.8	-57.4
Exchanged good within kinship group and community (%)	84.7	92.0	+ 8.6
% of women who decided themselves or were consulted on their marriage	61.0	75.0	+23.0
% of women consulted on number of children to have	53.0	86.0	+62.3
% of women who can go to local market without permission	64.0	87.0	+35.9
% of women who can go to parents house without permission	47.0	79.0	+68.1
% of women who can attend formal meetings/assemblies without permission	37.0	67.0	+81.1

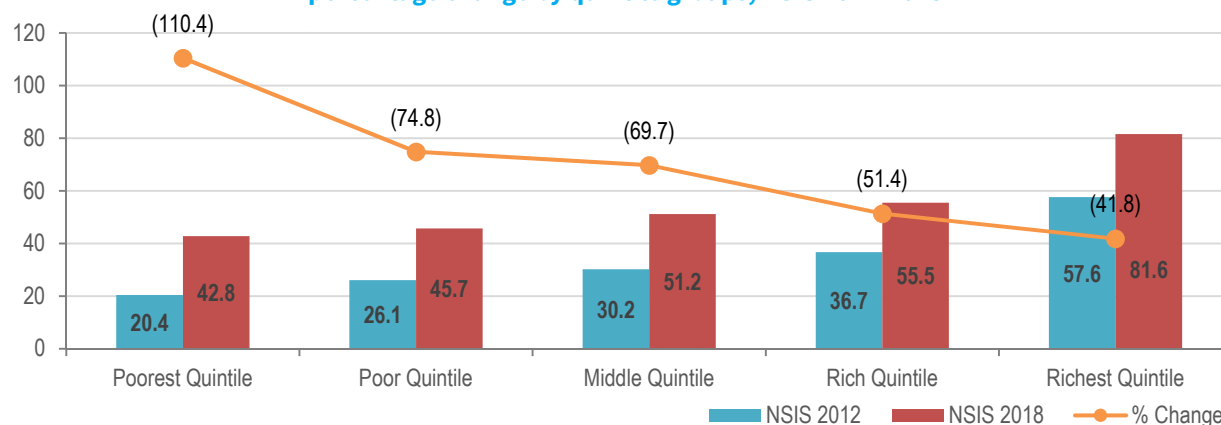
TABLE ES.2: TRENDS BETWEEN 2012 – 2018: GETTING WORSE

Variable	2012	2018	% Change
% proficient in Nepali	89.3	63.0	- 26.3
% literate	77.0	71.6	- 5.4
% dependent on casual labor	10.3	13.0	+ 2.7
% of respondents involved in any kind of collective cultural work or ceremony	91.0	83.0	- 7.2
% of women who can decide on disposal of self earned income	76.0	60.0	- 16.0
% of women who can decide on selling own land and other assets	25.0	11.0	- 14.0

2.2 Positive News on Economic Inclusion: Evidence of Pro-Poor Growth

As we have seen in Table ES.1, the comparison of the NSIS 2012 and 2018 reveals encouraging evidence of progress toward inclusion during this period. Perhaps the most notable finding is the robust growth in average per capita household consumption that went from Rs. 37,369 to Rs. 63,861. Average real consumption per capita increased by 71%. Even more encouraging was the pro-poor pattern of this increase. Consumption for the bottom quintile in 2012 grew by 110% compared to 75% for the second quintile, 70% for the middle, 51% for the fourth quintile and 42% for the richest quintile (Figure ES.1). This positive finding on consumption growth is supported by other indicators reviewed in Table ES.1 that point to improved living standards, asset ownership, access to services and decrease in poverty and economic insecurity.

FIGURE ES.1: Average annual household consumption per capita (NRS in '000) and its percentage change by quintile groups, NSIS 2012-2018



2.3 The Shadow of Historical Exclusions: Patterns of Caste, Ethnic, Linguistic, Regional and Gender-based Exclusion Remain

Along with signs of pro-poor growth and improvements in many social indicators, the NSIS survey also uncovered evidence of exclusion linked to linguistic, caste, ethnic, religious, regional, and gender dimensions of identity. For certain groups such as Dalits and Muslims, the NSIS 2018 data confirms what many other studies have found: that these groups and endangered Janajati groups consistently have the lowest economic and welfare outcomes and remain excluded in areas such as social capital, participation in governance and having a sense of agency. The survey also found that even though the practice of untouchability is illegal, it continues.

2.3.1 Exclusions Based on Difference from the “Normative” Identity

Historically, the political dominance of the Hill Brahmin/Chhetri groups allowed them (or more accurately, their male members) to frame the state in terms of the Hindu caste hierarchy. As the group whose ritual purity placed them at the apex of that hierarchy, they were able to define all other social groups (including the women) in terms of their difference from the normative identity: that of the Nepali-speaking, hill dwelling, upper caste Hindu male. This was the identity associated with economic and political power, as well as religious and spiritual legitimacy. Each dimension of difference from this identity entailed some degree of exclusion from the institutions that conferred power and legitimacy. The NSIS 2018 shows how these various ‘dimensions of difference’ (e.g. language, region, ethnicity, caste, religion and gender) continue to act as barriers to full economic, social and political inclusion for certain social groups and how for many groups, intersectionality or overlapping dimensions of identity has led to multiple barriers.

2.3.2 Language-based Barriers

Communities who do not use Nepali as their first language face educational barriers that can have lifelong effects on their competitiveness in the labor market. Without fluent Nepali, it is also difficult to access government services and participate actively in local and national governance. These disadvantages affect all the Tarai/Madhesi groups and the Mountain/Hill and Tarai Janajati groups – all of whom score below the national average on the Linguistic Advantage Index (Table ES.3). The Madhesi Dalits have the lowest level of proficiency in Nepali (15.6%) and only 17.6 % of their population has completed basic education through the 8th grade. Hill Dalits are better off here as Nepali is their heritage language – and they have been gaining rapidly in literacy though they are still behind most other Hill groups. But the fact that they have grown up speaking Nepali places them in a somewhat better position than the Madhesi Dalits or the Muslims. It means that Hill Dalits have access to textbooks and learning materials in their heritage language (Nepali) at close to the same level as the Hill Brahmins and Chhetris do (100-99%).

Language is also a barrier for Janajatis since Nepali is not their heritage language and yet it is their main channel for access to education and interaction with the state. Only 53.2% of Tarai Janajatis are proficient in Nepali and 65.6% of Hill Janajatis. Of the 18 groups in the bottom quintile of linguistic advantage, all but one, are Janajati. Similarly, looking at the composite score for recognition/respect of heritage language in various spheres, out of the 36 groups in the bottom two quintiles, 33 are Janajati groups. Both Mountain/Hill and Tarai Janajatis also report fairly low levels of recognition and respect for their heritage languages by schools, local government offices and social service providers (around 40%). When it comes to the availability of teaching learning material in their heritage languages, just 32.5% of the Mountain/Hill Janajati groups reported that such materials were available. Among the Tarai Janajati availability is even lower with only 1.3 % of the respondents having access to such materials.

Janajati languages are spoken by much smaller populations than languages such as Maithili and Bhojpuri which are spoken by millions within and outside of Nepal. This suggests that Janajatis may face a deeper educational disadvantage than the Maithili and Bhojpuri speaking peoples of the Madhes region who are much more likely to have access to large amounts of published materials – newspapers, novels, textbooks and grammars – that students can refer to as they seek to learn to read and to master difficult concepts.

TABLE ES.3: LINGUISTIC ADVANTAGE AND SELECTED SOCIAL DEVELOPMENT AND GOVERNANCE INDICATORS BY SOCIAL GROUPS (IN %)

Social Group	Linguistic advantage						Selected social development outcomes				Selected governance outcomes						
	Proficiency in Nepali*	Proficiency in heritage* language	Heritage language textbooks and learning materials available in school	Recognition of heritage languages by schools, local govt. officers and social service providers	No discrimination against speaking heritage language	Composite linguistic advantage	Immunization	Institutional delivery	Literacy	Grade 8 pass	Knowledge of affirmative action in education, health and Govt. employment	Legal identity	Participation in local governance	Representation in organization	Voting rights	Agency	Composite governance index
Hill Brahmin	91.5	91.2	100.0	85.1	97.2	93.0	73.3	98.2	85.8	71.7	96.3	81.7	37.5	58.3	89.7	64.6	71.3
Hill Chhetri	73.6	74.1	98.8	77.6	98.2	84.5	80.0	78.4	76.8	52.8	91.5	84.5	43.8	63.6	88.8	46.2	69.7
Madhesi B/C	64.7	76.9	7.4	58.8	94.2	60.4	55.1	87.2	85.9	72.5	86.2	76.2	18.0	24.9	86.1	61.9	58.9
Madhesi OC	35.8	44.3	6.1	69.4	91.2	49.4	60.7	67.3	60.6	39.8	80.0	67.2	17.1	21.8	80.9	44.2	51.9
Hill Dalit	56.2	57.0	98.9	81.2	98.8	78.4	68.9	70.6	67.8	27.8	81.9	85.9	32.9	51.4	82.6	35.7	61.7
Madhesi Dalit	15.6	21.0	3.3	70.4	86.3	39.3	53.7	47.4	42.8	17.6	70.4	73.5	17.6	19.6	74.3	43.7	49.9
Newar	74.2	45.5	36.8	43.8	94.3	58.9	77.8	82.5	78.7	57.7	88.3	89.8	31.8	63.6	92.1	49.4	69.1
Mt./Hill Janajati	65.6	30.8	32.5	39.0	96.7	52.9	70.7	68.4	75.8	44.4	83.2	81.2	42.3	62.1	84.7	45.1	66.4
Tarai Janajati	53.2	51.6	1.3	40.4	95.8	48.5	63.8	78.2	70.0	43.9	85.5	83.5	34.1	46.9	84.2	45.7	63.3
Muslim	26.1	32.6	3.8	67.1	88.8	43.7	52.8	59.1	65.5	31.9	74.8	65.9	16.1	18.6	76.2	40.4	48.6
Marwadi	74.7	71.6	3.9	26.2	98.2	54.9	66.7	97.1	96.5	87.7	87.0	80.2	7.0	35.1	69.1	52.6	55.2
All Nepal	62.9	54.7	52.7	63.3	95.8	65.9	68.4	73.9	71.6	46.8	86.0	78.5	34.9	51.7	85.3	47.5	64.0

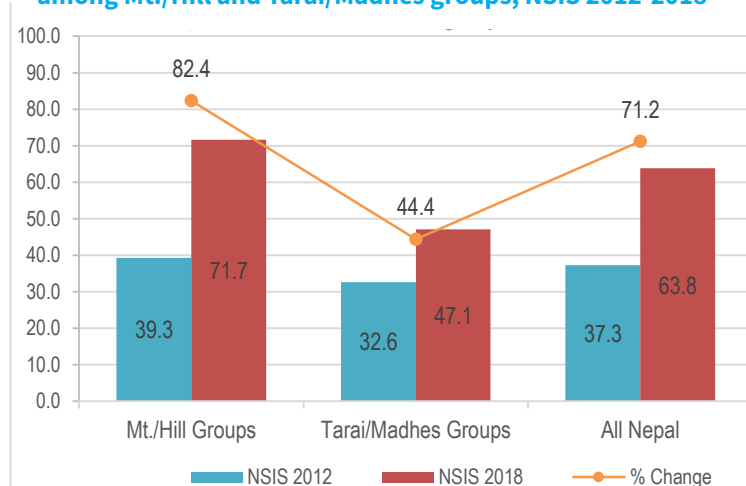
* Proficiency includes literacy so, even though all members of a certain linguistic/cultural group may *speak* a language, there may be other factors (e.g. poverty, gender and historically low literacy rates among many groups) limiting their ability to *read and write* it.

2.3.3 Regional Barriers

The Tarai/Madhes groups as a whole fall behind the Mountain/Hill groups on many economic and social indicators – though it is often difficult to untangle the regional, linguistic and socio-economic factors at work. On the whole, Tarai/Madhes groups do not seem to have done as well as Mountain/Hill groups on the Composite Social Inclusion Index that brings together social, economic, linguistic, governance, and gender indicators (Table ES.4). In all areas the Tarai/Madhes groups fall behind the hill groups though the gap is considerably narrower in three areas (receipt of social security payments, health and non-discrimination). And in the quintile analysis of the Composite Social Inclusion Index, all the groups in the bottom quintile and all but two in the second lowest quintile are Tarai/Madhes groups.

TABLE ES.4: SECTOR-WISE COMPOSITE SOCIAL INCLUSION INDEX BY REGION (%)

SN	Sector index	Mountain/Hill groups	Tarai/Madhes groups	All Nepal
1	Demography	74.4	59.1	69.5
2	Education	74.4	60.8	68.1
3	Health	77.1	76.1	75.2
4	Media	41.6	33.0	38.0
5	Social Security	84.7	82.1	84.6
6	Social Composite	69.4	63.0	66.5
7	Food & Shelter	88.4	79.8	87.2
8	Access to Market	82.2	78.0	80.3
9	Well-being	69.4	56.1	65.0
10	Economic Composite	80.0	71.3	77.5
11	Governance Composite	67.7	54.5	64.0
12	Linguistic Advantage	73.9	50.5	66.6
13	Non-discrimination	93.2	92.6	92.9
14	Socio-cultural Capital	90.5	77.2	88.0
15	Gender Norms and Values	59.0	45.4	54.8
16	Composite Social Inclusion Index	72.7	61.1	69.2

Figure ES.2: Change in real household consumption per capita among Mt./Hill and Tarai/Madhes groups, NSIS 2012-2018

Also the Tarai/Madhes groups have not done as well as the Mt./Hill groups in consumption growth (see Figure ES.2). Tarai/Madhes groups achieved 44.4% consumption growth between 2012 and 2018 which is little more than half that of the Mountain/Hill groups (82.4%).

The NSIS data also show that Tarai/Madhes groups do not believe that they have much influence on development efforts in their community. For the indicator on whether respondents felt that their voices were heard in community development activities, all the groups in the bottom two quintiles were from the Tarai/Madhes and, with

the notable exception of the Tharu (a major Tarai Janajati group with strong internal social capital), *all* the groups in the top two quintiles were from the hills. The same pattern holds for the indicator on representation in local organizations and for being respectfully heard in these local organizations. Overall, participation in governance appears to be weaker in the Tarai/Madhes than in the Mountain/Hill region.

2.3.4 Caste-based Barriers

Hill and Madhesi Dalits both fall below the national average on all but two of the 15 indicators that make up the Composite Social Inclusion Index. In addition, the NSIS 2018 gathered data that allows us to detect the presence of caste-based discrimination specifically related to the practice of untouchability.

The main source of data was a series of questions about whether the respondent had experienced discrimination in the village or local community, denial of entry to public spaces (including temples and water sources), discrimination in government offices and service providers, and in labor and product markets – all of which are combined in an index for overall discrimination (Table ES.5).

TABLE ES.5: DISCRIMINATION INDEX BY SOCIAL GROUPS (IN %)					
Social Groups	Community-level discrimination	Denial of entry into public places	Denial of opportunities related to labour and production	Discrimination in institutional services	Overall discrimination index
Hill Brahmin	3.4	0.7	1.5	1.7	1.8
Hill Chhetri	2.7	0.3	1.2	2.8	1.8
Madhesi B/C	6.3	0.2	2.0	3.9	3.1
Madhesi OC	5.1	0.4	1.6	4.8	3.0
Hill Dalit	34.4	26.4	12.8	25.9	24.9
Madhesi Dalit	27.6	11.3	10.6	26.1	18.9
Newar	3.9	2.0	1.5	4.5	3.0
Mt./Hill Janajati	2.4	1.0	1.3	6.2	2.7
Tarai Janajati	5.4	0.5	1.1	6.5	3.4
Muslim	15.2	5.5	3.0	11.5	8.8
Marwadi	7.1	0.6	1.5	2.9	3.0
All Nepal	7.4	3.5	2.7	7.2	5.2

Mountain/Hill Dalits face the highest levels of caste-based discrimination as a group with a score of 24.9 compared to the Madhesi Dalit group's score of 18.9. Both community level discrimination and denial of entry into public places was much higher for Hill Dalits than for Madhesi Dalits. Yet the highest discrimination scores for individual sub-castes appear for the two Madhesi Dalit groups traditionally responsible for waste removal – the Halkhor (34) and the Dom (31.3).

Respondents were asked whether they had been involved in any kind of cultural collective activities (such as birth ceremonies, weddings, funerals, festivals, religious or community-based social service, etc.). Overall, such involvement is high (85%) amongst most groups in Nepal and there is little gender disparity. However, both Hill and Madhesi Dalits report dramatically lower levels of involvement in such collective activities. These activities usually involve eating together and physical contact or close proximity with others, therefore it is highly probable that Dalits are either not invited to such gatherings or that they stay away to avoid the humiliation of having to enact the norms of untouchability (like conspicuously staying apart to avoid touching others, washing their own dishes, taking the leftovers, etc.). The Hill Dalits as a group have the lowest percentage involved in such community interactions (55.4%) and Madhesi Dalits are next with 61.7%. This compares to averages for the Brahmin, Chhetri and Newar of 90.5%, 93.1% and 92.1% respectively.

2.3.5 Ethnicity-based Barriers for Janajatis

Although “caste” and “ethnicity” are very different principles of social organization, the *Muluki Ain*, Nepal’s first National Code written in 1853, employed the word *jat* for both. The Adivasi Janajatis of Nepal are ethnic groups comprising 59 recognized indigenous peoples with distinct languages, kinship systems and self-identities. But because the *Muluki Ain* was written from the standpoint of caste society, it viewed all of Nepal’s diverse ethnic groups as castes and treated them as such within the national code. In fact, the barriers to inclusion faced by Janajati groups have less to do with their place in the caste hierarchy, than with aspects of identity and recognition and access to natural resources. Lack of recognition of their heritage languages and with it, the meaning and value systems that language creates and reflects is one important part of identity loss that Janajati groups are experiencing. As noted above, linguistic disadvantage has also undoubtedly contributed to the lower outcomes observed for many Janajati groups in education, health, and economic security.

One of the most salient features of the Adivasi Janajati groups in Nepal is the great diversity between their constituent groups. For almost every indicator, there are Janajati groups – often many – in the bottom quintile, but also many other Janajati groups in the top quintile for that same indicator. This is especially true for economic indicators. Some groups like the Thakali and the Newars have become well off through long distance trading and business while others have continued to practice subsistence farming and a few like the nomadic Raute have until recently depended primarily on hunting and gathering. Among those who depend on agriculture and animal husbandry for a livelihood, some groups like the Gurung, Rai, Limbu and Magar have been able over the last century to raise their economic levels by joining the British or Indian army. Over the past two decades, migration for employment in South East Asia and the Gulf has become far more important than soldiering as a source of economic opportunity.

The NSIS 2018 data on household consumption shows us that 6 out of the 19 groups with the lowest per capita consumption are Janajatis while at the same time the Thakalis, a Hill Janajati group, has the highest per capita consumption in the country.

2.3.6 Gender-based Barriers: Differences between Social Groups

The NSIS data presented in this study shows that gender is a barrier in all groups and that for most indicators women fall below men in their own group. However, the NSIS data also shows that the severity of this barrier varies greatly between groups. For example, among Hill Brahmin women only 5% (same as for men) did not know about affirmative action provisions for historically excluded groups in education, health care, and government employment. In contrast, nearly half of Muslim women (43.5%) did not know of these provisions. High percentages of women without knowledge on this were also found among Madhesi Dalits (35.8%) and Madhesi Other Castes (28.8%). Surprisingly, high percentages were also found among the fairly well educated Madhesi Brahmin and Chhetri women (25.6%).

This pattern of results is repeated for knowledge of political and civil rights, functions of local government, participation in local development processes and feelings of agency and effectiveness in these processes. Across all groups, women fall behind men; however, Brahmin, Chhetri, Dalit and Janajati women from the Hills and Tarai all participate at rates above the national average. On the other hand, except for the Tarai Janajati, the rest of the Tarai/Madhes groups have much lower numbers across the board – and especially for women. The Composite Index of Gender Norms and Values gives a summary picture of

the differences between groups in their degree of support for women's agency and empowerment. The two bottom quintiles of this Index are all Tarai/Madhes groups. The lowest Hill group is the Thami with an index score of 50.6 compared to the lowest Madhesi group, the Lodha, with a score of only 19.1. Less than 40% of both men and women from the Tarai based groups - Muslims, Madhesi Dalit, Madhesi Other Castes - and the Hill Dalits had egalitarian gender attitudes signifying strong socialization experiences related to gender discrimination within their own social groups.

However, the pattern of male dominance shifts somewhat, when we look at representation in – and being heard by – local organizations. Overall, women are *more* involved in local organizations than men (61.1% of women and 55.6% of men belong to an organization). Among Hill Chhetris, Hill Dalits, Madhesi Dalits, Newars and both the Mountain/Hill and Tarai Janajatis, more women than men are represented in local organizations. At the all Nepal level the percentage of men and women who felt that their voice was heard in these local organizations was equal at about 45%. However, among the Hill Chhetri, the Hill Dalits and the Tarai Janajati *more* women felt they had a voice in these local organizations than men. This data probably reflects the phenomenal growth and success of community user groups over the last 40 years in Nepal. These groups have been particularly effective as a means of reaching women and fostering cooperative and egalitarian social processes in the delivery of development across sectors. Women's groups focused on savings and credit, literacy, health, forestry, water and sanitation and gender-based violence have drawn women out of their traditional place in the purely domestic sphere and legitimized their involvement and action in the affairs of the wider community and even the nation.

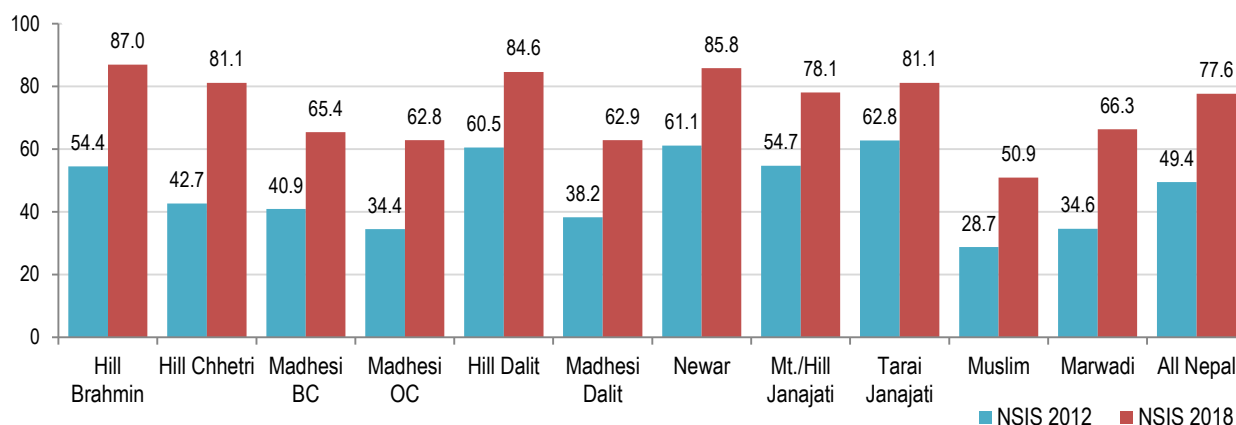
Examining the degree to which women can participate in making the decisions that affect them is another way to assess differences between social groups in terms of their support for women's autonomy. Only 32.3% of Muslim women and women from the Madhesi Other Castes and 33.7% of Madhesi Dalit women have a say in decisions about their own marriage. Many more women among the Hill Brahmins, Chhetris, and Dalits have a say in their marriage choice (84.1%, 85.1%, 86.8% respectively), and Newar and Hill Janajati women (96.8% and 92.9% respectively) have the most say.

In 2012 and again in 2018, the NSIS also asked women a set of questions related to decisions about having children and the number of children to have. Across all social groups, substantially more women in 2018 reported that they decided for themselves or decided together with their spouses than in 2012. Although Muslim and Madhesi Dalit women were still below the average, they have made major advances with increases of 22% and 45% respectively. Overall, the percentage of women who have a say in decisions on how many children to have has gone from 53% to 86%.

Despite this overall pattern of increasing input into decision-making, the NSIS 2018 data show that in the economic sphere women lost ground. Women's ability to decide on the use of their self-earned income dropped in all groups with an overall decrease of 16 points. Similarly, and starting from a much lower point, women's decision making on selling their own land and or other assets dropped across all groups with an overall decrease of 14 points.

A woman's mobility is closely restricted in many cultures, as a means to control her sexuality and maintain her subordinate position. As in 2012, the NSIS 2018 asked respondents if they were able to (i) visit the market, (ii) visit their *maiti* (natal home) or relatives and (iii) attend formal meetings, assemblies, seminars, including political or socio-cultural meetings, without necessarily informing their family. Freedom of mobility is lowest among the Muslim women in both 2012 (28.7%) and 2018 (50.9%) (Figure ES.3). Madhesi Other Caste groups and Madhesi Dalits are also among those who have relatively lower

FIGURE ES.3: Composite of percentage of women who can go to the market, visit their maiti/relatives or attend formal meetings without informing their family members by social groups, NSIS 2012 & 2018



percentage with freedom of mobility in both points of time. Hill Brahmins, Newars and Hill Dalits have the highest percentage of women (85 and above) who enjoy freedom of mobility. Progress in freedom of mobility during last 6 years is encouraging across all 11 main social groups with an average increase of 28.2 points.

The intersection of gender with social and economic inequalities explains the intensified nature of disadvantage often faced by poorer women and girls and the crucial need to understand and address “intersecting inequalities.”

3. Key Policy Implications

- 1. As a highly diverse, inclusive and democratic nation, Nepal needs disaggregated data if it is to reduce disparities and insure non-discrimination and equitable development for all social groups. The government needs to know how its policies are affecting different groups within the population – and how the implementation of the constitution is progressing in terms of prosperity and development of those groups historically left behind. Also in terms of good governance, citizens need disaggregated data to know what progress society is making and to hold the government accountable for its constitutional commitments to equity and inclusion.**

As a means of tracking progress on the SDGs, and on gender equity and social inclusion more broadly, development partners also need disaggregated data on the core social, political, economic and cultural indicators. This also applies to those 40 groups that have not been included in this study but were recorded by the Census 2011. Most of them belong to Madhesi Other Caste and Janajati groups and a few belong to other groups.

NSIS data clearly show that the impact of gender is strongly influenced by each woman’s ethnicity, caste, regional identity, class, age, disability status and position within the household. The intersection of gender with socio-economic inequalities explains the intensified nature of disadvantage often faced by poorer women and girls and the crucial need to understand and address “intersecting inequalities.”

2. **Focus on diversity, equity and the bottom quintile first: Use NSIS 2018 data to identify those being “left behind” on specific SDGs as well as on mainstream equity and inclusive development.** The NSIS 2018 data can be used to identify with fairly high precision, those social groups in danger of failing to reach specific SDGs. The Madhesi Dalits, Hill Dalits, and the Muslims as relatively homogenous groups are in need of targeted assistance for all their sub-groups if they are to achieve the SDGs and participate in Nepal’s overall inclusive development. All of the constituent sub-groups (from the 88 individual caste/ethnic groups) of these 3 main groups fall in the bottom two quintiles for most indicators.

However, the Madhesi Other Castes, the Mountain/Hill Janajatis and the Tarai Janajatis are each composed of some sub-groups who do well on most indicators and some who consistently appear in the bottom quintile. For such heterogeneous groups, it is important to be able to disaggregate to the level of the 88 individual caste/ethnic groups to identify which sub-groups within each of the larger groups are in danger for falling behind on specific SDGs as well as on overall inclusive development. Evidence from the NSIS suggests that regional and caste/ethnic disaggregation is important in such instances so that policies and programs can be targeted properly.

3. **Use NSIS data to build a better understanding of regional disparities.** The NSIS 2018 data show that with a few exceptions most of the Tarai/Madhesi groups consistently fall below the Mountain/Hill groups on most indicators. Some portion of the lower performance of Tarai/Madhesi groups may be linked to GoN policies (e.g. such as the relative neglect of heritage languages in education) that may have had unintended negative consequences for Tarai/Madhesi groups’ educational success as well as their access to social services and their participation in governance.
4. **Addressing language-based barriers.** The NSIS data has shown how communities who do not use Nepali as their first language face educational barriers which affect their access and success in multiple areas in life – higher educational opportunities, the labor market, access to government services and active participation in local and national governance. These disadvantages affect all the Tarai/Madhesi groups and the Mountain/Hill and Tarai Janajati groups. There is a need to support the Local Government Operations Act (LGOA) provision for Provinces and Municipalities to protect and develop indigenous languages and integrate the concerns of indigenous peoples into the process of developing literacy for those whose heritage language is not Nepali.
5. **The NSIS Survey should be repeated periodically to assist with tracking progress on the SDGs and monitoring the overall inclusive development of Nepal.** The NSIS 2018 survey was revised specifically to respond to NPC needs for as many indicators as possible that would be able to track progress on the SDGs and to mainstream inclusive development so additional rounds will increase the payoff to investments already made. The GoN should adopt a framework for a periodic national level survey (e.g. the NSIS or a GESI survey) and conduct it for further/future cycles to track progress on inclusive development and the SDGs.
6. **Need for data uniformity.** Where data disaggregated by caste and ethnicity is available, it is not uniform across different government and non-government institutions. Different ministries/

institutions have different classifications of social groups. So, there is a need to develop a broad consensus on the classification and categorization of caste and ethnic groups to support comparison of data across surveys and sectors.

7. **Building capacity and instituting practices of evidence based policy analysis.** A robust process for formulating, adapting and assessing the effectiveness of socio-economic policy needs to be based on the analysis of evidence. Further analysis of the NSIS 2012 and 2018 data will allow for unpacking the distinct influences of caste, ethnicity and gender, along with other social and economic correlates. Investments in building the capabilities and practices of evidence based analysis among students, scholars and practitioners needs to become the new norm in Nepal. Support should also be provided to institutions (academic, think tanks, etc.) that conduct rigorous analysis and focus on providing sound empirical evidence for policy formulation.
8. **Programmatic applications.** In helping to identify social groups that have been ‘left behind’ across a range of different sectors and areas, the NSIS data provides tremendous potential for the government and its development partners to **target specific groups for policy and programmatic interventions**. A combination of ‘active targeting within universal provisions’ is likely to be an effective approach. The NSIS data on the 88 distinct caste/ethnic groups can be especially helpful by allowing targeted programs to be directed to the specific sub-groups who are in the bottom quintile.

Addressing caste/ethnicity-based discrimination needs commitment and investment. This is similar to efforts at changing the values, norms, attitudes, and behaviors that discriminate against women. Untouchability, socio-cultural discrimination, violence against women, unequal wages, etc. must be eliminated and discriminatory attitudes and practices must be challenged by focusing on asymmetrical power relation based on gender, caste, ethnicity and region and working on social norms change. These efforts need to build accountability and address various forms of prevailing impunity by starting with the bureaucracy, political parties and community at large.



1

CHAPTER

INTRODUCTION

1.1 Political Context

Emerging with the political changes of the 1990s and becoming more and more central and explicit over the last three decades, social inclusion is now at the core of Nepal's national agenda. The Comprehensive Peace Accord (CPA) signed in 2006, committed to end discrimination and exclusion based on caste, ethnicity and gender as the next step to be taken in the reform and restructuring of the state. After nearly a decade of deliberation the 2015 Constitution emerged with its vision of Nepal as an inclusive and democratic state with a federal structure, lasting broad-based prosperity and an inclusive society (GoN 2015). It explicitly guarantees non-discrimination on grounds of origin, religion, race, caste, tribe, sex, economic condition, language, region, ideology or other similar grounds.

In order to attain the Constitutions' goal of inclusion, the Government of Nepal (GoN) adopted various policy measures and programs to promote social inclusion through its Fourteenth Three-Year Plan (2016/17–2018/19) (V.S 2073/74–2075/76), which emphasizes gender equality and social inclusion (GESI) mainstreaming as key crosscutting policies. The Fifteenth Five-Year Plan (2019/20–2023/24) (V.S. 2076/77–2080/81), additionally, aims to end all kinds of discrimination, poverty and inequality by restructuring systems and institutions to better develop the capacity of individuals and groups to access resources and opportunities. In this context, a number of government ministries have introduced GESI strategies and guidelines and are committed to working together with development partners to make sure women, the poor, Dalits, Adivasi Janajatis, Madhesis, Muslims and members of other historically excluded groups participate actively in the formulation, implementation, monitoring and evaluation of the plans, policies and programs that affect them. Thus, the inclusion of Nepal's diverse peoples in the country's social, cultural, economic development, and political processes has become even more central to Nepal's governance and its overall development strategy.

1.2 Historical and Cultural Context

At the confluence of the South Asian and East Asian sub-continent and dispersed throughout the hills and valleys of the great Himalayan range and a band of the Gangetic plains to the South, the population of Nepal is made up of two broad groups of people. First, are people from the Indian sub-continent who speak various Indo-European languages and have migrated into the Himalayas along different routes at different periods of history. These people are organized in a vertical hierarchy of endogamous sub-groups or castes based on their hereditary occupations and the relative ritual purity of these occupations according to the *Hindu Varnashram* system¹.

The second group of people that make up Nepal's population are the *Adivasi Janajatis* comprising 59 recognized groups and several dozen not yet recognized by the GoN. Identified as “tribals” by the British colonialists, *matwalis* or “liquor-drinkers” during the Shah-Rana rule, they are now identified as *Indigenous Nationalities*² by the GoN. Adivasi Janajatis from the Hills and Mountains speak many languages from the Sino-Tibetan and those from the Plains speak Indo-European languages. The Adivasi Janajatis were not ritually stratified within or between different groups.

Although “caste” and “ethnic group” are very different principles of social organization, the *Muluki Ain*, Nepal's first National Code 1853³, employed the word, *jat*, for both (Höfer 1979: 46). The Adivasi Janajatis of Nepal are ethnic groups with distinct languages, kinship systems and self-identities. But because the *Muluki Ain* was written from the standpoint of caste society, it viewed all of Nepal's diverse ethnic groups as castes and treated them as such within the national code.

Among the Hindu caste groups, according to the *Varnashram* scheme, the Brahmins who, as priests and professed mediators between the gods and men had to follow strict rules to remain pure, are at the top of the hierarchy. Just below them are the *Kshatriya* or warrior/king caste known in contemporary Nepal as the Chhetris. Brahmin and Chhetri men go through an initiation into the sacred texts after which they are given the sacred thread and become “twice born” (*tagadhari*) committing to follow rules about avoiding alcohol, certain foods, contact with certain caste groups, etc. At the bottom of the hierarchy and traditionally designated as so called “impure” and “untouchable” (*achhut*), are castes designated to perform the artisanal work essential to an agrarian economy (e.g., tailoring, leather work, pottery-making, iron work, etc.) and waste removal along with agricultural wage labor. Although some members of the group contest this designation, they are currently known as Dalits, a name that alludes directly to their history of oppression within the caste hierarchy as well as their struggle for emancipation (Kharel 2010)⁴.

Historically, although there had been a complex and highly developed culture centered in the Newari kingdoms of the Kathmandu valley for millennia, it was the military conquests of the Hill Brahmin and Chhetri caste groups during the last part of the 18th century that actually formed Nepal as a nation state. The political dominance of the Brahmin/Chhetris enabled them to frame the state in terms of the caste hierarchy – thereby further entrenching themselves at the top in relation to the Adivasi Janajati and other groups. This incorporation into the Hindu caste system, which was formalized in the *Muluki Ain* or Civil Code

¹ The Hindu *Varnashram* system divides society into four *varnas* or social classes – Brahmins, Kshatriyas, Vaishya and Shudras. Brahmins occupy the highest and the Shudras the lowest position in the society.

² National Foundation for the Development of Indigenous Nationalities Act, 2002. The Government of Nepal.

³ See *Muluki Ain* (Civil Code), December 22, 1853.

⁴ Kharel (2010) notes the discomfort and hesitation that ordinary Dalits feel about being called “Dalit” due to the historical stigma and discrimination attached to it. She compares these reactions to the positive association with the term and identity of “Dalit” expressed by political and human rights activists among the Dalits. These politically conscious, upwardly mobile actors are willing to live with the contradiction and disconnect between their everyday private/public lives.

of 1853, affected Adivasi Janajati self-identity and their understanding of their place in the social order. Like the Adivasi Janajatis and the Dalits in the Hills, the entire population of the plains or *Tarai/Madhes* area bordering India was relegated to lower status than people from the hills and mountains (*Paharis*). During the Shah-Rana rule Madhesi or people from the Plains were not even considered citizens and had to get special permission to travel from the Tarai to Kathmandu (Goait 2007). The Madhesi maintained their own version of the caste hierarchy but from the *Pahari* perspective, Madhesi Brahmins were considered beneath the Hill Brahmins who shared a single culture with the ruling Shah-Rana regime.

After the restoration of democracy in 1990 and the emergence of identity politics, politically aware Madhesi increasingly questioned their status as second-class citizens in relation to Hill Nepalis. Likewise, many Janajatis began to proclaim themselves as *Adivasi Janajati* and therefore not part of the caste system. Many politically aware Dalits also rejected the caste system and the demeaning position it placed them in. For both the Dalits and the Adivasi Janajatis, the previously “given” nature of the caste hierarchy has weakened over the past 50 years. Yet, for many – especially among the older generation – it has not entirely disappeared. Even though the current Constitution requires punishment of anyone protecting or following the behavioral norms of the traditional caste hierarchy, these norms and the values and world view behind them persist and continue to result in *de-facto* social, cultural, political and economic exclusion for some.

1.3 Conceptualizing Social Exclusion and Inclusion

According to the UN, “*social exclusion describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state*” (2016:18). Social exclusion is a multidimensional phenomenon not limited to material deprivation only. Poverty is an important aspect of exclusion, but it is only one dimension (UN 2016:17). While poverty is described as a condition, an outcome of too few resources, social exclusion is the process of marginalization from society (Abrahamson 1995:34) as well as the outcome of that process. Exclusion involves devaluing certain identities – often as a basis for justifying asymmetrical power relations that are embedded in the political and economic structures and social beliefs and values of a society.

Social exclusion is a useful concept for several reasons (Thomas 2000). Firstly, as noted above, it points out the multidimensional aspects of deprivation and that exclusion occurs through discrimination against people based on their gender, ethnicity, disability or ill health, geographic marginalization or poverty. Secondly, social inclusion focuses on the *processes* through which people are excluded, including the role of institutions. This implies that exclusion is not simply an attribute of particular people but rather the result of inequitable ‘rules of the game’ or ‘institutional barriers’ that are built into the structures of society and sometimes reinforced by the state. In other words, different societies have their own ways of defining certain people in and others out.

Just as with social *exclusion*, the definition of social *inclusion*, as shown in Box 1.1, is viewed as a *process*, one that involves changing the underlying exclusionary structures and institutions of society and the state. Saloojee emphasizes that social inclusion is “*the political response to exclusion*” (Labonte *et al.* 2011: 25) and thus must entail more than just improving access to economic resources (UN 2016); it must also offer recognition and respect. Thus, it must involve changes not only to the formal structures governed by law and enforced by the state, but also changes in unconscious behavior and perceptions governed by ingrained values and worldviews. These internal changes in perception need to happen

BOX 1.1**DEFINING SOCIAL INCLUSION**

- *the process of improving the terms of participation in society for people who are disadvantaged on the basis of age, sex, disability, race, ethnicity, origin, religion, or economic or other status, through enhanced opportunities, access to resources, voice and respect for rights (UN 2016: 20).*
- *a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social, political and cultural life and to enjoy a standard of living that is considered normal in the society in which they live. It ensures that they have greater participation in decision-making which affects their lives and access to their fundamental rights (Commission of the European Communities 2003:9 cited in UN 2016).*
- *the removal of institutional barriers and the enhancement of incentives to increase access by diverse individuals and groups to development opportunities, which requires changes in policies, rules, and social practices and shifts in people's perspectives and behavior towards excluded groups (ADB 2010).*

not only in the minds of the dominant groups who have been doing the excluding, but also in the self-perception of those who have been excluded and devalued. This change in their understanding of who they are is part of their empowerment and a critical part of the inclusion process.

Social inclusion requires changes at the system level and in the external institutional environment or rules of the game that determine the distribution of assets, capabilities and voice needed to exercise agency. In an exclusionary society the distributional rules are different for different identities – some being privileged and others not. From this perspective all forms of social exclusion boil down to unequal power relations between people. These power relations are embedded in and legitimized by the institutional structures, norms and values of society and the state. An inclusive society seeks to dismantle the frameworks, norms and narratives that have legitimized structural inequality and replace them with transparent rules that are the same for everyone regardless of their identity.

1.4 Research on Social Exclusion/ Inclusion in Nepal

In Nepal, past studies on social exclusion, poverty and human development have incisively documented the extent to which different social groups are excluded in terms of household welfare outcomes and access to economic and political opportunities (NESAC 1998; UNDP 2009 and 2014; World Bank and DFID 2006). These studies offer rich analyses of the historical roots of caste, ethnic and gender-based exclusions and their contemporary manifestations in terms of education, health, employment, and household welfare. Moving beyond the conventional approach of analyzing the data by geographic and administrative units alone, post-1990 social analysis took caste/ethnicity as important variables in the analysis of 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 analyzing social exclusion in Nepal that since then has influenced public debate, policy measures and scholarly analysis alike (World Bank and DFID 2006).

A number of other studies that emerged during the last decade have demonstrated the stark disparities in poverty and human development outcomes amongst different social groups (Mishra 2004; CBS *et al.* 2006; Das and Hatlebakk 2010; UNDP 2009). Bennett and Parajuli (2013) developed the Nepal

Multidimensional Exclusion Index (MEI) aimed at making smaller social groups visible and providing a baseline for tracking the results of social inclusion policies and programs among these different groups. Unlike previous studies that depicted the situation of only the main social groups, the MEI brought statistical evidence on around 80 individual caste/ethnic groups to light. These studies, among others, revealed persistent disparities between certain groups in human development outcomes, access to opportunities, and participation in decision-making processes.

A number of important national level surveys such as Nepal Living Standard Survey (NLSS), Nepal Demographic and Health Survey (NDHS), Nepal Labor Force Survey (NLFS), Nepal Multiple Indicator Cluster Survey (NMICS) and others have collected data disaggregated by gender, caste and ethnic group and other social dimensions. Critical issues related to social inclusion have been analyzed with the data provided by these surveys. However, the data produced by these surveys is primarily intended to address their specific survey objectives. For example, the main objective of the NLSS is to measure and analyze poverty at the national level; NDHS, to measure demographic and health indicators; NLFS, to assess labor force participation; and NMICS, to assess children's and women's issues.

Methodologically, these surveys are based on a sample of administrative and geographical units rather than social groups. They generally lack data on the core social, political and cultural correlates and more importantly, they lack disaggregated data for the smaller population groups⁵. Data on caste, ethnicity and gender can reveal interrelationships between socio-cultural and economic factors and sometimes explain the reasons for observed poverty and welfare outcomes. In addition, the government conducts its population and housing census only once in 10 years. Although the government's decennial census appropriately provides data disaggregated by caste and ethnicity, its nature as a huge operation does not allow it to cover more detailed information in its questionnaire.

Between 2011 and 2013 the Central Department of Sociology/Anthropology at TU undertook a major research project with support from the Social Inclusion Research Fund (SIRF). The overall goal of the project was to better understand Nepal's diversity and the state of human and social development among its many caste and ethnic groups – and to do so with a cross-disciplinary, gendered approach. The project had four components. The first two included the development of a Social Inclusion Atlas and Ethnographic Profiles (SIA-EP) of 42 highly excluded communities⁶. The third and fourth components were the Nepal Multidimensional Social Inclusion Index (NMSII) (Das *et al.* 2014) and the first round of the Nepal Social Inclusion Survey (NSIS 2012) (Gurung *et al.* 2014). Developed by Das *et al.* (2014), the NMSII was based on secondary data obtained from the census 2011 and other administrative data as well as primary data obtained from the NSIS 2012. Using the 98 caste and ethnic groups recorded in the census of 2001, the NMSII computed separate indices for the social, economic, political, cultural, gender and social cohesion dimensions of exclusion/inclusion – and combined them into a composite multidimensional social inclusion index able to rank each of the 98 caste and ethnic groups against multiple indicators.

In the first round of the Nepal Social Inclusion Survey (NSIS 2012), Gurung *et al.* (2014) analyzed about 100 social inclusion indicators for these same 98 caste and ethnic groups. To give an overview on

⁵ The larger social groups are well represented in some surveys. NLSS, in particular, has many castes/ethnic groups included, and good sample sizes for some larger groups as shown by Das and Hatlebakk (2010). However, many smaller groups have too small a sample to be statistically representative for the group because the NLSS was not designed to represent caste/ethnic groups.

⁶ Four Atlases and 22 Ethnographic Profiles of Highly Marginalized Caste/Ethnic Groups were published in 2014 by Central Department of Sociology/Anthropology, Tribhuvan University.

inclusion, the data was also presented for 11 main social groups (see Table 1.1). Data was gathered on five different dimensions: i) demographics; ii) human development⁷; iii) governance⁸; iv) culture, social solidarity and discrimination⁹; and v) gender¹⁰.

The NSIS used an innovative sampling method. Previous surveys generally adopted area sampling by selecting samples of specific areas or locations to represent the country and then taking samples of human society within the selected areas or locations. The NSIS however uses a social sampling approach which seeks a nationally representative sample of each social group by taking random samples of the areas or locations where that particular group are known to reside (see Chapter 2 and Annex A for details of the sampling methodology). This approach ensures that an adequate sample size to represent each group can be drawn irrespective of the size of the population of each group. In a country as diverse as Nepal where inclusion is so central to the national agenda, it is important to be able to track the progress of as many distinct groups as possible so that policies and assistance can be targeted towards those most in need. The NSIS data reported in this study on the 88 caste/ethnic groups permits this kind of tracking between 2012 and 2018 for many indicators and allows us to see which groups are included in various dimensions of progress and which are not.

The current study is based on the second round of the NSIS that was conducted in 2018. Following the suggestion from the NPC, 40 new indicators were added to the questionnaire to support monitoring of the Agenda 2030 Sustainable Development Goals (SDGs). Also, for methodological reasons based on learning from the NSIS 2012, the number of caste/ethnic groups was reduced from 98 to 88 and the study adopted a three-stage sampling procedure instead of the 4 stages used in 2012 (see Chapter 2). Other than that, the sampling method and overall approach remained the same for both rounds of the NSIS. Data was collected on eight dimensions for this current round of the survey to better track the SDGs. In addition to the disaggregated data on 88 different caste/ethnic groups, this report also presents an analysis of the outcomes on key indicators for 11 main social groups aggregated from the 88. Where relevant, data disaggregated by gender and by Tarai/Madhes and the Hill/Mountain regions is also presented.

1.5 Analytical Domains of Social Inclusion in Nepal

Social exclusion is based on identity so, like identity, it involves many intersectional or overlapping dimensions that are cumulative. Any aspect of identity, any recognizable characteristic of belonging to a group that is different, a minority or lacking in political or economic power can entail some degree of social exclusion in a society or state where the formal and informal institutions and values support and perpetuate that exclusion. Physical or mental disability, sexual orientation, HIV status, race, caste, religion, language and almost everywhere, gender, can all be markers that limit effective rights from the state for certain citizens and draw discriminatory behavior and sometimes even violence from society with impunity. On the other hand, where the formal legal institutions of the state and the informal institutions and practices of society are inclusive, these same characteristics can simply mark a celebrated diversity or in some cases, identify citizens with special needs.

⁷ Including: Education, Health & Sanitation, Housing Conditions, Land and Natural Resources, Employment and Livelihood.

⁸ Including: Inclusion in economic institutions, government jobs and user groups, Discrimination in Access to Basic Services, Inclusion in the Political Process.

⁹ Including: Cultural and Religious Identity, Kinship and Social Solidarity, Discrimination, Abuse and Violence.

¹⁰ Including: Access to services and resources, Participation in decision making, Experiences of violence.

The NSIS surveys (2012 and 2018) on which this report is based gathered data on a range of household and individual characteristics such as caste and ethnicity, language, religion, and region. Data that reflected economic status included household per capita consumption-level, ownership of land, house and other assets, type of house, type of occupation, food sufficiency, etc. These characteristics all shape the multi-faceted identity of members of these households and can also serve as markers for exclusion/inclusion in formal institutions and informal networks of Nepali society. A number of these characteristics – such as regional identity¹¹, language, religion, and economic status – are drawn into the analysis. But the main focus of this report is on three particularly powerful markers of identity in Nepal: **caste** and **ethnicity** crosscut by **gender**.

1.5.1 Caste and Ethnicity

As discussed in Section 1.2 (Historical and Cultural Context), the population of Nepal are broadly from two groups. First, are people who speak various Indo-European languages and are organized into a vertical hierarchy of endogamous sub-groups or castes based on the *Hindu Varnashram* system are the “caste groups” referred to in this study (see Table 1.1, column 1, row 2). Second, are the *Adivasi Janajatis*, who are now identified as *Indigenous Nationalities*¹² by the GoN. Janajatis from the Hills and Mountains speak languages from the Sino-Tibetan family and those from the Plains speak mostly Indo-European languages. They are diverse but not ritually stratified within or between the different groups and are the “ethnic groups” referred to in this study (see Table 1.1, column 1, row 3).

The social groups that make up the population of Nepal are shown at various levels of disaggregation in the different columns of Table 1.1. The broadest grouping is shown in the far-left column that marks the basic distinction discussed above between the caste groups and the Janajati groups with a small group including Muslims,¹³ Marwadis¹⁴ and a few additional groups who fall into the “other” category.

The second column disaggregates the population into 11 groups showing further distinctions within each of the main social groups in terms of rank in the purity/pollution hierarchy and differences by geographic region – specifically between the politically dominant Hill/Mountain (*Pahari*) groups on the one hand and the Tarai/Madhesi groups on the other. As noted above, the Madhesi or plains Hindus and the Hill Hindus have had their own parallel hierarchies. In the Tarai Madhes, the middle of the caste hierarchy has been occupied by a number of Madhesi ‘Other Castes’ along with the Tarai Janajatis. In the Hill/Mountain region however, the middle is taken only by the Hill/Mountain Janajati groups with caste groups either at the top (e.g. Hill Brahmins and Chhetris) or the very bottom (the Hill Dalits) of the hierarchy.

¹¹ Regional identity here refers to the distinction between the Hills and the Plains. Other aspects of regional identity relate to areas of the country like the Karnali region in the Far West that have been economically and politically marginalized in many ways are not explicitly analyzed in this report.

¹² National Foundation for the Development of Indigenous Nationalities Act, 2002. The Government of Nepal.

¹³ In the original *Muluki Ain* (1853) Muslims were the only non-Hindu religious group recognized. Buddhist, Kiranti, animist religions were not recorded and probably there were no Christians in Nepal apart from a few Jesuit and Capuchin missionary priests. Muslims were treated as a caste group and given status in the hierarchy as “impure but touchable” (Höfer 1979:45).

¹⁴ Five groups – Marwadi, Jain, Muslim, Bangali and Panjabi/Sikh – are known as “Religious/Linguistic Groups” in the Census. There are two more groups (foreigners and unidentified others) recorded by Census. Both groups are categorized broadly as “others” in Table 1.1. The NSIS 2012 included Marwadi, Jain, Bangali, Panjabi/Sikh in the “other” category. The NSIS 2018, however, enumerated both Marwadi and Jain as Marwadi in the sample and classified Marwadi and Muslim under the “other” category of 3 main groups. So, this study reports Marwadi as single category (see Methodology Chapter).

TABLE 1.1 NEPAL'S MAIN CASTE AND ETHNIC GROUPS WITH REGIONAL DIVISIONS

3 Main social groups	11 Main social groups**	130 Caste and ethnic groups* (Census 2011)	
		88 Groups included in NSIS 2018	40 Groups not included in NSIS 2018
Hindu caste groups (59.4%)	Hill Brahmin (12.2%)	Hill Brahmin [1]	
	Hill Chhetri (19.1%)	Chhetri, Thakuri and Sanyasi/ Dashami [3]	
	Madhesi Brahmin/ Chhetri (0.8%)	Brahmin, Kayastha, Rajput [3]	Nurang [1]
	Madhesi Other Caste (14.5%)	Badhae/Kamar*, Baniya/Kathabaniya, Baraee, Bin/Binda, Bhediya/Gaderi, Hajam/Thakur, Haluwai, Kahar, Kalwar, Kanu, Kewat, Koiri/ Kushwaha, Kumhar, Kurmi, Lodha, Lohar, Mali, Mallah, Nuniya, Rajbhar, Sonar, Sudhi, Teli, Yadav [24]	Amat, Dev, Dhandi, Dhankar/ Dharikar, Dhuniya, Kalar, Kori, Natuwa, Rajdhob, Sarbaria, Tarai others [11]
	Hill Dalit (8.1%)	Badi, Damai/Dholi, Gaine, Kami, Sarki [5]	
	Madhesi Dalit (4.7%)	Bantar/Sardar, Chamar/Harijan/ Ram, Dhobi, Dom, Dusadh/Pasawan/Pasi, Halkhor, Khatwe, Musahar, Tatma/Tatwa [9]	Chidimar, Dalit others [2]
Adivasi Janajati (Indigenous Nationalities) (35.8%)	Newar 5.0%)	Newar [1]	
	Mountain/ Hill Janajati (22.2%)	Bhote/Walung*, Bote, Brahm, Byasi, Chepang, Chhantyal, Danuwar, Darai, Dura, Bhujel, Gurung, Hayu, Yholmo, Jirel, Kumal, Lepcha, Limbu, Magar, Majhi, Pahari, Rai, Raji, Sherpa, Sunuwar, Tamang, Thakali, Thami, Yakha [28]	Aathpariya, Bahing, Bantawa, Chamling, Dolpo, Ghale, Khaling, Kulung, Kusunda, Lhopa, Lohorung, Mewahang Bala, Nachhiring, Raute, Samgpang, Thulung, Topkegola, Yamphu, Janajati others [20]
	Tarai Janajati (8.6%)	Dhanuk, Dhimal, Gangai, Jhangad, Kisan, Koche, Meche, Munda/Mudiyari, Rajbansi, Santhal, Tajpuriya, Tharu [12]	Pattharkatta/Kushwadiya, Khawas [2]
Other (4.8%)	Muslim (4.4%)	Muslim [1]	Bengali, Punjabi/Sikh, Foreigners and Unidentified others [4]
	Other (0.4%)	Marwadi [1; 0.2%]	

Source:

Adapted from Gurung 1998; Acharya and Subba 2008; CBS 2011; Gurung et al. 2014; Gurung 2014; Bennett and Parajuli 2013.

Notes:

- * Badhae and Kamar are merged into Badhae/Kamar; Bhote and Walung into Bhote/Walung. Thus the 88 groups actually included 90 groups and with the 40 groups not included in the study, the total adds up to 130.
- ** Newari society is comprised of many distinct caste groups but they have not been disaggregated in the NSIS.
- *** Percentages displayed in the tables are from the National Population and Housing Census 2011.
- **** Blue shading for groups who have traditionally lived in Hills and Mountain (*Pahari*) and red shading for Madhesi/Tarai groups who have traditionally lived in the plains belt (*Madhesi*).

Columns 3 and 4 show the 130 sub-groups including 4 'other' groups and 'foreigners' that were identified and enumerated in the 2011 census and how they relate to the 11 main social groups. Column 3 includes groups that had populations large enough to allow them to be analyzed in this study while Column 4 lists those groups that were too small to allow individual analysis.

The first NSIS survey in 2012 included 98 caste and ethnic groups taken from those recorded in the 2001 census. These 98 groups were among those who had households enough to permit an adequate representation in the NSIS sample. However, in the second round in 2018 this number was reduced

to 88 groups based on lessons learned from NSIS 2012. Ten groups were excluded from the current NSIS 2018 survey because they did not have sufficient households with relatively permanent residence status in a single location, so that an adequate sample size could be ensured and the location of sample households could be identified. Moreover, although there are about 25 more groups identified by 2011 census than by the 2001 census, the NSIS 2018 does not cover these new groups. This is because the NSIS 2018 survey was intended to follow-up only on the groups covered by the NSIS 2012 so that their progress could be assessed (see Chapter 2).

In each chapter this report presents analysis based on the 11 main social groups to give an overview on social inclusion in terms of the performance of these groups on various indicators. The data are then disaggregated into the 88 caste and ethnic groups that are synonymously labeled as “caste/ethnicity” or “caste/ethnic groups”, which follows the Muluki Ain’s usage of the term *jat* and includes caste groups, Adivasi Janajati groups and the religious group, Muslims in the category. It allows us to identify the specific “caste/ethnic” groups that are doing well on key sectoral and SDG indicators and those that are in danger of being excluded. The remaining 40 groups in Column 4 represent less than 2% of Nepal’s population and unfortunately because of their small population size and scattered residential patterns, data on the performance of these groups could not be analyzed (see Chapter 2).

1.5.2 Gender and Intersectionality

Structural inequalities between different caste and ethnic groups received explicit government policy attention only after the return of multiparty democracy in 1990 and the major political changes that followed. However, because women were not seen as a political threat, issues related to women’s rights and equality have been a central part of Nepal’s development agenda for nearly 50 years. The 2015 Constitution includes strong provisions to address gender issues at the program and policy level and in the overall governance of the country. Yet, despite its stated commitment to address gender discrimination and oppression, a number of studies have identified gaps and areas where there is a lack of clarity on gender in the Constitution¹⁵. For example, there is limited recognition of the rights of Nepali women in general; the only category among women that has been identified in the Constitution as one of the groups whose rights need to be addressed are ‘socially backward women.’ Yet the Constitution does not define what makes a woman ‘socially backward’ or what educational, economic, caste, ethnic, or other markers are associated with this identity.

Measures of women’s empowerment must be rooted in a local understanding of gender norms and women’s own definitions of empowerment, which can change over time. Gender analysis needs to take intersectionality into account and factor in the interplay and connections of gender across ethnicity, caste, class, age and position within the household, and at the community level. There is no single category of ‘the Nepali Woman’; hence the multiple intersections of gender, caste and ethnicity, need to be taken into consideration.

Scholars have pointed out that markers of differences (especially those related to oppression and marginalization) such as gender, race, caste, ethnicity, religion, sexuality and class, (and even geographic region in the case of Nepal) combine in ways that compound and intensify discrimination. In addition to categories created by traditional culturally embedded hierarchies and inequalities, the intersections of multiple dimensions of exclusion and inequality have created important differences within and across categories of individuals and groups (Jackson 1999). This requires us to examine ‘the relationship among

¹⁵ Gender Audit of the Constitution commissioned by IDEA International.

multiple dimensions and modalities of social relations and subject formation’ using an intersectional lens (McCall 2005:1771). The intersectional framework offers a means to address both identity and oppression together. Anthias (2009:10) argues that it is important to look at the way in which “different social divisions inter-relate in terms of the production of social relation and in terms of people’s lives . . . classes are always gendered and racialized and gender is always classed and racialized.”

The polarized gender roles and structures that permeate life in Nepal intersect with caste, ethnic identities, and class. Bennett’s (1983) seminal work on the life of the upper caste *Parbatiya* women (Bahun and Chhetri) depicts the contradictions, social pressures and low status they face within their marital families, despite their high status within the caste hierarchy. Cameron’s (1995) work with low caste women in western Nepal shows how these women deal with and re-interpret their simultaneous low status in two hierarchies – gender and caste.

1.5.3 “Normative” Nepali National Identity

As noted earlier, Nepal’s first national code was framed from the point of view of the group who was politically dominant at the time it was written: **the upper caste, Nepali speaking, hill dwelling, Hindu male**. This was the “normative” Nepali identity more than a century ago and though it is being increasingly contested and space within the Nepali identity is being made for other behaviors and values, it remains a powerful projection of a worldview still widely held by many in Nepal including many of the current political elite.

Each dimension of difference from the default or ‘norm’ described above entails some degree of exclusion in relation to the 11 main caste/ethnic groups (Table 1.2). Gender, region, caste, ethnicity, language, religion: each dimension of difference is associated with power asymmetries and barriers to inclusion. Given the intersectional nature of identity, almost all groups are affected by multiple barriers. As an internal difference, gender asymmetries affect female individuals in all groups but are made more complex by additional overlapping dimensions of identity such as language, region, religion or caste attached to male and female members of each group.

TABLE 1.2: DIMENSIONS OF DIFFERENCE FROM THE “NORMATIVE” NEPALI NATIONAL IDENTITY

11 Main social groups	Internal differences	Overlapping dimensions of difference from the “normative Nepali identity”
1. Hill Brahmin	Gender	Historically dominant groups who defined the ‘norm’ and became the (now contested) default for ‘Nepali Identity’.
2. Hill Chhetri	Gender	
3. Madhesi Brahmin/Chhetri	Gender	Region, Language
4. Madhesi Other Castes	Gender	Region, Language, Caste
5. Hill Dalit	Gender	Caste/Untouchability
6. Madhesi Dalit	Gender	Region, Language, Caste/Untouchability
7. Newar	Gender	Language, Caste (for some), Religion (for some)
8. Hill Janajati	Gender	Language, Ethnicity/Caste, Religion (for some)
9. Tarai Janajati	Gender	Region, Language, Ethnicity/Caste, Religion (for some)
10. Muslims	Gender	Region, Language, Religion/Caste
11. Other	Gender	Various

It is also important to highlight the distinction we have made here between caste and untouchability – even though both are part of a single conceptual and behavioral system. Having been historically defined as part of a ritual hierarchy encoded in national law, all groups in Nepal have been affected to some degree by the construct of caste. Being defined as ‘less pure’ than another group who refuses to take food from your hands, or to allow their daughter to marry your son does affect social, economic and political relations, and one’s own self-identity. However, the stigma, behavioral and economic limitations established by the practice of untouchability with respect to Dalits, is of a different order and the report highlights the importance of this distinction.

1.6 Building National and Global Accountability Measures for Tracking Progress on Gender Equality and Social Inclusion

Nepal’s history is rife with exclusionary caste, ethnic, linguistic, regional and gender hierarchies. Since the fall of the Rana regime in 1951 and especially since the establishment of multiparty democracy in 1990, Nepal has made extraordinary progress towards dismantling these hierarchies and becoming a much more inclusive state and society. Laws in the old *Muluki Ain* that prescribed different punishments for the same crime depending on the caste status of the perpetrator and the victim have been abolished. Discriminatory behavior towards Dalits that would have gone unquestioned just 30 years ago is in most places no longer accepted. People from the hills are nowadays less likely to use disrespectful terms to refer to people from Madhes.

Attitudes towards women – and most importantly, women’s own attitudes towards themselves – have undergone striking changes. The idea of menstrual pollution and the practice of menstrual seclusion, especially *chhaupadi* that involves remaining in isolation outside the house all night, are increasingly challenged. Women’s involvement as combatants in the Maoist insurgency changed social perceptions about what women could do physically and emotionally (Yadav: 2016). And global connectivity increasingly brings awareness of more egalitarian gender relations in other parts of the world.

Of course, old attitudes and habits of behavior linger and many in the privileged positions resist change. For example, Tamang writes about how the Nepali media – after its fascination with female combatants carrying guns during the insurgency – shifted its focus in the aftermath of war to women’s motherhood roles in the cantonments thus, “putting women back into the box of domesticity. There is an abrupt transformation in the portrayal of the formerly strange, beautiful, dangerous young girls and women to caring mothers, their sexuality neutralized” (Tamang 2017:244). Yadav (2016) and others have noted that the radical transformation of gender relations promised by the Maoists has not materialized. Nor have the conservative upper caste men who continue to control the political parties shown much enthusiasm for restructuring other long-standing asymmetrical power relations such as those based on caste, ethnic, and regional identity. Nevertheless, there has been real change. There is now widespread awareness about the essentially unjust nature of these hierarchical systems, about how they are viewed globally and of the possibilities – indeed, expectations – for their replacement with other more inclusive ways of organizing human life.

The two rounds of NSIS data examined in this study offer an important opportunity to track Nepal’s performance both on its national and sectoral level on GESI policy commitments and on the UN 2030 Agenda. This report provides data on key GESI sectoral outcomes in education, health, water and sanitation as well as access to formal and informal financial institutions and participation in community

organizations and activities disaggregated by caste, ethnicity and gender. In support of the SDGs, an inter-group analysis of the 88 separate caste/ethnic groups is presented for every indicator. At the end the main indicators covered by chapters are combined in an index presented as a bar graph. This not only shows us the disparities *between* the 11 main social groups, but also allows us to see the great diversity of outcomes *within* some of these main groups and identify which sub-groups are most in danger of being left behind and therefore, need special attention. Also, to track progress on the NPC's goal of reducing inequality by supporting a faster rate of improvement for the bottom 40%, the report compares the rates of improvement (between 2012 and 2018) on key indicators for different quintiles.

1.7 Organization of the Report

This report is organized into two main parts. This first part covers the **introduction** to the study as well as some discussion on the perspectives on gender equality and social inclusion in the context of Nepal and the larger context of the Global Agenda 2030. It is followed by the NSIS **methodology** in Chapter 2 that outlines in detail the design of the methods, and gives details on the survey and sample design, instruments, and selection of respondents.

The second part of the report is dedicated to the findings. Chapter 3 presents the basic **demographic data** on the sample population followed by Chapter 4 that reviews access to **education, health and sanitation, mass media, and receipt of government social allowances** among the various groups. Chapter 5 presents data on **economic indicators** including standard of living, land and agricultural assets, type of employment, access to financial institutions and markets, household consumption and food security and the household poverty. Chapter 6 explores levels of knowledge about basic **social, economic, political, and civil rights** among men and women from various caste/ethnic groups. It also looks at levels of **participation in development activities, local governance and voting** in the recent local, provincial and parliamentary elections. Different aspects of **solidarity/social capital – as well as discrimination – based on language, religion, and caste, ethnic and gender identity** are examined in Chapter 7. Chapter 8 focuses on **gender relations** and looks at current behavioral norms and expectations of women and men as well as women's participation in decision making in different spheres. In chapters 3-8 the main indicators relevant to the sector are summarized in one or more index that is presented for the 11 main groups and the 88 groups. Chapter 9 concludes the report with a discussion of overall findings by presenting the Composite Social Inclusion Index drawn from the sector-specific indexes presented in the earlier chapter and policy implications.



2

CHAPTER

RESEARCH METHODOLOGY

2.1 Introduction

The Nepal Social Inclusion Survey (NSIS) 2018 is a second-round survey using the same methods used in the NSIS 2012 with some modifications (see Gurung *et al.* 2014). One of the innovations of the NSIS 2012 survey was its adoption of an alternative approach of sampling that we call “social sampling.” The social sampling approach adopts the principle of “sampling in village” rather than “sampling of village.” Accordingly, the sampling is based on the existing caste and ethnic population rather than on geographical or administrative units, a common approach of “area sampling.” The intention of this sampling approach is to represent the caste and ethnic groups living in the country rather than the geographical or administrative areas of the country. The reason this approach is needed is that the existing national surveys in Nepal based on geographical and/or administrative units have very small samples for some of the smaller caste and ethnic groups that are not representative of these groups, and are therefore unable to adequately document a holistic picture of the current state of social inclusion and exclusion in Nepal.

2.2 Sample Design

2.2.1 Some Considerations

The NSIS 2018 was intended to follow-up only on the groups covered by the NSIS 2012 in order to assess their progress. The NSIS 2012 covered 98 groups¹⁶, among them the current survey covered only 88 caste/ethnic groups. The reasons for the reduced number of caste/ethnic groups are based on the lessons learned from the NSIS 2012 survey. They include:

¹⁶ NSIS 2012 surveyed 98 different caste and ethnic groups, based on 103 groups identified by the 2001 Census. The four unidentified groups such as Adivasi/Janajati, unidentified Dalit, unidentified caste/ethnic groups, and Kusunda were excluded and Muslim and Churaute were lumped into a single group.

- The NSIS 2012 was not able to achieve the required sample size for two groups, Raute and Kushwadiya/Pattharkatta for two reasons. First, both groups are mobile groups and move around from one place to another in different seasons so field staff were not able to locate them during the survey period. Second, there were not enough households to meet the required sample size.
- Sikh/Panjabi, Jain, Bangali, Chidimar and Nurang groups are excluded in the 2018 survey. Sikh/Panjabi and Jain are business groups. Jains largely overlap with Marwadi¹⁷. The Sikh/Panjabi, Jain, Bangali and Chidimar groups generally reside in city centers (Biratnagar, Birgunj, Nepalgunj, Kathmandu, etc.) and are highly scattered. Residences of Nurang are also highly scattered and the important issue is that they do not identify themselves as Nurang. Therefore, it was not possible to enumerate the required number of households in the given sample clusters. For instance, a large number of Sikh/Panjabi could not be found in the sampling location so they were located in Kathmandu, Lalitpur (at the Gurudwara in Kopundol). There were similar experiences for other groups as well.
- During the survey in 2012, it was discovered that Kamar and Badhae belong to the same group. They are carpenters by tradition and are named as Badhae in the Central Tarai and Kamar in the Eastern Tarai. These two groups have been combined in the current 2018 survey.
- Similarly, Walung and Bhote overlap. In Kathmandu, some Walung reported that they are Bhote and some Bhote reported that they are Walung. Therefore, these two groups have also been combined.
- Likewise, most of the Dhuniyas interviewed were Muslim in the 2012 survey. Since there was separate domain for Muslims in the survey, the Dhuniya was dropped in this time round.

Each of the 88 caste/ethnic groups is treated as a separate stratum (domain)¹⁸. The number of households within each of these groups ranges from 943,726 among the Hill Chhetri (the highest) to 347 among the Koche (the lowest) and there are 7 more groups¹⁹ that have less than 1,000 households throughout the country. Given such a wide variation in the number of households in different sample domains, the determined sample size was not sufficient to represent smaller groups. An equal sample size was drawn from each stratum (Gurung *et al.* 2014). This approach is generally recommended when separate statistics are needed for different domains of the study (Kish 1995: 77; Turner 2003: 10). The design has the following important features:

- It allows for an equal level of sampling efficiency (measured in terms of desired level of precision) for each caste/ethnic group while estimating the sample size. It intends to minimize the effect of varying levels of sampling efficiency on the estimates, which is considered better for a comparative study.
- The design maintains an equal sample size for all caste/ethnic groups irrespective of population size since the population size is not an important determinant of the sample size (Cochran 1977: 73). This approach tends to oversample smaller groups and under-sample larger groups resulting in a differential sampling rate across caste/ethnic groups.

¹⁷ Marwadis are predominantly Hindu but there are many Marwadis who are also Jain. However, regardless of their affiliation, whether Hindu or Jain, Marwadis mingle with each other socially.

¹⁸ NSIS 2018 excluded 10 groups – Raute, Pattharkatta/Kushwadiya, Sikh/Panjabi, Jain, Bangali, Nurang, Chidimar, Kamar, Walung and Dhuniya – that were captured in NSIS 2012. However, Kamar are inclusive in the Badhae and Walung in the Bhote category.

¹⁹ They are Kisan, Munda/Mudiyari, Hayu, Halkhor, Lepcha, Byasi and Raji.

- Since the main aim of this survey is to produce data for inter-group comparison of social inclusion indicators amongst 88 caste/ethnic groups rather than for a national estimate, an equal sample size approach is the preferred method where each estimation group would not require equal reliability in the survey measurement (Turner 2003: 11; Yansaneh 2005: 25).

2.2.2 Sampling

The sample size was determined to be a total of 17,600 households, 200 for each of the 88 domains of study or caste/ethnic groups (see Annex A). A three-stage probability cluster design was adopted to draw this sample. The source of sampling frame is Census 2011 that presents data based on the old structure of political boundaries. Accordingly, the sampling draw followed the old structure. Village Development Committees (VDCs)/Municipalities were selected at the first stage as the primary sampling unit (PSU), a ward or settlement at the second stage as the cluster and, finally, the required number of households were selected at the third stage²⁰.

Using the caste/ethnic disaggregation of the 2011 census data, ten VDC/Municipalities were selected as PSUs from each domain in the first stage²¹. A list of VDCs/Municipalities was prepared including only those that had at least 40 households or more from the particular caste/ethnic group so that enumeration of a cluster could be managed within a given time. VDCs/Municipalities were selected adopting a self-weighted technique of ‘probability proportional to size’ (PPS) for each particular caste/ethnic group. This ensured that a cluster that had a higher population had a higher probability of being selected, and helped to avoid selecting a VDC/Municipality with relatively few households from a particular group.

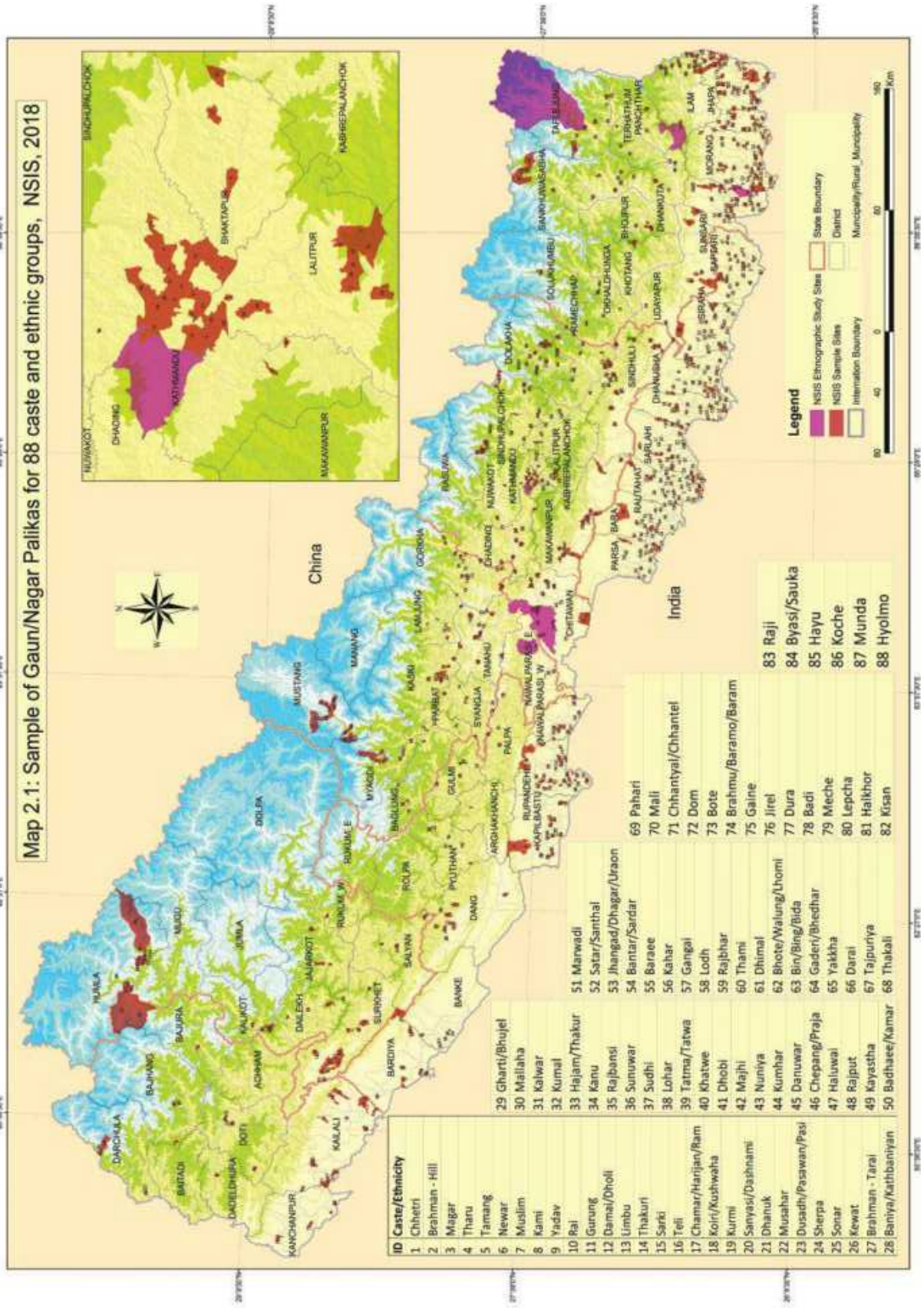
In the second stage, a ward (cluster) having the highest number of households of a given caste/ethnic group was selected from each of the selected VDCs. This ensured the selected ward had a required number of households. If there were multiple wards with a considerable number of households of a given caste/ethnic group, one ward was selected randomly. When there were wards with fewer than 20 households and/or with highly scattered households, the required number of households was managed by joining two adjoining wards of the selected VDC. Some selected wards were relatively bigger in terms of the number of households of a given caste/ethnic group. In such cases, if a ward had more than 100 households, the ward was further segmented with a division of 100 households²² and one segment was randomly selected for the survey.

From each selected cluster (or ward), households of a given caste/ethnic group were listed and 20 households were selected for the interview using the systematic random sampling (SRS) technique. In this way, a total of 200 households were enumerated, 20 households from each of the 10 VDCs/Municipalities were selected for each of the 88 groups. This added up to a total of 17,600 households. Selected sample sites, Gaun/Nagar Palikas (rural/urban municipalities), are shown in Map 1.

²⁰ Since the survey used the 2011 Census, the sampling units are based on the political boundaries of old structure that were VDC/Municipalities. The new constitution 2015 designated them as Gaun/Nagar Palika (Rural/Urban Municipality). However, the size of Gaun/Nagar Palikas is much larger than the then VDCs/Municipalities. So, most of the then VDCs have been squeezed into ward(s) in current Gaun Palika and Municipalities have been expanded and designated as Nagar Palika.

²¹ Census 2011 data disaggregated by caste/ethnicity were available only at the VDC/Municipality level. The ward would have been directly selected at the first stage if ward level data were available.

²² The rule of segmentation for households: 100-199=2 segments; 200-299=3; 300-399=4; and so on.



Since the actual proportion of households is different for each of the 88 caste/ethnic groups, weights are necessary to adjust for the unequal probability of household selection. Sample weights for the sample size of each domain were computed based on the ratio of the number of households from each caste/ethnic group in the national population to the 200 households in the sample using the 2011 census (Annex A). The weight was applied to adjust the under or over sampling of specific caste and ethnic groups in order to represent national level distribution for estimates at the national level and at the level of 11 main social groups.

The estimates made by any given sample survey are affected by sampling errors, whose degree can be evaluated statistically from the survey results themselves. Sampling error measured in terms of the standard error is used to calculate confidence intervals, design effect, and relative error. Standard error was calculated taking account of the variance of all the clusters for each domain of caste/ethnic group separately. Sampling errors along with relative errors and confidence limits were calculated for some selected key variables, separately for the 88 caste/ethnic domains. Standard errors of less than 5% and the confidence intervals of the estimates (all estimates are defined as shares of the population, and are thus within the range between 0 and 1) suggest that most shares are statistically different from zero (Annex A), but with variation between groups in the size of the confidence intervals. However, the extent of confidence level of the selected indicators for different caste/ethnic groups varied from small to some larger extents with different precision levels.

The survey interviewed two respondents, one male and one female from each household. Accordingly, the survey team was able to interview 34,723 respondents, 17,247 males and 17,476 females, with a response rate of 98% for male and 99% for female interviews. Male respondents were in most cases the household head or an adult male member who could respond to the survey questions in the absence of the head. Female respondents were also among the heads of households and the team interviewed those who were currently married between the ages of 18 to 49 years, and who could answer the questions particularly related to women's empowerment and reproductive health.

2.3 Survey Instrument

The current study is based on a quantitative-led mixed method survey for data collection. As discussed below, a range of qualitative methods were used to substantiate as well as complement the quantitative data on some specific issues related to social inclusion. The quantitative survey utilized a questionnaire that was developed from modifications of the NSIS 2012 questionnaire. The modifications were mainly to cover as many indicators of the SDGs as possible and to capture evidence on inclusion in the current context of social, economic, and political development in Nepal (see Annex E: Household Questionnaire). The questionnaire was finalized through a series of discussions among the NSIS and SOSIN teams including the SOSIN Advisory Committee, experts from the Ministry of Health and Population, Central Bureau of Statistics, National Planning Commission, USAID/Nepal, as well as individual experts on related fields.

The questionnaire is organized into 9 sections. In addition to identification of sample location, sections 1-4 are related to household level information on the demographic characteristics, household assets, health and social security, and work and livelihood. Sections 5-7 are related to individuals and include education and language, socio-cultural and gender relations, and inclusive governance. Finally, section 8 is about women's empowerment and reproductive health.

2.4 Training and Pretest

Seventy-two field staff, 19 males and 53 females, were hired for the survey (Annex D). They were experienced in quantitative survey data collection and most of them were Master's Degree students (some of them completed and some were studying) from relevant disciplines at Tribhuvan University. In addition, 10 supervisors were selected for quality control who had leadership capacity and considerable experience in monitoring and supervision of quantitative field surveys in both paper and tablet-based data collection. A rigorous 17-day training session was organized for all the field staff. A detailed illustrative survey manual was prepared to make each question clearer and to standardize the understanding of commonly used terms. At the end of the first week, a one-day field test was organized, which helped to test the instruments and to give field interviewers confidence in asking questions and using the instrument in a natural setting.

The second week was devoted to tablet-based training – primarily to test and ensure that the data collection program in the tablet had been appropriately developed. The practicum on the tablet helped to refine both the questionnaire and the data collection program. At the end of the second week, a one-day tablet-based field test was organized aiming to test both the tablet-based interview in a natural setting and the survey instrument once again just in case there were some errors left. In this way the instrument was pre-tested twice and this helped to raise the team's confidence in the questionnaire and the entire data collection and entry process.

2.5 Field Survey and Quality Control

Seventy-two field staff were organized into 17 teams composed of 3 to 4 interviewers with one supervisor in each team. It took on the average three and half months for each team to complete the survey, during April to July 2018. The supervisor was responsible for team coordination, liaising with the community and other stakeholders, and monitoring the data collection within the team during the field survey. Enumerators were responsible for collecting data from each household, finalizing the data and uploading it to the server. There were 10 quality controllers responsible for monitoring and supervision through spot-checking of field data collection. Each quality controller oversaw about four to five field teams so that their monitoring and supervision would overlap and ensure each team was monitored by at least two quality controllers. In addition, SOSIN team members (core research team, experts, research fellows and associates) and concerned personnel from USAID and members of the SOSIN Advisory Committee also visited field sites to monitor the field survey.

The field teams used an android tablet to collect data using an Android version of CSPro. The data collection program was designed with an inbuilt system to control internal consistencies, range of responses, skipping, sequence, and flow of interview. The Data Manager checked with the field teams regularly to resolve any major inconsistencies and errors found in the data. During the interviews various measures were taken to ensure collection of quality data. Before starting the interview, the interviewers spent time building good rapport with the respondents, obtaining their prior informed consent, and gaining their confidence. Diverse teams of interviewers (with a majority of women and representation from different caste/ethnic and regional groups) were deployed to maintain cultural and gender-friendly interviews as much as possible by matching the caste/ethnic groups.

2.6 Data Analysis

Two main categories are analysed in the NSIS Survey; gender and caste/ethnicity. Caste/ethnicity is examined at two levels: the first level of analysis involves comparison of the 11 main caste/ethnic groups (i.e. Hill Brahmin, Hill Chhetri, Madhesi Brahmin/Chhetri, Madhesi Other Caste, Hill Dalit, Madhesi Dalit, Newar, Mountain/Hill Janajati, Tarai Janajati, Muslim, and Marwadi²³ (see column 2 of Table 1.1, Chapter 1). A more nuanced understanding emerges when the 11 main caste/ethnic groups are further disaggregated into the smaller individual caste and ethnic groups of which they are composed (see column 3 of Table 1.1, Chapter 1). This level of analysis is able to pick up what are sometimes significant differences between the individual caste/ethnic groups within the 11 main categories and is particularly helpful in the effort to identify groups that are in danger of being ‘left behind’ on various indicators.

Data was summarized in terms of simple bivariate descriptive statistics such as percentage and mean score of specific indicators. In case of nominal scale or categorical data, they were transformed into dichotomy such as ‘yes/no’ or ‘occurrence/non-occurrence’ so that they could be presented as percentage. Mean scores were computed for numerical data. Depending upon the nature and essence of the data, some multiple variables were indexed into a composite form. In this way, no indicators have more than two categories that may affect the result in terms of representation of any domain in the analysis. The ranking of the 11 main caste/ethnic groups or the 88 individual caste/ethnic groups based on the scoring helped to identify the relative position of a particular group in terms of social inclusion and exclusion.

2.7 Data Dissemination

Data dissemination is a part of overall dissemination of research results. Two main reports were produced using the NSIS data – the NSIS report itself and a report on SDG indicators. A Policy Brief was also prepared with a summary of the two main reports to provide evidence and to maximize its use in government and non-government sectors. In addition, some SOSIN research fellows and associates have used quantitative data in their respective research papers.

The NSIS database is publicly available in SPSS and STATA file format. Requests for the data can be made through the website of the Central Department of Anthropology, TU²⁴, and USAID Development Data Library²⁵.

2.8 Ethical Considerations

The study collects data from individual on their views, perceptions and personal life experiences. Some of the questions more sensitive in nature, for example those related to reproductive health and experiences of violence. In order to respect and protect respondent’s rights, dignity, and privacy, the research followed a standard protocol. The NSIS 2018 received approval from the Ethical Review Board of the Nepal Health Research Council. It explicitly followed the Nepal Statistical Act 2015 and Tribhuvan

²³ In NSIS 2012, ‘others’ category included four groups, Marwadi, Jain, Bangali, and Panjabi/Sikh. This survey, however, included only Marwadi, so we used Marwadi instead of “others.”

²⁴ <https://anthropologytu.edu.np/>

²⁵ <https://www.usaid.gov/development-data-library>.

University Regulations 2072 (V.S.) and precautions were taken to ensure there was no physical or psychological harm against any of the interviewees. A verbal prior informed consent was taken from each respondent by informing them about their right to prior informed consent, that there would not be any monetary gain from interviews, and that they could exercise their right to not respond to an interview. The survey also tried to respect the culture of each respondent from 88 diverse communities by forming a diverse field team and deploying them according to respective cultures and gender.

Finally, for public use of the data, all information that would allow identification of individual respondents (mainly name and location) have been deleted in the final database in order to protect privacy of the respondents.

2.9 Limitations and Lessons Learned

The Population and Housing Census 2011 recorded 130 different caste/ethnic groups including foreigners and unidentified others. NSIS 2018 included 88 caste/ethnic groups in its sample, based on the record of Census 2001 (see Table 1.1, Chapter I). Most of the groups not included in the sample were newly added by the Census 2011 and had been identified differently in the Census 2001. For example, there are 13 groups in Census 2011 who were identified as Rai²⁶, three groups as Gurung²⁷ and another 10 groups identified as distinct groups among Madhesi Other Caste²⁸ that had not been identified as distinct groups in Census 2001. Intention of this study was to capture a complete picture of diversity based on existing caste and ethnicity in Nepal and that has been subjectively fulfilled. In terms of number, however, the NSIS 2018 still does not capture the full diversity of Nepal's population. Moreover, by nature of the approach, the sampling is only representative to the caste/ethnic diversity but not to a given geographical or administrative area, such as seven provinces, of the country.

The main aim of the current study was to compare progress on social inclusion among the 88 caste/ethnic groups that make up its study domain. The number of study domains is relatively high against the general recommendation to keep this number at a moderate level (Yansaneh 2005: 24). The sample size tends to increase by a factor equal to the increased number of domains (Turner 2003: 10). It naturally leads to an increase in field survey costs that the NSIS encountered. It was however 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.

It is a general rule in the sampling that the fewer the stages of sample selection, the greater the level of precision in the sample design. NSIS 2018 used a moderate level 3-stage design. Such a design is also recommended in a situation of resource constraints and where there is a need to overcome serious field problems arising from the spread of samples over large geographical areas (Kish 1995: 359-363).

The sample of 200 households with 400 interviews is statistically representative to a given group of study domains. However, it may be too small to be a fully representative sample when the analysis is carried out for an indicator with multiple categories, especially more than two categories. In order to overcome

²⁶ Aathpariya, Bahing, Bantawa, Chamling, Khaling, Kulung, Lohorung, Mewahang Bala, Nachhiring, Samgpang, Thulung and Yamphu were reported as Rai in Census 2001, but identified differently in Census 2011.

²⁷ Dolpo, Ghale and Lhopa were reported as Gurung in 2001 but identified differently in Census 2011.

²⁸ Amat, Dev, Dhandi, Dhankar/Dharikar, Dhuniya, Kalar, Kori, Natuwa, Rajdhob and Sarbaria were not reported in Census 2001.

this issue, indicators or variables with more than two categories were transformed into dichotomy such as ‘yes/no’ or ‘occurrence/non-occurrence’ so that they could be presented as percentage or mean score and the result is not affected by the issue of sample size.

The NSIS 2018 surveyed 88 caste/ethnic groups that were covered by the NSIS 2012 in order to be able to compare them and track the progress between two points of time. However, the Census 2011 recorded 125 caste/ethnic groups and there are about 40 more groups (including ‘other’) that the NSIS 2018 did not cover. All the groups not covered by the NSIS 2018 belong to: Mountain/Hill Janajatis (20), Madhesi Other Castes (11), Tarai Janajatis (2), ‘Other’ groups (4), Madhesi Dalits (2), and Madhesi Brahman/Chhetri (1). The findings of the current study may generally be applied to these groups according to their classification within the 11 main social groups.

Similarly, the NSIS 2018 sample captured only 67 languages out of 123 languages recorded by the Census 2011. This is due to the result of the NSIS sample coverage; most of the caste/ethnic groups not covered by the NSIS 2018 speak different, non-Nepali languages. Thus the findings related to languages are limited to coverage of the sample. In the case of policy implications, however, the findings related to the linguistic advantages/disadvantages are likely to be applicable to the languages that have not been covered as well.

NSIS also conducted ethnographic field research to substantiate the quantitative findings. There were 6 field researchers (Annex D) who spent 4 months in the field sites in 2019. Due to the large volume of survey data and findings reported in this report, the ethnographic data has not been used in the current analysis. They will be utilized in the further analysis of both survey and ethnographic data, to provide in-depth and richer insights.



3

CHAPTER

BASIC DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE POPULATION

This chapter deals with the demography of people living in the sample households of the 88 caste and ethnic groups covered in this survey. It aims to establish the demographic diversity of sample population in first three sections in terms of socio-cultural identity including caste and ethnicity, religion and language. In the remaining sections demographic characteristics are presented including family size and structure, age and sex structure, dependency ratio, marriage patterns and people with disabilities.

3.1 Caste and Ethnicity

After the restoration of democracy, for the first time in Nepal, the population census of 1991 collected data disaggregated by 60 different caste and ethnic groups. The number of caste and ethnic groups recorded increased considerably to 101 in the 2001 census and to 125 by the 2011 census. This increase is largely attributed to people's greater awareness and interest in self-identification, which emerged after the restoration of democracy. The number of caste and ethnic classifications may well increase further in the 2021 census.

The sample size of each of the 88 caste/ethnic groups is 200. According to the Table 1.1 in the chapter 1, these 88 distinct groups are classified in three ways for analysis: by caste/ethnicity, by main social group and by regional origin of residence (see Box 3.1). As shown in the Box 3.1, these 88 groups can be classified in various ways. They can be divided into three broad groups belonging to the Hindu Caste groups, Janajati groups or the others. They can also be categorized into 11 main social groups. Finally, they can be classified into two groups based on regional origin of residence – Mountain/Hill groups (denoted in blue) and Tarai/Madhes groups (denoted in pink).

The survey counted a total of 17,600 households, 200 households from each 88 groups, which accounted for a total population of 92,566 (Table 3.1). The table shows the detailed distribution of households and population according to social groups. When the data on the 11 main social groups is presented, each constituent sub-group is weighted according to its relative size in order to make it representative of the national distribution, as in the census 2011 in Table 3.1. However, the distribution of the population within NSIS 2018 sample households is quite different from the census population. For example, the percentage of Hill Brahmin population is 12.2% in the census, whereas this group makes up only 10.9% of the NSIS 2018 sample. On the other hand, the Madhesi Other Caste group accounted for only 14.2% in census 2011 while they account for 16.2% of the households enumerated by the NSIS. These variations are due to the variation in family size by group (see Annex Table 3.3).

BOX 3.1 CLASSIFICATION OF 88 GROUPS BY CASTE/ETHNICITY, MOUNTAIN/HILL AND TARAI/MADHES AND 11 MAIN SOCIAL GROUPS



Caste groups		Janajati (Ethnic) groups		Others
1. Brahmin – Hill (1)	23. Lohar	46. Newar (1)	70. Tamang	87. Muslim (1)
Hill Chhetri (3)	24. Mali	Mt/Hill Janajati (28)	71. Thakali	88. Marwadi (1)
2. Chhetri	25. Mallah	47. Baramu	72. Thami	
3. Sanyasi	26. Nuniya	48. Bhote/Walung	73. Yakha	
4. Thakuri	27. Rajbhar	49. Bote	74. Yholmo	
Madhesi (B/C) (3)	28. Sonar	50. Byasi	Tarai Janajati (12)	
5. Brahmin – Tarai	29. Sudhi	51. Chepang	75. Dhanuk	
6. Kayastha	30. Teli	52. Chhantyal	76. Dhimal	
7. Rajput	31. Yadav	53. Danuwar	77. Gangai	
Madhesi (OC) (24)	Hill Dalit (5)	54. Darai	78. Jhangad	
8. Badhae/Kamar	32. Badi	55. Dura	79. Kisan	
9. Baniya	33. Damai/Dholi	56. Gharti/Bhujel	80. Koche	
10. Barae	34. Gaine	57. Gurung	81. Meche	
11. Bhediyar/Gaderi	35. Kami	58. Hayu	82. Munda/Mudiyari	
12. Bing/Binda	36. Sarki	59. Jirel	83. Rajbansi	
13. Hajam/Thakur	Madhesi Dalit (9)	60. Kumal	84. Santhal	
14. Haluwai	37. Bantar	61. Lepcha	85. Tajpuriya	
15. Kahar	38. Chamar/Harijan/Ram	62. Limbu	86. Tharu	
16. Kalwar	39. Dhobi	63. Magar		
17. Kanu	40. Dom	64. Majhi		
18. Kewat	41. Dusadh/Paswan/Pasi	65. Pahari		
19. Koiri	42. Halkhor	66. Rai	Color notation:	
20. Kumhar	43. Khatwe	67. Raji		Mountain/Hill Groups (38)
21. Kurmi	44. Musahar	68. Sherpa		Tarai/Madhes Groups (50)
22. Lodha	45. Tatma	69. Sunuwar		

TABLE 3.1: PERCENTAGE OF SAMPLE HOUSEHOLDS AND POPULATION BY SOCIAL GROUPS, NSIS 2018

Social Groups	No. of caste/ ethnic groups*	Households		Population	
		Census 2011	NSIS 2018	Census 2011	NSIS 2018
Hill Brahmin	1	14.2	14.4	12.2	10.9
Hill Chhetri	3	19.9	20.3	19.1	18.7
Madhesi B/C	3	0.8	0.8	0.8	0.9
Madhesi OC	24	11.4	11.4	14.2	16.2
Hill Dalit	5	8.3	8.5	8.1	7.4
Madhesi Dalit	9	3.9	3.9	5.0	4.9
Newar	1	5.4	5.5	5.0	4.0
Mt./Hill Janajati	28	23.6	23.6	22.2	20.2
Tarai Janajati	12	7.9	8.0	8.6	9.2
Muslim	1	3.3	3.3	4.4	7.4
Marwadi	1	0.2	0.2	0.2	0.2
Others	0	1.1	-	0.2	-
All Groups	88	100.0	100.0	100.0	100.0
N	-	5,427,302	17,600	26,494,504	92,566

Note: Others include caste and ethnicity unidentified.

* Of the 88 caste/ethnic groups covered by the NSIS 2018.

3.2 Religion

The 2011 population census recorded that 81.3% of the Nepali population follow the Hindu religion. The NSIS 2018 captured a slightly higher share of the population as Hindu (83.5%), whereas the share of Buddhist population was slightly lower (8.8%) than in the 2011 census (Table 3.2). Islamic, Kirant, and Christian populations do not seem to differ much between the NSIS 2018 and the census 2011.

Hinduism is followed by Hill Brahmin, Madhesi Brahmin/Chhetri and Madhesi Other Caste groups as well as almost all Hill Chhetri, Hill and Madhesi Dalits, Tarai Janajatis and Other (Marwadi). A few Hill Chhetri, Hill Dalit and Tarai Janajati are Christians. The majority of Newar (87%) and about half of the Mountain/Hill Janajatis also follow Hinduism. Most of the remaining Newars follow Buddhism (11%) with a few following Christianity (2%). Similarly, besides Hinduism, Mountain/Hill Janajatis also follow Buddhism (34.5%), Kirant (14%) and Christianity (1.6%). Buddhist Janajatis mainly include the Tamang, Gurung, Bhote, Sherpa, Thakali, Jirel and Dura (see Annex 3.1). The Kirant religion is mainly followed by Rai, Limbu, Yakha, Sunuwar and Hayu.

Two percent of Hill Dalits (mainly Badi), Newar, and Tarai Janajati (mainly Santhal) follow Christianity. Surprisingly, 2.5% of Muslim households (5 households) reported that they follow Hinduism²⁹ whilst 97.5% follow Islam. Also, there are a few other groups namely Mountain/Hill Janajatis and Hill Dalits who follow Islam. Such cases may arise from interactions between people from different religious groups. For example, people may have close social interaction with members of another religious group that is dominant in the community. In some cases, people have interacted with and been influenced by another religion at some earlier stage in life.

²⁹ Three households from Parsa, one from Rupandehi and another from Kapilvastu.

TABLE 3.2: PERCENTAGE OF HOUSEHOLDS BY RELIGION AND SOCIAL GROUPS, NSIS 2018

Social Groups	Hindu	Buddhism	Islam	Kirant	Christian	Other*	Total
Hill Brahmin	100.0	–	–	–	–	–	100.0
Hill Chhetri	99.6	–	–	–	0.4	–	100.0
Madhesi B/C	100.0	–	–	–	–	–	100.0
Madhesi OC	100.0	–	–	–	–	–	100.0
Hill Dalit	97.2	–	0.1	–	2.7	–	100.0
Madhesi Dalit	97.9	2.0	–	–	0.1	–	100.0
Newar	87.0	11.0	–	–	2.0	–	100.0
Mt. /Hill Janajati	49.5	34.5	0.3	14.0	1.6	0.2	100.0
Tarai Janajati	97.3	–	–	–	2.0	0.6	100.0
Muslim	2.5	–	97.5	–	–	–	100.0
Marwadi	97.5	–	–	–	–	2.5	100.0
Total	83.5	8.8	3.3	3.3	1.0	0.1	100.0

* Other includes Jainism, Bon, Animism and other.
– No cases.

3.3 Language

Nepal is a country of great cultural diversity and its multiple languages are testimony to that diversity. Information on language collected by the NSIS 2018 is based on a question, what is the respondent's "heritage language"³⁰ or "mother tongue?" The NSIS 2018 recorded only 67 languages (Box 3.2), of which 61 languages were reported by the first respondents, five additional languages (Bangla, Panjabi, Lingkhim, Mewahang and Wambule) by the second respondents of the sample household³¹ and the last one is "language unknown." These 67 languages have been clustered by language family which are displayed in different colour codes: 1) 21 languages displayed in orange belong to the Indo-European language family; 2) 43 languages in blue belong to the Sino-Tibetan family and; 3) one language (Santhali) shown in dark blue belongs to the Austro-Asiatic language family; and 4) another (Jhangad/Jhangar) shown in yellow belongs to the Dravidian language family plus one where the language was unknown displayed in grey.

The number of languages recorded by the NSIS 2018 is quite a low compared to the 2011 Population census that recorded 123 languages in Nepal (Yadav 2014). This is mainly because this survey covered the Rai as a single ethnic group where there are 32 different languages spoken within the Rai community. Another reason is that it did not disaggregate various variants of Nepali language spoken in Far-western Nepal that were recorded separately by the Census 2011.

³⁰ "Heritage language" and "mother tongue" are used synonymously in the report. Heritage language is a community language spoken by the group of people for generations, so it is also an ancestral language. The upcoming Population and Housing Census 2021 is going to collect data on language based on "heritage language."

³¹ Each sample household had two respondents, one male and a female.

BOX 3.2**NUMBER OF HERITAGE LANGUAGES SPOKEN BY SAMPLE HOUSEHOLD POPULATION BY LANGUAGE FAMILY**

I. Indo-European		15	Hindi	29	Lepcha/Lapche	44	Byasi	59	Dumi
1	Maithili	16	Angika (Bihari Hindi)	30	Koche	45	Bantawa	60	Puma
2	Nepali	17	Kumal	31	Jirel	46	Chamling	61	Nachhiring
3	Bhojpuri	18	Urdu	32	Thakali	47	Bhujel	62	Lingkhim
4	Bajika	19	Sadhani (Bhojpuri)	33	Yholmo	48	Bahing	63	Mewahang
5	Awadhi	20	Bangla	34	Sunuwar	49	Chhiling	64	Wambule/Umbule
6	Rajbansi	21	Panjabi	35	Dhimal	50	Tibetan		
7	Tharu	2. Sino-Tibetan		36	Gurung	51	Yamphu/Yamphe	3. Austro-Asiatic	
8	Marwari	22	Sherpa	37	Hayu	52	Thulung	65	Santhali
9	Bote	23	Limbu	38	Newari	53	Khaling		
10	Darai	24	Tamang	39	Pahari	54	Dura	4. Dravidian	
11	Kisan	25	Meche	40	Chepang	55	Lohorung	66	Jhangad/Jhangar
12	Danuwar	26	Raji	41	Chhantyal	56	Chhintang		
13	Majhi	27	Thami	42	Lhomi	57	Kulung	67	Unknown language
14	Magahi (Bihari Hindi)	28	Yakha	43	Magar	58	Sangpang		

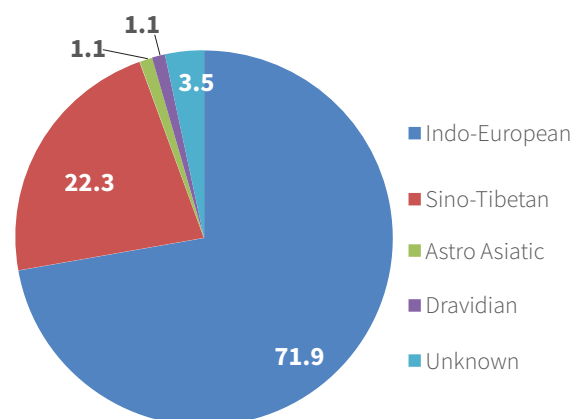
FIGURE 3.1: Percentage of households by broader category of languages spoken, NSIS 2018

Figure 3.1 shows the distribution of 61 languages. Indo-European languages account for 72% of the total sample households and Sino-Tibetan languages for 23%. Astro-Asiatic (Santhal) and Dravidian (Jhangad) each account for 1.1% of the total. The Indo-European language family includes 19 major languages spoken in Nepal, with Nepali spoken by the largest percentage followed by Bhojpuri, Maithili, Awadhi, and Bajjika (see Annex 3.2). The Sino-Tibetan language family includes 40 different languages that are spoken by Mountain/Hill Janajatis.

3.4 Household Size and Family Structure

Household and family are often used interchangeably. By and large, one household has one family in Nepal, even though it may not be the case in urban areas where multiple families often live in a single house. This study utilizes the definition adopted by the Population census of Nepal: *a household is a family where one or more members share a common kitchen and the members of which are mostly related by blood and marital status*. Some families may also have a member who is not related but shares the same kitchen, such as a domestic helper.

Household size reflects the level of fertility and thereby, population growth, which has been gradually decreasing over the years. The population census of 1991 reported that the average household size was 5.6. By 2011 this had decreased to 4.9 (Gurung 2014). However, the NSIS found larger household sizes in both the 2012 and 2018 rounds. The average was 6 in NSIS 2012 and decreased to 5.1 in 2018 (Table 3.3) – a drop of nearly one person per household in the 6 years between its two rounds.

Muslims have the highest average household size (7 members per household), followed by Madhesi Other Caste group (6.1) and Madhesi Dalits (5.7). Household size is lowest among Newar and Hill Brahmin (4.5) (see Table 3.3). Among the 88 caste and ethnic groups, there are 8 groups which all belong to the Mountain/Hill Janajatis and one Hill Dalit (Sarki) who have an average household size smaller than 4.5. The Thakali have the smallest household size (Annex 3.3). Most Madhesi groups on average have larger household sizes of no less than 5. All but one of the caste/ethnic groups falling among the top two quintiles (40%) for household size are Tarai/Madhesi groups. The household size, on average, has decreased from 6 to 5.1 between the 2012 and 2018 in the NSIS survey. But the pace of the decrease has varied between groups with the greatest drop among the Hill Brahmins and no change at all among the Madhesi Dalits.

TABLE 3.3: HOUSEHOLD SIZE AND TYPE OF FAMILY BY SOCIAL GROUPS, NSIS 2018

Social groups	Household size			Type of family (%)		
	NSIS 2012	NSIS 2018	% Change	Nuclear	Joint/ extended	Total
Hill Brahmin	5.9	4.5	-23.7	43.0	57.0	100.0
Hill Chhetri	6.1	4.9	-19.7	37.0	63.0	100.0
Madhesi B/C	5.9	5.3	-10.2	37.9	62.1	100.0
Madhesi OC	6.5	6.1	-6.2	28.7	71.3	100.0
Hill Dalit	5.7	4.9	-14.0	33.7	66.3	100.0
Madhesi Dalit	5.7	5.7	0.0	25.8	74.2	100.0
Newar	5.7	4.5	-21.1	39.0	61.0	100.0
Mt./Hill Janajati	5.8	4.8	-17.2	34.9	65.1	100.0
Tarai Janajati	6.0	5.4	-10.0	32.1	67.9	100.0
Muslim	7.3	7.0	-4.1	19.5	80.5	100.0
Marwadi	5.8	4.9	-15.5	41.5	58.5	100.0
All Nepal	6.0	5.1	-15.0	34.9	65.2	100.0

Nepal has a high proportion of households with joint or extended families (65.2%) with only a little more than one-third of its households living as nuclear families (34.9%) (Table 3.3). The proportion of nuclear families is highest among the Hill Brahmins (43%) and Marwadis (41.5%), whereas it is lowest among Muslims (19.5%) and Madhesi Dalits (25.8%). With the exception of the Kayastha, eight Janajati groups have a higher percentage of households with nuclear families in comparison to other groups. Among them, the Thakali have the highest percentage (49%) of nuclear family households followed by the Jirel, Baramu, Dura, Tajpuriya, and Gangai (Annex 3.3). Most of the groups with a low percentage of nuclear family households are Madhesi, such as the Tatma (17%), Kewat, Muslim, and Bhediya.

3.5 Age and Sex Structure

Age-sex structure is important in demographic change. Due to declines in fertility and mortality, the age structure in Nepal now has a larger proportion of its population in the working age group and, consequently, there has been a decline in the dependency ratio. Data on the age and sex structure, median age, sex ratio, broader age structure and the dependency ratio disaggregated by sex, main social groups and individual caste/ethnicity groups are presented in this section. As mentioned in Chapter 2, the NSIS 2018 interviewed one male and a female from each sample household of the 88 caste and ethnic groups. In 2012, 82 individuals identified themselves as third gender, whilst in 2018 none of the respondents reported this, therefore analysis of sex structure here focuses only on males and females.

Median Age

Table 3.4 displays the median age by sex and the sex ratio disaggregated by the main social groups. Overall, the median age is 26 years; males (25 years) are one year younger than females (26 years). In the six years since NSIS 2012, the median age of the population increased by 2 years indicating that the Nepali population is getting older. Among the 11 main social groups, the Marwadi have the highest median age (35), followed by Newar and Hill Brahmin having equal median ages (32). Muslims and Madhesi Dalits have the lowest mean age (20), which is 15 years younger than the Marwadi and 6 years younger than the national average. The lower median age among Muslim and Madhesi Dalits is due to the higher proportion of child population and relatively lower life expectancy at birth of the total population. Madhesi Other Castes and Hill Dalits each have a median age of just 22 years. Across social groups, sex does not seem to make much difference to the variation in median age.

TABLE 3.4: MEDIAN AGE BY SEX AND SEX RATIO BY SOCIAL GROUPS, NSIS 2018

Social groups	Median age			Sex ratio*
	Male	Female	Both	
Hill Brahmin	33	32	32	94
Hill Chhetri	26	27	27	94
Madhesi Brahmin/Chhetri	29	30	30	102
Madhesi Other Caste	22	22	22	103
Hill Dalit	21	22	22	95
Madhesi Dalit	20	20	20	99
Newar	32	32	32	96
Mountain/Hill Janajati	25	25	25	90
Tarai Janajati	26	25	25	93
Muslim	20	20	20	96
Marwadi	35	35	35	111
Total	25	26	26	95

* Median is the most commonly used measure of age that divides the population into two equal groups.

**Sex ratio is defined as the number of males per 100 females.

The Thakali have the highest median age (41), followed by Marwadi (35), Brahmin Hill (32) and Newar (32) (Annex 3.4). Median age is lowest among the Dom (17) and Halkhor (19) who both belong to the Madhesi Dalit group.

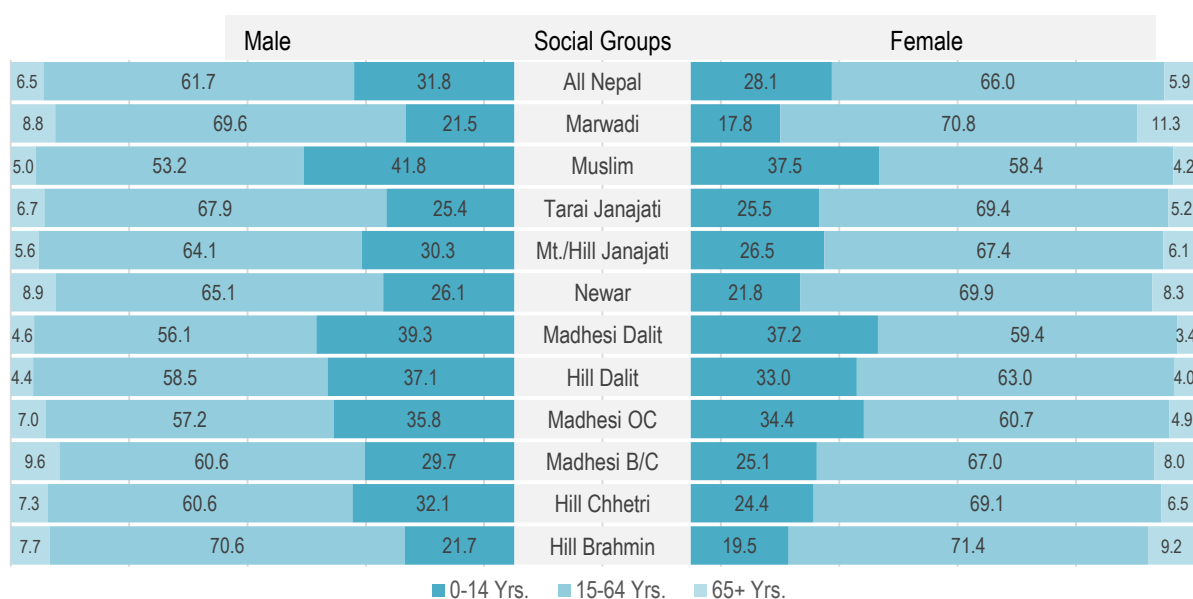
Sex Ratio

The sex ratio is 95, which indicates a deficit of 5 males for every 100 females. A male deficit prevails among most of the social groups and is highest among Mountain/Hill Janajatis who have a deficit of 10 males for each 100 females. The pattern is not surprising for Nepal where almost every household receives earnings from a household member working abroad and the large majority of migrant workers are men. Only three social groups – the Marwadi, Madhesi Brahmin/Chhetri, and Madhesi Other Caste groups – have a female deficit with the highest deficit among the Marwadi (111). On the other hand, there are nine groups who have a sex ratio lower than 90, which indicates a severe deficit of males in the household for these groups (Annex 3.4). All but one of these groups (the Badi who are Hill Dalits) are either Tarai or Hill/Mountain Janajati.

Broader Age Structure

The age structure of the sample population can also be assessed in terms of three categories – child population (less than 15 years), working age population (15-64 years) and old age population (65 years and above) (Figure 3.2). This structure illustrates the magnitude of the dependent pre-school and school age child population, the working age population that is generally active in economic activities, and the population over 65 that is considered too old to work and therefore is also dependent on the working age population.

FIGURE 3.2: Age and sex structure of household population (in %) by social groups, NSIS 2018



The NSIS 2018 found that overall a little less than two-thirds of the male and female population is of working age, with less than one-third who are children and around 6% who are elderly. The working age population is highest among Hill Brahmin (70.6% males and 71.4% females) followed by Marwadi (69.6% males and 70.8% females). It is lowest among Muslim (53.2% males and 58.4% females) and Madhesi Dalit (56.1% males and 59.4% females). The age structure pattern is interesting in that social groups with the highest share of a working age population have the lowest share of children and highest share of elderly population. In contrast, social groups with the lowest share of working age population have the highest share of children and the lowest share of an elderly population. This applies to both males and females as well.

Examining the 88 groups individually, we find that the percentage of the working age population is highest among Gurung (73.5%) and Hill Brahmin (73.4%) (Annex 3.5). There are 33 additional groups where more than two-third of the population is of working age and thus able to contribute to care for infants, school children and the elderly. In contrast, the share of working age population is lowest among Dom (55.2%) and Hayu (55.4%).

Dependency Ratio

The dependency ratio is the ratio of children (0-14) and elderly population (65+) to the working age population (15-64 years), which measures the size of dependent population compared to total working age population. The overall dependency ratio is 36.1% in 2018 indicating more than one-third of the population are dependent (Table 3.6). The dependency ratio has sharply declined over the last 6 years: in the NSIS 2012 it was 58%. The dependent population is highest among Muslims (44.2%) followed by Madhesi Dalits (42.3%) and Madhesi Other Caste groups (41.1%), whereas it is lowest among Hill Brahmins (29%) and then Marwadis (29.8%). The dependency ratio of Hill Dalits is well above the average, while Newars and Tarai Janajatis are below the average. The pattern was similar in 2012, but at that time the lowest dependency ratio was observed among the Marwadi (35%) and then Newar (42.2%).

There are fewer female dependents (34%) than males (38.3%). The main reason is that there are slightly fewer men (4%) within the working age population (as shown in Figure 3.2). This gap is highest among Hill Chhetri (male 39.4% vs. female 31%) with a difference of more than 8%. However, it is quite narrow among Hill Brahmins (29.4% vs. 28.6%).

TABLE 3.5: DEPENDENCY RATIO BY SEX AND SOCIAL GROUPS (IN %), NSIS 2012 AND 2018

Social Groups	NSIS 2018		Both sexes	
	Male	Female	NSIS 2018	NSIS 2012
Hill Brahmin	29.4	28.6	29.0	49.3
Hill Chhetri	39.4	31.0	35.0	61.0
Madhesi Brahmin/Chhetri	39.4	33.0	36.2	48.1
Madhesi Other Caste	42.8	39.3	41.1	68.0
Hill Dalit	41.5	37.0	39.2	60.0
Madhesi Dalit	43.9	40.6	42.3	69.8
Newar	35.0	30.1	32.5	42.2
Mountain/Hill Janajati	35.9	32.6	34.2	54.2
Tarai Janajati	32.1	30.6	31.3	51.5
Muslim	46.8	41.6	44.2	75.4
Marwadi	30.4	29.2	29.8	35.0
Total	38.3	34.0	36.1	57.7

Twenty-one groups have a dependency ratio of 40 and above. They are from mostly Madhesi Dalits, Madhesi Other Caste groups and a few Janajatis – all of whom have low indicators in many aspects of socio-economic development, such as Dom, Hayu, Nuniya, Lohar, Kumhar, Byasi, Bing/Bida, Badi, Musahar, Dusadh/Paswan, Muslim, and Tatma (see Annex 3.6). The Gurung, Hill Brahmin, Marwadi, Dhimal, Tharu, and Jirel all have dependency ratios of less than 30%.

3.6 Marriage Patterns

The study focuses on three marriage indicators: currently married, cross-cultural marriages, and child marriage. ‘Currently married’ refers to those who are 10 years and above and currently together as husband and wife (including migrants). Information on cross-cultural marriage and child marriage is a new indicator and was obtained from women respondents aged 15-49 years. Cross-cultural marriage can also be termed as ‘inter-caste’ or ‘inter-ethnic’ marriage. It is defined here as a woman married to a man whose caste/ethnic identity is different from her natal caste/ethnic identity.

3.6.1 Currently Married Population

The NSIS 2018 study found that 64.1% of the total population aged 10 years and above are currently married (Table 3.6). The currently married population seems to have increased rapidly over the last 6 years, since it was only 59.3% in NSIS 2012. The proportion of the currently married population is highest among Hill Brahmin (69%) followed by Newar (68.5%), and Madhesi Dalit (65.6%). It is lowest among Muslim (55%). Compared to NSIS 2012, the largest percentage change is among Tarai Janajati (14.8%) followed by Hill Brahmin (14.2%). The noticeable trend in increased currently married population is mainly due to upward shift of the age structure of Nepal’s population. Due to the substantial decline in fertility rate in the recent past, the child population has been shifting towards ‘youth’ and ‘working-age-adult’ and accordingly towards ‘aging.’

TABLE 3.6: PERCENTAGE OF CURRENTLY MARRIED POPULATION AGED 10 YEARS AND ABOVE BY SEX AND SOCIAL GROUPS, NSIS 2012 AND 2018

Social groups	NSIS 2018		Both sexes	
	Male	Female	NSIS 2012	NSIS 2018
Hill Brahmin	70.5	67.6	60.4	69.0
Hill Chhetri	62.7	64.1	56.1	63.5
Madhesi Brahmin/Chhetri	62.4	67.5	57.1	65.0
Madhesi Other Caste	61.8	68.8	61.9	65.3
Hill Dalit	58.3	62.4	60.2	60.4
Madhesi Dalit	61.9	69.1	63.9	65.6
Newar	68.2	68.8	66.4	68.5
Mountain/Hill Janajati	62.6	64.2	57.8	63.5
Tarai Janajati	64.2	65.9	56.7	65.1
Muslim	49.4	60.2	61.4	55.0
Marwadi	62.2	67.0	62.3	64.5
Total	62.6	65.5	59.3	64.1

The currently married population is slightly higher among females (65.5%) than males (62.6%). The gender gap is largest among Muslims (49.4% for males and 60.2% for females). Madhesi groups such as Dalit, Other Caste groups and Brahmin/Chhetri also have a considerable gap (more than 5%) between males and females. On the other hand, the gap is quite narrow among Newar, Hill Chhetri, and Mountain/Hill and Tarai Janajati.

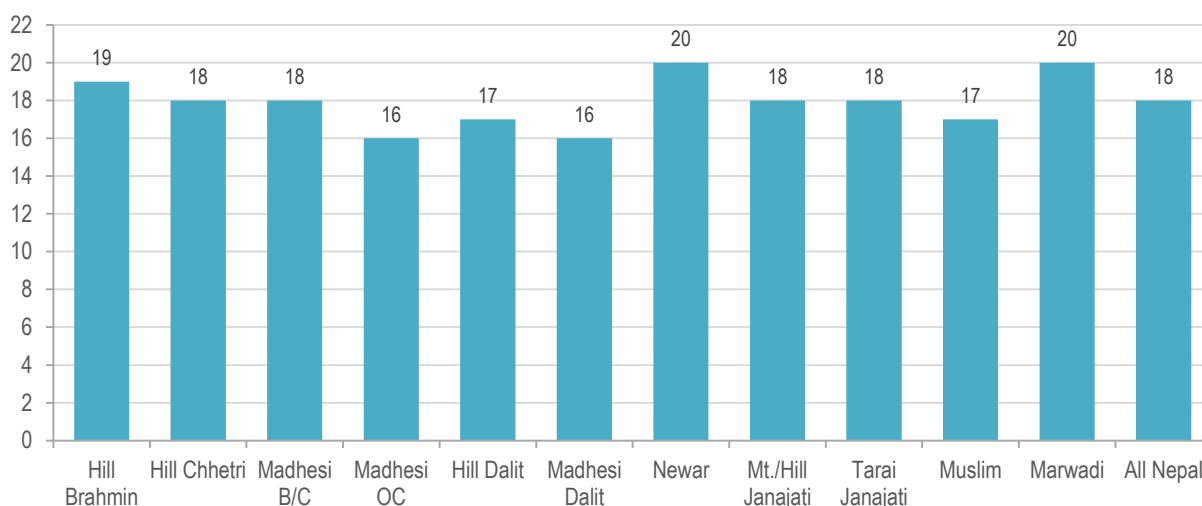
Looking into individual caste and ethnic groups, the proportion of ‘currently married’ people is highest among Dhimal (71.9%), followed by Tatma (70.9%) and Dom (70.1%) (see Annex 3.7). Thirteen groups have more than two-third of currently married people. Hayu (55.4%) and Raji (56.1%) are among those who have lowest proportion of their population currently married. There are 10 Madhesi groups where the proportion of currently married women is more than 10% higher than currently married men. They are Mali, Bhediyar, Mallah, Bing/Binda, Nuniya, Haluwai, and Kalwar who belong to Madhesi Other Caste, Tatma and Chamar/Harijan/Ram who belong to Madhesi Dalit and Muslim. In contrast, the Tamang, Danuwar, Jirel, Meche, Tajpuriya and Lepcha, all belonging to the Janajati, have more currently married males than females.

3.6.2 Median Age at Marriage

The NSIS study in 2018 found that the median age at which women aged 15-49 first got married was 18 years (Figure 3.3). This means about half of the women interviewed were married at or before age 18. Looking at the 11 main social groups, the median age at marriage is lowest among the Madhesi Dalits (16) and Madhesi Other Castes (16) followed by Hill Dalits (17) and Muslims (17), and is highest among Marwadis (20) and Newars (20).

Regarding individual caste/ethnic groups, the Dom and Halkhor among Madhesi Dalits and the Badi among Hill Dalits have the lowest median age at marriage (15 years). The highest is among Thakali (21) and Marwadi, Kayastha, Newar, Yholmo, Byasi, and Sherpa (20 years) (Annex 3.7).

FIGURE 3.3: Median age at marriage among woman aged 15-49 by social groups, NSIS 2018

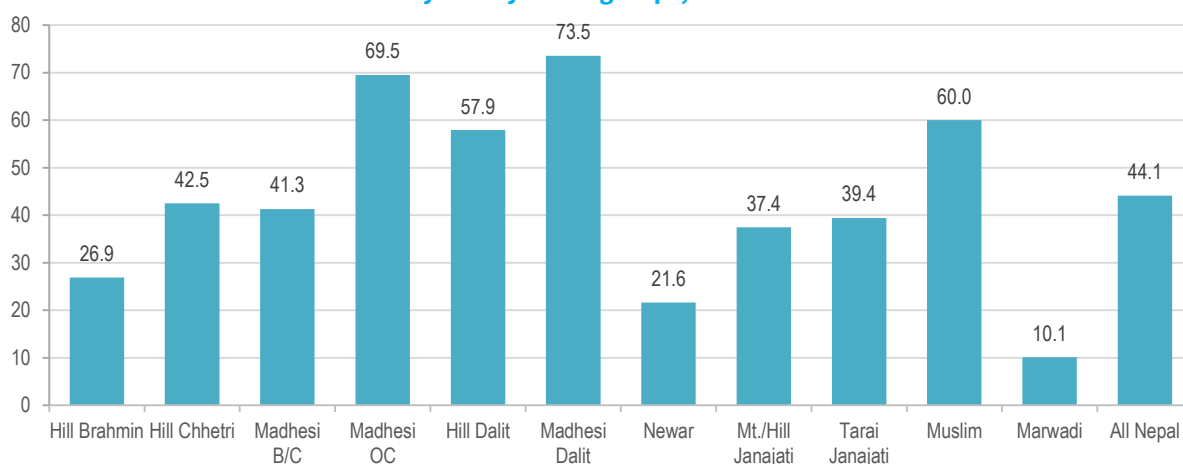


3.6.3 Child Marriage

UNICEF defines child marriage as marriage of a girl before age 18³². Whereas before the legal age of marriage in Nepal was 18 years for girls, a recent law forbids girls to get married before the age of 20 (Civil Code of Nepal 2019)³³. One of the SDG-5 targets is to eliminate the practice of child marriage by 2030. NSIS 2018 collected data on marriage and age that helps to assess the prevalence of child marriage (defined as marriage before the age of 18) among all the groups.

NSIS 2018 found that overall, 44.1% of women aged 15-49 years had been married before age 18 (Figure 3.4). In terms of the main social groups, Madhesi Dalit women have the highest percentage who were married before age 18 (73.5%), followed by Madhesi Other Castes (69.5%) and Muslim (60.0%). Child marriage is lowest among Thakali (8.8%), followed by Marwadi (10.1%), Chhantyal (17.4%) and Sherpa (20.9%). The Newar (21.2%) and Hill Brahmin (26.2%) also had a low rate, but still have a child marriage rates twice those of the Marwadi.

FIGURE 3.4: Percentage of woman aged 15-49 years who were married before 18 years by social groups, NSIS 2018



The Madhesi Dalit groups Halkhor (88.8%), Dom (87.2%) and Bing/Binda (84.1%) have the highest percentage of women who were married before age 18 years (see Annex 3.8). In addition to Marwadi, Thakalis (8.8%) have the lowest percentage of women who were married before age 18. This data is useful for campaigns seeking to encourage girls to stay in school and to discourage families from early marriage.

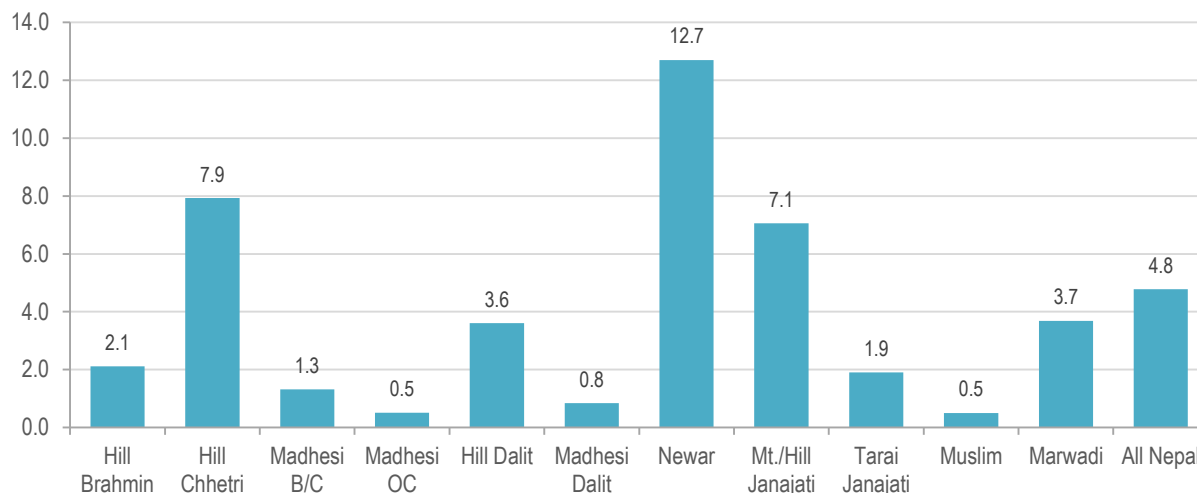
3.6.4 Cross-cultural Marriage

Information on cross-cultural marriage was obtained by asking women aged 15-49 years, the question, “is your (current) husband from the same caste/ethnic group as you were before marriage?” The question seeks to find out the prevalence of cross-cultural (inter-caste/ethnic) marriage.

³² <https://data.unicef.org/topic/child-protection/child-marriage/>.

³³ See *Civil Code of Nepal 2019*, The Government of Nepal.

Figure 3.5: Percentage of women aged 19-49 years whose current caste/ethnicity is different from parent's caste/ethnicity by social groups, NSIS 2018



The information displayed in Figure 3.5 shows that the overall prevalence of cross-cultural marriage is about 5%. There is considerable variation in rates of cross-cultural marriage among different social groups. The Newar have the highest percentage of cross-cultural marriage (12.7%), followed by Hill Chhetri (7.9%) and Mountain/Hill Janajati (7.1%). All other social groups are below the national average and some Madhesi groups such as Madhesi Other Caste, Muslim, and Madhesi Dalit reported less than 1% (see Annex 3.8 for the sub-groups).

Table 3.7 reveals interesting patterns of inter caste marriage that clearly need further study. Mountain/Hill Janajati men are the most common partners for women from all groups who married outside their own group, accounting for 63% of all such marriages. Most (87.4%) Hill Janajati women who marry outside their own caste/ethnic group marry into other Hill Mountain Janajati groups (this group of intra Hill Janajati marriages constitute 46% of all intra-group marriages).

Similarly, when Tarai Janajati women marry outside their group 71.5% marry men from another Tarai Janajati group while 18% marry men from a Hill Janajati group. Sixty-eight percent of Newari women who married out of caste, married Hill Janajati men and among Hill Brahmin and Chhetri women who married out of caste, 50% and 53% respectively married Hill Janajatis. For both Hill and Madhesi Dalits the most common cross-cultural marriage is with another Dalit subgroup from their own region. Marriage between Hill and Madhesi Dalit sub-castes is quite rare with only one instance reported by the sample population.

TABLE 3.7: PERCENTAGE OF CURRENTLY MARRIED WOMEN WHO HAD CROSS-CULTURAL MARRIAGES BY PARENT'S AND HUSBAND'S CASTE/ETHNICITY, NSIS 2018

Parent's Caste/ Ethnicity	Husband's Caste/Ethnicity												
	Hill Brahmin	Hill Chhetri	Madhesi B/C	Madhesi OC	Hill Dalit	Madhesi Dalit	Newar	Mt./Hill Janajati	Tarai Janajati	Muslim	Marwadi	Total	N
Hill Brahmin	-	14.0	2.0	8.0	10.0	-	10.0	50.0	6.0	-	-	100.0	50
Hill Chhetri	2.2	17.9 ³⁴	2.2	1.5	9.0	0.8	7.5	53.0	4.5	0.8	0.8	100.0	134
Madhesi B/C	-	-	40.0	20.0	-	-	-	20.0	-	-	20.0	100.0	5
Madhesi OC	-	-	8.3	29.2	20.8	8.3	-	4.2	25.0	-	4.2	100.0	24
Hill Dalit	-	-	-	2.6	65.8	2.6	-	21.1	7.9	-	-	100.0	38
Madhesi Dalit	-	-	-	16.7	-	66.7	-	-	16.7	-	-	100.0	6
Newar	-	6.0	2.0	4.0	6.0	-	8.0	68.0	4.0	-	2.0	100.0	50
Mt./Hill Janajati	0.2	2.1	-	1.0	2.9	0.4	1.0	87.4	5.2	-	-	100.0	522
Tarai Janajati	-	0.8	-	3.1	3.1	3.1	-	18.5	71.5	-	-	100.0	130
Muslim	-	-	-	-	100.0	-	-	-	-	-	-	100.0	2
Marwadi	-	-	-	-	-	-	-	-	-	-	100.0	100.0	1
Not Stated	-	-	8.7	13.0	-	4.4	-	13.0	56.5	-	4.4	100.0	23
Total	0.4	4.7	1.1	3.1	7.2	1.5	2.4	63.3	15.6	0.1	0.6	100.0	-
N	4	46	11	30	71	15	24	623	154	1	6		985

³⁴ Among the Nepal Hill Hindus, three distinct subgroups classify themselves as Chhetri or Kshatriya with reference to the traditional Hindu Varna system. These are: Chhetri, the Thakuri (who are accorded slightly higher status in some areas) and the Sanyasi/Dashnami group. The cross-cultural marriages listed here are probably between some combination of these three categories.

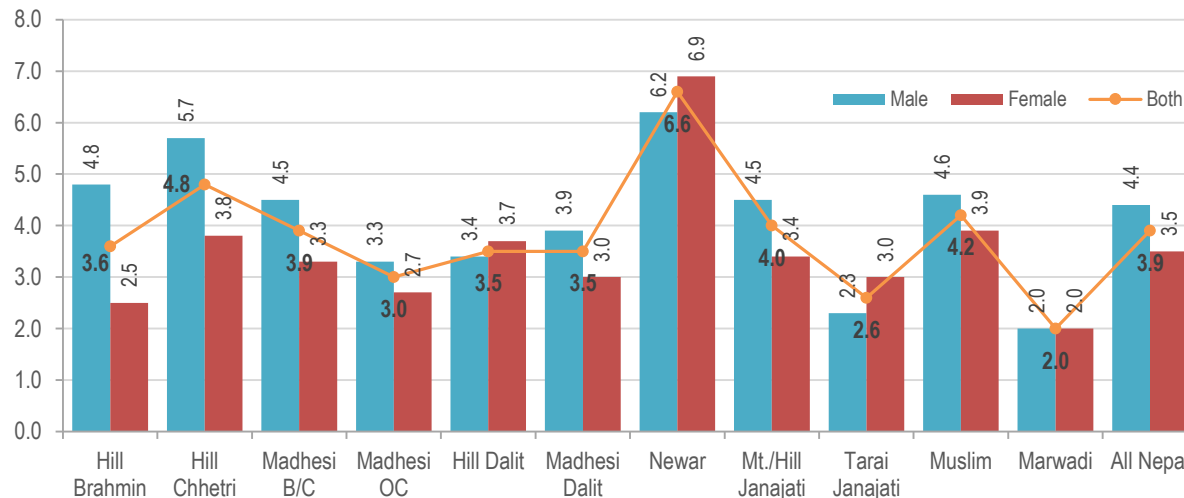
3.7 Population with Disabilities

The NSIS 2018 follows the functional definition of disability recommended by the Washington Group³⁵. One of the recommendations is to identify the prevalence of disability by using a short questionnaire. There are six questions regarding vision, hearing, mobility, remembering, self-care and communication. Each question has four answer categories:

- No, no difficulty;
- Yes, some difficulty;
- Yes, a lot of difficulty; and
- Yes, cannot do at all.

If the answer is 3 or 4 on at least one of the questions, the person is identified as living with disability. With this definition, NSIS 2018 found that the prevalence of disability is 3.9% (Figure 3.6). Percentages for different social groups with disabilities seem to vary with the highest among Newar (6.6%), followed by Hill Chhetri (4.8%) and the lowest among Marwadi (2.0%) and Tarai Janajati (2.6%) (Figure 3.6). Muslim and Mountain/Hill Janajatis also have higher numbers than the national average. Prevalence is not significantly different between males (4.4%) and females (3.5%). However, prevalence of disability is found to be significantly higher for males than females among Hill Chhetri (5.7% vs. 3.8%), Hill Brahmin (4.8% vs. 2.5%) and Madhesi Brahmin/Chhetri (4.5% vs. 3.3%). Disability amongst the Newar is slightly higher for females than males.

FIGURE 3.6: Prevalence of disability by sex and social groups (in %), NSIS 2018



Six Hill Janajati groups have a high rate of disability – more than double the national average (see Annex 3.9), namely the Hayu (11.6%), Thami (11.3%), Jirel (9.8%), Yholmo (9%) and Byasi (8.8%). In addition, there are another 23 groups with disabilities higher than the national average. Across most groups there is no marked gender gap though two thirds of the groups have a somewhat higher prevalence of disability of males than females and about one-third have the reverse.

³⁵ <http://www.washingtongroup-disability.com/washington-group-question-sets/short-set-of-disability-questions/>

3.8 Who is falling behind demographically?

The groups in the bottom quintile for the key indicators presented in this section (household size, dependency ratio, prevalence of child marriage and disability) are presented in Table 3.8. In the first three columns of Table 3.8 for the data on household size, dependency ratio and prevalence of child marriage, the bottom groups are all from the Tarai Madhes, but when it comes to disability, the Mountain/Hill Janajati – including the Newar – predominate.

TABLE 3.8 CASTE/ETHNIC GROUPS AT BOTTOM QUINTILE FOR HOUSEHOLD SIZE, DEPENDENCY RATIO, CHILD MARRIAGE AND DISABILITIES, NSIS 2018

Average household size		Dependency ratio		Marriage before age of 18		Prevalence of disability	
Caste/ethnicity	Size	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Muslim	7.0	Dom (MD)	44.8	Halkhor (MD)	88.8	Hayu (M/HJ)	11.6
Lodha (MOC)	6.6	Hayu (M/HJ)	44.6	Dom (MD)	87.2	Thami (M/HJ)	11.3
Kanu (MOC)	6.6	Nuniya (MOC)	43.9	Bing/Binda (MOC)	84.1	Jirel (M/HJ)	9.8
Kahar (MOC)	6.5	Lohar (MOC)	43.5	Badi (HD)	80.0	Yholmo (M/HJ)	9.0
Kewat (MOC)	6.4	Kumhar (MOC)	43.4	Tatma (MD)	77.7	Byasi (M/HJ)	8.8
Kurmi (MOC)	6.3	Byasi (M/HJ)	43.2	Lohar (MOC)	76.0	Pahari (M/HJ)	7.0
Yadav (MOC)	6.2	Bing/Binda (MOC)	42.4	Yadav (MOC)	75.9	Newar	6.6
Lohar (MOC)	6.2	Badi (HD)	42.3	Dhobi (MD)	75.3	Limbu (M/HJ)	5.2
Dusadh/Paswan/Pasi (MD)	6.2	Dusadh/Paswan/Pasi (MD)	42.2	Mali (MOC)	75.1	Sanyasi (HC)	5.2
Kumhar (MOC)	6.2	Musahar (MD)	42.2	Chamar/Harijan/Ram (MD)	74.5	Sunuwar (M/HJ)	5.2
Sonar (MOC)	6.1	Muslim	42.1	Barae (MOC)	74.5	Thakuri (HC)	4.9
Bhediya/Gaderi (MOC)	6.1	Tatma (MD)	42.1	Dusadh/Paswan/Pasi (MD)	74.1	Chhetri (HC)	4.7
Barae (MOC)	6.1	Bhediya/Gaderi (MOC)	41.9	Khatwe (MD)	73.8	Tamang (M/HJ)	4.7
Koiri (MOC)	6.1	Kanu (MOC)	41.7	Musahar (MD)	73.7	Chamar/Harijan/Ram (MD)	4.6
Nuniya (MOC)	6.1	Dhanuk (TJ)	41.4	Kanu (MOC)	73.4	Kumal (M/HJ)	4.5
Mali (MOC)	5.9	Khatwe (MD)	41.2	Mallah (MOC)	73.4	Yakha (M/HJ)	4.5
Bing/Binda (MOC)	5.9	Dhobi (MD)	41.1	Dhanuk (TJ)	72.2	Brahmin (MBC)	4.4
						Rai (M/HJ)	4.4

Source: Annexes 3.3, 3.6, 3.8 and 3.9.

Note: Parenthesis following caste/ethnic groups identifies the main 11 social groups – HB (Hill Brahmin), HC (Hill Chhetri), MBC (Madhesi Brahmin/Chhetri), MOC (Madhesi Other Caste), HD (Hill Dalit), MD (Madhesi Dalit), M/HJ (Mountain/Hill Janajati) and TJ (Tarai Janajati).

The indicators in Table 3.8 have been combined in a Demographic Index that is presented in Figure 3.7 by the 11 main social groups and the 88 caste/ethnic groups (beside the bar for each main group a similarly colored but lighter for each of the individual caste/ethnic sub-groups) and in Figure 3.8 by quintiles (see Annex 9.1a & b for quintile of 88 groups). Figure 3.7 shows us that among the 11 main social groups it is the Muslims, Madhesi Dalit and Madhesi Other Castes that face the most pressure – though there are individual caste/ethnic groups like the Hayu, Chepang and Raji from among the Hill/Mountain Janajatis that score equally low. Figure 3.8 shows that all the groups in the bottom quintile on demographic index are from the Tarai/Madhes including Muslims (at the very bottom), Madhesi Other Caste groups and Madhesi Dalits.

FIGURE 3.7: Demographic index by caste/ethnicity and social groups, NSIS 2018

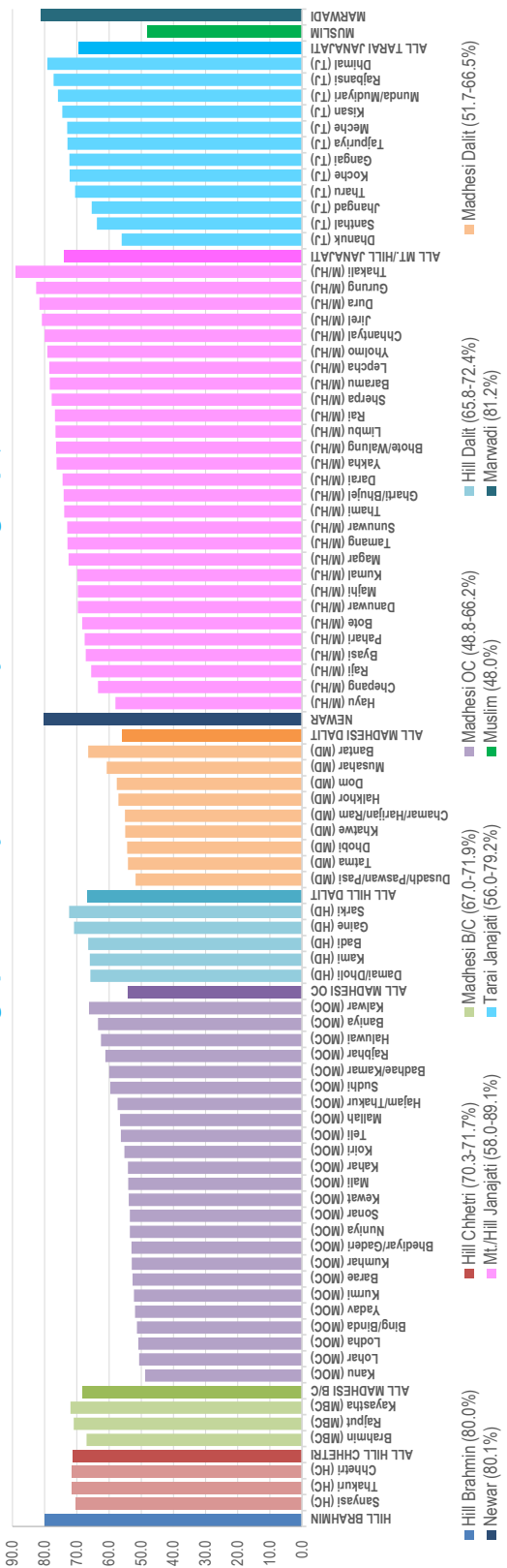
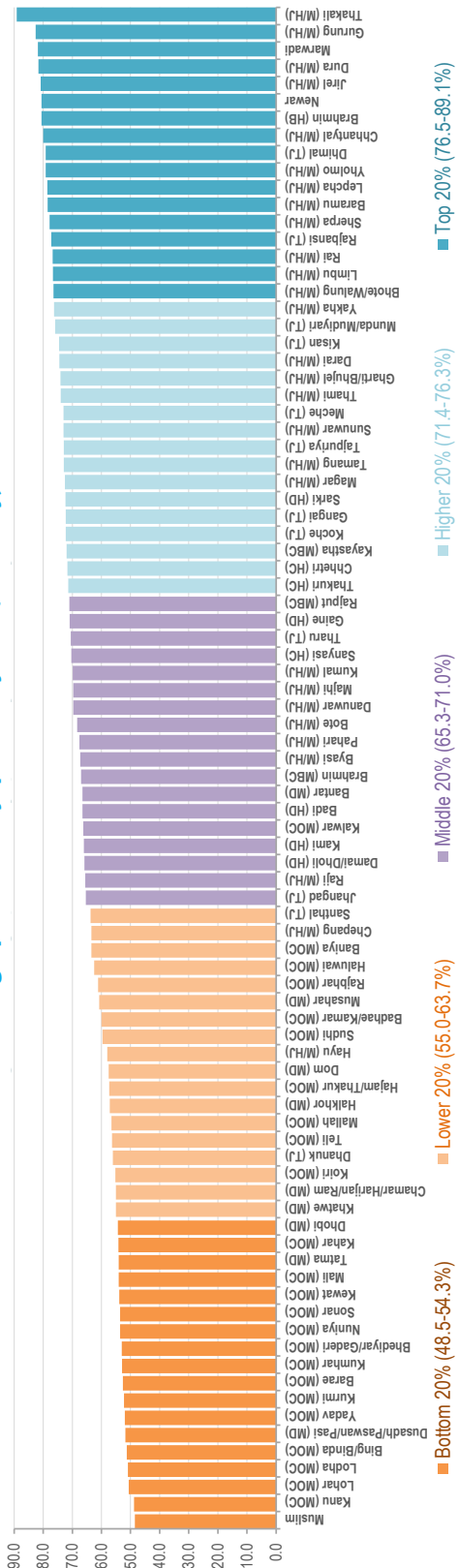


FIGURE 3.8 Demographic index by quintile by caste/ethnicity, NSIS 2018





4 CHAPTER

BASIC SOCIAL SECTOR SERVICES AND OPPORTUNITIES

This chapter examines people's access to and utilization of their basic rights to social sector services and opportunities provided by the state. The social sector includes education, health and sanitation, communications and social security allowances provided by the state to certain categories of people.

4.1 Education

Inclusion in education can be assessed by examining various dimensions of *accessibility* and also by looking at *outcomes* for different social groups. 'Accessibility' has been assessed in terms of the availability of a) infrastructure measured by the distance to educational institutions and b) a conducive language environment for learning.

For the latter, data has been collected on Nepali language proficiency along with data on the availability of school teaching/learning materials in the informant's heritage language. In terms of accessibility, this chapter looks only at the issue of school infrastructure. Issues of language-based discrimination in the context of access to education are examined in chapter 7. In this chapter, the main focus is on educational *outcomes* that have been assessed in terms of overall literacy, gross enrollment in early child development (ECD), current school/college attendance, completion of basic level (8th grade) education and vocational training.

4.1.1 Distance to Educational Institutions

The Ministry of Education recommends that the distance from home to basic level schools should not be more than 2 kilometers³⁶, which is approximately a 15-20 minutes' walk (possibly more in the steep terrain of Mountain and Hill areas). The NSIS 2018 found that throughout Nepal, the average time to reach

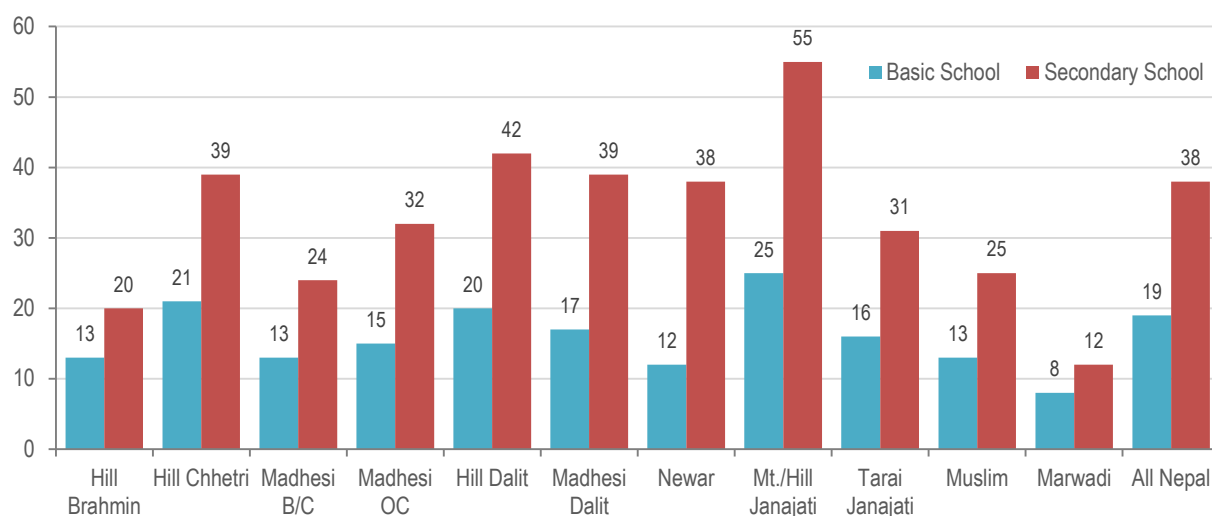
³⁶ The Act Relating to Compulsory and Free Education, 2075 (2018). Ministry of Education, Government of Nepal.

basic level schools (grade 1-8) is 19 minutes, and 38 minutes for secondary schools (grade 9-10) (Figure 4.1). This means on average, both basic and secondary schools are within reach for Nepali children according to government standards.

However, because of Nepal's great geographic diversity, the time required by children in this sample to reach school varies from '0' to '300' minutes. Thus, in some areas it takes up to 5 hours to reach basic schools (not shown in graph). Looking at the variation among the 11 main social groups, it seems that the Marwadis live closest to both basic and secondary schools, followed by Hill Brahmins for secondary schools. According to the average distance, all other groups are almost within the distance required by GoN standards except for the Mountain/Hill Janajati and Hill Dalits for whom it takes 25 minutes to reach basic school and 55 minutes to reach secondary school.

The Hayu, Lepcha, Yholmo, Thami, and Sunuwar live farthest from basic schools – all requiring more than 30 minutes' walk (Annex 4.1). Around 17 groups can reach basic schools in less than 15 minutes; most of them are Madhesi groups and better off Hill/Mountain groups such as the Thakali, Newar, and Hill Brahmin. For secondary schools, the Bhote/Walung, Chhantyal, Byasi, Yholmo, and Hayu spend an average of 100 minutes to reach school. About 27 groups, most of them Madhesi groups along with the Hill Brahmins, Thakalis and Bhujels, need less than 30 minutes to reach the nearest secondary school.

FIGURE 4.1: Distance between home and basic and secondary school (in minutes) by social groups, NSIS 2018



4.1.2 Educational Attainment

Indicators commonly used to assess educational achievement/attainment include literacy, current attendance and grade completed. This report assesses attainment in terms of literacy, enrollment of children aged 3-5 in Early Childhood Development (ECD) programs, current school/college attendance among populations aged 6-24 years, and populations aged 16 years and above who have completed basic education, i.e. grade eight. The main aim of assessing these diverse indicators is to capture all forms of education attained by the entire population across various age groups.

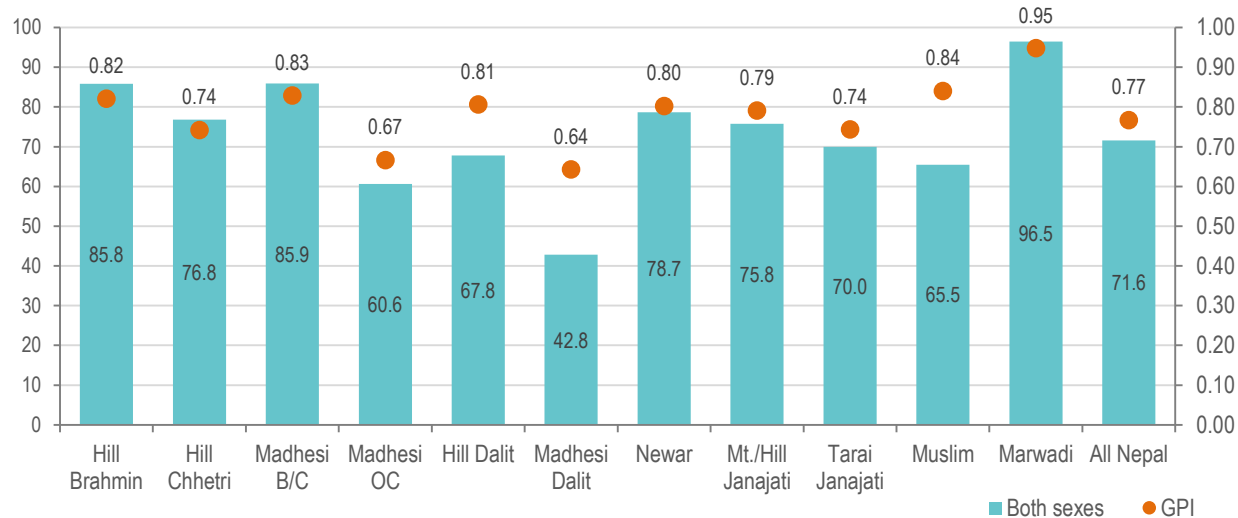
Literacy

The definition of literacy used in NSIS 2018 was ‘partially functional literacy’, which is different from that used in NSIS 2012. In the 2018 survey, each respondent was asked whether s/he could read and write in Nepali. If the answer was “yes” to both, then s/he was asked to read a sentence in Nepali. Only if the respondent was able to read the sentence successfully, were they designated as “literate.” With this definition, NSIS 2018 found that the overall literacy rate was 71.6% – 81.4% for males and 62.4% for females (see Figure 4.2).

The figures are slightly lower than NSIS 2012 (77% overall literacy, with 87% for males and 67% for females) probably because the NSIS 2012 collected data based on reporting rather than testing for functional literacy. Not surprisingly, the literacy rate is highest among Marwadis (96.5%), followed by Madhesi Brahmin/Chhetris (85.9%) and Hill Brahmins (85.8%), and lowest among Madhesi Dalits (42.8%) followed by Madhesi Other Castes (60.6%). Results were similar in NSIS 2012. Muslim, Tarai Janajati and Hill Dalit are also among those who have literacy rates below the national average.

The Gender Parity Index (GPI)³⁷, which examines the degree of gender disparity in any particular indicator, shows that the males have consistently higher literacy rates among all social groups. The index is lowest among Madhesi Dalit (0.64), followed by the Madhesi Other Caste group (0.67). The index is highest or closest to 1 among Marwadi (0.95), which means gender variation in literacy is minimal in this group. The GPI for all 88 caste and ethnic groups is less than one, meaning that more males than females are literate.

FIGURE 4.2: Literacy rate among population aged 6+ years and gender parity index by social groups (in %), NSIS 2018



As in other social and development indicators, the Musahar fall at the bottom (27% literacy) (Annex 4.2). These findings were similar in NSIS 2012 where the Musahar reported 20% literacy. Nine more groups report less than half of their members as being literate. Among them, six are Madhesi Dalits (Chamar/Harijan, Dusadh/Paswan, Tatma, Khatwe, Halkhor and Dom) and three are Madhesi Other Caste (Nuniya, Mallah and Bing/Binda).

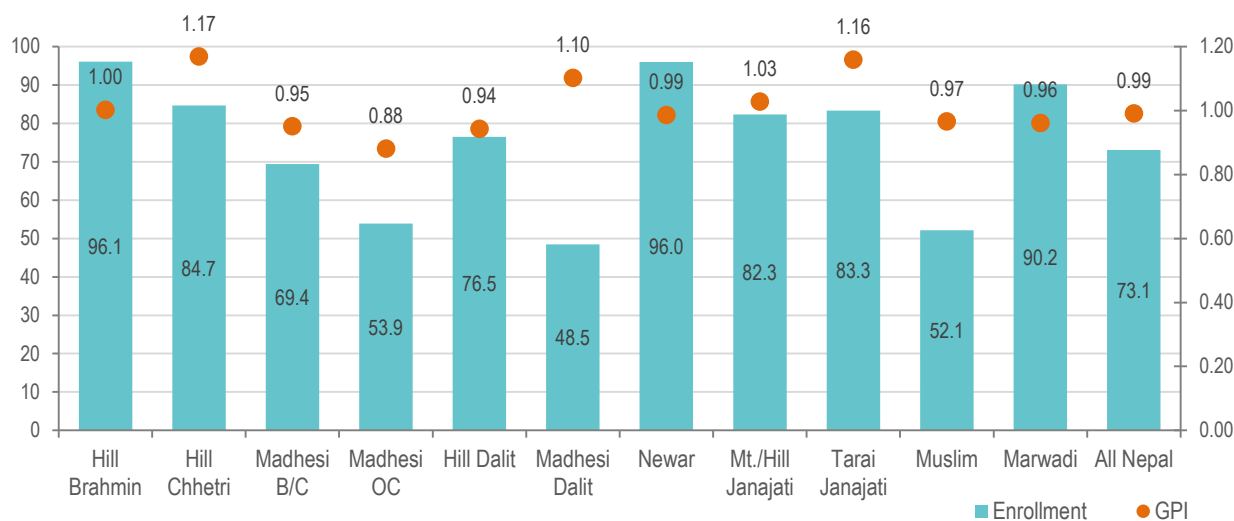
³⁷ Gender Parity Index (GPI) is defined as the ratio of the female rate to the male rate of given indicator.

Enrollment in Early Childhood Development: SDG-4 (4.2.2)

One of the indicators of participation in organized learning opportunities is enrollment in school for early childhood development (ECD). The SDG-4 seeks to ensure inclusive and equitable quality education and to promote lifelong learning opportunities for all (Target 4.2.2). The NSIS 2018 shows that the gross enrollment of children aged 3-5 years in the ECD program is 73.1% in Nepal (Figure 4.3). Enrollment is highest among Hill Brahmins and Newars (96% each) and the lowest among Madhesi Dalits (48.5%), Muslims (52.1%) and Madhesi Other Caste groups (53.9%).

The GPI for ECD is around 1 for all social groups. Among Hill Chhetri (1.17), Tarai Janajati (1.16) and Madhesi Dalit (1.10), ECD enrollment favors females over males. ECD enrollment favors males among Madhesi Other Caste (0.88). The remaining groups have an almost balanced GPI. Gross enrollment of children aged 3-5 years in ECD is relatively lower among Madhesi groups, and more importantly among Madhesi Dalits (Annex 4.3). Forty-two groups have a GPI of more than 1, and 27 groups have a GPI lower than 0.9. The comparisons suggest closing of gender disparity in education for the new generation.

FIGURE 4.3: Percentage of children aged 3-5 years enrolled in ECD and the GPI by social groups, NSIS 2018



Attainment of Basic Level Education

The NSIS 2018 found that only 46.8% of the total population aged 18 years above have completed basic level education up to grade eight (Figure 4.4). This is a 5% increase over NSIS 2012 which had reported 41.7%. The completion of basic level education is highest among Marwadis (87.7%) followed by Madhesi Brahmin/Chhetris (72.5%) and Hill Brahmins (71.7%), and lowest among Madhesi Dalits (17.6%), Hill Dalits (27.8%), and Muslims (31.9%). Mountain/Hill and Tarai Janajati and Madhesi Other Caste groups are also well below the national average.

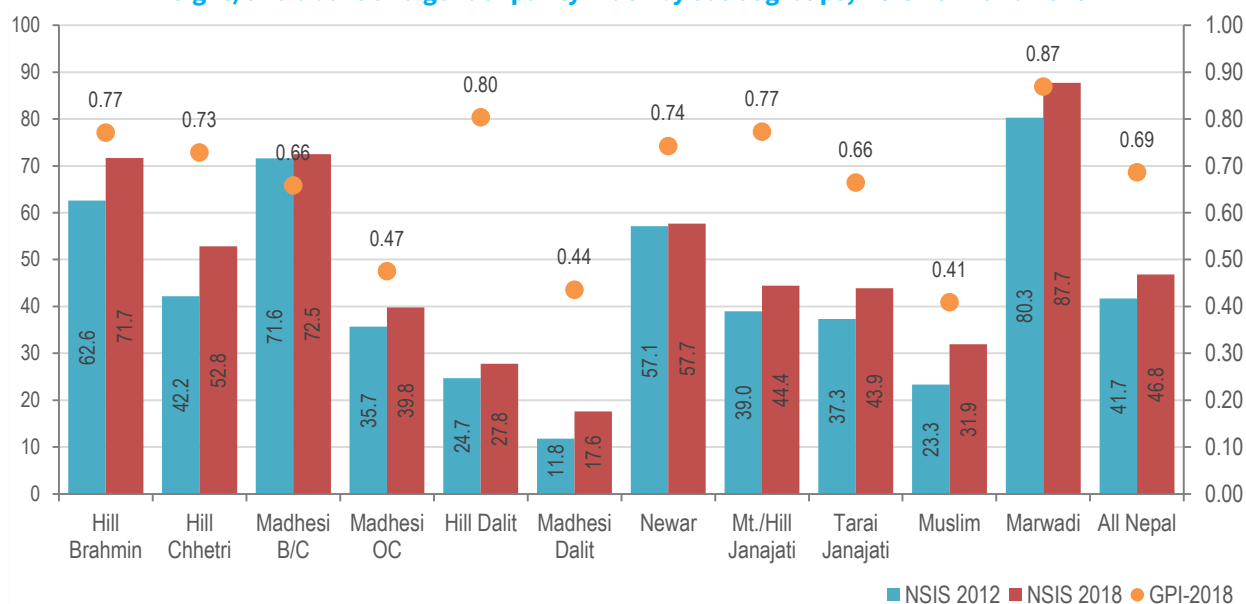
In comparison with NSIS 2012, there has been an improvement among all social groups with regards school attendance. In NSIS 2012, the Marwadi had the highest proportion of completed basic education (80.3%) with an increase of 7.4% points by 2018. Hill Brahmins rank second in the current study but were

in third position in 2012 with the largest improvement (9% points). In both surveys Madhesi Dalits, Hill Dalits, and Muslims are consistently at the bottom in completing basic level education.

The GPI overall in Nepal as well as each for the different social groups is far below one. From the Tarai/Madhes region, gender disparity is highest among Muslim (0.41), Madhesi Dalit (0.44) and Madhesi Other Caste (0.47). Although the GPI for Hill Dalits is 0.80, and thus a long way from parity, it is higher in comparison to many other groups.

More than 85% of the Marwadi and Kayastha have completed grade eight (Annex 4.4). More than 60% of Hill Brahmin, Thakali, Tarai Brahmin, Rajput, and Kalwar have completed basic education. In contrast, the Musahar (5.6%) and Dom (8.8%) fall at the bottom. Eleven other groups (these include mostly Madhesi Dalits (such as Khatwe, Dusadh/Paswan, Chamar, Halkhor and Badi) and Tarai Janajatis (such as Santhal, Kisan and Koche; and Madhesi Other Castes such as Bing/Binda, Mallah and Nuniya) have less than 20% of respondents who have completed grade eight. It is surprising that only the Lepcha among Mountain/Hill Janajati have a GPI well above one (1.15). The following 9 groups have a GPI of even less than 0.4 in basic education: Dom, Musahar, Khatwe, Tatma and Chamar/Harijan/Ram belonging to Madhesi Dalits; Nuniya, Bing/Binda, Lodha and Mallah belonging to Madhesi Other Caste.

FIGURE 4.4: Percentage of population aged 18+ years who completed basic education (grade eight) and above and gender parity index by social groups, NSIS 2012 and 2018



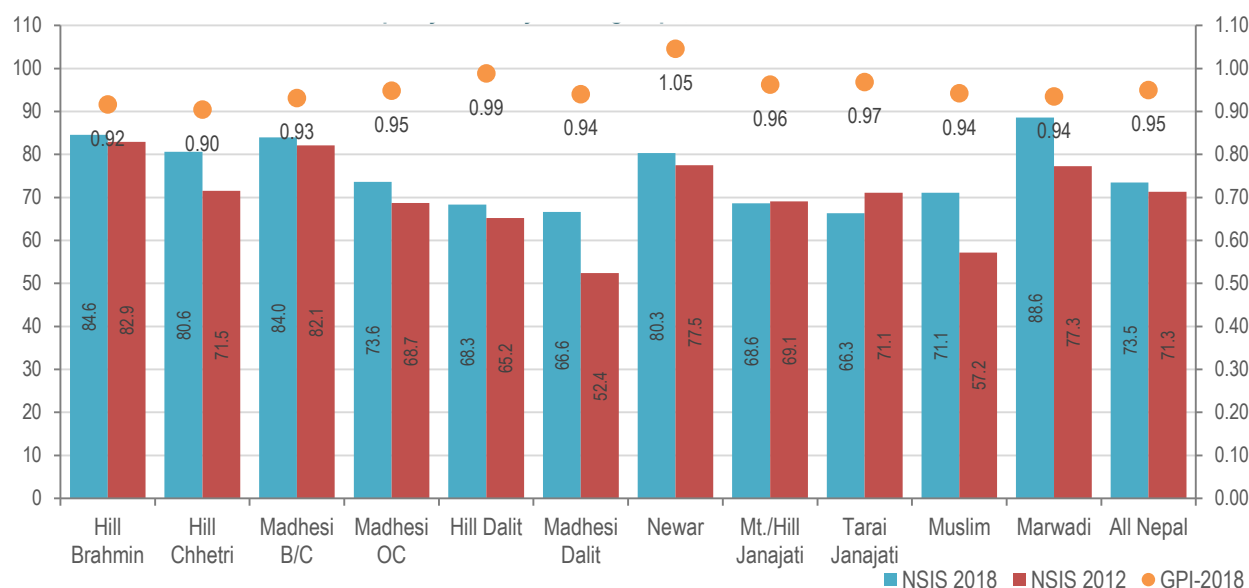
Current Attendance in School/College

As noted, data on current school/college attendance and attainment of basic level education have been used to assess educational attainment. Overall, 73.5% of the population aged 6-25 years is currently attending school/college at some level (Figure 4.5). The last NSIS in 2012 reported 71.3% attendance, which shows a 2.2% increase. There has been significant overall improvement in school/college attendance during the last 6 years for Muslims (from 57% to 71%) and Madhesi Dalits (from 52% to 66.6%).

Among the 11 main social groups current attendance is highest among Marwadis (88.6%), followed by Hill Brahmins (84.6%) and Madhesi Brahmin/Chhetris (84%), and lowest among Madhesi Dalits (66.6%) and Tarai Janajatis (66.3%). Hill Dalits and Mountain/Hill Janajatis are well below the national average.

Looking at the 88 individual caste/ethnic groups the Kayastha, Marwadi, Thakali, Hill and Madhesi Brahmin, Chettri, Newar, Sanyasi and Byasi have the highest incidence of current school/college attendance at more than 80% (Annex 4.5). The lowest attendance at 60% is found amongst the Bote, Santhal, Danuwar, Munda, Meche, and Majhi (all belonging to Janajati), and Musahar groups belonging to the Madhesi Dalit. The GPI is lowest and far less than one among Dhimal (0.77) and Bhediyar (0.79), whereas it is highest – far above one – among Kisan (1.20), Halkhor (1.17), Yholmo (1.13), and Thami (1.10) (Annex 4.5). Kisan belong to the Tarai Janajati group, Yholmo and Thami belong to Hill Janajati, and Halkhor are Madhesi Dalit. This indicates that the gender disparity in current school/college attendance does not demonstrate a clear pattern based on caste and ethnicity.

FIGURE 4.5: Current school/college attendance among population aged 6-25 years and gender parity index by social groups, NSIS 2012 and 2018



4.1.3 Vocational Training

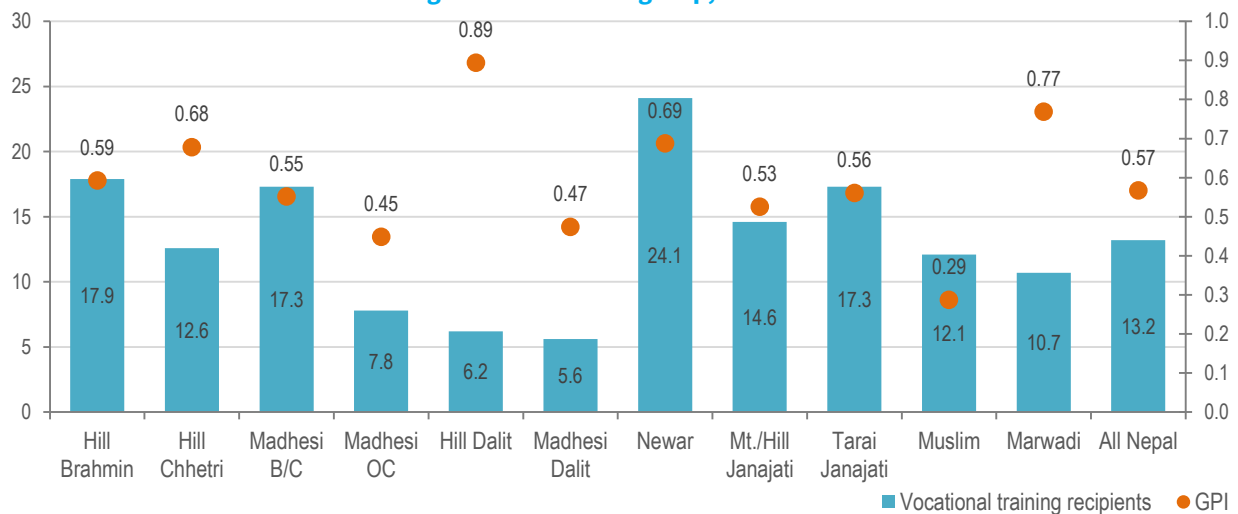
Under the Council for Technical Education and Vocational Training (CTEVT), Technical and Vocational Education and Training (TVET) aims to provide certain professional and vocational skills to people who are either unable to gain higher education or are specifically interested in only vocational/professional skills. The CTEVT conducts training programs in various parts of the country. Each course ranges from 39 to 1,500 hours and is designed to be the gateway to a career.

Target 4.4 of SGD 4 seeks to: “increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship.” To help track people’s accessibility to vocational training, the NSIS 2018 collected data from the sample population aged 16 years and above.

Figure 4.6 shows that, overall, 13.2% of the population aged 16 years and above have received some type of vocational training. Among the 11 main social groups the highest proportion (24.1%) of Newars have received this training followed by Hill Brahmins (17.9%), Hill Brahmins (17.9%), Madhesi Brahmin/Chhetris and Tarai Janajatis (17.3%). Vocational training has been lowest among Madhesi Dalits (5.6%), Hill Dalits (6.2%) and Madhesi Other Castes (7.8%) who all have less than half of the national average of training recipients. The results correlate with low levels of basic education amongst these groups, showing that TVET requires some form of basic education.

Gender disparity is quite high in vocational training programs. Overall, the GPI value is 0.57, which indicates that amongst most social groups, access to vocational training strongly favors males. Gender disparity is extremely high among Muslims (0.29); however, is less evident among Hill Dalits and Marwadi. Hill Dalits have low levels of vocational training. Smaller proportion of females than males attending vocational training may in part be due the fact that the vocational trainings are usually organized in district or regional headquarters or in Kathmandu Valley – all residential training is far from home which makes it harder for girls to attend.

FIGURE 4.6: Percentage of population aged 16+ years who received vocational training by gender and social group, NSIS 2018



Among the 88 caste and ethnic groups, Jirel and Thami have the highest percentage of vocational training (33%) whilst more than 20% from the Thakali, Kayastha, Yholmo, Newar, Darai and Gurung have received training (Annex 4.6). Sixty-three out of 88 groups (72%) are below the national average (13.2%) in terms of the percentage that have received training, and 14 groups among them have less than 5%. These 14 groups include Madhesi Dalits (Tatma, Khatwe, Dom, Musahar and Halkhor), Madhesi Other Caste (Bing/Binda, Mallah, Kumhar, Lohar and Bhediyar/Gaderi), Tarai Janajati (Meche, Santhal and Koche) and one Hill Dalit (Kami). The GPI is favorable to females amongst Madhesi Dalit groups of the Musahar and Halkhor, the Tarai Janajati groups of Meche, Munda/Mudiyari, and Dhimal, and the Badhae/Kamar belonging to the Madhesi Other Caste group. There are more males for all other groups. Thirty-three out of 88 groups have a GPI smaller than 0.5, which indicates that less than half of females have received vocational training amongst these caste/ethnic groups.

4.2 Health and Sanitation

4.2.1 Household Sanitation

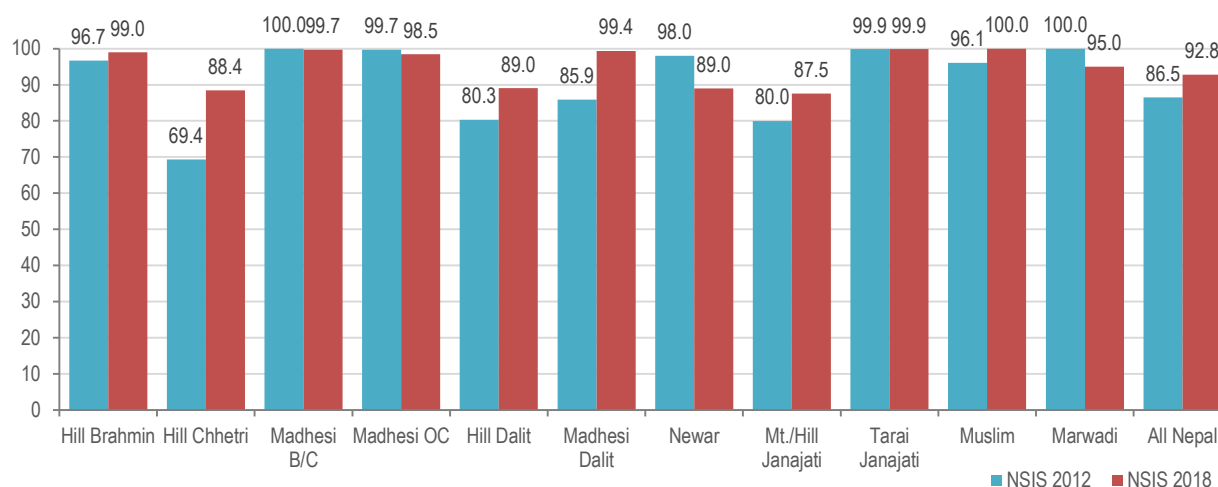
Household sanitation is measured by three indicators: safe drinking water, toilets, and the use of clean cooking fuel. Safe drinking water and toilets are listed in the SGD-6 to ensure ‘availability and sustainable management of water and sanitation for all.’ In addition, the use of LP gas as cooking fuel is listed in the SDG-7 indicators to ensure ‘access to affordable, reliable, sustainable and modern energy for all.’ These indicators are disaggregated by 11 main social groups, and also by the 88 individual caste/ethnic groups.

Safe Drinking Water: SDG-6 indicator (6.1.1)

Safe drinking water is defined as drinking water from piped water, tube-well/boring, well (protected) and jar/bottled mineral water used by households³⁸. NSIS 2018 found that overall, almost 93% of the sample households had access to safe drinking water (Figure 4.7). The 2018 figure represents an improvement of about 6% in the indicator from NSIS 2012 (86.5%).

Almost all households from six of the 11 main social groups - Muslim, Madhesi Janajati, Madhesi Dalit, Madhesi Other Caste, Madhesi Brahmin/Chhetri, and Hill Brahmin have safe drinking water. However, less than 90% of Hill Janajati, Hill Dalits, and Hill Chhetris have safe drinking water. There has been an improvement among most groups during the last 6 years, particularly for the Hill Chhetris who were at an exceptionally low level in 2012. However, figures have declined among Newar and Marwadi communities, perhaps due to the earthquake in Kathmandu where a considerable proportion of their sample was located.

FIGURE 4.7: Percentage of households using safe drinking water by social groups, NSIS 2012 and 2018



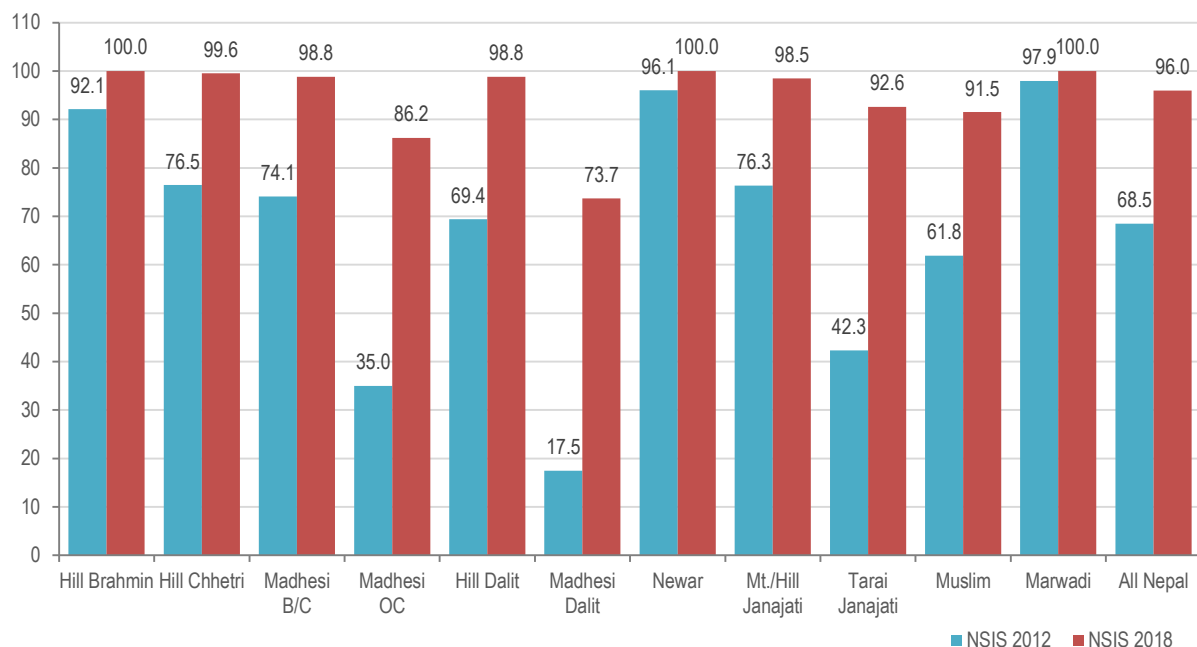
Among the 88 caste/ethnic groups, the Byasi group have the lowest percentage using safe drinking water (60%) followed by the Chepang (70%) (Annex 4.7). More than 75% of other households use safe drinking water. A majority have near or up to 100% of households that use safe drinking water.

³⁸ Definition used by Nepal Demographic and Health Surveys.

Toilet Facility: SDG-6 indicator (6.2.1)

The NSIS 2018 found that 96% of households reported using toilet facilities of some kind (Figure 4.8). All households among Hill Brahmins, Newars and Marwadis have toilet facilities, as do almost all households among Hill Chhetri, Madhesi Brahmin/Chhetris, Hill Dalits, and Mountain/Hill Janajatis. Madhesi Dalits have the lowest percentage (73.3%) followed by Madhesi Other Caste (86.2%). Access to toilet facilities have improved since 2012 among all groups, particularly among the Madhesi Dalits, Madhesi Other Castes, and the Tarai Janajatis.

FIGURE 4.8: Percentage of households using toilet by social groups, NSIS 2012 and 2018



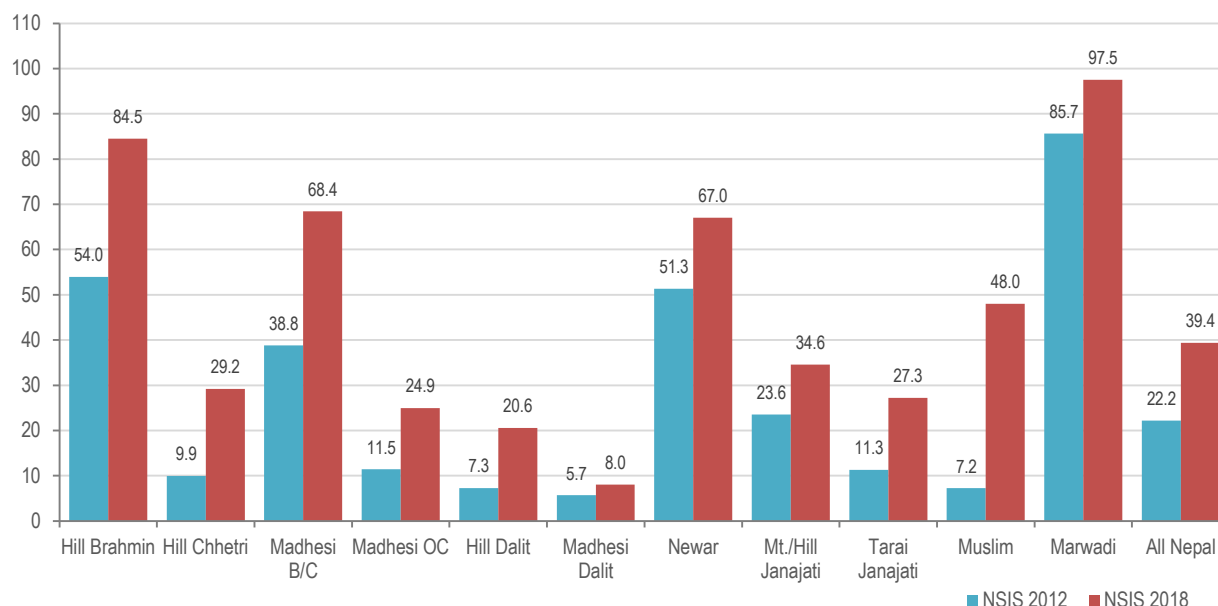
Most households in the 88 groups have toilets (Annex 4.8). Musahars (55.5%) and Dom (57.5) have the lowest proportion. Six more groups from Madhesi communities (Kewats, Mallahs, Santhals, Bing/Bindas, Dusadh/Paswans, and Nuniyas) have less than 70% households with toilets.

Liquefied Petroleum Gas (LPG) for Cooking: SDG-7 (7.1.2)

SDG 7 ensures access to affordable, reliable, sustainable, and modern energy for all. Indicator 7.1.2 tracks households using various sources of energy for cooking. LPG is one of the cleanest fuels for cooking and heating appliances and does not produce smoke. NSIS 2018 reported that 39.4% of the total sample households used LPG for cooking (Figure 4.9). Compared to NSIS 2012 (22.2%), the use of LPG has increased by 17% in the last 6 years.

Among the 11 main social groups, the Marwadis (97.5%) reported the highest percentage using LPG for cooking, followed by Hill Brahmins (84.5%). LPG is not as common among the following groups: Madhesi Dalits (8%), Hill Dalits (20.6%), Madhesi Other Caste (24.9%), Tarai Janajatis (27.3%), Hill Chhetris (29.2%) and Mountain/Hill Janajatis (34.6%). Muslims reported a seven-fold increase – from 7.2% in 2012 to 48% in 2018. Increases in the use of LPG are also apparent among Madhesi Brahmin/Chhetris and Hill Brahmins.

FIGURE 4.9: Percentage of households using LPG for cooking and heating by social groups, NSIS 2012 and 2018



Marwadis reported the highest percentage of households that use LPG gas among the 88 groups, with the Thakali (96%) at close to the same high level, followed by Kayastha (90%) (Annex 4.9). Eighteen out of 88 groups have less than 10% of their households using LPG and 9 groups have less than 5%. Groups below 5% include Gangai, Bantar, Santhal, Bing/Binda, Koche, Khatwe, Raji, Jhangad and Musahar – all from the Tarai. The Musahar are at the bottom with only 0.5%. NSIS 2018 found that 76 out of 88 groups had increased their use of LPG since 2012. Tamangs followed by Kalwars, Rajputs, Halkhors and Dom all increased their use of LPG by more than 40%.

4.2.2 Health Services

To assess the need for and access to health services, the study looks at the following four indicators:

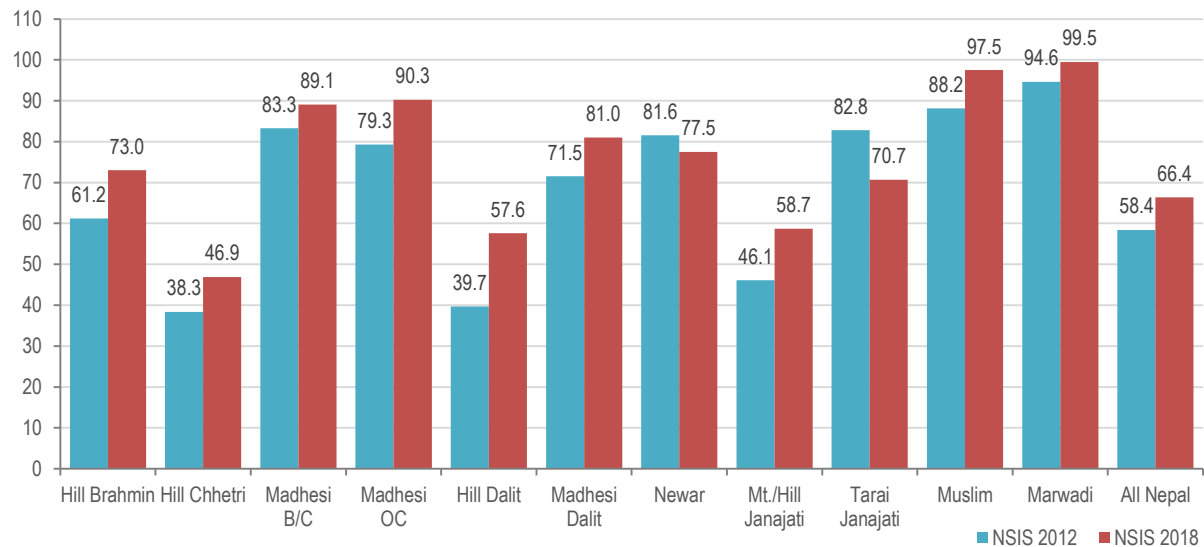
- distance to nearest health facility;
- incidence of sickness/injury during last 30 days;
- affordability of treatment of sickness/injury; and
- the coverage of immunization among children under five.

Among the above indicators, ‘distance’ and ‘coverage’ of immunization are among the SDG-3 indicators that ‘ensure healthy lives and promote well-being for all at all ages.’

Distance to Nearest Health Facility: SDG-3 (3.8)

The Second Long-Term Health Plan of Nepal (1997-2017) aimed to provide essential healthcare services (EHCS) within 30 minutes in location, to 90% of the population in all districts (travelling or walking time). SDG-3 Indicator 3.8 tracks government health facilities that fall within 30 minutes’ walk. The NSIS 2012, reported that 58.4% of sample households were within 30 minutes’ walk to a health facility whilst the NSIS 2018 reported an increase of 8% making a total of 66.4% (Figure 4.10).

FIGURE 4.10: Distance to nearest health facility (in minutes) by social groups, NSIS 2012 and 2018



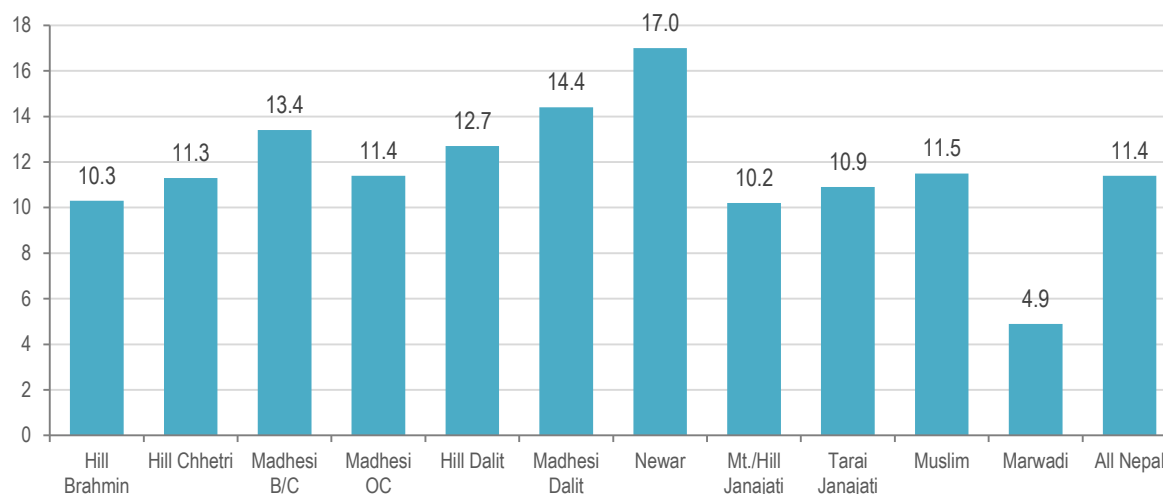
Almost all Marwadis and Muslims live within 30 minutes of a health facility and 90% of Madhesi Other Castes and Madhesi Brahmin/Chhetri households are within 30 minutes of a health facility. Hill Chhetris have the lowest percentage (46.9%), followed by Hill Dalits (57.6%) and Mountain/Hill Janajatis (58.7%). Compared to NSIS 2012, most groups reported an increase in households who are within 30 minutes walk to the nearest health facility. The decline among Newar and Tarai Janajati may be due to the sample location in the two NSIS surveys.

There are 16 caste/ethnic groups where 90% of households are within 30 minutes of the nearest health facility (Annex 4.10). The Hayu and Sherpa have the lowest percentage (33-34%). Five more groups have less than 50% of their members within the given distance and include Chhetri and Hill Janajati groups (Magar, Majhi, Lepcha, and Sunuwar). Due to Nepal's geography, people living in the plains have better access to health facilities than those living in Hill and Mountain areas.

Incidence of Sickness/Injury

The NSIS 2018 collected information on sickness/injury occurring within the last 30 days of reporting, amongst sample households. Overall, 11.4% of the sample households reported sickness/injury within the last 30 days (Figure 4.11). Newars (17%) reported the highest, followed by Madhesi Dalits (14.4%), and Marwadis (4.9%) the lowest. The average incidence of sickness/injury for the entire sample was (11.4%). Findings amongst the 88 caste/ethnic groups ranged from the Thami (22.3%) and Badi (20.7%) on the high end to the Lepcha (5.5%) and Marwadi (5.8%) with low incidence (Annex 4.11). Fifty-one out of 88 groups reported higher than average incidences.

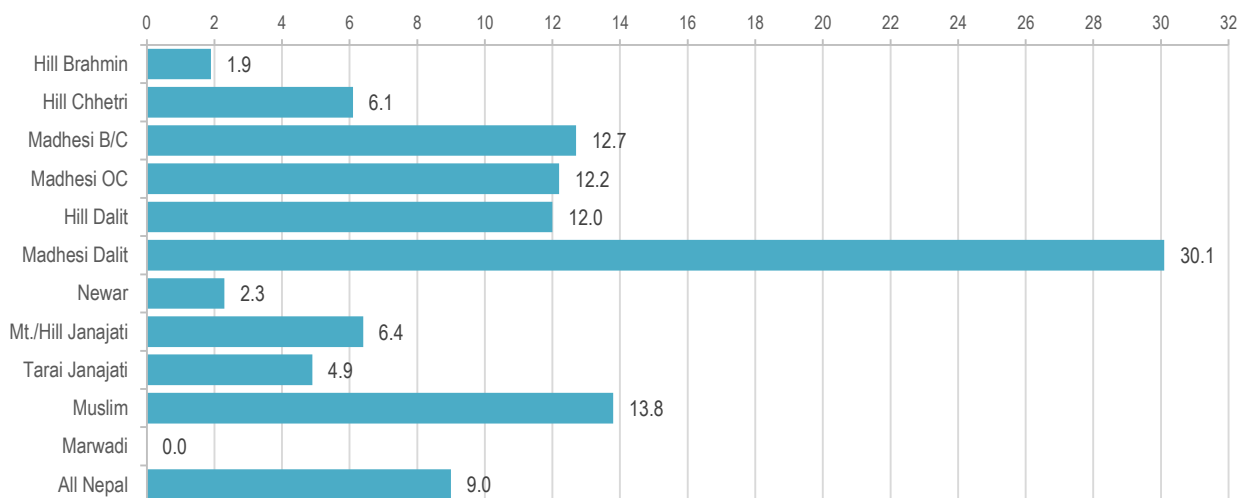
FIGURE 4.11: Percentage of those who were sick/injured during the last month by social groups, NSIS 2018



Affordability of Treatment

Respondents who had had at least one family member who was sick or injured during the last 30 days, were asked whether they had been able to arrange treatment through their household income, savings, or by borrowing money. Figure 4.12 provides data on those who were not able to afford medical treatment. Overall, in 2018 only 9% reported that they were not able to afford medical treatment. Madhesi Dalits represent the highest percentage who could not afford to pay for treatment without borrowing (30.1%). All the Marwadi respondents said they could afford treatment and only a very few Hill Brahmins (1.9%) and Newars (2.3%) said they could not.

FIGURE 4.12: Percentage of those who were sick/injured during last month but not able to afford treatment by social groups, NSIS 2018



Madhesi Dalit groups of Musahars (34.4%), Dusadh/Paswan (33.8%) and Chamar/Harijan (33.5%) represent the highest percentage of households who could not afford medical treatment without a loan (Annex 4.12). Nine additional groups where more than 20% of households could not afford medical treatment and include the Nuniya, Lepcha, Bing/Binda, Dhobi, Tatma, Gaine, Dom, Kumhar and Mallah. The Lepcha represent Hill Janajati groups, whilst the remaining are Madhesi Dalits or Madhesi Other Castes. The Thakali reported that they were all able to afford medical treatment. The following 15 groups reported 5% of households that were unable to afford medical treatment: Hill Brahmin, Yholmo, Jirel, Kalwar, Haluwai, Tharu, Gurung, Sudhi, Meche, Bantar, Newar, Magar, Raji, Baniya, and Tamang.

Coverage of Immunization: SDG-3 (3b.1)

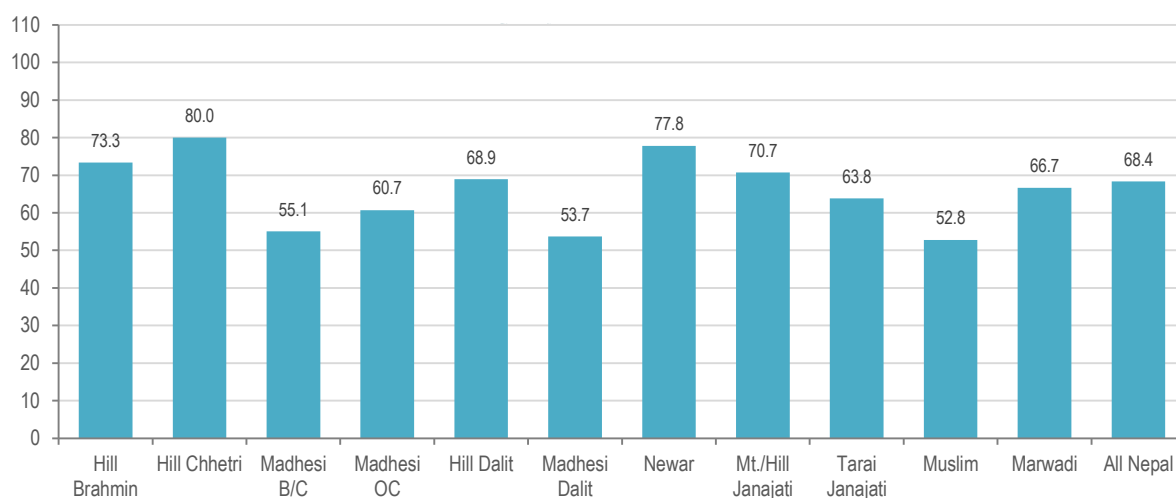
SDG-3 Indicator (3b.1) seeks to: “ensure healthy lives and promote well-being for all at all ages.”

The national program recommends the following vaccines:

- B/CG (1 dose);
- POLIO (3 doses);
- DPT-HEP.B-HIB (3 doses);
- PNUMOCOCCAL (3 doses); and
- MEASLE RUBELLA (1 dose).

NSIS 2018 covered all children under 5 years of age and found that more than two-thirds of these children under 5 were fully immunized (68.4%) (Figure 4.13). Among the 11 main social groups, full immunization coverage is highest among Hill Chhetris (80%), followed by Newars (77.8%), and lowest among Muslims (52.8%), Madhesi Dalits (53.7%) and Madhesi Brahmin/Chhetris (55.1%).

FIGURE 4.13: Percentage of children under 5 years who have received all vaccines by social groups, NSIS 2018



Looking at the 88 caste/ethnic groups, immunization amongst children is high amongst Dura, Sherpa and Hayu (Hill Janajati and Hill Chhetri), who all have more than 80% of coverage (Annex 4.13). Immunization is lowest among Santhal who have only 37% of coverage whilst nine additional groups have immunized less than half of their children under five. These groups include: Madhesi Other Caste (Lohar, Nuniya, Rajbhar, Hajam/Thakur), Madhesi Dalit (Chamar/Harijan, Halkhor and Dom), Tarai Janajati (Munda/Mudiyari) and Hill Janajati (Byasi).

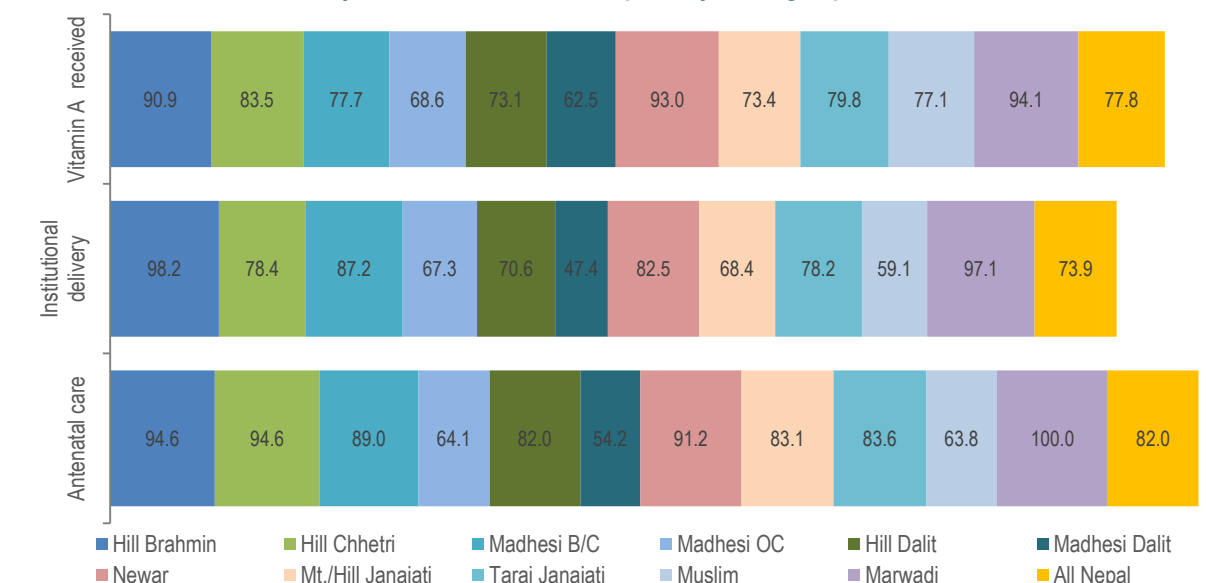
4.2.3 Reproductive Health

SDG 3 (3.8) seeks to: “Ensure healthy lives and promote well-being for all at all ages.”

Reproductive health in this study includes antenatal care, institutional delivery, and postnatal checkups among married women aged 15-49 years. Antenatal care is defined here as having checkups four times during the last pregnancy (4th, 6th, 8th and 9th month of the last pregnancy). Postnatal care is defined as the intake of Vitamin A capsules during the first 42 days after the last delivery.

The NSIS 2018 found that 82% of women in the sample households received antenatal care; 74% gave birth in a government/non-government/private hospital/health post/clinic, and 78% had received Vitamin A capsules after delivery (Figure 4.14). Proportion of institutional delivery were slightly lower than the other two components of reproductive health – antenatal and postnatal care. Coverage of reproductive health care (all three components) was highest among Marwadis with 100% antenatal care, 97% institutional delivery and 94% postnatal care. Reproductive health care is lowest among Madhesi Dalits. Muslims and Madhesi Other Castes are also below average in receiving reproductive health care. Marwadi, Kayastha, Chhetri, Jirel, and Hill Brahmin report the highest figures in the three components of reproductive health care (Annex 4.14) while the Musahar, Bing/Binda, Koche, Halkhor, Dom and Dusadh/Paswan are at the bottom, with Musahar and Bing/Binda particularly low on institutional delivery (18% and 20% respectively).

FIGURE 4.14: Percentage of women aged 15-49 who received antenatal care, institutional delivery and received vitamin A capsule by social groups, NSIS 2018



4.3 Mass Media and Communication

SDG-4 ‘Access to Internet’ seeks to: “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.”

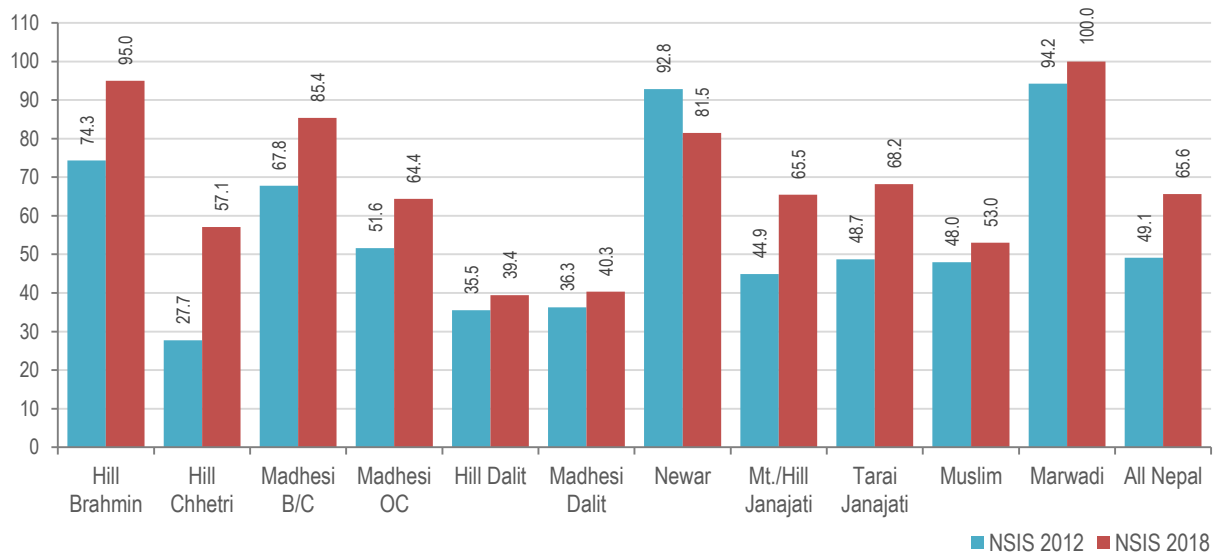
SDG-5 ‘Access to mobile phones’ seeks to: “achieve gender equality and empower all women and girls with access to the internet.”

Mass media and communication are important for education, learning opportunities, and political participation. People's access to various forms of media indicates the extent to which they are participating in education/learning opportunities and the political process. Three components are assessed: television, mobile/smart phone, and internet facilities.

Access to Television

The NSIS 2018 found that 65.6% of the sample households had a television compared to only 49.1% in 2012 (Figure 4.15), an increment of 16% during the last 6 years. All Marwadi households own a television followed by Hill Brahmins at 95%. Madhesi Brahmin/Chhetris (85.4%) and Newars (81.5%) also have high proportions of households with televisions. Hill Dalits (39.4%) and Madhesi Dalits (40.3%) fall below the national average with less than half of their households owning a television. During the last six years, access to television has increased among all social groups, except the Newars. Newars may have decreased their use of televisions either due to the effects of the earthquake within Kathmandu, or due to the two surveys being conducted in different sample localities.

FIGURE 4.15: Percentage of households owning television by social groups, NSIS 2012 and 2018

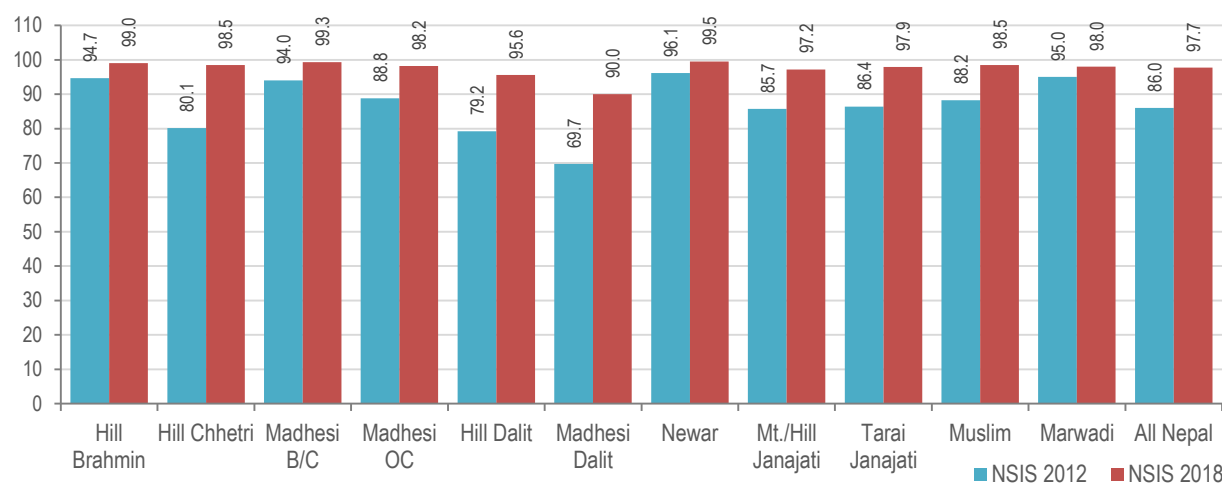


Ninety percent of households amongst the Marwadis, Thakalis, Hill Brahmins, Dhimals, Kayasthas and Gurungs own a television (Annex 4.15). Musahars, Badis, Byasis, Santhals and Rajis have less than 30% of households with televisions. Musahars are Madhesi Dalits; Badis are Hill Dalits; Byasis and Raji are Mountain/Hill Janajati, and Santhals are Tarai Janajati.

Access to Mobile/Smart Phones: SDG-5

Figure 4.16 shows that almost 98% of respondents reported that their households had at least one mobile or smart phone. This is an increase of 12% over the six years since the NSIS-2012 (86%). Access to mobile phones has increased among all social groups. Currently 90% or more of the households among all of the 11 main social groups have mobile/smart phones. This increase in mobile phone ownership has been especially rapid among Madhesi Dalits, Hill Dalits and Hill Chhetris since the 2012 survey.

FIGURE 4.16: Percentage of households with mobile/smart phones by social groups, NSIS 2012 and 2018

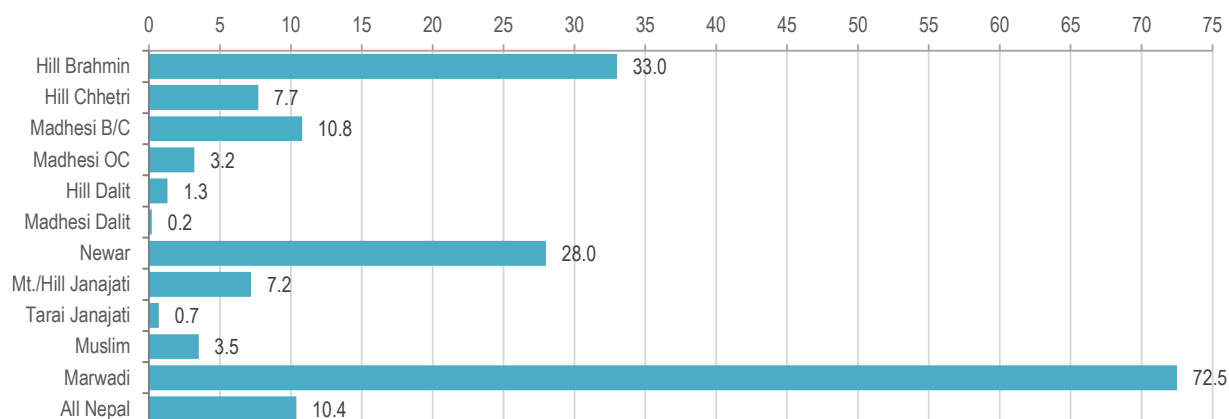


However, looking at the 88 caste/ethnic groups there were 8 groups who reported less than 90% of household owning a phone. The Musahar are at the bottom (79.5%) (Annex 4.16) followed by Byasi, Santhal, Koche, Badi, Kisan Chamar/Harijan, and Rajbhar.

Access to Internet: SDG-4 (4.4.1.3)

Internet is a powerful means to connect people, access knowledge and learn about development around the globe. It has enormous importance for education, access to economic opportunities and participation in community and national debates. In households with internet connections, family members have access to organized learning, which is an indicator (4.4.1.3) for SDG-4. The NSIS 2018 collected information on households with internet connections and found that, on the average, 10.4% of the sample households had access to an internet connection (Figure 4.17). Marwadis had the highest percentage of households with an internet connection at 72.5% followed by Hill Brahmins (33%) and Newars (28%). Among the Madhesi Other Castes, Hill Dalits, Muslims, Madhesi Dalits and Tarai Janajatis less than 5% of households reported owning an internet connection.

FIGURE 4.17: Percentage of households with internet connection by social groups, NSIS 2018



Looking at the 88 individual groups, next to the Marwadis, Thakalis have the highest percentage of households with an internet connection (68%) (Annex 4.17). About one-third of Hill Brahmin households have an internet connection. Although it is only about half the percentage among the Thakali, Hill Brahmins still have a much higher rate of internet connection than almost all other groups. Twenty-three groups do not have any households with an internet connection at all; among these, 13 groups belong to Hill/Tarai Janajati, 7 groups belong to Hill/Madhesi Dalits, and 3 belong to Madhesi Other Castes.

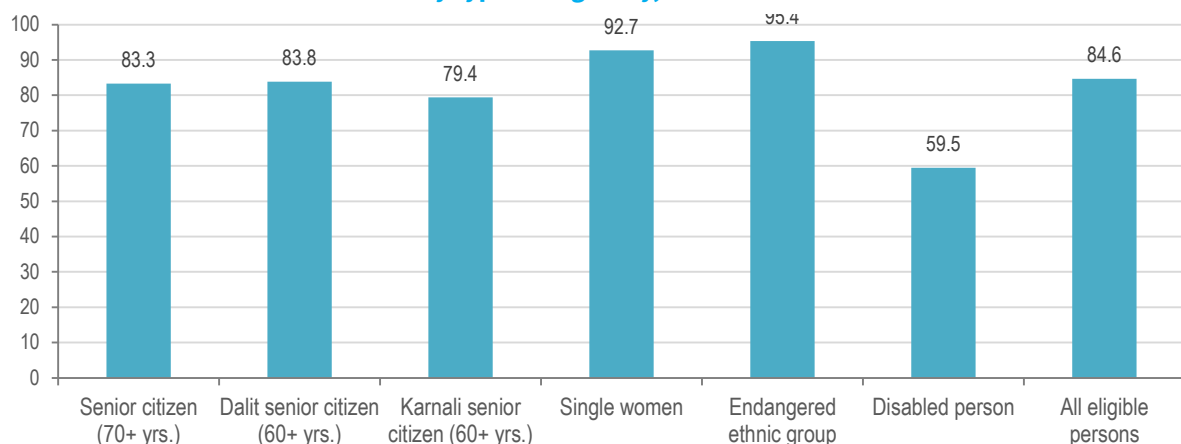
4.4 Social Security Allowances

Social security is now a right of Nepali citizens and is linked to social equity and justice. In 1994, for the first time the GoN announced a universal flat pension for the elderly population aged 75 years and above, as well as for widows and the people with disabilities. In 2009, the government revised the eligibility age threshold and reduced it to 70 years for general senior citizens, and 60 years for Dalits and citizens of the Karnali. The government also added single women (widows) and endangered ethnic groups regardless of age. The GoN now provides social security to the following six categories:

- general senior citizens (70+ years);
- Dalit senior citizens (60+ years);
- senior citizens of Karnali (60+ years)³⁹;
- single women;
- endangered ethnic groups⁴⁰; and
- people with disabilities (both partially and fully disability).

The NSIS 2018 collected data on social security allowance for all six categories (Figure 4.18). Of the total eligible population from the sample households, 84.6% receive these allowances and the proportion is highest among endangered ethnic groups (95.4%) followed by single women (92.7%). However, only 59.5% of people with disabilities receive their allowance.

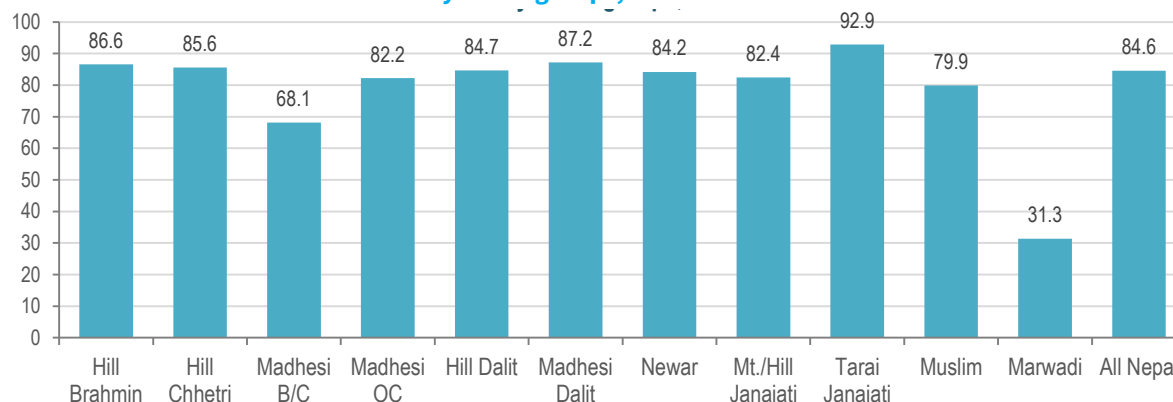
FIGURE 4.18: Percentage of population who have been receiving social security allowance by type of eligibility, NSIS 2018



³⁹ Karnali refers to the Karnali Pradesh (Province) after the country was restructured into “Federal Democratic Republic” in 2015. It was Karnali Zone at the time when social security allowance was introduced.

⁴⁰ In 2004 the Nepal Federation of Indigenous Nationalities established the following 5 categories of Indigenous Peoples in Nepal based broadly on the socio-economic status and the demographic strength of the different groups: 1) Endangered; 2) Highly Marginalized; 3) Marginalized; 4) Disadvantaged and 5) Advantaged. The most threatened groups are the following 10 groups included in the “endangered” category: Kusunda, Bankariya, Raute, Sural, Hayu, Raji, Kisan, Lapche, Meche, and Kushwadiya. For more background on this classification see Bhattachan (2012).

FIGURE 4.19: Percentage of eligible population who have been receiving social security allowance by social groups, NSIS 2018



People have cited various reasons for not receiving their social security allowance (not shown), the most common reason being that people had not yet registered themselves or were without ID cards (21.3%). About 20% reported that they are under the process of getting registered. Some reported not having a citizenship certificate or having an age recorded in their citizenship card that was lower than their real age. Seven percent of respondents cited that their Palika offices did not supply the allowance.

Among the 11 main social groups, the proportion of eligible people who are receiving social security allowances by social groups is highest among the Tarai Janajati (93%) and lowest among Marwadi (31.3%) (Figure 4.19). The Marwadi are mostly socially and economically affluent so they may not feel the urgency to receive these allowances. The percentage of Madhesi Brahmin/Chhetri receiving their allowances is also low (68.1%), followed by Muslims (79.9%).

Almost all endangered groups of the Raji, Meche and Hayu (who are classified as endangered groups) receive a social security allowance (Annex 4.18). In addition, 15 of the following groups reported that less than 90% receive some sort of a social security allowance: Sanyasi (Hill Chhetri); Byasi, Gurung, Lepcha, Jirel and Darai (Mountain/Hill Janajati); Tajpuriya and Tharu (Tarai Janajati); Khatwe, Dhobi, Dusadh/Paswan/Pasi and Chamar/Harijan/Ram (Madhesi Dalit); Hajam/Thakur, Dhanuk and Bing/Binda (Madhesi Other Caste). Together with the Marwadi, the Santhal (54.5%) and Halkhor (57.5%) have the lowest percentage receiving allowances, followed by Badhae/Kamar (60.6%) and Musahar (60.8%).

4.5 Who is falling behind in access to education, health care and overall social services?

Education

Table 4.1 shows the caste/ethnic groups who live the farthest from basic level education facilities. Aside from one Hill Dalit group (Sarki), all the rest are Mountain/Hill Janajati ethnic groups. Table 4.2 shows the groups in the bottom quintile for each of the following four indicators of educational outcome: proficiency in Nepali, literacy, current educational attendance and completion of basic (8th grade) education. For proficiency in Nepali all the bottom quintile groups are from the Tarai, most being either Madhesi Dalits or Madhesi Other Caste groups. The same pattern holds for literacy where the entire

bottom quintile is made up of Tarai groups. But for current educational attendance the bottom quintile includes a number of Mountain/Hill Janajati groups (Bote, Danuwar, Majhi, Chepang, Thami) and a Hill Dalit group (Gaine) as well. And in terms of basic educational attainment we also see that while most of the groups in the bottom quintile are from the Tarai, there are also some Mt. /Hill Janajatis (Bote, Chepang) as well as a Hill Dalit (Badi).

Figure 4.20 combines the five education indicators discussed above in an index and presents them by the 11 main social groups (each color coded). Beside the bar for each main group a similarly colored but lighter for each of the individual caste/ethnic sub-groups within that group is presented. This allows to compare the relative performance of the 11 main groups, but also to see the range within each of the main groups – which in some cases is quite large. For example, we see in Figure 4.20 that the Mountain/Hill Janajati group contains the Hayu, one of the lowest performing groups on the education index (43.2%) and the Thakali who are tied with the Marwadis (88.2%) at the top of the index. Figure 4.21 shows the same education data with the 88 caste/ethnic groups organized by quintile (see Annex 9.2a & b). This summarizes what we found in the earlier tables 4.1 and 4.2 – that most of the bottom quintile groups are from the Tarai (both caste and ethnic groups) along with a few endangered Hill Janajati groups.

TABLE 4.1: AVERAGE TIME TO BASIC SCHOOL – BOTTOM QUINTILE

Caste/ethnicity	Minutes
Hayu (M/HJ)	77
Lepcha (M/HJ)	44
Yholmo (M/HJ)	40
Thami (M/HJ)	36
Sunuwar (M/HJ)	32
Chepang (M/HJ)	29
Jirel (M/HJ)	29
Rai (M/HJ)	29
Dura (M/HJ)	28
Pahari (M/HJ)	28
Magar (M/HJ)	27
Sarki (HD)	27
Sherpa (M/HJ)	27
Limbu (M/HJ)	26
Majhi (M/HJ)	25
Bhote/Walung (M/HJ)	24
Tamang (M/HJ)	24

TABLE 4.2: CASTE/ETHNIC GROUPS FOR 4 INDICATORS OF EDUCATIONAL ATTAINMENT – BOTTOM QUINTILE

Proficient in Nepali language		Literacy rate		Basic education passed		Current edu. attendance	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Sonar (MOC)	27.5	Kisan (TJ)	53.6	Chepang (M/HJ)	22.2	Lodha (MOC)	62.5
Lodha (MOC)	27.5	Koche (TJ)	53.0	Tatma (MD)	21.6	Koche (TJ)	62.0
Kumhar (MOC)	26.6	Lohar (MOC)	52.6	Bote (M/HJ)	21.6	Halkhor (MD)	61.8
Kanu (MOC)	26.5	Kumhar (MOC)	52.5	Lodha (MOC)	21.1	Thami (M/HJ)	61.7
Muslim	26.1	Lodha (MOC)	52.5	Khatwe (MD)	18.8	Dhimal (TJ)	61.7
Lohar (MOC)	25.8	Santhal (TJ)	52.2	Dusadh/Paswan/Pasi (MD)	18.2	Chepang (M/HJ)	61.6
Santhal (TJ)	25.8	Bhedyar/Gaderi (MOC)	52.1	Santhal (TJ)	17.7	Rajbansi (TJ)	61.5
Mallah (MOC)	20.9	Nuniya (MOC)	44.6	Nuniya (MOC)	17.2	Kisan (TJ)	61.3
Khatwe (MD)	19.5	Chamar/Harijan/Ram (MD)	44.3	Mallah (MOC)	17.1	Gaine (HD)	61.1
Tatma (MD)	18.3	Mallah (MOC)	43.8	Chamar/Harijan/Ram (MD)	15.6	Bantar (MD)	60.5
Dom (MD)	16.8	Dusadh/Paswan/Pasi (MD)	42.4	Halkhor (MD)	15.5	Majhi (M/HJ)	59.6
Nuniya (MOC)	15.9	Tatma (MD)	41.3	Kisan (TJ)	15.1	Musahar (MD)	59.1
Halkhor (MD)	15.5	Khatwe (MD)	41.3	Bing/Binda (MOC)	13.7	Meche (TJ)	58.8
Chamar/Harijan/Ram (MD)	15.0	Halkhor (MD)	38.1	Badi (HD)	12.8	Munda/Mudiyari (TJ)	57.7
Dusadh/Paswan/Pasi (MD)	13.0	Bing/Binda (MOC)	37.4	Koche (TJ)	11.2	Danuwar (M/HJ)	57.0
Bing/Binda (MOC)	13.0	Dom (MD)	34.0	Dom (MD)	8.8	Santhal (TJ)	53.3
Musahar (MD)	7.8	Musahar (MD)	26.9	Musahar (MD)	5.6	Bote (M/HJ)	51.7

FIGURE 4.20: Index of education by caste/ethnicity and social groups, NSIS 2018

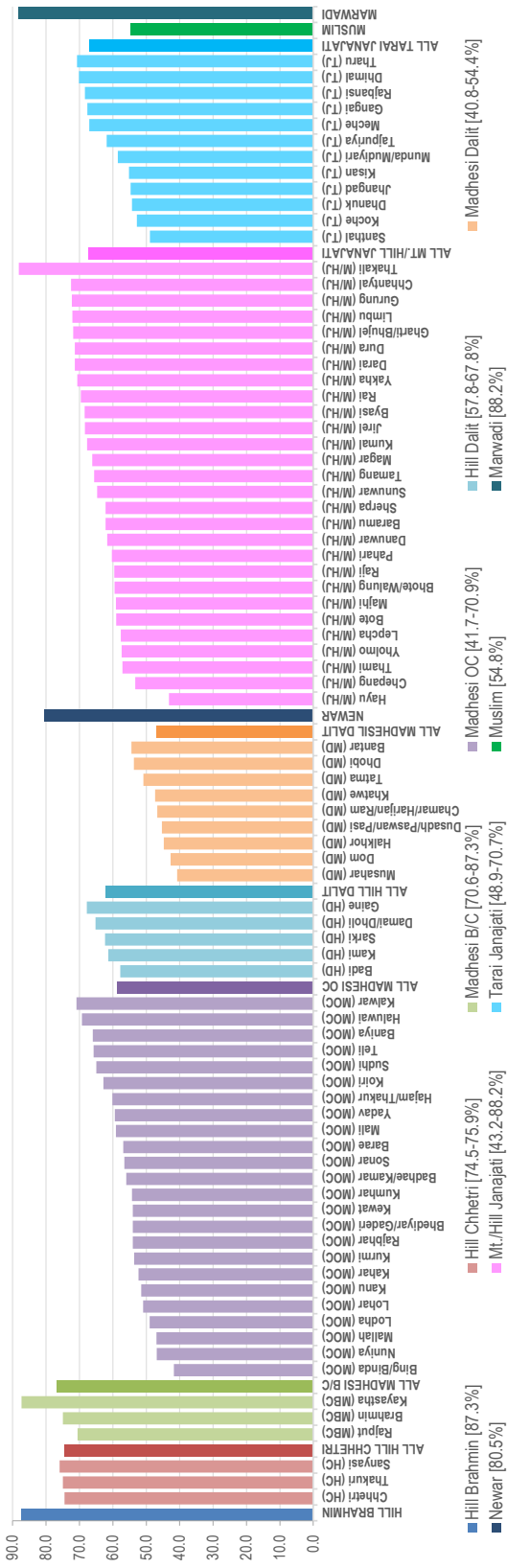
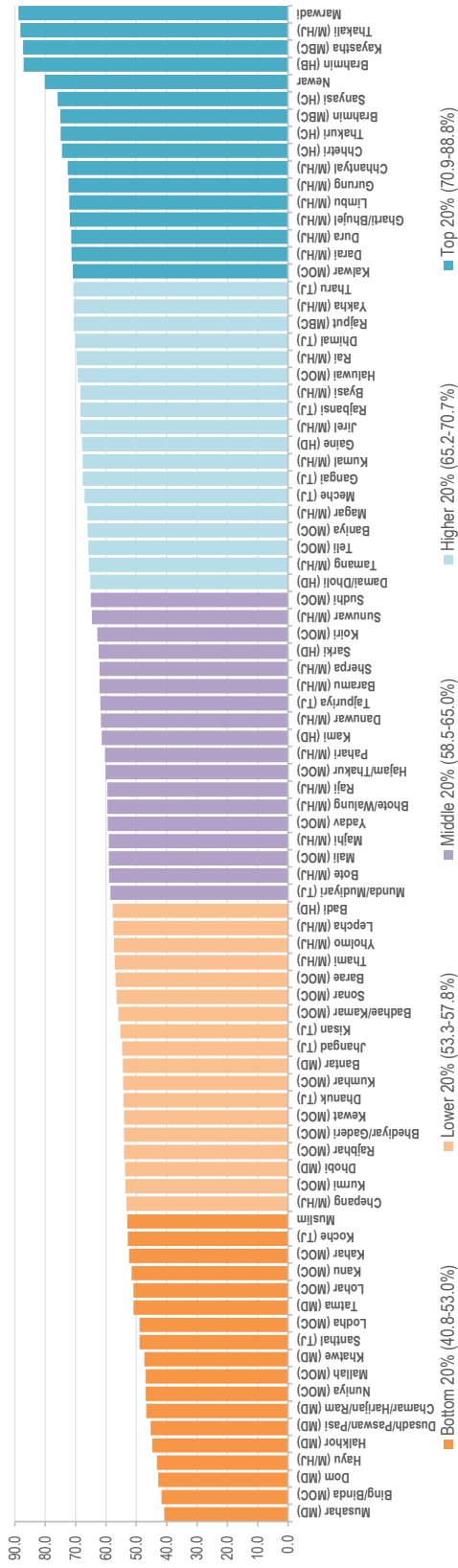


FIGURE 4.21: Index of education by quintile by caste/ethnicity, NSIS 2018



Health

Table 4.3 shows the caste/ethnic groups in the bottom quintile for the following 3 health indicators: distance to health facility, inability to afford treatment and percent of children under 5 vaccinated. As with access to schools, the Mountain/Hill Janajati and the Hill Dalit and even Hill Chhetri groups are most disadvantaged on distance to health services because of the remote upland areas they tend to inhabit. Inability to pay for urgent medical treatment without borrowing signals extreme economic vulnerability and yet we see that there are four groups (three from the Madhesi Dalits) where a third or more of the households are unable to afford such treatment. Among the rest of the groups shown in columns 3 and 4, between one fourth and one fifth of the households reported that they would need to borrow to pay for treating injuries or illnesses. Two among them are Hill Dalits (Damai and Gaine) and three are Hill Janajatis (Lepcha, Chhantyal and Thami) while all the rest are from the Tarai. The final two columns in Table 4.3 show the groups in the bottom quintile in terms of getting their children vaccinated. The fact that all these groups are from the Tarai suggests that the vaccination campaign needs to be re-thought – perhaps with more attention to using local languages – to better reach Tarai/Madhesi groups. Surprisingly, even the fairly well educated Madhesi Rajputs are in the bottom quintile for this indicator.

TABLE 4.3: CASTE/ETHNIC GROUPS FOR 3 HEALTH INDICATORS – BOTTOM QUINTILE

Health services within 30 min walk: bottom 20%		Not able to treat: bottom 20%		U5 children vaccinated: bottom 20%	
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Thakuri (HC)	60.0	Musahar (MD)	34.4	Dusadh/Paswan/Pasi (MD)	52.9
Sanyasi (HC)	60.0	Dusadh/Paswan/Pasi (MD)	33.8	Muslim	52.8
Chhantyal (M/HJ)	59.5	Chamar/Harijan/Ram (MD)	33.5	Haluwai (MOC)	52.6
Sarki (HD)	58.5	Nuniya (MOC)	32.3	Tatma (MD)	52.4
Thami (M/HJ)	57.5	Lepcha (M/HJ)	26.5	Kisan (TJ)	51.5
Baramu (M/HJ)	55.5	Bing/Binda (MOC)	23.9	Thami (M/HJ)	50.5
Dura (M/HJ)	55.5	Dhobi (MD)	23.1	Rajput (MBC)	49.4
Kami (HD)	54.0	Tatma (MD)	21.3	Munda/Mudiyari (TJ)	49.0
Rai (M/HJ)	54.0	Gaine (HD)	20.6	Byasi (M/HJ)	48.9
Yholmo (M/HJ)	53.5	Dom (MD)	20.4	Lohar (MOC)	48.9
Raji (M/HJ)	53.0	Kumhar (MOC)	20.2	Nuniya (MOC)	48.4
Chhetri (HC)	45.0	Mallah (MOC)	20.1	Rajbhar (MOC)	47.8
Magar (M/HJ)	42.0	Chhantyal (M/HJ)	20.0	Chamar/Harijan/Ram (MD)	47.6
Majhi (M/HJ)	38.0	Damai/Dholi (HD)	19.7	Halkhor (MD)	45.7
Sunuwar (M/HJ)	37.0	Barae (MOC)	19.6	Hajam/Thakur (MOC)	45.4
Lepcha (M/HJ)	37.0	Jhangad (TJ)	19.5	Dom (MD)	44.1
Sherpa (M/HJ)	34.0	Thami (M/HJ)	19.2	Santhal (TJ)	37.0
Hayu (M/HJ)	33.0				

Figure 4.22 presents a Health index based on the combined indicators in table 4.3 by the 11 main social groups and the 88 sub-groups. Among the 11 main social groups, the Madhesi Dalits are the worst off on the health Index, though there are a number of individual Hill Janajati groups (Lepcha, Thami, Sunuwar and Majhi) and Tarai Janajati groups (Kisan, Santhal and Jhangad) who fall below all the Madhesi Dalits except the Chamars. Figure 4.23 presents the same data on the 88 groups by quintile (see Annex 9.3a & b). It is worth noting that on the Health Index the Muslims do quite well coming in on the second to top quintile.

Composite Index of Social Services

An overall measure of social service access and outcomes for various groups is presented in the Figures 4.24 and 4.25. The Composite Social Services Index includes the education and health indicators already covered along with data on access to media and communication and to social security allowances. Table 4.4 presents the individual caste/ethnic groups in the bottom quintile of a communications and media index. The index is based on data on household ownership of TV, mobile/ smartphone and internet connection (*presented* Figures 4.15-17 above for the 11 main social groups and in Annex 4 for the 88 groups). Given an all Nepal average score of 38 and a high of 86.3 for the Marwadis, it is clear that the caste/ethnic groups shown in Table 4.4, with scores ranging from 7.8 to 23.5, are at a big disadvantage in terms of connectivity and access to information. Janajatis and Dalits from both Tarai and Mountain/Hill groups dominate the bottom quintile along with 4 Madhesi Other Caste Groups.

The other indicator included in the Social Services Composite Index is the percentage of each group collecting the social security allowances to which they are entitled. This can be a slightly complex indicator to interpret since a low score for a given group may mean that many households in that group are unaware or unable to get access to the allowances due to them. This would be the case for most of the figures shown in Table 4.5 and it means that for some of the poorest groups like the Santhal and Halkhor, nearly half of the households with eligible members are not getting their allowances. However, several groups in this bottom quintile table are among the most well off (e.g. Marwadi, Tarai Brahmin, Thakali and Kayastha). For them the low scores probably indicate that many households in the group don't need the allowances enough to apply for them. This means that the picture presented in Figures 4.24 and 4.25 may actually underestimate the actual gap in social service access and outcomes between these well-off groups and more disadvantaged groups (see Annex 9.6a & b).

Looking at the bottom quintile of the Social Service Index in Figure 4.24, we see that there are 6 from the Dalit groups (Musahar, Badi, Halkhor, Chamar/Harijan/Ram, Dom and Dusadh/Paswan/Pasi), 6 Janajatis (Santhal, Kisan, Chepang, Jhangad, Hayu and Koche) and 6 Madhesi Other Caste groups (Nuniya, Lodha, Lohar, Badhae/Kamar, Mallah and Bing/Binda). Of the 18 groups, all but three are from the Tarai/Madhes.

TABLE 4.4: INDEX OF COMMUNICATIONS AND MEDIA – BOTTOM QUINTILE

Caste/ethnicity	Minutes
All Nepal	38.0
Raji (MHJ)	7.8
Santhal (TJ)	11.5
Byasi (MHJ)	13.3
Badi (HD)	13.5
Musahar (MD)	14.5
Dusadh/Paswan/Pasi (MD)	15.5
Chamar/Harijan/Ram (MD)	17.3
Kami (HD)	18.8
Lodha (MOC)	19.0
Lepcha (MHJ)	19.3
Sarki (HD)	20.0
Nuniya (MOC)	20.3
Hayu (MHJ)	20.5
Koche (TJ)	20.8
Chepang (MHJ)	21.8
Bing/Binda (MOC)	22.0
Lohar (MOC)	22.3
Bote (MHJ)	23.5

TABLE 4.5: INDEX OF SOCIAL SECURITY – BOTTOM QUINTILE

Caste/ethnicity	Minutes
All Nepal	84.6
Marwadi	31.9
Santhal (TJ)	54.5
Halkhor (MD)	57.5
Badhae/Kamar (MOC)	60.6
Musahar (MD)	60.8
Badi (HD)	66.7
Lodha (MOC)	68.3
Jhangad (TJ)	69.7
Pahari (MHJ)	70.8
Kisan (TJ)	70.8
Dom (MD)	71.0
Brahmin – Tarai (MBC)	71.3
Thakali (MHJ)	72.4
Kalwar (MOC)	72.9
Koiri (MOC)	73.2
Chepang (MHJ)	73.7
Kayastha (MBC)	74.0

FIGURE 4.22: Index of health by caste/ethnicity and social groups, NSIS 2018

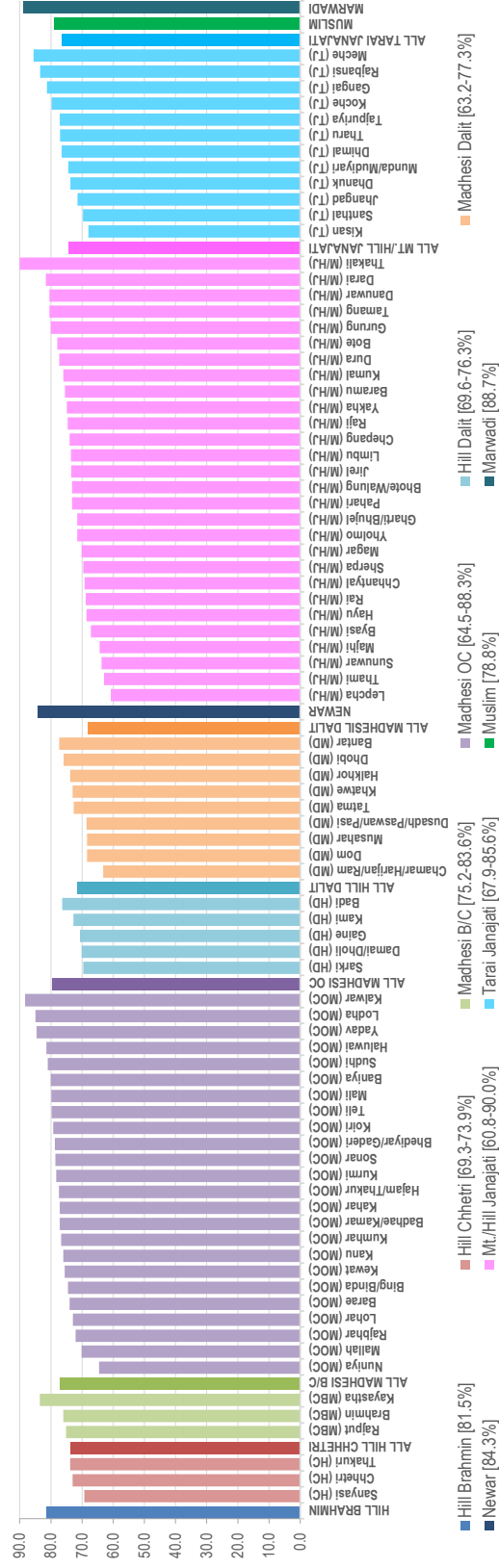


FIGURE 4.23: Index of health by quintile by caste/ethnicity, NSIS 2018

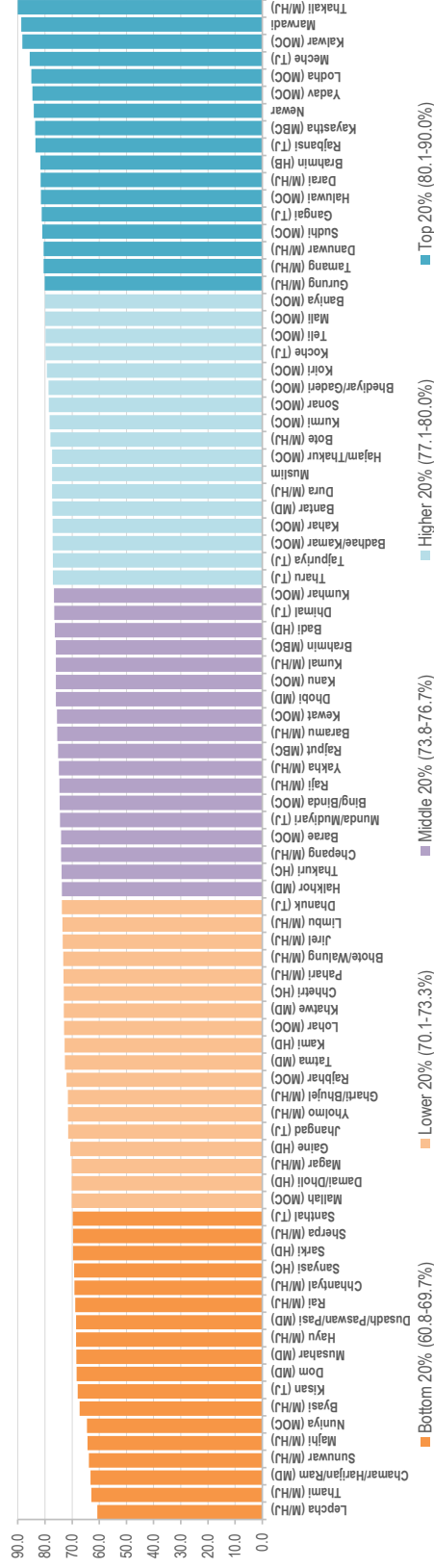


FIGURE 4.24: Composite index of social services by caste/ethnicity and social groups, NSIS 2018

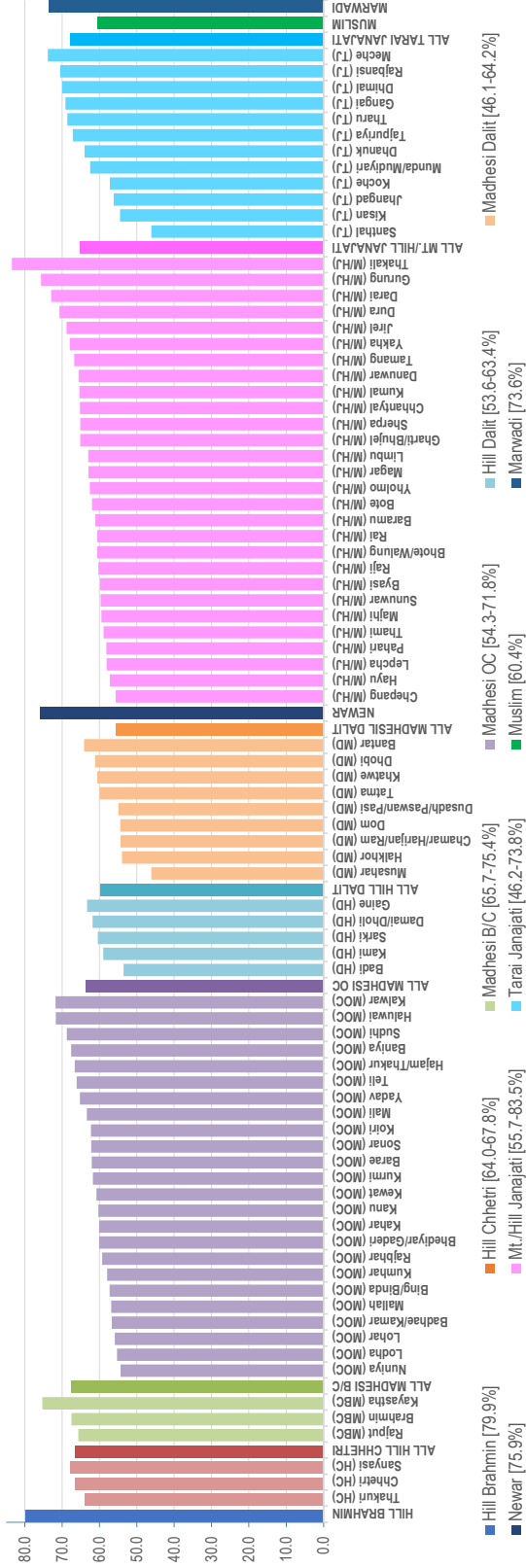


FIGURE 4.25: Composite social services index by quintile by caste/ethnicity, NSIS 2018





5

CHAPTER

HOUSEHOLD RESOURCES AND ECONOMIC OPPORTUNITIES

This chapter provides evidence on the extent to which members of the sample households have access to the economic resources and opportunities needed to earn a sustainable livelihood. The data covers:

- asset ownership including house, land and livestock;
- type of dwelling;
- sources of livelihood;
- type of employment/migration for employment;
- access to financial institutions and markets; and
- household living standards.

As with some of the indicators discussed in the preceding chapters, many of these indicators show marked improvements between 2012 and 2018 for men and women and for a broad spectrum of caste/ethnic groups. However, it is important to keep track of those who are improving less rapidly or not at all on certain indicators and who may thus be in danger of falling behind on the SDG efforts to reduce poverty and inequality.

5.1 Household Assets

This section covers issues related to ownership of house, type of housing including availability of bedrooms, kitchen, safe roof, and electricity in the house. In the case of home ownership, two classifications are used:

- Household-owned: when the house is owned by any male member or jointly by male and female members of the household and
- Female-owned: when a female member of the family has sole ownership.

Ownership of House

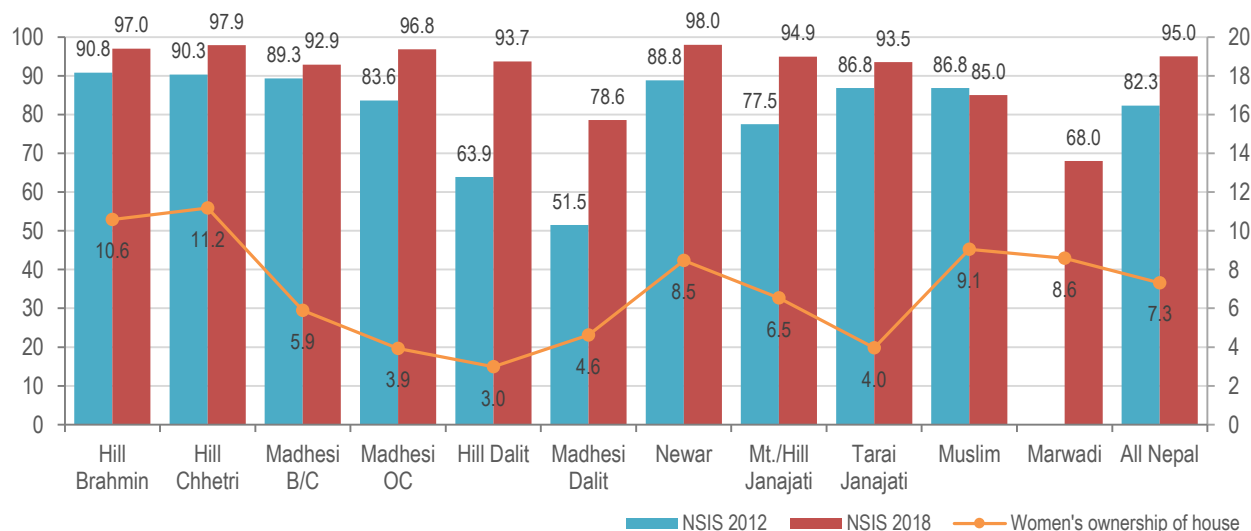
The NSIS 2018 found that 95% of respondents lived in a house owned by one or more of their family members (Figure 5.1). Despite the major earthquake of 2015 that destroyed many houses in some of the sample areas, this is an increase by 13% in the last six years (82.3% in 2012). Certain groups such as the Marwadi (68%), Madhesi Dalits (78.6%) and Muslims (85%) remain below the national average and fall below the Newars (98%), Hill Chhetris (97.9%), and Hill Brahmins (97%). The other main social groups remain around the average. The Marwadi tend to reside in rented houses in cities for business.

All Byasi households in the sample own their homes (Annex 5.1). House ownership is also particularly high (99%+) among the Yadav, Baramu, Magar, Kanu and Dhobi. Dhobi, Raji, Bantar, and Musahar all increased family home ownership by 100% or more between 2012 and 2018. The Bantar and Musahar communities started from very low levels (28.3% and 25% respectively) in 2012.

About 21 groups have experienced an increase in home ownership of more than 40% between 2012 and 2018. There have also been some reversals, for example among the Muslims and Chepang: for the Chepang, home ownership was quite high at 96.7% in 2012 but fell to 91.5% in 2018. The percentage of families owning their homes among Muslim communities fell by 2.1%. There is no evidence to directly explain this decrease among either group. However, many Chepangs live in small huts that are temporary in nature that may have been dismantled due to floods, road expansion, earthquakes, etc. in the sample locations. Chepangs are also more likely to have been affected by the 2015 earthquake. Dhading and Makwanpur where Chepang communities are concentrated were among the highest earthquake affected districts.

Lack of home ownership reflects economic insecurity and economic vulnerability for poorest groups. Among the seven other groups where house ownership is less than 70%, the Doms who were at the bottom in 2018 with house ownership at only 41% and the Musahar who were at the bottom in 2012 at 25%, represent Nepal's poorest groups. Land and home ownership are key assets in Nepali society that influence an individual's ability to access more resources (loans). Hence, not owning these assets is

FIGURE 5.1: Ownership of house among households and women by social groups (in %), NSIS 2018



generally an indication of economic vulnerability. However, for affluent groups, home ownership is not very important. For example, although only 52% of the Marwari group lived in a family owned house in 2012, most members of this group are quite well off and are involved in trade and business. This means that many Marwari households in the sample reportedly living in Nepal may be renting homes because they are here temporarily for trade and business.

Figure 5.1 also displays women's house ownership, one of the SDG-5 indicators for 'Gender equality and empowerment of all women and girls.' Altogether 7.3% of the households live in a house owned by a woman. Female house ownership is highest among Hill Chhetris (11.2%), closely followed by Hill Brahmins (10.6%). Muslims and Newars are also above the national average. Although 93.7% of Hill Dalits live in a family owned home, they have the lowest proportion of women house owners (3%). Madhesi Other Caste, Tarai Janajati, and Madhesi Dalits are also far below the national average.

Among the 88 individual caste/ethnic groups, women's house ownership is highest among the Thakali (23.6%), followed by Yholmo (17.5%) (Annex 5.1). The following five groups reported that more than 10% of households were owned by a woman in the family: Chhetri and Sanyasi (Hill Chhetri), Hill Brahmin, Limbu (Hill Janajati) and Tajpuriya (Tarai Janajati). Only 1% of Bote homes are owned by women and among the Chepang, Santhal, Raji, Rajbhar, Sarki and Baramu only 2% of the houses are owned by women family members.

Separate Bedroom in the House

Having separate bedrooms in a home indicates a higher standard of living. The NSIS 2018 found that 96.7 % of households have at least one-bedroom separate from the kitchen and other areas (Figure 5.2). All Marwadi and Hill Brahmins have separate bedrooms, whereas the Madhesi Dalit have the lowest percentage (90.6%). Hill Dalit, Newar, Mountain/Hill Janajati and Muslims are close to the average in terms of having a separate bedroom in the house. One hundred percent of the Marwadi, Hill Brahmin, Thakali, and Madhesi Brahmin have a separate bedroom (Annex 5.2) and almost all the Chhetri, Meche, Kayastha, Dhimal, Haluwai and Rajbansi do as well, whereas Dom (71.5%) and Byasi (73%) are at the bottom on this indicator.

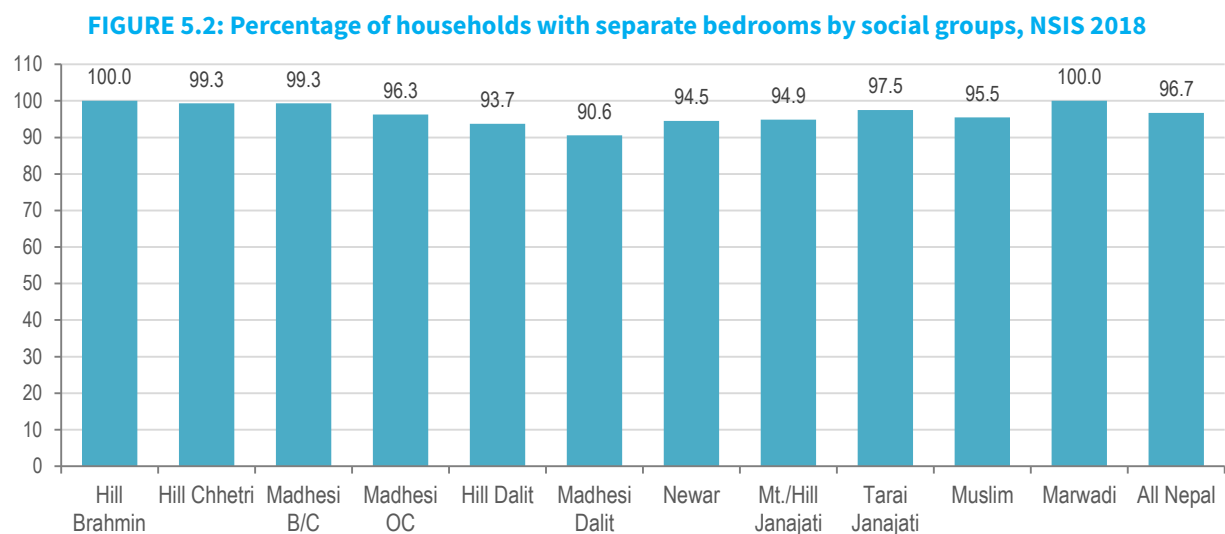
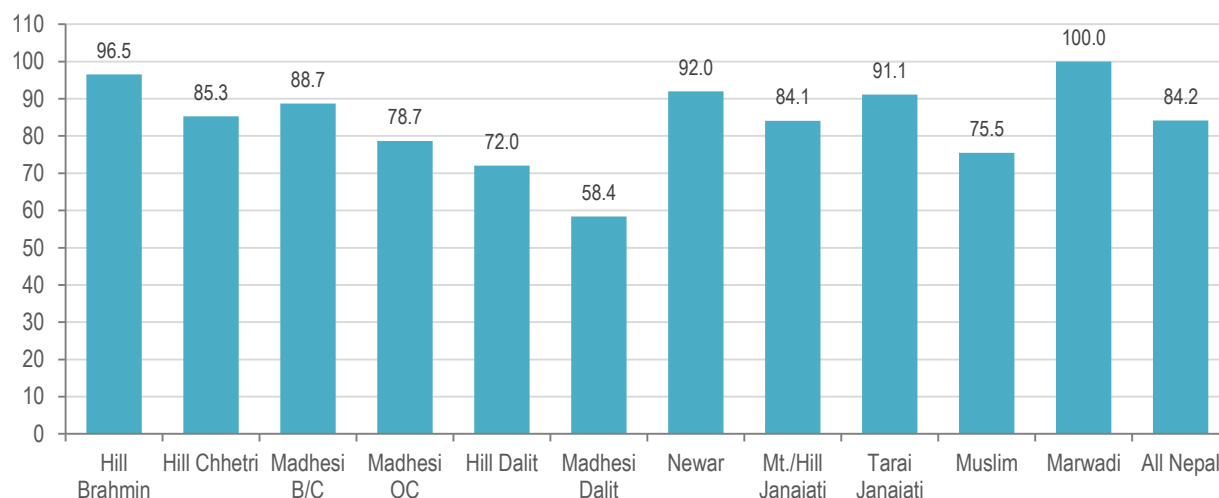


FIGURE 5.3: Percentage of households with separate kitchen by social groups, NSIS 2018

Separate Kitchen in the House

The availability of a separate kitchen in the house is another indicator of people's standards of living and is linked with health and sanitation. The NSIS 2018 found that 84.2% of households have a separate kitchen (Figure 5.3). All Marwadi, and over 90% of Hill Brahmins, Newars and Tarai Janajatis have separate kitchens. Only 58.4% of Madhesi Dalit households have separate kitchens. Groups with a lower than average percentage of houses with separate kitchens include Hill Dalits (72%), Muslims (75.5%) and Madhesi Other Castes (78.7%).

In addition to Marwadi, almost all Thakali households have a separate kitchen (Annex 5.3). Only 48% have separate kitchens in Musahar communities and 60% of Badi, Byasi, Chamar/Harijan, Dusadh/Paswan and Dom households have a separate kitchen.

Safe Housing: SDG-11 (11.1)

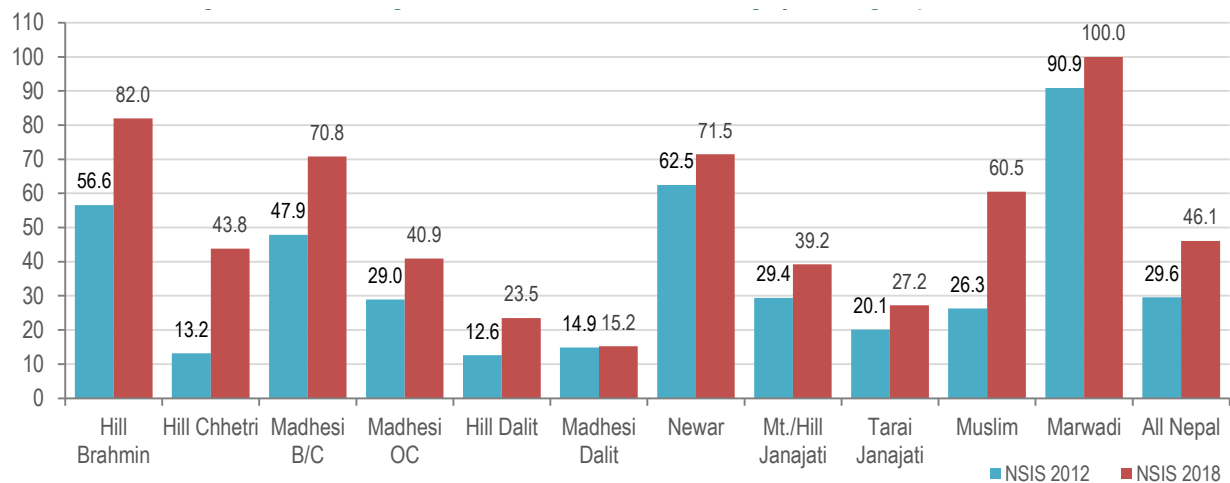
Target 11.1 SDG11 seeks to: 'ensure access for all to adequate, safe and affordable 'safe housing.'

There is no universally accepted definition of what constitutes 'safe housing' and this will necessarily vary with each country's context. In Nepal, Gurung and colleagues (2014) using NSIS 2012 data, defined safe housing in terms of the types of materials used in constructing the floor, walls and roof of the house. Accordingly, a 'safe or improved house' is a house with:

- a roof made of tin/plate/galvanized iron/tile/steel/stone/slate or concrete/cement;
- walls made of brick/stone/block with concrete/cement, and
- floors made of concrete/cement/stone.

Figure 5.4 shows that 46.1% of the total sample households lived in a safe house in 2018. This is a dramatic improvement over 6 years – up 16% from 29.6% in 2012. Among the 11 main social groups the Marwadi reported 100% of households lived in a safe house, followed by the Hill Brahmins (82%), Newars (71.5%) and Madhesi Brahmin/Chhetris (70.8%). The percentage of households living in a safe house is lowest among Madhesi Dalits (15.2%), Hill Dalits (23.5%) and Tarai Janajatis (27.2%). Among all

FIGURE 5.4: Percentage of households with safe housing by social groups, NSIS 2012 and 2018



social groups, except for Madhesi Dalits, the percentage of households living in safe housing increased. This improvement was highest among Hill Chhetris (more than three times), followed by Muslims (more than double) and Hill Brahmins and Madhesi Brahmin/Chhetris.

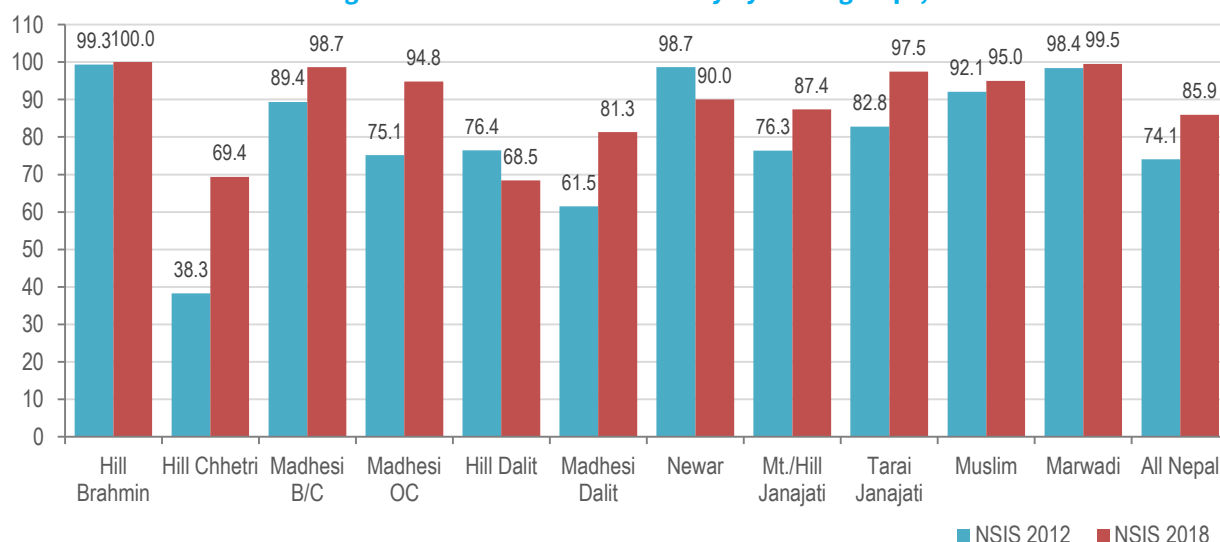
The Marwadi are the only group where 100% of their families lived in safe houses (Annex 5.4) followed by the Kayasthas (83.5%) and Hill Brahmins (82%). Two-thirds of households live in safe houses amongst the Kalwar, Thakali, Haluwai, Newar, and Madhesi Brahmin. At the other end of the spectrum some Tarai/Madhesi groups have very low percentages of safe housing: Musahar (4%), Raji (7%), Santhal (7%) and Munda/Mudiyari (8.5%). Although these households may lack resources to build safe housing, some groups may live in less substantial houses because the Tarai/Madhes region has milder weather and faces lower risk of earthquakes. Twenty-one additional groups represent communities with less than 25% of their sample households living in safe houses and include five groups from Mountain/Hill Janajatis and Hill Dalits; the remaining households are from Madhesi groups.

Access to Electricity: SDG-7 (7.1.1)

In 2012, the NSIS figure for access to electricity was 74.1%. The NSIS 2018 found that 86% of households use electricity (Figure 5.5), an increment of almost 12% in 6 years.

All households belonging to Hill Brahmins, Haluwai, Rajput, Thakali, Jirel, and Yholmo have electricity (Annex 5.5). The percentage of households with electricity is lowest among Hill Dalits (68.5%) and Hill Chhetris (69.4%). Most of the 11 main social groups have progressively gained access to electricity. However, Newars and Hill Dalits report negative change, which may be due to the fact that the sample of Newar clusters were mostly from highly earthquake affected areas (Kathmandu Valley and its surrounding districts) and the Hill Dalits were mostly from surrounding districts of Kathmandu Valley and mid-west and far-west remote districts.

Nineteen out of the 88 groups reported that less than 80% of their households had electricity, whilst the Raji (34%) and Byasi (45.5%) reported low percentages. On the other hand, a number of groups have dramatically increased their access to electricity since 2012: the Chepang (71.5% increase), Nuniya (63.2%), Limbu (59.5%) and Bhote/Walung (55%). There are 16 groups that have not experienced an increase in access to electricity, but have maintained high levels since 2012.

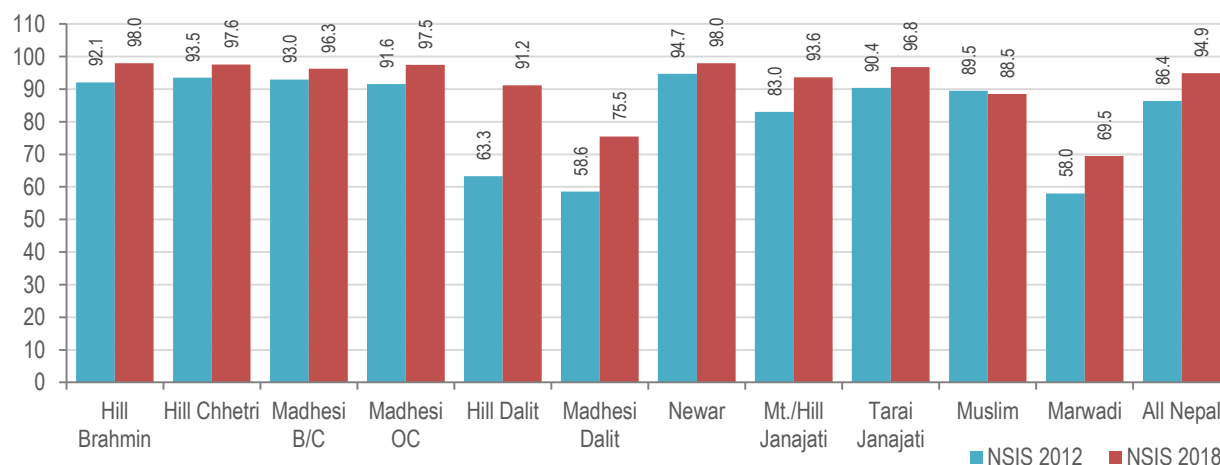
FIGURE 5.5: Percentage of households with electricity by social groups, NSIS 2012 and 2018

5.2 Land and Agriculture

The NSIS collected information on land ownership, size of land, sharecropping and access to irrigation. Land ownership includes land that is registered in the name of any member of the household, irrespective of its type or location.

Landholding

The NSIS 2018 found that almost 95% of the sample households possess land (Figure 5.6). This represents an increment of almost 9% compared to NSIS 2012 (86.4%). Land ownership is lowest among Madhesi Dalits, yet even among this group 75.5% of sample households owned land. The only group where the percentage of households owning land dropped was the Muslims and they experienced only a minimal reduction of 1%, which may not be statistically significant.

FIGURE 5.6: Percentage of households with land by social groups, NSIS 2012 and 2018

All households among the Chhantyal and Dura own land (Annex 5.6). Other groups among whom almost all own land are the Kurmi, Kalwar, Kanu, Lodha, Tharu, Yadav, Koiri and Kumhar (all Tarai/Madhesi groups) and the Byasi and Yakha (Mountain/Hill Janajati). Dalit groups reported the following: Badi (35.5%) followed by the Dom (41%), and Musahar (55.5%).

Women's Land Ownership: SDG-5 (5.5a)

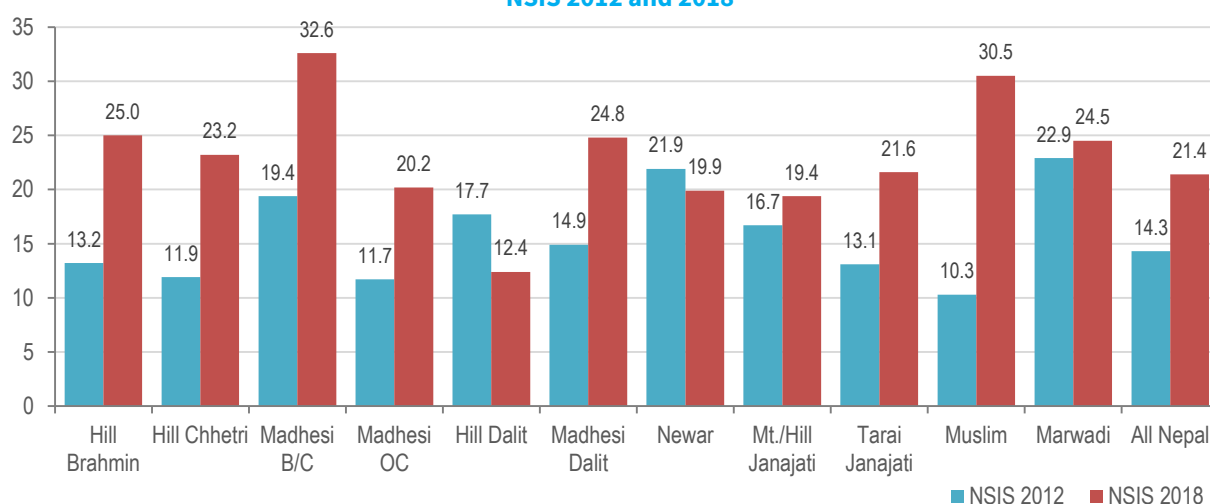
SDG-5 Target 5.5a: tracks women's ownership of property

Each household's land was classified into different plots by type of land such as *Khet*, *Bari* and *Ghaderi*⁴¹ and each plot was identified as being owned by a male or female family member. Figure 5.7 illustrates land ownership amongst women in the sample households. Overall, 21.4% of household respondents reported that women owned some land. There has been a 7% increase in women's ownership during the 6-year period between the two NSIS surveys. This may in part be due to the fact that the GoN called for tax exemptions for women who owned land during the Eleventh Plan (2007–2010) in order to promote women's ownership of land and property. This provision was further widened by the Financial Act 2015-16 that provided various concessional measures to encourage women to register land in their name⁴².

Women's ownership of land among the 11 main social groups is highest among the Madhesi Brahmin/Chhetris (32.6%), followed by Muslims (30.5%), Hill Brahmins (25%), Madhesi Dalits (24.8%) and Hill Chhetris (23.2%). It is lowest among Hill Dalits (12.4%) and Mountain/Hill Janajatis (19.4%).

Land ownership amongst Muslim women has increased by almost three times in the last 6 years. The increment is also considerable among women from the Hill Chhetri (95% increase from 11.9 to 23.2), Hill Brahmin (89%) and Madhesi Other Castes (73%). Women's ownership of land has also decreased amongst a few groups – in particular for the Hill Dalits (minus 30% from 17.7 to 12.4).

FIGURE 5.7: Percentage of households with women who own land by social groups, NSIS 2012 and 2018



⁴¹ Khet (irrigated farming land), Bari (unirrigated farming land), Ghaderi (land for house construction).

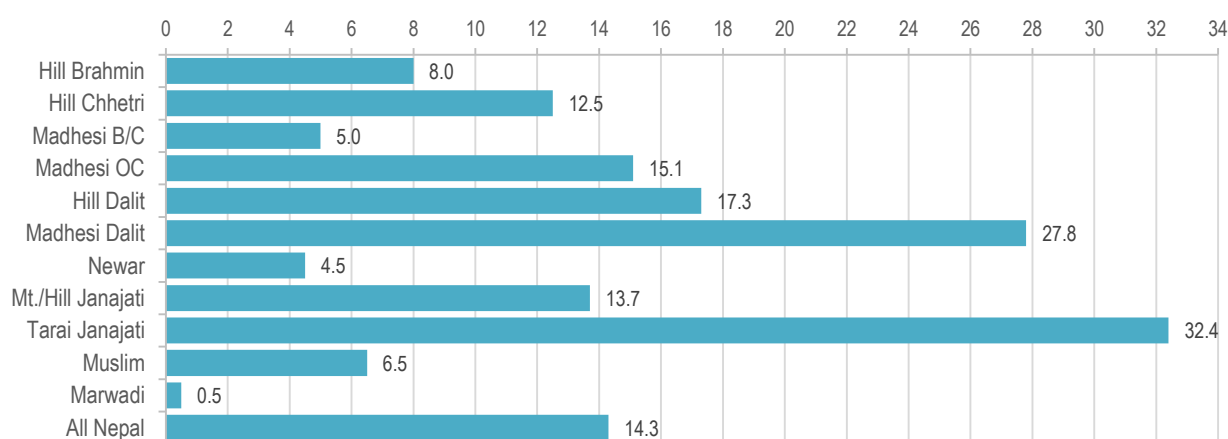
⁴² The concessional measures of the Financial Act 2015-16 include: 25% tax exemption for the registration of land in a woman's name; 35% tax exemption for land registration in the name of a single woman; 50% tax exemption for same in remote Mountainous Districts; 100% tax exemption for women who belong to the landless, freed bonded labour (*Mukta Kamaiya* and *Mukta Haliya*), if the land is purchased through the bank loan; and only 0.5% tax will be charged if the ownership is transferred in the name of daughter and granddaughter.

Looking at the 88 individual caste/ethnic groups, women's ownership of land is highest among Kayastha (47.6%), Badi (43.7%), Bantar (39.2%), Munda (34.9%) and Halkhor (34.8%) (Annex 5.7). The Badi belong to the Hill Dalit and Bantar and Halkhor to Madhesi Dalits, while the Munda/Mudiyari fall within the Tarai Janajati, and Kayastha within the Madhesi Brahmin/Chhetri group. Traditionally, women from the Badi community were engaged in sex work. Nowadays, they no longer practice their traditional occupation. However, Badi families often lack adult male member and usually the land they have is mostly owned by women. Female land ownership is lowest among Byasi (4.5%). Five more groups where less than 10% of households have female ownership include: Baramu (5.1%), Chepang (6.2%), Lepcha (8.2%), and Yholmo (8.5%), who all belong to Mountain/Hill Janajati, and Sarki (9.2%) who belong to Hill Dalits.

Sharecropping

The NSIS 2018 has collected information on households cultivating rented land. People rent land under different terms and conditions, such as share cropping half or one-third of the land's produce between the landowner and the tenant. Figure 5.8 shows that 14.3% of sample households are sharecroppers. This type of farming is most common among the Tarai Janajati (32.4%), followed by Madhesi Dalits (27.8%) and lowest among the Marwadi (0.5%) Muslim (6.5%), Madhesi Brahmin/Chhetri (5%) and Newar (4.5%). In general, sharecropping is not common among fairly well-off groups who either farm their own land or earn their livelihood from business, government, or professional work.

FIGURE 5.8: Percentage of households engaged in sharecropping by social groups, NSIS 2018

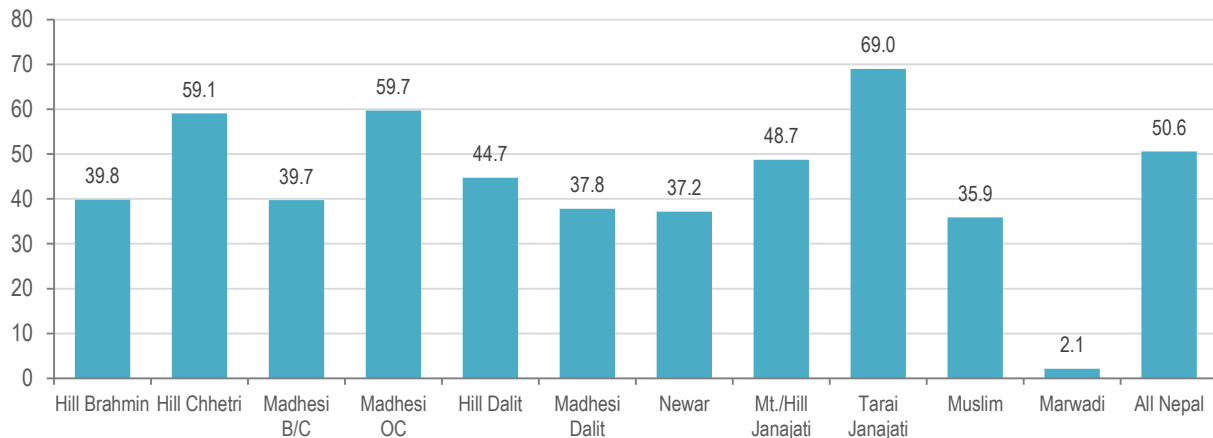


Out of the 88 groups, Munda/Mudiyari (45.5%) have the highest percentage of households engaged in sharecropping, closely followed by Santhal (43.5%) (Annex 5.8). Both are among the Tarai Janajati. Groups such as the Halkhor and Dom (Madhesi Dalits) are not involved in sharecropping at all and tend to be involved in traditional occupations associated with their caste group, rather than in agriculture. Traditionally, members of the Dom caste were strictly limited in lowly works such as cleaning and sweeping and the Halkhor in the disposal of deceased animals or collection and processing of animal skin (Dahal *et al.* 2014).

Irrigation Facility

NSIS 2018 reported that around half of the households engage in agriculture on land that is either owned or rented, and have irrigation facilities (Figure 5.9). Tarai Janajatis represent the highest percentage of households with irrigation (69%), followed by Madhesi Other Caste (59.7%) and Hill Chhetri (59.1%).

FIGURE 5.9: Percentage of households with irrigation facility by social groups, NSIS 2018



The Lodha have the highest percentage of households with irrigation facilities (87.9%), followed by Bhediyar/Gaderi (81.4%) (Annex 5.9). Both these groups belong to Madhesi Other Caste and are traditionally engaged in agriculture. In contrast, none of the Halkhor households and less than 2% of Dom households have irrigation facilities; both groups are still engaged in their traditional caste occupation or as agricultural laborers rather than farming their own or rented land.

5.3 Livelihood Opportunities

Main Occupation for Livelihood

Agriculture contributes 27.6% to the national GDP (CBS 2019a)⁴³ of Nepal and employs about 52% of the total economically active population (MoHP, New Era and ICF 2017)⁴⁴. However, Nepal's employment structure, traditionally dominated by agriculture, has been shifting towards non-agricultural types of employment that generally provide a better income (CBS 2011; Gurung *et al.* 2014; CBS 2019b). In this context, it is important to understand what occupational sectors support the livelihoods of different groups and sub-groups in Nepal.

'Occupation' means the main source of livelihood for the family for most of the year and includes:

- agriculture (own agriculture);
- non-agriculture (cottage industry, industry, trade & business, service, foreign employment, pension & other benefits, indigenous/traditional occupations and others); and
- casual labor (casual labor in agriculture and non-agriculture).

Casual labor is categorized separately because it generally indicates exclusion from more secure long-term employment opportunities⁴⁵.

⁴³ <https://cbs.gov.np/national-accounts-of-nepal-2018-19/>

⁴⁴ Figure is simple average of male (70%) and female (33%).

⁴⁵ Casual employment refers to a situation in which an employee is only guaranteed work when it is needed, and there is no expectation that there will be more work in the future.

The NSIS 2018 reported that overall, 52.6% of households are engaged in agriculture, 34.4% in non-agriculture, and 13% in casual labor (Figure 5.10). This is a shift from the NSIS 2012 that reported 63.2% of the sample households engaged in agriculture, 26.4% in non-agriculture and 10.3% in casual labor. The data shows that there has been a decrease in households engaged in agriculture over the last 6 years while engagement in both non-agricultural work and casual labor has increased. The shift from agriculture to non-agriculture is a progressive change, whereas the increase in casual labor is not and may indicate exclusion from more secure and lucrative employment opportunities.

Percentages in agricultural work as a livelihood remain quite high among the Hill Chhetri (66.1%) and the Tarai Janajati (65.7%). Among the 88 individual groups, the percentage of households relying on agriculture is highest among the Baramu and Lepcha (92.5% each) (Annex 5.10). The Yadav, Rai, and Koiri reported more than 80% of households as reliant on agriculture for their livelihood. In contrast, the Marwadi (100%) and the Hill Brahmin (63%) have the highest proportion of households employed in the non-agricultural sector followed by Madhesi Brahmin/Chhetri (57.9%). Figures on non-agricultural occupations are also high among Newars and Muslims.

Dalits and Muslims are more likely than other social groups to engage in low paying, casual work. The percentage of household dependent on casual labor is highest among Madhesi Dalits (59%), followed by Muslims (36%). Among the 88 groups we find that the Musahar (80%), Chamar/Harijan (66.5%) and Dusadh/Paswan/Pasi (59%) communities (all Madhesi Dalits) have the highest proportions of households primarily dependent on casual labor. There are 14 groups that have less than 5% of households relying on casual labor. In addition to Marwadi, they include Hill Brahmin, Thakuri and Chhetri among Hill Chhetri and Chhantyal, Byasi, Sherpa, Bhote/Walung, Lepcha, Baramu, Yakha, Dura, Rai and, Thakali among Mountain/Hill Janajati. Note that in terms of income, households that have small hill farms, and those dependent on casual labor, may be equally poor. Such households largely depend on either non-agriculture or casual labor.

FIGURE 5.10: Percentage of households with main occupation engaged by its members by social groups, NSIS 2018

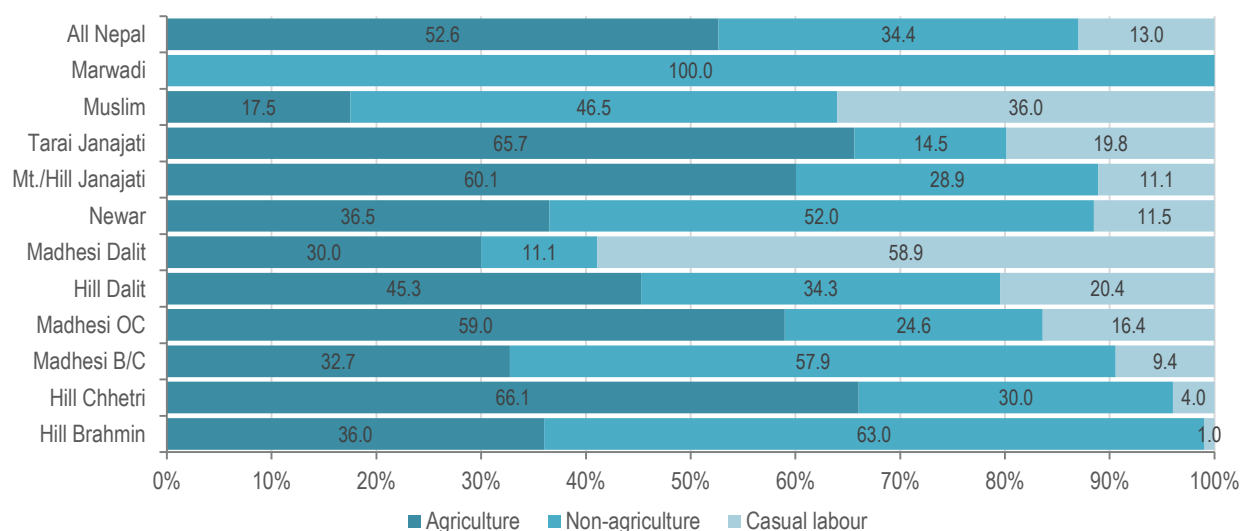
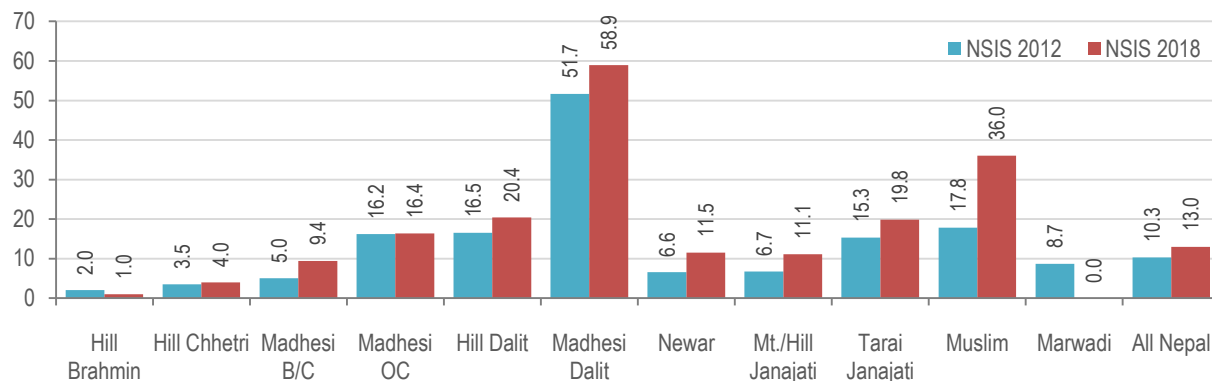


FIGURE 5.11: Change in casual labour sector of livelihood by social groups (in %), NSIS 2012 and 2018



The overall increase in the level of dependence on casual labor between the two NSIS surveys shown in Figure 5.11, raises concerns. Increased engagement in casual labor indicates exclusion from better paying, more secure employment opportunities. Although the overall increment is only 3%, it has been much larger for some groups such as the Muslims whose engagement in casual labor went up by 18.2%, and the Madhesi Dalits by 7.2% points. An increase was observed in 7 out of 11 main groups with only the Marwadis and Hill Brahmins experiencing a decrease in casual labor employment. This indicates that except for these two relatively better off groups, the rest of the population – and especially Muslims and Madhesi Dalits – have not been able to secure more permanent non-agricultural employment opportunities during the last 6 years.

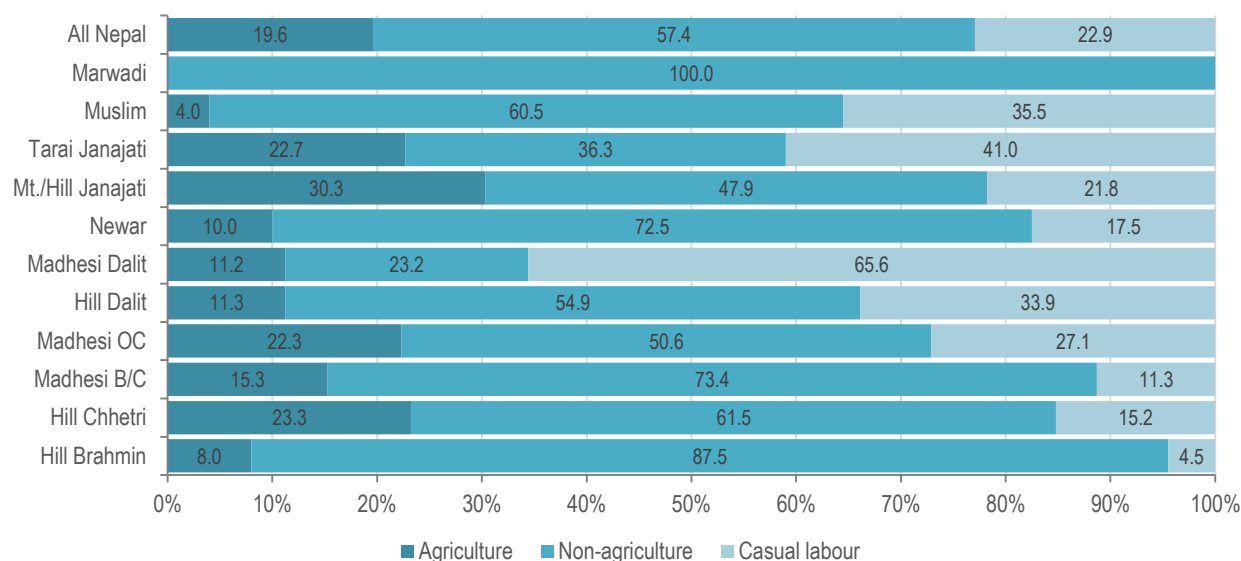
Main Source of Cash Income

Information on different households' main sources of cash income was gathered using the same questions used for determining who was working in agriculture, non-agriculture, and casual labor. The percentage of households earning a livelihood from agriculture remains relatively low (19.6%) (Figure 5.12). The Mountain/Hill Janajatis have the highest percentage (30.3%) of household dependent on agriculture for cash income. Not a single Marwari household reported agriculture as their main source of cash. However, 4% Muslims, 8% Hill Brahmin, and 10% Newars reported agriculture as their main source of income.

For 57.4% of total households the major source of income was from the non-agricultural sector – only a negligible increase from 54.3% reported in 2012 (not shown in the table). Among Brahmin households 87.5% reported that non-agricultural sectors were their major sources of income while among Madhesi Dalit and Tarai Janajati households only 23.3% and 36.3% reported non-agricultural sectors as their major source of income. In the 2018 NSIS survey found that 65.6% of Madhesi Dalits and 41% of Tarai Janajatis rely primarily on casual labor for income. Muslims and Hill Dalits also have more than one-third of households relying on casual labor for cash income.

Among the following 5 groups 80% of households reported that they earn primarily from the non-agricultural sector: the Kayastha (Madhesi Brahmin), Thakali (Hill Janajati), Hill Brahmin, Dom (Madhesi Dalit) and Kalwar (Madhesi Other Caste) (Annex 5.11). In addition, the following 11 groups reported that more than two-thirds of their households earn cash primarily from the non-agricultural sector: Hajam/

FIGURE 5.12: Percentage of households with major sources of cash income by social groups, NSIS 2018

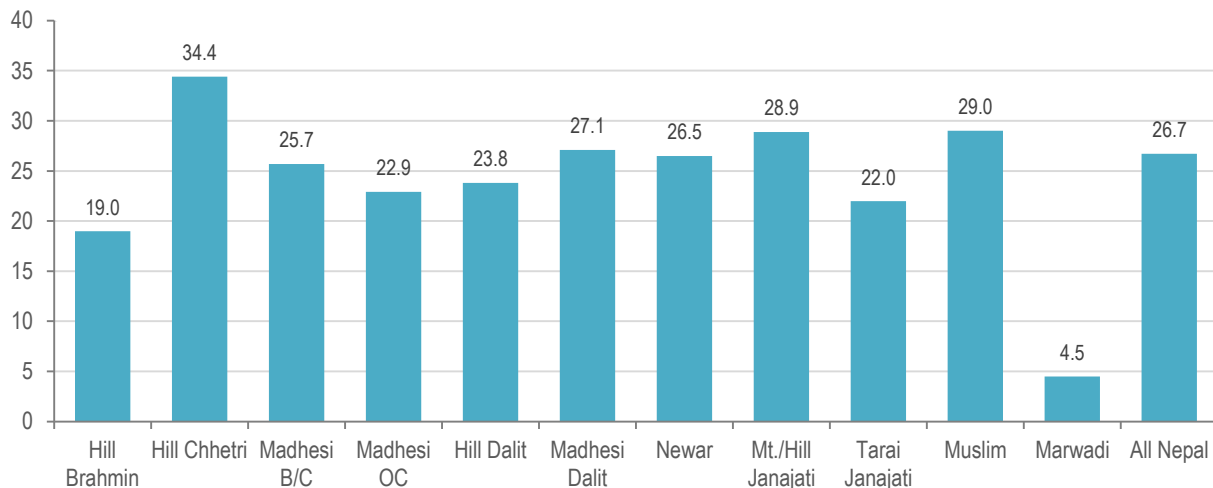


Thakur, Baniya, Haluwai, Sonar and Badhae/Kamar among Madhesi Other Castes, Madhesi Brahmin, Newar, Dura, Hayu and Gurung among Hill Janajati and Halkhor among Madhesi Dalit. The lowest percentage earning cash from the non-agriculture sector is found in Lepcha (Hill Janajati) households (9%). In addition, among the following 8 groups less than one-fourth of their households earn most of their cash from the non-agriculture sector: Chepang and Thami (Mountain/Hill Janajati), Munda/Mudiyari and Santhal (Tarai Janajati), Dusadh/Paswan, Chamar/Harijan and Musahar (Madhesi Dalit), and Rajbhar (Madhesi Other Caste).

Work Migration

One of the main sources of livelihoods for Nepali households is migratory employment both within and outside the country. The NSIS 2018 collected information on out-migration of household members aged 10 years and above. The findings show that 15% of households rely on foreign employment as their main source of cash income (not shown in the table). In-country migration accounts for 25% and outside country accounts for 75%. Households having cash incomes from in-country migration may be more than 15%. Thus, these figures show that earnings from migration (in-country and outside the country) are an important contribution to livelihoods. Altogether, 26.7% of households have at least one family member who has left home for work (Figure 5.13). Out-migration is highest among Hill Chhetri (34.4%), followed by Muslim (29%) and Mountain/Hill Janajati (28.9%), whereas it is lowest among Marwadi (4.5%). Out-migration is also relatively low among Hill Brahmins (19%). Other social groups are near the national average. This indicates that out-migration may be an important contributor to cash income among Hill Chhetris, Muslim, Mountain/Hill Janajatis, and Madhesi Dalits. Lower levels of out-migration among Marwadi and Hill Brahmin may be due to the greater involvement of these groups in the non-agricultural income sector within the country.

FIGURE 5.13: Percentage of households with members aged 10+ years who have migrated for work by social groups, NSIS 2018



Among the 88 caste/ethnic groups, the Gurung have the highest percentage of households with at least one out-migrant per household (40%), followed closely by Chhantyal (39.5%), Badi (39.5%) and Dura (39%) (Annex 5.12). In addition, the following 9 groups reported that one-third of their households have out-migrants: Sherpa, Baramu, Yakha and Yholmo (all Hill Janajati), Thakuri and Chhetri (Hill Chhetri), Tatma and Khatwe (Madhesi Dalits), and Bhediyar/Gaderi (Madhesi Other Caste).

In contrast, the Halkhor report that only 2% of their households have out-migrants, and 5 more groups report less than 10%. Except for the well-off Marwadi, the rest of these groups⁴⁶ represent the socially and economically excluded people of Nepal.

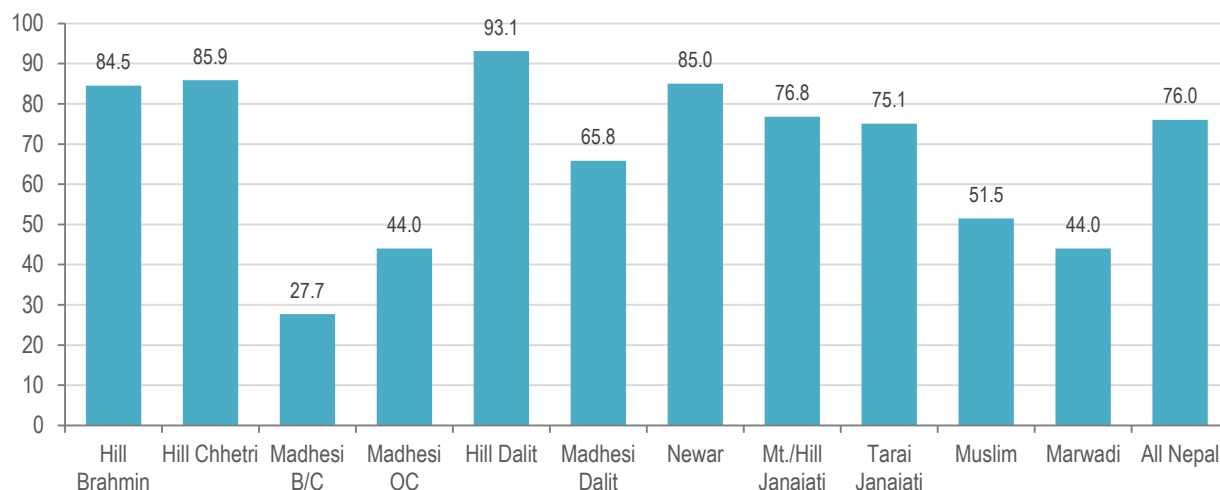
Wage Differential by Sex

In Nepal, men generally get higher wages than women for the same job – which is clear gender discrimination. Figure 5.14 shows that more than three-fourths of the respondents reported that wages for males are higher than for females for the same job (76%). Hill Dalits had the highest percentage of respondents who reported a wage difference (93.1%), followed by Hill Chhetri (85.9%), Newar (85%), and Hill Brahmin (84.5%). A considerably lower percentage of respondents among Madhesi Brahmin/Chhetri reported that male wages were higher than female wages (27.7%).

All Baramu households and almost all Munda/Mudiyari, Sarki, and Sanyasi reported gender-based wage differentials (Annex 5.13). The Lepcha and Halkhor are the only groups where less than one-fourth of the respondents reported gender-based wage differentials. The findings clearly indicate that throughout the country and among all caste and ethnic groups, men receive higher wages than women for the same work, even though the extent of the differentials vary.

⁴⁶ Chepang and Pahari (Hill Janajati), Dom and Halkhor (Madhesi Dalit), and Kalwar (Madhesi Other Caste).

FIGURE 5.14: Percentage of respondents who reported that males receive higher wages than females by social groups, NSIS 2018



5.4 Financial Institutions and Markets

Access to financial institutions is measured by:

- distance to the nearest banks, cooperatives, and other financial institutions such as micro-finance, etc. (SDG-8.3) and
- ownership of an account in those institutions (SDG-1.4)

Access to markets is measured by:

- distance to the nearest place where public transportation is available (SDG-11.2) and
- distance to the nearest market center (SDG-1.4)⁴⁷.

Distance is measured in terms of the time it takes in minutes to reach the targeted destination on foot.

Access to Financial Institutions

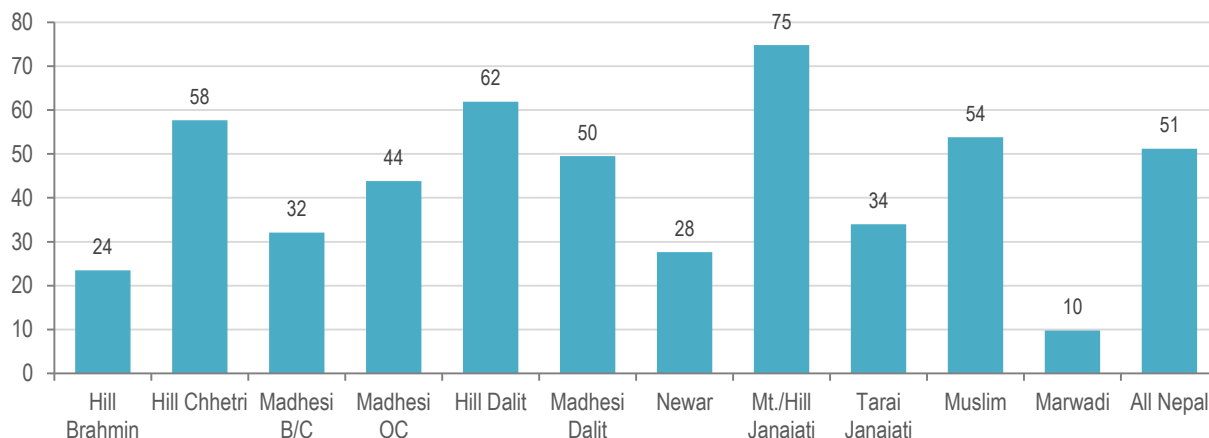
Overall, the average time to reach the nearest financial institution on foot was reported as 51 minutes (Figure 5.15), which is considerably higher than the 30 minutes standard set by the SDG (8.3). Different social groups reported variations in distance to access financial institutions. Mountain/Hill Janajati reported that it takes them 75 minutes to reach the nearest financial institution. Only the following three groups – the Marwadi, Newar and Hill Brahmin reported that they needed less than 30 minutes. Madhesi Brahmin/Chhetris and Tarai Janajatis reported that they did not need more than half an hour to reach a financial institution. Hill Chhetris, Hill Dalits, Madhesi Dalits and Muslims reported that it takes them around an hour's walk to reach the nearest financial institution. Having access to public transportation (see below) eases access, particularly for groups living in the Tarai.

⁴⁷ SDG 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all. Target 8.3: Access to financial services.

SDG 1: End Poverty in all its forms everywhere. Target 1.4.1: Households having access to market centers within 30 minutes' walk and households covered by formal financial services.

SDG 11: Make cities and human settlement inclusive, safe, resilient and sustainable. Target 11.2.1: Access to paved roads within 30 minutes of walking.

FIGURE 5.15: Average walking time (minutes) to reach nearest bank/financial institutions/ cooperatives by social groups, NSIS 2018



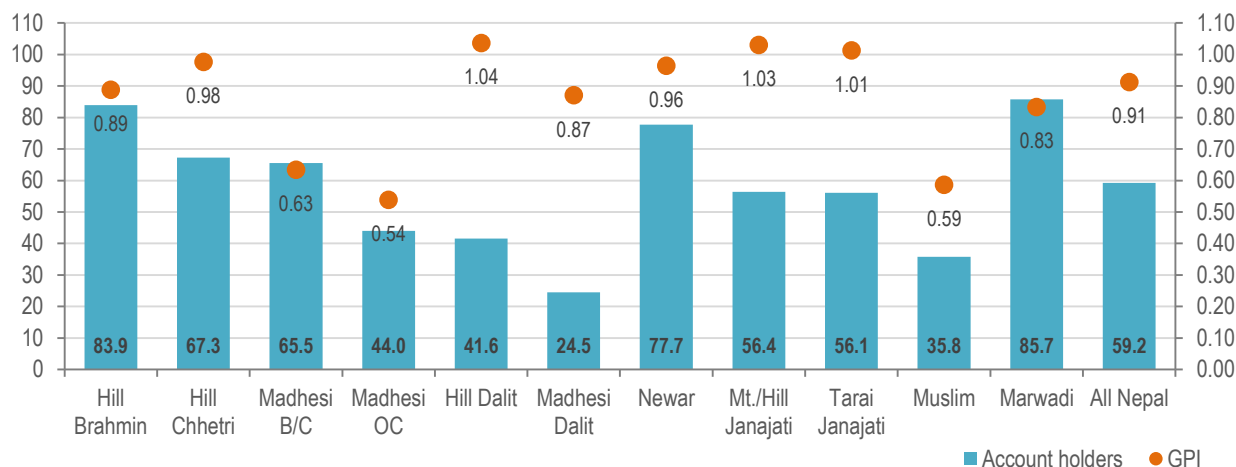
Members of the Bhote/Walung community need more than 8 hours to reach the nearest financial institutions (Annex 5.14) since they live in the high hills, mostly in remote areas such as Olangchung Gola in Taplejung, Kimathangka in Sankhuwasabha, and Chhekampar in Gorkha, etc. The Sherpa and Sunuwar need to walk for more than 3 hours to reach the nearest financial institution. The Rai, Lepcha, Chhantyal, Hayu, Thakuri and Magar require between 1.5 to more than 2 hours to reach a financial institution. Except for the Thakuri who are Hill Chhetri, all the rest are Mountain/Hill Janajatis. Among those with easy physical access to financial institutions, the following 13 groups in addition to the Marwadi need less than 30 minutes to reach the nearest financial institution: the Baniya, Mali, Haluwai and Kalwar (Madhesi Other Caste); Thakali (Mt./Hill Janajati); Newar; Gangai, Rajbansi and Koche (Tarai Janajati); Hill Brahmin; Kayastha (Madhesi Brahmin); Dom and Halkhor (Madhesi Dalit). Most live in urban locations and in the Tarai.

NSIS 2018 collected information on whether households had an account in a bank, financial company, or cooperative. Altogether, 59.2% of households reported having an account in a bank or financial institution (Figure 5.16). Marwadis have the highest percentage of households who hold an account in the bank or financial institution (85.7%), followed by the Hill Brahmins (83.9%), and Newar (77.7%). In contrast, the lowest percentage of households with account holders were found among the Madhesi Dalits (24.5%) and Muslims (35.8%).

Figure 5.16 displays the gender parity index (GPI) for each group. Overall, the GPI is 0.91, which indicates that males have more accounts than females. Within some groups, such as the Hill Dalit, Mountain/Hill Janajati and Tarai Janajati, an equal percentage of women have an account – perhaps because they are engaged in women's savings and credit groups. For Muslims (0.59), Madhesi Other Caste (0.54) and Madhesi Brahmin/Chhetri (0.63) the GPI is quite low.

The Thakali have the highest percentage of account holders (89.8%), followed by Marwadis, and Hill Brahmins (Annex 5.15). Out of the Madhesi Dalits, the Musahar (12%), Chamar/Harijan and Khatwe (24% for all) have less than one-fourth of respondent households with an account in a bank or financial institution. For both Musahar (2.36) and Santhal (2.24) the GPI is very high, possibly because women participate in microcredit programs.

FIGURE 5.16: Percentage of respondents who have accounts in bank/financial company/cooperatives and GPI by social groups, NSIS 2018

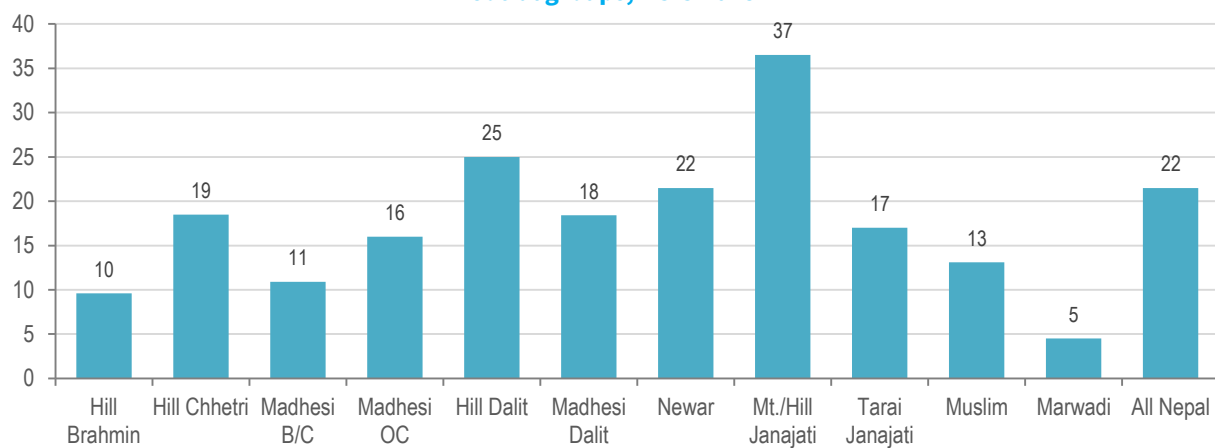


Access to Transportation

Access to transportation means access to markets, therefore both these indicators are assessed in this section. Findings are based on the one-way walking distance (in minutes) to the nearest public transport facility.

The NSIS 2018 found the average time to reach the nearest public transport is 22 minutes (Figure 5.17), which is less than the 30 minutes standard set by SDG (11.2). Mountain/Hill Janajati are the furthest from public transport (37 minutes). It takes all the remaining social groups less than half an hour to reach a public transport facility. Among them, Marwadis reach public transport in 5 minutes, Hill Brahmins, 10 minutes, and Madhesi Brahmin/Chhetri, 11 minutes. The findings indicate that transportation is accessible to most groups within a relatively short walking distance.

FIGURE 5.17: Average time (in minutes) to reach nearest public transport facility by social groups, NSIS 2018



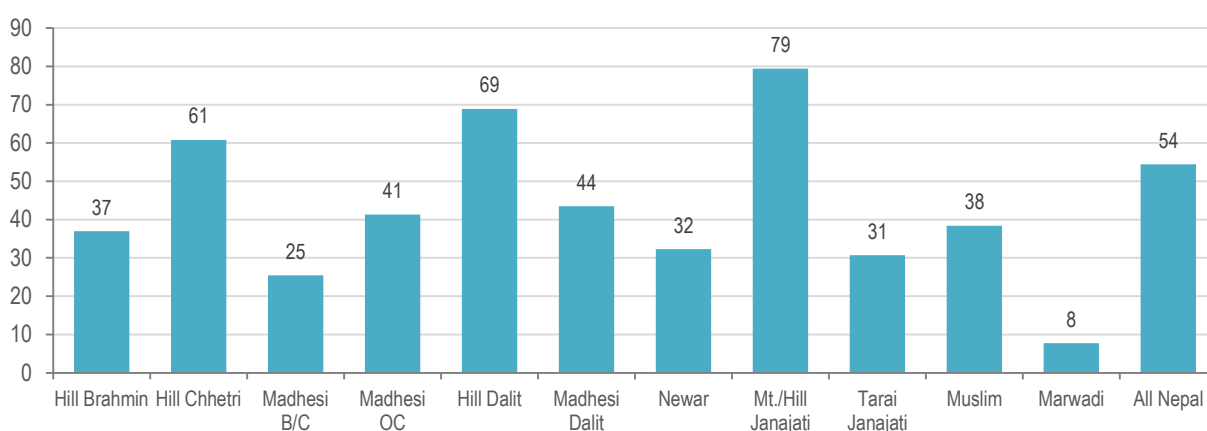
Out of the 88 caste/ethnic groups, 70 need less than half an hour and 11 groups need less than 10 minutes. Except for the Thakali who are Mountain/Hill Janajati, all groups with easy access to public transport belong to Tarai/Madhesi groups. However as with access to financial institutions, there are a number of Mountain/Hill Janajati groups with poor access to public transport. The Byasi, Sherpa, Yholmo, Hayu, Gurung, Limbu, and Chhantyal all need 1 to 3 hours to walk to the nearest public transport facility whilst the Bhote/Walung need more than 5 hours (Annex 5.16).

Access to Markets

Access to market centers is assessed in terms of minutes to walk to where people can buy daily goods and accessories, and can sell their agricultural and other products. Figure 5.18 shows that, overall, the average time to reach the nearest market center is 54 minutes, which is more than the 30 minutes standard set by SDG (1.4). This is almost an hour and nearly double the target for average walking time to catch public transportation. The average time needed to reach the market is highest among the Mountain/Hill Janajati (79 minutes), Hill Dalit (69 minutes), and Hill Chhetri (61 minutes). Madhesi Brahmin/Chhetris, Tarai Janajatis, and Newars spend around half an hour, while Marwadis spend only 8 minutes.

Percentage-wise, the results were the same as those on access to financial institutions and public transportation. The Bhote/Walung need 6 hours and Byasi need 5 hours, representing the groups in the most remote locations (Annex 5.16). Eleven Mountain/Hill Janajatis groups⁴⁸ (plus the Thakuri who are Hill Chhetri) need between 1.5 and 3 hours to walk to the market. Again, we see that groups in the Tarai are generally much closer to the market with 12 groups⁴⁹ less than half an hour from the market.

FIGURE 5.18: Average time (minutes) to reach nearest market center by social groups, NSIS 2018



⁴⁸ Raji, Sunuwar, Chhantyal, Thami, Lepcha, Magar, Gurung, Sherpa, Hayu, Majhi and Rai.

⁴⁹ Koche and Rajbansi (Janajati), Koiri, Baniya, Kalwar, Sonar and Haluwai (all Madhesi Other Caste), Kayastha and Madhesi Brahmin (Brahmin/Chhetri), Dom and Halkhor (Madhesi Dalit), and Marwadi. In addition, the Mountain/Hill group of Thakali have a short distance (10 minutes), but they have often moved from their mountain homes to urban centers.

5.5 Household Poverty

In order to assess levels of household poverty, the NSIS 2018 used three indicators – household consumption, food security and the poverty probability index (PPI). Household consumption is a summary measure of quantitative data on household expenditure during the last 12 months. Food security is qualitative data based on each household's report as to whether its own production and income are enough to provide food for the family members for a full year. The PPI is an index made up from qualitative and quantitative data that represents overall living standards of a household.

Household Consumption

Household consumption is measured as average consumption, and expenditure in the following categories:

- food items;
- education;
- agriculture/livestock (inputs - labor, seeds, fertilizer, tools, etc.);
- medicine/medical;
- clothing/ornaments;
- festivals, ceremonies (birth, *bratabandh*, wedding, death, etc.);
- direct taxes (land tax, house tax, etc.);
- telephone/mobile/internet/electricity/water/etc.);
- transportation/travel, etc.; and
- other household goods.

The sum of the expenditure/consumption in all these categories is used to calculate the per capita consumption per annum for each household. This result is compared for two points of time, 2012 and 2018 with adjustments for the inflation rate during that period.

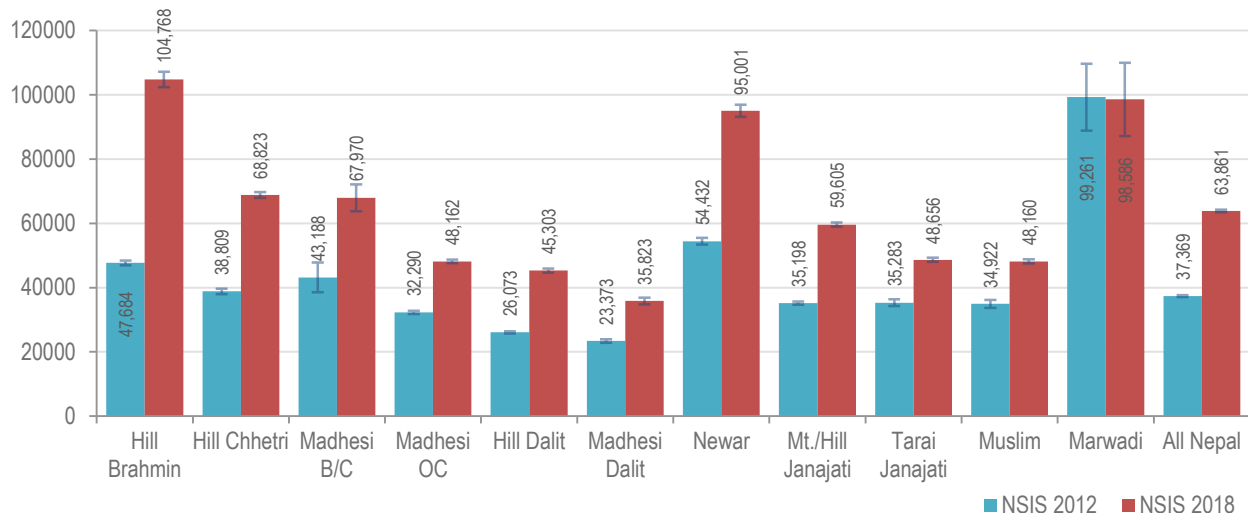
The NSIS 2012 recorded NRs. 34,641 as the average nominal per capita consumption⁵⁰, which after adjusting for inflation would be NRs. 37,369 in 2018. Figure 5.19 shows that the average real consumption per capita had reached NRs. 63,861 by 2018 – a remarkable increment of 70.9% over the preceding 6 years.

In the context of this rapid increase in per capita income across the board, it may be worth recalling the Nepal Planning Commission's SDG Road Map (2016–2030) that expressed the goal of reducing inequality through policies to support a *faster than average rate of growth in income and consumption among the poorest 40% of the population*. The data emerging from the NSIS 2018 survey show that in fact, this is occurring (Figure 5.20). Consumption for the bottom quintile has grown by 110% between 2012 and 2018 compared to 75% for the second quintile, 70% for the middle, 51% for the fourth quintile and 42% for the richest quintile. This is a welcome picture of pro-poor growth⁵¹ and offers hope of substantial progress towards reduced economic inequality in Nepal.

⁵⁰ This is very close to the level found by Nepal Living Standard Survey (NLSS) 2010/11 which recorded the nominal per capita consumption as NRs. 34,823. A higher consumption per capita obtained from NSIS 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.

⁵¹ As Ravallion (2004:1) notes there are different definitions of pro-poor growth but the one we use here “focuses on changes in inequality during the growth process; roughly speaking pro-poor growth by its definition requires that the incomes of the poor grow at a higher rate than the non-poor.”

FIGURE 5.19: Average annual household consumption per capita (NRS) with confidence interval by social groups, NSIS 2012 and 2018



However, if we look at the data through a social lens it appears that some historically excluded caste/ethnic groups still lag behind traditionally elite groups and are progressing at a slower rate. Among the 11 main social groups, consumption per capita in 2018 was highest among Hill Brahmins (NRs. 104,768) followed by Marwadis (NRs. 98,586), and then Newars (NRs. 95,001) (Figure 5.19). Hill Chhetri and Madhesi Brahmin/Chhetri were also slightly above the average per capita consumption. The lowest consumption per capita was found among Madhesi Dalits (NRs. 45,303). Hill Dalits, Muslims, and Tarai Janajatis all had about the same level of consumption per capita at around NRs. 48,000, which was well below the national average.

FIGURE 5.20: Average annual household consumption per capita (NRS in '000) and its percentage change by quintile groups, NSIS 2012-2018

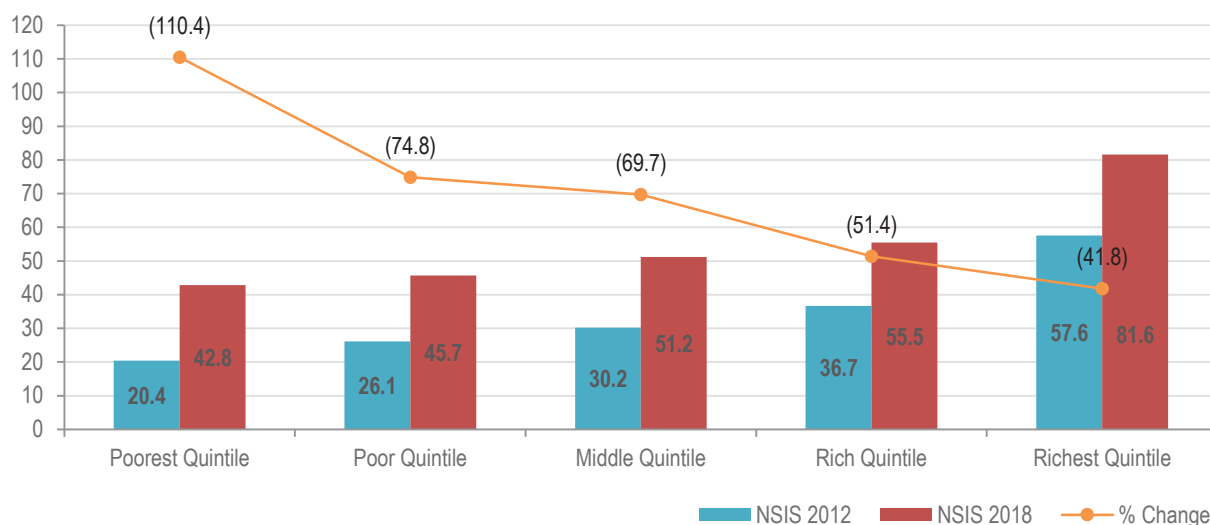
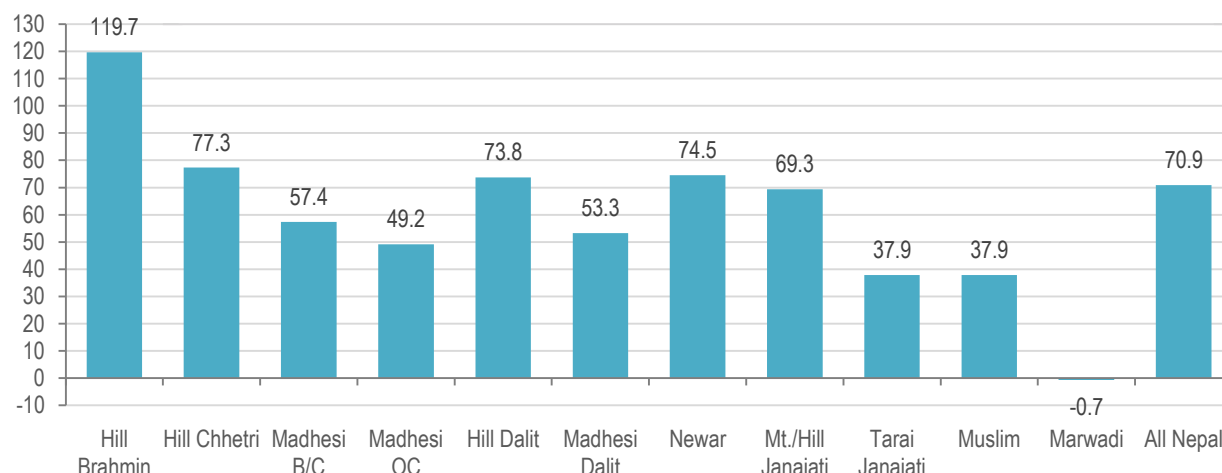


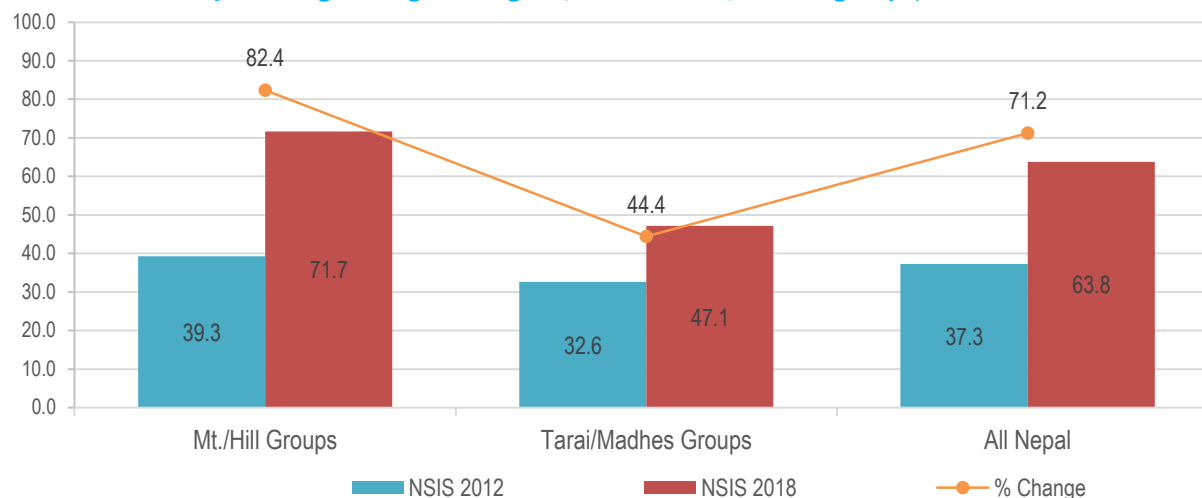
FIGURE 5.21: Percentage change in annual household consumption per capita by social groups, NSIS 2012-2018



Overall, we find that the rate of consumption growth is somewhat slower among Tarai/Madhes groups compared to groups from the Hill/Mountain region (Figure 5.21). Marwadis (no change), Tarai Janajatis and Muslims have the lowest increase in consumption. And, even though consumption has increased by a robust 74% among the Hill Dalits, it has increased even more rapidly, by 120%, among the Hill Brahmins (Figure 5.22).

Looking at the 88 distinct caste/ethnic groups, the Thakali have the highest household consumption per capita in 2018 (NRs. 179,565), followed by Hill Brahmins, and Marwadis. Thirty groups have households with consumption per capita higher than the national average (Annex 5.17a & b). Fifty-eight out of 88 groups have consumption levels less than the national average, among them, Raji (NRs. 30,463), Musahar (NRs. 31,325 and Halkhor (NRs. 31,666) have the lowest household consumption per capita.

FIGURE 5.22: Average annual household consumption per capita (NRS in '000) and its percentage change among Mt./Hill and Tarai/Madhes groups, NSIS 2012-2018



Annex 5.17a also shows that there can be significant variations between individual caste/ethnic groups that fall into the same group among the 11 main social groupings. For example, the Thakali who have the highest household consumption and the Raji who have the lowest, both belong to the Hill Janajati group. Similarly, household per capita consumption among the Hill Dalits varies from NRs. 66,972 among the Gaine to NRs. 34,864 among the Badi.

Food Security

The following 2 indicators are examined to assess household food security:

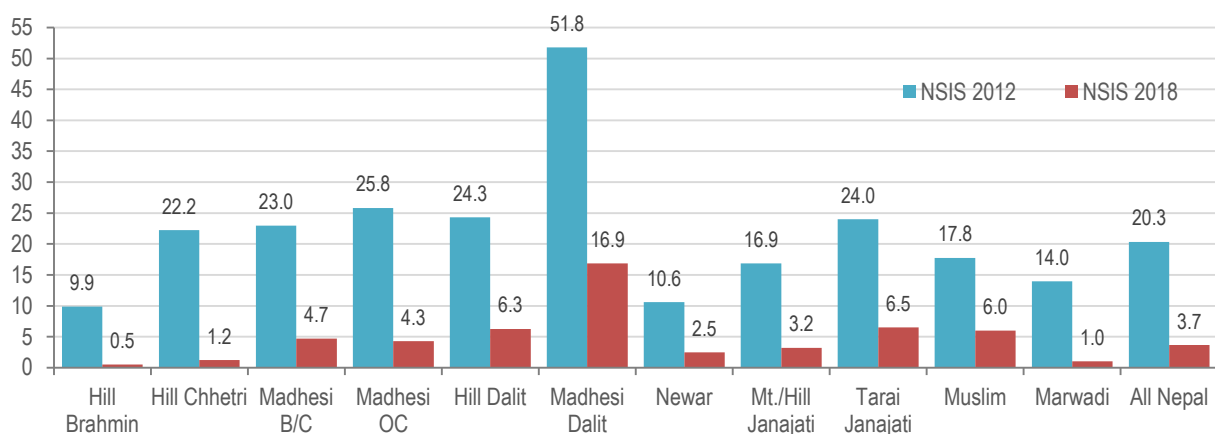
- the share of food out of the total household expenditure and
- year-round food sufficiency.

The share of food out of the total household expenditure is an important indicator of household food security that reveals the relationship between the level of income and consumption. It is a widely documented observation that poorer, more vulnerable households spend a larger share of their income on food⁵². This section identifies households that spend more than two-thirds of total expenditure on food, which is also an indicator for SDG-2 (2.1.2).

The NSIS 2018 found that currently only 3.7% of households spend more than two-thirds of their consumption expenditure on food (Figure 5.23). The percentage of households spending more than two thirds of their consumption budget on food is highest among Madhesi Dalits (17%). Tarai Janajatis (6.5%), Hill Dalits (6.3%) and Muslims (6%) also show a slightly higher percentage of households spending more than two-thirds of total consumption on food, but far below the levels of Madhesi Dalits. The lowest percentage of households spending more than two thirds of their budget on food is observed among Hill Brahmins (0.5%), Marwadis (1%) and Hill Chhetris (1.2%).

Compared to NSIS 2012, there has been striking progress in household food security during the 6 years between the surveys. The percentage of households spending more than two-thirds of their consumption budget on food has drastically decreased from 20.3% in 2012 to 3.7% in 2018. This pattern of decrease on food consumption is observed among all social groups. However, the decline is particularly dramatic for Madhesi Dalits, who decreased from 52% in 2012 to 17% in 2018.

FIGURE 5.23: Percentage of households spending more than two-thirds of total consumption on food by social groups, NSIS 2012 and 2018



⁵² <https://index.nutrition.tufts.edu/data4diets/indicator/household-food-expenditure-share>.

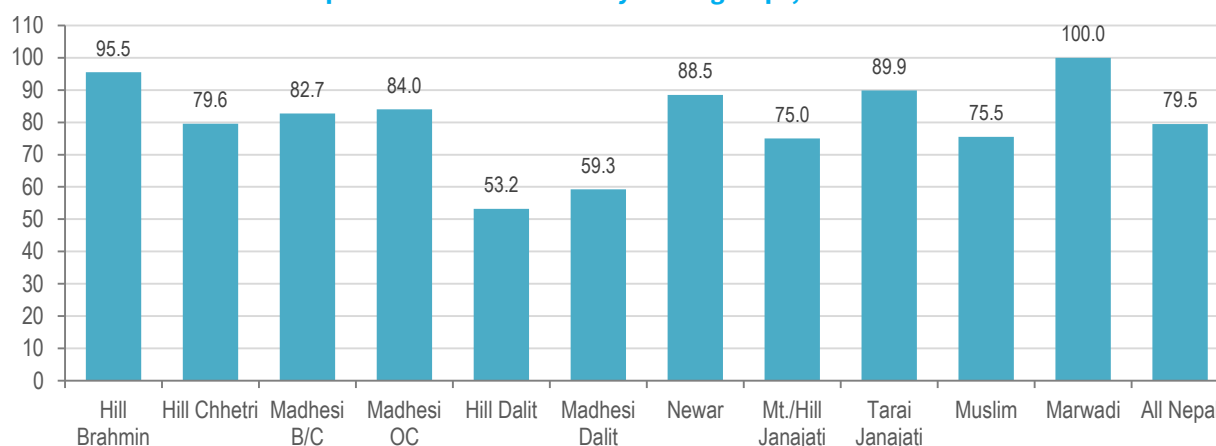
Looking at the 88 distinct caste/ethnic groups, the Koche have currently the highest percentage of households spending more than two-thirds of their consumption on food (34.5%), followed by Santhal (33.5%) and Kisan (29.5%), all belonging to the Tarai Janajati group (Annex 5.18). The following 15 additional groups have 10% of their households who spend more than two-thirds of their consumption budget on food: the Musahar, Chamar/Harijan, Dusadh/Paswan and Dom among the Madhesi Dalits, and Gaine among the Hill Dalits; Tajpuriya, Munda, Bote, Chepang, Jhangad, Rajbansi and Meche among Janajatis; and Nuniya, Kahar and Rajbhar among Madhesi Other Caste.

Among the Kalwar and Raji no households spend more than two-thirds of their consumption budget on food. Another 9 groups have less than 2% of their households who spend more than two-thirds of their consumption budget on food. In addition to Hill Brahmin and Marwadi, these groups include the Rai, Sherpa, Pahari, Limbu, Thami and Bhote/Walung belonging to Mountain/Hill Janajati, and the Hill Chhetri. Five groups – the Dura, Hayu, Sunuwar, Bote, and Thakali from the Mountain/Hill Janajati groups – increased their consumption budget on food by over two-thirds during the last 6 years. However, except for the Bote, they all, had quite a low percentage (<5%) of households spending more than two-thirds of their consumption budget on food at both points in time.

A second indicator of household food security is whether a household has enough food to feed its family members all year round based on their own household production and income. The response “yes” represents food security and “no” shows food insecurity. The NSIS 2018 found that almost 80% of the respondents from sample households have sufficient food for their family year-round (Figure 5.24). All Marwadi households have food sufficiency, followed by the Hill Brahmin (95.5%). Food sufficient households are lowest among Hill Dalits (53.2%) and Madhesi Dalits (59.3%). Both are far below the national average. Two more groups, Mountain/Hill Janajati and Muslim, are also below the average in food sufficiency.

In addition to the Marwadi, almost all Thakali households have all year-round food sufficiency (Annex 5.19). In addition, there are 10 more groups where more than 90% of households are food sufficient all year round. These include: Hill Brahmin; Kayastha (Madhesi Brahmin/Chhetri); Dhimal, Tharu and Munda/Mudiyari (Tarai Janajati); Koiri, Yadav, Kalwar and Haluwai (Madhesi Other Caste) and Bantar (Madhesi Dalit). Six groups have less than 50% of households with year-round food sufficiency. The lowest percent is among the Thami (29%) (Hill Janajati), followed by Kami (Hill Dalit), Chamar/Harijan (Madhesi Dalit), and Jirel, Lepcha, and Hayu (Hill Janajati).

FIGURE 5.24: Percentage of households with year round food sufficiency from own production and income by social groups, NSIS 2018



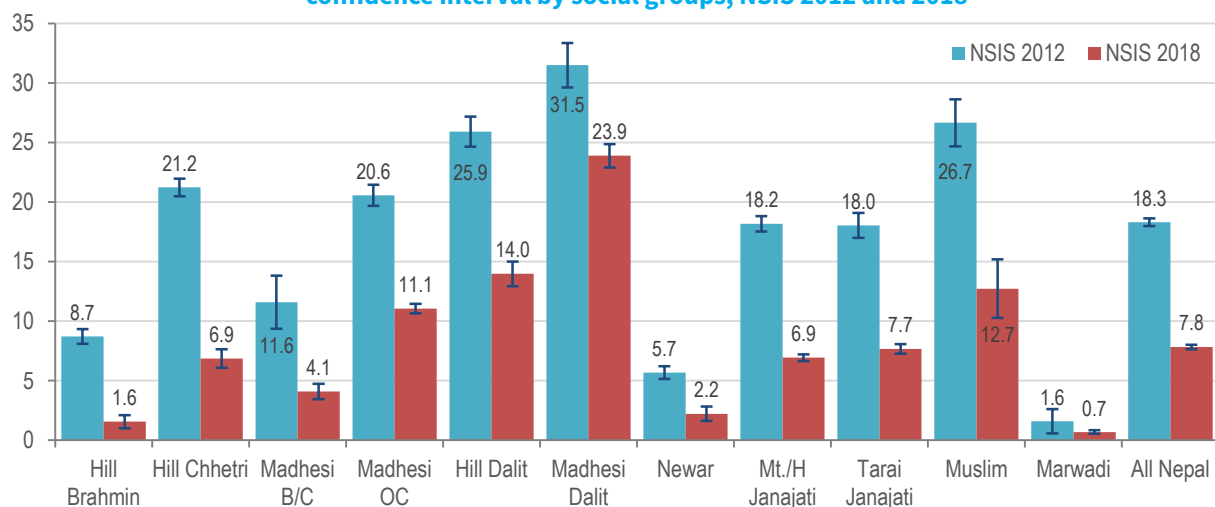
Poverty Probability Index (PPI)

The Poverty Probability Index (PPI) is a poverty measurement tool⁵³ used in this study to assess household poverty. PPI has been designed to identify households that are most likely to be poor. This tool is simple and statistically sound and is being currently used in 60 countries to develop country-specific scorecards. It is computed based on a set of 10 simple questions related to household characteristics and asset ownership standardized for international comparison⁵⁴. The answers to each question are scored to compute the likelihood of a household living below the poverty line. The questions are related to household size, employment of the “breadwinner”⁵⁵, number of bedrooms, construction material of wall and roof, kitchen, cooking fuel, toilets, telephones, and irrigation facilities for agriculture.

These characteristics of the household and its asset ownership basically represents a standard of living which is converted into a probability that a given household is poor based on given poverty lines. As the poverty line of \$1.25 is most common for developing countries, NSIS utilizes the \$1.25 poverty line to assess the change in poverty probability between these two points in time. The NSIS 2012 does not have information on the work of the breadwinner during the last 7 days, so this information from NSIS 2018 has been adjusted to compute PPI for NSIS 2012 (see Annex B for details).

The NSIS 2018 found that only 7.8% of the total sample households are likely to be below the poverty line, as compared to 18.3% in 2012 (Figure 5.25). The progress is encouraging as the proportion of households likely to be below the poverty line has decreased by about 10.5%. The PPI is lowest among Marwadis (0.7%) followed by Hill Brahmins (1.6%), meaning that they have a very small proportion of households that are likely to be below the poverty line. The PPI is highest among Madhesi Dalits (23.9%) followed by Hill Dalits (14%) and Muslims (12.7%). Nevertheless, all social groups have experienced a decrease in the poverty probability index between the two surveys, NSIS 2012 and 2018.

FIGURE 5.25: Poverty probability index (US\$1.25 per day PPP value) (in %) with confidence interval by social groups, NSIS 2012 and 2018



⁵³ <https://www.povertyindex.org/about-ppi>.

⁵⁴ Schreiner, Mark (2013). Simple poverty scorecard for poverty assessment tool, Nepal. www.simplepovertyscorecard.com.

⁵⁵ We recognize that in most families in Nepal – especially in the rural areas – there are many ‘breadwinners’ who contribute in various ways to a family’s economic survival. However, the PPI methodology focuses on the employment sector of a single adult in the household.

Among the 88 distinct caste/ethnic groups, the Byasi (Mountain Janajati) and the Musahar (Madhesi Dalit) have the highest percentage of households (31% for each) that are likely to be below the given poverty line (Annex 5.20). But while the Musahar followed the overall trend moving *downward* from 41.8% of its households having high poverty probability in 2012 to 31% in 2018, the Byasi's PPI has gone *up* by more than 10% (from 19.9 to 31%) in the period between the surveys. A comparison of the PPI results between the two survey points of time, shows that except for the Byasi and Baniya, all the other 86 groups have improved their situation in that their poverty probability has decreased. This progress is seen especially among the Chepang, Thami, Tamang and Dura whose poverty probability has decreased by more than 20%.

5.6 Who is in danger of falling behind economically?

Despite the encouraging overall picture of improved economic prosperity over the last 6 years, there are a number of groups that are still in poverty or remain vulnerable to fall back into poverty. In this section we draw on data reviewed in this chapter to construct indices on i) Food and Shelter; ii) Access to Markets and iii) Well-being and finally a Composite Index of Economic Opportunities to identify those caste/ethnic groups that fall into the bottom quintile for each of these measures. These are the groups that need to be targeted in efforts to meet the SDGs.

Food and Shelter

From data on house ownership, main occupation (agriculture, non-agriculture or wage labor) and whether household production and income provide sufficient annual food for the household the NSIS constructed an Index of Food and Shelter. Table 5.1 shows the caste/ethnic groups who fall in the bottom quintile of this index and are thus the least secure in these basic necessities of life. Three Madhesi Dalit groups have the lowest scores (Musahar, Chamar/Harijan/Ram, Dusadh/Paswan/Pasi), but there are Hill Dalits, Tarai and Hill Janajatis and Madhesi Other Caste groups on this list as well (see Figure 5.26 and Annex 9.7a & b for all 88 groups).

Figure 5.27 shows us that many of the 11 main social groups – like the Madhesi Dalits and both the Hill and Tarai Janajatis and the Madhesi Other Castes – have a wide range in outcomes. For example, among the Madhesi Dalits scores on this index range from 46.8 (Musahar) to 82.7 (Dhobi); the Madhesi Other Castes range from the Bing/Bida (67.8) to the Yadavs (93.8) and the Mountain/Hill Janajati range from the Thami (61.7) to the top scoring Thakali (97.7). This highlights the need for more disaggregated analysis for policy development and targeting.

Access to Markets

One dimension of life in Nepal that can have an important impact on both quality of life and economic opportunity is geography. The Access to Markets Index combines data on i) account holding in a financial institution, ii) distance to public transport and iii) distance to nearest market to capture the disadvantage faced by groups who live in remote, difficult to reach areas as well as those who are unable to navigate institutions like banks.

TABLE 5.1: INDEX OF FOOD AND SHELTER - BOTTOM QUINTILE

Caste/ethnicity	%
All Nepal	87.2
Musahar (MD)	46.8
Chamar/Harijan/Ram (MD)	52.8
Dusadh/Paswan/Pasi (MD)	55.7
Badi (HD)	56.0
Santhal (TJ)	61.2
Thami (MHJ)	61.7
Kisan (TJ)	61.8
Dom (MD)	64.7
Koche (TJ)	65.3
Bing/Binda (MOC)	67.8
Jhangad (TJ)	68.5
Majhi (MHJ)	68.8
Jirel (MHJ)	69.0
Nuniya (MOC)	69.3
Hayu (MHJ)	70.5
Munda/Mudiyari (TJ)	72.2
Damai/Dholi (HD)	72.3
Pahari (MHJ)	72.5

FIGURE 5.26: Index of food and shelter by quintile by caste/ethnicity, NSIS 2018

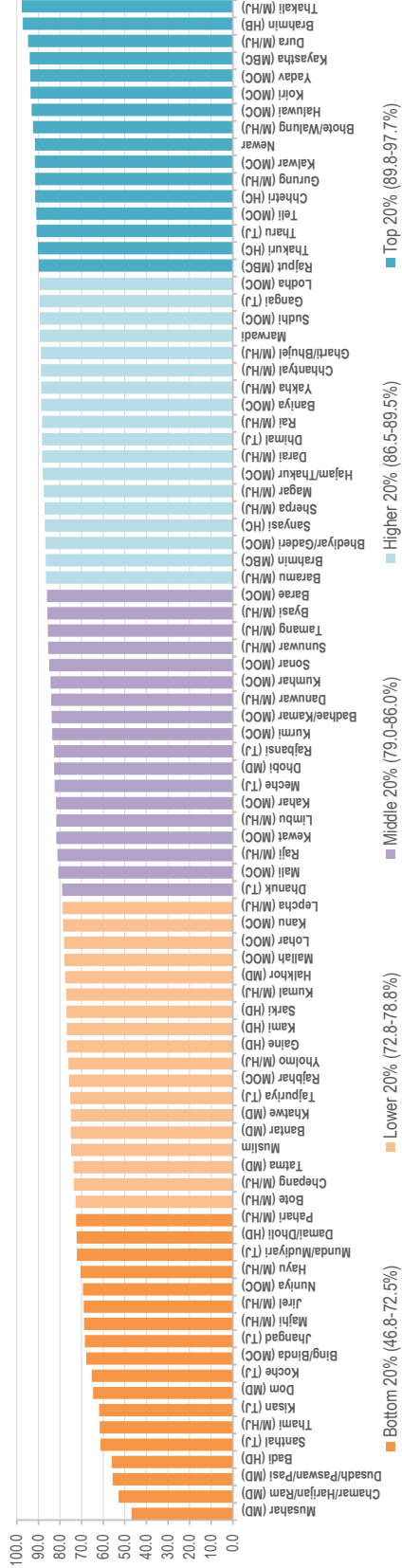


FIGURE 5.27: Index of food and shelter by caste/ethnicity and social groups, NSIS 2018

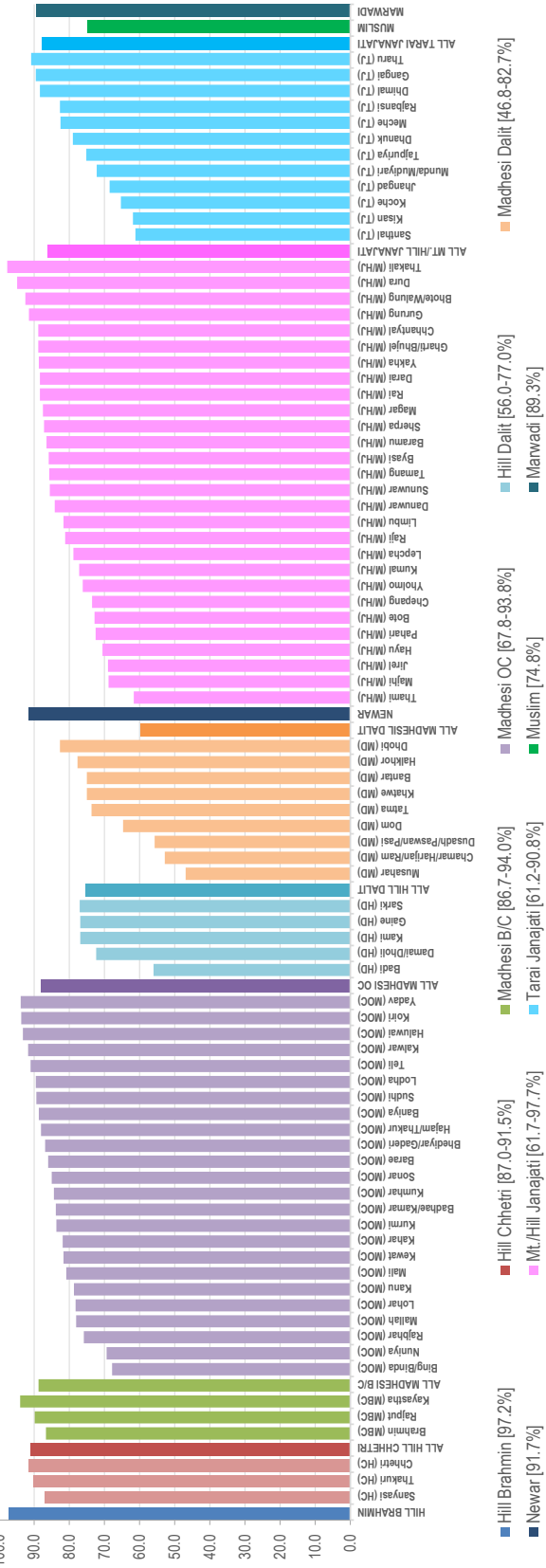


TABLE 5.2: INDEX OF ACCESS TO MARKET - BOTTOM QUINTILE

Caste/ethnicity	%
All Nepal	80.3
Bhote/Walung (MHJ)	12.7
Byasi (MHJ)	36.9
Sherpa (MHJ)	62.5
Hayu (MHJ)	64.6
Thakuri (HC)	64.8
Raji (MHJ)	65.7
Chhantyal (MHJ)	66.1
Musahar (MD)	67.3
Chamar/Harijan/Ram (MD)	68.2
Yholmo (MHJ)	68.4
Dusadh/Paswan/Pasi (MD)	69.7
Kami (HD)	70.0
Khatwe (MD)	70.3
Bing/Binda (MOC)	70.5
Limbu (MHJ)	70.5
Sunuwar (MHJ)	70.8
Kahar (MOC)	71.4
Magar (MHJ)	71.8

TABLE 5.3: INDEX OF WELLBEING - BOTTOM QUINTILE

Caste/ethnicity	%
All Nepal	65.0
Musahar (MD)	25.4
Dusadh/Paswan/Pasi (MD)	29.6
Byasi (MHJ)	34.9
Chamar/Harijan/Ram (MD)	35.3
Santhal (TJ)	36.3
Nuniya (MOC)	41.7
Bing/Binda (MOC)	41.8
Dom (MD)	43.6
Badi (HD)	43.8
Rajbhar (MOC)	44.9
Koche (TJ)	45.3
Lohar (MOC)	46.5
Kisan (TJ)	46.8
Khatwe (MD)	47.2
Raji (MHJ)	48.6
Jhangad (TJ)	48.8
Kahar (MOC)	49.5
Mallah (MOC)	49.6

Most of the groups that score low in this index are Mountain Hill Janajati but the Thakuri, a Hill Chhetri group and the Kami, a Hill Dalit group also live in remote mountainous areas. From the Tarai area there are also several Dalit groups (Musahar, Chamar/ Harijan/Ram, Dusadh/Paswan/Pasi and Khatwe) and two groups from the Madhesi Other Castes (Bing/Binda and Kahar) who have low access to markets. The most geographically remote by far are the Bhote/Walung (12.7) who on average are nearly 6 hours from a market center and the Byasi (36.9) who must travel five hours to reach the nearest market (see Table 5.2; Figure 5.28 and 5.29; Annex 9.8a & b).

Well-being

The Well-being index examined here is *economic* well-being – basically, the absence of poverty. It combines data on annual household consumption per capita, on whether the households spend more than two thirds of its budget on food and the household's poverty probability index (PPI). Table 5.3 shows the groups with the lowest levels of economic well-being who fall in the bottom quintile of this index. The Madhesi Dalits dominate the list but there are Hill Dalits, Hill and Tarai Janajati groups and six Madhesi Other Caste Groups.

Once again, the range of outcomes in this index is very wide – from the Musahars (at the bottom *again* with a score of just 25.4) to the Thakali (at the top *again* with a score of 98.5) (Figures 5.30 and 5.31; Annex 9.9a & b). It is interesting to note that among the Mountain/Hill Janajati group, the Bhote/Waling fall in the top quintile on this measure of economic well-being. They are doing alright economically – even they score at the very bottom on access to market. However, they are in the bottom quintile for linguistic advantage and for non-discrimination, both indicators that capture the social rather than economic dimensions of exclusion.

FIGURE 5.28: Index of access to market by caste/ethnicity, NSIS 2018



FIGURE 5.29: Index of access to market by caste/ethnicity and social groups, NSIS 2018

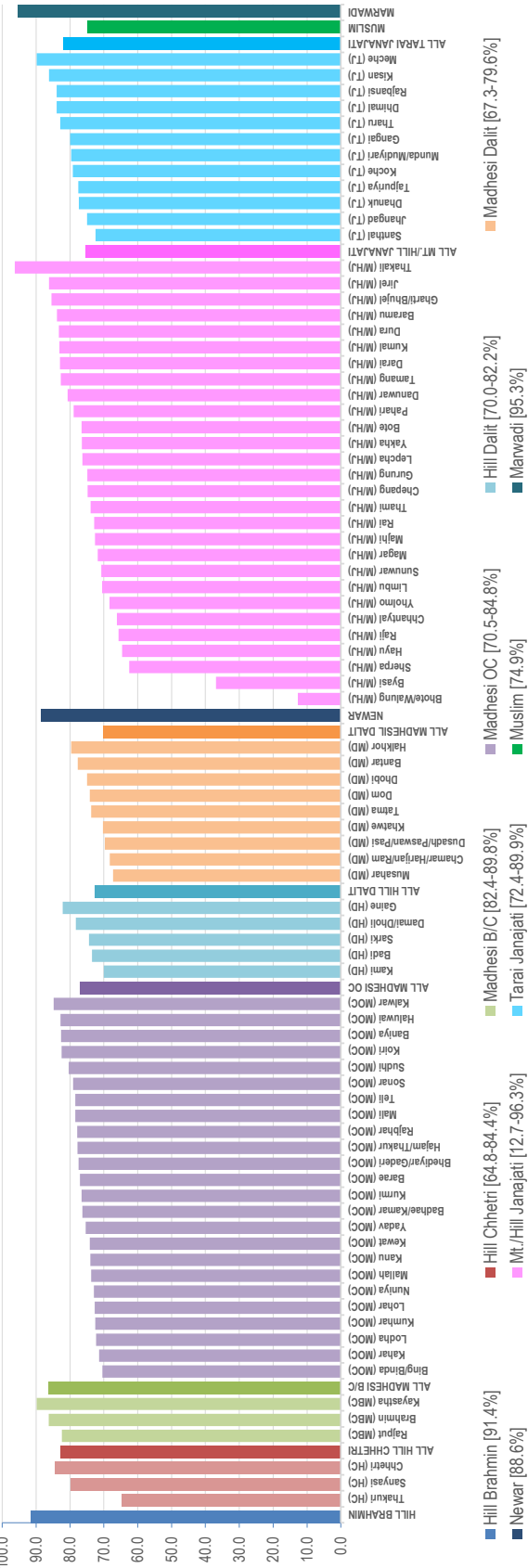


FIGURE 5.30: Index of wellbeing by quintile by caste/ethnicity, NSIS 2018

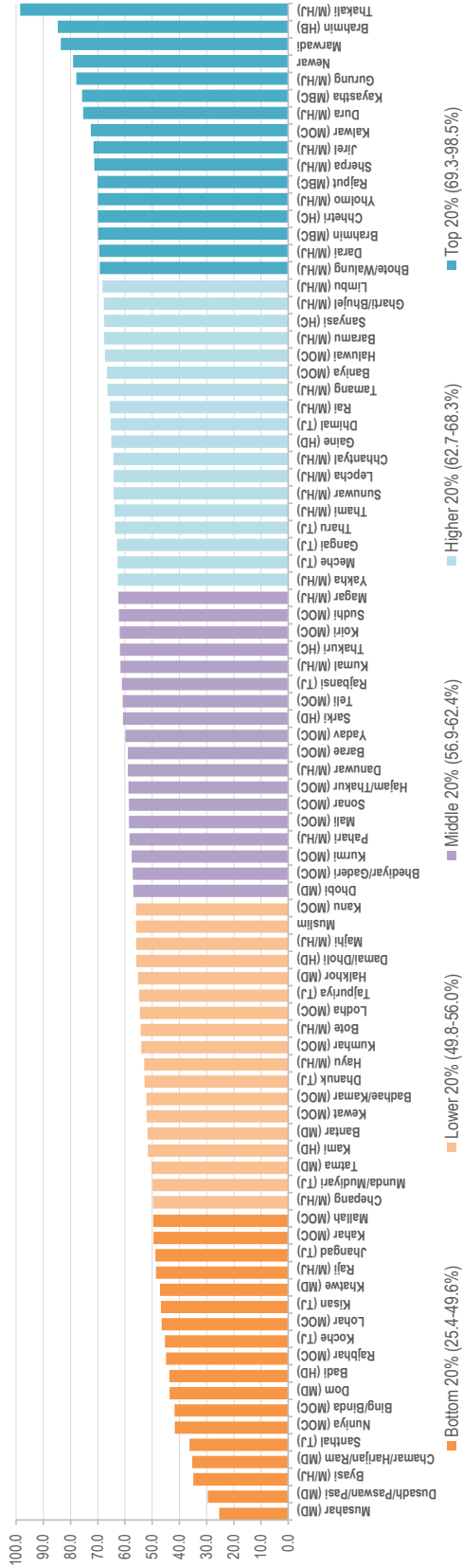
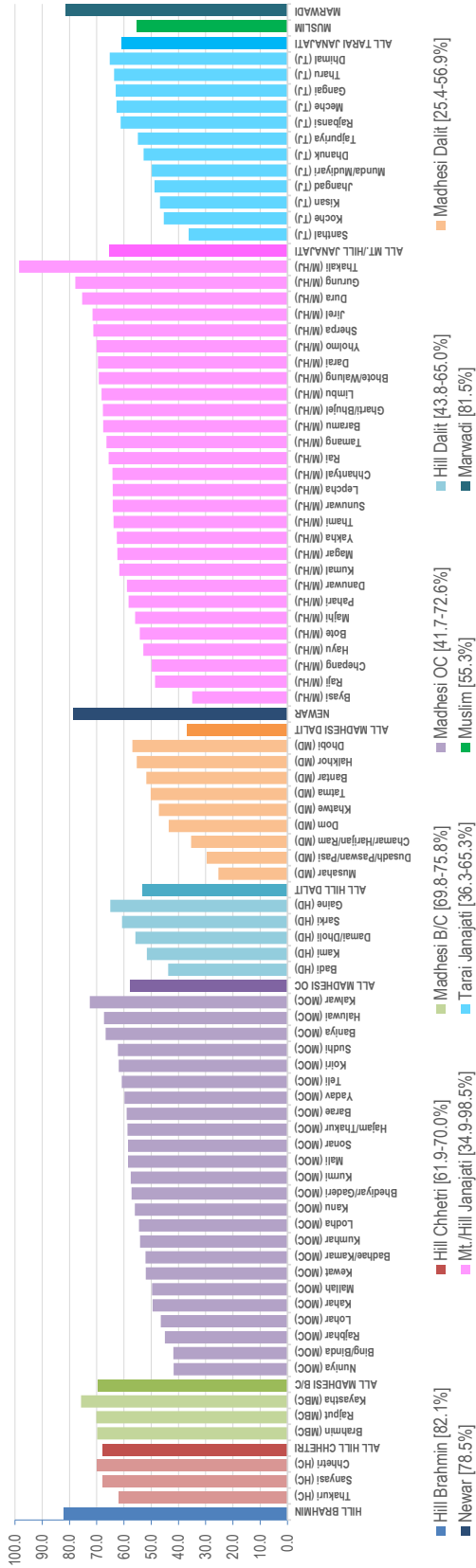


FIGURE 5.31: Index of wellbeing by caste/ethnicity and social groups, NSIS 2018



Composite Index of Economic Opportunity

The three dimensions reviewed above are combined in a Composite Index of Economic Opportunity with results that are not unexpected. Three Madhesi Dalit groups are at the very bottom with Hill and Tarai Janajati, Hill Dalit and a few Madhesi Other Caste groups making up the rest (Table 5.4). We see that even though by many purely economic measures the Bhote/ Waling group does fairly well (see above), the barriers presented by their remote location plus their major linguistic disadvantage cause them to be in the bottom quintile on economic opportunity.

The composite index results in Figures 5.32 and 5.3 display a number of familiar patterns (see Annex 9.10a & b). One is the great variation of outcomes between sub-groups of some of the 11 main social groups. For example, even though all of the Hill and Madhesi Dalits have low scores on economic opportunity, some like the Halkhor (scavengers) and Dhobi (washermen and women) among the Madhesi Dalits score some 25 points above the Musahar from that same group. Moreover, in a few of the 11 main social groups, we find some of the sub-groups in the bottom quintile (e.g. Byasi, Bhote/Walung, Raji, Majhi from the Mountain/Hill Janajati and Bing/Binda, Nuniya and Lohar from the Madhesi Other Castes) and some in the top quintile (e.g. Baramu, Darai, Gharti/Bhujel, Gurung, Dura and Thakali from the Mountain Hill Janajatis and Baniya, Koiri, Haluwai and Kalwar from the Madhesi Other Castes).

Also familiar are the groups who tend to be at the top in so many measures. For the Composite Index of Economic Opportunity, it is: the Newars (86.4), the Kayastha (86.5), the Marwadi (89.4), the Hill Brahmin (91.1) and at the very top of the index, the Thakali (97.5).

TABLE 5.4: COMPOSITE INDEX OF ECONOMIC OPPORTUNITIES – BOTTOM QUINTILE

Caste/ethnicity	%
All Nepal	77.5
Musahar (MD)	46.5
Dusadh/Paswan/Pasi (MD)	51.7
Chamar/Harijan/Ram (MD)	52.1
Byasi (MHJ)	52.5
Santhal (TJ)	56.6
Badi (HD)	57.7
Bhote/Walung (MHJ)	58.2
Bing/Binda (MOC)	60.0
Dom (MD)	60.8
Nuniya (MOC)	61.3
Hayu (MHJ)	62.7
Koche (TJ)	63.3
Jhangad (TJ)	64.1
Khatwe (MD)	64.1
Kisan (TJ)	64.9
Raji (MHJ)	65.2
Majhi (MHJ)	65.8
Lohar (MOC)	65.8

FIGURE 5.32: Composite index of economic opportunities by quintile by caste/ethnicity, NSIS 2018

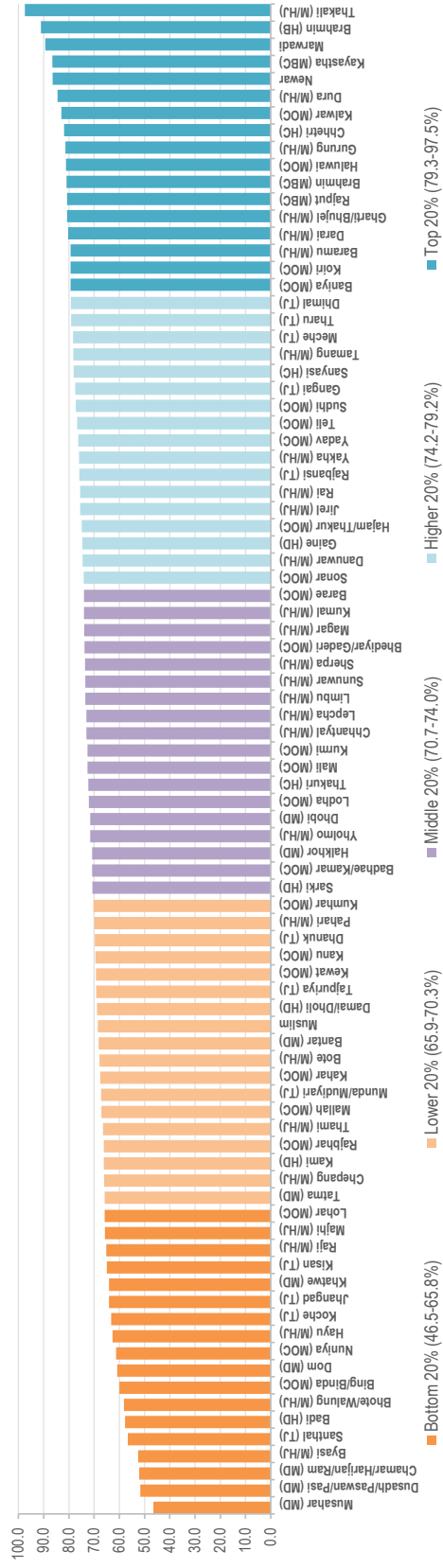
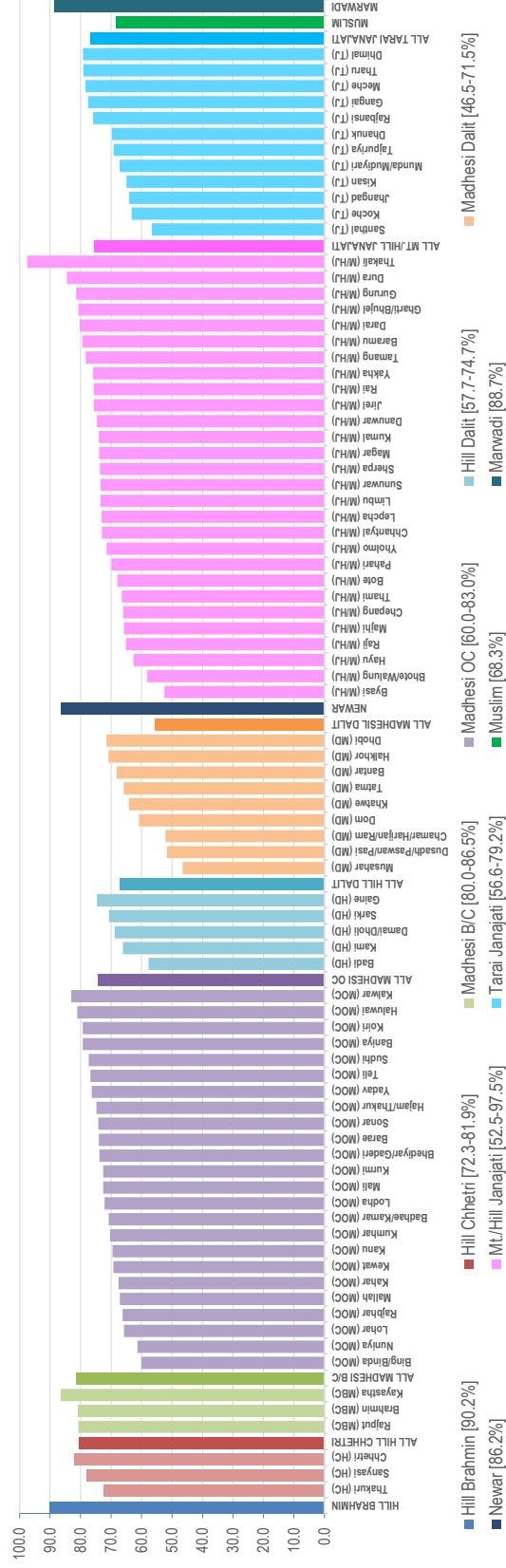


FIGURE 5.33: Composite index of economic opportunity by caste/ethnicity and social groups, NSIS 2018





6

CHAPTER

STATE OF INCLUSIVE GOVERNANCE

Nepal has historically struggled with the concepts, implementation, and institutionalization of inclusive governance⁵⁶. After the declaration of the short-lived Local Self Governance Act 1999, the Constitution of Nepal of 2015 adopted a federal system of governance operating at three levels and guided by a number of constitutional and legal instruments. Along with rights to inclusion and participation in state structures for members of all communities, provisions for affirmative action have been incorporated into the Constitution (Article 42) for groups such as women, Dalits, indigenous people, and minorities who have historically faced structural disadvantage and discrimination. Thus, in contemporary Nepal both formal state structures and informal civil society institutions are seeking to operationalize the concept of *inclusive governance*.

The 2015 Constitution clearly envisions Nepal as an inclusive state and guarantees the right to equality for all its citizens (GoN 2015). It has ample and sufficient provisions to support the social and political inclusion of Nepal's historically excluded and marginalized citizens. The Preamble of the Constitution states:

Ending all forms of discrimination and oppression created by the feudalistic, autocratic, centralized, unitary system of governance, recognizing the multi-ethnic, multi-lingual, multi-religious, multi-cultural and diverse regional characteristics, resolving to build an egalitarian society founded on the proportional inclusive and participatory principles in order to ensure economic equality, prosperity and social justice, by eliminating discrimination based on class, caste, region, language, religion and gender and all forms of caste-based untouchability.

Part III of the Constitution lists the fundamental rights that provide the essential foundation necessary for gender equality and social inclusion (GoN 2015). Among the fundamental rights are: the right to live with dignity (Article 16), the

⁵⁶ For a detailed note please refer to the section on the historical overview of governance in Nepal in the study report on "Inclusive Governance", as part of the Study on the State of Social Inclusion in Nepal (SOSIN).

right to freedom (Article 17), the right to equality (Article 18), the right against exploitation (Article 29), the right to education (Article 31), the right to language and culture (Article 32), the right to employment (Article 33), the right to health (Article 35), the right to food (Article 36), the rights of Women (Article 38), the rights of the Child (Article 39), the rights of Dalits (Article 40), the rights of senior citizens (Article 41), the right to social justice (Article 42), and the right to social security (Article 43).

Article 18 (3) contains a provision for positive discrimination towards socially and culturally ‘backward’, minority, and suppressed groups. It also focuses on various measures for protection, empowerment, and development of these excluded people. Article 38 (4) ensures participation of women in all bodies of the state on the basis of the principle of proportional inclusion. Similarly, Article 40 (1) ensures participation of Dalits in all bodies of the state on the basis of the principle of proportional inclusion. As per Article 42 (1), all excluded, minority, suppressed and people with disabilities have the right to participate in state bodies and mechanisms. Article 84.2 (8), Article 86.2 (A, B), and Article 176.6 (9) have provisions for the representation of various excluded groups including women, through the proportional electoral system in federal and provincial parliaments. The Constitution also has directive principles to establish a public welfare system and a justice system that will govern all aspects of national life through rule of law in support of human rights, gender equality, proportional inclusion, participation, and social justice. This is a significant milestone for gender equality and social inclusion and enshrines equal rights for women, the poor, people with disabilities and the vulnerable and people from different marginalized groups.

Given that these political structures are fairly recent, the data from the NSIS 2018 on inclusive governance will help to establish a baseline to measure future changes of perception amongst different populations with regards to inclusive governance in the country, and its impact on their participation and sense of agency.

This chapter focuses on following four key elements of inclusive governance:

- knowledge and awareness of the provisions for inclusive governance;
- legal identity;
- participation and representation in governance opportunities in local government and civil society organizations; and
- perceptions of agency as a citizen of the country.

The NSIS 2018 has captured a vast amount of quantitative data on different aspects of social inclusion, including inclusive governance that is reviewed in this chapter.

6.1 Knowledge and Awareness on the Provisions for Inclusive Governance

6.1.1 Knowledge of Provisions of Affirmative Action in Education, Health Care, and Government Employment

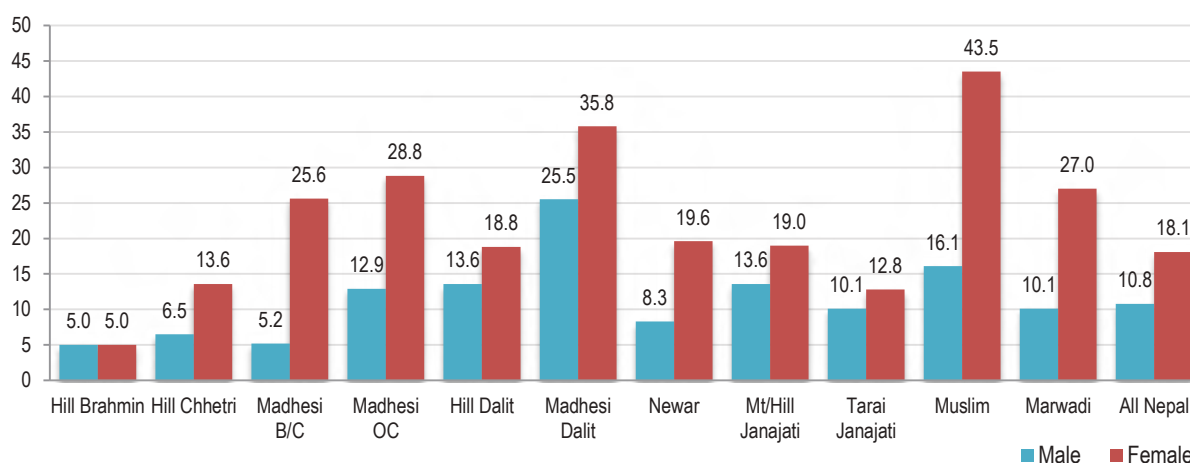
As mentioned in the introduction, the Constitution has made a number of provisions for reservations in different sectors (education, health care, government jobs, etc.) for women and historically marginalized caste and ethnic groups. These measures are intended to provide them with opportunities to improve their own life conditions and the conditions of others in their group.

The NSIS 2018 asked respondents for a self-assessment of their own level of knowledge about the following three areas:

- quotas/reservations in education (e.g. scholarships and admission quotas in higher technical education) for Dalits, endangered communities⁵⁷, women, and people with disabilities;
- free health care provisions (e.g. pregnancy related incentives; free treatment) given for endangered communities, women and victims of gender-based violence; and
- employment opportunities (e.g. quotas/reservations for government jobs) for women, Dalits, Janajatis, Madhesi and for populations from remote areas.

Data from NSIS 2018 has shown that while a sizable proportion of men and women are aware of these inclusive provisions, many people remain unaware. The composite index below shows responses to different questions that were asked in order to discover the proportion of men and women in different groups who were not aware of the inclusive provisions in education, health and affirmative action in government employment (see Figure 6.1).

FIGURE 6.1: Percentage of men and women unaware of affirmative action provisions for historically excluded groups in education, health care and government employment by social groups, NSIS 2018



It is evident that more women than men are unaware of provisions on affirmative action to access education, health care and government employment for historically excluded groups. Overall, the percentage of women who were unaware about these provisions is nearly 8% higher than for men. Among the 11 main groups, Muslims and Madhesi Dalits had the highest percent of women (43.5 and 35.8 percent respectively) who reported being unaware of affirmative action provisions in any of the three main areas. Madhesi Dalits (25.5%) have the highest share of men unaware of the provisions. Among the Bing/Bida (Madhesi OC) 48.5% and among the Bhote/Walung (Hill Janajati) and the Kewat (Madhesi OC) 46% of the women were unaware of these provisions. Interestingly, among the Dhimal, Badi, Gharti/Bhujel, Meche, Gaine, and Raji women less than 10% of women were unaware of the inclusive provisions. Details on the level of knowledge of all 88 caste/ethnic groups are presented in Annex 6.1a.

⁵⁷ Endangered groups include: Kusunda, Bankariya, Raute, Sural, Hayu, Raji, Kisan, Lapche, Meche, and Kushwadiya (see footnote 39).

6.1.2 Knowledge of the New Inclusive Political and Civil Rights

Affirmative Action in the Political Sphere

The 2015 Constitution has also made a number of provisions to help level the playing field in the political arena for people from historically marginalized caste and ethnic groups, as well as women across all groups.

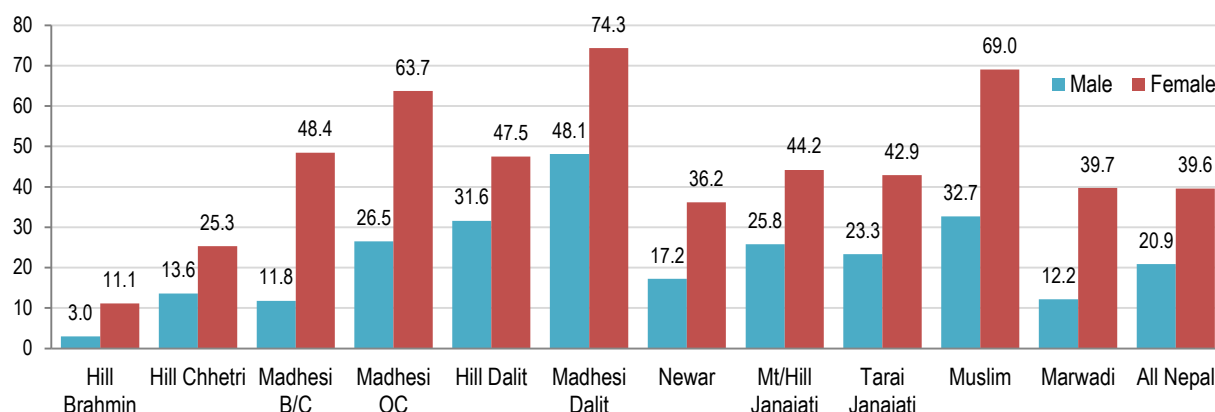
NSIS 2018 used another set of questions to assess respondents' level of knowledge about the following four sets of provisions in support of affirmative action in the political sphere:

- proportional representation in political parties for women, Dalits, endangered communities and the people with disabilities;
- reservation of 33% seats for women in the national and provincial parliaments;
- representation of Dalits, minorities, and people with disabilities in elected bodies (i.e. in local governments and in the National Assembly); and
- representation of caste/ethnic groups in the House of Representatives of the Federal Parliament and Provincial Parliaments in proportion to size of their own population from seats allocated for proportional representation.

The percentage of men and women who were unaware of the four elements of the new affirmative action provisions are shown in Figure 6.2. Compared to the level of knowledge about the special provisions for historically excluded groups in education, health care and government employment presented earlier, knowledge of provisions for affirmative action in the political sphere is lower nationally, as well as across all social groups. Among men, Hill Brahmins were the most knowledgeable with only 3% reporting 'no knowledge' while Madhesi Dalit men had the highest level without knowledge (48.1%). Among women, almost three fourths of all Madhesi Dalits were unaware of the four political affirmative action provisions, followed by Muslims and Madhesi OC women (69 and 63.7% respectively).

Out of the 88 individual caste/ethnic groups there are nine groups in which 75% of women reported 'no knowledge' about any of the new political affirmative action provisions granted in the 2015 constitution (Annex 6.1b). Out of the 17 individual groups in the bottom quintile for this indicator, when measured for both genders, all are from the Tarai/Madhes region – 11 Madhesi Other Caste, 5 Madhesi Dalit and 1 Tarai Janajati. Among several Madhesi Other Caste groups the proportion of women unaware of their political

FIGURE 6.2: Percentage of men and women who have no knowledge of affirmative action provisions in the political sphere by social groups, NSIS 2018



BOX 6.1**KNOWLEDGE ABOUT 7 FREEDOMS PROTECTED BY THE CONSTITUTION AND LAWS**

The 2015 Constitution of Nepal grants all its citizens freedom to:

- *express ideas and opinions freely;*
- *assemble peaceably;*
- *affiliate with political parties and organizations of your choice;*
- *form political parties;*
- *travel and live anywhere within the country;*
- *be involved in any profession and occupation within the country; and*
- *cast their vote according to their free will.*

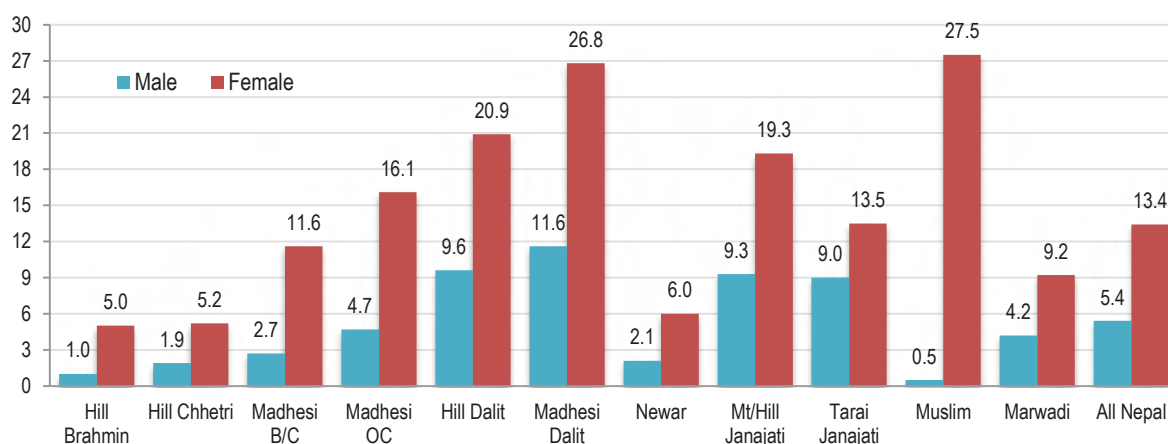
rights was particularly high: Lodha (93%) Kahar (83.5%), Kewat (78.5%) and Rajbhar (76%). There were also several Madhesi Dalit groups among whom women demonstrated similarly low levels of knowledge about new political provisions: Dhobi (84%), Musahar (77.5%) and Dusadh/Paswan/Pasi (75%).

Political and Civil Rights

Another section of the questionnaire focused on knowledge about a set of political and civil rights of all citizens that are specifically protected by the constitution and laws as “the seven freedoms” (Box 6.1.).

As in the previous analysis, Figure 6.3 presents data on the composite level of lack of knowledge for each of the 11 main caste/ethnic groups on all the seven areas of civil and political rights outlined above. Women among the Madhesi Dalits, Muslims and Hill Dalit women have the lowest level of knowledge, while women from the Hill Brahmins, Hill Chhetri, Newar and Marwari have the highest level of knowledge (Figure 6.3). Among men we find the lowest level of knowledge among Madhesi and Hill Dalits and Janajatis. Thus, once again there are variations in the differences between men and women across the social groups, with some groups having fairly small differences between male and female levels of knowledge and others with substantial differences. Particularly striking is the difference among Muslim men and women: while 27.5% of Muslim women report having no knowledge of their rights to any of the 7 freedoms listed in box 6.1, only 0.5% of Muslim men are completely without knowledge of their rights to these freedoms.

FIGURE 6.3: Percentage of men and women who have no knowledge of the 7 freedoms by social groups, NSIS 2018



Six groups (Kahar, Kisan, Bote, Dusadh/Paswan/Pasi, Rajbhar and Jhangad) had between 40-50% of women with no knowledge of any of these 7 freedoms. On the other hand, women from the Tajpuriya, Koche, Badi, Gangai, Chhetri, Hill Brahmin and Santhal groups were much better informed with only 5% or less who reported being unaware. Among them only 0.5% of Tajpuriya women reported having no knowledge of any of the seven elements of civil/political rights. Details on the level of knowledge of all 88 caste/ethnic groups on basic civil rights are presented in Annex 6.1c.

6.1.3 Knowledge of the Functions of Local Government

In 2017, local level elections were conducted in Nepal after a gap of 20 years, during which a multiparty mechanism at the local level governed with a limited mandate. These elections were held throughout the country in three phases. Seven hundred and fifty-three local governments (Palikas) were formed at the Gaun, Nagar and Mahanagar (Rural, Municipality, and Metropolitan) levels. Box 6.2 lists the specific activities and tasks for which local government bodies are now responsible.

BOX 6.2

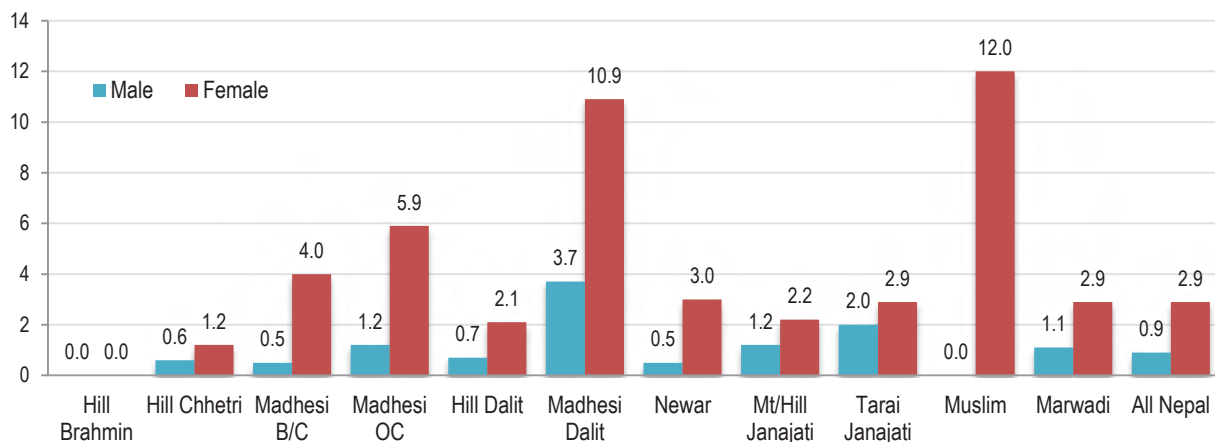
MANDATED RESPONSIBILITIES OF LOCAL GOVERNMENTS

- Local tax collection (property, house, and land taxes);
- Income tax collection;
- Annual development plan process (ward/rural/municipality/others);
- Distribution of allowances for seniors, people with disabilities, single women and members of endangered groups;
- Revenue discount for land registered in women's name;
- Local budget distribution process and technique
- Vital registration (registration of birth, marriage, migration, and death);
- Judicial works done by the local body; and
- Budget allocation for marginalized groups, i.e. women, Dalits, people with disabilities and minorities.

The NSIS asked all respondents how much they knew about local government responsibilities. Overall, most men and women were quite well informed on at least one or more of the different responsibilities of local government with only 0.9% of the men and 2.9% of the women responding that they did not have any knowledge at all (Figure 6.4). Except for Muslim, Madhesi Dalit and Madhesi OC women, less than 4% of men and women from other caste/ethnic groups reported having no knowledge on any of the responsibilities of the local government. Among Hill Brahmin men and women, and Muslim men all respondents were aware of at least some of the 9 local government functions.

Women from the Byasi (Hill Janajati), Dusadh/Paswan/Pasi (Madhesi Dalit) and Kahar (Madhesi OC) groups had the highest percentage reporting no knowledge on the functions of local government (18.1%, 16.5%, and 15.5% respectively). There were 16 groups where less than 1% of women had no knowledge which indicates almost all women among these groups have at least some knowledge on the functions of local government even though they belong to marginalized groups. This may be due to the fact that many NGOs/CBOs have been working with marginalized groups to raise awareness and help develop income generation activities by forming women's groups. Details on the level of knowledge of all 88 caste/ethnic groups on the functions of local government are presented in Annex 6.1d.

FIGURE 6.4: Percentage of men and women without knowledge of the functions of local government by social groups, NSIS 2018



6.2 Legal Identity

Article 6 of The Universal Declaration of Human Rights (UDHR) recognizes, the *Universal right to nationality* and Article 15 stresses *the right to be considered a citizen of the state* (Williams 1981). A citizenship certificate, which is the legal paper denoting citizenship, is a proof of nationality. It serves as the foundation for ensuring key social, economic, and political rights from the state. It also serves as the basis for social inclusion and a common national identity.

Fair and robust systems of legal identity and birth registration are recognized in the 2030 Agenda for Sustainable Development as an important foundation for promoting inclusive societies (UN 2016:134). SDG 16 in its target 16.9 has recommended that ‘member countries should provide legal identity for all’ by 2030. In Nepal, legal identity includes both birth registration and a citizenship certificate. The citizenship certificate in Nepal is issued in general to a person who has attained 16 years of age. This section assesses whether or not Nepal has systems in place to ensure that all eligible persons get birth registration and a citizenship certificate.

Birth Registration

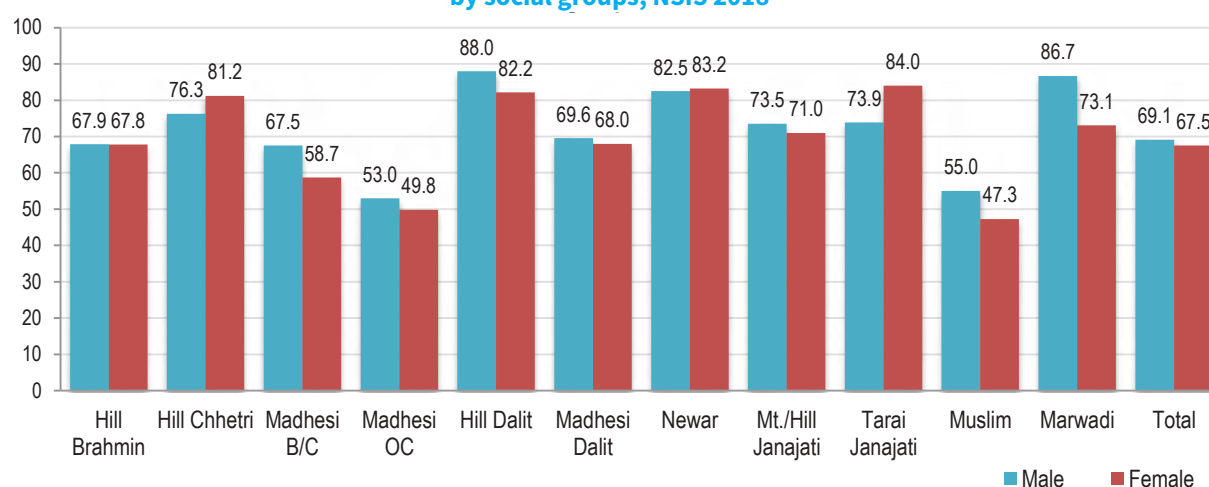
Nepal started its vital events registration system (VERS) in 1995 through its Municipal Act 1950 and Village Panchayat Act 1961. The Vital Events Registration Act was enacted in 1976 defining five vital events (births, deaths, marriages, divorces, and internal migration) and making the registration provisions legal. In August 2014, at the launch of the UN ESCAP campaign to ‘Get Everyone in the Picture’⁵⁸, Nepal showed its intention to follow universal and responsive civil registration and vital statistics systems by committing to facilitate its citizen’s realization of their rights and to support good governance and development over the coming decade (2015-24). In November 2014, the Government of Nepal established the Department of Civil Registration (DoCR).

⁵⁸ <http://www.unescap.org/news/asia-pacific-governments-declare-decade-action-achieve-universal-civil-registration>.

Despite government efforts, birth registration is still not working as expected mainly because many ordinary people have never needed to go through any legal processes at birth, so they are not aware of why they need to register. Birth registration is seen as a bureaucratic hassle rather than as a means of establishing the legal identity of a child. However, registration has been increasing over the years. The NSIS 2018 found 68.4% of children under 5 had had their births registered with the civil authorities. Registration was negligibly higher for boys (69%) than for girls (67.5%) (Figure 6.5).

Birth registration was highest among Hill Dalits for boys (88%), followed by Marwadis and Newars. The lowest levels of registration were among Madhesi Other Caste (53% for boys and 49.8% for girls) and Muslims (55% for boys and 47.3% for girls). For most social groups there are only small differences between boys and girls, or none at all. More girls are registered among Hill Chhetri and Tarai Janajati, while more boys are registered by Marwadi, Madhesi B/C, Muslims and Hill Dalits. The largest difference was for Marwadis, Tarai Janajati (with more girls than boys), Madhesi B/C, and Muslims.

FIGURE 6.5: Percentage of boys and girls aged under 5 years who have birth registration by social groups, NSIS 2018



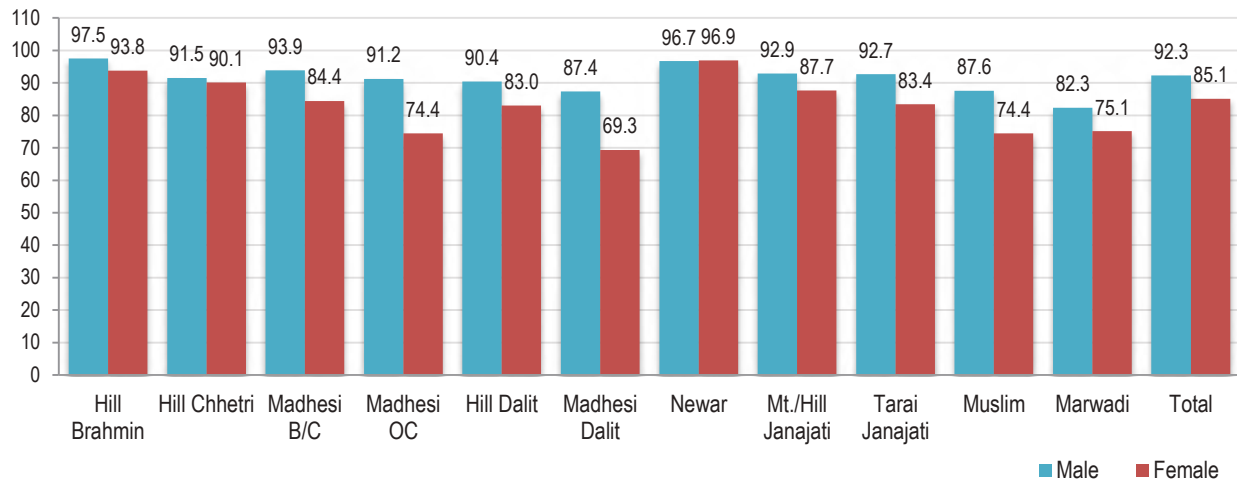
Seven groups – the Meche, Hayu, Raji, Lepcha and Byasi belonging to Mountain/Hill Janajati and the Gaine and Sarki belonging to Hill Dalits – have registered the birth of more than 90% of their children under 5 (Annex 6.2a). Registration is lowest among the Dom (33.3%) and Halkhor (35%) – both Madhesi Dalits. Seven groups registered less than half of their children under 5 at birth, namely the Lodha, Nuniya, Yadav, Sonar, Kewat and Bing/Binda (Madhesi Other Castes), and Santhal belonging to the Tarai Janajati. Among most of the 88 caste/ethnic groups some gender variation in the rate of birth registration is common. Forty-eight groups registered more boys than girls, and 39 groups registered more girls than boys. The Thakali and Sherpa registered over 20% more boys, and the Damai and Musahar registered over 17% more girls.

Citizenship Certificate

The NSIS 2018 collected data to document the proportion of the population holding citizenship certificates. According to NSIS 2018, 88.5% of the population aged 16 years and above hold citizenship certificates, of which males have a slightly higher proportion (92.3%) than females (85.1%) (Figure 6.6). Possession of a citizenship certificate is highest among the Newars and Hill Brahmins for both males

and females. For females it is lowest among the Madhesi Dalits – where only 69.3% reported having one, while among males the reported number is lowest among the Marwadis (82.3%). Apart from Newars, the percentage is higher for males than females among all social groups – marginally among Hill groups and more noticeably among groups in the Tarai/Madhes.

FIGURE 6.6: Percentage of men and women aged 16 years and above who have citizenship certificates by social groups, NSIS 2018



Among the 88 distinct caste/ethnic groups, the Newar and Thakali have the highest percentage of populations with citizenship certificates with almost 97% each. The lowest is among the Dom (68%) and Santhal (70%) (Annex 6.2b). Among all 88 groups, we thus find that 68% to 97% have citizenship certificates – though for the groups in the Tarai/Madhes, women are behind the men by a considerable margin. In contrast, among the Sherpa, Newar and Thakali belonging to Mountain/Hill Janajati and Chhetri and Thakuri belonging to Hill Chhetri, a slightly higher proportion of women have citizenship certificates than men.

6.3 Participation and Representation in Governance Opportunities

6.3.1 Participation in Local Development Activities

Participation in Local Development

There are a number of opportunities at the ward, Gaun Palika (rural municipality) and Nagar Palika (Urban Municipality) levels where citizens have the chance to participate and contribute towards the social and economic development activities of their communities. Yet, historically such participation has not been possible for most women or for people of certain socio-economically marginalized caste and ethnic groups. The NSIS 2018 asked a series of questions (Box 6.3) to assess respondents' experiences of participation in local meetings related to development planning, budgeting, and implementation as well as other public meetings related to conflict resolution or gender based violence. For each of the events listed, the respondents were asked:

- if they were aware that such meetings/assemblies were held;
- if they had been invited;
- whether they felt their voice was heard or not.

BOX 6.3**PARTICIPATION IN ASSEMBLIES, DISCUSSIONS, MEETINGS, ETC. FOR DEVELOPMENT WORK OR CONCERNING SOCIAL PROBLEMS ON THE FOLLOWING ISSUES:**

- Annual planning process in your Gaunpalika;
- Ward citizen forum meeting;
- Ward/settlement level meeting;
- Gaunpalika assembly;
- Public audit;
- Social audit;
- Planning, construction, repair, and preservation of drinking water/ electricity/ telephone/ canals/ roads/ rivers/forests/grazing land/bridges/schools/ temples/mosque/etc.;
- Conflict resolution related to canals/roads/rivers/ forests/grazing land/bridges/schools/colleges/ temples/mosques, etc.;
- Conflict resolution between neighbors;
- Political gatherings;
- Security forces;
- Public hearing of development projects; and
- Discussion and solution of gender-based violence.

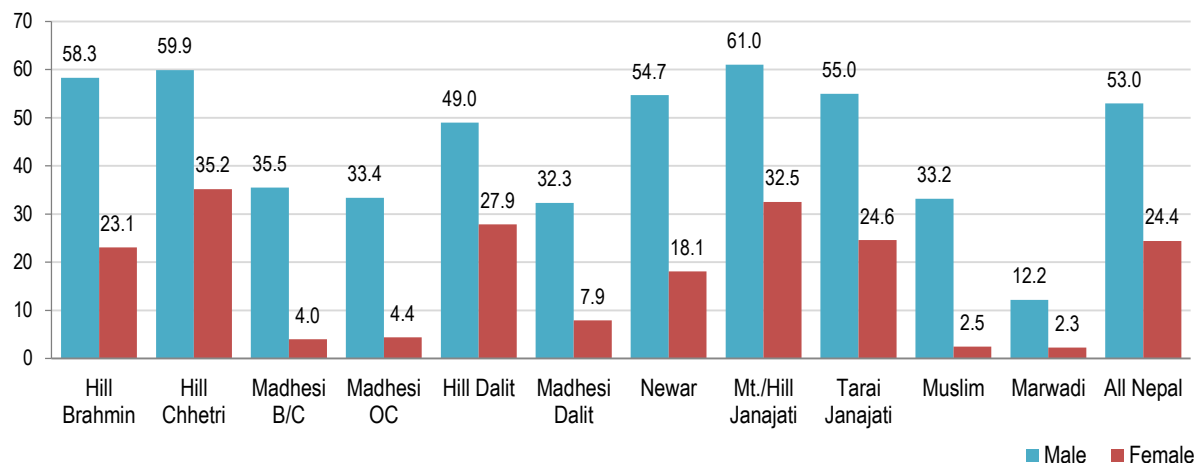
This line of questioning was designed to capture experiences of meaningful participation and not just the formality of having attended such meetings without opportunities to have a say in matters that affect their lives.

Figure 6.7 presents the data on the percentage of men and women who responded that they had participated in at least one or more out of the 13 events (listed in Box 6.3) in their community during the last 12 months. The overall results are not very encouraging: only a little over half of the men had participated in one or more events, while less than one fourth of women had participated. There is wide variation between the social groups (30-60%) and between women and men (30%). Fifty-five percent or more of men from the Mountain/Hill Janajati, Hill Chhetri, Hill Brahmin, Newar, and Tarai Janajati reported participation compared to only around a third of men from most non-Janajati Madhesi groups⁵⁹. Among Hill Dalit men nearly half reported that they had participated. Participation among women was consistently lower, ranging from only a little over 2% for Marwari and Muslim women to 32.5% for Mountain/Hill Janajati women, and 35.2% for Hill Chhetri women.

Yakha, Badi and Thami women reported the highest levels of participation (57%, 55.3%, and 54.5% respectively). Yakha men also had the highest levels of participation at 82.9%, followed by Lepcha and Rai. Kalwar, Kumhar, Kewat, Teli, Halkhor and Sonar women had the lowest levels of participation at two percent or less. All of them, except for the Halkhor (Madhesi Dalit), belong to the Madhesi Other Caste group. What is of interest is that although both the Badi and Halkhor belong to Dalit groups, the former who are from the Hill Dalits has one of the highest levels of participation among women, while the latter from the Madhesi Dalits have one of the lowest. Details for all the 88 caste/ethnic groups on their participation in local development processes are presented in Annex 6.3a.

⁵⁹ For Marwari men, participation was even lower at only 12.2%.

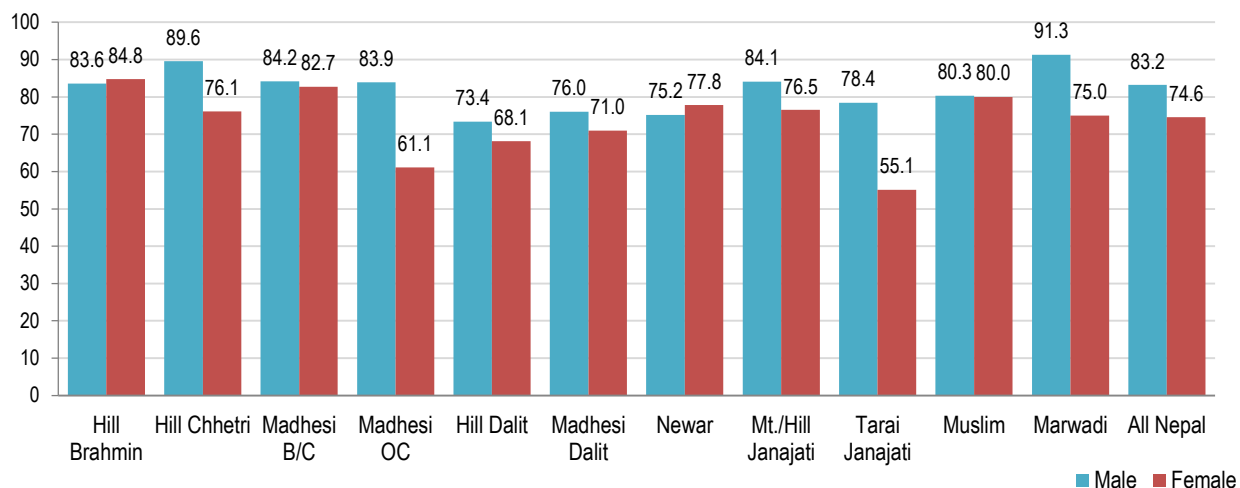
FIGURE 6.7: Percentage of men and women who participated in local development processes at the community level by social group, NSIS 2018



Perceptions of Voice Being Heard During Local Meetings

Figure 6.8 shows the responses of men and women on whether they felt their voices were heard when they participated in local level meetings/assemblies related to local development processes. The responses are relatively high, ranging from an overall 83.2% for men to 74.6% for women. Men from Marwadi, Hill Chhetri, Madhesi B/C and Mountain/Hill Janajati groups have above average percentages (91.3%, 89.6%, 84.2% and 84.1% respectively). Women of these same groups also reported the highest levels. However, their percentages were relatively lower than those of men from their respective groups. The difference between men and women is larger among Madhesi OC (83.9% for men and 61.1% for women) and Tarai Janajati (78.4% of men and 55.1% for women). Among Newars, slightly more women felt their voices were heard than men.

FIGURE 6.8: Percentage of men and women who felt their voices were heard while participating in development processes by social group, NSIS 2018



Teli, Kalwar and Kumhar women among the Madhesi Other Caste group reported the highest levels of having their voices heard, whereas among the Sonar women from the same group, not a single woman reported that her their voice had been heard. Moreover, less than half of Moche, Munda/Mudiyari, Badhae/Kamar, Kewat, Bing/Binda, Koiri, Kisan, Nuniya, Meche and Jhangad women from Tarai/Madhes and Byasi, and Sherpa women from the Mountain/Hill region reported that they felt their voices were heard during such meetings/assemblies. Details of all 88 groups on their participation in local development activities are presented in Annex 6.3b.

6.3.2 Representation in Local Governance Opportunities

Representation in Local Governance

In order to assess experiences of inclusive governance across a wide span of local organizations, the NSIS 2018 asked respondents if they were associated with any of the 13 different kinds of organizations/committees that exist at the local level (Box 6.4). The respondents were asked if any such organizations/committees existed in the locality, whether they were associated with any of those committees, and if so, what positions they held, how often they put their views forward in meetings, and when they did so, how often they felt their views were respectfully heard.

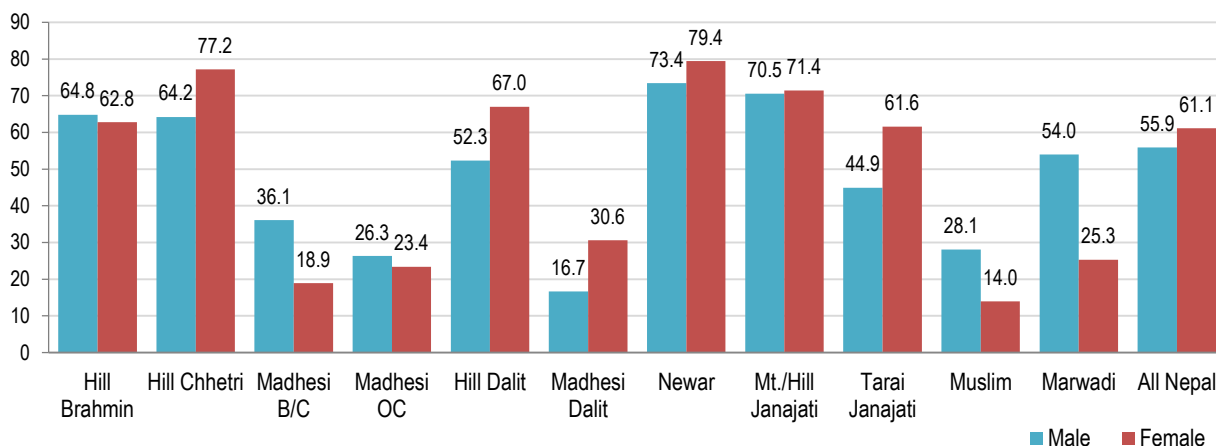
Overall more women than men (61.1% and 55.9% respectively) reported that they were associated with at least one of the 13 different organizations/committees listed in Box 6.4 (Figure 6.9). Five out of 11 main social groups reported women having higher levels of association than men, with Newar (79.4%), Hill Chhetri (77.2%) and Mountain/Hill Janajati women (71.4%) reporting high participation rates. One of the reasons for high female participation rates in local organizations may be the success of women's savings and credit groups over the last 40 years which has helped to legitimize women's involvement beyond the household in the wider community. After the widespread popularity of the early mother's groups and women's savings and credit groups, development practitioners soon realized that these groups could be mobilized for action in community health, child-care and early childhood development, water and sanitation, literacy, agriculture, community forestry, micro-enterprise, combating gender-based violence and many other areas of concern to women and their families. Gradually women have gained a place in community development and increasingly in the wider political sphere.

BOX 6.4

ASSOCIATION WITH DEVELOPMENT/CONSTRUCTION/USERS/OTHER COMMITTEES

- Development construction related consumer committees (drinking water, bridges, roads, etc.);
- Agriculture and/or Livestock Groups;
- Health Institution Operation and Management Committee;
- School Management Committee;
- Community Forest/Pastureland User Groups;
- Cooperatives/ Local Saving and Credit Groups;
- Micro Finance Institutions;
- Women's Groups/ Mother's Groups;
- Gender Based Violence Watch Groups;
- Youth/Others;
- Political Parties;
- Ethnic Organizations (including Dalit); and
- Rights-based Organizations, i.e. Human Rights.

FIGURE 6.9: Percentage of men and women who were represented in local organizations by social group, NSIS 2018



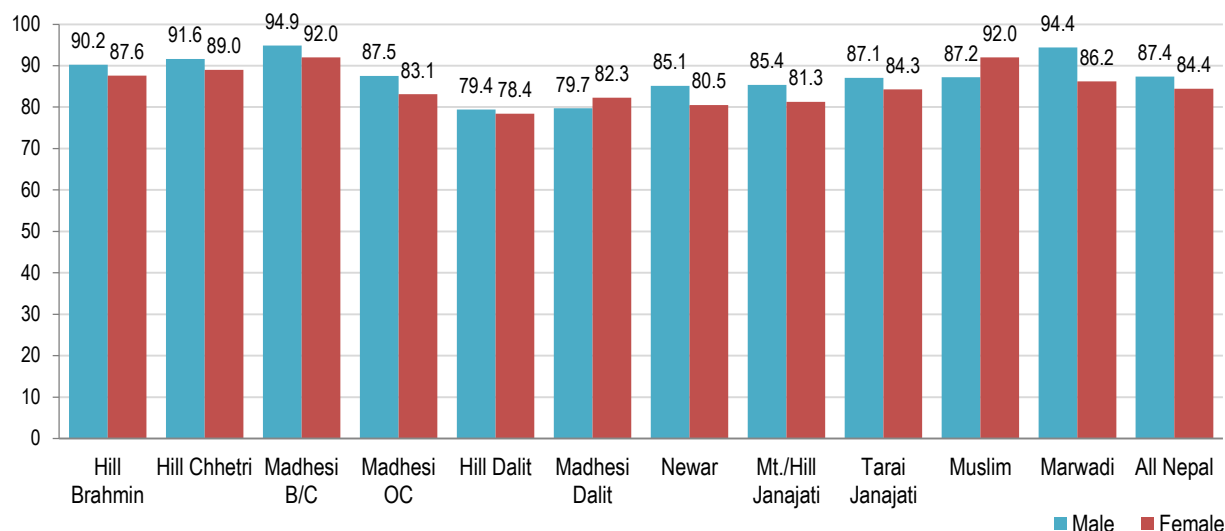
Over 80% of the Thami, Thakali, Jirel, Gharti/Bhujel, Darai, Dura, Yakha, Raji, Baramu and Kumal women (all Hill Janajatis) were associated with at least one of the 13 organizations/committees (Annex 6.4a). In contrast, less than 15% of Muslims, Kalwar, Rajput, Teli and Halkhor women (all from the Tarai/Madhes) were represented in at least one of these organizations with the Halkhor having the lowest representation at only 9%. The lowest levels of involvement in local organizations was among men from two Madhesi Dalits groups, the Musahar and the Dom who had just 7.5% and 6.5% representation, respectively. Interestingly, all of the individual caste/ethnic groups in the bottom two quintiles for this indicator belonged to groups from the Tarai/Madhes region where participation in local organizations appears to be lower across the board.

Perceptions of Voice Being Respectfully Heard During Local Meetings

More than four-fifths of men and women respondents reported that they felt their voices were at least sometimes (sometimes/always) heard during the meetings for local development works (Figure 6.10). Hill Dalits responded that just below 80% felt their voices were heard during local meetings. Data shows that variation between men and women is not significant for most social groups. However, men were 8% higher than women for Marwadi, 5% higher for Newar and 4% higher for Madhesi Other Caste. There were some Tarai/Madhes groups where a much lower percentage of women reported that their voices were heard. These include the Darai (60.4%), Kahar (68.3%), Dusadh/Paswan/Pasi (69.2%) and Barae women (69.4%).

Annex 6.4b shows the level of knowledge of all 88 groups on their representation in local development processes.

FIGURE 6.10: Percentage of men and women who felt their voices were respectfully heard (at least sometimes) while participating in development processes by social groups, NSIS 2018

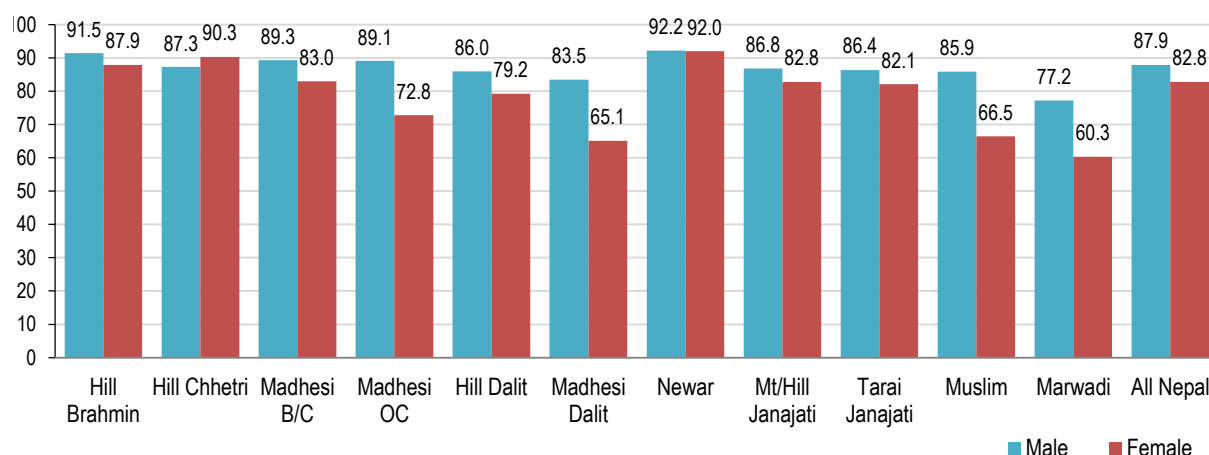


6.3.3 Voting in the Last Local, Provincial and Parliamentary Elections

To gauge the level of participation in the 2017 elections, the NSIS 2018 asked respondents if they had voted in the 2017 local, provincial, and national parliamentary elections (House of Representatives). The data shows high levels of participation (85.3%), 88% for men and 83% for women, voting in either of the elections or in both of them (Figure 6.11).

Across all social groups the percent of both men and women who voted was generally quite high – though there are differences between the groups and between men and women. For example, less than 67% of Madhesi Dalit, and Muslim and Marwari women voted, while among the Newar 92% of all men and women voted in one or both of the elections.

FIGURE 6.11: Percentage of men and women who voted in the last elections by social groups, NSIS 2018



Further disaggregation of the social groups shows that among women, Newar and the Hill Chhetri women have voted in the highest proportions, both at over 90%. The Lodha, Santhal, Halkhor and Dom women (all from the Tarai/Madhes) have the lowest proportion of voters – at 56% or below, with only 51.3% of the Dom women reporting that they had voted. Men of the Byasi, Jirel, Lepcha, Baramu and Yholmo groups (Hill Janajati) and from the Sonar, Haluwai, Lohar groups (Madhesi Other Caste) voted at even higher rates than Newar men (over 92.2%), while Khatwe, Dom, and Badi men voted in the lowest proportions (75.9, 71.4 and 69.8% respectively). Among both men and women, the percentage of Dom who voted was the lowest. Annex 6.5 shows details on the participation of all 88 groups in the elections.

6.4 Perceptions of Agency

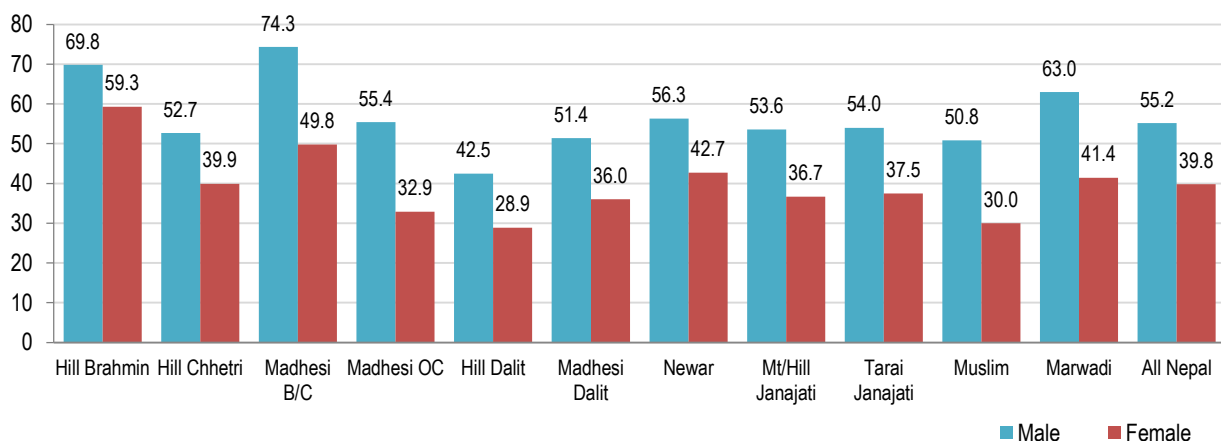
With the growing constitutional and legal recognition of diverse identities, inclusion, and the rights of marginalized and disadvantaged groups in the country the NSIS 2018 asked respondents about their ability to act effectively as rights holding citizens. Five statements were presented (Box 6.5) and the respondents were requested to report whether they felt that in their own case the statements were true, partly true, or not true at all.

BOX 6.5

AGENCY AND CAPACITY RELATED TO RIGHTS OF CITIZENS

- Able to raise my voice about my rights and concerns;
- Able to take action to achieve the goals that I value most;
- Able to make free choices about the important decisions that affect me;
- Feel empowered to change my circumstances; and
- Feel powerless, resourceless, and without rights to take action and change my circumstances.

FIGURE 6.12: Percentage of men and women who reported positively about their agency and capacity as rights holders by social groups, NSIS 2018



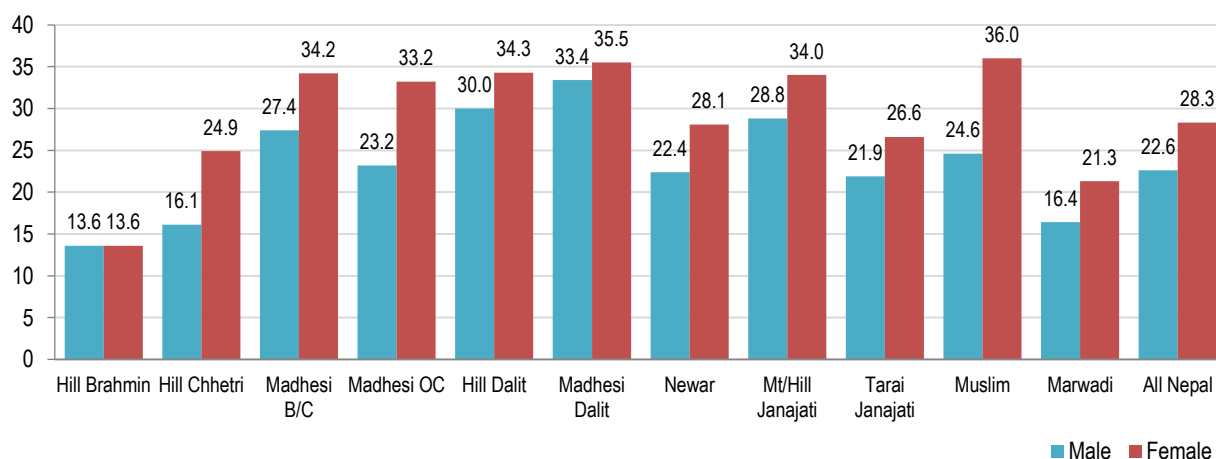
About 47.5% of total respondents (55.2% men and 39.8% women) responded that they felt all the first four statements truly reflected their agency and capacity to exercise their rights as citizens (Figure 6.12). It is interesting to note that among the 11 main groups Madhesi Brahmin/Chhetri men and women had the highest percentages reporting a sense of agency (74.3% and 49.8% respectively).

Women from the Thakali (Mountain/Hill Janajati) group reported the highest level of agency in exercising their rights as citizens (74.2%), followed by Hill Brahmin women (59.3%). On the other hand, only 3.5% Lodha women and 10.3% Kurmi women reported that the first four statements were true for them and that they had the agency to exercise their rights as citizens. Annex 6.6a details the responses of all 88 groups on their perceptions of agency and capacity to act as rights holding citizens.

Figure 6.13 presents data on the fifth statement that expresses feeling powerless and resourceless as a rights holding citizen. Overall, 28.3% of women and 22.6% of men reported that they agreed with this statement. Apart from Hill Brahmins whose results are identical for male and female respondents, across all the other 11 main social groups a higher percentage of women than men reported that they felt unable to change their circumstances. In six of the social groups (Madhesi B/C, Madhesi OC, Hill and Madhesi Dalits, Mountain/Hill Janajati and Muslims), one third or more women reported having limited agency and capacity. Among men, Madhesi Dalits have the highest share (33.4%) reporting powerlessness.

More than 50% women from the Munda/Mudiyari, Kisan and Jhangad (all from the Tarai Janajati), the Dom (Madhesi Dalit), and the Lepcha (Mountain/Hill Janajati) reported that they felt powerless, resourceless, and without rights. Looking at both men and women, the findings show that among the Badi, Lodha and Gaine 15% or less reported feeling powerless and resourceless – despite the relatively low social and economic status of these three groups (see Annex 6.6b).

FIGURE 6.13: Percentage of men and women who feel powerless, resourceless, and without rights to take action and change their circumstances by social groups, NSIS 2018



6.5 Who is aware and active in their own governance – and who is not?

To get an overview of the extent to which different groups have been effectively included in governance, the data reviewed in this chapter were used to construct a Composite Governance Index. The logic behind the index is that meaningful inclusion in governance requires first, that the person is *aware* of their rights and the services that they are entitled to from the state. This includes knowledge of affirmative action in health, education and various levels of political office for historically excluded and vulnerable population groups; knowledge of the 7 freedoms guaranteed to all citizens in the Constitution and knowledge about the functions of local government. In addition to knowledge, there are also a number of aspects of governance that require *action* on the part of the individual citizen such as getting identity documents (e.g. citizenship certificates and birth registration for children), participation in community development meetings, membership in local organizations and voting in elections.

The index also includes the important *subjective measures* discussed above – whether the respondent has a sense of agency and *feels* that his or her actions actually make a difference to outcomes or whether they feel “powerless, resource-less and without rights to take action and change their circumstances.”

Knowledge

Examining this data for the bottom quintile of the 88 individual caste/ethnic groups reveals the groups most at risk of exclusion from governance. Table 6.1 shows the groups in bottom quintile in terms of their knowledge about affirmative action provisions for historically excluded groups in education, health and government employment. Six of the 9 Madhesi Dalit groups appear here (the other 3 are in the second lowest quintile) along with 5 Mountain/Hill Janajatis, the Muslims and several Madhesi OC groups. Hill Dalits – perhaps because of their fluency in Nepali – do better on knowledge of affirmative action with only one in the second quintile, two in the fourth and two in the top quintile. Indeed, the Gaine take top place in this dimension above even the Hill Brahmin (see Annex 6.1a). Looking at the GPI that averages 1.72 for the bottom quintile, we see that women have considerably less knowledge than men on affirmative action benefits.

TABLE 6.1: PERCENT OF RESPONDENTS WITH NO KNOWLEDGE OF AFFIRMATIVE ACTION PROVISIONS FOR HISTORICALLY EXCLUDED GROUPS IN EDUCATION, HEALTH AND GOVERNMENT EMPLOYMENT BY SEX AND CASTE/ETHNICITY – BOTTOM QUINTILE

Caste/ethnicity	Male	Female	Both sexes	GPI
Khatwe (MD)	33.2	43.0	38.1	1.30
Bing/Binda (MOC)	25.6	48.5	37.1	1.89
Bhote/Walung (MHJ)	26.4	46.2	36.4	1.75
Byasi (MHJ)	29.2	41.2	35.3	1.41
Kewat (MOC)	22.0	46.0	34.0	2.09
Musahar (MD)	33.5	32.5	33.0	0.97
Tatma (MD)	25.5	38.0	31.8	1.49
Chamar/Harijan/Ram (MD)	22.5	39.5	31.0	1.76
Kumhar (MOC)	23.1	38.0	30.6	1.65
Muslim	16.1	43.5	29.8	2.70
Kahar (MOC)	17.1	42.5	29.8	2.49
Sudhi (MOC)	17.7	41.5	29.6	2.34
Yholmo (MHJ)	23.5	35.4	29.4	1.51
Dhobi (MD)	19.0	39.5	29.3	2.08
Sherpa (MHJ)	20.7	36.4	28.8	1.76
Nuniya (MOC)	17.8	39.5	28.7	2.22
Thami (MHJ)	23.1	34.0	28.6	1.47
Dusadh/Paswan/Pasi (MD)	23.0	33.5	28.3	1.46

The same pattern is evident in the bottom quintile data on knowledge of affirmative action provisions in the political sphere in Table 6.2 with 7 out of the 9 Madhesi Dalits groups represented along with a few

Madhesi Other Castes and several Mountain/Hill Janajatis groups. Again, women seem to have much less knowledge than men about affirmative action provisions with a GPI of 1.62 for the bottom quintile (see Annex 6.1.b).

A similar mix of Madhesi Dalits – and this time a Hill Dalit group as well – along with Tarai and Mountain Hill Janajatis and Madhesi Other Castes are found in the bottom quintile of knowledge about the 7 Freedoms (see Annex 6.1.c). Here women fall even further behind with a GPI of 2.20 for the bottom quintile.

Women's knowledge about the functions of local government is lower still with a GPI of 3.49 in Table 6.3. There is only one hill group in this cohort, the Byasi who are at the very bottom. The rest in the bottom quintile are all Madhesi OC, Madhesi Dalits and Muslims. These findings are consistent with the lower level of knowledge on governance issues among Madhesi groups reported earlier in this chapter.

Action

With the next two tables we move from *knowledge* about governance to considering various modes of *action* in the community and at different levels of the state. We first look at efforts to secure documentation of identity that is pivotal to effective action in a modern state.

Table 6.4 shows the groups in the lowest quintile for birth registration. This list would be a good starting point for campaigns to increase the coverage of children registered at birth in line with SDG 16. All but two of the groups are from the Tarai/Madhes which suggests that such a campaign would need to focus on that region. One encouraging observation from the data is that even among these very poor groups male female parity in birth registration is quite high with a GPI of 0.95 for the bottom quintile (see Annex 6.2a).

TABLE 6.2: PERCENT OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF AFFIRMATIVE ACTION PROVISIONS IN THE POLITICAL SPHERE, BY SEX AND CASTE/ETHNICITY – BOTTOM QUINTILE

Caste/ethnicity	Male	Female	Both sexes	GPI
Lodha (MOC)	39.5	78.5	77.3	1.99
Musahar (MD)	23.2	52.0	68.3	2.24
Dhobi (MD)	9.8	25.5	65.8	2.60
Kahar (MOC)	17.2	36.2	65.7	2.10
Dusadh/Paswan/Pasi (MD)	24.5	44.4	61.3	1.81
Tatma (MD)	14.5	32.0	61.0	2.21
Khatwe (MD)	26.4	54.3	60.2	2.06
Dom (MD)	24.0	64.5	60.1	2.69
Bing/Binda (MOC)	13.3	24.1	59.1	1.81
Kewat (MOC)	33.5	44.2	59.0	1.32
Jhangad (TJ)	25.1	59.0	58.0	2.35
Chamar/Harijan/Ram (MD)	23.0	66.0	57.5	2.87
Chepang (MHJ)	35.0	59.0	56.6	1.69
Mallah (MOC)	24.1	63.0	56.5	2.61
Baramu (MHJ)	40.8	55.3	56.0	1.36
Lohar (MOC)	59.0	77.5	55.5	1.31
Bote (MHJ)	24.9	70.0	55.3	2.81

TABLE 6.3: PERCENT OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF FUNCTION OF LOCAL GOVERNMENT BY SEX AND CASTE/ETHNICITY – BOTTOM QUINTILE

Caste/ethnicity	Male	Female	Both sexes	GPI
Byasi (MHJ)	6.2	18.1	12.2	2.92
Dusadh/Paswan/Pasi (MD)	7.0	16.5	11.8	2.36
Kahar (MOC)	5.0	15.5	10.3	3.10
Chamar/Harijan/Ram (MD)	3.5	13.5	8.5	3.86
Bing/Binda (MOC)	3.0	13.5	8.3	4.50
Dhobi (MD)	4.0	12.0	8.0	3.00
Mali (MOC)	2.0	12.0	7.1	6.00
Lohar (MOC)	3.5	10.5	7.0	3.00
Tatma (MD)	2.0	11.5	6.8	5.75
Rajbhar (MOC)	4.0	9.5	6.8	2.38
Barae (MOC)	1.5	11.6	6.6	7.73
Hajam/Thakur (MOC)	3.0	10.0	6.5	3.33
Kanu (MOC)	5.5	7.5	6.5	1.36
Khatwe (MD)	3.0	9.5	6.3	3.17
Muslim	0.0	12.0	6.0	-
Teli (MOC)	2.0	9.0	5.5	4.50
Kewat (MOC)	2.0	9.0	5.5	4.50
Mallah (MOC)	2.7	8.2	5.5	3.04
Halkhor (MD)	2.5	8.5	5.5	3.40

The other critical identity document is the citizenship certificate that in the past has been very difficult for less well connected people from the Madhes region to obtain. And even now we see in Table 6.5 that all the groups in the bottom quintile for this measure are from the Tarai/Madhes. The groups listed here – and those in the second quintile as well – need special help to approach government offices and deal with paper work in an unfamiliar language. Perhaps special Federal or Province-level incentives to Palikas that attain 95-100% coverage combined with enlisting local CBOs and NGOs to identify and assist unregistered individuals through the process of obtaining citizenship papers would help reduce the proportion of undocumented citizens and unregistered children and meet the key SDG 16 targets.

A similar pattern emerges from the remaining data on participation in community development and membership in local organizations (see Annex 6.3a & b; 6.3a & b). As noted earlier in Sections 6.3.1-2 above, the entire bottom quintile in all these tables is made up of Tarai/Madhesi groups – mostly Madhesi Dalits, Madhesi Other Castes and a few Tarai Janajatis. In these communities less than a quarter of men participate in the decisions and discussions around the important community development and governance activities listed in Box 6.3 and female participation is negligible (3.8%).

Subjective measures of agency

There were 4 indicators related to the respondent's subjective feelings about value and impact of his or her participation. For the first two – one reflecting whether the respondent felt his or her voice was heard in meetings on community development activities and another reflecting whether or not respondents who belonged to an organization felt that they were respectfully heard by that organization – we see that once again the bottom quintile (and the second quintile) are entirely made up by groups from the Tarai/Madhes (see Annex 6.3b and 6.4b). What is interesting however, is that women do much better than men on the second indicator – where the forum is likely to be

TABLE 6.4: BIRTH REGISTRATION AMONG CHILDREN UNDER 5 YEARS BY SEX AND CASTE/ETHNICITY – BOTTOM QUINTILE

Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	27.8	39.1	33.3	1.41
Halkhor (MD)	38.2	31.9	35.0	0.84
Bing/Binda (MOC)	32.9	46.5	39.5	1.41
Kewat (MOC)	39.8	45.8	42.7	1.15
Sonar (MOC)	48.4	43.3	45.8	0.89
Santhal (TJ)	54.3	36.9	45.9	0.68
Yadav (MOC)	50.7	40.9	46.0	0.81
Nuniya (MOC)	54.0	40.3	47.8	0.75
Lodha (MOC)	47.8	48.5	48.1	1.01
Bhote/Walung (MHJ)	56.8	44.4	50.0	0.78
Mali (MOC)	50.0	52.0	50.9	1.04
Limbu (MHJ)	47.5	57.6	51.1	1.21
Kahar (MOC)	52.3	50.0	51.2	0.96
Bhediyar/Gaderi (MOC)	58.3	44.6	51.5	0.77
Rajput (MBC)	48.7	54.2	51.7	1.11

TABLE 6.5: CITIZENSHIP CERTIFICATE AMONG POPULATION AGED 16 YEARS AND ABOVE BY SEX AND CASTE/ETHNICITY – BOTTOM QUINTILE

Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	77.2	59.3	68.1	0.77
Santhal (TJ)	81.4	59.9	70.4	0.74
Musahar (MD)	82.3	64.5	73.1	0.78
Halkhor (MD)	83.0	62.8	73.1	0.76
Lodha (MOC)	84.6	66.3	75.7	0.78
Dusadh/Paswan/Pasi (MD)	83.7	68.5	76.0	0.82
Mallah (MOC)	83.6	69.2	76.5	0.83
Marwadi	79.7	74.0	76.9	0.93
Kahar (MOC)	86.8	67.6	77.3	0.78
Bing/Binda (MOC)	87.4	69.1	78.1	0.79
Koche (TJ)	85.4	72.5	78.6	0.85
Chamar/Harijan/Ram (MD)	90.3	68.1	79.1	0.75
Kurmi (MOC)	90.5	68.5	79.5	0.76
Jhangad (TJ)	87.9	72.4	79.5	0.82
Sonar (MOC)	88.0	70.5	79.7	0.80
Rajbhar (MOC)	87.2	72.2	79.7	0.83
Nuniya (MOC)	89.6	71.1	80.3	0.79
Kewat (MOC)	89.2	72.7	80.6	0.82

an informal woman's group meeting – than they do on the first indicator where the forum is generally a larger, somewhat more formal gathering to discuss and decide on local community development priorities, allocate budgets, conduct a public audit or discuss political party matters. In the latter environment, women do not do as well and the GPI for the bottom quintile group is 0.16 showing strong male dominance in this domain. In contrast, the GPI for the bottom quintile was 1.06 in the context of membership in a group organization showing much stronger empowerment and voice for women in this setting.

The data from the last two subjective indicators reveals some other dimensions of the empowerment dynamic. One of the questions asked whether the respondent “felt positively about their agency and capacity as rights holders” and was meant to capture empowerment. The other question was more or less the mirror image asking whether the respondent “felt powerless, resource-less and without rights to take action and change their circumstances.” The regional pattern here was different. Unlike for the two indicators discussed above, the bottom quintile here is not entirely composed of Tarai/Madhesi groups. There are 9 Hill groups and 8 Madhesi groups in the bottom quintile for empowerment and 5 Hill groups and 12 Madhesi groups among those reporting the greatest sense of disempowerment. What does stay the same is that for both indicators women in the bottom quintile report less empowerment (GPI=29) and a greater sense of powerlessness (GPI=44.7) than men. Across all quintiles, there are just four groups (all Janajati) where men reported higher levels of disempowerment than women: Jhangad, Koche, Dhimal and Thakali. Interestingly, amongst the Hill Brahmins men and women report the same (low) percentage (13.6%) feeling disempowered. However, for the indicator on positive empowerment, more men (69.8%) reported feeling empowered than women (59.3%).

Composite Governance Index

Figure 6.14 presents the 88 caste/ethnic groups in quintiles based on their score in the governance index data (see Annex 9.11a & b). Once again the two bottom quintiles are all made up of Tarai/ Madhesi groups. The top six spots are occupied by Hill Janajati groups (Thakali, Gharti/Bhujel, Chhantyal, Thami, Jirel and Yakha) followed by the Hill Brahmin and, just two steps down, the traditional “untouchable” minstrel singer, the Gaine who used to wander from village to village with his home-made fiddle singing satirical songs about the king and his ministers and generals.

Figure 6.15 presents all the governance data – including the subjective reporting on voice, agency and empowerment – as a Composite Governance Index by Caste/Ethnic Group. Though not as nuanced as the data from which it is built, it does allow us to see broadly which among the 11 main social groups are doing best on governance and which may need some extra support to be truly included in their own governance.

Unsurprisingly, the historically dominant Hill Brahmins are at the top with the Hill Chhetris close behind. There are also several of the Hill Janajati groups that have reached parity with the Hill Brahmins and Chhetris and all but a few of this broad group are doing well. Most of the Tarai Janajati do less well than the Hill Janajati and are roughly at a par with the Madhesi Other Castes and the Madhesi Brahmin Chhetri. The lowest scoring are the Madhesi Dalits with the Muslims falling in their range. The Hill Dalits do surprisingly well – probably in part because of their fluency in Nepali but also because of recent improvements in educational and economic opportunities.



7

CHAPTER

DIVERSITY, DISCRIMINATION AND SOLIDARITY

The 2015 Constitution of Nepal guarantees that: *“the state shall not discriminate (against) citizens on grounds of origin, religion, race, caste, tribe, sex, economic condition, language, region, ideology, or on similar other grounds.”* This guarantee of non-discrimination is especially important given Nepal’s great diversity. Diversity means difference and difference can either lead to social exclusion and discrimination against the “other” or difference can be bridged by traditions of solidarity and tolerance and inclusive social practices with the legal and policy backing of the state. Just as exclusion is a result of weak bonds between the individual and society, inclusion is based on the strength of that bond which we call social solidarity.⁶⁰ In this context the NSIS has collected data on community level social interactions and collective behavior as reported by men and women from different caste/ethnic groups to assess their varied experiences of discrimination and also of solidarity.

This chapter seeks greater understanding of how several important dimensions of difference – including religion, caste/ethnicity, and language – affect inclusion in a range of educational, social, political and economic settings. To track progress on inclusion, data from two survey points, NSIS 2012 and 2018, are compared. The chapter then examines data on religious and linguistic discrimination and the continuing practice of untouchability to assess the extent to which they threaten the Constitution’s promise of non-discrimination. Finally, we look at the participation of different groups in cultural and community level collective activities for evidence of the kind of social solidarity that can help overcome historical discrimination and ensure that development activities are inclusive and that ‘no one is left behind.’

⁶⁰ Silver, Hilary (1994). Social Exclusion and Social Solidarity: Three Paradigms. *International Labour Review*, Vol. 133(5-6): 531-578.

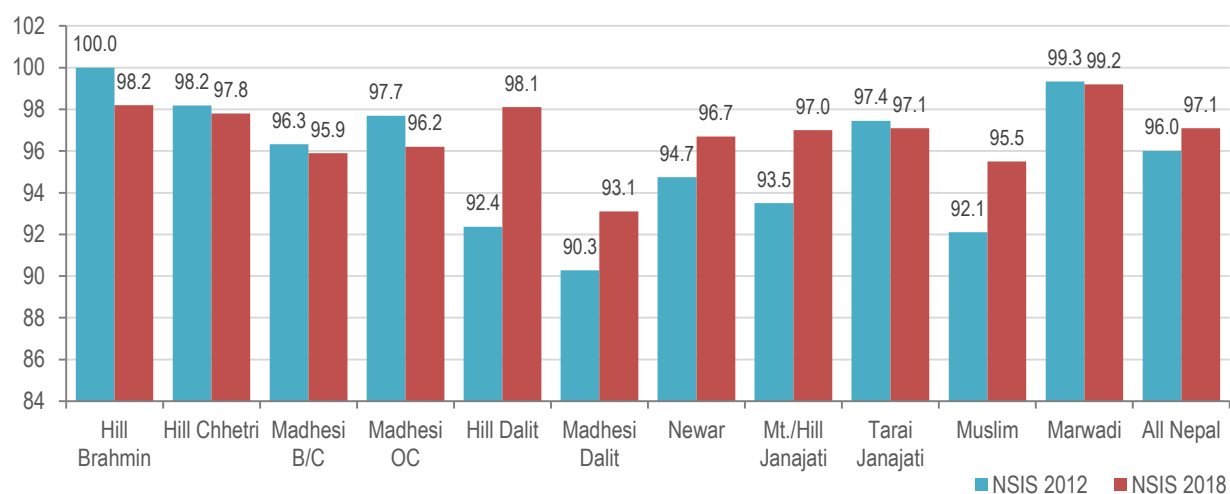
7.1 Religious Diversity and Discrimination

The NSIS found that Nepalis follow more than 8 religions with 83.5% of the population following Hinduism (see Chapter 3, Table 3.2 and Annex 3.1). Hinduism is the dominant faith among all social groups, except among Muslims. While half of Mountain/Hill Janajatis are Hindu, the remaining half belong to other religions including Buddhism, Kirant, Animism, and others. While most Newars identify as Hindus, 11% report that they are Buddhists. Interestingly, 2.5% of those identifying as Muslims reported that they also believe in Hinduism. In such a context where Hinduism is clearly the dominant faith, it is important to learn whether non-Hindu religious groups have freedom to practice their own religious feasts, festivals, and other rituals and whether they encounter any obstacles from state mechanisms in the process.

Little Discrimination from the State towards Religious Practices

As shown in Figure 7.1, most respondents (97.1%) reported that they had never experienced discrimination or obstacles from government offices or officials whilst practicing their religious activities. This is only slightly higher than the response to this question in 2012, when 96% reported no discrimination. Almost all social groups report that local level government offices/officials are tolerant with respect to their religious activities. By 2018, the percentage of respondents who experienced no discrimination or obstacles during their religious practice was almost identical for the Hill Brahmins (98.2%) and Hill Dalits (98.1%). The group with the highest percentage reporting obstacles or discrimination against their religious activities are the Madhesi Dalits with 6.9% of the respondents reporting discrimination from the government. Positive change has been observed among most of the groups since 2012 – particularly among the Hill Dalits (5.7% increase in households reporting no discrimination), Madhesi Dalits (2.9%), Hill Janajati (3.5%) and Muslims (3.4%).

FIGURE 7.1: Percentage of respondents who never experienced discrimination/obstacles from govt. offices/officials for performing religious activities by social groups, NSIS 2012 and 2018



But Some Evidence of Intolerance – More from Society than from the State

In 86 out of the 88 caste/ethnic groups, more than 90% of households reported that they had not experienced discrimination from government officials whilst performing religious activities (Annex 7.1). However, among the Bhote/Walung around 20% of respondents reported that they had experienced religious discrimination. The data shows that in addition to the Bhote/Walung, there are 21 other groups

where between 5-10% of households reported experiencing religious discrimination by government officials. The data does not reveal the exact nature of the discrimination – although the question itself focuses on government officials as agents of the state as being discriminatory, rather than discrimination arising from the community or society at large. Yet for both Madhesi and Hill Dalits, religious discrimination often means being barred from entering temples of worship. This kind of discrimination – which is particularly demeaning as it is based on notions that these groups are ‘ritually impure’ – is not necessarily enforced by policemen or government agents but rather by a shared belief system backed by the *threat* of violent enforcement either from the state or from ordinary members of society. In subsequent sections of this chapter, data on denial of entry to certain public religious sites is examined which suggests that there are still strong social barriers that impinge on the religious practice of certain groups – especially the Dalits and their ability to enter certain Hindu temples.

Out of the 21 groups reporting the highest levels of discrimination, 17 are either Madhesi Dalit or Madhesi Other Caste groups. Five however, are Hill Janajatis who are not barred from temples and so must have experienced religious discrimination in some other form. Among Tarai/Madhesi Brahmins and the Thakuri who are Hill Chhetris almost 5% of households reported some form of religious discrimination – so the data may reflect a broad range of experiences that have been interpreted as ‘discrimination/obstacles from government offices/officials for performing religious activities.’

7.2 Linguistic Diversity and Discrimination

7.2.1 Linguistic Diversity

Because of its great caste, ethnic and religious diversity, Nepal is also a country of breath-taking linguistic diversity. The 2011 census recorded 123 different languages while the NSIS 2018 recorded 67 different languages within its sample population.⁶¹ To obtain NSIS data on language in 2018, respondents were asked, “What is your heritage language?” A heritage language is a community language that has been spoken for generations by a group of people. It is also used in this study as a synonym for ‘mother tongue.’

Among the 67 languages encountered in the NSIS survey, Maithili is the mother tongue for the highest percentage of the NSIS sample population (21.6%), closely followed by Nepali (20.3%), then Bhojpuri (14.5%), Bajjika (4.2%), and Awadhi (3.6%) (Figure 7.2). All these five languages belong to the Indo-European family. All other languages are heritage languages for less than 2% of respondents. Nineteen languages were reported by less than 0.1% (Annex 7.2). Of these only one (Sadhani) belongs to the Indo-European family whilst all the other 18 languages belong to the Sino-Tibetan family.

Although Maithili and other North Indian languages are widely spoken in the Tarai/Madhes, the numerous languages spoken by the Adivasi Janajati or indigenous groups are generally spoken by fairly small populations (see Figure 7.2-7.5). Thus Nepali, the language of the ruling elite during the Shah Rana regime became the lingua franca and the language of the state – which it remains in contemporary Nepal. This means that the many Nepali citizens who grow up speaking a non-Nepali heritage language, face several types of disadvantage unless they are also fluent and literate in Nepali as well as their heritage language. Perhaps most importantly, they encounter barriers to education. But they may also face embarrassment for their accent or lack of proficiency in speaking Nepali and they may encounter difficulties in doing business with government officials or service providers. These issues are explored in the following sections.

⁶¹ A broader classification of these 67 languages into Indo-European, Sino-Tibetan and Astro-Asiatic and Dravidian, is given in Chapter 3, Section 3.3.

7.2.2 Heritage Language and Barriers to Education

Sphere of Speaking Heritage Languages

Respondents were asked whether they spoke their heritage language at home, public places, or schools. All the respondents who speak Magahi (Bihari Hindi) and Puma as their heritage language reported that they always use it in all public places (Figure 7.3). In addition, almost all respondents who reported Bajjika and Nepali as their heritage language also said they always spoke it in all public places. In contrast 12 heritage languages were spoken in public places by less than 1% of the respondents; these include Bangla, Kulung, Sangpang, Dumi, Wambule, Nachhiring, Dura, Yamphu, Lohorung, Mewahang, Lingkhim and Sadhani (Annex 7.3).

Figure 7.4 shows the percentage of groups who always speak their heritage language in all settings (home, school, and public places). Nepali is the language spoken *always* at all places by about 98% of those who report it as their heritage language. As for the other languages, 82% of those reporting Magahi as their heritage language said that they *always* speak Magahi in all places and the response was similar for Bajjika (81%), Bhojpuri (71%) and Maithili (61.5%) languages. In contrast, there are 28 languages that are spoken in all settings by less than 1% of respondents; of these, 21 are spoken in all settings by less than 0.3% (Annex 7.4)⁶².

Languages spoken at school and used in teaching and learning activities are critical to the education and development of a child. The transition from speaking to reading is much easier if the child is being taught in their heritage language where they already know the sounds and their meanings to connect with the visual alphabet. Yet in basic education and throughout all levels of school in Nepal, all the textbooks and learning materials are in Nepali and the medium of teaching is Nepali. This means that children with a heritage language different from Nepali have a higher chance of being inadvertently excluded from literacy and, ultimately, from education and development. Proficiency in Nepali is the gateway to education.

Size of Language-speaking Population and Linguistic support in School

As shown in Figure 7.5, almost all the respondents who speak Nepali as a heritage language reported that they *always* speak Nepali at school (98.8%). This is not surprising. Nor is it surprising that for several other widely spoken languages (e.g. Magahi, Bajjika, Bhojpuri and Maithili) a fairly large proportion of those for whom these are heritage languages (83.1%, 81.5% 71.5% and 61% respectively) say they *always* use these languages at school. Similarly, among those speaking Awadhi, Thulung, Angika, and Urdu as heritage languages more than 20% reported that they always speak these languages at school.

This data suggests that in fact, Nepali is *not* the only medium of instruction for many non-Nepali speaking children. Rather, their teachers (and classmates) may be speaking to them in their heritage language to help them understand and absorb learning materials that are in Nepali. However, it appears that the fewer speakers a language has, the less likely it is that students for whom it is their heritage language will be able to get support in that language in school – either in terms of verbal coaching and instruction or teaching learning materials in their heritage language. There are another 16 languages⁶³ (not shown in graphs) where less than 1% of the native speakers use them regularly at school (Annex 7.5).

⁶² They include Meche, Lepcha, Kisan, Chhantyal, Chamling, Bhujel, Yamphu, Sangpang, Dura, Lohorung, Kulung, Dumi, Sadhani, Chhintang, Bangla, Wambule, Puma, Nachhiring, Panjabi, Mewahang and Lingkhim.

⁶³ They are Bangla, Kulung, Sangpang, Bhujel, Dumi, Wambule, Puma, Nachhiring, Dura, Yamphu, Lohorung, Panjabi, Mewahang, Lingkhim, Chhintang and Sadhani.

FIGURE 7.2: Percentage of respondent speakers by languages, NSIS 2018

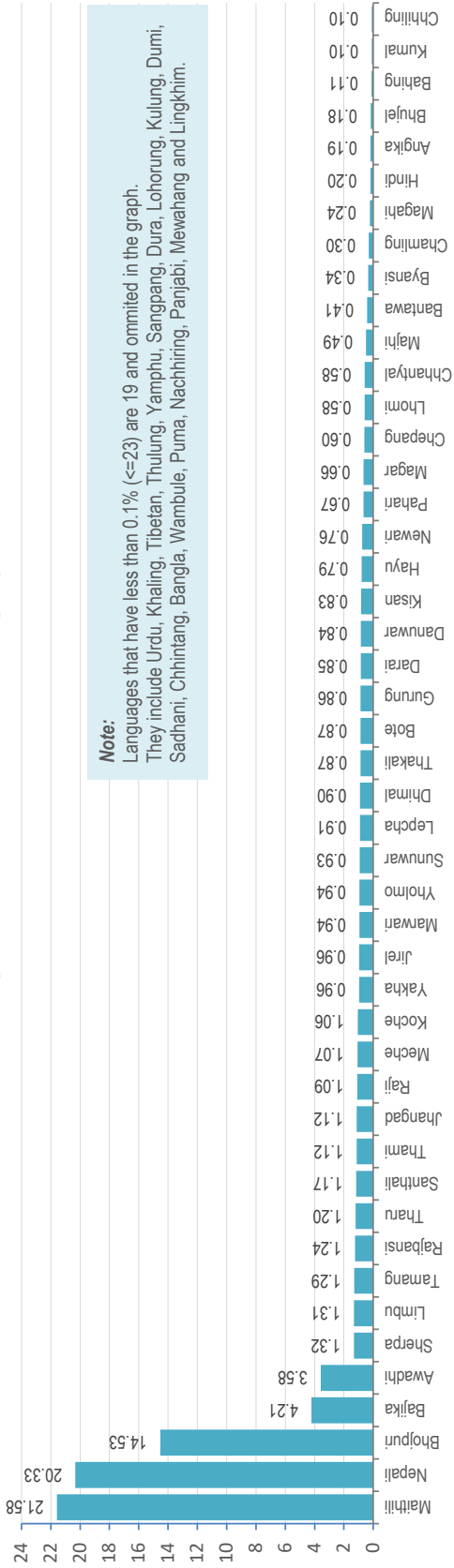


FIGURE 7.3: Percentage of respondents who always speak a language in public places by languages, NSIS 2018

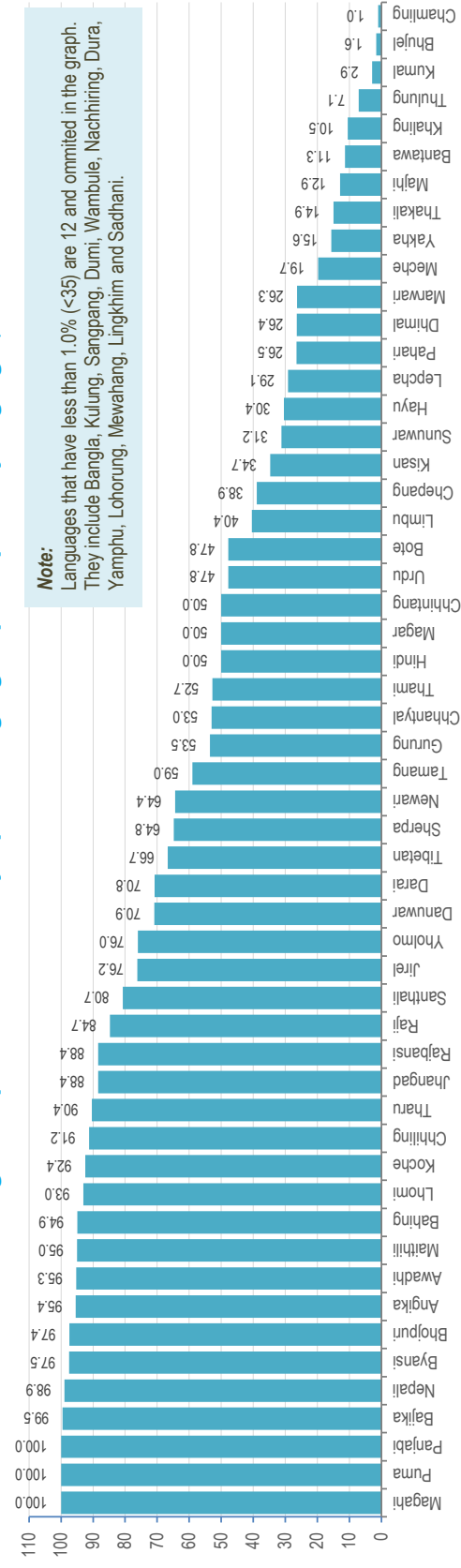


FIGURE 7.4: Percentage of respondents who always speak a language in all places by languages, NSIS 2018

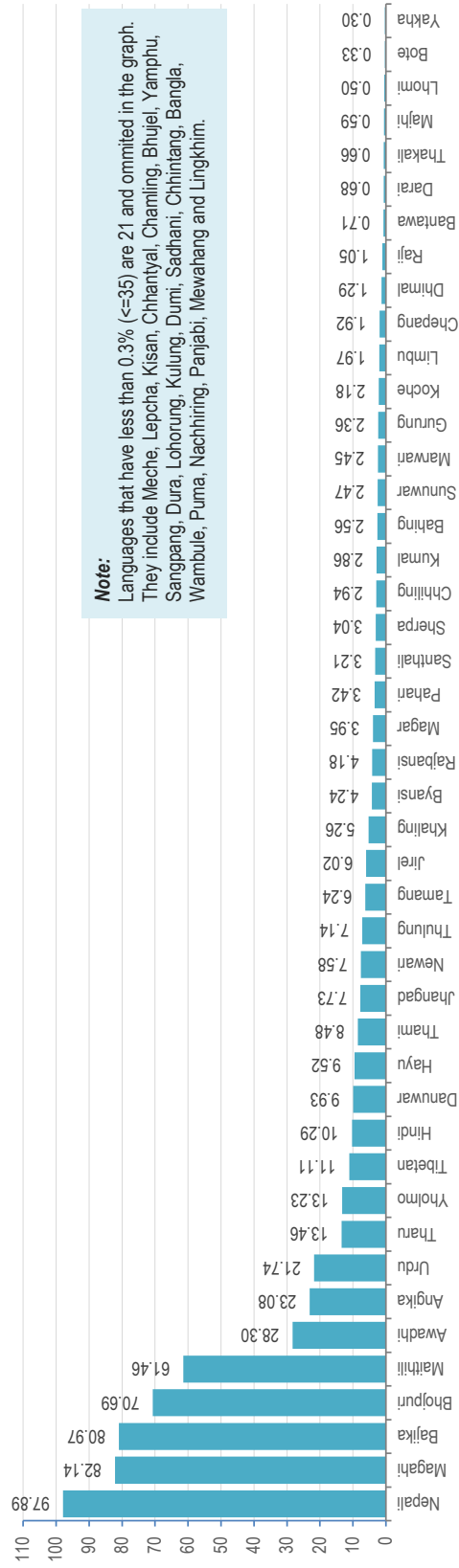
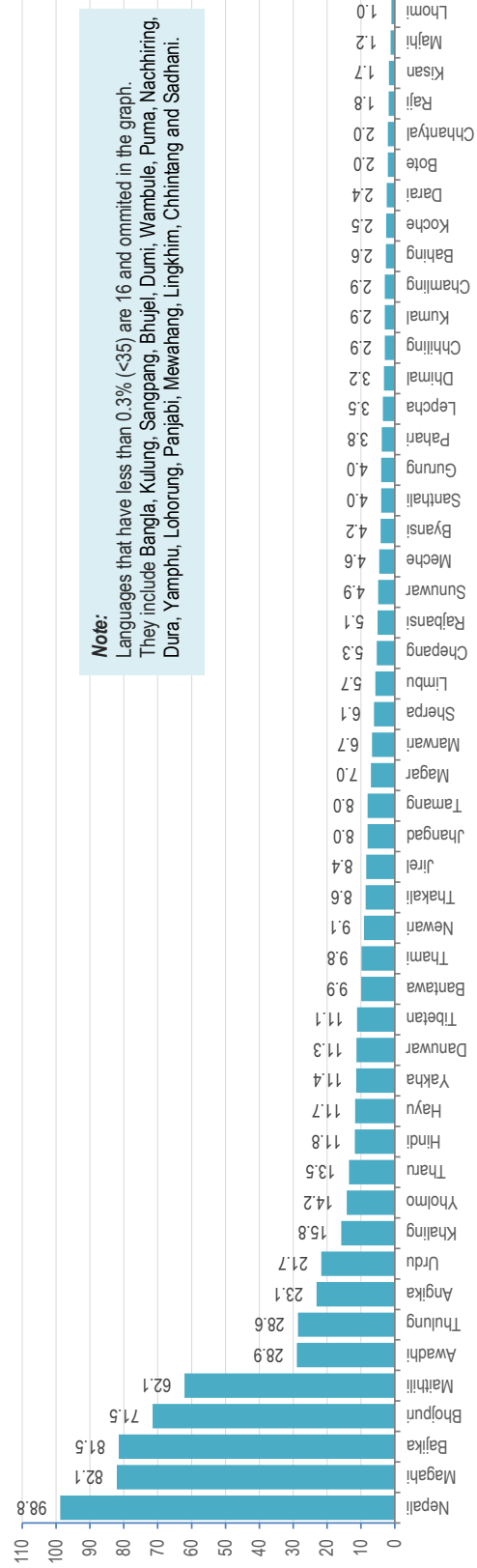


FIGURE 7.5: Percentage of respondents who always speak a language at school by languages, NSIS 2018



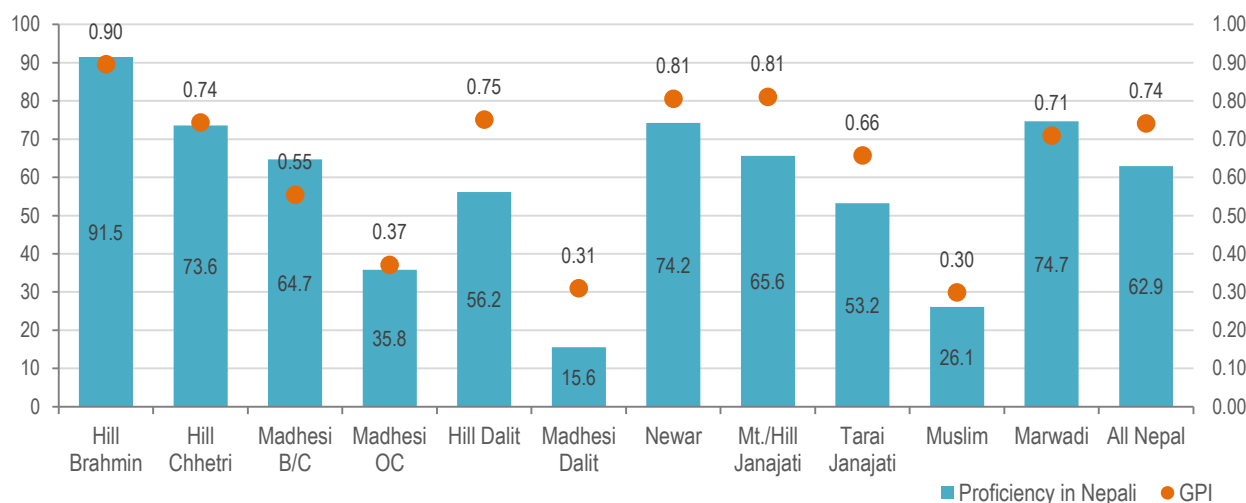
Proficiency in Nepali Language

Based on data from the 2011 census, Gurung (2014) found that the correlation between proficiency in Nepali and literacy and current school/college attendance is positive and statistically significant. This suggests that proficiency⁶⁴ in Nepali is a valid indicator of the extent to which non-Nepali speakers are effectively included in and able to benefit from the formal education system.

The NSIS 2012 survey that recorded the respondent's own assessment of their proficiency in Nepali, found a proficiency rate of 89.3%. However, NSIS 2018 attempted to improve the proficiency by making it functional that the respondents were asked to actually read a small text in Nepali rather than just report on their level of proficiency as they had in the 2012 survey. Because of this, the percentage of those proficient in Nepali dropped steeply to just 63% (Figure 7.6). Males had a much higher proficiency levels (72.4%) than females (53.6%). Having proficiency in Nepali is most critical for social groups who have a heritage language other than Nepali. Among this cohort, Marwadi and Madhesi groups, except for Madhesi Brahmin/Chhetri, are generally the weakest in Nepali with only 15.6% of the Madhesi Dalits proficient in Nepali language, followed by Muslims (26.1%) and Madhesi Other Castes (35.8%). This low level of proficiency represents a barrier to education in government schools that children from these groups must overcome.

Though they speak a non-Nepali, heritage language, Newars and Mountain/Hill Janajatis have much higher levels of proficiency in Nepali. Then again, even some Hill groups such as Brahmins, Chhetris, and Dalits who speak Nepali from childhood do not have 100% proficiency because some of their older members never learned to read. This is particularly true for the Dalits who during the Shah-Rana regime were forbidden from getting an education – or even touching a book. Although the Hill Dalits especially are catching up rapidly, they remain well below the Janajati groups in proficiency because many older members of the Dalit community are still illiterate.

FIGURE 7.6: Percentage of respondents who are proficient in Nepali language by GPI and social groups, NSIS 2018



⁶⁴ The assessment of proficiency in Nepali was composed of four components in NSIS 2012 (e.g. understanding, speaking, reading and writing). Taking the view that “understanding” is itself embedded in speaking, reading and writing, the NSIS 2018 used the standard that a person who can speak, read, and write well is proficient in the Nepali language. NSIS 2018 recorded functional proficiency in terms of speaking and reading Nepali language. Respondents were asked to read a simple text of couple of sentences. However, written test was not taken due to practical difficulties.

There are marked variations in language proficiency among the 88 caste/ethnic groups with the Musahar falling at the bottom having only 7.8% households with a proficient member (Annex 7.6). Eight more groups, mostly Madhesi Dalits (Dusadh/Paswan, Chamar/Harijan/Ram, Halkhor, Dom, Tatma and Khatwe) and some Madhesi Other Caste groups (Nuniya and Bing/Bida) are less than 20% proficient in Nepali. In addition, these groups have a wider gender gap.

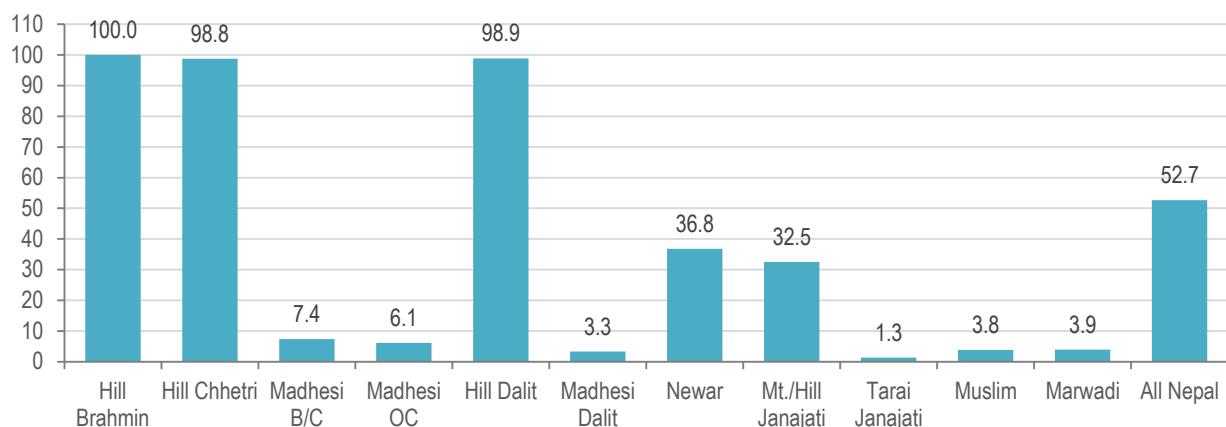
Sixteen groups reported that more than two-thirds of their members are proficient in Nepali. These include Hill Hindu groups for whom Nepali is the heritage language (Brahmin, Sanyasi, Chhetri, Thakuri), Hill Janajatis (Thakali, Dura, Limbu, Newar, Gurung, Rai, Bhujel, Chhantyal, Yakha and Sunuwar), Kayastha and Marwadi.

Availability of Textbooks and Learning Materials in Heritage Language

Although the Constitution of Nepal guarantees that, “every Nepali community shall have the right to acquire education in its mother tongue, and the right to open and run schools and educational institutions as provided for by law” (Article 31.5), the new structures have yet to begin its work properly. The NSIS 2018 collected data on the availability of textbooks and learning materials in local heritage languages in primary schools to help assess whether primary schools are actually providing education in different languages other than Nepali.

Figure 7.7 shows that on average 52.7% of total respondents reported that textbooks and learning materials available in primary schools are in their heritage language. All the Hill Brahmin and almost all the Hill Chhetri and Hill Dalit reported that textbooks and learning materials in their own language were available in their schools. All of these groups speak Nepali, and their teaching and learning materials are in Nepali. However, if the mother tongue is different from Nepali, the situation is different: less than 5% of Tarai Janajatis, Madhesi Dalits, Muslims and Marwadis, and less than 10% of Madhesi Other Castes and Madhesi Brahmin/Chhetris reported that textbooks and learning materials were available in their own languages. Around one-third of respondents among the Newars (36.8%) and Mountain/Hill Janajatis (32.5%) reported that textbooks and learning materials were available in their heritage language. This is a much higher proportion and suggests that the Newars and Mountain/Hill Janajatis have put considerable effort into producing such materials.

FIGURE 7.7: Percentage of respondents who reported that Primary School has textbook and learning materials in their heritage language by social groups, NSIS 2018



Apart from Hill Brahmins, almost all respondents among the Thakuris, Chhetris and Sanyasis (Hill Chhetri), Sarki, Kami, Damai, Gaine and Badi, (Hill Dalit) and exceptionally among the Baramu and Dura (Hill Janajati) reported that textbooks and learning materials were available in their own language (Annex 7.7). In contrast, 51 groups had less than 10% of respondents reporting that such materials were available in their heritage language.

7.2.3 Language-based Discrimination

Recognition of Heritage Language in Different Spheres

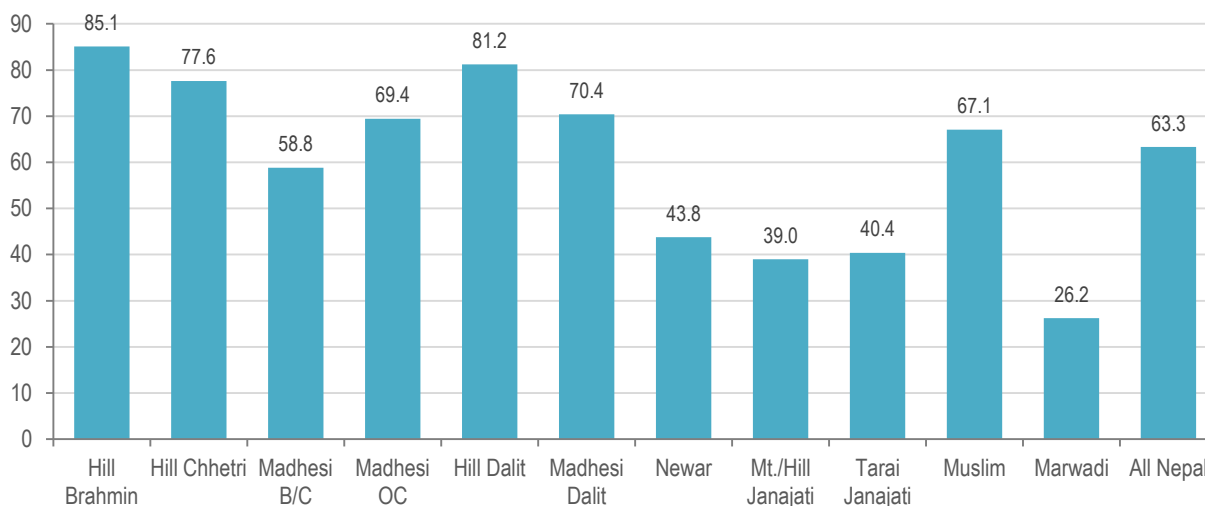
Information was collected on the following four aspects to assess the recognition or acceptance of heritage languages by the state:

- whether children can speak their heritage language in school;
- whether teachers have a positive attitude about using heritage languages in school;
- whether the service providers of government offices are able to speak local heritage languages; and
- the extent to which local heritage languages are actually spoken in local government offices.

The percentage of yes as a response is calculated for each of the first three questions and for the response to the fourth question, the positive response is “*everyone speaks*.” The average percentage is reported as the composite score to measure the level of recognition of local languages in local government services. The score thus runs from 0 to 100.

Figure 7.8 shows that, on average, 63.3% reported that local government mechanisms recognized their language (see Annex 7.7 for details). The average score is highest among the Hill Brahmin (85.1%), followed by the Hill Dalit (81.2%). Four more social groups, namely Hill Chhetri, Madhesi Dalit, Muslim and Madhesi Other Caste scored more than the national average. However, Marwadi scored the lowest (26.2%) whilst the Madhesi Brahmin/Chhetri, Newar, Mountain/Hill Janajati, and Tarai Janajati scored less than the national average.

FIGURE 7.8: Composite score of the recognition of heritage languages by schools, teachers, local government offices and service providers by social groups (in %), NSIS 2018



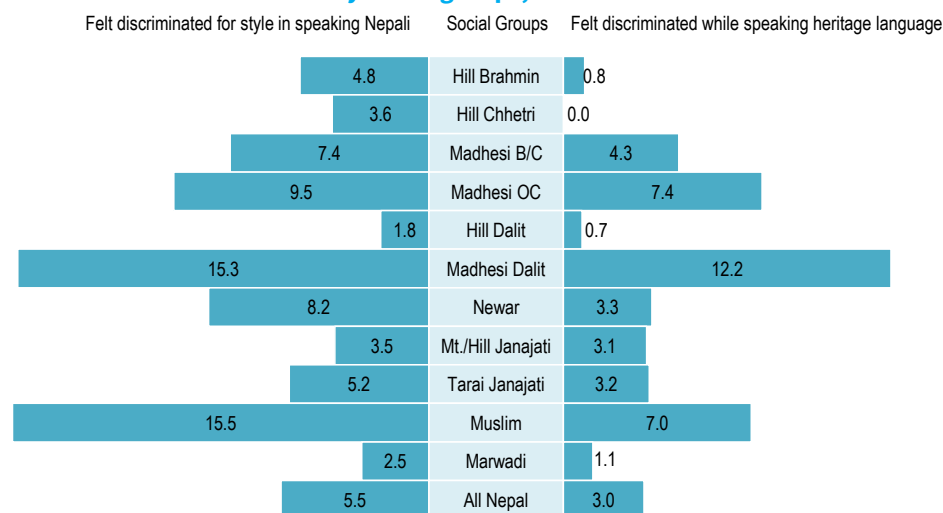
Out of the 88 groups, the following eight groups have a score of 80 or more (Annex 7.8): Badi, Gaine, Hill Brahmin, Damai, Kanu, Kami, Mali and Tatma, (four of the groups are Hill Dalits). Santhals have the lowest score (10.7) and the following 10 additional groups have scores of less than 25: the Dhimal, Thakali, Rajbansi, Thami, Sherpa, Tajpuriya, Yholmo, Koche, Mache, and Jirel. The latter all represent Janajati groups from both Hill and Tarai origin.

Discrimination due to Heritage Languages

Groups who speak heritage languages other than Nepali can be embarrassed in the presence of Nepali speakers for a number of reasons. The first involves their *style* of speaking Nepali either because of their accent or their limited proficiency. Nepali spoken by people whose mother tongue is not Nepali often sounds unclear to those who speak Nepali as a heritage language and this can become a cause for discrimination. The second type of discrimination arises when a non-Nepali heritage language is spoken in public or “official” spaces where Nepali is expected. For example, many heritage languages are not allowed for official business nor are they generally used in the public sphere where most people are Nepali speakers. If someone speaks a language other than Nepali with Nepali speakers around, they run the risk of being teased or humiliated.

Figure 7.9 shows the prevalence of experiences of these two types of language discrimination. Altogether, 5.5% reported that they have experienced discrimination due to their accent or the style they used while speaking Nepali. Style-based language discrimination is highest among Muslims (15.5%) and Madhesi Dalits (15.3%), whilst almost 5% of Hill Brahmins⁶⁵ also reported this type of discrimination – higher than the Hill Dalit (1.8%). On average about 5.5% of respondents reported that they had experienced such discrimination. Discrimination of this kind was found to be much higher among Muslims (15.5%) and Madhesi Dalits (15.3%) followed by Madhesi Other Castes (9.5%). These same three groups also experienced the most discrimination for speaking their heritage language in a context where Nepali was expected with 12.2% of the Madhesi Dalits, 7.4% of the Madhesi Other Castes and 7% of Muslims reporting this kind of discrimination. None of the Hill Chhetris and less than 1% of Hill Brahmins, and Hill Dalits have experienced discrimination for speaking non-Nepali heritage languages since they normally speak Nepali.

FIGURE 7.9: Percentage of respondents who felt discriminated for the use of heritage language by social groups, NSIS 2018



⁶⁵ Since Hill Brahmins are the reference point for correct Nepali, one wonders whether they may have experienced ridicule for speaking overly Sanskritized (and hence not understandable) Nepali rather than any other shortcoming.

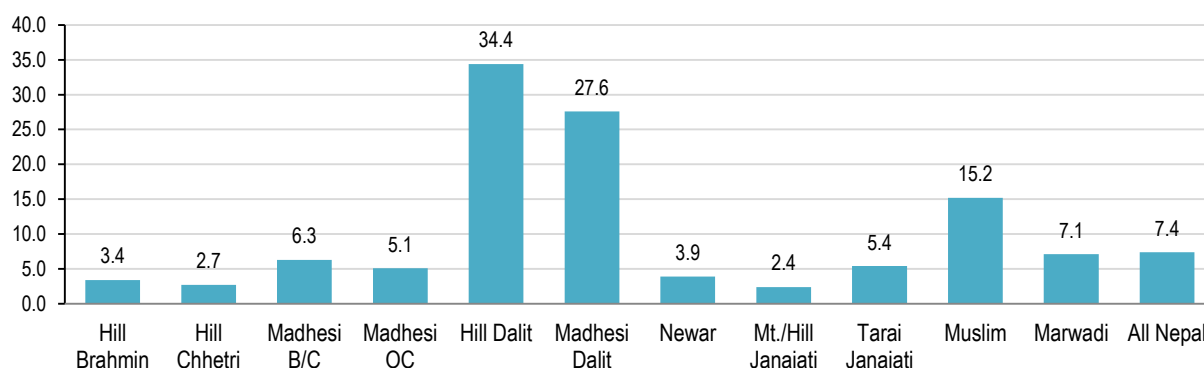
Looking at the 88 caste/ethnic groups, there are 21 groups with more than 10% of respondents reporting discrimination for their *style* of speaking the Nepali language. Most of these groups are from the Tarai/Madhes – though two groups with the highest level of reported discrimination were Mountain/Hill Janajatis: the Sherpa (19.4%) and Bhote/Walung (19.2%) (Annex 7.9). Nine out of the 88 groups reported more than 10% of their respondents had faced discrimination for speaking their heritage language instead of Nepali. Among these, Sherpa (15.4%) and Bhote/Walung (15.2%) once again have the highest percentage followed by various Tarai/Madhesi groups. On the other hand, there are seven Mountain/Hill Janajati groups who may speak non-Nepali heritage languages, but did not report discrimination.

7.3 Caste-based Discrimination

Community Level

Three questions were asked related to experiences of discrimination at the community level based on caste, ethnicity, or religious identity. These experiences include treatment by other people at community level, people's willingness to cooperate during a crisis, or being able to sit together to eat during feasts. An index of 'community level discrimination' was created to reflect these experiences, the results of which are presented in Figure 7.10.

FIGURE 7.10: Percentage of respondents who faced community level discrimination by social groups, NSIS 2018



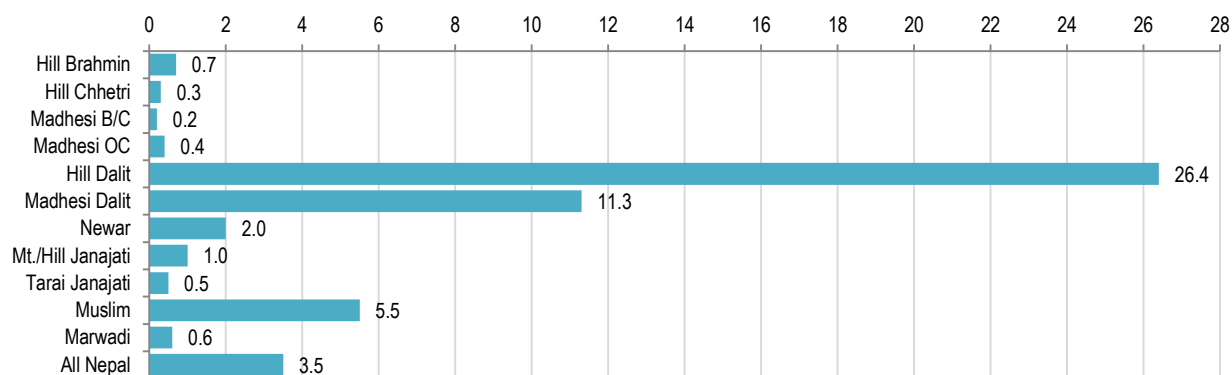
Overall, only 7% of respondents reported that they had experienced discrimination at the community level. As expected, Hill and Madhesi Dalits reported considerably higher levels of discrimination (34% and 28% respectively), followed by Muslims (15%). These results document the on-going experience of what is essentially caste-based discrimination faced by certain groups in the context of a majority Hindu population that still sees society in terms of a caste hierarchy in which these groups are defined as 'untouchable' or 'impure' (see Annex 7.10 for 88 groups).

Denial of Access and Entry

Closely linked to experiences of discrimination at the community level are experiences where access to certain public spaces is denied on the basis of caste, ethnicity, or religion. Respondents were asked if they experienced equal ability to move around and enter public places such as local markets, water sources, milk/dairy farms, schools, places where public Hindu ceremonies (Hom/Yagya) were being conducted, public assemblies, other public places such as tea shops and hotels, or even in their own religious places (temple/stupa/masjid/church).

Figure 7.11 presents the results, which show that it is primarily the same groups – Hill and Madhesi Dalit and Muslims who report experiences of discrimination and barriers to access in a number of public places that provide a range of different social, economic or religious services. While the Hill and Madhesi Dalits continue to face discrimination and marginalization due to traditional concept of ‘untouchability’, Muslims face discrimination based on their religion in the context of a Hindu majority. These realities reveal that Hindu hierarchical divisions still operate to generate discrimination in our country (see Annex 7.10 for 88 groups).

FIGURE 7.11: Percentage of respondents who experienced denials of entry into public places by social groups, NSIS 2018

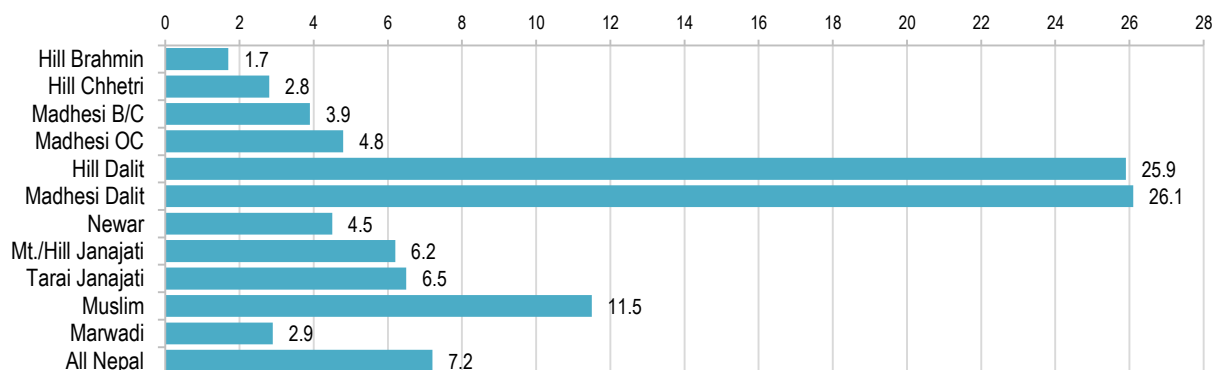


Among Newars, 2% of respondents also reported similar experiences of discrimination. The Newar group is represented as a collective in this study but this group is also divided into hierarchical sub-groups ranked according to occupation based on the Vedic *varna* model. Many of such sub-groups (e.g. Kasai, Dhobi, Chyame, Pode, etc.) among the Newars were historically regarded as untouchable and in some instances continue to experience social, cultural, and economic marginalization.

Denial of Institutional Services

The NSIS 2018 collected data on discrimination faced by respondents while seeking government services (i.e. health facilities, municipality office, tax office, agriculture service centers, police stations, etc.) and using public utilities (i.e. roads, water, electricity, etc.). The data shows that only 7% people across all caste/ethnic groups experienced discrimination in accessing these kinds of institutional services (Figure 7.12 and Annex 7.10 for 88 groups). Yet here too, Hill and Madhesi Dalit and Muslim respondents reported higher levels of discrimination at government service centers and offices. Interestingly, for this indicator the Hill and Madhesi Dalits both experienced the same overall level of discrimination while on entry into public places (Figure 7.11), the level of discrimination faced by Hill Dalits was more than twice that of the Madhesi Dalits. This suggests that although the Hill Dalits are doing better in economic, education and governance indicators than the Madhesi Dalits, they may face more conservative norms about inter-caste relations.

FIGURE 7.12: Percentage of respondents who faced discrimination in accessing institutional services by social groups, NSIS 2018

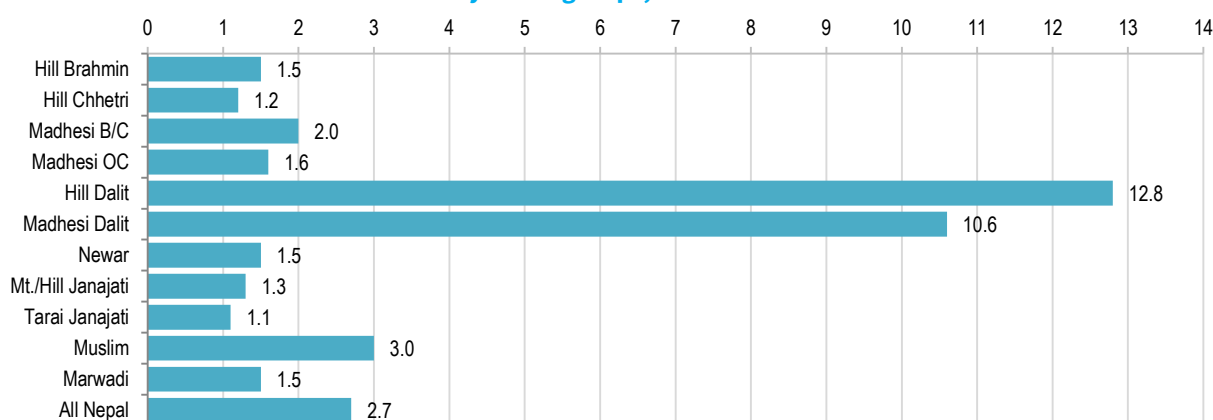


Denial of Economic Opportunities

Social and cultural discrimination faced by certain social groups in Nepal also extends to the economic sphere. In the Hindu *varna* system occupational groups engaged in physical labor are relegated to the bottom of the social strata. For certain groups this has resulted in an overlap of social, cultural, and economic marginalization and has created parallels between caste and class structures.

The NSIS 2018 collected data on variables that relate to discrimination in economic opportunities for employment and entrepreneurship. One set of questions focused on equal access to opportunities for work, equal wages for the same jobs, and getting jobs in specific work locations⁶⁶. The second set of questions asked whether the respondents are able to sell certain products⁶⁷ to the community and whether they could get a price equal to what other producers could get for their products. To capture these overall experiences, an index of ‘economic discrimination’ was created and the results presented in Figure 7.13.

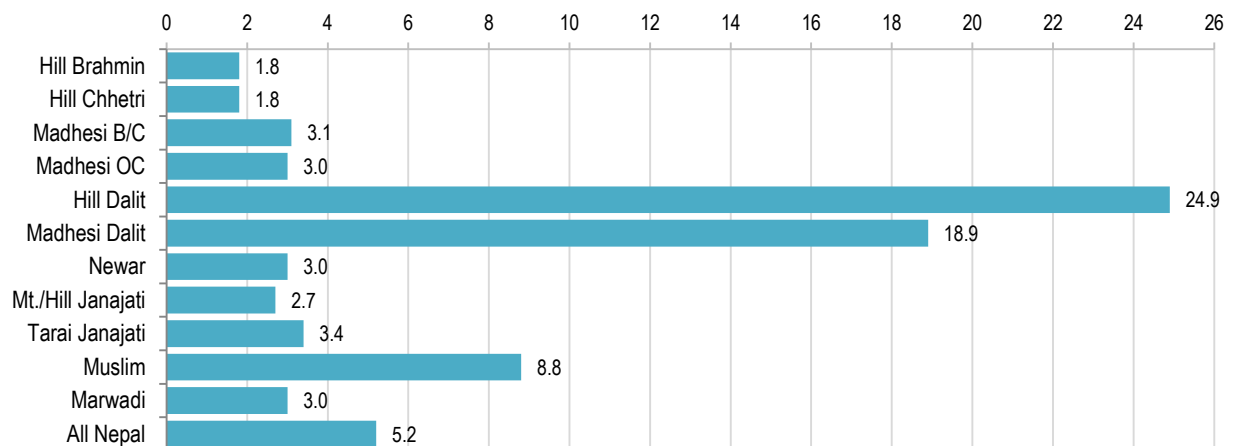
FIGURE 7.13: Percentage of respondents who faced economic discrimination by social groups, NSIS 2018



⁶⁶ Specific places of work: a) teashops, hotels, restaurants; b) construction sites; c) private industries, homes, shops; d) agricultural labor.

⁶⁷ This question was specifically aimed to expose the traditional practice whereby non-Dalit caste/ethnic groups refused to buy milk and milk products produced by Dalits.

FIGURE 7.14: Composite index of discrimination and denial experienced in various walks of life among respondents by social groups (in %), NSIS 2018



Most respondents reported low levels of discrimination (between 1-3%). Consistent with the earlier findings on discrimination and denial of access in social, cultural and public service spheres, the Hill and Madhesi Dalit groups experienced clear discrimination in the economic sphere as well (see Annex 7.10 for 88 groups).

Overall Caste-based Discrimination: Composite Index

Figure 7.14 represents a composite of all the different dimensions of caste-based discrimination i) at the community level, (including denial of entry into temples and other public places), ii) in accessing government and other services, and iii) in the economic sphere. Again Hill and Madhesi Dalits (24.9% and 18.9% respectively) followed by the Muslims (8.8%) face the highest levels of combined discrimination.

Details of the combined experiences of discrimination and denial across the spheres among all 88 caste/ethnic groups are presented in Annex 7.10. All groups with an average discrimination index above 10 are Dalits of both Hill and Tarai origin. The two groups with the highest levels of discrimination belong to the Madhesi Dalits: the Halkhor (35%) and the Dom (31%).

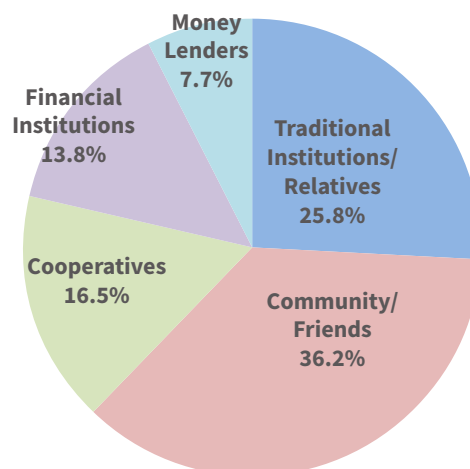
7.4 Socio-cultural Capital and Solidarity

7.4.1 Socio-cultural Capital

In times of economic hardship and stress, most households in Nepal turn to their networks of relatives and friends or to traditional socio-cultural groups for support. When these are not available or are not economically strong themselves in a particular community, this indicates low levels of socio-cultural capital. This increases household and individual vulnerability to normal seasonal stresses and to unexpected shocks such as sickness, floods, earthquakes or violent conflict. Instead of informal in-kind borrowing or low/no interest loans, households without social capital are forced to borrow from banks or money lenders at high rates that make recovery much more difficult. And even in good times social capital helps people get information on job opportunities, new production possibilities and sources of investment capital, etc. To be cut off from these vital community networks of information and exchange is an invisible but very real form of exclusion.

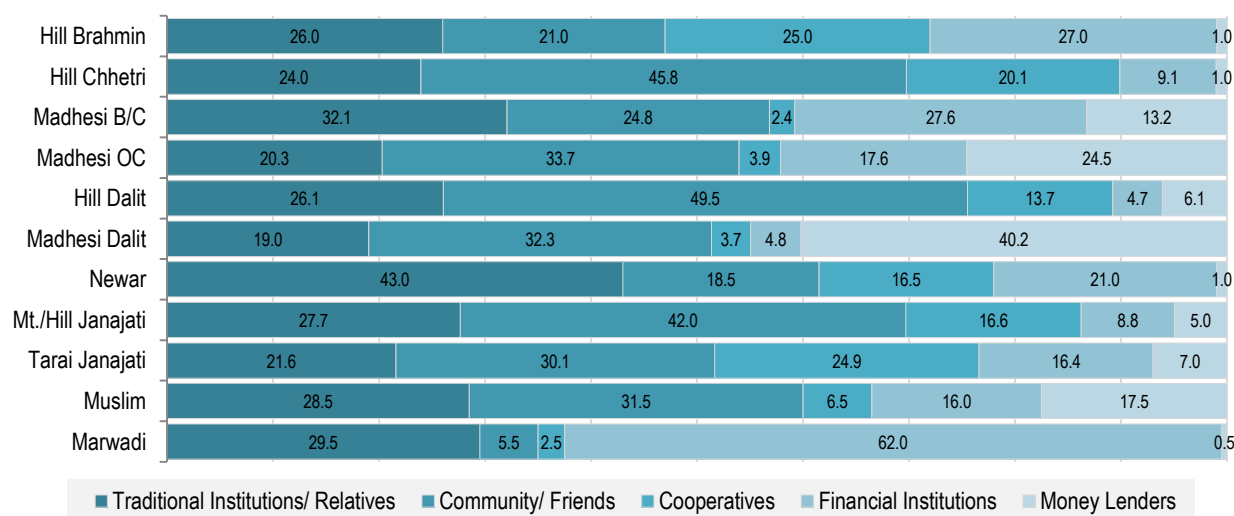
To get a better understanding of the level of social capital available to different social groups, the NSIS 2018 asked respondents who they turned to in times of economic hardships – traditional institutions, relatives, local people/friends, cooperatives, financial institutions, or money lenders. Traditional institutions, relatives, community and friends – and some types of cooperatives (depending on the type) can be considered as social capital networks. Relying on these sources is likely to be less onerous than borrowing from formal financial institutions⁶⁸ and especially from moneylenders. Figure 7.15 presents the sources used by the NSIS sample households during times of economic hardship and Figure 7.16 present a picture of who different social groups go to when they need support.

FIGURE 7.15: Percentage of households who rely on various sources during times of hardship, NSIS 2018



Among all 11 main social groups, Newars rely the most on traditional institutions or relatives, while Hill Dalits, Hill Chhetris and Mountain/Hill Janajatis rely the most on their local community or friends (Figure 7.15). In general, Newari traditional institutions are relatively stronger because for many generations they have received land and other endowments from the community. Overall, 17% of the respondents said they rely on cooperatives for accessing loans in difficult times, whereas only 8% rely on moneylenders (Figure 7.15). Hill Brahmins and Tarai Janajatis rely the most on cooperatives (25% for both) (Figure 7.16). The Madhesi Dalit, Madhesi OC and Muslims are most reliant on moneylenders compared to other options at 40%, 25% and 18% respectively. With their high interest rates and other exploitative practices, moneylenders are generally the last resort when other options are not available.

FIGURE 7.16: Percentage of households who rely on various sources during times of hardship by social groups, NSIS 2018



⁶⁸ This can vary a great deal depending on the financial institution and whether or not there are special targeted lending programs (usually sponsored by government) available.

Although the Marwari reported the existence of a large number of traditional institutions and a high level of engagement with them, they reported that they relied primarily on financial institutions for loans. It is likely that this group engages with traditional groups for socio-cultural and religious matters, but relies on formal financial institutions for economic transactions. Details of the sources of help at the time of hardship for all 88 caste/ethnic groups are presented in Annex 7.11.

7.4.2 Collective Action and Social Solidarity

The NSIS 2018 asked a series of questions related to collective behavior and the level of social solidarity or engagement at community level. Based on ‘yes’ answers to all the questions, an index of ‘social solidarity’ was constructed to capture how engaged the respondents from different social groups were in such collective behavior, and the degree to which they were positively linked to their community at large.

Overall, levels of engagement were quite high at just below 85% (Figure 7.17). Hill Chhetri, Newar, and Hill Brahmin groups reported the highest levels (at or above 90%), while the Hill Dalit, Madhesi Dalit, Muslim and Marwari groups reported much lower levels (ranging from 55-64%). In 2012, the NSIS recorded higher rates of solidarity on the single question of household participation in ritual ceremonies in their communities. The responses ranged from 75.4% (Hill Dalit) to a 97.4% (Hill Brahmins). But in 2018 the set of questions also asked whether members of different groups ate together at community feasts and whether they were invited to community cultural programs as well. Given the traditional taboo on sharing meals with formerly ‘untouchable’ caste groups, these additional questions probably revealed fault lines that had been hidden in the earlier questionnaire. The differences in responses between the different caste/ethnic groups – and the marked drop in participation in “cultural collective work” between 2012 and 2018 – may indicate the continuing influence of caste ideology resulting in segregation and weak solidarity between different groups at the community level.

Twenty-seven groups reported more than 90% engagement in collective activities in the community, the highest being among the Lodha and Lepcha (95.8% for each) (Annex 7.12). Of these 27 groups, 21 belong to Mountain/Hill and Tarai Janajati suggesting that social solidarity is quite high among the Janajatis. There are only two groups, Halkhor and Dom, both belonging to the Madhesi Dalits and

FIGURE 7.17: Percentage of respondents who are involved in all kinds of cultural collective work by social groups, NSIS 2012 and 2018

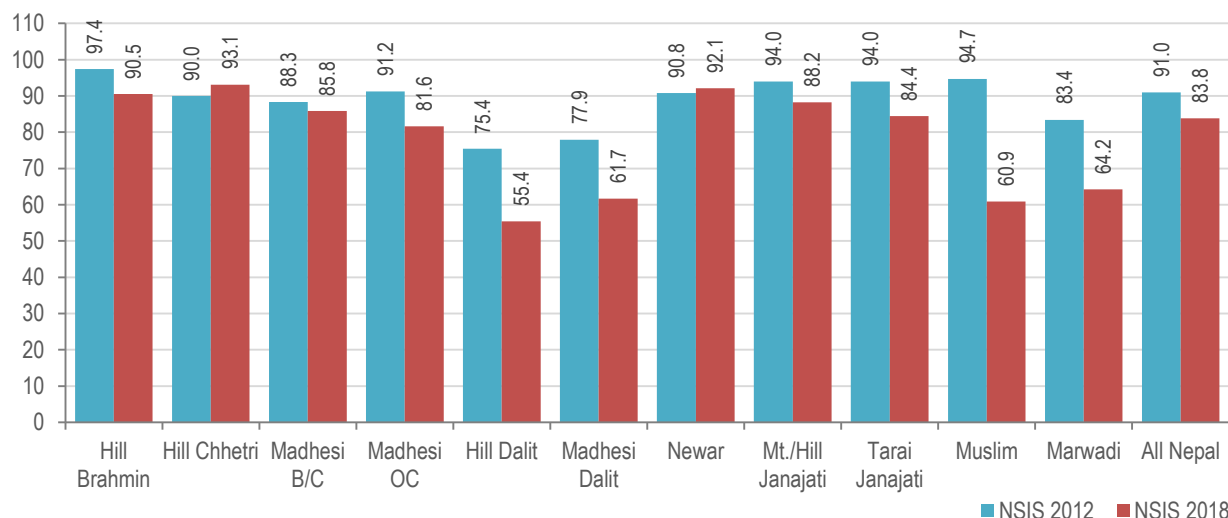
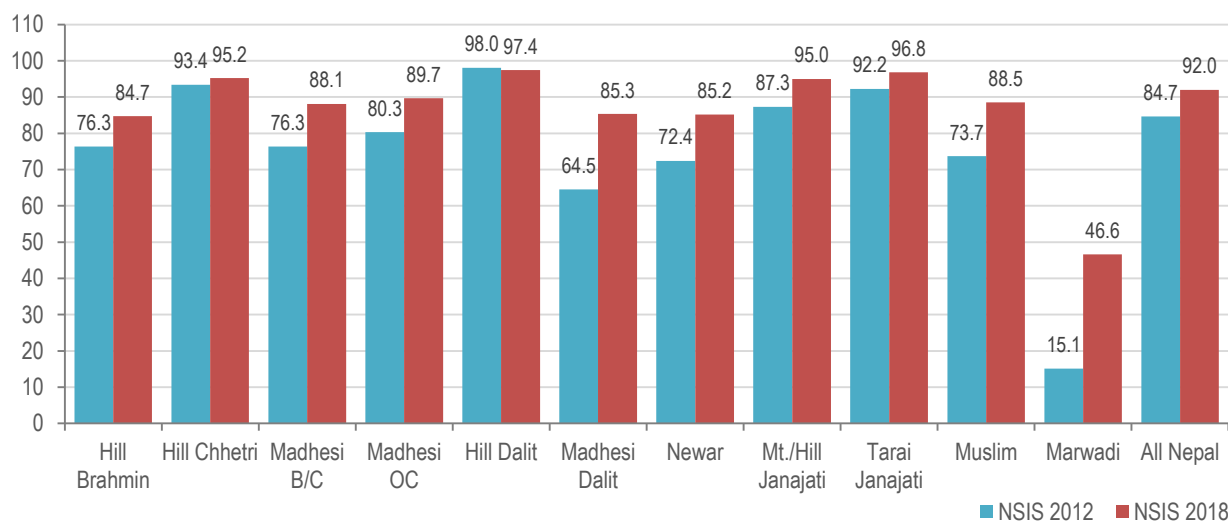


FIGURE 7.18: Percentage of respondents who exchange goods with relatives/ neighbours by social groups, NSIS 2012 and 2018



both traditionally responsible for waste removal, where less than half of their total respondents were involved in collective activities. Though there were differences between the caste/ethnic groups, across all groups the differences between men and women is negligible, suggesting that such practices have more relevance at the household and family level than at the individual level.

Shared cultural and traditional values exist beyond the circle of relatives and immediate neighbors. These values support exchange of goods and services among members of the wider community and include practices such as *Aicho-Paicho* (goods exchange), *Parma* (labour exchange), *Sapati* (borrowing money – generally without interest), etc. The current study collected information on exchange of goods (Figure 7.18) that showed that 92% of respondents practiced this in their community. Hill Dalits (97.4%) reported the highest level of exchange, followed by Tarai Janajatis (96.8%), Hill Chhetris (95.2%) and Mountain/Hill Janajatis (95%).

Ten groups⁶⁹ show almost 100% involvement in the exchange of goods (Annex 7.13). In addition to the Marwadi who report only 46.6% of their households were involved in exchange, only two other groups reported (slightly) less than 80% involved in exchange – the Rajputs (Madhesi Chhetris) and Dushad/Paswans (Madhesi Dalits).

7.5 Who faces language or Caste-based discrimination and who has low social capital?

Language-based Discrimination

In the preceding sections we have seen the disadvantages faced by those who do not speak Nepali as a heritage language. Perhaps most important are the barriers to education encountered by a child who does

⁶⁹ They are Chhantyal, Dura, Lepcha, Byasi, Raji and Baramu among Mountain/Hill Janajati, Thakuri among Hill Chhetri and Rajbhar, Lodha and Kahar among Madhesi Other Caste.

not fully understand the language used in the classroom or in the textbooks. But beyond the classroom adults also may face embarrassment or be unable to successfully transact their business because of their accent or lack of proficiency in Nepali when dealing with government offices and service providers. The NSIS compiled data on these indicators in an Index of Linguistic Advantage/ Disadvantage with scores for all 88 caste/ethnic groups. Figure 7.19 presents the data organized by quintiles (see Annex 9.12a & b). Table 7.1 shows the groups in the bottom quintile and their scores. Except for two Madhesi Dalit groups (Musahar and Dom), all the groups in the bottom quintile are Janajati – from the Mountain/Hills as well as the Tarai.

In Figure 7.20 each of the 11 main social groups are shown as a bar topped by a star and labelled in all-caps. The individual caste/ethnic groups within each main social group are shown in the same color. The Hill Brahmins, Hill Chhetris and the Hill Dalits have the biggest linguistic advantage followed by the Madhesi Brahmin/Chhetris, the Marwadis and the Newars and Mountain Hill Janajatis. The latter group has the greatest internal diversity with some groups like the Dura, enjoying more linguistic advantage than even the Chhetri, while a number of Tibetan-speaking groups like the Bhote/Walung, Yholmo and Sherpa score very low. The most linguistically disadvantaged are the Madhesi Dalits, followed by the Tarai Janajati and the Madhesi Other Castes and the Muslims.

Caste-based Discrimination

Table 7.2 lists those among the 88 caste/ethnic groups who reported experiencing the highest level of discriminatory behavior. This includes things such as being barred from entering temples, water sources and other holy spaces that could be “polluted” by their presence, not being allowed to work in jobs connected with cooking and serving food, getting lower wages for similar work, not being able to sell dairy products and having to eat separately from others.

TABLE 7.1: INDEX OF LINGUISTIC ADVANTAGE - BOTTOM QUINTILE

Caste/ethnicity	%
Santhal (TJ)	28.4
Koche (TJ)	31.2
Dom (MD)	34.2
Bhote/Walung (M/HJ)	35.0
Jhangad (TJ)	35.3
Yholmo (M/HJ)	36.1
Sherpa (M/HJ)	36.2
Musahar (MD)	36.3
Meche (TJ)	36.3
Thami (M/HJ)	37.4
Chamar/Harijan/Ram (MD)	37.8
Munda/Mudiyari (TJ)	37.9
Dusadh/Paswan/Pasi (MD)	38.2
Nuniya (MOC)	39.0
Jirel (M/HJ)	39.0
Raji (M/HJ)	39.4
Mallah (MOC)	40.2
Yakha (M/HJ)	40.4

TABLE 7.2: EXPERIENCE OF NON-DISCRIMINATION - BOTTOM QUINTILE

Caste/ethnicity	%
Halkhor (MD)	66.0
Dom (MD)	68.7
Sarki (HD)	71.8
Kami (HD)	74.3
Chamar/Harijan/Ram (MD)	74.4
Dusadh/Paswan/Pasi (MD)	75.8
Damai/Dholi (HD)	78.8
Gaine (HD)	81.2
Musahar (MD)	82.3
Tatma (MD)	85.9
Khatwe (MD)	89.0
Badi (HD)	89.5
Bhote/Walung (M/HJ)	90.7
Kisan (TJ)	90.7
Dhobi (MD)	91.0
Byasi (M/HJ)	91.2
Muslim	91.2
Sherpa (M/HJ)	92.9

FIGURE 7.19: Index of linguistic advantage/disadvantage by quintile by caste/ethnicity, NSIS 2018

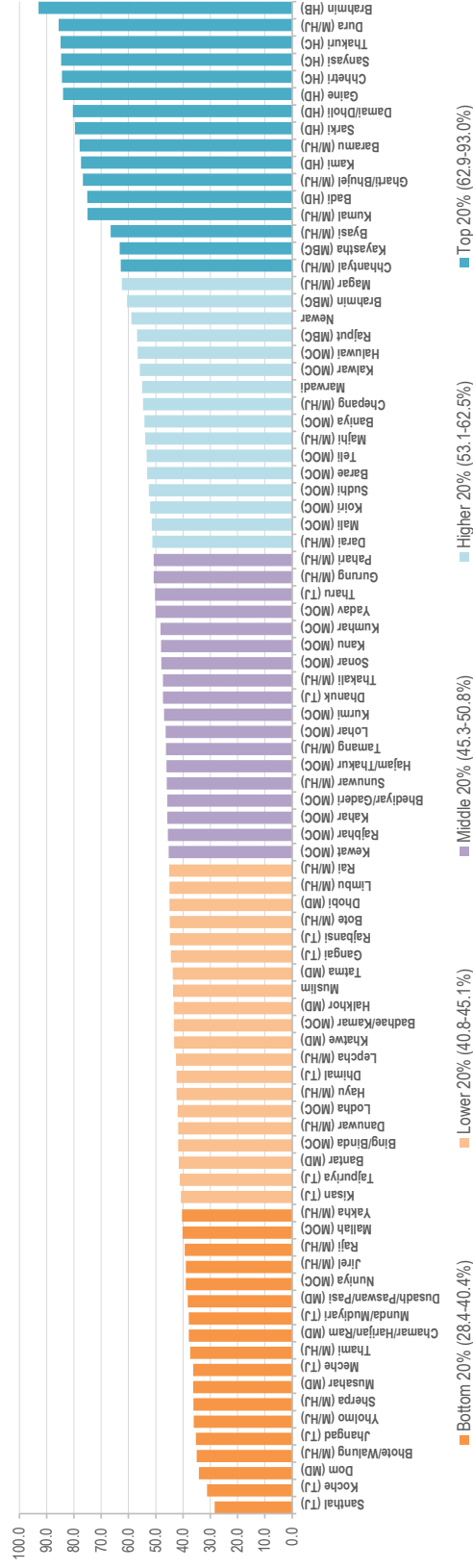
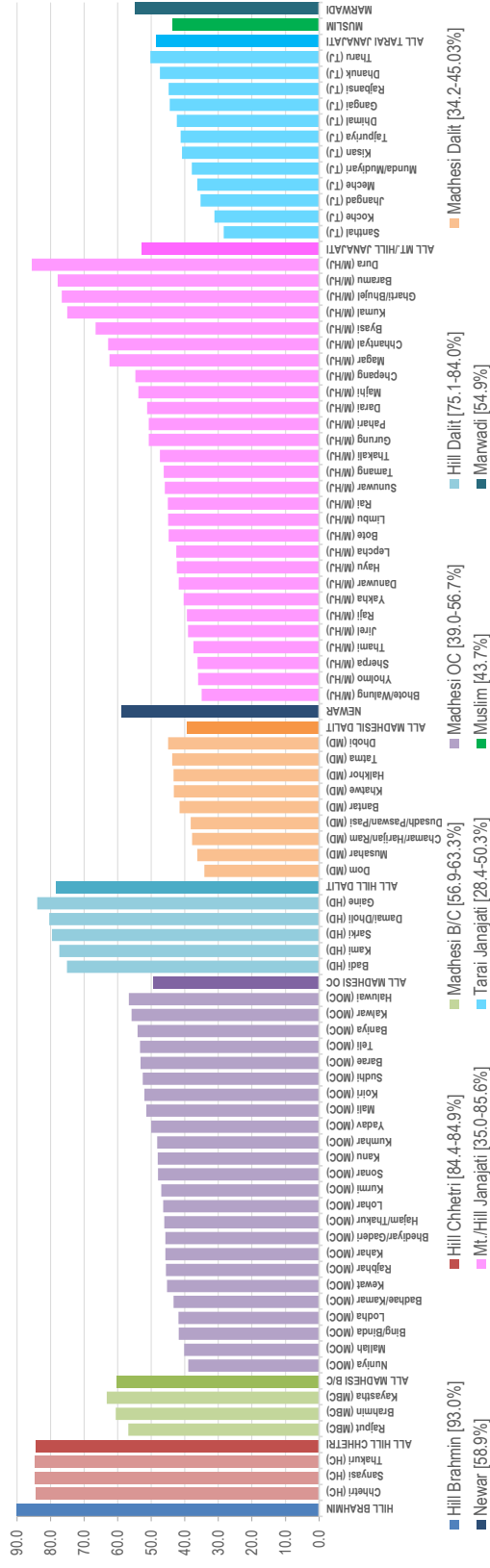


FIGURE 7.20: Index of linguistic advantage/disadvantage by caste/ethnicity and social groups, NSIS 2018



Most of these behaviors are linked to the practice of untouchability that historically applied to the Dalits but now is illegal. Most of the groups listed in Table 7.2 are Dalits with non-discrimination scores below 90. The lowest scores are for three groups whose traditional occupation is considered highly polluting: the Halkhor and Dom who were the scavengers and sweepers in the Tarai and the Sarkis in the hills who as shoemakers were involved with the hides of dead cows and buffalo. However, there are four Janajati groups (including the economically successful Sherpas) and the Muslims with scores in the low 90's who also reported encountering discriminatory behavior.

Figures 7.21 and 7.22 both show that explicit caste-related discrimination is no longer a common experience for most Nepali groups (see Annex 9.13a & b). Yet it is also visually clear from Figure 7.22 that Hill and Madhesi Dalits as a group still face discrimination related to the practice of untouchability. There is a 32.2 points gap between the non-discrimination score of the Halkhor (66) compared to the Hill Brahmin (98.2). What is interesting to note is that although the Hill Brahmins are traditionally placed at the apex in terms of ritual purity, they are not at the top in terms of their reported experience of non-discrimination. Instead the five top groups are all Mountain/Hill Janajati groups (Gurung, Darai, Lepcha, Baramu and Dura).

Low Social Capital and Solidarity

There appears to be a wide variation in levels of social capital among the 88 caste/ethnic groups – ranging from a high of 96.8 among the Thakuri to a low of just 54.5 among the Halkhor (Table 7.3, Figure 7.23, Annex 9.14a & b). Overall levels of social capital appear to be lower in the Tarai/Madhes than in the Mountain/Hill areas. Except for two Hill Dalit groups (Kami and Sarki), all the rest of the groups in the bottom quintile of the social solidarity index are from the Tarai/Madhes and only three of the groups in the top quintile are from that region (Meche, Tajpuriya and Lodha). All the rest of the top quintile are from the Mountain/Hills. Figure 7.24 shows that the Newars and most of the other Mountain/Hill Janajati (with the exception of the Lepcha and the Bhote/Walung) have quite high levels of social capital. There also appears to be a significant overlap between groups with low levels of social capital (Figure 7.24) and those who experience caste-based discrimination (Figure 7.22). The Hill and the Madhesi Dalit groups are low in both indices – though the Hill Dalits seem to have somewhat higher levels of social solidarity, but suffer somewhat higher levels of caste-based discrimination.

TABLE 7.3: INDEX OF SOCIAL CAPITAL - BOTTOM QUINTILE

Caste/ethnicity	%
Halkhor (MD)	54.5
Dusadh/Paswan/Pasi (MD)	55.3
Musahar (MD)	55.4
Dom (MD)	55.6
Chamar/Harijan/Ram (MD)	55.7
Khatwe (MD)	61.7
Kumhar (MOC)	64.4
Lohar (MOC)	64.9
Lepcha (M/HJ)	65.2
Bing/Binda (MOC)	66.9
Sonar (MOC)	67.5
Nuniya (MOC)	69.4
Tatma (MD)	70.3
Muslim	71.7
Kami (HD)	72.7
Bhote/Walung (M/HJ)	73.8
Koiri (MOC)	73.8
Sarki (HD)	74.7

FIGURE 7.21: Index of non-discrimination by quintile by caste/ethnicity, NSIS 2018

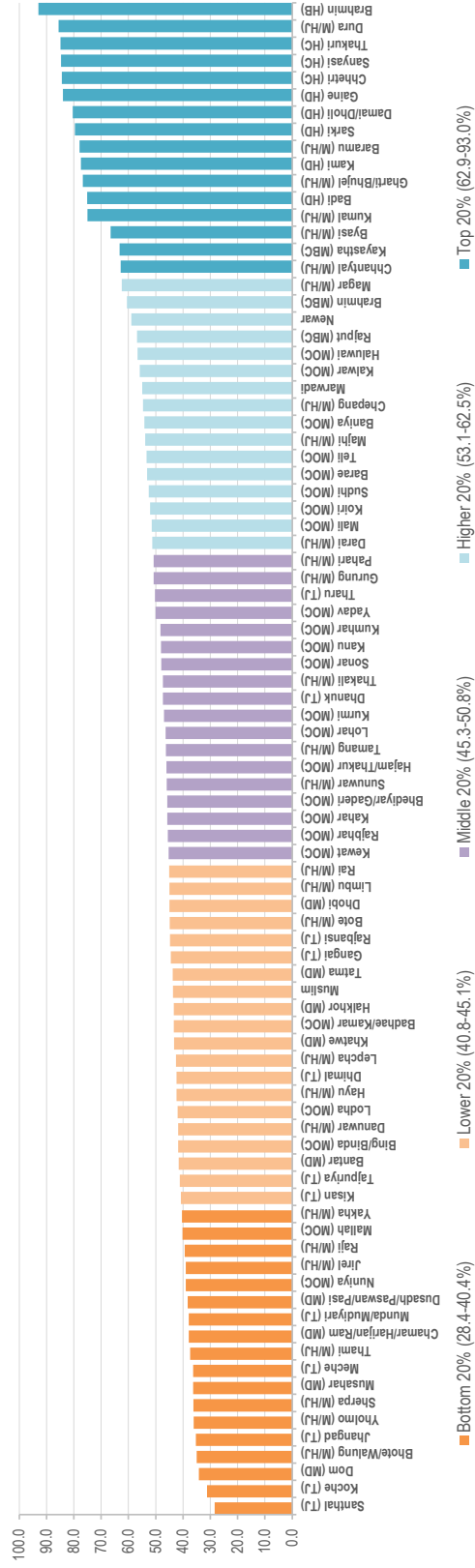


FIGURE 7.22: Index of non-discrimination by caste/ethnicity and social groups, NSIS 2018

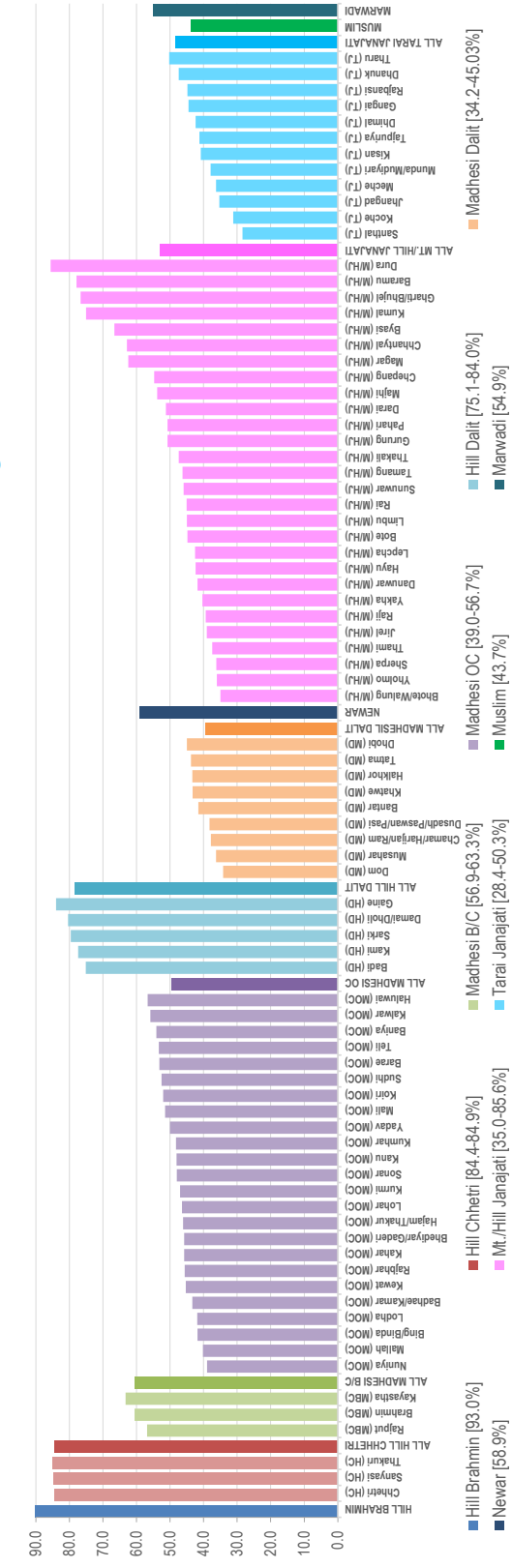


FIGURE 7.23: Index of socio-cultural capital by quintile by caste/ethnicity, NSIS 2018

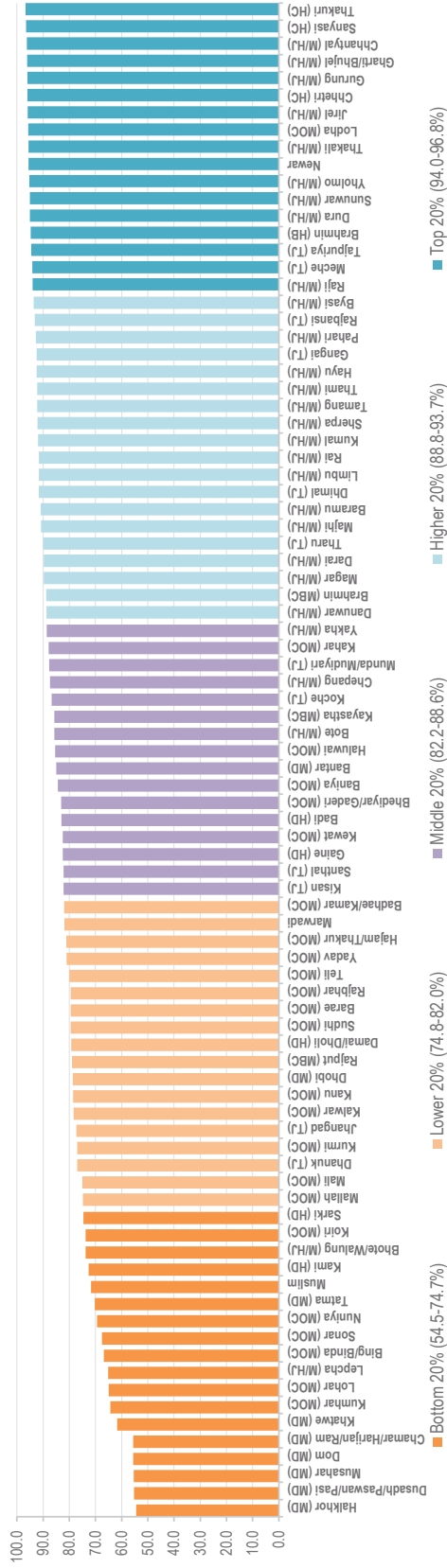
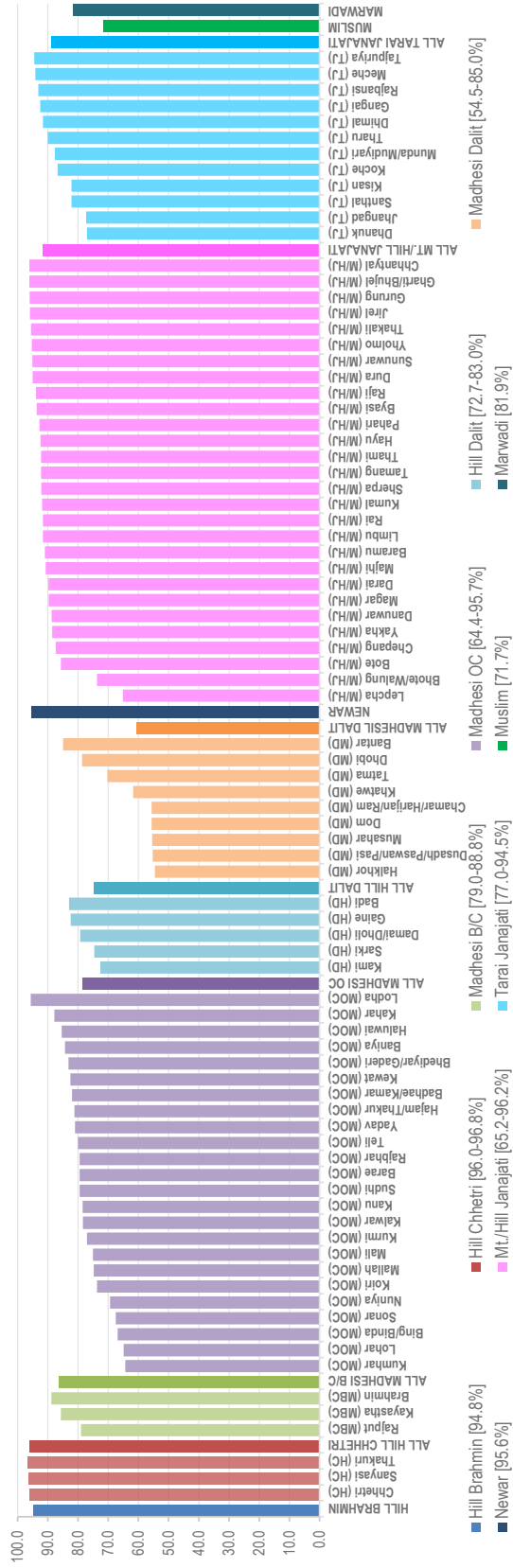


FIGURE 7.24: Index of socio-cultural capital by caste/ethnicity and social groups, NSIS 2018





8

CHAPTER

GENDER RELATED SOCIAL NORMS AND BEHAVIOR

Expectations for ‘proper’ female behavior in Nepali society varies widely between the diverse groups in the high mountains, the middle hills, and the plains and jungles of the Tarai. In addition, roles vary for women who follow Hindu, Buddhist, Animist, or Islamic traditions. Not only do expectations of women differ between caste/ethnic groups, but also by family economic status and educational level, and for each individual, at different life stages. More than ever, ideas of how women should behave and what their roles should be are in flux in Nepal today. Yet, beneath the country’s great socio-cultural diversity, strong patriarchal values are present across Nepal. This means that, despite their differences, Nepali women are linked through a common experience of asymmetrical power relations with men.

The data on education reviewed in Chapter 4 showed that progress is being made towards gender parity with 0.99 GPI in ECD enrollment, 0.95 in school/college attendance, and 0.77 in literacy. However, in Chapter 5, more than three fourths of the respondents in the NSIS 2018 survey reported that male wages were higher than female wages for the same job. Households where women own land have increased by 7% between 2012 and 2018; yet in that same period, there was a % decrease in the number of women reporting that they could decide on how to spend their self-earned income.

The data on governance in Chapter 6 was more encouraging. Although women consistently had less knowledge of their basic, political and civil rights than men, there were wide variations between groups, with women in some groups like the Hill Brahmin, Chhetri, and Newar have quite high levels of knowledge on civil rights (see Figure 6.3). Women’s knowledge of the functions of local government was also surprisingly high with less than 3% of the total female sample reporting no knowledge (see Figure 6.4). Women are getting their citizenship papers almost at the same rate as men (85.1% for women overall and 92.3% for men) – though the gaps were larger for Madhesi Dalit, Madhesi Other Caste and Muslim women

(see Figure 6.6). Fewer women (24.4%) than men (53%) are participating in local development processes (see Figure 6.7); however, in most caste/ethnic groups, women have better representation than men in local organizations (overall 55.6% of men and 61% of women belong to a local organization) (see Figure 6.9). Women are voting at almost the same rate as men (90% for men and 83% for women) – though they still fall well behind men in having a positive sense of their own agency and capacity as rights holders (55.2% positive for men and 39.8% for women) (see Figures 6.11 and 6.12).

8.1 Attitudes Related to Gender Equality

Clearly the attitudes, norms, and behaviors that have framed gender relations for centuries are changing in Nepal. The *rate* of change varies between groups – as does the *starting point* for different groups on the scale of their perceptions of egalitarian gender roles, attitudes and behaviors. To assess the current overall situation on gender relations and get a sense of variation in levels of egalitarian perceptions between groups, the NSIS 2018 presented a set of 20 statements related to prevailing gender attitudes and behavior to both female and male respondents (see Box 8.1). Each statement was read out and respondents were given four response choices: whether they agreed, or disagreed with the statements, or whether they were neutral or did not know. Gender egalitarianism is the belief that men and women should attain a certain degree of equality within both public and private realms of society and that a woman's status should not depend on their reproductive behaviour (McDaniel 2008).

These statements can be broadly categorized into:

- economic roles (3 statements);
- household roles (3 statements);
- general gendered roles and behavior (7 statements);
- violence and security (4 statements); and
- elitism in gender equality work (1 statement).

BOX 8.1

STATEMENTS ON GENDER-RELATED ATTITUDES AND BEHAVIOR, NSIS 2018⁷⁰

Gendered Economic Roles

- Women should not go for outside employment if the household economic conditions are better.
- When women work (outside the home for cash), they are taking jobs away from men.
- It is shameful if a wife earns more than her husband.

Gendered Household Roles

- A woman's most important role is to take care of her home and her family.
- A woman who does not carry out her domestic chores satisfactorily does not get the respect of her family or community.
- It is shameful for a man to do work like sweeping the floor or washing dishes or washing clothes.

Gender Social Behaviors

- Girls should be brought up to be submissive and modest.
- Boys should be brought up to be submissive and modest.
- Girls or women who are outspoken or assertive should be disciplined to behave.

⁷⁰ The numbering of the statements corresponds with the order of statements read out in the NSIS 2018 questionnaire.

- k. Boys or men who are outspoken or assertive should be disciplined to behave.
- l. A woman who does not obey her husband does not get the respect of the family or community.
- m. A man who cannot control his wife does not get the respect of the family or community.
- o. A man loses respect in the community if his wife or daughter moves about freely outside the home.
- s. A man who obeys his wife does not get the respect of his family or community.
- t. A woman who obeys her husband gets the respect of her family or community.

Violence and Security

- n. A man has the right to beat his wife if she disobeys him.
- p. A woman should not report sexual violence/molestation by others to avoid shame to her family.
- q. A woman or girl who goes out alone after dark is herself to be blamed if she gets molested.
- r. A man who beats his wife does not get the respect of his family or community.

Elitism in Gender Equality Work

- d. Work to achieve gender equality today benefits mostly well-to-do women.

Note: Composite index was formed as: a-c, e-q = disagree and r = agree all in the direction of more egalitarian perceptions. For 'd' if 'agree' then gender equality work is not inclusive and is not benefitting all women.

A composite index of all 20 statements, and sub-indexes for the four groups of statements, were created to obtain overall percentages of respondents who had relatively more egalitarian gender attitudes and behavior. Agreement with all statements (except 'r') was considered to profess *less* egalitarian perceptions, while disagreement reflected *more* egalitarian attitudes. For statement 'r' disagreement was taken as having a more egalitarian perception (see Box 8.1).

Statement 'd' was designed to capture the perceptions of the sense of inclusiveness in the gender equality work that has taken place so far, and whether the respondents believed that it benefitted all women or only a small group of well-to-do-women.

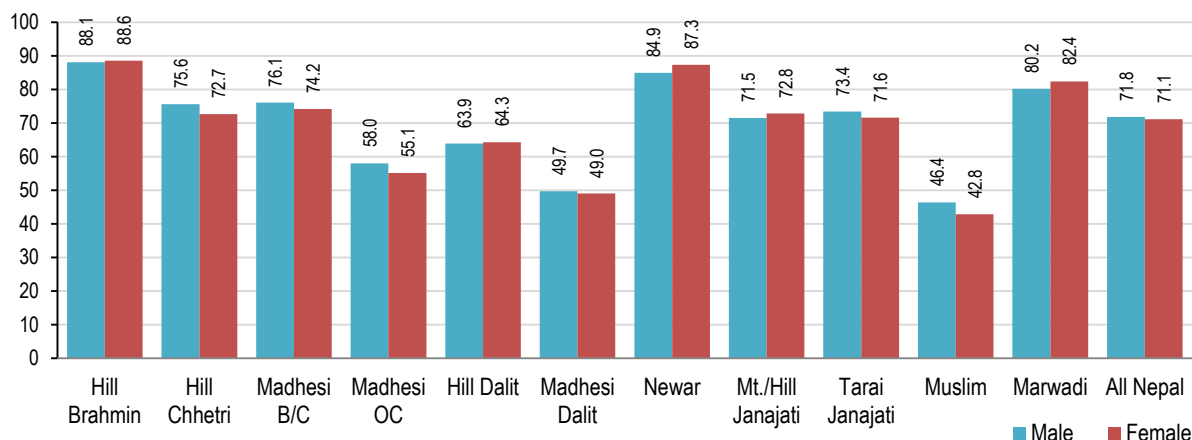
The results of this analysis are presented in Figures 8.1 – 8.4, grouped into five different categories as presented in Box 8.1. An overall look at the data shows how there are very limited differences in the responses between men and women *within the same group*. The differences in gender related attitudes are much more visible between *different social groups*.

Attitudes on Gendered Economic Roles

Respondents across all caste/ethnic groups had relatively more egalitarian attitudes towards gendered economic roles than about gendered behavior and gendered household roles (Figure 8.1; Annex 8.1). These positive attitudes were particularly in relation to women working outside of the home. Hill Brahmin, Newari, and Marwadi women and men had more egalitarian attitudes (80-89% positive) compared to respondents from Muslim, Madhesi Dalit, and Madhesi OC groups (43-58%). One surprising finding was that Hill Dalits were less positive about women working outside the home (64%) than Hill Brahmins and Chhetris – even though Hill Dalit women have always worked outside the home and often for daily wages which high status Brahmin and Chhetri families avoid.⁷¹

⁷¹ Most Hill Brahmin and Chhetri women would only do farm labor as part of *parma* labor exchange groups where no money was exchanged. Though attitudes have changed as better employment opportunities emerge, a generation ago working for wages was considered demeaning for a Brahmin or Chhetri woman and her family. More negative attitudes about women working outside the home among the Dalits may potentially reflect the fact that Dalit women are more vulnerable to sexual harassment and gender-based violence in the workplace.

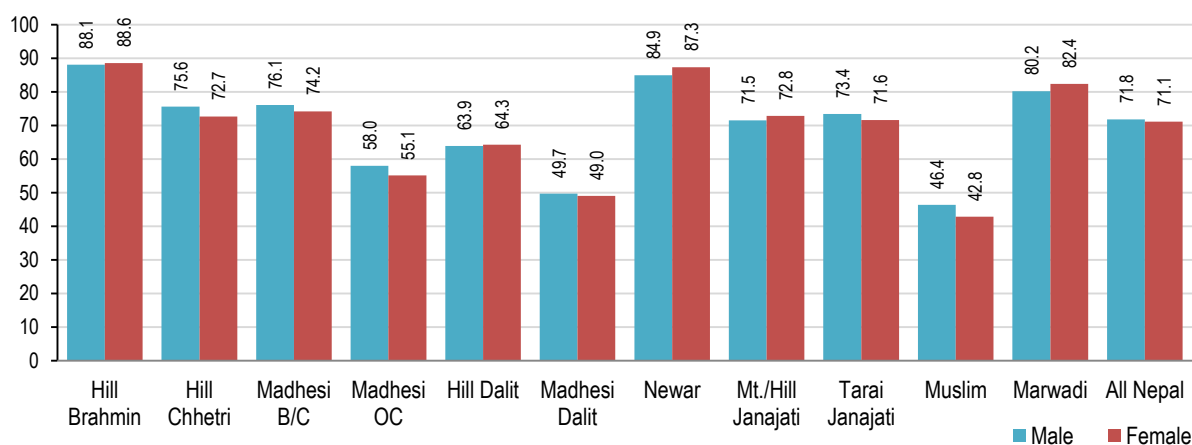
FIGURE 8.1: Attitudes on gendered economic roles by sex and social groups (in %), NSIS 2018



Attitudes on Gendered Household Roles

Hill Brahmin and Newar women and men (ranging from 48 - 53%) demonstrated the most egalitarian attitudes in relation to household level gendered roles, i.e. taking care of the home and family, and contributing towards household chores (Figure 8.2; Annex 8.2). Madhesi Dalit, Madhesi OC and Muslims (both women and men) reported the less egalitarian attitudes (ranging from 16-26%) followed by the Hill Dalit (33-34%). Overall, only about 38% of men and women had egalitarian views on women's household roles. It was clear how both men and women across all social groups believed that women's most important role was to take care of her family and home, and that it was the most respectful thing to do, while men's participation in household chores was shameful. The socio-cultural conditioning of discriminatory gender roles for both men and women.

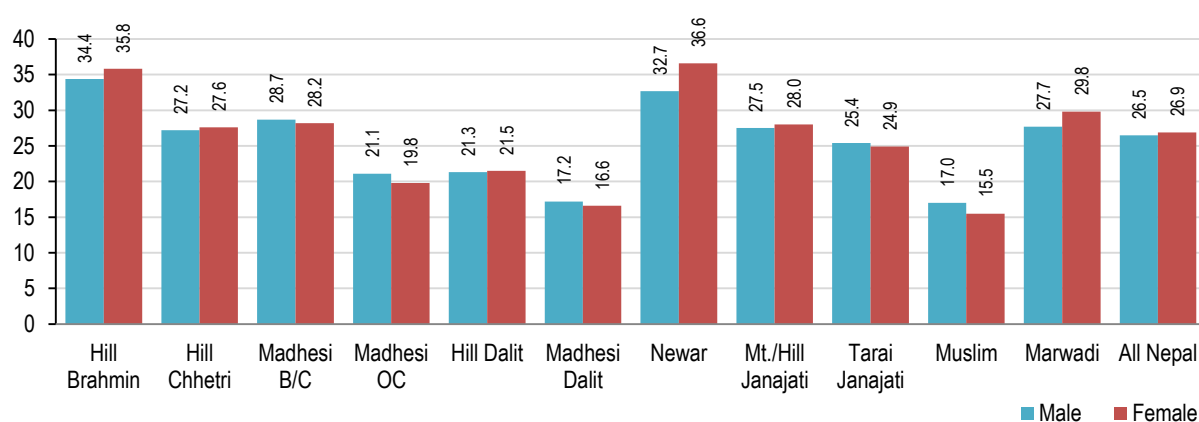
FIGURE 8.2: Attitudes on gendered household roles by sex and social groups (in %), NSIS 2018



Attitudes on Gendered Social Behaviors

Overall, the percentage of women and men who reported relatively egalitarian attitudes was quite low at around 26% (Figure 8.3; Annex 8.3). Newars and Hill Brahmins reported the highest percent of egalitarian attitudes, while Madhesi Dalit, Muslim, Hill Dalit, and Madhesi OC were on the lower end. As can be seen in Box 8.1 gendered behaviors covered aspects of how boys and girls should behave, how men should control the women and girls in the family, and how women should behave to be respected in her family or community, and the perceptions of men and women about these behaviors.

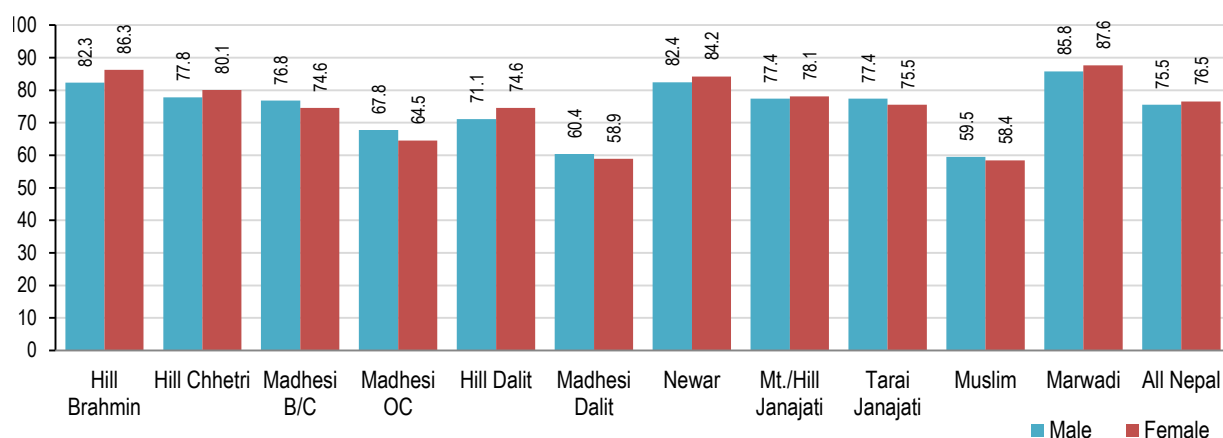
FIGURE 8.3: Attitudes on gendered social behaviour by sex and social groups (in %), NSIS 2018



Attitudes on Gender Based Violence and Security

The four statements related to gender based violence and security of girls and women, elicited the most positive, egalitarian attitudes among all caste ethnic groups (58-88%), showing a higher intolerance of violent discriminatory behavior than for other categories of gender discrimination (Figure 8.4; Annex 8.4). Yet again, Muslims, Madhesi Dalit, and Madhesi OC women and men had somewhat less egalitarian attitudes.

FIGURE 8.4: Attitudes on gender based violence and security by sex and social groups (in %), NSIS 2018



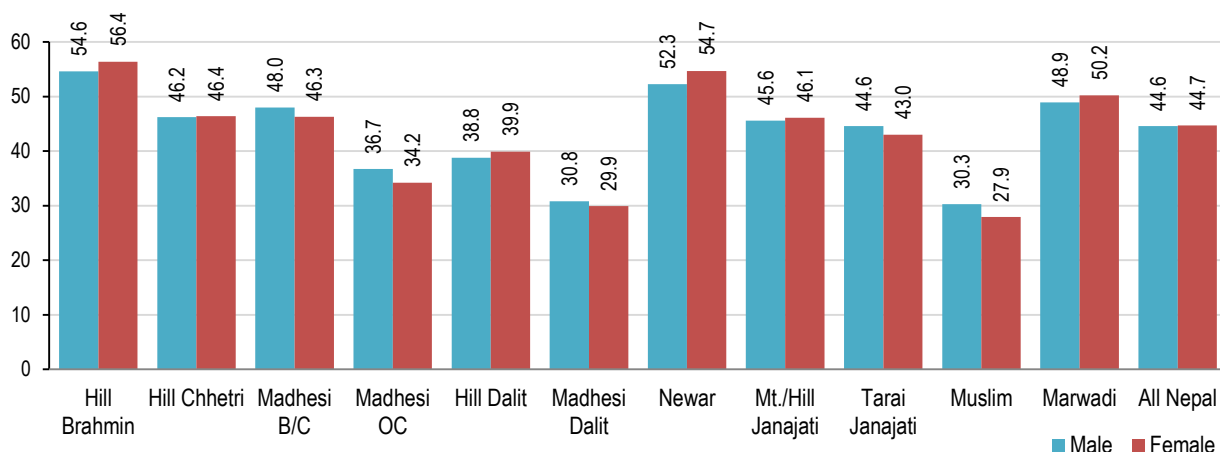
Elitism in Gender Equality

The respondents were asked whether gender equality work benefits mostly well to do women and less than one fourth of all women and men reported their agreement to the statement depicting their perception that such work had not been inclusive so far (see Annex 8.5). Yet a majority of the respondents believed that this was not the case; it was encouraging that they believed (and possibly experienced it as well) that the gender equality work that had taken place so far had benefits for a wider group of women, and not just a small group of well to do women.

Composite Index of Attitudes Related to Gender Equality

To assess the overall attitudes of respondents an index was created with all the 20 statements (see Box 8.1). As can be seen in Figure 8.5, there are only minor differences between women and men in their attitudes on egalitarianism and gender equality, however there are differences based on caste/ethnic background. Overall, 45% of women and men have attitudes that are more gender friendly and sensitive. Respondents from the Newar and Hill Brahmin groups have the most positive attitudes, while the Madhesi Dalits and Madhesi Other Castes as well as the Muslims show relatively less egalitarian attitudes.

FIGURE 8.5: Composite Index of attitudes related to gender equality by sex and social groups (in %), NSIS 2018



Research in the West has shown that experiences of going to school, working for pay, participating in social and athletic clubs are likely to introduce individuals to new ideas, norms, values, practices and beliefs, all of which have important consequences in shaping their attitude and behavior towards gender, especially related to family life (Axinn and Yabiku 2001; Thornton 2005; Ghimire *et al.* 2006). There are relatively few studies on what influences changes in attitudes related to gender roles and behavior in resource poor, non-western settings. Jayachandran (2015) argues that women's conditions will improve through the shift from agriculture to service sectors, and with technological advances. In addition, a decline in frequency and risk of childbearing would increase women's participation in the labor force, which in turn increases human capital investment in girls and women.

Apart from influences such as education, networks, access to information, exposure to new roles and ideas, etc., one study has shown how participating in community groups can also positively influence gender attitudes (Pradhan 2014). Thus, lower levels of exposure to such experiences, ideas and networks may explain why certain castes and ethnic groups have relatively less egalitarian gender attitudes.

Details on the composite index on attitudes related to gender equality among all 88 caste/ethnic groups are presented in Annex 8.6.

8.2 Participation in Decision-Making

This sub-section focuses on a women's ability to make decisions in selected personal, family, social and economic spheres of life⁷², and is based on questions that were only asked to women. Limits on women's decision-making power affect their ability to be economically independent, have control over their reproductive life, and exercise their basic human rights. As defined by Kabeer (2001) women's empowerment, is *an increase in women's ability to make choices about their lives and environment*.

Due to gender inequality within the family, women in general across Nepal have a weaker role in making decisions compared to men. Patrilineal inheritance means women have less control over resources and related cultural ideas about the importance of maintaining female sexual purity mean that women often face restrictions on their physical movement. In a setting where gender-based violence is common these restrictions are presented as a means of protecting women rather than as measures to control them. Even among women, differences in position within the family – mother-in-law, daughters, senior or junior daughters-in-law – affect women's roles, responsibilities, their vulnerability to violence and their decision-making opportunities.

Studies of women from non-Hindu groups in the mid and high hills such as the Sherpa, Thakali, Magar, Tamang, and Limbu show that compared to women from Hill Hindu and Tarai/Madhes groups, women from these groups have relatively more egalitarian roles and autonomous positions when making decisions in the home, moving outside of the home and community, and participating in the family business/marketing (Jones and Jones 1976; Acharya and Bennett 1981; Molnar 1981; Watkins 1996; March 2002).

The NSIS examined differentials in women's participation in decision-making in a few key areas in the economic, personal, and social spheres.

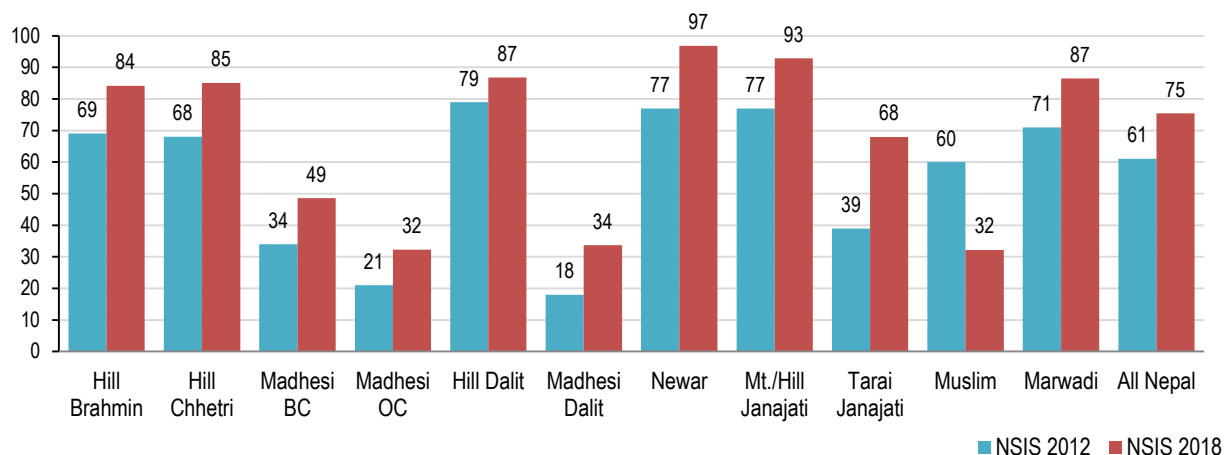
8.2.1 Personal Sphere

Decisions about One's Own Marriage

Compared to 2012, in 2018 more women reported that they had made marital decisions for themselves or were consulted by family members (Figure 8.6). This increase can be seen across all social groups except for Muslim women. In the context of a patriarchal system, control over women's bodies and fertility is fiercely protected by many caste/ethnic groups, and thus marriages are most often arranged to ensure the required caste endogamy and/or to maintain relationships within one's ethnic group. Still over 90% of Newar and Mountain/Hill Janajati women reported having had a say in their marriage,

⁷² The results of women's participation, representation and voice in relation to governance are presented in Chapter 6 of this report and more extensively in the report on Inclusive Governance, which is another study within the SOSIN research project.

FIGURE 8.6: Percentage of women who decided for themselves or were consulted when their marriage was fixed by social groups, NSIS 2012 and 2018



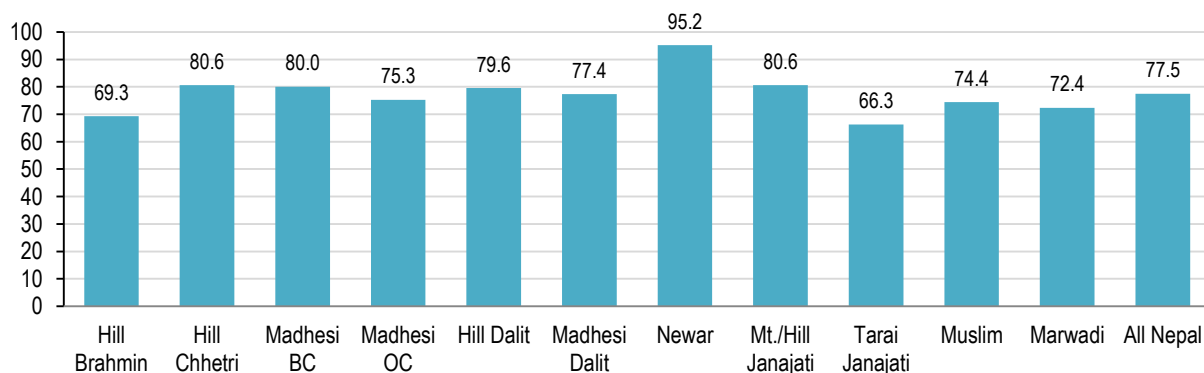
while among the Tarai/Madhesi groups (in particular the Madhesi B/C, Madhesi OC, Madhesi Dalit and Muslim women) less than 50% reported that they had been consulted (see Annex 8.7a for the 88 caste/ethnic groups). In all groups except for Muslims, the percentage of women who had an influence on this important life decision increased between 2012 and 2018. Among Muslim women however, there was a sharp drop of some 28 points in the percentage who were consulted about their own marriage.

Decisions about Reproductive Health Issues

Socio-cultural practices and norms within a patriarchal society hinder a women's ability to make decisions on their reproductive health. Women must not only get married early but must also try to have children as soon as possible to establish their position in their husband's family. Women often face pressure to have several children right away and specially to bear sons.

In the 2018 NSIS, there were 17,476 women respondents, of whom 16,746 were married women in their reproductive years between 15-49 years, while 6,356 were 50 years or above.

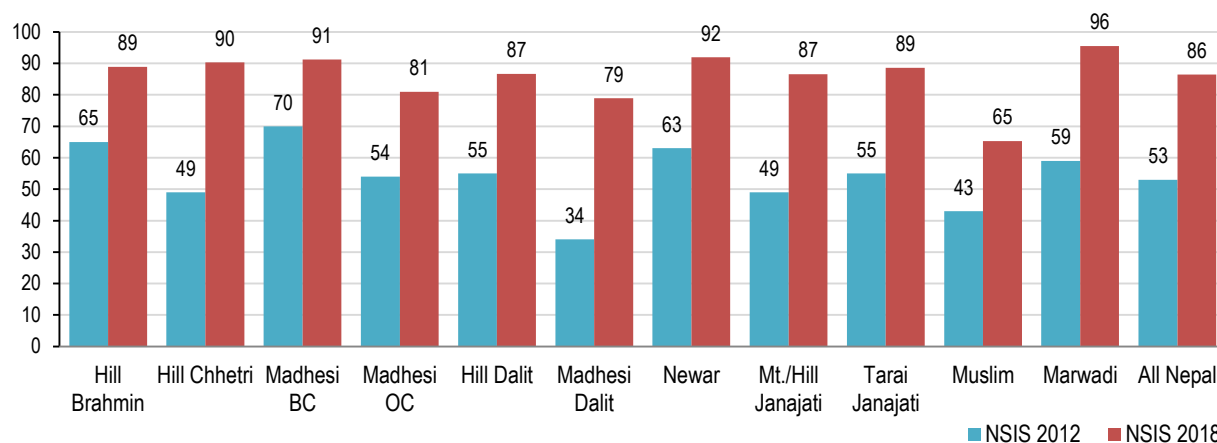
FIGURE 8.7: Percentage of women who decided themselves/together with their husband on their own health care by social groups, NSIS 2018



In 2018, relatively high percentages of women across all social groups reported that they (themselves or together with their husband) were able to make decisions related to their own health care (Figure 8.7; Annex 8.7b). Yet clear inter-group differences remain. While 95% of Newar women reported that they were able to make their own decisions, only 66% of Tarai Janajati and 69% of Hill Brahmin women reported being able to make such decisions by themselves.

As in 2012, the NSIS 2018 also asked women a set of questions related to decisions about having children and the number of children to have. Across all social groups, substantially more women in 2018 reported that they decided for themselves or decided together with their spouse (Figure 8.8; Annex 8.8a). Although Muslim and Madhesi Dalit women were still below the average, they have made major advances with increases of 22% and 45% respectively. Overall, women's own decisions on how many children they wanted to have has gone from 53% to 86%.

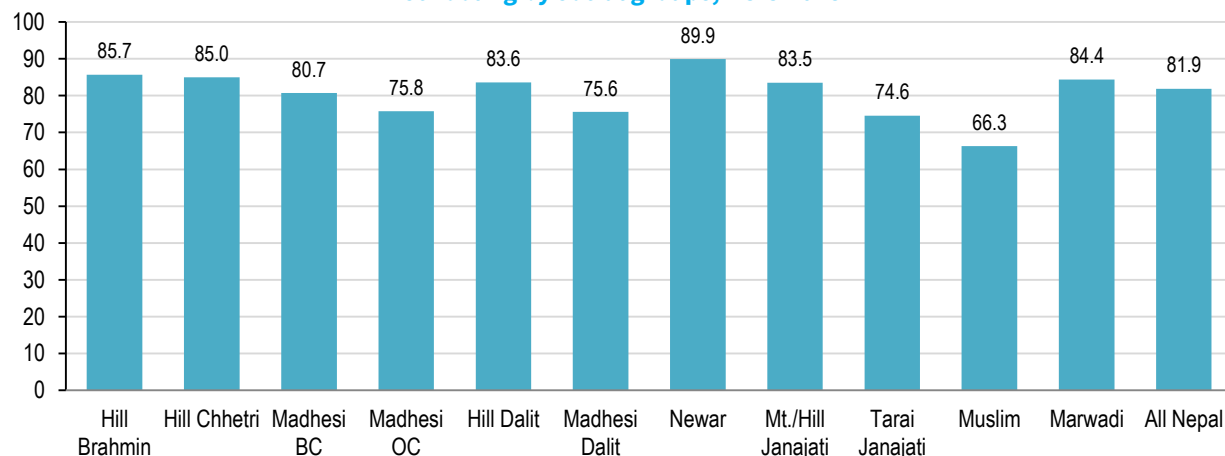
FIGURE 8.8: Percentage of women who decided themselves/together with their husband on the number of children to have by social groups, NSIS 2012 and 2018



Decisions about Children's Schooling

In 2018, 82% of women across all social groups reported that they had participated in decisions (women themselves or together with their husbands) related to their children's schooling – i.e., a composite of whether to send their children to school or not, what age to enroll them, how much schooling to give them and whether to send them to public or private schools. Muslim women reported the lowest levels of participation (66%), followed by the Tarai Janajati (75%), and Madhesi Dalit and Madhesi OC (76% each) while Newari women had the highest (90%) participation rate (see Figure 8.9; Annex 8.8b). Among the 88 caste/ethnic groups, most of those with higher input into these decisions are Mountain/Hill Janajati women.

FIGURE 8.9: Percentage of women who participated in decisions related to children's schooling by social groups, NSIS 2018



8.2.2 Economic Sphere

Both rounds of NSIS in 2012 and 2018 asked a number of questions related to women's ability to make decisions about spending their self-earned income as well as selling land and other assets in their own name. Figure 8.10 presents the percentage of women who made decisions about self-earned income in 2012 and 2018. Within each social group there was a *decrease* in women making decisions by themselves over that period. In 2012 women were asked if they could make decisions about selling land (that was in their own name), while in 2018 they were asked if in addition to land, they could also sell other assets that they possessed (such as animals, poultry, jewelry, house, shares). The results show in 2018 that fewer women reported that they could make such decisions by themselves in 2018 compared to 2012 (Figure 8.11; Annex 8.9a & b). The reasons for the steep drop in these two indicators of women's economic empowerment – while most other indicators of women's empowerment in the NSIS data are going up – are not at all clear and require further research.

FIGURE 8.10: Percentage of women who can make decisions about self-earned income by social groups, NSIS 2012 and 2018

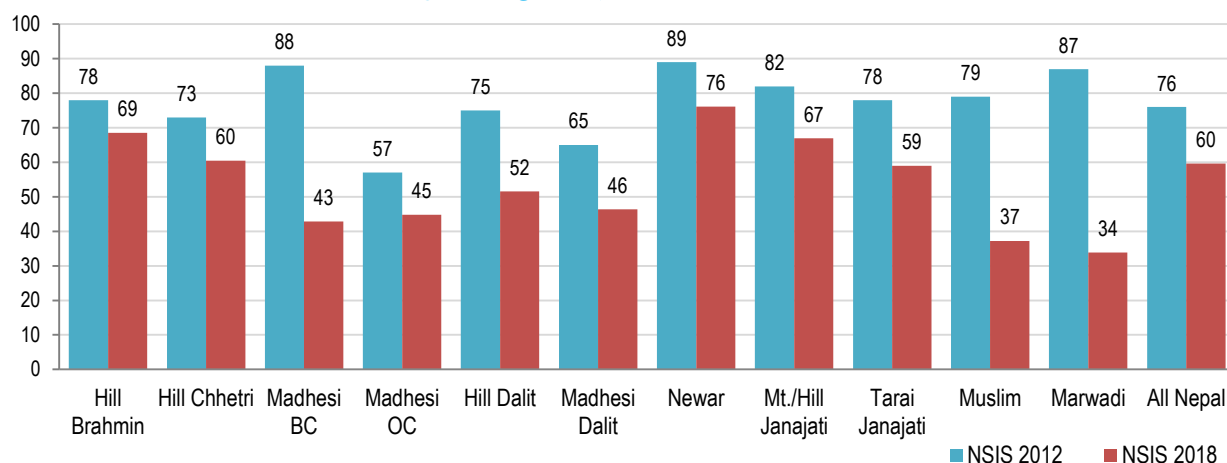
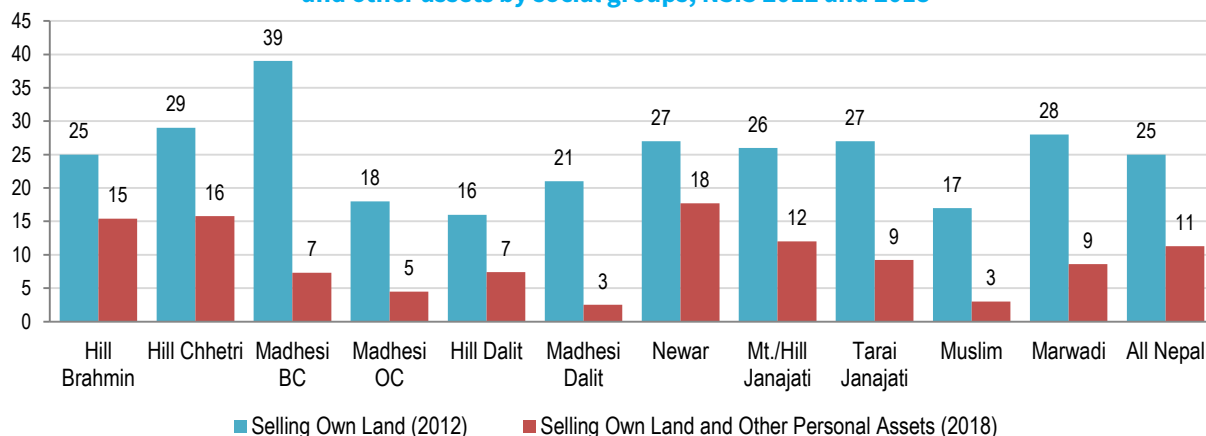


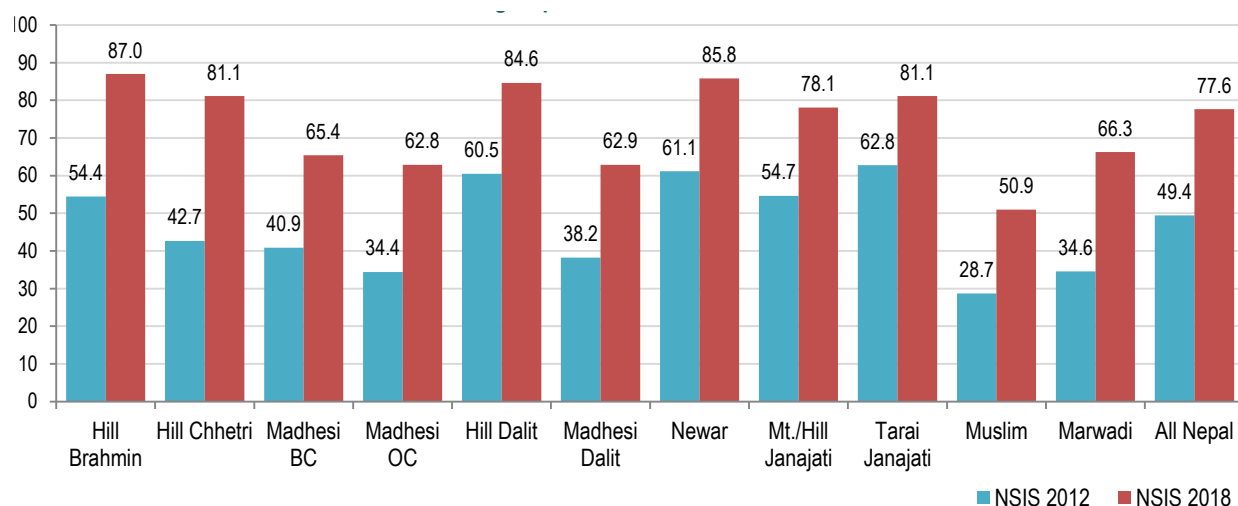
FIGURE 8.11: Percentage of women who can make decisions about selling own land and other assets by social groups, NSIS 2012 and 2018



8.2.3 Social Sphere

Women's mobility is closely restricted in many cultures, as a means to control her sexuality and maintain her subordinate position. As in 2012, the NSIS 2018 asked respondents if they were able to (i) visit the market, (ii) visit their *maiti* (natal home) or relatives, and (iii) attend formal meetings, assemblies, seminars, including political or socio-cultural meetings, without necessarily informing their family. A "yes" response to each of these questions indicates a certain degree of freedom of mobility. The answers in each of three areas are averaged to obtain a composite of women's "freedom of mobility". Freedom of mobility is lowest among the Muslim women in both 2012 (28.7%) and 2018 (50.9%) (Figure 8.12). Madhesi Other Caste groups and Madhesi Dalits are also among those where women have relatively less freedom in mobility in both points of time. Hill Brahmins, Newars and Hill Dalits have the highest percentage of women (85% and above) who enjoy freedom in mobility. Progress in freedom of mobility during last 6 years is encouraging across all the main social groups with an average increase of 28.2 points.

FIGURE 8.12: Composite of percentage of women who can go to the market, visit their maiti/relatives or attend formal meetings without informing their family members by social groups, NSIS 2012 and 2018



Details of the results related to women's decision-making and mobility among all the 88 caste/ethnic groups are presented in Annex 8.10a to 8.10d.

8.3 Which groups are making progress on SDG 5 (Gender Equality) and which need special attention?

The data reviewed in this chapter on gender norms and values and on women's role in household decision-making was combined in a composite index of Gender Norms and Values to help identify those among the 88 caste/ethnic groups farthest from gender equality. Figure 8.13 gives the results by quintiles (see Annex 9.15a & b). In the top quintile with scores ranging from 57.5% to 65.5%, are the Mountain/Hill Janajati groups along with Hill Brahmins and a few Hill Chhetri groups. In the bottom quintile we find Tarai Janajati, Madhesi Dalit and Madhesi Other Caste groups, with the Lodha at the bottom with a score of just 19.1%. In fact, the entire two bottom quintiles are occupied by groups from the Tarai/Madhes region. Clearly efforts to achieve SDG 5 will need a strong focus on this region.

Figure 8.14 shows encouraging scores for Hill Dalit women who seem to be doing at least as well as the Madhesi Brahmin/Chhetri women and better than Muslim women, Madhesi Other Caste women and Madhesi Dalit women. Nevertheless, the fact that the top score (made by Thakali women from the Mountain Hill Janajati) was only 65.5% shows that even the best performers still have a long way to go.

It is heartening to see the positive changes in many of the social (education), economic (asset ownership), and local governance (participation in community groups) related indicators for women across most caste/ethnic groups. But clearly women continue to lag behind men in almost all indicators tracked by the NSIS across all groups. But as mentioned above, it is the groups in the Tarai/Madhes region (the Madhesi Dalit, Madhesi Other Castes, the Tarai Janajati and the Muslims) that have overall lagged behind. Hence women from these groups face the double burden of gender and caste/ethnicity exclusion hence this intersection of inequalities will need added attention.

Additionally, the analysis of gendered attitudes and behaviors in this chapter has shown how there are limited differences in the responses between men and women *within the same social group*. But the differences in attitudes are more visible between the *different social groups*. On the one hand, differences in the socio-cultural values and norms can potentially explain such differences. On the other hand, variations in other life experiences (literacy levels, awareness and knowledge on civil and political rights, participation in local community groups, freedom in mobility, etc.) are also likely to have an impact on gendered attitudes and behaviors that the survey has tried to measure. Thus it is clearly important to work with boys, girls, men and women in the groups that have demonstrated less egalitarian gender norms and values.

Thus a combination of strategic and targeted effort in relation to the intersection of gender and caste/ethnicity along with other relevant markers will be necessary in order to ensure that no one is left behind and the SDG 5 Goals are achieved, along with the gender related indicators along the entire spectrum of the SDGs.

FIGURE 8.13: Composite index of gender norms and values by caste/ethnicity, NSIS 2018

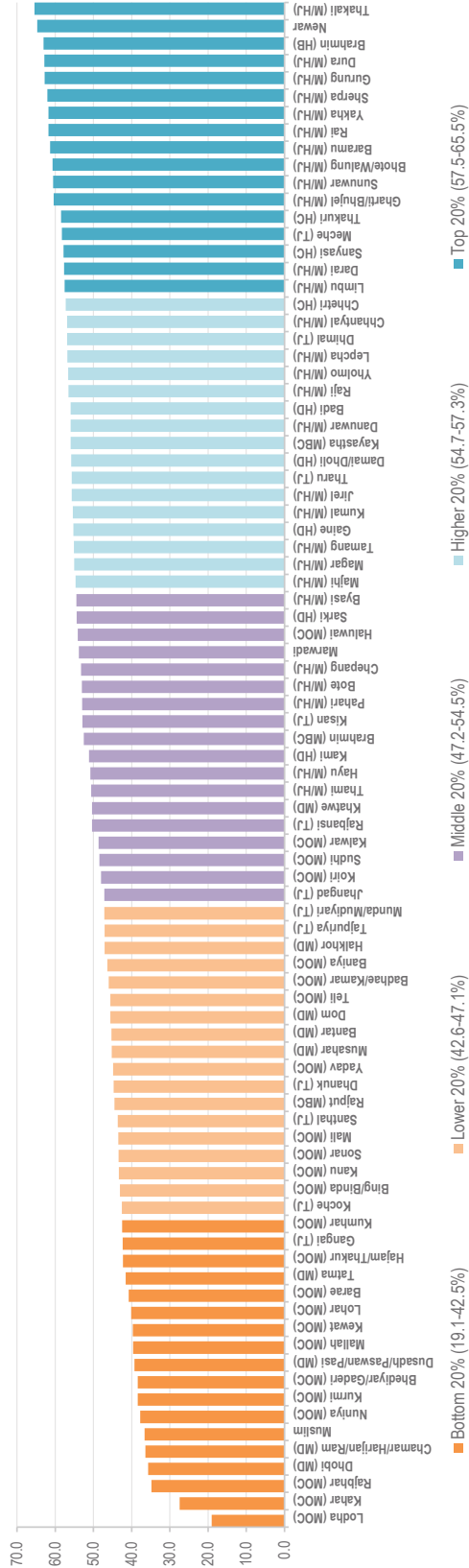
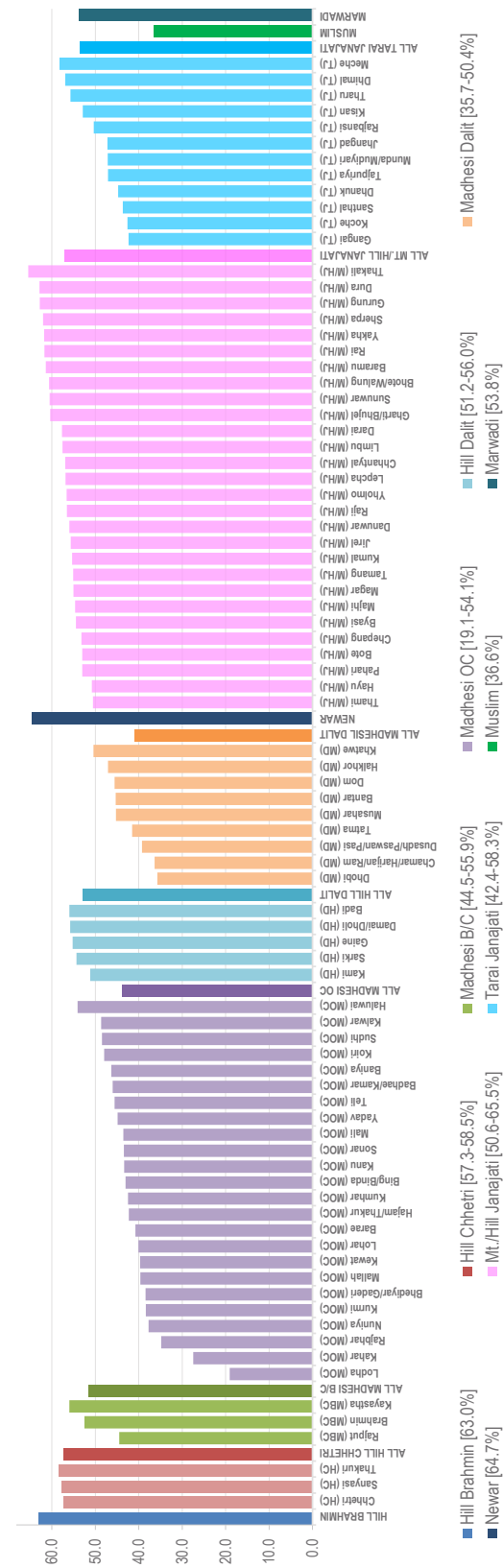


FIGURE 8.14: Composite index of gender norms and values by caste/ethnicity and social groups, NSIS 2018





9

CHAPTER

DISCUSSIONS, CONCLUSIONS AND POLICY IMPLICATIONS

9.1 Positive News on Economic Inclusion: Evidence of Pro-poor Growth

A comparison of the two NSIS surveys of 2012 and 2018 reveals encouraging evidence of robust economic growth in Nepal during the period. Average real consumption per capita increased by 71%. Even more encouraging was the pro-poor pattern of this increase. Consumption for the bottom quintile in 2012 grew by 110% compared to 75% for the second quintile, 70% for the middle, 51% for the fourth quintile, and 42% for the richest quintile (Figure 5.20). This positive finding on consumption growth is supported by other indicators of improved living standards, asset ownership, access to services, and decrease in poverty and economic insecurity. Table 9.1 highlights some of these positive changes.

The share spent on food in the total household consumption budget is another important indicator of household food security and vulnerability to poverty. The poorer the household, the larger the proportion of their budget is likely to go to the purchase of food. The NSIS data shows that the percentage of households spending more than two thirds of their consumption on food dropped dramatically from 20.3% in 2012 to 3.7% in 2018 (Figure 5.22). Similarly, using the poverty probability index (PPI at US\$1.25 per day) the NSIS 2018 found that only 7.8% of the total sample households are likely to be below the poverty line as compared to 18.3% in 2012 (Figure 5.24).

TABLE 9.1: TRENDS BETWEEN 2012–2018: GETTING BETTER

Variable	2012	2018	% Change
Dependency Ratio (%)	58.0	36.7	-36.7
Current Attendance at School/ College (%)	71.3	73.5	+ 3.1
Basic (8th grade) education (%)	41.0	46.8	+14.1
Safe Drinking Water (%)	86.5	93.0	+ 7.5
Access to Toilet (%)	68.5	96.0	+40.1
LPG Gas (%)	22.0	39.4	+79.1
% of households within 30 minutes walking distance to Health Facility	58.4	66.4	+13.7
TV (%)	49.1	65.6	+33.6
Access to smart-phone (%)	86.0	97.7	+13.6
Ownership of house (%)	82.3	95.0	+15.4
Safe house (%)	29.6	46.0	+55.4
Access to electricity (%)	74.1	86.0	+16.1
Own some land (%)	86.4	94.9	+ 9.8
Annual Per Capita Household Consumption (Nepali Rs.)	37,369	63,861	+70.9
% of households spending < 2/3 budget on food	20.3	3.7	-81.8
Poverty Probability Index (%)	18.3	7.8	-57.4
Exchanged good within kinship group and community (%)	84.7	92.0	+ 8.6
% of women who decided themselves or were consulted on their marriage	61.0	75.0	+23.0
% of women consulted on number of children to have	53.0	86.0	+62.3
% of women who can go to local market without permission	64.0	87.0	+35.9
% of women who can go to parents house without permission	47.0	79.0	+68.1
% of women who can attend formal meetings/assemblies without permission	37.0	67.0	+81.1

9.2 Patterns of Caste, Ethnic, Linguistic, Regional and Gender-based Exclusion

Despite encouraging signs of pro-poor growth and widespread improvements in many social indicators, the NSIS survey also uncovered evidence of exclusion linked to linguistic, caste, ethnic, religious, regional and gender identity. For certain groups such as Dalits and Muslims, the NSIS 2018 data confirms what many other studies have found: that these groups along with individual endangered Janajati groups, consistently have the lowest economic and welfare outcomes (CBS *et al.* 2006; World Bank/DFID 2006; UNDP 2004; Bennett and Parajuli 2013; Gurung *et al.* 2014). The NSIS survey data confirmed these findings and also documented linguistic disadvantages and other adverse outcomes for historically excluded groups in areas such as social capital, participation in governance and sense of agency, that had not yet been documented. The survey also found that, despite its illegality in contemporary Nepal, there is also clear evidence of the continuing open practice of untouchability.

9.2.1 Difference from the “Norm”

As noted in Chapter 1, during the period of state formation in Nepal, the political dominance of Hill Brahmin/Chhetri men allowed them to frame the state in terms of the patriarchal Hindu caste hierarchy. As the group whose ritual purity placed them at the apex of that hierarchy, they were able to define all other social groups (including the women in their own group) in terms of their difference from the default identity: the Nepali-speaking upper caste Hill Hindu male. Each dimension of difference from the default or ‘norm’ described above adds its own degree of exclusion.

TABLE 9.2: DIMENSIONS OF DIFFERENCE

11 Main caste/ethnic groups	Internal differences	Overlapping dimensions of difference from the “Norm”
1. Hill Brahmin	Gender	Historically dominant groups who defined the ‘norm’ and became the (now contested) default for ‘Nepali Identity.’
2. Hill Chhetri	Gender	
3. Madhesi Brahmin/Chhetri	Gender	Region, Language
4. Madhesi Other Castes	Gender	Region, Language, Caste
5. Hill Dalit	Gender	Caste/Untouchability
6. Madhesi Dalit	Gender	Region, Language, Caste/Untouchability
7. Newar	Gender	Language, Caste (for some), Religion (for some)
8. Hill Janajati	Gender	Language, Ethnicity/Caste, Religion (for some)
9. Tarai Janajati	Gender	Region, Language, Ethnicity/Caste, Religion (for some)
10. Muslims	Gender	Region, Language, Religion/Caste
11. Other	Gender	Various

Table 9.2 lists the dimensions of difference associated with women in all 11 groups and men in all but the default Hill Brahmin and Chhetri groups. NSIS data shows how different dimensions of identity such as language, region, ethnicity, caste, religion, and gender have acted as barriers to full economic, social and political inclusion for certain social groups – and how for many groups, intersectionality or overlapping dimensions of identity has led to multiple barriers.

9.2.2 Language-based Barriers to Inclusion for Tarai/Madhesi Groups and Janajatis

Lack of proficiency in Nepali has emerged as a major barrier to education that also makes it more difficult for members of certain groups to access government services and to participate actively in local and national governance. Madhesi Dalits have the lowest level of proficiency in Nepali (15.6%) and only 17.6% of their population has completed basic education (Figure 4.2 and 4.6). Hill Dalits are better off as Nepali is their heritage language. They have made rapid progress in literacy though they are still behind most other Hill groups (Figure 4.3). Hill Dalits have grown up speaking Nepali which places them in a better position than Madhesi Dalits, Madhesi Other Castes or Muslims and allows them the same access to textbooks and teaching/ learning materials in their mother tongue (Nepali) as Hill Brahmins and Chhetris (100-99%; Figure 7.7). For Madhesi Dalits, Madhesi Other Castes, Muslims and even Madhesi Brahmin/Chhetris, access to educational materials in their own language is much lower (3.3%, 6.1%, 3.8% and 7.8% respectively).

The linguistic disadvantage⁷³ of Madhesi groups could be one of the reasons why they have lower levels of social and economic development and lower participation in governance. Madhesi Dalits and Muslims continue to face many other barriers related to caste, region, religion and poverty that are perhaps even more limiting than language. However, it is interesting to note that, apart from discrimination related to untouchability, Hill Dalits scored better than Madhesi Dalits when accessing social, governmental, and economic development (Table 9.3). Despite their lower ritual status, Hill Dalits scored higher than Madhesi Other Castes in a number of areas suggesting the possibility that their fluency – even if not always literacy – in the Nepali language may be more of a positive influence on their recent progress than has been recognized.

⁷³ As shown in Table 9.3 this includes speaking a non-Nepali heritage language, low proficiency in Nepali, low proficiency in heritage language, low access to teaching learning materials in heritage language, low recognition/respect of one's own heritage language in schools and other public places and feeling looked down upon or discriminated against for speaking one's own heritage language.

Language is also a barrier for both Mountain/Hill and Tarai Janajatis whose heritage language is not Nepali, but who need proficiency in Nepali to access educational and state services. Only 53.2% of Tarai Janajatis and 65.6% of Hill Janajatis are proficient in Nepali. Of the 18 groups in the bottom quintile of linguistic advantage, all but one is Janajati (Annex 9.12a & b).

Looking at the composite score for recognition/respect of one's heritage language in various spheres, out of the 36 groups in the bottom two quintiles, 33 are Janajati groups (Annex 7.9). Both Mountain/Hill and Tarai Janajatis also report fairly low levels of recognition and respect from schools, government offices, and social service providers for their heritage languages (around 40%). Thirty-two and a half percent of the Mountain/Hill Janajati groups reported that teaching/learning materials were available while only 1.3% of Tarai Janajati groups reported the same.

TABLE 9.3: LINGUISTIC ADVANTAGE AND SELECTED SOCIAL DEVELOPMENT AND GOVERNANCE OUTCOMES BY SOCIAL GROUPS, NSIS 2018

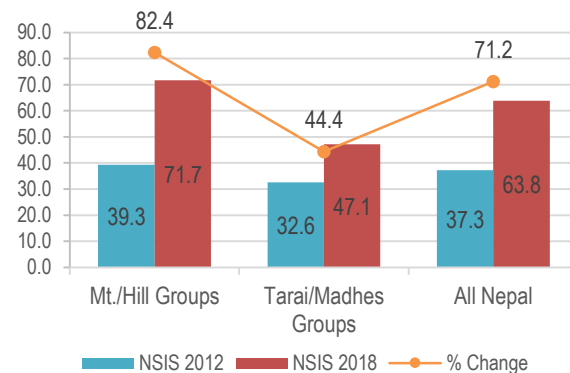
Social group	Linguistic advantage							Selected social development and governance outcomes							
	Proficiency in Nepali*	Proficiency in heritage language*	Textbooks and learning materials in heritage language available in school	Recognition of heritage languages by schools, local govt. officers and social service providers	No discrimination against speaking heritage language	Composite linguistic advantage	Immunization	Grade 8 passed	Knowledge of affirmative action in education, health and govt. employment	Legal identity	Participation in local governance	Representation	Voting rights	Agency	Composite governance
Hill Brahmin	91.5	91.2	100.0	85.1	97.2	93.0	73.3	71.7	96.3	81.7	37.5	58.3	89.7	64.6	71.3
Hill Chhetri	73.6	74.1	98.8	77.6	98.2	84.5	80.0	52.8	91.5	84.5	43.8	63.6	88.8	46.2	69.7
Madhesi B/C	64.7	76.9	7.4	58.8	94.2	60.4	55.1	72.5	86.2	76.2	18.0	24.9	86.1	61.9	58.9
Madhesi OC	35.8	44.3	6.1	69.4	91.2	49.4	60.7	39.8	80.0	67.2	17.1	21.8	80.9	44.2	51.9
Hill Dalit	56.2	57.0	98.9	81.2	98.8	78.4	68.9	27.8	81.9	85.9	32.9	51.4	82.6	35.7	61.7
Madhesi Dalit	15.6	21.0	3.3	70.4	86.3	39.3	53.7	17.6	70.4	73.5	17.6	19.6	74.3	43.7	49.9
Newar	74.2	45.5	36.8	43.8	94.3	58.9	77.8	57.7	88.3	89.8	31.8	63.6	92.1	49.4	69.1
Mt./Hill Janajati	65.6	30.8	32.5	39.0	96.7	52.9	70.7	44.4	83.2	81.2	42.3	62.1	84.7	45.1	66.4
Tarai Janajati	53.2	51.6	1.3	40.4	95.8	48.5	63.8	43.9	85.5	83.5	34.1	46.9	84.2	45.7	63.3
Muslim	26.1	32.6	3.8	67.1	88.8	43.7	52.8	31.9	74.8	65.9	16.1	18.6	76.2	40.4	48.6
Marwadi	74.7	71.6	3.9	26.2	98.2	54.9	66.7	87.7	87.0	80.2	7.0	35.1	69.1	52.6	55.2
All Nepal	62.9	54.7	52.7	63.3	95.8	65.9	68.4	46.8	86.0	78.5	34.9	51.7	85.3	47.5	64.0

9.2.3 Regional Barriers to Inclusion

During the long process of drafting the new Nepali Constitution after the Maoists insurgency, the Tarai/Madhes witnessed violence on several occasions. These episodes reflected the long-standing resentment of diverse groups who have traditionally called this region their home. Nepalis from the Tarai/Madhes region demanded that the new constitution and the new federal structure recognize them as equal citizens with Nepalis from the Mountain/Hills. Due to language barriers, Tarai/Madhes groups as a whole fall behind the Mountain/Hill groups on many economic and social indicators – though it is often difficult to untangle the regional, linguistic and socio-economic factors at work. For example, gender relations are much less egalitarian in the Tarai and this is a big factor in lowering overall welfare outcomes in the region. The various sectoral and issue-based indices that have been developed from the NSIS data show that the Tarai/Madhesi groups fall well below the Mountain/Hill groups on Education (Annex 9.2a & b), Media (Annex 9.4a & b), Social Services Composite (Annex 9.6a & b), Food and Shelter (Annex 9.7a & b) Well-Being (Annex 9.9a & b), Economic Composite (Annex 9.10a & b), Governance (Annex 9.11a & b), Socio-cultural Capital (Annex 9.14a & b), Gender Norms (Annex 9.15a & b), and the Composite Social Inclusion Index (Annex 9.16a & b). In this final index that brings together social, economic, linguistic, governance and gender indicators, *all* the groups in the bottom quintile and all but two in the second quintile, are Tarai/Madhes groups.

Overall, Tarai/Madhes groups do not seem to have done as well as the Mountain/Hill groups in consumption growth. Tarai/Madhes groups achieved 44.4% consumption growth – a little more than half that of Mountain/Hill groups (82.4%) (Figure 9.1). The data also shows that Madhes Tarai groups do not believe that they have much influence on development efforts in their community. For the indicator on whether respondents felt that their voices were heard in community development activities, all the groups in the bottom two quintiles were from the Tarai/Madhes with the notable exception of the Tharu (a major Tarai Janajati group with strong internal social capital), *all* the groups in the top two quintiles were from the hills (see Annex 6.3b). The same result holds for the indicator on ‘participation in community development activities (Annex 6.3a), representation on local organizations (Annex 6.4a) and being respectfully heard in these local organizations (Annex 6.4b). Overall, participation in governance appears to be weaker in the Tarai/Madhes than in the Mountain/Hill region.

FIGURE 9.1: Change in real household consumption per capita among Mt./Hill and Tarai/Madhes groups, NSIS 2012-2018



Overall, participation in governance appears to be weaker in the Tarai/Madhes than in the Mountain/Hill region.

9.2.4 Caste-based Barriers to Inclusion for Dalits

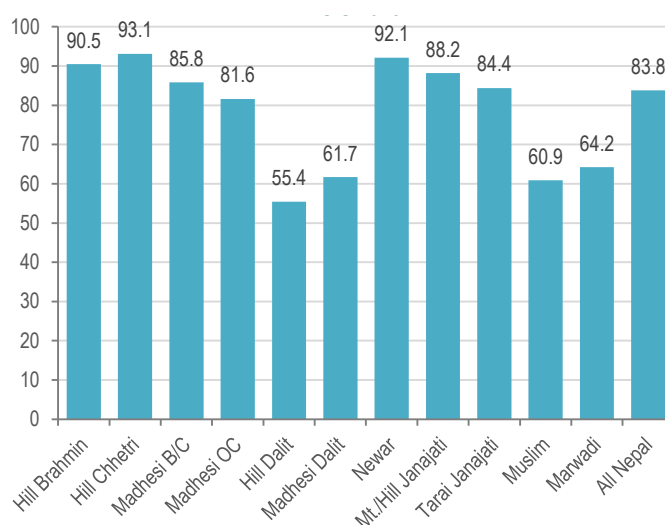
Hill and Madhesi Dalits represent the groups most vulnerable to falling behind in the SDGs. They fall below the national average on all but two⁷⁴ of the 16 indicators that make up the overall composite index (see Table 9.4 and Figure 9.3). In addition to data on social and economic indicators, the NSIS 2018 team also gathered data that detected the presence of caste-based discrimination specifically

⁷⁴ One of the two exceptions is on the index for Social Security that shows that both groups are receiving their mandated payments from the state at about the national average. The second exception is for linguistic advantage and, as noted earlier, the Hill Dalits who speak Nepali as their heritage language do well here with a score of 84 compared to the national average of 66.6. The Madhesi Dalits on the other hand, have the lowest score for linguistic advantage at 45.2.

related to the practice of untouchability. One source of information was a series of questions about whether respondents had been involved in any cultural collective activities (such as birth ceremonies, weddings, funerals, festivals, religious or community based social services, etc.) (Figure 9.2; Annex 7.12). Overall, involvement levels were high with an all Nepal average of 85% participating and relatively little gender disparity. However, both Hill and Madhesi Dalits and Muslims report dramatically lower levels of involvement in such activities.

Community activities usually involve eating together and physical contact or close proximity with others, therefore it is highly probable Dalits are either not invited to such gatherings or stay away to avoid the humiliation of having to abide by the norms of untouchability (staying apart, washing their own dishes, taking left over food, etc.). Hill Dalits have the lowest percentage of participation in such community interactions (55.4%) followed by Madhesi Dalits with 61.7% (Figure 7.10). Brahmin, Chhetri, and Newar participation is at 90.5%, 93.1% and 92.1% respectively. This suggests that practices related to untouchability may have an effect on Dalits' ability to build social capital though such community interactions and may help explain why they are over represented in the bottom quintile of the social capital index (Table 7.3).

FIGURE 9.2: Percentage of respondents who are involved in all kinds of cultural collective work by social groups, NSIS 2018



The other source of data on caste-based discrimination was a series of questions about whether the respondent had experienced discrimination in the village or local community in the form of denial of entry to public spaces (including temples and water sources), discrimination from government offices and service providers or in labor and product markets (Figures 7.10-7.13 – all of which are combined in an index for overall discrimination, Figure 7.14). Mountain/Hill Dalits face the highest levels of caste-based discrimination as a group with a score of 24.9 compared to Madhesi Dalits at 18.9. The highest discrimination scores for individual sub-castes are for the two Madhesi Dalit groups who work with community waste removal – the Halkhor (34%) and the Dom (31.3%) (Annex 7.10).

TABLE 9.4: COMPOSITE SOCIAL INCLUSION INDEX BY SOCIAL GROUPS

Social groups	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Demographic composite index	Index of education	Index of health	Index of media	Index of social security	Social composite index	Index of food and shelter	Index of access to market	Index of well being	Economic composite index	Governance composite index	Index of linguistic advantage	Index of non-discrimination	Index of socio-cultural capital	Gender norms and values composite index	Composite social inclusion index
Hill Brahmin	80.0	86.2	81.5	64.0	86.6	79.6	97.2	91.4	82.1	90.2	71.3	93.0	98.2	94.8	63.0	79.9
Hill Chhetri	71.2	75.2	73.6	32.4	85.6	66.7	91.2	82.7	68.0	80.6	69.7	84.5	98.2	96.0	57.4	73.1
Madhesi B/C	68.1	80.9	77.2	48.1	68.1	68.6	88.7	86.2	69.7	81.5	58.9	60.4	96.9	86.3	51.6	68.3
Madhesi OC	54.2	63.6	79.6	33.8	82.2	64.8	88.1	77.0	57.7	74.3	51.9	49.4	97.0	78.5	43.8	60.7
Hill Dalit	66.8	64.6	71.5	20.4	84.7	60.3	75.5	72.7	53.2	67.1	61.7	78.4	75.1	74.7	52.9	64.1
Madhesi Dalit	55.8	52.5	68.2	20.3	87.2	57.0	59.7	70.1	36.7	55.5	49.9	39.3	81.1	60.8	41.1	53.3
Newar	80.1	81.4	84.3	54.8	84.2	76.2	91.7	88.6	78.5	86.2	69.1	58.9	97.0	95.6	64.7	76.7
Mt./Hill Janajati	74.0	69.3	74.3	36.4	82.4	65.6	86.3	75.5	65.2	75.6	66.4	52.9	97.3	91.6	57.0	69.9
Tarai Janajati	69.4	70.4	76.5	34.5	92.9	68.6	87.9	82.0	60.8	76.9	63.3	48.5	96.6	88.7	53.6	68.3
Muslim	48.0	62.7	78.8	28.3	79.9	62.4	74.8	74.9	55.3	68.3	48.6	43.7	91.2	71.7	36.6	55.5
Marwadi	81.2	92.6	88.7	86.3	31.3	74.7	89.3	95.3	81.5	88.7	55.2	54.9	97.0	81.9	53.8	71.9
All Nepal	69.5	69.8	75.2	38.0	84.6	66.9	87.2	80.3	65.0	77.5	64.0	65.9	94.8	88.0	54.8	69.2

Note:

- Indexes are computed by the simple average assuming that all the indicators have same weights to add up an index.
- Indexes are in terms of 100 (in %). However, some indicators are in averages that are transformed into percentage terms through normalization using the formula - [(observed-lowest value)/(highest-lowest value)].
- Indexes are interpreted as 'the higher the percentage of C the better off the situation or inclusion in given indicator' and vice-versa. There are some indicators in opposite direction of the performance, such as household size, prevalence of disability, child marriage, distance, PPI, etc. They are reversed by subtracting from 100.

Index Computation

- Demographic index composed of: four indicators (household size, dependency ratio, prevalence of disability and child marriage (marriage <18 yrs.)) indicating demographic structure of the household.
- Education index composed of: five indicators (distance to basic school, literacy, gross enrollment in ECD, population aged 6-25 years currently attending school/college and grade eight passed).
- Health index composed of: three indicators (households within 30 minutes' walk to nearest health services, immunization and affordability in treatment).
- Media index composed of: two indicators (access to television and internet connection).
- Social security index: simply the percentage of eligible populations who are getting indicated social security allowance (e.g., senior citizen, single women and endangered ethnic groups).
- Social composite index: composed of five indexes above (2 to 5) by taking a simple average of them.
- Food and shelter: ownership of house, agriculture or non-agriculture as a main occupation, and year-round food sufficiency.
- Index of access to market includes: account holding in bank/financial institution, distance to nearest place where public transportation is available (minutes) and the distance to the nearest market (minutes).
- Index of wellbeing includes: annual household consumption per capita (NRS), households spending 2/3 on food and poverty probability index (PPI).
- Economic composite index composed of: three indexes (7. food and shelter, 8. access to market, 9. wellbeing).
- Governance composite index is average of six indicators: knowledge on basic human rights, political and civil rights; identity rights (birth registration and citizenship); participation in local development process; representation in local organizations; voting rights; and agency.
- Index of linguistic advantage/disadvantage includes four indicators related to heritage language indicating linguistic diversity: proficiency in Nepali language, proficiency in heritage language, availability of textbook and learning materials in heritage language, heritage language allowed by school and govt. offices and used by school teachers and govt. service providers, and non-discrimination in speaking heritage language.
- Index of non-discrimination: discriminatory practices experienced at community level, denial of entry to public places, discrimination in labor and production and institutions.
- Index of socio-cultural capital: social capital and practice of cultural collectivism.
- Gender norms and values composite index is based on two indicators: positive attitude and behavior towards gender norms and values and women's role in household decision making process.
- Composite social inclusion index: composed of six sectoral composite indexes – demography (1), social (6), economic (10), diversity and solidarity (12, 13, & 14), governance (11) and gender norms and values (15).

Table 9.5 reveals that that caste hierarchy continues to influence behaviour in Nepal through the practice of untouchability which continues to impact Dalits. The data shows that even though other non-Dalit groups experience more discrimination than Hill Brahmin and Chhetri groups, these non-Dalit groups face fairly low degrees of discrimination. Thus, while the discrimination scores of the historically dominant Hill Brahmins and Chhetris are very low at 1.8%, the scores of other non-Dalit groups are also quite low at around 3% (Hill Janajati 2.7%; Tarai Janajati 3.4%; Madhesi Other Caste 3.0%; and Madhesi Brahmin/Chhetri 3.1%). In contrast, discrimination towards Hill and Madhesi Dalits (24.9% and 18.9%) is still highly evident.

TABLE 9.5: DISCRIMINATION INDEX BY SOCIAL GROUPS

Social groups	Community-level discrimination	Denial of entry into public places	Denial of opportunities related to labour and production	Discrimination in institutional services	Overall discrimination index
Hill Brahmin	3.4	0.7	1.5	1.7	1.8
Hill Chhetri	2.7	0.3	1.2	2.8	1.8
Madhesi B/C	6.3	0.2	2.0	3.9	3.1
Madhesi OC	5.1	0.4	1.6	4.8	3.0
Hill Dalit	34.4	26.4	12.8	25.9	24.9
Madhesi Dalit	27.6	11.3	10.6	26.1	18.9
Newar	3.9	2.0	1.5	4.5	3.0
Mt./Hill Janajati	2.4	1.0	1.3	6.2	2.7
Tarai Janajati	5.4	0.5	1.1	6.5	3.4
Muslim	15.2	5.5	3.0	11.5	8.8
Marwadi	7.1	0.6	1.5	2.9	3.0
All Nepal	7.4	3.5	2.7	7.2	5.2

9.2.5 Religion-based or Caste-based Barriers to Inclusion for Muslims

As inhabitants of the Tarai/Madhes, Muslims suffer from regional and linguistic exclusions associated with their region and as citizens in a Hindu majority country, they also face additional barriers due to their religion. In the Hindu caste hierarchy documented in the *Muluki Ain (1853)*, they were ranked just above Dalits: their touch was not considered polluting, but like the Dalits, water could not be taken from them (Höfer 1979: 161).

Muslims from Tarai/Madhes do relatively well on the health index falling in the fourth (second highest) quintile. However, they are in the bottom quintile for the composite indices on education (Annex 9.2a & b), governance (Annex 9.11a & b), discrimination (Annex 9.13a & b), socio-cultural capital and solidarity (Annex 9.14a & b), gender norms (Annex 9.15a & b) and the composite social inclusion index (Annex 9.16a & b) (see also Table 9.4).

It is not clear how much the barriers facing Nepali Muslims are due to their religion and how much to the fact that historically the dominant Hindus considered them ‘impure’ (though not ‘untouchable’) within the Hindu caste system. Muslims are at the same level as Dalits in terms of their involvement in collective cultural activities. In fact, with only 60.9% of Muslim respondents involved in collective activities, they actually have slightly lower percentages of involvement than Madhesi Dalits (61.7%).⁷⁵

⁷⁵ This is not surprising however, because while Hinduism and Buddhism are open to the worship of multiple deities, Islam forbids its followers from taking part in worship of any god but Allah so that even if they were invited, it is unlikely that Muslims would want to be involved in many of the community and family life cycle rituals that take place among other groups and generally involve the worship of Hindu deities.

Muslims do much better than either Hill or Madhesi Dalits in the overall discrimination index (see Figure 7.10 -7.14). They face fairly low levels of labor market discrimination (3% compared to 12.8% for Hill Dalits and 10.6% for Madhesi Dalits) or denial of entry into public places (5.5% compared to 26.4% for Hill Dalits and 11.3% for Madhesi Dalits). Discrimination in receiving government services is significant (11.5%) but still much less than that faced by Hill Dalits (25.9%) or Madhesi Dalits (26.1%).

9.2.6 Gender-based Barriers to Inclusion for Women: Differences between Social Groups

The chances for a female child born in Nepal to live a healthy and empowered life are much better today than they were a few decades ago – though still not equal to the chances of a male child. The NSIS data presented in this study shows that although women in all groups face barriers due to their gender, the severity of these barriers varies greatly between groups. For example, only 5% of Hill Brahmin women only 5% (same as for men) did not know about affirmative action provisions for historically excluded groups in education, health care, and government employment. In contrast, nearly half of Muslim women (43.5%) did not know of these provisions. High percentages of women without knowledge on this were also found among Madhesi Dalits (35.8%) and Madhesi Other Castes (28.8%). Surprisingly, high percentages were also found among the fairly well educated Madhesi Brahmin and Chhetri women (25.6%) (see Figure 6.1).

This pattern of results is repeated for knowledge of political and civil rights, functions of local government, (see Figures 6.2, 6.3 and 6.4) participation in local development processes and feelings of agency and effectiveness in these processes (see Figures 6.7 and 6.8). Across all groups, women fall behind men; however, Brahmin, Chhetri, Dalit and Janajati women from the hills and Tarai all participate at rates above the national average. On the other hand, except for the Tarai Janajati, the rest of the Tarai/Madhes groups have much lower numbers across the board – and especially for women.

However, the pattern of male dominance shifts somewhat, when we look at representation in – and being heard by – local organizations. Overall, women are *more* involved in local organizations than men (61.1% of women and 55.6% of men belong to an organization). Among Hill Chhetris, Hill Dalits, Madhesi Dalits, Newars and both the Mountain/Hill and Tarai Janajatis, more women than men are represented in local organizations. At the all Nepal level the percentage of men and women who felt that their voice was heard in these local organizations was equal at about 45%. However, among the Hill Chhetri, the Hill Dalits and the Tarai Janajati *more* women felt they had a voice in their local organizations than men (see Figure 6.10). As noted earlier, this data probably reflects the phenomenal growth and success of community user groups over the last 40 years in Nepal. These groups have been particularly effective as a means of reaching women and fostering cooperative and egalitarian social processes in the delivery of development across sectors. Women's groups focused on savings and credit, literacy, health, community forestry, water and sanitation and gender-based violence have drawn women out of their traditional place in the purely domestic sphere and legitimized their involvement and action in the affairs of the wider community and even the nation.

Shah's in-depth study of a woman's group in Sindhuli documents the gradual development of a sense of agency in several of the women members of the group he studied (Shah 2004). These previously silent village women – some Brahmins and some Janajati and Dalit women – organize to protest against the unexplained death of a village daughter-in-law; they travel to the district headquarters to discuss budget allocations and lobby for programs with officials and they construct a building for their meetings. Noting their preoccupation with “*naam banaune*” or “making a name” for their group, Shah interprets this as

a reflection of their newly awakened desire to move from the cyclical, a-historical world of women (and the crops, livestock and families that they work unceasingly to care for) to the world men inhabit where important events happen, history is made and the names of prominent individuals are remembered even after their death.

Pradhan (2014) has also documented and analyzed the impact that community groups (both men's and women's and mixed) have had on gender related attitudes of both men and women. In a panel study of 2323 male and female respondents conducted in Nepal's Chitwan Valley between 1996 and 2008 she found that being a member of such a group increased the likelihood of more egalitarian views on gender relations. In four areas of enquiry she found that experiences of community group participation by the respondent had "a strong, statistically significant, positive and independent effect" increasing the odds of egalitarian responses to issues such as child marriage (by 77%), widow remarriage (by 48%), daughter-in-laws obligation to obey her mother-in-law (by 83%) and women's participation in household decision-making (by 76%).

The NSIS looked at various spheres of female mobility including: a) going to the local market, b) visiting the natal home or relatives, and c) attending meetings or assemblies and found that women's autonomy has increased quite dramatically over the 2012-2018 period (see Figure 8.13). However, in regard to attending meetings, women in the Tarai/Madhes (except for the Tarai Janajati) consistently fell around 30 points or more below women in the Mountain Hill region (see Annex 8.10).

The composite index of gender norms and values provides a summary of the significant differences between social groups in their support for women's agency and empowerment. The two bottom quintiles of this Index are all Tarai/Madhes groups (Figure 8.13). The lowest Hill group is the Thami who had an index score of 50.6 compared to the lowest Madhesi group, the Lodha, who had a score of only 19.1 (Figure 8.14). Once again, Tarai/Madhesi groups have the most challenging conditions for women's agency and empowerment. All of the groups in the bottom two quintiles of this measure are from the Tarai/Madhes region and only three groups from that region, (the Kayastha who are Madhesi B/C and the Meche and Dhimal who are Tarai Janajati) appear in the top two quintiles.

9.3 Which groups are most vulnerable to falling behind or being excluded from achieving the Sustainable Development Goals?

The GoN has mobilized together with local and international partners to achieve the SDGs as part the Constitution's overall commitment to end exclusion. With all the overlapping dimensions of exclusion it can be difficult to get a clear picture of which social groups are most in need of attention, but Figures 9.3 and 9.4 give us a broad brush view (see Annex 9.16a & b). Those among the 88 caste/ethnic groups who have done poorly across the many dimensions of inclusion/exclusion appear once again in the bottom two quintiles of Figure 9.3. In a pattern that has become familiar, they are Dalit, Other Caste and Janajati groups – all from the Tarai/Madhesi, except for one Hill Dalit group (the Badi). Among the 11 main social groups, Madhesi Dalits do the worst followed by the Muslims, the Madhesi OC and the Hill Dalits (Figure 9.4).

Figure 9.5 is useful to see how the 11 main social groups rank on the composite index and also simultaneously to see how they rank on several other key dimensions as well⁷⁶. The composite figure in the last column can mask the weaknesses – or strengths – of certain groups in specific sectors. For example, all the Tarai/Madhes groups fall quite a bit lower on the demographic and gender-norm indicators which pulls down their overall rankings. That is why for policy and program formulation, the more detailed granular data is likely to be more valuable than the composite ranking. Nevertheless, Figure 9.5 is a good jumping off point for summarizing what the report shows us about the relative status of men and women and of the 11 main social groups.

Women

Figure 9.5 does not show gender disparities, but we have seen that in every group women fall below men on all but a very few indicators (such as membership in local organizations). Thus for most educational, health, economic and governance indicators, there is a clear need to focus on gender across the board and particularly for women in the Tarai/Madhes the where gender gaps are greatest. However, the composite index of Gender Norms and Values in the previous chapter (Figure 8.13) has identified those among the 88 caste/ethnic groups farthest from gender equality, where the entire two bottom quintiles are occupied by groups from the Tarai/Madhes region. These Tarai based groups along with the Hill Dalits had the lowest levels of egalitarian gender attitudes (among both men and women) signifying strong socialization experiences related to gender discrimination. Hence women from these groups face the double burden of gender and caste/ethnicity exclusion and this intersection of inequalities, along with other markers (for example class differences) will need added attention.

Hill Brahmins and Chhetris, Newars, Marwadis and Madhesi Brahmins and Chhetris

Figure 9.5 shows the historically dominant Hill Brahmins, Hill Chhetris and Newars scoring well in all dimensions of the study. Generally, Marwadis and sometimes Madhesi Brahmin/Chhetris are on equal level with the dominant groups – except in the dimensions of governance and gender norms where the Marwadis and Madhesi Brahmin/Chhetris are just at or below the national average.

⁷⁶ There are also three columns where one group has “disappeared” because the scores are so close that the two groups overlap. That has happened on the Social Composite Index where the Tarai Janajati and the Madhesi B/C overlap; on the Gender Norms Index where Marwadis and Tarai Janajatis overlap; and in the final Composite Index where Tarai Janajatis and Madhesi BC overlap.

FIGURE 9.3: Composite social inclusion index by caste/ethnicity, NSIS 2018

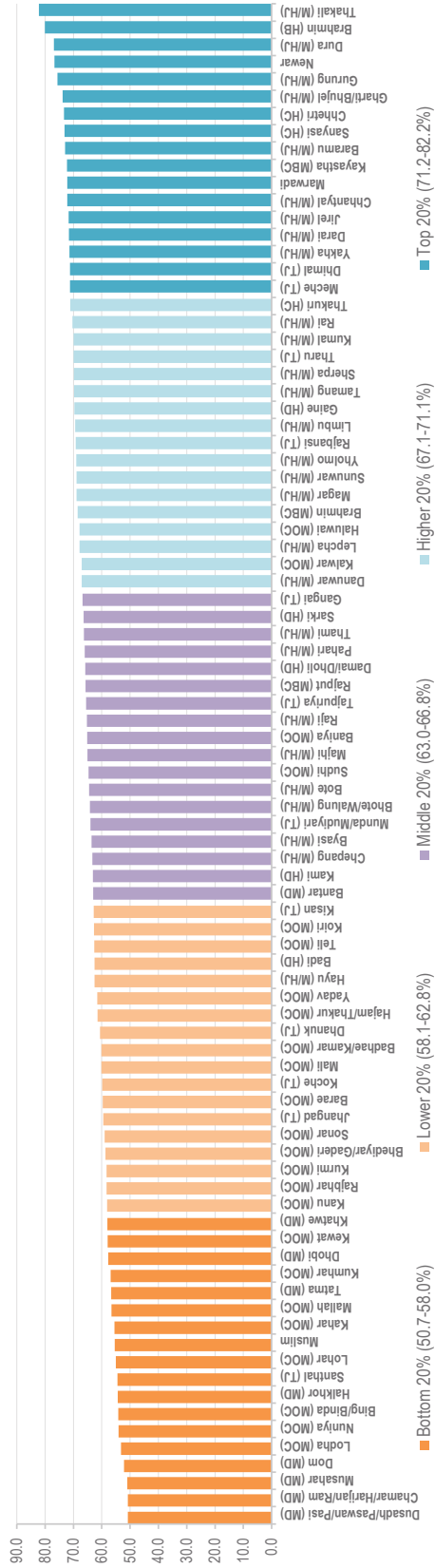
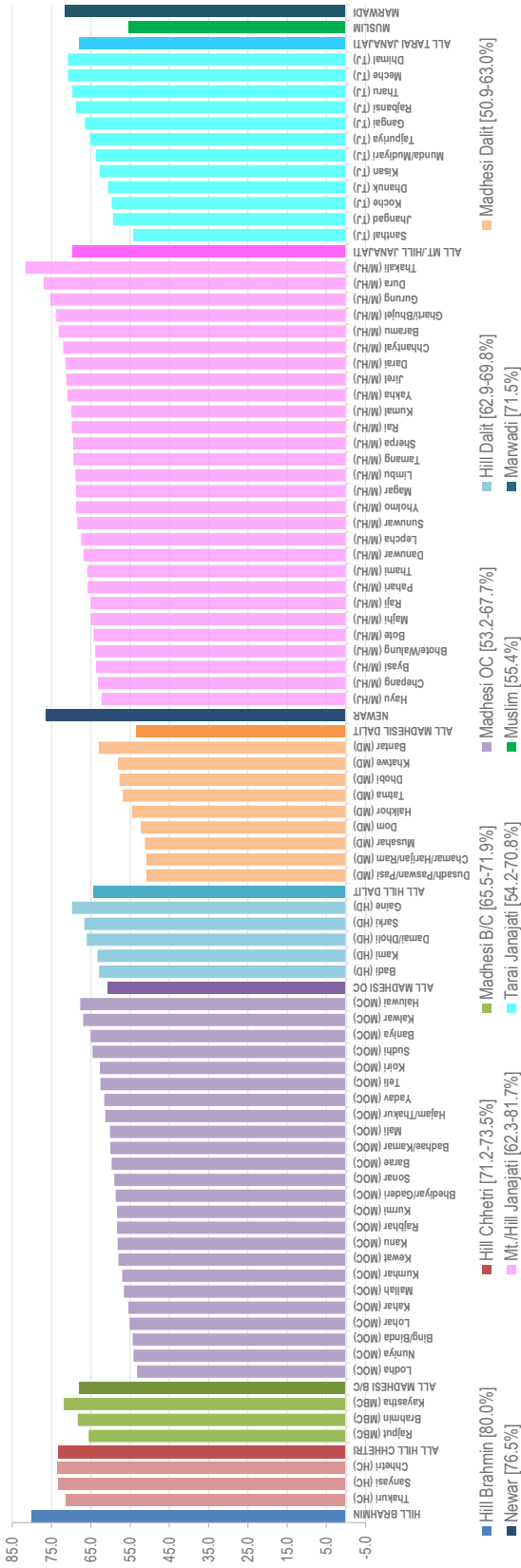


FIGURE 9.4: Composite social inclusion index by caste/ethnicity and social groups, NSIS 2018



Mountain/Hill and Tarai Janajatis

Interestingly, results for Hill and Tarai Janajatis appear fairly closely together on all the indexes and are generally found to be above the national average. However, both Mountain/Hill and Tarai Janajati encompass many distinct groups and there is wide variation in how these individual groups fare within the various dimensions of the study. For example, on the Education Index (Annex 9.2a & b) we find three Janajati groups at the bottom quintile with very low scores (Hayu: 43.2; Santhal: 48.9; Koche 52.8). At the same time, many Janajati groups are in the top quintile with the highest three being the Chhantyal (72.6), the Newar (80.2) and the Thakali (88.2). Half of the bottom quintile for the Economic Composite Index are Janajati groups and seven of the seventeen groups in the top quintile on economic opportunity are Janajatis, including the Thakali who topped the index with a score of 97.5. In conclusion, Janajati groups require policies and results monitoring based more detailed data to identify the groups who are struggling and track their progress to achieve the SDGs.

Madhesi Other Castes

Another of the 11 main social groups that contains many sub-groups at very different levels of development is the Madhesi Other Caste group. There are seven Madhesi Other Caste groups in the bottom quintile for education (Bing/Binda, Nuniya, Mallah, Lodha, Lohar, Kanu and Kahar) and one (Kalwar) at the top. Three of the Madhesi Other Caste groups appear in the lowest quintile for economic opportunities (Bing/Binda, Nuniya and Lohar) and four in the top quintile (Kalwar, Haluwai, Koiri and Baniya). Although Madhesi Other Castes do not appear in the bottom quintile of the Index on Non-discrimination, six are found in the second quintile (Badhae/Kamar, Kahar, Nuniya, Hajam/Thakur, Lohar and Kewat). This strongly suggests that some Madhesi Other Caste groups do suffer from discrimination based on their caste, even though some of them are educated and quite well off. With regards gender, the Madhesi OC perform poorly across the board with 12 of the 18 groups in the bottom quintile of the Index on Gender Norms and Values, and only four of their groups appearing at the middle quintile. Like the Janajatis, the Madhesi Other Caste group is highly diverse and also requires more in depth analysis to address how they can achieve the SDGs.

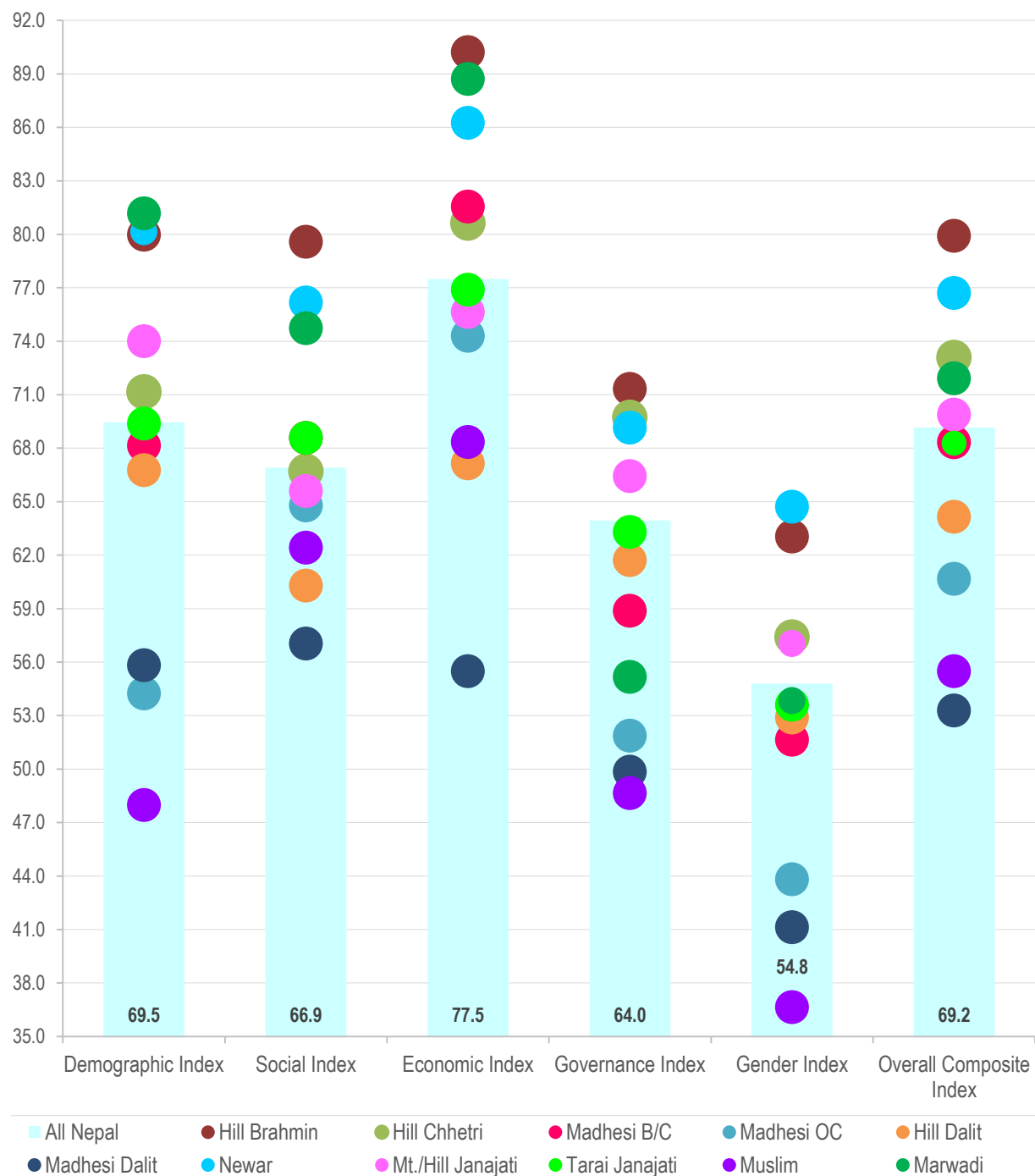
Muslims

Muslims are among the bottom three groups in *all* the indices (Figure 9.5) indicating that more effort is needed to enable them to achieve the SDGs. It is particularly worrying that dependence on wage labour is so high (36%) among the Muslims and has increased by 18.2% between 2012 and 2018. Along with women in the Madhesi Other Caste Group and both Dalit groups, Muslim women in particular need to be empowered to improve overall indicators for their respective groups.

Hill and Madhesi Dalits

The Hill Dalits have consistently done better than Madhesi Dalits in all the indices except for those reflecting discrimination based on the practice of untouchability (see Table 9.4). Hill Dalits are already part of the demographic transition with smaller family sizes, marriage at a later age, and lower dependency ratios. This has not yet happened with Madhesi Dalits – the only group out of the 11 main social groups where household size did not go down between 2012 and 2018. There has been a significant increase in annual per capita consumption among all Madhesi Dalit groups, ranging from 20% to 171% but averaging about 53%. This is impressive but still somewhat behind the growth seen by the Hill Dalits that averaged 74%. The Hill Dalits are also much less dependent on wage labor than the Madhesi Dalits. This low paying and insecure livelihood source accounts for about one third (33.9%) of household income among the Hill Dalit households, but fully two thirds (65.6%) of household income among the Madhesi Dalits.

FIGURE 9.5: Composite social inclusion index by sector and social groups, NSIS 2018



Among both Hill and Madhesi Dalits, as among the Janajatis and Madhesi Other Castes, there are significant variations in socio-economic outcomes between individual sub-groups – though no Dalit groups have yet made it into the top quintile of any indicator in this study⁷⁷. This high level of intra-group variation is especially apparent among the Madhesi Dalits where certain sub-groups such as the Halkhor, Chamar, Dom and Musahar suffer especially deep and persistent discrimination even from other Dalit sub-groups. The biggest challenge for all Dalits is Nepali society's deep-rooted beliefs surrounding the practice of untouchability. The Constitution now demands that both the ideology and the practice be eliminated. However, this will need to be implemented by a willing bureaucracy and citizenry with strong commitment to social change.

9.4 Key Policy Implications

- 1. As a highly diverse and democratic nation, Nepal needs disaggregated data if it is to reduce disparities between social groups and achieve its goals of non-discrimination, equitable development and good governance. GoN needs to know how its policies are affecting different groups within the population and whether any segments of the population are being left behind. Citizens also need disaggregated data to be able to hold the government accountable for its constitutional commitments to equity and inclusion.** As a means of tracking progress on the SDGs, equitable development and social inclusion more broadly, development partners need the data on the core social, political, economic and cultural indicators. This also applies to those 40 groups that have not been included in this study but are recorded by the Census 2011; most of them belong to Madhesi Other Caste and Janajati groups and a few belong to other groups (see Table 1.1).
- 2. Focus on diversity, equity and the bottom quintile first: Use NSIS 2018 data to identify those among the 88 caste/ethnic groups in the bottom quintile and thus in danger of being “left behind” on specific SDGs.** With its two levels of disaggregation – at the level of the 11 main social groups and at the level of the 88 distinct caste/ethnic groups within them – the NSIS 2018 data can be used to identify with fairly high precision, those social groups in danger of failing to reach specific SDGs. The reason the second more detailed level of disaggregation is so important is that while some of the 11 main social groups are relatively homogeneous in terms of economic and social status, others are extremely heterogeneous. Thus, at the level of the 11 main groups we can identify the **Madhesi Dalits, Hill Dalits, and the Muslims as relatively homogenous groups that are in need of targeted assistance for all their sub-groups if they are to achieve the SDGs and participate in Nepal's overall inclusive development.** All of the constituent sub-groups (from the 88 individual caste/ethnic groups) of these 3 main groups fall in the bottom two quintiles for most indicators.⁷⁸

However, the **Madhesi Other Castes, the Mountain/Hill Janajatis and the Tarai Janajatis** are each include some sub-groups who do well on most indicators and some who consistently appear in the bottom quintile. **For such diverse groups, it is important to be able to disaggregate to the level**

⁷⁷ The exception here would be the Hill Dalits who rank in the top quintile in terms of linguistic advantage.

⁷⁸ Even though all the Dalit sub-groups have low indicators, there are also important differences among them in welfare levels, participation in governance and gender norms and values. We saw how the Dom and the Halkhor faced much higher levels of discrimination than other Madhesi Dalits – probably because of their traditional association with waste removal. Similarly, the traditional role of the Gaine (a Hill Dalit) as an itinerant minstrel specializing in political satire seems to have made it possible for them to score in the second highest quintile in education and in the top quintile in governance.

of the 88 individual caste/ethnic groups to identify which sub-groups within each of the larger groups are in danger of falling behind on specific SDGs as well as on overall equitable and inclusive development. Thus, although there are several sub-groups among the Madhesi Other Castes (like the Baniya, Teli, Haluwai, Kalwar, Yadav and others) who are in the top two quintiles on many indicators, there are other sub-groups (like the Nuniya, Bing/Binda, Kahar Mallah, Rajbhar, Kumhar, Kewat and Lohar) who fall in the bottom quintile on the indexes for education, health, food and shelter, well-being, economic opportunity and the composite social inclusion index.

This kind of heterogeneity of outcomes is also found among the Janajatis – especially the Mountain/Hill Janajatis. For example, in health, the two lowest positions on the index are held by Mountain/Hill Janajatis (Lepcha and Thami) and so is the top position (Thakali). In fact, the Thakali, Newar and Gurung are in the top quintile for almost every index while at the same time other sub-groups from the Mountain/Hill Janajatis (like the Chepang, Thami, Hayu, Byasi, Raji, Majhi, Bote/Walung and Lepcha) are consistently found in the bottom quintiles. The government has designed and implemented affirmative action programs to target certain groups of people without considering the diversity and disparities within these groups. This means that the effectiveness of affirmative action policies can be increased if data is available to identify those at the bottom. Thus a combination of both affirmative action and ‘active targeting within universal provisions’ is likely to be the most effective approach to close social group inequities and disparities.

A surprising finding encountered in this study is that the 10 groups with the highest prevalence of disability (more than 5%) are all from Mountains and Hills. Nine groups belong to Mountain/Hill Janajatis (Hayu, Thami, Jirel, Yholmo, Byasi, Pahari, Newar, Limbu and Sunuwar) and one is Hill Chhetri (Sanyasi). This evidence presents a strong contrast to the findings on most indicators where Muslims, Madhesi and Hill Dalits are at the bottom. Such evidence suggests that in some instances deeper understanding of such phenomenon based on geographic/regional and more detailed caste/ethnic disaggregation is critical to effective design and targeting of policies and programs.

3. **Gender and intersecting inequalities need to be analyzed together.** NSIS data is disaggregated by sex and separate interviews with a male and a female member of each household were conducted (by male and female enumerators respectively) to ensure a gender-balanced view. As evident in the findings, the impact of gender is strongly influenced by each woman’s ethnicity, caste, class, age, disability status and position within the household. For example, the NSIS survey data on dependency ratios (NSIS 2018, Annex 3.6) for Dom, Hayu, and Nuniya women (44.6, 42.7, 41.2% respectively) show that they will all have much higher work burdens than Marwari, Hill Brahmin or Gurung women for whom dependency ratios are much lower (27.3, 26.7 and 26.3% respectively) giving these women fewer infants, young children and elderly to care for and more working age adults contributing to the family livelihood. This range of outcomes from different caste/ethnic groups across the female population is evident for almost every indicator. For example, female literacy in the population above 6 ranges from 19.2% among the Musahar (Madhesi Dalits) to 93.7% among the Marwari and women’s ownership of the family house goes from just 1% among the Bhote, to 17.5% among the Yholmo – both Hill Janajati groups. The composite index of Gender Norms and Values also showed that groups from the Tarai/Madhes region occupy the entire two bottom quintiles. These Tarai based groups along with the Hill Dalits also had the lowest levels of egalitarian gender attitudes (among both men and women) signifying strong socialization experiences related to gender discrimination. The intersection of gender with social and economic inequalities explains the intensified nature of disadvantage often faced by poorer women and girls and the crucial need to understand and address “intersecting inequalities.”

4. **Use NSIS data to build a better understanding of regional disparities. The NSIS 2018 data show that with a few exceptions most of the Tarai/Madhesi groups consistently fall below the Mountain/Hill groups on most indicators.** Much more work is needed to understand what drives this phenomenon and what are the barriers to change. Some portion of the lower performance of Tarai/Madhesi groups may be linked to GoN policies (e.g. such as the relative neglect of heritage languages in education) that may have had unintended negative consequences for Tarai/Madhesi groups' educational success (and ultimately their ability to get good jobs) as well as their access to social services and their participation in governance. At the same time, it is important to note that part of the observed deficit among Tarai/Madhesi groups is also likely due to culturally embedded political, economic and social forces and institutions (such as the remains of a feudal agricultural production system and related caste and gender hierarchies) that respond only very slowly to GoN policies and programs.
5. **Need for data uniformity.** Where data disaggregated by caste and ethnicity is available, it is not uniform across different government and non-government institutions. This leads to difficulties in compiling data from different sources to track the progress of different social groups. Different ministries/institutions have different classifications of social groups and at present there is no broad consensus on the classification and categorization of caste and ethnic groups to support comparison of data across surveys and sectors or to allow targeting and customization of policies and programs.
6. **The NSIS Survey should be repeated periodically. This will extend the trend data now available for 2012 and 2018 and assist with tracking progress on the SDGs and monitoring the overall equitable and inclusive development of Nepal.** The NSIS 2012 survey was revised for 2018 specifically to respond to GoN requests for indicators that would be able to track progress on the SDGs as well as progress on mainstreaming equitable and inclusive development. Additional rounds will thus increase the payoff to investments already made. It may also be useful if additional rounds are undertaken that allow the TU team to work with one or more of the GoN ministries to explore ways in which the NSIS data could be used to enhance GESI sectoral monitoring and to demonstrate the links between "Leave No One Behind" and GESI policies. This is the one way to help build the "Prosperous Nepal and Happy Nepali" envisioned by the Fifteenth Plan.

Alternatively, the Government of Nepal could adopt a framework for a periodic national level survey (such as the NSIS or a similar GESI survey) and conduct it for further/future cycles to track progress on equitable and inclusive development and the SDGs. The Federal NPC would be the most appropriate government agency to take a lead on such a uniform data generation process in close collaboration with the Provincial NPCs. In this way the data needs of the Provinces could be met and synchronized with the data requirements for monitoring outcomes and impacts at the Federal level.

7. **Use NSIS 2018 data to build capacity and institute practices of evidence based inclusive policy analysis.** A robust process for formulating, adapting and assessing the effectiveness of socio-economic policy needs to be based on the analysis of evidence rather than solely on the priorities of political parties. Further analysis of the NSIS 2012 and 2018 data (and future rounds) will allow analysts to unpack the distinct influences of caste, ethnicity and gender, along with other social and economic correlates. Investments in building the capabilities for the practice of evidence based analysis among students, scholars and practitioners needs to become the new norm in Nepal.

Support should also be provided to institutions (academic, think tanks, etc.) that conduct rigorous analysis and focus on providing sound empirical evidence for inclusive policy formulation.

The NSIS already has two rounds of data (2012 and 2018) that provide a rare and valuable opportunity to track the progress on overall inclusive development, and on specific SDGs. To maximize the utility of the existing data, three possible areas of **further analysis** are suggested. First, a plan for further analysis should be developed and implemented using the existing NSIS data for specific policy analysis covering a wide range of sectors. Results could be published in an edited volume(s). An example of the kinds of issues that have emerged in the current analysis that need further work, is the whole question of how having a non-Nepali heritage language affects a range of life chances. Controlling for wealth, gender, age and caste/ethnicity, what effect does having a non-Nepali heritage language have on say, educational outcomes, employment, participation in local organizations, levels of social capital, sense of agency, etc.? Is there a difference in impact between Indo-European and Tibeto-Burman Non-Nepali heritage languages or between heritage languages spoken by only a small population and those spoken by a large population?

Some of these questions are purely academic but others could have direct bearing on equity focused education policy and on GoN and Provincial communication strategies. Another example of further research could be deeper poverty analysis. NSIS has two different types of poverty data, monetary and non-monetary (living standard). A detailed poverty analysis could be carried out to explore how poverty is meaningfully linked with caste/ethnicity and the main social and regional groups by using and comparing both types of poverty data. One specific poverty-related finding that needs further analysis is the disturbing increase between 2012 and 2018 in dependency on casual labor among certain caste/ethnic groups. Other possible issues for further analysis include examining health services from both demand and supply sides, disability (and why it is higher among certain Hill/Mountain groups), cross-cultural marriage, attitudes towards and practices of governance, etc. Further exploration is also needed to understand what is behind the observed pattern of *reduced* female decision making in two key areas: a) use of self-earned income and b) selling land and other assets in their own name. Such studies would add to the knowledge on caste/ethnicity and gender in Nepal and also help develop frameworks to analyze how caste/ethnicity and gender matter in understanding and informing inclusive development.

Second, a research project could be developed for a more advanced level analysis of NSIS data to produce high quality articles that will be published in quality international peer reviewed journals. These activities would maximize the utility of NSIS data and disseminate it to a wider range of national/international audiences that include academia, professionals and policy makers/planners.

Third, a scholarship program should be developed and implemented, targeting university graduate students (Masters and PhD) who would use the NSIS data to carry out research (dissertations, thesis, academic papers) that would be published in national/international scientific journals.

8. **Programmatic applications.** In helping to identify social groups that have been ‘left behind’ across a range of different sectors and areas, the NSIS data provides tremendous potential for the government and its development partners to **target specific groups for policy and programmatic interventions to enhance equity and inclusive development**. Some possibilities include:

- i. One example, of such programmatic applications of the NSIS 2018 data could be **an expansion of the widespread – and generally successful – campaigns against gender discrimination to include efforts to reduce the practice of untouchability**. The Local Government Operations Act (LGOA) 2017 gives the responsibility for reducing discriminatory practices to the rural and urban municipalities. In recent years there have been a number of media campaigns to change ideas and norms about *Chhaupadi*, child marriage, single women, LGBTI stigma, trafficking of women, son preference, etc. But little has been done to confront the negative practice of untouchability which as the NSIS data makes clear, is still common in both the Hill and Tarai areas of Nepal. A partnership of development stakeholders (provincial and local governments, local and national NGOs and private sector institutions) could be developed to adapt some of the community-based approaches that have worked in these earlier campaigns to the issue of untouchability in its many subtle and unsubtle forms. As with efforts at changing the values, norms, attitudes, and behaviors that discriminate against women, addressing caste/ethnicity-based discrimination will also need a medium to long- term commitment and investment.
- ii. **Another possible action area is developing ways to address language-based barriers.** The NSIS data has shown how communities who do not use Nepali as their first language face educational barriers which affect their future access and success in multiple areas in life – higher educational opportunities, the labor market, access to government services and active participation in local and national governance. These disadvantages affect all the Tarai/Madhesi groups and the Mountain/Hill and Tarai Janajati groups – all of whom score below the national average on the Linguistic Advantage Index (Table 9.1; Index 12). Moreover, the erasure of indigenous languages in most schools (public and private), despite policies that promote teaching in indigenous languages at the primary levels, fosters disregard for the socio-cultural value of such languages, and creates barriers for non-Nepali speaking populations in their foundational educational journey. In addition to the further analysis of NSIS data suggested above, pilot work is needed to support the LGOA provision for Provinces and Municipalities to protect and develop indigenous languages and integrate them into the process of developing literacy for those whose heritage language is not Nepali. This is an exercise that Provinces and Municipalities can take a lead on in collaboration with the Ministry of Education, Science and Technology (MOEST) and the National Foundation for Development of Indigenous Nationalities (NFDIN).
- iii. **Addressing the rights of people with disabilities is an area that needs attention, especially among those social groups who have more than 5% of prevalence of disability, namely nine Mountain/Hill Janajatis (Hayu, Thami, Jirel, Yholmo, Byasi, Pahari, Limbu, Sunuwar and Newar) and Sanyasi.** This result contrasts with other social and economic indicators where Madhesi Dalits and Muslims are left far behind. The geographical location of these groups – in mountain and hill communities – limits their access to some of the critical services (for example higher education, health, vocational training and decent employment opportunities) that are part of their basic rights.
- iv. As identified earlier, the intersection of gender with other social and economic inequalities explains the intensified nature of disadvantage often faced by poorer women and girls, and the crucial need to understand and address “intersecting inequalities.” While overall progress in educational attainment for example has been encouraging, the data shows that in some marginalized groups women are lagging behind in education. Among Muslims and most of

the Madhesi Dalits (Musahar, Dom, Halkhor, Dusadh/ Paswan/Pasi, Chamar/Harijan/ Ram, Khatwe and Tatma), three Janajati groups (Hayu, Santhal and Koche) and seven Madhesi Other Caste groups (Bing/Binda, Nuniya, Mallah, Lodha, Lohar, Kanu and Kahar), women are at the bottom quintile for education. Similarly, some of the health indicators for women (for example, institutional delivery, antenatal care visits) have continued to show that women from the Tarai/ Madhes groups have continued to lag behind over many years. Thus **specific programs and campaigns, targeted to women in these groups and carefully monitored over time, need to become an integral part of the national level health and education programs and policies.** Local governments and their civil society and private sector partners at the local levels are likely to be in a better position to reach and monitor these groups, provided they are supported with adequate technical and financial resources.

- v. Designing identity based indicators to track socio-economic progress can be difficult but policies and programs, in the medium term, that focus on the bottom 5 to 20 percent can bring the agenda of inclusion and equity to the fore. While it is important to ensure that all populations have good information about, and access to universal programs, added targeted interventions are likely required to address the needs of the marginalized groups. For example, the Madhesi Dalit groups are behind the Hill Dalits in terms of annual per capita consumption and they are also more dependent upon wage labour which is a highly insecure livelihood strategy. Similarly, three of the Madhesi Other Caste groups (Bing/Binda, Nuniya and Lohar) appear in the lowest quintile for economic opportunities. **Thus the government needs to work with a range of stakeholders to ensure that the groups in the bottom are targeted, with equity targets planned for over a period of time, and accountability measures put in place to insure implementation.**
- vi. **Muslims are among the bottom three groups in all the indices indicating that more effort is needed to enable them to achieve the SDGs as well as overall progress.** Muslim women in particular need to be empowered in all aspects of socio-economic development. The high dependence of Muslims on wage labour, the social and religious discrimination they face, and in particular the deeply ingrained gender based discrimination Muslim girls and women face, contribute towards the slow pace of progress for this group.
- vii. Due to new legislation, women's representation and participation in elected positions as well as local community development groups has increased. But as the NSIS 2018 data has clearly shown that among the Tarai/Madhes based groups both men and women fall behind in terms of voice, agency and empowerment. Strong informal institutions (values, norms, attitudes and behaviours) create formidable barriers to equitable participation. **Specific programs are needed to break such normative barriers by supporting continuing dialogue and critical discourse between and among such marginalized groups, power holders, and civil society by mentoring girls and women and working closely with boys and men, to better understand and change the informal institutions.**
- viii. **Continued social mobilization, consultation and collaboration between governments, civil society organizations, socio-cultural and religious leaders, and the marginalized population is vital to ensure that the existing social, economic and political order is challenged.** Such open dialogue and information flows are an important step in creating an informed environment for challenging asymmetrical power relations and bringing about transformative and equalizing changes.

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ANNEXURE

A

ANNEX

SAMPLE SIZE, WEIGHTS AND SAMPLING ERRORS

i. Sample Size Determination

Sample size determination is largely an outcome of a compromise with time and resources. In our case, there are 88 groups, which are treated as independent domains of the study and they each represent themselves. The main compromise made here is that the sample size is determined with the upper-most range of error margin, i.e. 10%, and has to be accepted at 95% 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 2.0 and 4% non-response rate. With this, the sample size would be 200 of each 88 groups with the following formula.

$$n' = \frac{1.96^2(pq)}{e^2}$$

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

$$n_{clust} = \frac{n_{srs} \times def}{0.96}$$

where,

- n' = initial estimate of sample,
- 1.96 = normal standard deviation from t-distribution at 95% confidence level,
- p = population proportion (assumed to be 0.50),
- q = (1-p),
- pq = indicator of population variability,
- e^2 = desired level of precision measured in terms of margin of 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 (assumed to be 2.0), and
 0.96 = response rate (non-response rate assumed to 4%).

A sample of 20 households per cluster is generally recommended with an expected design effect of two (Turner, 2003). Following this principle, this survey selected 20 households from each sample cluster with the expected design effect of 2.0, which means the sample variance is 2 times greater than if the sample had been drawn using simple random sampling. Based on this, for each caste/ethnic group, a total of 10 clusters were selected to achieve 200 households for each domain (20×10=200 households), which added up to 17,600 households for 88 caste/ethnic groups (88 x 200).

As the NSIS 2017-20 was a sequel of NSIS 2012-14, both utilized the same principles of sampling methods. However, the current survey made some improvements by: 1) increasing the sample size from 152 in 2012 to 200 for each domain and; 2) decreasing from four stages in 2012 to three stage cluster sampling in 2018. Another improvement is related to the number of interviews. In the current survey, two interviews (one male and one female) were conducted from each selected household, compared to only one interview in 2012. In this way, the data from the current survey permitted sex disaggregated analysis in most of the aspects of interest.

ii. Weights

Since the actual proportion of households are different in each of 88 caste/ethnic group domains, the samples were weighted for each domain based on the ratio of the actual proportion to the sample proportion of households in the corresponding domains. Thus, the sample weights for sample size of each caste/ethnic group domains were calculated in order to adjust the unequal probability of household selection based on share of households of each caste and ethnic group provided by the 2011 census.

Probability of selection

Stage of PSU selection for each stratum of caste/ethnic group

The probability of selection of PSUs for each caste/ethnic group is given by

$$P_1 = 10 \times \frac{H_i}{\sum_i H_i}$$

where,

- P_1 = the probability of selecting the i^{th} PSU of each caste/ethnic group,
 10 = the number of PSUs selected for each caste/ethnic group,
 H_i = the number of households in the i^{th} PSU of each caste/ethnic group, and
 $\sum_i H_i$ = the total households of each caste/ethnic group according to the 2011 population census.

Stage of household selection for each stratum of caste/ethnic group

The probability of selection of households for each caste/ethnic group is given by

$$P_2 = \frac{20}{H_i}$$

where,

P_2 = the probability of selecting a fixed number of 20 households for each caste/ethnic group given that i^{th} PSU of the caste/ethnic group is selected and

20 = the fixed number of households to be selected from one PSU of each caste/ethnic group.

Overall probability of selection for each stratum of caste/ethnic group

The overall probability of selection for each caste/ethnic group is given by

$$\begin{aligned} P &= P_1 \times P_2 \\ &= 10 \times \frac{H_i}{\sum_i H_i} \times \frac{20}{H_i} \\ &= \frac{200}{\sum_i H_i} \end{aligned}$$

The number 200 is the overall sample size in terms of households for each of 88 caste/ethnic groups.

Weight factor for each stratum of caste/ethnic group

The weight is simply the inverse of the probability of selection of the corresponding caste/ethnic group, that is

$$w = \frac{\sum_i H_i}{200}$$

The weight is applied to all variables where inflated data are required irrespective of whether the variable is at the household or individual level, that is, the same weight is used for both household and individual records.

iii. Sampling Error

The estimates made by any given sample survey are affected by sampling errors, whose degree can be evaluated statistically from the survey results themselves. Sampling error is usually measured in terms of the standard error for a particular statistic, which is the square root of the variance. The standard errors are used to calculate confidence intervals, design effect, and relative error.

As this sample survey has a multi-stage cluster design, the Taylor linearization method of variance estimation for survey estimates of proportions or means was used to estimate the standard errors of selected key variables. This method treats any percentage or average as a ratio estimate, $r = y/x$, where 'y' represents the total sample value for the variable 'y', and 'x' represents the total number of cases in the group or sub-group under consideration. The variance of 'r' is computed using the formula below, and the standard error is the square root of the variance.

$$var(r) = \frac{1-f}{x^2} \sum_{h=1}^H \left[\frac{m_h}{m_h - 1} \left(\sum_{i=1}^{m_h} z_{hi}^2 - \frac{z_h^2}{m_h} \right) \right]$$

where $z_{hi} = y_{hi} - r \cdot x_{hi}$
 $z_h = y_h - r \cdot x_h$

- h = represents the stratum which varies from 1 to H
 m_h = total number of PSU (EA/cluster) selected in the h^{th} stratum
 y_{hi} = sum of the weighted values of variable 'y' in the i^{th} PSU (EA/cluster) in the h^{th} stratum
 x_{hi} = sum of the weighted number of cases in i^{th} PSU (EA/cluster) in the h^{th} stratum, and
 f = sampling fraction (n/N), which is very small and ignored

Sampling errors are calculated for some selected key variables of the survey, separately for caste/ethnic domains. These errors, along with relative errors and confidence limits, are presented in the following table. Standard errors are less than 5 percent for most of the selected variables for selected caste/ethnic groups with few exceptions. The confidence limits of the estimates based on standard errors did not cross the value of 1 or 0 for most of the selected variables, the results suggesting statistical significance. However, the fact that the design effects of more than 2 for most of the variables considered, particularly for the larger caste/ethnic groups of the country in terms of households/population size, suggests that the errors in estimates could have been reduced if the sample size for those larger caste/ethnic groups had been larger.

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Chhetri							
Literacy status (who can both read and write)	0.775	0.022	13,829	6.300	0.029	0.731	0.819
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.525	0.038	10,368	7.724	0.072	0.451	0.599
Ownership of house	0.980	0.011	3,119	4.522	0.012	0.958	1.002
Access to improved (flush) toilet	0.240	0.089	3,119	11.959	0.370	0.066	0.414
Access to health facility within 30 minutes	0.450	0.119	3,118	13.342	0.264	0.217	0.683
Landholding status	0.975	0.011	3,118	4.019	0.012	0.953	0.997
Access to source of non-agricultural income	0.315	0.078	3,118	9.426	0.249	0.161	0.469
Brahman – Hill							
Literacy status (who can both read and write)	0.862	0.017	10,638	5.124	0.020	0.828	0.896
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.722	0.024	8,810	5.018	0.033	0.675	0.769
Ownership of house	0.970	0.022	2,540	6.351	0.022	0.928	1.012
Access to improved (flush) toilet	0.580	0.123	2,540	12.525	0.212	0.339	0.821
Access to health facility within 30 minutes	0.730	0.110	2,538	12.484	0.151	0.513	0.946
Landholding status	0.980	0.008	2,539	3.009	0.009	0.964	0.996
Access to source of non-agricultural income	0.620	0.109	2,539	11.264	0.175	0.407	0.833
Magar							
Literacy status (who can both read and write)	0.757	0.014	5,766	2.420	0.018	0.730	0.784
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.419	0.042	4,222	5.526	0.100	0.337	0.501
Ownership of house	0.990	0.010	1,319	3.596	0.010	0.971	1.009
Access to improved (flush) toilet	0.530	0.141	1,319	10.244	0.266	0.254	0.806
Access to health facility within 30 minutes	0.420	0.137	1,319	10.065	0.326	0.152	0.688

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Landholding status	0.985	0.008	1,320	2.422	0.008	0.969	1.001
Access to source of non-agricultural income	0.260	0.046	1,319	3.815	0.177	0.170	0.350
Tharu							
Literacy status (who can both read and write)	0.715	0.020	5,357	3.260	0.028	0.676	0.754
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.463	0.039	4,139	5.029	0.084	0.387	0.539
Ownership of house	0.960	0.016	1,063	2.735	0.017	0.928	0.992
Access to improved (flush) toilet	0.175	0.091	1,063	7.847	0.523	-0.004	0.354
Access to health facility within 30 minutes	0.665	0.133	1,064	9.205	0.200	0.404	0.926
Landholding status	0.990	0.006	1,064	2.054	0.006	0.978	1.002
Access to source of non-agricultural income	0.300	0.068	1,064	4.868	0.228	0.166	0.434
Tamang							
Literacy status (who can both read and write)	0.722	0.027	4,866	4.178	0.037	0.669	0.775
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.405	0.053	3,519	6.438	0.132	0.301	0.509
Ownership of house	0.929	0.050	1,105	6.461	0.054	0.831	1.027
Access to improved (flush) toilet	0.240	0.094	1,105	7.284	0.390	0.057	0.423
Access to health facility within 30 minutes	0.755	0.095	1,105	7.345	0.126	0.569	0.941
Landholding status	0.880	0.089	1,105	9.079	0.101	0.706	1.054
Access to source of non-agricultural income	0.505	0.074	1,105	4.918	0.147	0.360	0.650
Newar							
Literacy status (who can both read and write)	0.786	0.026	3,999	4.039	0.033	0.735	0.837
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.566	0.054	3,147	6.107	0.095	0.460	0.672
Ownership of house	0.979	0.016	969	3.421	0.016	0.948	1.010
Access to improved (flush) toilet	0.405	0.115	968	7.286	0.284	0.180	0.630
Access to health facility within 30 minutes	0.775	0.116	968	8.618	0.149	0.548	1.002
Landholding status	0.980	0.011	968	2.537	0.012	0.958	1.002
Access to source of non-agricultural income	0.600	0.122	968	7.726	0.203	0.361	0.839
Muslim							
Literacy status (who can both read and write)	0.602	0.056	3,474	6.772	0.093	0.492	0.712
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.312	0.056	2,292	5.740	0.178	0.203	0.421
Ownership of house	0.849	0.062	589	4.200	0.073	0.727	0.971
Access to improved (flush) toilet	0.665	0.101	588	5.164	0.151	0.468	0.862
Access to health facility within 30 minutes	0.974	0.016	588	2.387	0.016	0.943	1.005
Landholding status	0.884	0.052	588	3.967	0.059	0.781	0.987
Access to source of non-agricultural income	0.810	0.066	588	4.071	0.081	0.681	0.939
Kami							
Literacy status (who can both read and write)	0.678	0.038	3,819	5.135	0.057	0.602	0.754
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.298	0.035	2,528	3.897	0.119	0.228	0.368

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Ownership of house	0.985	0.007	857	1.724	0.007	0.971	0.999
Access to improved (flush) toilet	0.305	0.135	857	8.600	0.444	0.040	0.570
Access to health facility within 30 minutes	0.540	0.125	857	7.353	0.232	0.295	0.785
Landholding status	0.985	0.011	857	2.651	0.011	0.963	1.007
Access to source of non-agricultural income	0.505	0.070	857	4.105	0.139	0.368	0.642
Yadav							
Literacy status (who can both read and write)	0.591	0.038	3,207	4.328	0.064	0.517	0.665
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.416	0.40	2,253	3.883	0.097	0.337	0.495
Ownership of house	0.995	0.005	588	1.753	0.005	0.985	1.005
Access to improved (flush) toilet	0.585	0.104	588	5.092	0.177	0.382	0.788
Access to health facility within 30 minutes	0.959	0.018	589	2.236	0.019	0.923	0.995
Landholding status	0.990	0.007	588	1.656	0.007	0.977	1.003
Access to source of non-agricultural income	0.139	0.036	588	2.488	0.256	0.069	0.209
Rai							
Literacy status (who can both read and write)	0.812	0.022	1,997	2.559	0.028	0.768	0.856
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.520	0.049	1,532	3.866	0.095	0.423	0.617
Ownership of house	0.941	0.028	460	2.523	0.029	0.887	0.995
Access to improved (flush) toilet	0.356	0.092	461	4.136	0.259	0.175	0.537
Access to health facility within 30 minutes	0.540	0.119	461	5.107	0.220	0.307	0.773
Landholding status	0.911	0.075	460	5.646	0.082	0.764	1.058
Access to source of non-agricultural income	0.176	0.083	461	4.697	0.474	0.013	0.339
Gurung							
Literacy status (who can both read and write)	0.762	0.036	1,585	3.394	0.048	0.691	0.833
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.520	0.050	1,282	3.552	0.095	0.423	0.617
Ownership of house	0.961	0.016	412	1.660	0.016	0.930	0.992
Access to improved (flush) toilet	0.474	0.139	413	5.656	0.294	0.201	0.747
Access to health facility within 30 minutes	0.661	0.112	413	4.796	0.169	0.442	0.880
Landholding status	0.971	0.019	413	2.343	0.020	0.933	1.009
Access to source of non-agricultural income	0.404	0.099	413	4.085	0.244	0.210	0.598
Damai/Dholi							
Literacy status (who can both read and write)	0.711	0.041	1,441	3.466	0.058	0.630	0.792
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.281	0.035	975	2.401	0.123	0.213	0.349
Ownership of house	0.863	0.058	328	3.035	0.067	0.750	0.976
Access to improved (flush) toilet	0.325	0.237	329	9.162	0.729	-0.139	0.789
Access to health facility within 30 minutes	0.649	0.100	328	3.779	0.154	0.454	0.844
Landholding status	0.759	0.095	328	4.022	0.125	0.573	0.945
Access to source of non-agricultural income	0.619	0.071	328	2.658	0.115	0.479	0.759

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Limbu							
Literacy status (who can both read and write)	0.839	0.017	1,201	1.552	0.020	0.796	0.862
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.524	0.030	858	1.776	0.058	0.465	0.583
Ownership of house	0.877	0.041	284	2.094	0.047	0.797	0.957
Access to improved (flush) toilet	0.582	0.110	285	3.748	0.189	0.367	0.797
Access to health facility within 30 minutes	0.680	0.125	284	4.525	0.185	0.434	0.926
Landholding status	0.930	0.039	284	2.541	0.041	0.854	1.006
Access to source of non-agricultural income	0.340	0.081	285	2.879	0.238	0.181	0.499
Thakuri							
Literacy status (who can both read and write)	0.792	0.017	1,305	1.545	0.022	0.758	0.826
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.558	0.041	927	2.497	0.073	0.478	0.638
Ownership of house	0.986	0.014	289	1.999	0.014	0.959	1.013
Access to improved (flush) toilet	0.179	0.099	289	4.383	0.553	-0.015	0.373
Access to health facility within 30 minutes	0.599	0.130	289	4.494	0.217	0.345	0.853
Landholding status	0.986	0.011	289	1.528	0.011	0.965	1.007
Access to source of non-agricultural income	0.284	0.075	289	2.823	0.264	0.137	0.431
Sarki							
Literacy status (who can both read and write)	0.675	0.0256	1,049	1.768	0.038	0.625	0.725
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.253	0.023	708	1.402	0.091	0.208	0.298
Ownership of house	0.911	0.089	271	5.111	0.097	0.737	1.085
Access to improved (flush) toilet	0.251	0.134	271	5.081	0.534	-0.012	0.514
Access to health facility within 30 minutes	0.585	0.121	272	4.048	0.207	0.348	0.822
Landholding status	0.919	0.069	272	4.193	0.076	0.783	1.055
Access to source of non-agricultural income	0.354	0.091	271	3.141	0.258	0.175	0.533
Teli							
Literacy status (who can both read and write)	0.689	0.037	1,099	2.633	0.053	0.617	0.761
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.489	0.041	756	2.239	0.083	0.409	0.569
Ownership of house	0.972	0.012	217	1.095	0.013	0.948	0.996
Access to improved (flush) toilet	0.580	0.113	217	3.371	0.195	0.358	0.802
Access to health facility within 30 minutes	0.908	0.035	218	1.776	0.038	0.840	0.976
Landholding status	0.982	0.008	217	0.832	0.008	0.967	0.997
Access to source of non-agricultural income	0.339	0.074	218	2.304	0.218	0.194	0.484
Chamar/Harijan/Ram							
Literacy status (who can both read and write)	0.443	0.039	964	2.442	0.088	0.366	0.520
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.156	0.022	646	1.521	0.139	0.113	0.199
Ownership of house	0.785	0.079	195	2.694	0.101	0.629	0.941

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Access to improved (flush) toilet	0.332	0.104	196	3.077	0.313	0.129	0.535
Access to health facility within 30 minutes	0.755	0.101	196	3.271	0.133	0.558	0.952
Landholding status	0.750	0.074	196	2.391	0.099	0.605	0.895
Access to source of non-agricultural income	0.610	0.078	195	2.213	0.127	0.458	0.762
Koiri, Kushwaha							
Literacy status (who can both read and write)	0.650	0.031	935	1.996	0.048	0.589	0.711
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.453	0.027	642	1.359	0.059	0.401	0.505
Ownership of house	0.971	0.015	174	1.190	0.016	0.941	1.001
Access to improved (flush) toilet	0.446	0.128	175	3.395	0.287	0.195	0.697
Access to health facility within 30 minutes	0.937	0.036	174	1.938	0.038	0.867	1.007
Landholding status	0.989	0.008	175	0.953	0.008	0.974	1.004
Access to source of non-agricultural income	0.190	0.036	174	1.202	0.189	0.120	0.260
Kurmi							
Literacy status (who can both read and write)	0.592	0.049	647	2.546	0.083	0.496	0.688
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.348	0.049	445	2.150	0.140	0.253	0.443
Ownership of house	0.974	0.026	117	1.751	0.027	0.923	1.025
Access to improved (flush) toilet	0.605	0.085	119	1.882	0.140	0.439	0.771
Access to health facility within 30 minutes	0.924	0.041	118	1.674	0.044	0.844	1.004
Landholding status	0.992	0.008	118	1.029	0.009	0.975	1.009
Access to source of non-agricultural income	0.364	0.053	118	1.191	0.146	0.260	0.468
Sanyasi/Dashnami							
Literacy status (who can both read and write)	0.797	0.029	748	1.993	0.037	0.740	0.854
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.556	0.049	538	2.286	0.088	0.460	0.652
Ownership of house	0.945	0.023	164	1.281	0.024	0.900	0.990
Access to improved (flush) toilet	0.299	0.110	164	3.076	0.369	0.083	0.515
Access to health facility within 30 minutes	0.601	0.121	163	3.146	0.201	0.364	0.838
Landholding status	0.988	0.010	162	1.129	0.010	0.969	1.007
Access to source of non-agricultural income	0.350	0.111	163	2.967	0.318	0.132	0.568
Dhanuk							
Literacy status (who can both read and write)	0.555	0.033	629	1.679	0.060	0.490	0.620
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.300	0.034	426	1.514	0.112	0.234	0.366
Ownership of house	0.938	0.030	128	1.387	0.032	0.880	0.996
Access to improved (flush) toilet	0.422	0.138	128	3.157	0.328	0.151	0.693
Access to health facility within 30 minutes	0.783	0.065	129	1.796	0.084	0.655	0.911
Landholding status	0.961	0.017	128	1.017	0.018	0.927	0.995
Access to source of non-agricultural income	0.481	0.086	129	1.937	0.178	0.313	0.649

Variables	Value (r)	Standard Error (SE)	Weighted Cases	Design Effect	Relative Error	Confidence Limit (95%)	
						Lower	Upper
Musahar							
Literacy status (who can both read and write)	0.269	0.052	665	3.031	0.194	0.167	0.371
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.056	0.015	426	1.330	0.265	0.027	0.085
Ownership of house	0.636	0.113	154	2.903	0.178	0.415	0.857
Access to improved (flush) toilet	0.176	0.089	153	2.875	0.505	0.002	0.350
Access to health facility within 30 minutes	0.792	0.074	154	2.254	0.093	0.647	0.937
Landholding status	0.556	0.093	153	2.301	0.167	0.374	0.738
Access to source of non-agricultural income	0.649	0.068	154	1.763	0.105	0.516	0.782
Dusadh/Paswan/Pasi							
Literacy status (who can both read and write)	0.425	0.049	619	2.454	0.115	0.329	0.521
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.180	0.039	399	2.019	0.216	0.104	0.256
Ownership of house	0.761	0.088	117	2.227	0.116	0.588	0.934
Access to improved (flush) toilet	0.212	0.068	118	1.812	0.323	0.078	0.346
Access to health facility within 30 minutes	0.864	0.081	118	2.559	0.094	0.705	1.023
Landholding status	0.746	0.083	118	2.053	0.111	0.584	0.908
Access to source of non-agricultural income	0.556	0.069	117	1.500	0.124	0.420	0.692
Sherpa							
Literacy status (who can both read and write)	0.710	0.027	365	1.125	0.038	0.658	0.762
Educational attainment (aged 18 years and above who have completed 8 th grade or above)	0.399	0.054	271	1.807	0.135	0.293	0.505
Ownership of house	0.929	0.047	85	1.685	0.051	0.836	1.022
Access to improved (flush) toilet	0.364	0.120	85	2.282	0.329	0.129	0.599
Access to health facility within 30 minutes	0.337	0.130	86	2.539	0.386	0.082	0.592
Landholding status	0.965	0.025	86	1.242	0.026	0.916	1.014
Access to source of non-agricultural income	0.291	0.133	86	2.708	0.458	0.030	0.552



B

ANNEX

METHOD OF CALCULATION OF POVERTY PROBABILITY INDEX (PPI)

The Poverty Probability Index (PPI) identifies households that are most likely to be poor. This tool is simple and statistically sound, designed based on country-specific scorecards. It utilizes a set of 10 simple questions related to household characteristics and asset ownership standardized for international comparison. The answers to each question are scored to compute the likelihood of a household living below the poverty line (i.e., \$1.25, \$2.0 and \$2.5). The scorecard was constructed by Mark Schreiner (2013)¹ using Nepal Living Standards Survey (NLSS) 2010/11 to estimate the likelihood that a household has expenditure below a given poverty line. Based on the scorecard, scores are converted into a probability that a given household is poor based on the given poverty line. It is a simple method to measure poverty rates and to track changes in poverty rates over time. The scorecard of ten questions and the lookup table for converting scores into probability are given in the following tables.

¹ Mark Schreiner (2013). *Simple poverty scorecard for poverty assessment tool, Nepal*. www.simplepovertyscorecard.com.

SIMPLE POVERTY SCORECARD FOR NEPAL			
Entity	Name	ID	Date (DD/MM/YY)
Participant :			Date joined :
Field agent :			Date scored :
Service Point :			# household members :

Indicator	Response	Points	Score
1. How many household members are there?	A. Eight or more	0	
	B. Seven	6	
	C. Six	8	
	D. Five	12	
	E. Four	19	
	F. Three	30	
	G. One or two	34	
2. In what type of job did the male head / spouse work the most hours in the past seven days?	A. No male head / spouse	0	
	B. Does not work, or paid wages on a daily basis or contract/piece-rate in agriculture	0	
	C. Paid wages on a daily basis or contract/piece-rate in non-agriculture	4	
	D. Self-employed in agriculture	5	
	E. Self-employed in non-agriculture	7	
	F. Paid wages on a long-term basis in agriculture or non-agriculture	8	
3. How many bedrooms does your residence have?	A. None	0	
	B. One	2	
	C. Two	7	
	D. Three or more	11	
4. Main construction material of outside walls?	A. Bamboo / leaves, unbaked bricks, wooden, mud bonded bricks/ stones, or no outside walls	0	
	B. Cement-bonded bricks/ stones, or other material	6	
5. Main material roof is made of?	A. Straw/thatch, or earth/mud	0	
	B. Tiles/slate, or other	2	
	C. Wood/planks, or galvanized iron	6	
	D. Concrete/Cement	7	
6. Does your residence have a Kitchen?	A. No	0	
	B. Yes	5	
7. What type of stove does your household mainly use for cooking?	A. Open fireplace, mud, kerosene stove, or other	0	
	B. Gas stove, or smokeless oven	3	
8. What type of toilet is used by your household?	A. None, household non-flush, or communal latrine	0	
	B. Household flush	6	
9. How many telephone sets/ cordless/ mobile does your household own?	A. None	0	
	B. One	8	
	C. Two or more	14	
10. Does your household own, sharecrop-in, or mortgage-in any agricultural land? If yes, is any of it irrigated?	A. No	0	
	B. Yes, but none irrigated	3	
	C. Yes, and some irrigated	6	
Microfinance Risk Management, L.L.C., microfinance.com		Score:	

NEPALI PPI [®] : LOOKUP TABLES			
The following lookup tables convert PPI scores to the poverty likelihoods below each of the poverty lines.			
PPI Score	\$1.25 2005 PPP (%)	\$2.00 2005 PPP (%)	\$2.50 2005 PPP (%)
0-4	100.0	100.0	100.0
5-9	100.0	100.0	100.0
10-14	82.1	100.0	100.0
15-19	67.5	95.2	100.0
20-24	64.8	95.0	99.6
25-29	58.4	90.9	98.1
30-34	45.1	84.6	96.9
35-39	31.2	77.9	92.8
40-44	21.6	69.8	86.9
45-49	12.7	58.6	80.4
50-54	6.4	44.5	65.5
55-59	4.6	36.4	57.7
60-64	2.3	17.7	42.3
65-69	0.8	14.0	34.0
70-74	0.4	7.7	19.4
75-79	0.3	4.5	9.6
80-84	0.2	1.5	7.2
85-89	0.0	0.0	3.2
90-94	0.0	0.0	0.0
95-100	0.0	0.0	0.0

C

ANNEX

CHAPTER 3

BASIC DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE POPULATION

Colour Coded Legend [Sorted for *Italics*]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 3.1: PERCENTAGE DISTRIBUTION OF RESPONDENTS BY RELIGION AND CASTE/ETHNICITY

Caste/ethnicity	Hindu	Buddhist	Islam	Kirat	Christian	Other	Total	Caste/ethnicity	Hindu	Buddhist	Islam	Kirat	Christian	Other	Total
Badhae/Kamar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Koche (TJ)	99.0	0.0	0.0	0.0	0.0	1.0	100.0
Baniya (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Byasi (M/HJ)	98.5	1.5	0.0	0.0	0.0	0.0	100.0
Bantar (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Darai (M/HJ)	98.0	0.0	0.5	0.0	1.5	0.0	100.0
Barae (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Gharti/Bhujel (M/HJ)	98.0	0.0	0.0	0.0	0.0	2.0	100.0
Bhediya/Gaderi (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Kami (HD)	98.0	0.0	0.0	0.0	2.0	0.0	100.0
Bing/Binda (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Majhi (M/HJ)	98.0	1.5	0.0	0.0	0.0	0.5	100.0
Brahmin (HB)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Tharu (TJ)	98.0	0.0	0.0	0.0	2.0	0.0	100.0
Brahmin (MBC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Danuwar (M/HJ)	97.5	1.0	0.0	0.5	1.0	0.0	100.0
Dhanuk (TJ)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Jhangad (TJ)	97.5	0.0	0.5	0.0	1.0	1.0	100.0
Dhobi (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Kumal (M/HJ)	97.5	0.0	0.0	1.0	0.5	1.0	100.0
Dom (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Marwadi	97.5	0.0	0.0	0.0	0.0	2.5	100.0
Dusadh/Paswan/Pasi (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Meche (TJ)	96.5	1.0	0.0	0.0	0.0	2.5	100.0
Hajam/Thakur (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Pahari (M/HJ)	96.5	0.0	0.0	0.0	3.5	0.0	100.0
Halkhor (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Bote (M/HJ)	96.0	0.0	0.5	0.0	3.5	0.0	100.0
Haluwai (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0	Rajbansi (TJ)	95.5	0.5	0.0	0.0	0.5	3.5	100.0

Caste/ethnicity	Hindu	Buddhist	Islam	Kirat	Christian	Other	Total
Kahar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kalwar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kanu (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kayastha (MBC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kewat (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Khatwe (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Koiri (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kumhar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Kurmi (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Lodha (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Lohar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Mali (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Mallah (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Musahar (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Nuniya (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Rajbhar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Raji (M/HJ)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Rajput (MBC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Sanyasi (HC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Sonar (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Sudhi (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Tatma (MD)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Teli (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Thakuri (HC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Yadav (MOC)	100.0	0.0	0.0	0.0	0.0	0.0	100.0
Chhetri (HC)	99.5	0.0	0.0	0.0	0.5	0.0	100.0
Gangai (TJ)	99.5	0.0	0.0	0.0	0.0	0.5	100.0
Baramu (M/HJ)	99.0	0.0	0.0	0.0	1.0	0.0	100.0
Damai/Dholi (HD)	99.0	0.0	0.5	0.0	0.5	0.0	100.0
Caste/ethnicity	Hindu	Buddhist	Islam	Kirat	Christian	Other	Total
Sarki (HD)	95.0	0.0	0.0	0.0	5.0	0.0	100.0
Gaine (HD)	94.5	0.5	0.0	0.0	5.0	0.0	100.0
Kisan (TJ)	94.0	0.0	0.0	0.0	4.0	2.0	100.0
Munda/ Mudiyari (TJ)	93.5	0.0	0.0	0.5	1.0	5.0	100.0
Magar (M/HJ)	93.0	7.0	0.0	0.0	0.0	0.0	100.0
Chamar/Harijan/ Ram (MD)	92.5	7.0	0.0	0.0	0.5	0.0	100.0
Tajpuriya (TJ)	91.5	0.0	0.0	0.0	1.5	7.0	100.0
Chhantyal (M/HJ)	91.0	7.5	0.0	0.0	0.0	1.5	100.0
Newar	87.0	11.0	0.0	0.0	2.0	0.0	100.0
Santhal (TJ)	81.5	0.0	0.0	0.5	17.5	0.5	100.0
Dhimal (TJ)	77.5	0.5	0.0	0.5	0.5	21.0	100.0
Badi (HD)	71.0	0.0	0.0	0.0	29.0	0.0	100.0
Hayu (M/HJ)	71.0	0.5	0.0	27.0	1.0	0.5	100.0
Thami (M/HJ)	66.5	17.0	0.0	14.0	1.5	1.0	100.0
Chepang (M/HJ)	64.5	1.5	10.5	0.0	23.5	0.0	100.0
Yakha (M/HJ)	50.0	0.5	1.5	46.0	2.0	0.0	100.0
Sunuwar (M/HJ)	38.0	0.5	0.0	50.0	11.5	0.0	100.0
Gurung (M/HJ)	37.0	62.5	0.0	0.0	0.5	0.0	100.0
Jirel (M/HJ)	29.5	69.0	0.0	0.0	1.5	0.0	100.0
Rai (M/HJ)	25.5	1.5	0.5	68.5	4.0	0.0	100.0
Dura (M/HJ)	22.5	77.5	0.0	0.0	0.0	0.0	100.0
Limbu (M/HJ)	16.5	0.0	0.0	82.0	0.0	1.5	100.0
Tamang (M/HJ)	11.5	85.5	0.5	0.0	2.5	0.0	100.0
Thakali (M/HJ)	3.5	96.5	0.0	0.0	0.0	0.0	100.0
Muslim	2.5	0.0	97.5	0.0	0.0	0.0	100.0
Bhote/Walung (M/HJ)	0.5	97.0	0.0	0.0	2.5	0.0	100.0
Lepcha (M/HJ)	0.5	95.0	0.0	0.0	4.5	0.0	100.0
Sherpa (M/HJ)	0.0	100.0	0.0	0.0	0.0	0.0	100.0
Yholmo (M/HJ)	0.0	100.0	0.0	0.0	0.0	0.0	100.0

ANNEX 3.2: NUMBER OF LANGUAGES SPOKEN BY SAMPLE HOUSEHOLD POPULATION											
SN	Languages by family	SN	Languages by family	SN	Languages by family	SN	Languages by family	SN	Languages by family	SN	Languages by family
	I. Indo-European	12	Danuwar	23	Limbu	35	Dhimial	47	Bhujel	59	Dumi
1	Maithili	13	Majhi	24	Tamang	36	Gurung	48	Bahing	60	Puma
2	Nepali	14	Magahi (Bihari Hindi)	25	Meche	37	Hayu	49	Chhiling	61	Nachhiring
3	Bhojpuri	15	Hindi	26	Raji	38	Newari	50	Tibetan	62	Lingkhim
4	Bajika	16	Angika (Bihari Hindi)	27	Thami	39	Pahari	51	Yamphu/Yamphe	63	Mewahang
5	Awadhi	17	Kumal	28	Yakha	40	Chepeng	52	Thulung	64	Wambule
6	Rajbansi	18	Urdu	29	Lepcha/Lapche	41	Chhantyal	53	Khaling		III. Austro-Asiatic
7	Tharu	19	Sadhani (Bhojpuri)	30	Koche	42	Lhomi	54	Dura	65	Santhali
8	Marwari	20	Bangla	31	Jirel	43	Magar	55	Lohorung		IV. Dravidian
9	Bote	21	Sikh/Panjabi	32	Thakali	44	Byansi	56	Chhintang	66	Jhangad
10	Darai		II. Sino-Tibetan	33	Yholmo	45	Bantawa	57	Kulung	67	Unknown language
11	Kisan	22	Sherpa	34	Sunuwar	46	Chamling	58	Sangpang		

ANNEX 3.3: AVERAGE HOUSEHOLD SIZE AND TYPE OF FAMILY BY CASTE/ETHNICITY									
Caste/ethnicity	Average HH size	Type of family			Caste/ethnicity	Average HH size	Type of family		
		Nuclear family	Joint/extended	Total			Nuclear family	Joint/extended	Total
Muslim	7.0	19.5	80.5	100.0	Khatwe (MD)	5.8	22.0	78.0	100.0
Lodha (MOC)	6.6	22.5	77.5	100.0	Rajbhar (MOC)	5.8	33.0	67.0	100.0
Kanu (MOC)	6.6	30.0	70.0	100.0	Tatma (MD)	5.8	17.0	83.0	100.0
Kahar (MOC)	6.5	30.0	70.0	100.0	Hajam/Thakur (MOC)	5.8	30.5	69.5	100.0
Kewat (MOC)	6.4	19.5	80.5	100.0	Dhanuk (TJ)	5.8	31.5	68.5	100.0
Kurmi (MOC)	6.3	25.5	74.5	100.0	Baniya (MOC)	5.8	31.0	69.0	100.0
Yadav (MOC)	6.2	29.0	71.0	100.0	Teli (MOC)	5.8	28.0	72.0	100.0
Lohar (MOC)	6.2	27.5	72.5	100.0	Badhae/Kamar (MOC)	5.7	29.0	71.0	100.0
Dusadh/Paswan/Pasi (MD)	6.2	22.5	77.5	100.0	Haluwai (MOC)	5.7	37.0	63.0	100.0
Kumhar (MOC)	6.2	27.0	73.0	100.0	Sudhi (MOC)	5.7	35.0	65.0	100.0
Sonar (MOC)	6.1	28.0	72.0	100.0	Mallah (MOC)	5.7	26.5	73.5	100.0
Bhediya/Gaderi (MOC)	6.1	20.0	80.0	100.0	Byasi (M/HJ)	5.7	21.5	78.5	100.0
Barae (MOC)	6.1	28.5	71.5	100.0	Kayastha (MBC)	5.7	46.0	54.0	100.0
Koiri (MOC)	6.1	26.5	73.5	100.0	Jhangad (TJ)	5.6	39.0	61.0	100.0
Nuniya (MOC)	6.1	29.0	71.0	100.0	Hayu (M/HJ)	5.6	35.0	65.0	100.0
Mali (MOC)	5.9	37.5	62.5	100.0	Raji (M/HJ)	5.5	36.5	63.5	100.0
Bing/Binda (MOC)	5.9	27.0	73.0	100.0	Tharu (TJ)	5.5	31.0	69.0	100.0
Dhobi (MD)	5.8	29.5	70.5	100.0	Kalwar (MOC)	5.4	42.0	58.0	100.0
Chamar/Harijan/Ram (MD)	5.8	26.0	74.0	100.0	Bantar (MD)	5.3	27.0	73.0	100.0
					Santhal (TJ)	5.3	31.5	68.5	100.0
					Brahmin (MBC)	5.3	35.5	64.5	100.0

Caste/ethnicity	Average HH size	Type of family		
		Nuclear family	Joint/ extended	Total
Halkhor (MD)	5.2	38.0	62.0	100.0
Rajput (MBC)	5.2	37.0	63.0	100.0
Danuwar (M/HJ)	5.1	29.5	70.5	100.0
Chepeng (M/HJ)	5.1	31.5	68.5	100.0
Thakuri (HC)	5.1	33.0	67.0	100.0
Musahar (MD)	5.1	31.0	69.0	100.0
Kami (HD)	5.0	32.5	67.5	100.0
Dom (MD)	5.0	27.0	73.0	100.0
Damai/Dholi (HD)	5.0	32.0	68.0	100.0
Munda/Mudiyari (TJ)	5.0	37.0	63.0	100.0
Sanyasi (HC)	5.0	35.0	65.0	100.0
Pahari (M/HJ)	5.0	32.5	67.5	100.0
Majhi (M/HJ)	4.9	32.0	68.0	100.0
Marwadi	4.9	41.5	58.5	100.0
Chhetri (HC)	4.9	37.5	62.5	100.0
Gangai (TJ)	4.9	44.5	55.5	100.0
Magar (M/HJ)	4.9	33.0	67.0	100.0
Bote (M/HJ)	4.9	32.5	67.5	100.0
Yakha (M/HJ)	4.9	29.0	71.0	100.0
Bhote/Walung (M/HJ)	4.9	33.0	67.0	100.0
Meche (TJ)	4.9	29.5	70.5	100.0
Rai (M/HJ)	4.8	28.5	71.5	100.0
Tamang (M/HJ)	4.8	38.0	62.0	100.0
Tajpuriya (TJ)	4.8	45.0	55.0	100.0

Caste/ethnicity	Average HH size	Type of family		
		Nuclear family	Joint/ extended	Total
Limbu (M/HJ)	4.8	35.5	64.5	100.0
Darai (M/HJ)	4.7	33.5	66.5	100.0
Sunuwar (M/HJ)	4.7	28.0	72.0	100.0
Rajbansi (TJ)	4.7	38.0	62.0	100.0
Sherpa (M/HJ)	4.7	31.0	69.0	100.0
Gharti/Bhujel (M/HJ)	4.7	39.0	61.0	100.0
Kumal (M/HJ)	4.7	35.5	64.5	100.0
Gaine (HD)	4.6	38.5	61.5	100.0
Dhimal (TJ)	4.6	34.5	65.5	100.0
Thami (M/HJ)	4.6	37.0	63.0	100.0
Brahmin (HB)	4.5	43.0	57.0	100.0
Chhantyal (M/HJ)	4.5	39.0	61.0	100.0
Koche (TJ)	4.5	41.5	58.5	100.0
Newar	4.5	39.0	61.0	100.0
Lepcha (M/HJ)	4.5	39.5	60.5	100.0
Sarki (HD)	4.4	39.0	61.0	100.0
Yholmo (M/HJ)	4.4	41.0	59.0	100.0
Kisan (TJ)	4.4	45.0	55.0	100.0
Jirel (M/HJ)	4.2	47.0	53.0	100.0
Badi (HD)	4.2	38.0	62.0	100.0
Gurung (M/HJ)	4.2	40.5	59.5	100.0
Baramu (M/HJ)	4.0	46.0	54.0	100.0
Dura (M/HJ)	4.0	45.5	54.5	100.0
Thakali (M/HJ)	3.9	49.0	51.0	100.0

ANNEX 3.4: MEDIAN AGE OF MALE AND FEMALE POPULATION FROM SAMPLE HOUSEHOLDS AND SEX RATIO BY CASTE/ETHNICITY

Caste/ethnicity	Median age			Sex ratio
	Male	Female	Both sex	
Dom (MD)	17	18	17	98
Halkhor (MD)	20	18	19	102
Badi (HD)	19	21	20	79
Bing/Binda (MOC)	19	20	20	103
Chamar/Harijan/Ram (MD)	20	20	20	104
Chepeng (M/HJ)	21	20	20	101
Dusadh/Paswan/Pasi (MD)	19	20	20	98
Kahar (MOC)	20	19	20	98
Kumhar (MOC)	20	20	20	99
Lodha (MOC)	20	20	20	105
Lohar (MOC)	20	19	20	101
Musahar (MD)	18	20	20	102
Muslim	20	20	20	102

Caste/ethnicity	Median age			Sex ratio
	Male	Female	Both sex	
Nuniya (MOC)	18	22	20	108
Raji (M/HJ)	20	20	20	94
Dhobi (MD)	19	22	21	109
Hayu (M/HJ)	19	22	21	93
Kanu (MOC)	20	22	21	109
Khatwe (MD)	20	23	21	94
Kurmi (MOC)	22	21	21	101
Mallah (MOC)	20	21	21	106
Santhal (TJ)	21	21	21	99
Tatma (MD)	21	21	21	99
Dhanuk (TJ)	22	21	22	92
Badhae/Kamar (MOC)	23	22	22	102
Barae (MOC)	22	22	22	104
Bhediyar/Gaderi (MOC)	22	22	22	98

Caste/ethnicity	Median age			Sex ratio
	Male	Female	Both sex	
Damai/Dholi (HD)	21	23	22	98
Hajam/Thakur (MOC)	23	22	22	106
Jhangad (TJ)	24	22	22	87
Kami (HD)	21	22	22	99
Kewat (MOC)	21	23	22	100
Koche (TJ)	21	22	22	97
Mali (MOC)	21	22	22	113
Sonar (MOC)	21	22	22	106
Thami (M/HJ)	24	21	22	96
Yadav (MOC)	22	23	23	106
Byasi (M/HJ)	23	22	23	99
Koiri (MOC)	23	23	23	107
Kumal (M/HJ)	24	23	23	99
Pahari (M/HJ)	22	24	23	103
Rajbhar (MOC)	23	23	23	99
Sarki (HD)	22	23	23	93
Teli (MOC)	24	22	23	103
Baniya (MOC)	25	24	24	99
Bantar (MD)	25	24	24	96
Bote (M/HJ)	25	23	24	90
Gaine (HD)	22	25	24	97
Kisan (TJ)	23	24	24	100
Limbu (M/HJ)	23	25	24	105
Majhi (M/HJ)	24	24	24	97
Thakuri (HC)	22	24	24	95
Baramu (M/HJ)	25	26	25	87
Danuwar (M/HJ)	25	24	25	85
Haluwai (MOC)	26	25	25	112
Kalwar (MOC)	25	27	25	115
Magar (M/HJ)	25	25	25	88
Munda/Mudiyari (TJ)	25	24	25	93

Caste/ethnicity	Median age			Sex ratio
	Male	Female	Both sex	
Rajbansi (TJ)	26	24	25	94
Sudhi (MOC)	24	25	25	108
Sunuwar (M/HJ)	25	25	25	91
Tajpuriya (TJ)	26	23	25	87
Gangai (TJ)	28	26	26	107
Jirel (M/HJ)	27	25	26	94
Lepcha (M/HJ)	29	24	26	93
Meche (TJ)	29	25	26	86
Sanyasi (HC)	25	27	26	102
Tamang (M/HJ)	26	26	26	92
Tharu (TJ)	27	25	26	96
Bhote/Walung (M/HJ)	28	26	27	97
Chhetri (HC)	26	28	27	96
Gharti/Bhujel (M/HJ)	27	27	27	91
Rai (M/HJ)	27	27	27	94
Sherpa (M/HJ)	25	28	27	94
Chhantyal (M/HJ)	27	30	28	105
Darai (M/HJ)	30	27	28	94
Rajput (MBC)	28	28	28	106
Dhimai (TJ)	30	29	29	95
Yakha (M/HJ)	29	29	29	92
Brahmin (MBC)	29	30	30	104
Dura (M/HJ)	31	30	30	80
Gurung (M/HJ)	30	29	30	87
Kayastha (MBC)	30	29	30	100
Yholmo (M/HJ)	32	30	31	103
Brahmin (HB)	33	32	32	100
Newar	32	32	32	96
Marwadi	35	35	35	110
Thakali (M/HJ)	40	42	41	99

ANNEX 3.5: AGE AND SEX STRUCTURE OF POPULATION FROM SAMPLE HOUSEHOLD BY CASTE/ETHNICITY									
Caste/ethnicity	Male			Female			Both Sex		
	0-14	15-64	64+	0-14	15-64	64+	0-14	15-64	64+
Dom (MD)	44.8	55.2	0.0	43.9	55.1	1.0	44.3	55.2	0.5
Hayu (M/HJ)	37.7	53.4	8.9	34.9	57.3	7.8	36.3	55.4	8.3
Nuniya (MOC)	41.0	53.3	5.7	36.2	59.0	4.8	38.7	56.1	5.3
Lohar (MOC)	39.1	54.1	6.8	37.5	58.9	3.6	38.3	56.5	5.2
Kumhar (MOC)	39.5	53.8	6.7	35.8	59.3	5.0	37.6	56.6	5.8
Byasi (M/HJ)	35.9	57.2	6.9	37.8	56.4	5.8	36.9	56.8	6.4
Bing/Binda (MOC)	38.9	55.6	5.5	36.3	59.8	3.9	37.6	57.6	4.7
Badi (HD)	42.8	54.5	2.7	37.6	60.3	2.1	39.9	57.7	2.4
Dusadh/Paswan/Pasi (MD)	38.5	56.9	4.6	36.6	58.7	4.6	37.6	57.8	4.6
Musahar (MD)	41.9	54.4	3.7	37.0	61.4	1.6	39.5	57.8	2.7
Tatma (MD)	36.8	56.8	6.4	36.1	59.1	4.8	36.5	57.9	5.6
Muslim	37.8	56.7	5.5	36.7	59.3	4.1	37.3	57.9	4.8
Bhediya/Gaderi (MOC)	36.2	56.8	6.9	34.8	59.4	5.8	35.5	58.1	6.4
Kanu (MOC)	37.4	56.4	6.3	33.8	60.5	5.7	35.7	58.3	6.0
Dhanuk (TJ)	36.7	56.8	6.5	37.2	60.3	2.5	37.0	58.6	4.4
Khatwe (MD)	37.9	55.9	6.2	33.9	61.6	4.5	35.8	58.8	5.3
Dhobi (MD)	39.5	54.1	6.4	32.6	64.2	3.2	36.2	58.9	4.9
Kewat (MOC)	36.4	57.3	6.3	34.0	61.3	4.7	35.2	59.3	5.5
Mallah (MOC)	36.1	58.0	6.0	35.8	61.1	3.1	35.9	59.5	4.6
Chepang (M/HJ)	39.1	58.6	2.3	35.8	60.9	3.3	37.5	59.7	2.8
Teli (MOC)	34.8	58.3	6.9	32.6	61.4	6.0	33.7	59.8	6.4
Barae (MOC)	33.9	59.8	6.3	34.0	60.4	5.7	33.9	60.1	6.0
Koiri (MOC)	34.2	58.8	7.0	32.4	61.8	5.8	33.3	60.3	6.4
Kurmi (MOC)	35.3	58.1	6.6	34.3	62.7	3.0	34.8	60.4	4.8
Sonar (MOC)	34.6	59.9	5.6	35.7	61.0	3.4	35.1	60.4	4.5
Chhantyal (M/HJ)	30.5	57.2	12.3	24.2	63.9	12.0	27.4	60.5	12.1
Lodha (MOC)	35.7	59.7	4.6	35.6	61.3	3.1	35.6	60.5	3.9
Badhae/Kamar (MOC)	35.3	58.9	5.9	35.3	62.3	2.5	35.3	60.5	4.2
Halkhor (MD)	36.6	61.9	1.5	40.2	59.2	0.6	38.4	60.6	1.1
Mali (MOC)	35.8	59.2	5.1	34.5	62.3	3.2	35.2	60.6	4.2
Chamar/Harijan/Ram (MD)	37.1	59.0	3.9	35.0	62.7	2.3	36.1	60.8	3.1
Raji (M/HJ)	37.7	60.6	1.7	35.7	62.0	2.3	36.7	61.3	2.0
Rajbhar (MOC)	33.2	61.3	5.5	33.6	61.6	4.8	33.4	61.4	5.2
Yadav (MOC)	32.5	59.8	7.8	30.9	63.5	5.6	31.7	61.6	6.7
Kahar (MOC)	33.7	63.4	3.0	36.6	59.9	3.5	35.1	61.6	3.3
Thami (M/HJ)	34.1	61.7	4.3	34.6	62.4	3.0	34.4	62.0	3.6
Kami (HD)	34.7	60.6	4.8	32.0	63.6	4.4	33.3	62.1	4.6
Hajam/Thakur (MOC)	34.6	60.8	4.5	33.3	64.0	2.7	34.0	62.4	3.6
Koche (TJ)	36.0	60.2	3.8	30.9	64.9	4.1	33.4	62.6	4.0
Sudhi (MOC)	31.7	61.9	6.4	28.5	63.9	7.6	30.2	62.9	7.0
Santhal (TJ)	34.1	62.0	4.0	32.3	63.8	3.9	33.2	62.9	3.9
Damai/Dholi (HD)	36.8	58.8	4.4	29.3	67.0	3.8	33.0	62.9	4.1
Sherpa (M/HJ)	31.7	61.6	6.8	27.0	64.4	8.6	29.3	63.0	7.7
Thakuri (HC)	34.7	58.5	6.8	25.6	67.4	7.1	30.0	63.1	6.9
Kumal (M/HJ)	34.0	60.9	5.1	30.2	65.5	4.2	32.1	63.2	4.7
Baramu (M/HJ)	32.5	61.0	6.5	29.3	65.3	5.4	30.8	63.3	5.9

Caste/ethnicity	Male			Female			Both Sex		
	0-14	15-64	64+	0-14	15-64	64+	0-14	15-64	64+
Sarki (HD)	37.7	58.3	4.0	29.3	67.9	2.8	33.3	63.3	3.4
Haluwai (MOC)	30.6	61.7	7.8	29.5	65.3	5.2	30.1	63.4	6.5
Sunuwar (M/HJ)	31.4	62.0	6.6	28.6	65.1	6.3	30.0	63.6	6.4
Yakha (M/HJ)	27.5	61.4	11.1	24.2	66.2	9.6	25.8	63.9	10.3
Pahari (M/HJ)	32.5	62.9	4.5	29.3	65.9	4.9	30.9	64.4	4.7
Brahmin (MBC)	28.3	61.1	10.6	23.0	68.3	8.7	25.7	64.6	9.7
Tajpuriya (TJ)	31.4	64.1	4.5	31.5	65.8	2.7	31.5	65.0	3.5
Baniya (MOC)	31.3	61.7	7.0	27.3	68.4	4.3	29.3	65.1	5.7
Limbu (M/HJ)	30.9	64.6	4.5	28.2	67.1	4.7	29.6	65.8	4.6
Gharti/Bhujel (M/HJ)	27.8	65.1	7.1	26.2	66.9	6.9	27.0	66.0	7.0
Magar (M/HJ)	29.1	64.8	6.1	26.1	67.2	6.7	27.5	66.1	6.4
Kalwar (MOC)	30.0	64.1	5.9	26.0	68.4	5.6	28.1	66.1	5.8
Bantar (MD)	31.7	62.3	5.9	26.2	69.8	4.0	28.9	66.1	5.0
Jhangad (TJ)	31.4	65.0	3.6	29.7	67.5	2.8	30.5	66.3	3.2
Bhote/Walung (M/HJ)	26.2	67.2	6.7	26.3	65.8	7.9	26.3	66.5	7.3
Lepcha (M/HJ)	28.7	67.1	4.2	29.6	66.3	4.1	29.2	66.7	4.2
Sanyasi (HC)	30.0	63.9	6.2	25.4	69.6	5.0	27.7	66.7	5.6
Majhi (M/HJ)	31.8	63.5	4.7	26.1	69.9	4.0	28.9	66.8	4.4
Chhetri (HC)	30.4	61.9	7.7	21.8	71.9	6.4	26.0	67.0	7.0
Yholmo (M/HJ)	23.1	64.4	12.6	23.3	69.8	6.9	23.2	67.1	9.8
Rai (M/HJ)	26.3	66.9	6.8	25.7	67.5	6.8	26.0	67.2	6.8
Kisan (TJ)	30.7	65.4	3.9	28.1	69.2	2.7	29.4	67.3	3.3
Bote (M/HJ)	28.0	68.2	3.9	28.8	67.3	3.9	28.4	67.7	3.9
Meche (TJ)	29.0	66.2	4.9	25.9	69.1	5.0	27.3	67.8	4.9
Darai (M/HJ)	26.8	66.7	6.5	25.9	69.0	5.1	26.3	67.9	5.8
Gaine (HD)	31.8	64.7	3.5	25.9	71.2	3.0	28.8	68.0	3.3
Rajbansi (TJ)	27.3	69.0	3.7	28.4	67.3	4.3	27.9	68.1	4.0
Rajput (MBC)	24.7	68.2	7.2	23.1	68.7	8.2	23.9	68.5	7.7
Tamang (M/HJ)	30.2	65.7	4.1	23.2	71.2	5.6	26.6	68.6	4.9
Munda/Mudiyari (TJ)	26.6	70.1	3.3	28.6	67.2	4.3	27.6	68.6	3.8
Danuwar (M/HJ)	27.8	68.4	3.8	27.7	69.1	3.2	27.7	68.8	3.5
Thakali (M/HJ)	16.1	65.7	18.2	12.7	71.9	15.4	14.4	68.8	16.8
Kayastha (MBC)	24.0	68.6	7.4	23.9	69.7	6.4	24.0	69.1	6.9
Newar	25.1	66.9	8.0	21.0	71.4	7.6	23.0	69.2	7.8
Gangai (TJ)	26.3	68.4	5.3	26.3	70.1	3.6	26.3	69.2	4.5
Dura (M/HJ)	22.3	67.2	10.5	20.0	71.2	8.8	21.0	69.4	9.6
Jirel (M/HJ)	24.3	71.0	4.7	24.6	71.2	4.2	24.5	71.1	4.4
Dhimal (TJ)	24.7	69.6	5.8	22.4	73.2	4.4	23.5	71.4	5.1
Tharu (TJ)	23.7	70.2	6.2	22.3	72.7	5.0	23.0	71.4	5.6
Marwadi	20.1	72.2	7.7	16.0	73.4	10.7	18.1	72.8	9.1
Brahmin (HB)	20.3	72.4	7.3	17.4	74.3	8.4	18.8	73.4	7.8
Gurung (M/HJ)	21.1	72.8	6.2	18.6	74.2	7.2	19.8	73.5	6.7

ANNEX 3.6: DEPENDENCY RATIO BY SEX AND CASTE/ETHNICITY											
Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes
Dom (MD)	44.8	44.9	44.8	Chamar/ Harijan/Ram (MD)	41.0	37.3	39.2	Magar (M/HJ)	35.2	32.8	33.9
Hayu (M/HJ)	46.7	42.7	44.6	Raji (M/HJ)	39.4	38.0	38.7	Jhangad (TJ)	35.0	32.6	33.7
Nuniya (MOC)	46.7	41.0	43.9	Rajbhar (MOC)	38.8	38.4	38.6	Bhote/Walung (M/HJ)	32.8	34.2	33.5
Lohar (MOC)	45.9	41.1	43.5	Kahar (MOC)	36.6	40.1	38.4	Lepcha (M/HJ)	32.9	33.7	33.3
Kumhar (MOC)	46.2	40.7	43.4	Yadav (MOC)	40.2	36.5	38.4	Sanyasi (HC)	36.1	30.4	33.3
Byasi (M/HJ)	42.8	43.6	43.2	Thami (M/HJ)	38.3	37.6	38.0	Majhi (M/HJ)	36.5	30.1	33.2
Bing/Binda (MOC)	44.4	40.2	42.4	Kami (HD)	39.4	36.4	37.9	Chhetri (HC)	38.1	28.1	33.0
Badi (HD)	45.5	39.7	42.3	Hajam/Thakur (MOC)	39.2	36.0	37.6	Yholmo (M/HJ)	35.7	30.2	33.0
Dusadh/ Paswan/Pasi (MD)	43.1	41.3	42.2	Koche (TJ)	39.8	35.1	37.4	Rai (M/HJ)	33.1	32.5	32.8
Musahar (MD)	45.6	38.6	42.2	Damai/Dholi (HD)	41.2	33.0	37.1	Kisan (TJ)	34.6	30.8	32.7
Muslim	43.3	40.8	42.1	Santhal (TJ)	38.0	36.2	37.1	Bote (M/HJ)	31.8	32.7	32.3
Tatma (MD)	43.2	40.9	42.1	Sudhi (MOC)	38.1	36.1	37.1	Meche (TJ)	33.9	30.9	32.2
Bhediye/ Gaderi (MOC)	43.2	40.6	41.9	Sherpa (M/HJ)	38.4	35.6	37.0	Darai (M/HJ)	33.3	31.0	32.1
Kanu (MOC)	43.6	39.6	41.7	Thakuri (HC)	41.5	32.6	37.0	Gaine (HD)	35.3	28.8	32.0
Dhanuk (TJ)	43.2	39.7	41.4	Kumal (M/HJ)	39.1	34.5	36.8	Rajbansi (TJ)	31.0	32.7	31.9
Khatwe (MD)	44.1	38.4	41.2	Baramu (M/HJ)	39.0	34.7	36.7	Rajput (MBC)	31.8	31.3	31.6
Dhobi (MD)	45.9	35.8	41.1	Sarki (HD)	41.7	32.1	36.7	Munda/ Mudiari (TJ)	29.9	32.8	31.4
Kewat (MOC)	42.7	38.7	40.7	Haluwai (MOC)	38.3	34.7	36.6	Tamang (M/HJ)	34.3	28.8	31.4
Mallah (MOC)	42.1	38.9	40.5	Sunuwar (M/HJ)	38.1	34.9	36.4	Danuwar (M/HJ)	31.6	30.9	31.2
Chepang (M/HJ)	41.4	39.1	40.3	Yakha (M/HJ)	38.6	33.8	36.1	Thakali (M/HJ)	34.3	28.1	31.2
Teli (MOC)	41.7	38.6	40.2	Pahari (M/HJ)	37.1	34.1	35.6	Kayastha (MBC)	31.4	30.3	30.9
Barae (MOC)	40.2	39.6	39.9	Brahmin (MBC)	38.9	31.7	35.4	Gangai (TJ)	31.6	29.9	30.8
Koiri (MOC)	41.2	38.2	39.7	Tajpuriya (TJ)	35.9	34.2	35.0	Newar	33.1	28.6	30.8
Kurmi (MOC)	41.9	37.3	39.6	Baniya (MOC)	38.3	31.6	34.9	Dura (M/HJ)	32.8	28.8	30.6
Sonar (MOC)	40.1	39.0	39.6	Limbu (M/HJ)	35.5	32.9	34.2	Jirel (M/HJ)	29.0	28.8	28.9
Badhae/ Kamar (MOC)	41.1	37.7	39.5	Gharti/Bhujel (M/HJ)	34.9	33.1	34.0	Dhimal (TJ)	30.4	26.8	28.6
Chhantyal (M/HJ)	42.8	36.1	39.5	Bantar (MD)	37.7	30.2	33.9	Tharu (TJ)	29.9	27.3	28.6
Lodha (MOC)	40.3	38.7	39.5	Kalwar (MOC)	35.9	31.6	33.9	Marwadi	27.8	26.7	27.3
Halkhor (MD)	38.1	40.8	39.4					Brahmin (HB)	27.6	25.7	26.7
Mali (MOC)	40.8	37.7	39.4					Gurung (M/HJ)	27.2	25.8	26.5

ANNEX 3.7: PERCENTAGE OF CURRENTLY MARRIED POPULATION BY SEX AND CASTE/ETHNICITY											
Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes
Hayu (M/HJ)	47.2	51.5	49.4	Limbu (M/HJ)	53.7	61.0	57.4	Jirel (M/HJ)	59.7	59.9	59.8
Raji (M/HJ)	49.0	50.1	49.6	Bhote/Walung (M/HJ)	55.6	59.5	57.5	Bhedyar/Gaderi (MOC)	54.1	65.5	59.9
Byasi (M/HJ)	50.9	53.9	52.4	Munda/Mudiyari (TJ)	56.8	58.1	57.5	Brahmin (MBC)	56.2	64.4	60.2
Muslim	47.2	58.1	52.6	Halkhor (MD)	56.0	59.3	57.6	Rajbansi (TJ)	60.3	60.2	60.2
Kahar (MOC)	51.4	54.0	52.7	Damai/Dholi (HD)	56.3	59.1	57.7	Chhetri (HC)	58.3	62.3	60.4
Kisan (TJ)	51.4	55.5	53.5	Sudhi (MOC)	54.0	62.1	57.9	Kurmi (MOC)	57.8	63.0	60.4
Badi (HD)	53.7	54.7	54.2	Dhanuk (TJ)	55.2	60.7	58.0	Santhal (TJ)	59.2	61.7	60.4
Koche (TJ)	51.2	57.0	54.2	Sherpa (M/HJ)	55.3	60.9	58.2	Yholmo (M/HJ)	58.9	61.9	60.4
Mali (MOC)	49.4	60.4	54.6	Nuniya (MOC)	52.4	64.5	58.3	Majhi (M/HJ)	59.4	61.7	60.6
Dusadh/Paswan/Pasi (MD)	50.3	59.7	55.1	Chhantyal (M/HJ)	54.1	62.8	58.4	Rajput (MBC)	56.6	64.8	60.6
Lohar (MOC)	50.5	60.1	55.2	Dura (M/HJ)	56.7	59.7	58.4	Bantar (MD)	59.3	62.0	60.7
Kami (HD)	52.1	59.2	55.7	Gangai (TJ)	55.0	61.8	58.4	Kumal (M/HJ)	57.9	63.5	60.8
Rajbhar (MOC)	53.6	58.0	55.8	Haluwai (MOC)	53.5	64.0	58.4	Lepcha (M/HJ)	62.6	59.2	60.8
Dhobi (MD)	51.1	61.0	55.9	Badhae/Kamar (MOC)	55.1	61.9	58.5	Tharu (TJ)	60.3	61.8	61.1
Chepang (M/HJ)	55.4	56.8	56.1	Bing/Binda (MOC)	53.2	64.4	58.7	Marwadi	59.0	63.7	61.2
Pahari (M/HJ)	55.0	57.5	56.3	Sarki (HD)	56.8	60.4	58.7	Gharti/Bhujel (M/HJ)	59.0	63.4	61.3
Kayastha (MBC)	54.9	58.1	56.5	Tajpuriya (TJ)	60.3	57.4	58.7	Bote (M/HJ)	59.7	63.0	61.4
Koiri (MOC)	52.6	60.5	56.5	Tamang (M/HJ)	58.6	58.7	58.7	Kewat (MOC)	57.4	66.0	61.7
Mallah (MOC)	51.7	61.5	56.5	Lodha (MOC)	54.9	62.9	58.8	Gurung (M/HJ)	60.3	63.9	62.2
Barae (MOC)	53.6	59.7	56.6	Dom (MD)	57.9	60.0	59.0	Meche (TJ)	62.8	62.0	62.4
Jhangad (TJ)	55.8	57.6	56.7	Khatwe (MD)	54.5	63.0	59.0	Yakha (M/HJ)	59.0	66.2	62.8
Thakuri (HC)	54.5	58.6	56.7	Teli (MOC)	56.3	61.8	59.1	Tatma (MD)	58.0	68.0	63.1
Sanyasi (HC)	53.9	59.7	56.8	Yadav (MOC)	54.5	63.9	59.1	Thami (M/HJ)	63.2	63.2	63.2
Sonar (MOC)	53.2	60.7	56.8	Musahar (MD)	54.6	63.7	59.2	Newar	63.2	63.9	63.6
Kanu (MOC)	52.2	62.4	57.0	Baramu (M/HJ)	54.6	63.4	59.3	Darai (M/HJ)	60.4	67.5	64.0
Baniya (MOC)	54.4	59.7	57.1	Rai (M/HJ)	56.8	62.1	59.5	Danuwar (M/HJ)	64.4	64.1	64.2
Kalwar (MOC)	51.8	63.0	57.1	Chamar/Harijan/Ram (MD)	55.4	64.0	59.6	Thakali (M/HJ)	63.5	65.8	64.7
Gaine (HD)	54.6	59.7	57.2	Magar (M/HJ)	58.7	60.7	59.7	Brahmin (HB)	63.8	66.5	65.2
Hajam/Thakur (MOC)	55.0	59.5	57.2	Sunuwar (M/HJ)	57.9	61.4	59.7	Dhimal (TJ)	62.9	70.0	66.5
Kumhar (MOC)	54.9	59.4	57.2								

ANNEX 3.8: AGE AT MARRIAGE, CHILD MARRIAGE AND CROSS-CULTURAL MARRIAGE AMONG MARRIED WOMEN AGED 15-49 YEARS BY CASTE/ETHNICITY

Caste/ethnicity	Median age at marriage	Married before 18 (%)	Cross-cult. marriage (%)	Caste/ethnicity	Median age at marriage	Married before 18 (%)	Cross-cult. marriage (%)
Halkhor (MD)	15	88.8	0.5	Pahari (M/HJ)	17	51.6	15.6
Dom (MD)	15	87.2	0.0	Bantar (MD)	17	51.3	3.0
Bing/Binda (MOC)	16	84.1	0.0	Koche (TJ)	17	50.8	8.6
Badi (HD)	15	80.0	16.1	Majhi (M/HJ)	18	50.3	10.6
Tatma (MD)	16	77.7	0.0	Baniya (MOC)	18	48.9	0.5
Lohar (MOC)	16	76.0	0.5	Brahmin (MBC)	18	47.8	0.5
Yadav (MOC)	16	75.9	0.0	Jhangad (TJ)	18	46.7	3.0
Dhobi (MD)	16	75.3	0.0	Danuwar (M/HJ)	18	45.7	2.0
Mali (MOC)	16	75.1	0.5	Baramu (M/HJ)	18	44.9	2.2
Chamar/Harijan/Ram (MD)	16	74.5	0.5	Gangai (TJ)	18	44.7	2.0
Barae (MOC)	16	74.5	0.5	Sanyasi (HC)	18	44.6	13.0
Dusadh/Paswan/Pasi (MD)	16	74.1	2.0	Raji (M/HJ)	18	44.4	9.0
Khatwe (MD)	16	73.8	1.0	Chhetri (HC)	18	43.3	8.1
Musahar (MD)	16	73.7	0.5	Meche (TJ)	18	42.4	18.5
Kanu (MOC)	16	73.4	0.0	Tamang (M/HJ)	18	42.2	4.9
Mallah (MOC)	16	73.4	1.0	Gharti/Bhujel (M/HJ)	18	40.6	9.5
Dhanuk (TJ)	16	72.2	0.5	Rajput (MBC)	18	40.5	3.6
Teli (MOC)	16	71.5	1.0	Magar (M/HJ)	18	40.3	2.8
Bhediya/Gaderi (MOC)	16	70.9	0.5	Tajpuriya (TJ)	18	39.6	5.5
Sonar (MOC)	16	70.6	1.0	Sunuwar (M/HJ)	18	39.2	12.3
Hajam/Thakur (MOC)	16	70.3	0.5	Darai (M/HJ)	19	38.8	10.2
Kumhar (MOC)	16	68.7	0.0	Dura (M/HJ)	19	36.7	9.6
Kurmi (MOC)	16	68.7	0.5	Tharu (TJ)	18	35.5	1.5
Nuniya (MOC)	16	68.2	0.5	Thami (M/HJ)	18	33.7	4.4
Lodha (MOC)	16	66.3	0.5	Thakuri (HC)	18	33.3	3.1
Koiri (MOC)	17	65.8	1.0	Gurung (M/HJ)	19	31.3	7.7
Chepang (M/HJ)	17	63.8	9.0	Lepcha (M/HJ)	19	30.1	40.1
Sudhi (MOC)	17	63.3	1.5	Dhimal (TJ)	19	29.9	13.6
Kewat (MOC)	17	61.7	0.0	Rajbansi (TJ)	19	29.6	5.0
Damai/Dholi (HD)	17	60.8	4.1	Jirel (M/HJ)	19	28.6	32.7
Muslim	17	60.0	0.5	Brahmin (HB)	19	26.9	2.1
Bote (M/HJ)	17	59.9	9.8	Munda/Mudiyari (TJ)	19	26.8	6.2
Santhal (TJ)	17	59.8	0.0	Limbu (M/HJ)	19	26.1	13.8
Kahar (MOC)	17	59.4	1.0	Bhote/Walung (M/HJ)	19	25.7	8.5
Badhae/Kamar (MOC)	17	58.3	0.0	Rai (M/HJ)	19	25.5	15.0
Kami (HD)	17	57.6	3.1	Yholmo (M/HJ)	20	25.3	17.5
Gaine (HD)	17	57.4	12.4	Yakha (M/HJ)	19	22.2	38.9
Hayu (M/HJ)	17	57.1	13.2	Kayastha (MBC)	20	22.2	1.6
Rajbhar (MOC)	17	53.8	1.5	Byasi (M/HJ)	20	21.9	3.6
Sarki (HD)	17	53.3	3.2	Newar	20	21.6	12.7
Kumal (M/HJ)	17	53.2	11.9	Sherpa (M/HJ)	20	20.9	7.6
Haluwai (MOC)	17	52.1	1.0	Chhantyal (M/HJ)	19	17.4	16.4
Kalwar (MOC)	17	51.9	1.6	Marwadi	20	10.1	3.7
Kisan (TJ)	17	51.8	15.6	Thakali (M/HJ)	21	8.8	4.7

ANNEX 3.9: PREVALENCE OF DISABILITY AMONG POPULATION AGED 3 YEARS AND ABOVE BY SEX AND CASTE/ETHNICITY (IN %)

Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes
Hayu (M/HJ)	13.1	10.1	11.6	Sherpa (M/HJ)	4.6	3.2	3.9	Munda/ Mudiaryi (TJ)	3.8	1.9	2.8
Thami (M/HJ)	11.2	11.3	11.3	Dura (M/HJ)	3.8	3.8	3.8	Baniya (MOC)	3.7	1.6	2.7
Jirel (M/HJ)	11.6	8.0	9.8	Kanu (MOC)	3.7	3.8	3.8	Kayastha (MBC)	3.5	1.8	2.7
Yholmo (M/HJ)	10.4	7.5	9.0	Kurmi (MOC)	3.7	3.9	3.8	Koche (TJ)	1.9	3.5	2.7
Byasi (M/HJ)	11.1	6.5	8.8	Kami (HD)	3.4	4.0	3.7	Rajbansi (TJ)	2.6	2.8	2.7
Pahari (M/HJ)	7.2	6.7	7.0	Rajput (MBC)	4.1	3.2	3.7	Tharu (TJ)	2.2	3.2	2.7
Newar	6.2	6.9	6.6	Brahmin (HB)	4.8	2.5	3.6	Badi (HD)	2.9	2.3	2.6
Limbu (M/HJ)	5.8	4.5	5.2	Khatwe (MD)	4.7	2.7	3.6	Chepang (M/HJ)	3.6	1.7	2.6
Sanyasi (HC)	6.0	4.3	5.2	Raji (M/HJ)	3.4	3.8	3.6	Chhantyal (M/HJ)	2.5	2.6	2.6
Sunuwar (M/HJ)	5.4	5.0	5.2	Sarki (HD)	3.3	3.9	3.6	Tatma (MD)	2.5	2.6	2.6
Thakuri (HC)	4.9	4.8	4.9	Bhote/Walung (M/HJ)	3.4	3.6	3.5	Thakali (M/HJ)	2.4	2.8	2.6
Chhetri (HC)	5.8	3.7	4.7	Kahar (MOC)	3.8	3.3	3.5	Hajam/ Thakur (MOC)	2.9	2.1	2.5
Tamang (M/HJ)	5.5	3.9	4.7	Dusadh/ Paswan/Pasi (MD)	3.6	3.3	3.4	Musahar (MD)	3.1	1.7	2.4
Chamar/ Harijan/Ram (MD)	4.8	4.3	4.6	Sonar (MOC)	3.5	3.2	3.4	Bote (M/HJ)	1.6	2.9	2.3
Kumal (M/HJ)	5.2	3.8	4.5	Mali (MOC)	2.7	3.8	3.2	Dhanuk (TJ)	2.7	2.0	2.3
Yakha (M/HJ)	4.5	4.5	4.5	Teli (MOC)	4.1	2.4	3.2	Bantar (MD)	3.5	1.0	2.2
Brahmin (MBC)	5.0	3.8	4.4	Bhediya/ Gaderi (MOC)	3.0	3.2	3.1	Haluwai (MOC)	2.6	1.8	2.2
Rai (M/HJ)	5.6	3.4	4.4	Damai/Dholi (HD)	3.5	2.7	3.1	Kisan (TJ)	1.9	2.4	2.2
Majhi (M/HJ)	5.3	3.3	4.3	Jhangad (TJ)	2.8	3.4	3.1	Kalwar (MOC)	2.7	1.5	2.1
Lepcha (M/HJ)	4.2	4.1	4.2	Kewat (MOC)	3.3	3.0	3.1	Mallah (MOC)	2.7	1.5	2.1
Lohar (MOC)	4.8	3.6	4.2	Magar (M/HJ)	3.7	2.7	3.1	Sudhi (MOC)	1.9	2.3	2.1
Muslim	4.6	3.9	4.2	Gharti/Bhujel (M/HJ)	2.1	3.8	3.0	Marwadi	2.0	2.0	2.0
Danuwar (M/HJ)	4.8	3.5	4.1	Badhae/ Kamar (MOC)	3.3	2.5	2.9	Meche (TJ)	2.6	1.4	2.0
Darai (M/HJ)	3.2	5.0	4.1	Bing/Binda (MOC)	3.6	2.2	2.9	Santhal (TJ)	1.4	2.5	1.9
Tajpuriya (TJ)	3.4	4.7	4.1	Gangai (TJ)	3.8	2.0	2.9	Baramu (M/HJ)	2.0	1.7	1.8
Barae (MOC)	4.0	4.0	4.0	Gurung (M/HJ)	2.4	3.3	2.9	Dhimal (TJ)	1.7	1.8	1.7
Dhobi (MD)	4.9	3.0	4.0	Koiri (MOC)	3.2	2.7	2.9	Rajbhar (MOC)	1.6	1.8	1.7
Lodha (MOC)	3.3	4.6	4.0	Kumhar (MOC)	3.2	2.5	2.9	Halkhor (MD)	1.9	0.8	1.4
Gaine (HD)	3.5	4.2	3.9	Yadav (MOC)	3.0	2.8	2.9	Dom (MD)	2.2	0.4	1.3
Nuniya (MOC)	4.2	3.5	3.9								

CHAPTER 4

BASIC SOCIAL SECTOR SERVICES AND OPPORTUNITIES

Colour Coded Legend [Sorted for Italics]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 4.1: AVERAGE TIME TO REACH BASIC SCHOOL AND SECONDARY SCHOOL (MINUTES TO WALK) BY CASTE/ETHNICITY

Caste/ethnicity	Distance to Basic School	Distance to Sec. School	Caste/ethnicity	Distance to Basic School	Distance to Sec. School	Caste/ethnicity	Distance to Basic School	Distance to Sec. School
Hayu (M/HJ)	77	100	Kumal (M/HJ)	20	31	Dusadh/Paswan/Pasi (MD)	16	44
Lepcha (M/HJ)	44	93	Badhae/Kamar (MOC)	19	30	Hajam/Thakur (MOC)	16	29
Yholmo (M/HJ)	40	103	Bote (M/HJ)	19	32	Mallah (MOC)	16	36
Thami (M/HJ)	36	62	Damai/Dholi (HD)	19	31	Musahar (MD)	16	37
Sunuwar (M/HJ)	32	62	Dhobi (MD)	19	39	Rajbansi (TJ)	16	23
Chepeng (M/HJ)	29	60	Gaine (HD)	19	26	Raji (M/HJ)	16	42
Jirel (M/HJ)	29	48	Gharti/Bhujel (M/HJ)	19	28	Rajput (MBC)	16	30
Rai (M/HJ)	29	54	Kami (HD)	19	41	Sonar (MOC)	16	34
Dura (M/HJ)	28	37	Kanu (MOC)	19	40	Kewat (MOC)	15	26
Pahari (M/HJ)	28	60	Koche (TJ)	19	28	Koiri (MOC)	15	32
Magar (M/HJ)	27	67	Kumhar (MOC)	19	47	Mali (MOC)	15	18
Sarki (HD)	27	54	Yakha (M/HJ)	19	39	Teli (MOC)	15	39
Sherpa (M/HJ)	27	70	Bantar (MD)	18	33	Tharu (TJ)	15	30
Limbu (M/HJ)	26	39	Lohar (MOC)	18	40	Darai (M/HJ)	14	33
Majhi (M/HJ)	25	75	Meche (TJ)	18	30	Kayastha (MBC)	14	18
Bhote/Walung (M/HJ)	24	187	Rajbhar (MOC)	18	45	Yadav (MOC)	14	29
Tamang (M/HJ)	24	45	Sanyasi (HC)	18	44	Brahmin (HB)	13	20
Kurmi (MOC)	23	38	Badi (HD)	17	76	Halkhor (MD)	13	18
Nuniya (MOC)	23	43	Barae (MOC)	17	40	Kalwar (MOC)	13	19
Baramu (M/HJ)	22	57	Bing/Binda (MOC)	17	40	Muslim	13	25
Khatwe (MD)	22	40	Byasi (M/HJ)	17	124	Sudhi (MOC)	13	23
Munda/Mudiyari (TJ)	22	48	Dom (MD)	17	23	Tatma (MD)	13	36
Santhal (TJ)	22	36	Lodha (MOC)	17	45	Baniya (MOC)	12	21
Tajpuriya (TJ)	22	38	Thakuri (HC)	17	51	Brahmin (MBC)	12	24
Chhetri (HC)	21	38	Bhediya/Gaderi (MOC)	16	32	Danuwar (M/HJ)	12	24
Kahar (MOC)	21	56	Chamar/Harijan/Ram (MD)	16	39	Gangai (TJ)	12	28
Kisan (TJ)	21	33	Dhanuk (TJ)	16	37	Newar	12	38
Chhantyal (M/HJ)	20	150	Dhimal (TJ)	16	26	Haluwai (MOC)	9	16
Gurung (M/HJ)	20	57				Thakali (M/HJ)	9	21
Jhangad (TJ)	20	49				Marwadi	8	12

ANNEX 4.2: PERCENTAGE OF POPULATION AGED 6 YEARS AND ABOVE WHO ARE LITERATE BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Musahar (MD)	34.7	19.2	26.9	0.55	Sarki (HD)	75.7	59.9	67.4	0.79
Dom (MD)	43.1	25.2	34.0	0.58	Byasi (M/HJ)	77.4	57.3	67.4	0.74
Bing/Binda (MOC)	48.7	25.7	37.4	0.53	Kami (HD)	76.5	59.2	67.8	0.77
Halkhor (MD)	48.5	27.2	38.1	0.56	Bhote/Walung (M/HJ)	77.9	58.3	68.1	0.75
Tatma (MD)	52.2	30.8	41.3	0.59	Sudhi (MOC)	76.5	59.5	68.3	0.78
Khatwe (MD)	54.1	29.7	41.3	0.55	Teli (MOC)	80.6	57.1	68.9	0.71
Dusadh/Paswan/Pasi (MD)	51.3	34.0	42.4	0.66	Darai (M/HJ)	76.8	61.5	68.9	0.80
Mallah (MOC)	52.5	34.8	43.8	0.66	Pahari (M/HJ)	77.9	59.8	68.9	0.77
Chamar/Harijan/Ram (MD)	53.8	34.6	44.3	0.64	Hayu (M/HJ)	80.2	58.2	68.9	0.73
Nuniya (MOC)	54.3	34.3	44.6	0.63	Kumal (M/HJ)	77.4	62.6	69.9	0.81
Bhediya/Gaderi (MOC)	65.2	39.4	52.1	0.60	Damai/Dholi (HD)	77.5	65.0	71.0	0.84
Santhal (TJ)	59.4	45.1	52.2	0.76	Sherpa (M/HJ)	80.2	62.4	71.0	0.78
Kumhar (MOC)	64.8	41.1	52.5	0.63	Tharu (TJ)	81.8	61.8	71.5	0.76
Lodha (MOC)	64.7	40.1	52.5	0.62	Baniya (MOC)	83.1	61.5	72.1	0.74
Lohar (MOC)	64.7	40.3	52.6	0.62	Thami (M/HJ)	79.3	65.0	72.1	0.82
Koche (TJ)	62.6	44.0	53.0	0.70	Tamang (M/HJ)	80.6	64.6	72.2	0.80
Kisan (TJ)	59.1	48.3	53.6	0.82	Tajpuriya (TJ)	81.0	64.7	72.2	0.80
Kewat (MOC)	67.2	41.1	54.1	0.61	Dhimal (TJ)	82.2	63.9	72.8	0.78
Dhobi (MD)	66.5	42.4	54.8	0.64	Rajbansi (TJ)	83.5	65.4	74.0	0.78
Badi (HD)	67.1	45.3	55.0	0.68	Haluwai (MOC)	85.1	61.7	74.1	0.73
Bantar (MD)	65.4	45.5	55.1	0.70	Dura (M/HJ)	83.7	67.2	74.5	0.80
Dhanuk (TJ)	66.1	45.7	55.4	0.69	Gangai (TJ)	84.6	65.3	75.2	0.77
Kanu (MOC)	67.8	42.4	55.8	0.63	Gaine (HD)	85.4	65.7	75.2	0.77
Jhangad (TJ)	65.0	49.5	56.8	0.76	Chhantyal (M/HJ)	86.1	64.3	75.3	0.75
Rajbhar (MOC)	69.0	45.7	57.3	0.66	Yakha (M/HJ)	84.3	67.5	75.5	0.80
Yadav (MOC)	72.0	45.5	59.1	0.63	Magar (M/HJ)	86.7	65.9	75.7	0.76
Kurmi (MOC)	72.6	45.8	59.1	0.63	Gurung (M/HJ)	87.4	66.7	76.2	0.76
Badhae/Kamar (MOC)	70.6	48.0	59.4	0.68	Jirel (M/HJ)	87.2	66.8	76.6	0.77
Muslim	69.1	50.9	60.2	0.74	Kalwar (MOC)	84.6	68.1	76.9	0.80
Barae (MOC)	71.1	49.2	60.2	0.69	Gharti/Bhujel (M/HJ)	86.8	67.9	77.0	0.78
Sonar (MOC)	73.3	46.6	60.4	0.64	Chhetri (HC)	89.8	66.4	77.5	0.74
Kahar (MOC)	73.9	47.9	60.8	0.65	Sunuwar (M/HJ)	87.5	69.4	78.1	0.79
Munda/Mudiyari (TJ)	72.4	51.2	61.7	0.71	Newar	87.8	70.1	78.6	0.80
Bote (M/HJ)	70.5	56.5	63.2	0.80	Thakuri (HC)	90.7	68.8	79.2	0.76
Mali (MOC)	77.4	49.7	64.4	0.64	Sanyasi (HC)	89.1	70.6	79.8	0.79
Baramu (M/HJ)	73.5	56.4	64.4	0.77	Lepcha (M/HJ)	82.5	77.3	79.8	0.94
Chepang (M/HJ)	71.3	57.7	64.5	0.81	Rai (M/HJ)	89.1	73.8	81.2	0.83
Yholmo (M/HJ)	74.1	54.5	64.5	0.74	Rajput (MBC)	93.1	69.9	81.9	0.75
Danuwar (M/HJ)	73.9	56.9	64.7	0.77	Limbu (M/HJ)	91.9	74.2	83.0	0.81
Majhi (M/HJ)	72.7	57.8	64.9	0.80	Brahmin (MBC)	93.6	74.0	83.9	0.79
Koiri (MOC)	76.0	53.6	65.1	0.71	Brahmin (HB)	94.5	77.9	86.2	0.82
Raji (M/HJ)	72.4	58.6	65.2	0.81	Thakali (M/HJ)	93.5	79.0	86.2	0.84
Hajam/Thakur (MOC)	77.9	53.6	65.8	0.69	Kayastha (MBC)	96.7	89.9	93.3	0.93
Meche (TJ)	75.2	60.6	67.3	0.81	Marwadi	99.0	93.7	96.4	0.95

ANNEX 4.3: GROSS ENROLLMENT OF CHILDREN AGED 3-5 YEARS IN EARLY CHILD DEVELOPMENT (ECD) PROGRAM BY SEX AND GPI BY CASTE/ETHNICITY (IN %)

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Bing/Binda (MOC)	24.4	33.3	29.1	1.36	Hayu (M/HJ)	76.9	68.9	72.6	0.90
Dom (MD)	43.1	32.1	37.5	0.74	Baramu (M/HJ)	73.7	73.7	73.7	1.00
Halkhor (MD)	41.0	36.0	38.2	0.88	Teli (MOC)	80.0	67.6	73.9	0.85
Mallah (MOC)	36.6	43.8	39.7	1.20	Raji (M/HJ)	73.0	77.1	75.0	1.06
Lohar (MOC)	47.8	34.5	40.6	0.72	Byasi (M/HJ)	73.0	76.4	75.0	1.05
Dusadh/Paswan/Pasi (MD)	40.0	44.7	42.4	1.12	Sunuwar (M/HJ)	85.7	68.0	77.4	0.79
Kanu (MOC)	45.8	38.5	42.5	0.84	Yakha (M/HJ)	80.8	76.0	78.4	0.94
Musahar (MD)	36.2	51.3	43.0	1.42	Koche (TJ)	82.4	73.9	78.9	0.90
Muslim	47.1	46.0	46.5	0.98	Pahari (M/HJ)	80.0	78.3	79.2	0.98
Lodha (MOC)	45.9	47.8	46.7	1.04	Tamang (M/HJ)	75.0	85.7	80.5	1.14
Chamar/Harijan/Ram (MD)	52.4	45.5	48.8	0.87	Badi (HD)	73.3	87.2	81.2	1.19
Khatwe (MD)	58.3	43.9	50.6	0.75	Rai (M/HJ)	82.8	80.8	81.8	0.98
Dhanuk (TJ)	48.0	55.6	51.6	1.16	Gharti/Bhujel (M/HJ)	84.2	80.0	81.8	0.95
Tatma (MD)	51.2	52.2	51.7	1.02	Sanyasi (HC)	86.4	79.2	82.6	0.92
Bhote/Walung (M/HJ)	57.7	46.2	51.9	0.80	Tajpuriya (TJ)	81.0	84.6	83.0	1.04
Yadav (MOC)	59.5	47.1	53.5	0.79	Magar (M/HJ)	79.2	86.7	83.3	1.09
Barae (MOC)	61.4	45.0	53.6	0.73	Thakuri (HC)	81.1	87.0	83.3	1.07
Bhediya/Gaderi (MOC)	64.0	42.6	53.6	0.67	Munda/Mudiyari (TJ)	82.4	84.8	84.0	1.03
Nuniya (MOC)	58.0	48.8	53.8	0.84	Majhi (M/HJ)	82.1	87.0	84.3	1.06
Kumhar (MOC)	52.7	55.8	54.1	1.06	Chhetri (HC)	78.6	94.1	84.4	1.20
Kahar (MOC)	54.3	55.3	54.8	1.02	Kisan (TJ)	89.3	76.9	85.4	0.86
Badhae/Kamar (MOC)	54.2	56.1	55.1	1.04	Yholmo (M/HJ)	83.3	88.2	85.4	1.06
Kurmi (MOC)	62.0	48.8	55.9	0.79	Dura (M/HJ)	78.6	92.9	85.7	1.18
Mali (MOC)	61.8	52.6	56.9	0.85	Damai/Dholi (HD)	90.3	80.0	86.3	0.89
Baniya (MOC)	58.5	58.8	58.7	1.01	Thami (M/HJ)	91.3	83.9	87.0	0.92
Dhobi (MD)	57.1	61.5	58.8	1.08	Limbu (M/HJ)	84.4	93.3	87.2	1.11
Kewat (MOC)	60.0	59.1	59.5	0.99	Kayastha (MBC)	91.7	81.3	87.5	0.89
Koiri (MOC)	55.8	65.0	60.2	1.16	Bote (M/HJ)	85.0	92.6	89.4	1.09
Sudhi (MOC)	64.1	57.6	61.1	0.90	Rajbansi (TJ)	88.0	91.7	89.8	1.04
Sonar (MOC)	56.8	65.9	61.2	1.16	Lepcha (M/HJ)	92.0	87.5	89.8	0.95
Kalwar (MOC)	65.4	56.5	61.2	0.86	Sarki (HD)	86.7	93.5	90.2	1.08
Rajbhar (MOC)	59.5	62.8	61.3	1.06	Chhantyal (M/HJ)	90.0	90.9	90.4	1.01
Haluwai (MOC)	71.9	51.6	61.9	0.72	Dhimal (TJ)	78.6	100.0	90.6	1.27
Hajam/Thakur (MOC)	64.4	58.6	62.2	0.91	Gurung (M/HJ)	87.0	100.0	90.9	1.15
Jhangad (TJ)	50.0	71.4	62.5	1.43	Jirel (M/HJ)	85.2	100.0	91.7	1.17
Chepang (M/HJ)	70.6	55.6	62.9	0.79	Darai (M/HJ)	92.9	92.3	92.6	0.99
Sherpa (M/HJ)	67.7	68.0	67.9	1.00	Marwadi	94.4	92.9	93.8	0.98
Santhal (TJ)	55.6	83.3	68.2	1.50	Gaine (HD)	96.6	90.0	93.9	0.93
Rajput (MBC)	83.9	50.0	68.4	0.60	Tharu (TJ)	90.0	100.0	94.7	1.11
Brahmin (MBC)	65.7	73.7	68.5	1.12	Kumal (M/HJ)	96.4	93.3	94.8	0.97
Bantar (MD)	60.7	79.3	70.2	1.31	Newar	95.7	94.1	95.0	0.98
Gangai (TJ)	74.2	66.7	70.7	0.90	Brahmin (HB)	96.0	94.4	95.3	0.98
Kami (HD)	75.9	66.7	71.2	0.88	Meche (TJ)	100.0	96.0	98.0	0.96
Danuwar (M/HJ)	71.0	71.4	71.2	1.01	Thakali (M/HJ)	100.0	100.0	100.0	1.00

ANNEX 4.4: PERCENTAGE OF POPULATION AGED 18+ YEARS WHO COMPLETED AT LEAST BASIC LEVEL EDUCATION (GRADE 8) AND GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Musahar (MD)	8.3	3.1	5.6	0.37	Kumhar (MOC)	47.6	22.7	34.8	0.48
Dom (MD)	13.5	4.3	8.8	0.32	Kurmi (MOC)	49.3	20.2	34.9	0.41
Koche (TJ)	15.7	7.1	11.2	0.45	Meche (TJ)	37.9	34.5	36.1	0.91
Badi (HD)	15.5	10.8	12.8	0.70	Hajam/Thakur (MOC)	48.3	25.4	37.2	0.53
Bing/Binda (MOC)	21.0	6.6	13.7	0.31	Badhae/Kamar (MOC)	45.6	28.7	37.2	0.63
Kisan (TJ)	16.7	13.6	15.1	0.81	Barae (MOC)	53.1	22.3	38.2	0.42
Halkhor (MD)	21.9	8.7	15.5	0.40	Mali (MOC)	52.8	23.5	38.9	0.45
Chamar/Harijan/Ram (MD)	22.4	8.8	15.6	0.39	Danuwar (M/HJ)	47.0	32.2	39.0	0.69
Mallah (MOC)	24.5	9.6	17.1	0.39	Sherpa (M/HJ)	46.8	33.8	39.8	0.72
Nuniya (MOC)	27.4	7.4	17.2	0.27	Tamang (M/HJ)	43.5	38.1	40.6	0.88
Santhal (TJ)	22.5	13.3	17.7	0.59	Darai (M/HJ)	46.3	37.0	41.4	0.80
Dusadh/Paswan/Pasi (MD)	25.2	11.5	18.2	0.46	Yadav (MOC)	57.7	25.7	41.7	0.45
Khatwe (MD)	28.1	10.5	18.8	0.37	Magar (M/HJ)	50.0	35.1	41.9	0.70
Lodha (MOC)	31.2	10.8	21.1	0.35	Byasi (M/HJ)	53.9	29.6	41.9	0.55
Tatma (MD)	31.4	12.0	21.6	0.38	Sunuwar (M/HJ)	48.8	37.5	42.7	0.77
Bote (M/HJ)	24.9	18.5	21.6	0.74	Rajbansi (TJ)	52.6	34.0	43.1	0.65
Chepang (M/HJ)	25.0	19.4	22.2	0.78	Bhote/Walung (M/HJ)	51.1	35.8	43.2	0.70
Hayu (M/HJ)	30.0	17.9	23.4	0.60	Chhantyal (M/HJ)	54.5	34.3	44.0	0.63
Lepcha (M/HJ)	22.7	26.2	24.5	1.15	Yakha (M/HJ)	50.8	39.2	44.6	0.77
Thami (M/HJ)	26.2	23.5	24.9	0.90	Dhimal (TJ)	51.9	38.2	44.7	0.74
Sarki (HD)	26.5	24.3	25.3	0.92	Jirel (M/HJ)	58.7	33.0	45.1	0.56
Bantar (MD)	32.1	19.5	25.4	0.61	Koiri (MOC)	57.0	33.3	45.3	0.58
Dhobi (MD)	36.8	15.1	25.8	0.41	Tharu (TJ)	55.0	37.9	46.3	0.69
Kahar (MOC)	35.4	16.1	26.0	0.45	Gharti/Bhujel (M/HJ)	53.4	40.6	46.7	0.76
Baramu (M/HJ)	28.7	24.7	26.5	0.86	Teli (MOC)	66.6	31.0	48.9	0.47
Rajbhar (MOC)	34.5	19.1	26.9	0.55	Sudhi (MOC)	61.8	35.7	49.1	0.58
Majhi (M/HJ)	30.9	25.4	28.0	0.82	Gangai (TJ)	60.0	37.8	49.2	0.63
Jhangad (TJ)	29.6	26.7	28.0	0.90	Dura (M/HJ)	62.2	41.8	50.7	0.67
Raji (M/HJ)	28.5	27.5	28.0	0.96	Rai (M/HJ)	57.1	47.6	52.0	0.83
Damai/Dholi (HD)	30.4	26.0	28.1	0.86	Gurung (M/HJ)	62.1	43.7	52.0	0.70
Kewat (MOC)	39.6	19.2	29.0	0.48	Chhetri (HC)	61.4	45.0	52.5	0.73
Yholmo (M/HJ)	31.5	26.3	29.0	0.83	Limbu (M/HJ)	61.8	43.5	52.5	0.70
Lohar (MOC)	41.0	17.2	29.2	0.42	Baniya (MOC)	67.8	39.6	53.5	0.58
Tajpuriya (TJ)	33.6	26.1	29.6	0.78	Haluwai (MOC)	69.2	38.0	54.3	0.55
Kami (HD)	34.0	25.8	29.8	0.76	Sanyasi (HC)	68.3	43.5	55.6	0.64
Bhediya/Gaderi (MOC)	43.4	17.5	30.0	0.40	Thakuri (HC)	64.2	48.7	55.8	0.76
Dhanuk (TJ)	41.9	19.0	30.1	0.45	Newar	65.3	48.8	56.7	0.75
Kumal (M/HJ)	33.5	27.6	30.4	0.82	Kalwar (MOC)	73.3	50.0	62.2	0.68
Kanu (MOC)	43.2	17.8	30.7	0.41	Rajput (MBC)	84.2	49.3	67.2	0.59
Muslim	43.2	19.4	31.2	0.45	Brahmin (MBC)	84.0	51.7	67.7	0.62
Pahari (M/HJ)	33.6	30.2	31.8	0.90	Thakali (M/HJ)	80.9	60.3	70.3	0.75
Gaine (HD)	39.9	26.6	32.9	0.67	Brahmin (HB)	82.1	62.9	72.3	0.77
Munda/Mudiyari (TJ)	40.7	25.9	33.2	0.64	Kayastha (MBC)	96.8	76.0	86.4	0.79
Sonar (MOC)	46.3	19.7	33.6	0.43	Marwadi	94.0	82.1	88.1	0.87

ANNEX 4.5: PERCENTAGE OF POPULATION AGED 6-25 YEARS WHO ARE CURRENTLY ATTENDING SCHOOL/ COLLEGE BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Bote (M/HJ)	53.7	50.0	51.7	0.93	Badhae/Kamar (MOC)	74.1	64.1	69.1	0.87
Santhal (TJ)	58.6	47.6	53.3	0.81	Nuniya (MOC)	69.0	69.4	69.2	1.01
Danuwar (M/HJ)	57.8	56.4	57.0	0.98	Baramu (M/HJ)	75.2	63.8	69.4	0.85
Munda/Mudiyari (TJ)	59.3	56.2	57.7	0.95	Sunuwar (M/HJ)	73.7	66.1	69.8	0.90
Meche (TJ)	64.2	54.8	58.8	0.85	Tatma (MD)	71.9	68.1	70.1	0.95
Musahar (MD)	57.5	61.0	59.1	1.06	Jirel (M/HJ)	76.4	65.5	70.4	0.86
Majhi (M/HJ)	58.7	60.4	59.6	1.03	Dura (M/HJ)	75.6	67.9	71.4	0.90
Bantar (MD)	61.2	59.8	60.5	0.98	Sonar (MOC)	69.1	75.5	71.9	1.09
Gaine (HD)	66.0	56.4	61.1	0.85	Dhobi (MD)	75.9	67.1	71.9	0.88
Kisan (TJ)	55.7	66.7	61.3	1.20	Gangai (TJ)	74.9	69.0	71.9	0.92
Rajbansi (TJ)	62.7	60.6	61.5	0.97	Kumhar (MOC)	76.6	67.9	72.0	0.89
Chepang (M/HJ)	62.2	61.0	61.6	0.98	Dhanuk (TJ)	69.9	74.1	72.1	1.06
Thami (M/HJ)	58.6	64.5	61.7	1.10	Rai (M/HJ)	76.3	68.7	72.4	0.90
Dhimal (TJ)	69.3	53.7	61.7	0.77	Limbu (M/HJ)	72.4	72.5	72.5	1.00
Halkhor (MD)	57.3	67.1	61.8	1.17	Lohar (MOC)	73.4	73.3	73.4	1.00
Koche (TJ)	68.1	55.4	62.0	0.81	Kanu (MOC)	74.5	73.3	73.9	0.98
Lodha (MOC)	64.7	59.9	62.5	0.93	Teli (MOC)	80.1	68.6	74.2	0.86
Gurung (M/HJ)	66.0	61.5	63.6	0.93	Rajput (MBC)	75.0	73.5	74.3	0.98
Dom (MD)	63.5	63.6	63.6	1.00	Hajam/Thakur (MOC)	76.8	72.2	74.5	0.94
Pahari (M/HJ)	64.1	63.2	63.7	0.99	Yholmo (M/HJ)	69.7	78.9	74.5	1.13
Kewat (MOC)	67.9	59.7	64.0	0.88	Barae (MOC)	73.2	76.1	74.6	1.04
Dusadh/Paswan/Pasi (MD)	66.8	62.0	64.5	0.93	Yadav (MOC)	76.2	73.7	75.0	0.97
Badi (HD)	71.7	58.5	64.6	0.82	Chhantyal (M/HJ)	78.1	71.3	75.0	0.91
Jhangad (TJ)	70.2	60.2	64.8	0.86	Baniya (MOC)	75.1	75.1	75.1	1.00
Sarki (HD)	68.9	62.1	65.3	0.90	Bhote/Walung (M/HJ)	77.8	72.4	75.1	0.93
Tharu (TJ)	67.8	63.9	65.8	0.94	Mali (MOC)	78.5	71.1	75.1	0.91
Chamar/Harijan/Ram (MD)	68.3	63.0	65.8	0.92	Haluwai (MOC)	80.2	69.7	75.2	0.87
Bing/Binda (MOC)	66.1	65.5	65.8	0.99	Gharti/Bhujel (M/HJ)	77.4	73.5	75.4	0.95
Lepcha (M/HJ)	66.2	65.8	66.0	0.99	Thakuri (HC)	80.4	71.3	75.5	0.89
Raji (M/HJ)	66.5	65.9	66.2	0.99	Koiri (MOC)	77.8	73.8	75.9	0.95
Tajpuriya (TJ)	73.9	61.0	66.4	0.83	Sherpa (M/HJ)	77.1	74.6	75.9	0.97
Damai/Dholi (HD)	66.5	66.5	66.5	1.00	Yakha (M/HJ)	84.5	68.4	75.9	0.81
Rajbhar (MOC)	67.8	65.5	66.7	0.97	Hayu (M/HJ)	78.0	76.3	77.2	0.98
Kumal (M/HJ)	73.2	60.9	66.8	0.83	Sudhi (MOC)	82.9	71.8	77.6	0.87
Magar (M/HJ)	71.6	63.3	67.3	0.88	Chhetri (HC)	85.9	75.8	80.6	0.88
Kami (HD)	68.7	66.8	67.8	0.97	Newar	79.9	81.5	80.7	1.02
Kurmi (MOC)	69.2	66.5	67.9	0.96	Kalwar (MOC)	83.0	78.1	80.8	0.94
Khatwe (MD)	72.4	63.4	68.0	0.88	Sanyasi (HC)	82.1	80.1	81.1	0.98
Darai (M/HJ)	71.9	64.4	68.1	0.90	Brahmin (MBC)	86.5	78.4	82.5	0.91
Muslim	70.2	66.4	68.5	0.95	Brahmin (HB)	87.5	80.1	83.8	0.92
Mallah (MOC)	67.7	69.6	68.5	1.03	Thakali (M/HJ)	84.3	85.2	84.7	1.01
Bhediya/Gaderi (MOC)	76.5	60.4	68.5	0.79	Byasi (M/HJ)	87.0	86.6	86.8	1.00
Kahar (MOC)	66.8	70.8	68.7	1.06	Marwadi	90.4	83.7	87.4	0.93
Tamang (M/HJ)	68.7	68.9	68.8	1.00	Kayastha (MBC)	92.5	86.5	89.3	0.94

ANNEX 4.6 PERCENTAGE OF MALE AND FEMALE POPULATION AGED 16+ YEARS WHO HAVE RECEIVED ANY VOCATIONAL TRAINING AND GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Halkhor (MD)	1.9	2.0	1.9	1.05	Thakuri (HC)	14.0	5.4	9.4	0.39
Musahar (MD)	1.4	2.6	2.0	1.86	Kahar (MOC)	15.0	3.6	9.4	0.24
Koche (TJ)	3.3	1.6	2.4	0.48	Baniya (MOC)	12.7	6.7	9.6	0.53
Santhal (TJ)	2.9	2.2	2.6	0.76	Sudhi (MOC)	13.8	5.8	9.9	0.42
Dom (MD)	3.7	1.5	2.6	0.41	Barae (MOC)	14.0	6.1	10.1	0.44
Bing/Binda (MOC)	3.1	2.2	2.7	0.71	Mali (MOC)	14.5	5.2	10.1	0.36
Khatwe (MD)	4.4	2.4	3.3	0.55	Damai/Dholi (HD)	12.4	8.3	10.2	0.67
Tatma (MD)	5.4	1.4	3.4	0.26	Gangai (TJ)	11.4	9.4	10.4	0.82
Mallah (MOC)	4.5	3.5	4.0	0.78	Danuwar (M/HJ)	11.5	10.8	11.1	0.94
Meche (TJ)	3.2	5.0	4.2	1.56	Rajput (MBC)	16.1	6.6	11.4	0.41
Lohar (MOC)	5.5	3.3	4.4	0.60	Kalwar (MOC)	15.9	6.8	11.6	0.43
Bhediya/Gaderi (MOC)	6.2	2.8	4.4	0.45	Yakha (M/HJ)	13.9	9.6	11.6	0.69
Kami (HD)	4.7	4.3	4.5	0.91	Raji (M/HJ)	14.2	9.7	11.9	0.68
Kumhar (MOC)	6.1	3.6	4.8	0.59	Marwadi	13.5	10.7	12.1	0.79
Dusadh/Paswan/Pasi (MD)	7.5	2.7	5.0	0.36	Brahmin (MBC)	15.7	8.8	12.2	0.56
Kanu (MOC)	6.3	3.7	5.0	0.59	Sunuwar (M/HJ)	16.8	8.9	12.6	0.53
Munda/Mudiyari (TJ)	4.6	6.9	5.8	1.50	Kumal (M/HJ)	16.8	9.0	12.7	0.54
Lodha (MOC)	8.0	3.8	5.9	0.48	Bhote/Walung (M/HJ)	18.1	8.1	12.9	0.45
Nuniya (MOC)	9.8	2.5	6.1	0.26	Muslim	19.3	6.8	13.0	0.35
Dhobi (MD)	9.6	3.0	6.3	0.31	Chhetri (HC)	15.9	11.0	13.3	0.69
Hajam/Thakur (MOC)	9.2	3.4	6.4	0.37	Rai (M/HJ)	17.0	12.4	14.6	0.73
Jhangad (TJ)	9.2	4.2	6.5	0.46	Limbu (M/HJ)	17.4	12.5	14.9	0.72
Baramu (M/HJ)	11.3	2.7	6.5	0.24	Bote (M/HJ)	22.6	8.4	15.2	0.37
Bantar (MD)	7.2	6.3	6.7	0.88	Gharti/Bhujel (M/HJ)	19.1	11.8	15.3	0.62
Dhanuk (TJ)	10.3	3.8	6.9	0.37	Dura (M/HJ)	21.5	10.5	15.3	0.49
Rajbansi (TJ)	7.9	6.1	7.0	0.77	Badi (HD)	15.8	15.7	15.7	0.99
Chamar/Harijan/Ram (MD)	9.4	5.5	7.4	0.59	Sanyasi (HC)	20.0	13.4	16.6	0.67
Kewat (MOC)	11.1	4.1	7.5	0.37	Sherpa (M/HJ)	22.3	11.5	16.6	0.52
Byasi (M/HJ)	10.4	4.7	7.6	0.45	Lepcha (M/HJ)	17.9	16.3	17.1	0.91
Yadav (MOC)	9.8	5.4	7.7	0.55	Chepeng (M/HJ)	26.3	9.4	17.8	0.36
Badhae/Kamar (MOC)	7.7	7.9	7.8	1.03	Gaine (HD)	21.4	14.7	17.8	0.69
Dhimal (TJ)	7.6	8.0	7.8	1.05	Pahari (M/HJ)	20.9	15.3	18.1	0.73
Kisan (TJ)	8.6	7.8	8.2	0.91	Hayu (M/HJ)	21.5	16.0	18.6	0.74
Koiri (MOC)	11.7	4.7	8.3	0.40	Brahmin (HB)	23.9	14.8	19.3	0.62
Kurmi (MOC)	11.5	5.2	8.3	0.45	Tamang (M/HJ)	28.1	12.0	19.3	0.43
Rajbhar (MOC)	12.6	4.6	8.6	0.37	Tharu (TJ)	25.5	14.9	20.0	0.58
Magar (M/HJ)	11.6	6.2	8.7	0.53	Gurung (M/HJ)	28.6	14.8	21.1	0.52
Majhi (M/HJ)	10.8	7.0	8.8	0.65	Darai (M/HJ)	30.4	13.5	21.6	0.44
Sonar (MOC)	11.0	7.1	9.1	0.65	Newar	29.1	20.6	24.7	0.71
Haluwai (MOC)	12.2	5.7	9.1	0.47	Yholmo (M/HJ)	33.0	16.7	25.0	0.51
Chhantyal (M/HJ)	10.3	7.9	9.1	0.77	Kayastha (MBC)	35.5	21.0	28.2	0.59
Tajpuriya (TJ)	10.2	8.4	9.2	0.82	Thakali (M/HJ)	35.7	27.2	31.4	0.76
Sarki (HD)	10.4	8.3	9.3	0.80	Thami (M/HJ)	34.0	31.1	32.5	0.91
Teli (MOC)	13.2	5.4	9.3	0.41	Jirel (M/HJ)	43.3	23.3	32.9	0.54

ANNEX 4.7: PERCENTAGE OF HOUSEHOLDS USING SAFE DRINKING WATER BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Byasi (M/HJ)	60.0	Lepcha (M/HJ)	89.5	Chamar/Harijan/Ram (MD)	99.5	Lohar (MOC)	100.0
Chepang (M/HJ)	69.5	Koiri (MOC)	90.0	Brahmin (MBC)	99.5	Tatma (MD)	100.0
Pahari (M/HJ)	75.5	Damai/Dholi (HD)	91.0	Jhangad (TJ)	99.5	Dhobi (MD)	100.0
Gaine (HD)	76.0	Yholmo (M/HJ)	91.5	Bantar (MD)	99.5	Nuniya (MOC)	100.0
Tamang (M/HJ)	79.0	Thakali (M/HJ)	92.0	Gangai (TJ)	99.5	Kumhar (MOC)	100.0
Jirel (M/HJ)	79.0	Sherpa (M/HJ)	93.0	Rajbhar (MOC)	99.5	Haluwai (MOC)	100.0
Raji (M/HJ)	79.5	Magar (M/HJ)	93.5	Mali (MOC)	99.5	Rajput (MBC)	100.0
Rai (M/HJ)	81.0	Sarki (HD)	94.0	Meche (TJ)	99.5	Kayastha (MBC)	100.0
Thami (M/HJ)	81.5	Kalwar (MOC)	94.0	Tharu (TJ)	100.0	Badhae/Kamar (MOC)	100.0
Hayu (M/HJ)	81.5	Danuwar (M/HJ)	95.0	Muslim	100.0	Santhal (TJ)	100.0
Badi (HD)	82.0	Marwadi	95.0	Teli (MOC)	100.0	Barae (MOC)	100.0
Limbu (M/HJ)	83.0	Thakuri (HC)	96.0	Kurmi (MOC)	100.0	Kahar (MOC)	100.0
Sanyasi (HC)	83.0	Gurung (M/HJ)	97.0	Dhanuk (TJ)	100.0	Lodha (MOC)	100.0
Yakha (M/HJ)	85.0	Gharti/Bhujel (M/HJ)	97.5	Dusadh/Paswan/Pasi (MD)	100.0	Bing/Binda (MOC)	100.0
Kami (HD)	87.0	Kumal (M/HJ)	97.5	Sonar (MOC)	100.0	Bhediya/Gaderi (MOC)	100.0
Baramu (M/HJ)	87.0	Khatwe (MD)	97.5	Kewat (MOC)	100.0	Tajpuriya (TJ)	100.0
Sunuwar (M/HJ)	87.5	Yadav (MOC)	98.5	Baniya (MOC)	100.0	Chhantyal (M/HJ)	100.0
Kisan (TJ)	87.5	Dhimal (TJ)	98.5	Mallah (MOC)	100.0	Dom (MD)	100.0
Chhetri (HC)	88.0	Munda/Mudiyari (TJ)	98.5	Hajam/Thakur (MOC)	100.0	Dura (M/HJ)	100.0
Newar	89.0	Brahmin (HB)	99.0	Kanu (MOC)	100.0	Koche (TJ)	100.0
Majhi (M/HJ)	89.0	Rajbansi (TJ)	99.0	Sudhi (MOC)	100.0		
Bote (M/HJ)	89.0	Darai (M/HJ)	99.0				
Bhote/Walung (M/HJ)	89.5	Halkhor (MD)	99.0				

ANNEX 4.8: PERCENTAGE OF HOUSEHOLDS USING TOILET BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	55.5	Tajpuriya (TJ)	84.0	Tharu (TJ)	95.0	Yholmo (M/HJ)	99.0
Dom (MD)	57.5	Mali (MOC)	85.0	Raji (M/HJ)	95.0	Chhetri (HC)	99.5
Nuniya (MOC)	62.0	Dhanuk (TJ)	86.5	Haluwai (MOC)	95.5	Gurung (M/HJ)	99.5
Dusadh/Paswan/Pasi (MD)	62.5	Sonar (MOC)	87.0	Pahari (M/HJ)	95.5	Damai/Dholi (HD)	99.5
Bing/Binda (MOC)	63.0	Munda/Mudiyari (TJ)	87.0	Bote (M/HJ)	96.0	Sarki (HD)	99.5
Santhal (TJ)	65.5	Dhobi (MD)	87.5	Gaine (HD)	96.0	Kalwar (MOC)	99.5
Kewat (MOC)	68.0	Danuwar (M/HJ)	87.5	Baniya (MOC)	96.5	Sunuwar (M/HJ)	99.5
Mallah (MOC)	68.0	Jhangad (TJ)	87.5	Hayu (M/HJ)	96.5	Chhantyal (M/HJ)	99.5
Gangai (TJ)	71.5	Halkhor (MD)	88.5	Gharti/Bhujel (M/HJ)	97.0	Brahmin (HB)	100.0
Rajbhar (MOC)	71.5	Yadav (MOC)	89.5	Byasi (M/HJ)	97.5	Newar	100.0
Kahar (MOC)	74.0	Koiri (MOC)	89.5	Tamang (M/HJ)	98.0	Limbu (M/HJ)	100.0
Koche (TJ)	75.0	Sudhi (MOC)	90.5	Rajput (MBC)	98.0	Thakuri (HC)	100.0
Badhae/Kamar (MOC)	78.0	Kumhar (MOC)	90.5	Bhote/Walung (M/HJ)	98.0	Sanyasi (HC)	100.0
Badi (HD)	78.0	Bhediya/Gaderi (MOC)	90.5	Rai (M/HJ)	98.5	Sherpa (M/HJ)	100.0
Kanu (MOC)	78.5	Rajbansi (TJ)	91.0	Darai (M/HJ)	98.5	Kumal (M/HJ)	100.0
Khatwe (MD)	80.0	Tatma (MD)	91.0	Jirel (M/HJ)	98.5	Marwadi	100.0
Bantar (MD)	81.0	Majhi (M/HJ)	91.0	Meche (TJ)	98.5	Yakha (M/HJ)	100.0
Barae (MOC)	82.0	Muslim	91.5	Magar (M/HJ)	99.0	Thakali (M/HJ)	100.0
Chamar/Harijan/Ram (MD)	82.5	Chepang (M/HJ)	91.5	Kami (HD)	99.0	Baramu (M/HJ)	100.0
Lohar (MOC)	82.5	Teli (MOC)	92.0	Brahmin (MBC)	99.0	Dura (M/HJ)	100.0
Kurmi (MOC)	84.0	Hajam/Thakur (MOC)	92.0	Kayastha (MBC)	99.0	Lepcha (M/HJ)	100.0
		Lodha (MOC)	92.0	Thami (M/HJ)	99.0		
		Kisan (TJ)	92.5	Dhimal (TJ)	99.0		

ANNEX 4.9: PERCENTAGE OF HOUSEHOLDS USING LPG BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	0.5	Tatma (MD)	12.0	Teli (MOC)	24.0	Sonar (MOC)	47.0
Jhangad (TJ)	1.5	Sarki (HD)	13.0	Pahari (M/HJ)	24.0	Muslim	48.0
Khatwe (MD)	2.5	Lodha (MOC)	13.0	Badi (HD)	24.0	Dom (MD)	48.5
Raji (M/HJ)	2.5	Dhanuk (TJ)	13.5	Rai (M/HJ)	24.5	Mali (MOC)	51.5
Koche (TJ)	3.0	Yakha (M/HJ)	13.5	Koiri (MOC)	25.5	Tamang (M/HJ)	55.5
Santhal (TJ)	3.5	Yadav (MOC)	14.5	Barae (MOC)	26.0	Haluwai (MOC)	55.5
Bing/Binda (MOC)	3.5	Kisan (TJ)	15.5	Kanu (MOC)	27.0	Gurung (M/HJ)	56.0
Bantar (MD)	4.0	Rajbansi (TJ)	16.0	Chhantyal (M/HJ)	28.0	Dhimal (TJ)	58.0
Gangai (TJ)	4.5	Kumhar (MOC)	16.0	Bhote/Walung (M/HJ)	28.5	Baniya (MOC)	59.0
Tajpuriya (TJ)	5.0	Mallah (MOC)	16.5	Hajam/Thakur (MOC)	29.0	Gharti/Bhujel (M/HJ)	59.0
Lepcha (M/HJ)	5.0	Magar (M/HJ)	17.5	Chhetri (HC)	30.0	Rajput (MBC)	60.0
Thami (M/HJ)	5.5	Thakuri (HC)	18.0	Yholmo (M/HJ)	30.5	Dura (M/HJ)	60.5
Hayu (M/HJ)	5.5	Baramu (M/HJ)	18.0	Kurmi (MOC)	31.0	Brahmin (MBC)	64.0
Nuniya (MOC)	6.5	Damai/Dholi (HD)	18.5	Tharu (TJ)	31.5	Newar	67.0
Chamar/Harijan/Ram (MD)	8.5	Byasi (M/HJ)	19.5	Majhi (M/HJ)	32.0	Darai (M/HJ)	67.5
Dusadh/Paswan/Pasi (MD)	8.5	Limbu (M/HJ)	21.0	Kahar (MOC)	32.5	Kalwar (MOC)	76.5
Sunuwar (M/HJ)	8.5	Sherpa (M/HJ)	21.0	Danuwar (M/HJ)	33.5	Halkhor (MD)	76.5
Munda/Mudiyari (TJ)	9.0	Lohar (MOC)	21.0	Sanyasi (HC)	34.0	Brahmin (HB)	84.5
Kewat (MOC)	10.5	Dhobi (MD)	21.0	Bote (M/HJ)	34.0	Kayastha (MBC)	90.0
Rajbhar (MOC)	11.0	Badhae/Kamar (MOC)	21.5	Sudhi (MOC)	35.0	Thakali (M/HJ)	96.0
Bhediya/Gaderi (MOC)	11.5	Jirel (M/HJ)	21.5	Kumal (M/HJ)	35.5	Marwadi	97.5
		Kami (HD)	23.5	Meche (TJ)	36.5		
		Chepang (M/HJ)	23.5	Gaine (HD)	46.0		

ANNEX 4.10: PERCENTAGE OF HOUSEHOLDS THAT ARE WITHIN 30 MINUTES WALK TO REACH THE NEAREST HEALTH FACILITY BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Hayu (M/HJ)	33.0	Yakha (M/HJ)	64.5	Musahar (MD)	79.0	Halkhor (MD)	87.5
Sherpa (M/HJ)	34.0	Damai/Dholi (HD)	65.0	Khatwe (MD)	79.0	Baniya (MOC)	89.0
Sunuwar (M/HJ)	37.0	Chepang (M/HJ)	65.5	Jhangad (TJ)	80.0	Bing/Binda (MOC)	89.0
Lepcha (M/HJ)	37.0	Gaine (HD)	65.5	Munda/Mudiyari (TJ)	80.0	Dhobi (MD)	89.5
Majhi (M/HJ)	38.0	Gurung (M/HJ)	66.0	Bantar (MD)	80.5	Kumhar (MOC)	89.5
Magar (M/HJ)	42.0	Tharu (TJ)	66.5	Badhae/Kamar (MOC)	81.0	Teli (MOC)	91.0
Chhetri (HC)	45.0	Bhote/Walung (M/HJ)	67.0	Dom (MD)	81.5	Bhediya/Gaderi (MOC)	91.5
Raji (M/HJ)	53.0	Limbu (M/HJ)	68.0	Meche (TJ)	81.5	Thakali (M/HJ)	92.0
Yholmo (M/HJ)	53.5	Tajpuriya (TJ)	70.0	Kewat (MOC)	82.0	Kurmi (MOC)	92.5
Kami (HD)	54.0	Mallah (MOC)	72.5	Darai (M/HJ)	83.0	Mali (MOC)	92.5
Rai (M/HJ)	54.0	Brahmin (HB)	73.0	Bote (M/HJ)	83.0	Sonar (MOC)	93.0
Baramu (M/HJ)	55.5	Badi (HD)	73.0	Danuwar (M/HJ)	83.5	Koiri (MOC)	93.5
Dura (M/HJ)	55.5	Kumal (M/HJ)	74.0	Barae (MOC)	84.0	Kalwar (MOC)	93.5
Thami (M/HJ)	57.5	Tamang (M/HJ)	75.5	Koche (TJ)	84.0	Hajam/Thakur (MOC)	93.5
Sarki (HD)	58.5	Chamar/Harijan/Ram (MD)	75.5	Kahar (MOC)	84.5	Haluwai (MOC)	94.0
Chhantyal (M/HJ)	59.5	Dhimal (TJ)	77.0	Kanu (MOC)	85.0	Rajbansi (TJ)	94.5
Thakuri (HC)	60.0	Newar	77.5	Lodha (MOC)	85.0	Yadav (MOC)	96.0
Sanyasi (HC)	60.0	Nuniya (MOC)	77.5	Dusadh/Paswan/Pasi (MD)	86.5	Muslim	97.5
Pahari (M/HJ)	60.5	Santhal (TJ)	77.5	Lohar (MOC)	86.5	Kayastha (MBC)	97.5
Gharti/Bhujel (M/HJ)	61.5	Sudhi (MOC)	78.0	Brahmin (MBC)	87.0	Gangai (TJ)	98.5
Byasi (M/HJ)	61.5	Dhanuk (TJ)	78.5	Tatma (MD)	87.0	Marwadi	99.5
Jirel (M/HJ)	63.0	Rajbhar (MOC)	78.5	Rajput (MBC)	87.0		
Kisan (TJ)	63.0						

ANNEX 4.11: PERCENTAGE OF HOUSEHOLD POPULATION WHO WERE SICK/INJURED DURING LAST 30 DAYS BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Thami (M/HJ)	22.3	Kumal (M/HJ)	14.6	Kayastha (MBC)	11.9	Tajpuriya (TJ)	10.2
Badi (HD)	20.7	Gaine (HD)	14.2	Badhae/Kamar (MOC)	11.9	Koche (TJ)	10.1
Newar	18.3	Pahari (M/HJ)	14.1	Damai/Dholi (HD)	11.7	Lodha (MOC)	9.8
Dusadh/Paswan/Pasi (MD)	18.0	Bhediya/Gaderi (MOC)	14.0	Hajam/Thakur (MOC)	11.7	Bantar (MD)	9.7
Lohar (MOC)	17.6	Dom (MD)	13.6	Barae (MOC)	11.7	Sherpa (M/HJ)	9.6
Byasi (M/HJ)	17.0	Rajput (MBC)	13.4	Chhetri (HC)	11.6	Rajbansi (TJ)	9.6
Kewat (MOC)	16.7	Hayu (M/HJ)	13.3	Thakuri (HC)	11.6	Chhantyal (M/HJ)	8.8
Bing/Binda (MOC)	16.6	Mali (MOC)	13.2	Dura (M/HJ)	11.4	Kisan (TJ)	8.6
Kumhar (MOC)	16.5	Kami (HD)	12.9	Halkhor (MD)	11.4	Kanu (MOC)	8.5
Tatma (MD)	16.2	Sarki (HD)	12.9	Sunuwar (M/HJ)	11.3	Rai (M/HJ)	8.4
Raji (M/HJ)	16.1	Dhanuk (TJ)	12.8	Kurmi (MOC)	11.2	Thakali (M/HJ)	8.1
Jirel (M/HJ)	15.9	Musahar (MD)	12.8	Rajbhar (MOC)	11.2	Kahar (MOC)	8.0
Sanyasi (HC)	15.8	Baniya (MOC)	12.8	Koiri (MOC)	11.1	Jhangad (TJ)	7.8
Chamar/Harijan/Ram (MD)	15.7	Sudhi (MOC)	12.8	Danuwar (M/HJ)	10.8	Limbu (M/HJ)	7.7
Brahmin (MBC)	15.7	Mallah (MOC)	12.7	Yholmo (M/HJ)	10.8	Dhimal (TJ)	7.4
Khatwe (MD)	15.5	Dhobi (MD)	12.6	Kalwar (MOC)	10.7	Meche (TJ)	7.2
Chepeng (M/HJ)	15.5	Majhi (M/HJ)	12.6	Munda/Mudiyari (TJ)	10.5	Magar (M/HJ)	6.7
Nuniya (MOC)	15.3	Haluwai (MOC)	12.6	Santhal (TJ)	10.4	Yakha (M/HJ)	6.6
Tamang (M/HJ)	14.9	Muslim	12.2	Yadav (MOC)	10.3	Bhote/Walung (M/HJ)	6.2
Baramu (M/HJ)	14.8	Gangai (TJ)	12.0	Teli (MOC)	10.3	Marwadi	5.8
Sonar (MOC)	14.6	Darai (M/HJ)	12.0	Gharti/Bhujel (M/HJ)	10.3	Lepcha (M/HJ)	5.5
		Bote (M/HJ)	12.0	Brahmin (HB)	10.2		
		Tharu (TJ)	11.9	Gurung (M/HJ)	10.2		

ANNEX 4.12: PERCENTAGE OF THOSE WHO WERE SICK/INJURED DURING THE LAST 30 DAYS BUT NOT ABLE TO AFFORD FOR TREATMENT BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	34.4	Kurmi (MOC)	18.3	Gangai (TJ)	10.2	Baramu (M/HJ)	5.9
Dusadh/Paswan/Pasi (MD)	33.8	Muslim	18.1	Rajbhar (MOC)	10.0	Munda/Mudiyari (TJ)	5.7
Chamar/Harijan/Ram (MD)	33.5	Sarki (HD)	16.7	Kahar (MOC)	9.7	Santhal (TJ)	5.4
Nuniya (MOC)	32.3	Lohar (MOC)	16.5	Yadav (MOC)	9.4	Lodha (MOC)	5.4
Lepcha (M/HJ)	26.5	Khatwe (MD)	16.1	Teli (MOC)	9.3	Tamang (M/HJ)	4.2
Bing/Binda (MOC)	23.9	Kewat (MOC)	16.0	Rajbansi (TJ)	8.8	Baniya (MOC)	4.1
Dhobi (MD)	23.1	Dhanuk (TJ)	15.6	Darai (M/HJ)	8.8	Raji (M/HJ)	3.4
Tatma (MD)	21.3	Majhi (M/HJ)	15.3	Byasi (M/HJ)	8.8	Magar (M/HJ)	3.0
Gaine (HD)	20.6	Chepeng (M/HJ)	15.1	Thakuri (HC)	8.4	Newar	3.0
Dom (MD)	20.4	Brahmin (MBC)	14.5	Bhote/Walung (M/HJ)	8.3	Bantar (MD)	2.9
Kumhar (MOC)	20.2	Bote (M/HJ)	14.5	Chhetri (HC)	7.9	Meche (TJ)	2.9
Mallah (MOC)	20.1	Kumal (M/HJ)	13.9	Dura (M/HJ)	7.7	Sudhi (MOC)	2.7
Chhantyal (M/HJ)	20.0	Badi (HD)	13.9	Sunuwar (M/HJ)	7.5	Gurung (M/HJ)	2.4
Damai/Dholi (HD)	19.7	Limbu (M/HJ)	13.7	Hayu (M/HJ)	7.4	Tharu (TJ)	2.3
Barae (MOC)	19.6	Koiri (MOC)	13.3	Danuwar (M/HJ)	7.2	Haluwai (MOC)	2.1
Jhangad (TJ)	19.5	Gharti/Bhujel (M/HJ)	12.4	Tajpuriya (TJ)	7.1	Kalwar (MOC)	1.7
Thami (M/HJ)	19.2	Badhae/Kamar (MOC)	12.4	Kami (HD)	6.9	Jirel (M/HJ)	1.5
Rai (M/HJ)	18.5	Halkhor (MD)	11.8	Hajam/Thakur (MOC)	6.7	Brahmin (HB)	1.1
Yakha (M/HJ)	18.5	Kanu (MOC)	11.6	Kayastha (MBC)	6.7	Yholmo (M/HJ)	1.1
Sonar (MOC)	18.4	Bhediya/Gaderi (MOC)	11.6	Sherpa (M/HJ)	6.6	Marwadi	0.0
Pahari (M/HJ)	18.4	Sanyasi (HC)	11.4	Koche (TJ)	6.6	Thakali (M/HJ)	0.0
		Rajput (MBC)	10.9	Mali (MOC)	6.4		
		Kisan (TJ)	10.7	Dhimal (TJ)	5.9		

ANNEX 4.13: PERCENTAGE OF CHILDREN UNDER 5 YEARS WHO HAVE RECEIVED ALL VACCINES BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Santhal (TJ)	37.0	Baniya (MOC)	55.2	Sunuwar	61.9	Darai (M/HJ)	70.7
Dom (MD)	44.1	Gangai (TJ)	55.4	Koche	62.0	Rai (M/HJ)	70.9
Hajam/Thakur (MOC)	45.4	Brahmin (MBC)	55.6	Yholmo	62.3	Kami (HD)	71.1
Halkhor (MD)	45.7	Bhediya/Gaderi (MOC)	56.2	Badhae/Kamar	62.9	Magar (M/HJ)	71.6
Chamar/Harijan/Ram (MD)	47.6	Khatwe (MD)	56.3	Rajbansi	64.8	Chepang (M/HJ)	71.7
Rajbhar (MOC)	47.8	Kahar (MOC)	56.8	Damai/Dholi	65.1	Lepcha (M/HJ)	71.8
Nuniya (MOC)	48.4	Koiri (MOC)	57.6	Danuwar	65.3	Kalwar (MOC)	73.2
Lohar (MOC)	48.9	Barae (MOC)	57.7	Bote	65.3	Brahmin (HB)	73.3
Byasi (M/HJ)	48.9	Teli (MOC)	57.8	Gharti/Bhujel	65.6	Raji (M/HJ)	74.4
Munda/Mudiyari (TJ)	49.0	Mallah (MOC)	58.0	Limbu (M/HJ)	66.3	Lodha (MOC)	75.3
Rajput (MBC)	49.4	Dhanuk (TJ)	58.3	Marwadi	66.7	Gurung (M/HJ)	76.7
Thami (M/HJ)	50.5	Bing/Binda (MOC)	58.5	Sarki (HD)	67.0	Baramu (M/HJ)	76.9
Kisan (TJ)	51.5	Dhimal (TJ)	58.6	Tharu (TJ)	67.1	Pahari (M/HJ)	77.5
Tatma (MD)	52.4	Jirel (M/HJ)	58.9	Gaine (HD)	67.1	Newar	77.8
Haluwai (MOC)	52.6	Sanyasi	59.2	Yadav (MOC)	67.2	Thakali (M/HJ)	78.1
Muslim	52.8	Kayastha	60.0	Sudhi (MOC)	67.7	Meche (TJ)	78.2
Dusadh/Paswan/Pasi (MD)	52.9	Kurmi	60.6	Kumal (M/HJ)	67.9	Yakha (M/HJ)	78.6
Mali (MOC)	53.6	Musahar	60.6	Chhantyal (M/HJ)	68.0	Hayu (M/HJ)	80.0
Jhangad (TJ)	53.9	Kumhar	60.8	Tajpuriya (TJ)	68.5	Sherpa (M/HJ)	81.6
Bantar (MD)	54.4	Kewat	60.8	Badi (HD)	69.9	Chhetri (HC)	82.1
Kanu (MOC)	54.6	Bhote/Wallung	61.0	Thakuri (HC)	70.0	Dura (M/HJ)	84.3
		Sonar	61.1	Tamang (M/HJ)	70.1		
		Dhobi	61.5	Majhi (M/HJ)	70.3		

ANNEX 4.14: PERCENTAGE OF WOMEN AGED 15-49 WHO RECEIVED ANTENATAL CARE, INSTITUTIONAL DELIVERY AND VITAMIN A CAPSULE DURING HER LAST BIRTH BY CASTE/ETHNICITY							
Caste/ethnicity	Antenatal care	Institutional delivery	Vitamin A received	Caste/ethnicity	Antenatal care	Institutional delivery	Vitamin A received
Bing/Binda (MOC)	42.3	19.5	43.6	Tajpuriya (TJ)	60.3	55.4	73.5
Koche (TJ)	46.5	33.9	47.9	Koiri (MOC)	71.6	65.3	74.3
Dom (MD)	52.7	38.4	53.6	Baniya (MOC)	78.4	74.2	74.3
Halkhor (MD)	48.8	37.8	53.6	Rajput (MBC)	74.6	71.8	74.5
Tatma (MD)	59.2	51.3	54.1	Byasi (M/HJ)	67.6	62.3	74.8
Kumhar (MOC)	58.8	50.6	54.1	Yadav (MOC)	58.0	50.5	75.3
Dusadh/Paswan/Pasi (MD)	48.9	38.4	54.4	Bote (M/HJ)	79.2	74.3	75.3
Sudhi (MOC)	56.1	50.0	56.1	Tamang (M/HJ)	89.2	84.0	75.4
Chepang (M/HJ)	72.5	68.4	57.1	Brahmin (MBC)	91.8	89.1	75.5
Sunuwar (M/HJ)	59.5	53.3	58.2	Yholmo (M/HJ)	81.1	76.2	75.5
Hayu (M/HJ)	54.6	43.9	58.4	Haluwai (MOC)	83.1	78.4	76.3
Nuniya (MOC)	48.5	37.2	58.8	Lepcha (M/HJ)	72.4	67.3	76.3
Kanu (MOC)	59.1	51.3	60.6	Muslim	63.8	59.1	77.1
Teli (MOC)	72.2	67.1	60.8	Jhangad (TJ)	80.3	75.9	77.3
Kewat (MOC)	54.6	47.3	60.8	Kumal (M/HJ)	84.5	78.5	77.4
Majhi (M/HJ)	69.3	64.8	61.3	Sherpa (M/HJ)	71.8	67.1	77.5
Lohar (MOC)	53.4	43.2	61.4	Kalwar (MOC)	90.0	85.5	78.0
Mallah (MOC)	65.4	60.2	61.5	Gharti/Bhujel (M/HJ)	89.1	82.5	78.2
Lodha (MOC)	74.2	71.4	61.8	Damai/Dholi (HD)	89.2	82.7	79.7
Khatwe (MD)	60.0	55.1	62.4	Danuwar (M/HJ)	78.4	74.3	79.7
Musahar (MD)	40.7	18.3	62.8	Rajbansi (TJ)	73.3	68.7	81.3
Bhote/Walung (M/HJ)	66.7	61.8	63.5	Badhae/Kamar (MOC)	70.3	65.0	81.3
Santhal (TJ)	54.4	43.5	65.2	Thami (M/HJ)	80.2	75.3	81.3
Chamar/Harijan/Ram (MD)	55.8	48.5	66.3	Tharu (TJ)	89.4	84.3	81.8
Hajam/Thakur (MOC)	67.1	61.8	67.1	Sanyasi (HC)	85.5	78.7	81.8
Badi (HD)	60.8	55.7	67.1	Pahari (M/HJ)	94.0	89.5	81.9
Mali (MOC)	59.4	52.4	68.1	Raji (M/HJ)	88.9	80.8	82.2
Magar (M/HJ)	81.5	76.2	69.2	Rajbhar (MOC)	63.2	56.7	82.9
Dhanuk (TJ)	66.3	61.8	69.7	Gurung (M/HJ)	92.6	89.1	83.3
Kurmi (MOC)	70.2	64.9	70.1	Thakuri (HC)	80.8	76.1	83.3
Barae (MOC)	61.3	56.5	70.7	Baramu (M/HJ)	91.7	85.7	83.3
Kisan (TJ)	63.8	59.0	70.7	Chhetri (HC)	96.7	98.2	83.6
Sonar (MOC)	73.6	70.4	70.8	Meche (TJ)	87.2	80.6	84.9
Kami (HD)	81.6	77.8	71.1	Gangai (TJ)	68.7	64.2	85.1
Chhantyal (M/HJ)	71.2	65.1	71.2	Munda/Mudiyari (TJ)	79.0	74.3	85.5
Bhedyar/Gaderi (MOC)	63.9	59.7	72.2	Darai (M/HJ)	85.9	80.3	87.2
Sarki (HD)	77.1	73.3	72.3	Kayastha (MBC)	95.9	97.1	87.8
Dhobi (MD)	74.7	73.3	72.3	Yakha (M/HJ)	91.8	87.0	89.0
Limbu (M/HJ)	82.7	78.1	72.8	Dhimal (TJ)	89.5	84.6	89.5
Bantar (MD)	71.8	67.0	73.1	Jirel (M/HJ)	94.3	89.8	90.0
Rai (M/HJ)	74.7	73.0	73.3	Brahmin (HB)	94.6	93.4	90.9
Gaine (HD)	89.1	80.8	73.4	Dura (M/HJ)	79.6	75.0	91.8
Kahar (MOC)	81.9	78.0	73.5	Newar	91.2	85.7	93.0
				Marwadi	100.0	100.0	94.1
				Thakali (M/HJ)	90.5	85.7	95.2

ANNEX 4.15: PERCENTAGE OF HOUSEHOLDS OWNING TELEVISION BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Raji (M/HJ)	15.5	Bhediya/Gaderi (MOC)	48.0	Kurmi (MOC)	60.0	Danuwar (M/HJ)	74.5
Santhal (TJ)	23.0	Baramu (M/HJ)	48.5	Sunuwar (M/HJ)	60.0	Mali (MOC)	75.5
Byasi (M/HJ)	24.5	Kisan (TJ)	48.5	Sanyasi (HC)	60.5	Sudhi (MOC)	76.5
Badi (HD)	27.0	Damai/Dholi (HD)	50.0	Munda/Mudiyari (TJ)	61.0	Gangai (TJ)	76.5
Musahar (MD)	28.5	Kahar (MOC)	50.0	Sherpa (M/HJ)	62.5	Dura (M/HJ)	76.5
Dusadh/Paswan/Pasi (MD)	31.0	Rai (M/HJ)	50.5	Gaine (HD)	62.5	Rajput (MBC)	77.5
Chamar/Harijan/Ram (MD)	34.5	Kumhar (MOC)	51.0	Badhae/Kamar (MOC)	64.0	Tamang (M/HJ)	78.0
Kami (HD)	35.5	Rajbhar (MOC)	51.0	Yadav (MOC)	65.0	Rajbansi (TJ)	78.5
Lodha (MOC)	38.0	Limbu (M/HJ)	51.5	Koiri (MOC)	65.5	Halkhor (MD)	79.5
Lepcha (M/HJ)	38.5	Majhi (M/HJ)	52.5	Barae (MOC)	66.5	Jirel (M/HJ)	80.5
Sarki (HD)	40.0	Thami (M/HJ)	52.5	Kumal (M/HJ)	67.0	Newar	81.5
Nuniya (MOC)	40.0	Bhote/Walung (M/HJ)	52.5	Hajam/Thakur (MOC)	67.0	Baniya (MOC)	81.5
Hayu (M/HJ)	40.5	Muslim	53.0	Sonar (MOC)	67.5	Darai (M/HJ)	82.0
Koche (TJ)	41.5	Chhantyal (M/HJ)	53.0	Yholmo (M/HJ)	67.5	Kalwar (MOC)	83.5
Chepang (M/HJ)	43.5	Pahari (M/HJ)	54.0	Tharu (TJ)	68.0	Brahmin (MBC)	86.0
Lohar (MOC)	44.0	Magar (M/HJ)	56.5	Yakha (M/HJ)	69.0	Haluwai (MOC)	88.5
Bing/Binda (MOC)	44.0	Tatma (MD)	56.5	Tajpuriya (TJ)	69.5	Meche (TJ)	89.5
Kanu (MOC)	45.0	Kewat (MOC)	57.5	Dhanuk (TJ)	71.0	Gurung (M/HJ)	90.5
Thakuri (HC)	45.5	Chhetri (HC)	58.0	Dom (MD)	71.5	Kayastha (MBC)	91.0
Bote (M/HJ)	46.5	Khatwe (MD)	58.0	Teli (MOC)	72.0	Dhimal (TJ)	94.5
Dhobi (MD)	47.5	Jhangad (TJ)	58.0	Bantar (MD)	73.5	Brahmin (HB)	95.0
		Mallah (MOC)	58.5	Gharti/Bhujel (M/HJ)	74.0	Thakali (M/HJ)	98.5
						Marwadi	100.0

ANNEX 4.16: PERCENTAGE OF HOUSEHOLDS HAVING MOBILE/SMART PHONE BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	79.5	Hayu (M/HJ)	94.5	Hajam/Thakur (MOC)	97.5	Meche (TJ)	98.5
Byasi (M/HJ)	82.0	Kami (HD)	95.0	Khatwe (MD)	97.5	Brahmin (HB)	99.0
Santhal (TJ)	83.5	Bing/Binda (MOC)	95.0	Barae (MOC)	97.5	Yadav (MOC)	99.0
Koche (TJ)	85.0	Magar (M/HJ)	95.5	Chhantyal (M/HJ)	97.5	Teli (MOC)	99.0
Badi (HD)	86.0	Nuniya (MOC)	95.5	Yholmo (M/HJ)	97.5	Sanyasi (HC)	99.0
Kisan (TJ)	86.0	Bantar (MD)	95.5	Sarki (HD)	98.0	Brahmin (MBC)	99.0
Chamar/Harijan/Ram (MD)	89.0	Tajpuriya (TJ)	95.5	Kurmi (MOC)	98.0	Baniya (MOC)	99.0
Rajbhar (MOC)	89.5	Bote (M/HJ)	95.5	Sonar (MOC)	98.0	Sudhi (MOC)	99.0
Dom (MD)	90.5	Damai/Dholi (HD)	96.0	Marwadi	98.0	Haluwai (MOC)	99.0
Halkhor (MD)	91.5	Rajbansi (TJ)	96.0	Baramu (M/HJ)	98.0	Newar	99.5
Dusadh/Paswan/Pasi (MD)	92.0	Dhobi (MD)	96.0	Jirel (M/HJ)	98.0	Rai (M/HJ)	99.5
Chepang (M/HJ)	92.0	Majhi (M/HJ)	96.0	Chhetri (HC)	98.5	Koiri (MOC)	99.5
Thami (M/HJ)	92.5	Jhangad (TJ)	96.0	Tharu (TJ)	98.5	Gharti/Bhujel (M/HJ)	99.5
Raji (M/HJ)	92.5	Kewat (MOC)	96.5	Muslim	98.5	Kalwar (MOC)	99.5
Munda/Mudiyari (TJ)	92.5	Sherpa (M/HJ)	97.0	Gurung (M/HJ)	98.5	Lohar (MOC)	99.5
Pahari (M/HJ)	93.0	Kumal (M/HJ)	97.0	Limbu (M/HJ)	98.5	Tatma (MD)	99.5
Lepcha (M/HJ)	93.0	Kanu (MOC)	97.0	Thakuri (HC)	98.5	Rajput (MBC)	99.5
Mallah (MOC)	93.5	Sunuwar (M/HJ)	97.0	Dhanuk (TJ)	98.5	Dhimal (TJ)	99.5
Kahar (MOC)	94.0	Badhae/Kamar (MOC)	97.0	Kumhar (MOC)	98.5	Darai (M/HJ)	99.5
Lodha (MOC)	94.0	Gangai (TJ)	97.0	Danuwar (M/HJ)	98.5	Kayastha (MBC)	100.0
Gaine (HD)	94.0	Bhote/Walung (M/HJ)	97.0	Yakha (M/HJ)	98.5	Dura (M/HJ)	100.0
		Bhediya/Gaderi (MOC)	97.0	Thakali (M/HJ)	98.5		
		Tamang (M/HJ)	97.5	Mali (MOC)	98.5		

ANNEX 4.17: PERCENTAGE OF HOUSEHOLDS WITH INTERNET CONNECTION BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Sarki (HD)	0.0	Koche (TJ)	0.0	Dhanuk (TJ)	1.5	Sonar (MOC)	4.5
Chamar/Harijan/Ram (MD)	0.0	Munda/Mudiyari (TJ)	0.0	Mallah (MOC)	1.5	Kanu (MOC)	5.5
Dusadh/Paswan/Pasi (MD)	0.0	Tharu (TJ)	0.5	Kumal (M/HJ)	1.5	Gaine (HD)	5.5
Sunuwar (M/HJ)	0.0	Damai/Dholi (HD)	0.5	Jirel (M/HJ)	1.5	Tamang (M/HJ)	6.5
Tatma (MD)	0.0	Musahar (MD)	0.5	Kami (HD)	2.0	Rai (M/HJ)	7.0
Majhi (M/HJ)	0.0	Lohar (MOC)	0.5	Hajam/Thakur (MOC)	2.0	Chhetri (HC)	8.0
Kumhar (MOC)	0.0	Khatwe (MD)	0.5	Rajbansi (TJ)	2.0	Gharti/Bhujel (M/HJ)	8.5
Chepang (M/HJ)	0.0	Dhobi (MD)	0.5	Kahar (MOC)	2.0	Brahmin (MBC)	9.5
Santhal (TJ)	0.0	Nuniya (MOC)	0.5	Mali (MOC)	2.0	Bhote/Walung (M/HJ)	10.5
Jhangad (TJ)	0.0	Barae (MOC)	0.5	Byasi (M/HJ)	2.0	Darai (M/HJ)	10.5
Bantar (MD)	0.0	Bote (M/HJ)	0.5	Thakuri (HC)	2.5	Sanyasi (HC)	11.0
Gangai (TJ)	0.0	Meche (TJ)	0.5	Teli (MOC)	2.5	Yholmo (M/HJ)	11.0
Lodha (MOC)	0.0	Halkhor (MD)	0.5	Koiri (MOC)	2.5	Baniya (MOC)	14.0
Bing/Binda (MOC)	0.0	Hayu (M/HJ)	0.5	Sudhi (MOC)	2.5	Dura (M/HJ)	15.5
Tajpuriya (TJ)	0.0	Kurmi (MOC)	1.0	Badhae/Kamar (MOC)	2.5	Chhantyal (M/HJ)	17.5
Dom (MD)	0.0	Kewat (MOC)	1.0	Dhimai (TJ)	2.5	Sherpa (M/HJ)	18.5
Baramu (M/HJ)	0.0	Danuwar (M/HJ)	1.0	Rajput (MBC)	3.0	Gurung (M/HJ)	22.0
Badi (HD)	0.0	Rajbhar (MOC)	1.0	Pahari (M/HJ)	3.0	Kayastha (MBC)	22.0
Lepcha (M/HJ)	0.0	Thami (M/HJ)	1.0	Muslim	3.5	Kalwar (MOC)	26.5
Kisan (TJ)	0.0	Bhediya/Gaderi (MOC)	1.0	Haluwai (MOC)	4.0	Newar	28.0
Raji (M/HJ)	0.0	Yadav (MOC)	1.5	Yakha (M/HJ)	4.0	Brahmin (HB)	33.0
		Limbu (M/HJ)	1.5	Magar (M/HJ)	4.5	Thakali (M/HJ)	68.0
						Marwadi	72.5

ANNEX 4.18: PERCENTAGE OF ELIGIBLE POPULATION WHO HAVE BEEN RECEIVING SOCIAL SECURITY ALLOWANCES BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Marwadi	31.9	Rajput (MBC)	76.6	Chhantyal (M/HJ)	84.1	Haluwai (MOC)	89.8
Santhal (TJ)	54.5	Baniya (MOC)	76.7	Kewat (MOC)	84.3	Yakha (M/HJ)	89.9
Halkhor (MD)	57.5	Lohar (MOC)	77.6	Kurmi (MOC)	84.9	Rajbansi (TJ)	90.0
Badhae/Kamar (MOC)	60.6	Sonar (MOC)	77.8	Rajbhar (MOC)	84.9	Sanyasi (HC)	90.2
Musahar (MD)	60.8	Bhote/Walung (M/HJ)	78.3	Magar (M/HJ)	85.0	Chamar/Harijan/Ram (MD)	90.3
Badi (HD)	66.7	Tamang (M/HJ)	78.8	Kahar (MOC)	85.0	Dusadh/Paswan/Pasi (MD)	90.4
Lodha (MOC)	68.3	Muslim	78.9	Dhimai (TJ)	85.0	Byasi (M/HJ)	90.6
Jhangad (TJ)	69.7	Limbu (M/HJ)	80.0	Chhetri (HC)	85.5	Dhobi (MD)	91.1
Pahari (M/HJ)	70.8	Sunuwar (M/HJ)	80.4	Brahmin (HB)	85.5	Bing/Binda (MOC)	91.1
Kisan (TJ)	70.8	Mallah (MOC)	80.5	Nuniya (MOC)	85.7	Dhanuk (TJ)	91.7
Dom (MD)	71.0	Gaine (HD)	81.0	Munda/Mudiyari (TJ)	86.7	Jirel (M/HJ)	92.5
Brahmin (MBC)	71.3	Teli (MOC)	81.8	Damai/Dholi (HD)	87.0	Tharu (TJ)	92.6
Thakali (M/HJ)	72.4	Yholmo (M/HJ)	82.4	Bote (M/HJ)	87.5	Darai (M/HJ)	92.7
Kalwar (MOC)	72.9	Danuwar (M/HJ)	82.5	Tatma (MD)	88.2	Khatwe (MD)	92.9
Koiri (MOC)	73.2	Baramu (M/HJ)	82.5	Bantar (MD)	88.2	Gurung (M/HJ)	94.1
Chepang (M/HJ)	73.7	Newar	83.1	Dura (M/HJ)	88.2	Hajam/Thakur (MOC)	94.4
Kayastha (MBC)	74.0	Kami (HD)	83.1	Majhi (M/HJ)	88.4	Lepcha (M/HJ)	94.8
Rai (M/HJ)	75.4	Bhediya/Gaderi (MOC)	83.1	Sherpa (M/HJ)	88.5	Tajpuriya (TJ)	94.9
Kumhar (MOC)	75.5	Thakuri (HC)	83.3	Kanu (MOC)	88.6	Hayu (M/HJ)	96.7
Koche (TJ)	75.6	Kumal (M/HJ)	83.7	Thami (M/HJ)	88.9	Meche (TJ)	97.7
Mali (MOC)	75.9	Yadav (MOC)	83.9	Gangai (TJ)	89.5	Raji (M/HJ)	99.3
Gharti/Bhujel (M/HJ)	76.1	Barae (MOC)	83.9	Sudhi (MOC)	89.7		
				Sarki (HD)	89.8		

CHAPTER 5

HOUSEHOLD RESOURCES AND ECONOMIC OPPORTUNITIES

Colour Coded Legend [Sorted for Italics]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 5.1: OWNERSHIP OF HOUSE AMONG HOUSEHOLDS AND WOMEN BY CASTE/ETHNICITY (IN %)

Caste/ethnicity	Family's ownership	Women's ownership	Caste/ethnicity	Family's ownership	Women's ownership	Caste/ethnicity	Family's ownership	Women's ownership
Dom (MD)	41.0	2.0	Rajput (MBC)	90.5	6.2	Jirel (M/HJ)	96.0	8.6
Santhal (TJ)	56.5	1.5	Sarki (HD)	91.0	1.6	Kalwar (MOC)	96.0	9.3
Badi (HD)	56.5	6.3	Rajbansi (TJ)	91.0	5.5	Gurung (M/HJ)	96.0	9.5
Munda/Mudiyari (TJ)	61.0	3.1	Chepang (M/HJ)	91.5	1.5	Kewat (MOC)	96.5	5.0
Kisan (TJ)	63.5	5.8	Sherpa (M/HJ)	91.5	4.7	Kumhar (MOC)	96.5	5.5
Musahar (MD)	64.0	3.0	Raji (M/HJ)	92.0	1.5	Sunuwar (M/HJ)	96.5	7.0
Jhangad (TJ)	64.5	4.5	Khatwe (MD)	92.0	2.0	Koiri (MOC)	97.0	2.5
Marwadi	68.0	8.6	Brahmin (MBC)	93.0	5.7	Teli (MOC)	97.0	4.0
Bantar (MD)	72.5	3.5	Tamang (M/HJ)	93.0	9.3	Kurmi (MOC)	97.0	9.0
Koche (TJ)	72.5	7.0	Danuwar (M/HJ)	93.0	9.6	Brahmin (HB)	97.0	10.6
Halkhor (MD)	73.5	4.0	Dhanuk (TJ)	93.5	2.0	Tatma (MD)	97.5	2.5
Tajpuriya (TJ)	74.5	10.1	Lohar (MOC)	93.5	3.6	Yakha (M/HJ)	97.5	5.2
Dusadh/Paswan/Pasi (MD)	75.5	5.6	Nuniya (MOC)	93.5	4.5	Barae (MOC)	97.5	6.2
Majhi (M/HJ)	78.0	6.6	Bhediya/Gaderi (MOC)	93.5	6.0	Chhantyal (M/HJ)	97.5	7.5
Chamar/Harijan/Ram (MD)	78.5	6.5	Rai (M/HJ)	94.0	3.2	Sudhi (MOC)	98.0	2.0
Muslim	85.0	9.1	Gangai (TJ)	94.0	5.0	Dura (M/HJ)	98.0	3.6
Yholmo (M/HJ)	85.0	17.5	Gharti/Bhujel (M/HJ)	94.0	5.3	Hajam/Thakur (MOC)	98.0	5.6
Hayu (M/HJ)	85.5	6.3	Pahari (M/HJ)	94.5	7.0	Kahar (MOC)	98.0	6.6
Badhae/Kamar (MOC)	86.0	4.6	Thami (M/HJ)	94.5	8.7	Newar	98.0	8.5
Damai/Dholi (HD)	86.5	2.1	Mali (MOC)	95.0	3.1	Chhetri (HC)	98.0	11.9
Bing/Binda (MOC)	86.5	3.5	Baniya (MOC)	95.0	6.1	Lodha (MOC)	98.5	2.5
Meche (TJ)	87.0	4.0	Kayastha (MBC)	95.0	6.4	Kami (HD)	98.5	3.6
Limbu (M/HJ)	87.5	10.6	Sanyasi (HC)	95.0	10.4	Kumal (M/HJ)	98.5	4.1
Dhimal (TJ)	88.0	5.1	Thakali (M/HJ)	95.0	23.6	Thakuri (HC)	98.5	4.2
Gaine (HD)	88.5	6.0	Bote (M/HJ)	95.5	1.0	Magar (M/HJ)	99.0	3.9
Mallah (MOC)	90.0	2.6	Haluwai (MOC)	95.5	2.6	Kanu (MOC)	99.0	6.6
Rajbhar (MOC)	90.5	1.5	Sonar (MOC)	96.0	2.5	Dhobi (MD)	99.0	6.8
			Darai (M/HJ)	96.0	2.5	Baramu (M/HJ)	99.5	1.6
			Lepcha (M/HJ)	96.0	3.1	Yadav (MOC)	99.5	2.0
			Tharu (TJ)	96.0	4.0	Byasi (M/HJ)	100.0	5.2
			Bhote/Walung (M/HJ)	96.0	6.4			

ANNEX 5.2: PERCENTAGE OF HOUSEHOLDS WITH SEPARATE BED ROOM(S) BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Dom (MD)	71.5	Dusadh/Paswan/Pasi (MD)	92.0	Dhanuk (TJ)	95.5	Kalwar (MOC)	98.0
Byasi (M/HJ)	73.0	Danuwar (M/HJ)	92.0	Sherpa (M/HJ)	95.5	Sudhi (MOC)	98.0
Yholmo (M/HJ)	80.5	Jhangad (TJ)	92.0	Kewat (MOC)	95.5	Bantar (MD)	98.0
Hayu (M/HJ)	85.5	Yakha (M/HJ)	92.0	Kahar (MOC)	95.5	Barae (MOC)	98.0
Badi (HD)	86.0	Lepcha (M/HJ)	92.0	Sonar (MOC)	96.0	Bhote/Walung (M/HJ)	98.0
Musahar (MD)	86.5	Raji (M/HJ)	92.0	Tatma (MD)	96.0	Darai (M/HJ)	98.0
Chamar/Harijan/Ram (MD)	87.5	Tamang (M/HJ)	92.5	Khatwe (MD)	96.0	Dura (M/HJ)	98.0
Lodha (MOC)	88.0	Damai/Dholi (HD)	92.5	Dhobi (MD)	96.0	Yadav (MOC)	98.5
Kisan (TJ)	88.0	Munda/Mudiyari (TJ)	93.5	Magar (M/HJ)	96.5	Thakuri (HC)	98.5
Nuniya (MOC)	89.0	Limbu (M/HJ)	94.0	Koiri (MOC)	96.5	Baniya (MOC)	98.5
Pahari (M/HJ)	89.0	Kurmi (MOC)	94.0	Kanu (MOC)	96.5	Tajpuriya (TJ)	98.5
Hajam/Thakur (MOC)	89.5	Rajbhar (MOC)	94.0	Sunuwar (M/HJ)	96.5	Koche (TJ)	98.5
Bing/Binda (MOC)	89.5	Newar	94.5	Bhediya/Gaderi (MOC)	96.5	Rajbansi (TJ)	99.0
Sarki (HD)	90.0	Kumal (M/HJ)	94.5	Gaine (HD)	96.5	Haluwai (MOC)	99.0
Mallah (MOC)	90.5	Kumhar (MOC)	94.5	Gangai (TJ)	97.0	Kayastha (MBC)	99.0
Chhantyal (M/HJ)	90.5	Thami (M/HJ)	94.5	Bote (M/HJ)	97.0	Dhimal (TJ)	99.0
Halkhor (MD)	90.5	Rai (M/HJ)	95.0	Teli (MOC)	97.5	Chhetri (HC)	99.5
Chepang (M/HJ)	91.0	Gharti/Bhujel (M/HJ)	95.0	Sanyasi (HC)	97.5	Meche (TJ)	99.5
Santhal (TJ)	91.0	Lohar (MOC)	95.0	Rajput (MBC)	97.5	Brahmin (HB)	100.0
Majhi (M/HJ)	91.5	Mali (MOC)	95.0	Badhae/Kamar (MOC)	97.5	Brahmin (MBC)	100.0
Baramu (M/HJ)	91.5	Muslim	95.5	Jirel (M/HJ)	97.5	Marwadi	100.0
		Kami (HD)	95.5	Tharu (TJ)	98.0	Thakali (M/HJ)	100.0
				Gurung (M/HJ)	98.0		

ANNEX 5.3: PERCENTAGE OF HOUSEHOLDS WITH SEPARATE KITCHEN BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	48.0	Kami (HD)	71.0	Kewat (MOC)	81.0	Baniya (MOC)	88.0
Dom (MD)	48.5	Hajam/Thakur (MOC)	72.0	Barae (MOC)	81.5	Bhote/Walung (M/HJ)	88.0
Dusadh/Paswan/Pasi (MD)	52.0	Sarki (HD)	73.5	Kisan (TJ)	81.5	Munda/Mudiyari (TJ)	88.0
Chamar/Harijan/Ram (MD)	54.5	Hayu (M/HJ)	73.5	Koiri (MOC)	82.5	Bantar (MD)	88.5
Byasi (M/HJ)	57.0	Dhanuk (TJ)	74.0	Kumal (M/HJ)	82.5	Sunuwar (M/HJ)	89.0
Badi (HD)	59.0	Khatwe (MD)	74.0	Sherpa (M/HJ)	83.0	Darai (M/HJ)	89.5
Bing/Binda (MOC)	60.0	Damai/Dholi (HD)	74.5	Rai (M/HJ)	84.0	Lepcha (M/HJ)	90.0
Lohar (MOC)	62.0	Majhi (M/HJ)	75.0	Kalwar (MOC)	84.0	Haluwai (MOC)	91.5
Chepang (M/HJ)	62.0	Muslim	75.5	Jhangad (TJ)	84.0	Santhal (TJ)	91.5
Nuniya (MOC)	63.5	Sonar (MOC)	75.5	Chhetri (HC)	85.0	Dura (M/HJ)	91.5
Lodha (MOC)	64.5	Kurmi (MOC)	76.0	Limbu (M/HJ)	85.0	Newar	92.0
Mallah (MOC)	66.0	Chhantyal (M/HJ)	76.0	Rajput (MBC)	85.0	Tharu (TJ)	92.5
Kumhar (MOC)	66.0	Thami (M/HJ)	77.0	Yakha (M/HJ)	85.0	Gurung (M/HJ)	95.5
Dhobi (MD)	66.5	Halkhor (MD)	77.0	Gharti/Bhujel (M/HJ)	85.5	Kayastha (MBC)	96.0
Pahari (M/HJ)	66.5	Gaine (HD)	77.5	Sudhi (MOC)	85.5	Dhimal (TJ)	96.0
Yholmo (M/HJ)	68.0	Danuwar (M/HJ)	78.0	Magar (M/HJ)	86.0	Meche (TJ)	96.0
Badhae/Kamar (MOC)	68.5	Raji (M/HJ)	78.0	Baramu (M/HJ)	86.0	Brahmin (HB)	96.5
Tatma (MD)	69.5	Bote (M/HJ)	78.5	Sanyasi (HC)	86.5	Rajbansi (TJ)	97.0
Rajbhar (MOC)	70.0	Tamang (M/HJ)	79.0	Bhediya/Gaderi (MOC)	87.0	Gangai (TJ)	97.5
Kahar (MOC)	70.5	Yadav (MOC)	79.0	Thakuri (HC)	87.5	Koche (TJ)	98.0
		Kanu (MOC)	80.0	Teli (MOC)	87.5	Tajpuriya (TJ)	98.5
		Jirel (M/HJ)	80.0	Brahmin (MBC)	87.5	Thakali (M/HJ)	99.5
		Mali (MOC)	80.5			Marwadi	100.0

ANNEX 5.4: PERCENTAGE OF HOUSEHOLDS WITH SAFE HOUSE BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Musahar (MD)	4.0	Rai (M/HJ)	23.0	Kumal (M/HJ)	33.0	Thami (M/HJ)	53.5
Santhal (TJ)	7.0	Kewat (MOC)	23.0	Sherpa (M/HJ)	33.5	Tamang (M/HJ)	54.5
Raji (M/HJ)	7.0	Lodha (MOC)	23.5	Kanu (MOC)	35.5	Dhimal (TJ)	55.0
Munda/Mudiyari (TJ)	8.5	Gangai (TJ)	24.0	Dhanuk (TJ)	36.0	Mali (MOC)	56.0
Koche (TJ)	10.0	Majhi (M/HJ)	25.0	Kahar (MOC)	36.5	Sudhi (MOC)	57.5
Dusadh/Paswan/Pasi (MD)	11.0	Magar (M/HJ)	25.5	Rajbansi (TJ)	37.0	Sonar (MOC)	58.5
Chamar/Harijan/Ram (MD)	12.5	Tharu (TJ)	26.0	Yadav (MOC)	38.0	Gurung (M/HJ)	59.5
Jhangad (TJ)	12.5	Dom (MD)	26.0	Dhobi (MD)	38.0	Dura (M/HJ)	59.5
Nuniya (MOC)	13.0	Hayu (M/HJ)	26.0	Chepang (M/HJ)	38.0	Halkhor (MD)	60.0
Tajpuriya (TJ)	13.0	Badi (HD)	27.0	Bhote/Walung (M/HJ)	38.5	Muslim	60.5
Bing/Binda (MOC)	15.5	Jirel (M/HJ)	27.5	Yholmo (M/HJ)	39.0	Meche (TJ)	61.0
Khatwe (MD)	16.0	Kisan (TJ)	27.5	Hajam/Thakur (MOC)	39.5	Gaine (HD)	62.0
Sarki (HD)	18.0	Sunuwar (M/HJ)	28.0	Pahari (M/HJ)	41.0	Baniya (MOC)	65.0
Byasi (M/HJ)	18.0	Bhediya/Gaderi (MOC)	28.0	Kurmi (MOC)	42.0	Rajput (MBC)	65.0
Bantar (MD)	20.5	Badhae/Kamar (MOC)	29.5	Teli (MOC)	43.0	Darai (M/HJ)	66.5
Rajbhar (MOC)	21.0	Damai/Dholi (HD)	30.0	Limbu (M/HJ)	44.0	Brahmin (MBC)	68.5
Yakha (M/HJ)	21.0	Kumhar (MOC)	30.0	Chhetri (HC)	44.5	Newar	71.5
Lepcha (M/HJ)	21.0	Tatma (MD)	31.0	Barae (MOC)	47.0	Haluwai (MOC)	73.5
Lohar (MOC)	22.0	Chhantyal (M/HJ)	31.0	Koiri (MOC)	47.5	Thakali (M/HJ)	76.0
Kami (HD)	22.5	Danuwar (M/HJ)	31.5	Bote (M/HJ)	47.5	Kalwar (MOC)	77.0
Mallah (MOC)	22.5	Thakuri (HC)	32.0	Sanyasi (HC)	50.5	Brahmin (HB)	82.0
				Baramu (M/HJ)	51.5	Kayastha (MBC)	83.5
				Gharti/Bhujel (M/HJ)	52.0	Marwadi	100.0

ANNEX 5.5: PERCENTAGE OF HOUSEHOLDS WITH ACCESS TO ELECTRICITY BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Raji (M/HJ)	34.0	Kisan (TJ)	80.5	Tajpuriya (TJ)	92.5	Meche (TJ)	98.0
Byasi (M/HJ)	45.5	Munda/Mudiyari (TJ)	82.0	Lohar (MOC)	93.0	Koiri (MOC)	98.5
Kami (HD)	59.0	Lodha (MOC)	83.0	Baramu (M/HJ)	93.0	Baniya (MOC)	98.5
Santhal (TJ)	60.5	Bing/Binda (MOC)	83.5	Barae (MOC)	93.5	Halkhor (MD)	98.5
Rai (M/HJ)	62.0	Damai/Dholi (HD)	84.0	Badhae/Kamar (MOC)	94.0	Kumal (M/HJ)	99.0
Lepcha (M/HJ)	63.5	Chepang (M/HJ)	84.0	Muslim	95.0	Darai (M/HJ)	99.0
Thakuri (HC)	67.5	Majhi (M/HJ)	86.0	Yadav (MOC)	95.0	Chhantyal (M/HJ)	99.0
Chhetri (HC)	69.5	Dhobi (MD)	86.5	Limbu (M/HJ)	95.0	Tharu (TJ)	99.5
Hayu (M/HJ)	69.5	Gaine (HD)	87.0	Hanuk (TJ)	95.0	Tamang (M/HJ)	99.5
Sanyasi (HC)	70.5	Nuniya (MOC)	87.5	Hajam/Thakur (MOC)	95.0	Gurung (M/HJ)	99.5
Musahar (MD)	71.5	Kahar (MOC)	88.0	Gangai (TJ)	95.0	Danuwar (M/HJ)	99.5
Koche (TJ)	73.5	Sonar (MOC)	88.5	Dom (MD)	95.0	Kayastha (MBC)	99.5
Bote (M/HJ)	75.5	Rajbhar (MOC)	88.5	Kewat (MOC)	95.5	Marwadi	99.5
Badi (HD)	76.0	Pahari (M/HJ)	89.0	Rajbansi (TJ)	95.5	Dhimal (TJ)	99.5
Chamar/Harijan/Ram (MD)	76.5	Newar	90.0	Khatwe (MD)	95.5	Dura (M/HJ)	99.5
Sarki (HD)	78.5	Gharti/Bhujel (M/HJ)	90.0	Mallah (MOC)	96.0	Brahmin (HB)	100.0
Dusadh/Paswan/Pasi (MD)	79.5	Kanu (MOC)	90.0	Mali (MOC)	96.5	Haluwai (MOC)	100.0
Sherpa (M/HJ)	79.5	Yakha (M/HJ)	90.0	Teli (MOC)	97.0	Rajput (MBC)	100.0
Sunuwar (M/HJ)	79.5	Jhangad (TJ)	90.5	Thami (M/HJ)	97.0	Thakali (M/HJ)	100.0
Magar (M/HJ)	80.0	Kumhar (MOC)	91.0	Kalwar (MOC)	97.5	Jirel (M/HJ)	100.0
Bhote/Walung (M/HJ)	80.0	Bantar (MD)	91.0	Sudhi (MOC)	97.5	Yholmo (M/HJ)	100.0
		Kurmi (MOC)	92.0	Tatma (MD)	97.5		
		Bhediya/Gaderi (MOC)	92.0	Brahmin (MBC)	98.0		

ANNEX 5.6: PERCENTAGE OF HOUSEHOLDS WITH LAND BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Badi (HD)	35.5	Danuwar (M/HJ)	88.5	Nuniya (MOC)	95.0	Newar	98.0
Dom (MD)	41.0	Hayu (M/HJ)	89.5	Tatma (MD)	95.5	Teli (MOC)	98.0
Musahar (MD)	55.5	Bing/Binda (MOC)	90.0	Kayastha (MBC)	95.5	Dhobi (MD)	98.0
Santhal (TJ)	65.0	Badhae/Kamar (MOC)	90.5	Dhanuk (TJ)	96.0	Rajput (MBC)	98.0
Marwadi	69.5	Rajbhar (MOC)	90.5	Brahmin (MBC)	96.0	Baramu (M/HJ)	98.0
Koche (TJ)	71.5	Rai (M/HJ)	91.0	Baniya (MOC)	96.0	Lepcha (M/HJ)	98.0
Kisan (TJ)	73.0	Khatwe (MD)	91.0	Kahar (MOC)	96.0	Magar (M/HJ)	98.5
Munda/Mudiyari (TJ)	73.0	Raji (M/HJ)	91.0	Thakali (M/HJ)	96.0	Kami (HD)	98.5
Dusadh/Paswan/Pasi (MD)	74.5	Sarki (HD)	92.0	Sherpa (M/HJ)	96.5	Thakuri (HC)	98.5
Chamar/Harijan/Ram (MD)	75.0	Mallah (MOC)	92.0	Kumal (M/HJ)	96.5	Sanyasi (HC)	98.5
Damai/Dholi (HD)	76.0	Meche (TJ)	92.0	Lohar (MOC)	96.5	Jirel (M/HJ)	98.5
Jhangad (TJ)	77.5	Limbu (M/HJ)	93.0	Haluwai (MOC)	96.5	Tharu (TJ)	99.0
Halkhor (MD)	77.5	Gharti/Bhujel (M/HJ)	93.0	Pahari (M/HJ)	96.5	Yadav (MOC)	99.0
Bote (M/HJ)	78.5	Rajbansi (TJ)	93.5	Gurung (M/HJ)	97.0	Koiri (MOC)	99.0
Bantar (MD)	79.0	Bhediya/Gaderi (MOC)	93.5	Hajam/Thakur (MOC)	97.0	Kumhar (MOC)	99.0
Chepang (M/HJ)	80.5	Dhimal (TJ)	94.0	Sunuwar (M/HJ)	97.0	Yakha (M/HJ)	99.0
Tajpuriya (TJ)	80.5	Darai (M/HJ)	94.0	Sudhi (MOC)	97.0	Kurmi (MOC)	99.5
Majhi (M/HJ)	87.5	Mali (MOC)	94.0	Gangai (TJ)	97.0	Kalwar (MOC)	99.5
Tamang (M/HJ)	88.0	Yholmo (M/HJ)	94.0	Chhetri (HC)	97.5	Kanu (MOC)	99.5
Gaine (HD)	88.0	Sonar (MOC)	94.5	Barae (MOC)	97.5	Lodha (MOC)	99.5
Muslim	88.5	Kewat (MOC)	94.5	Thami (M/HJ)	97.5	Byasi (M/HJ)	99.5
				Bhote/Walung (M/HJ)	97.5	Chhantyal (M/HJ)	100.0
				Brahmin (HB)	98.0	Dura (M/HJ)	100.0

ANNEX 5.7: PERCENTAGE OF HOUSEHOLDS WITH WOMEN WHO OWN LAND BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Byasi (M/HJ)	4.5	Kumhar (MOC)	17.7	Yakha (M/HJ)	23.7	Sonar (MOC)	27.0
Baramu (M/HJ)	5.1	Jirel (M/HJ)	17.8	Jhangad (TJ)	24.5	Bhote/Walung (M/HJ)	27.2
Chepang (M/HJ)	6.2	Magar (M/HJ)	17.8	Marwadi	24.5	Dhimal (TJ)	27.7
Lepcha (M/HJ)	8.2	Barae (MOC)	18.5	Meche (TJ)	24.5	Gurung (M/HJ)	27.8
Yholmo (M/HJ)	8.5	Kanu (MOC)	18.6	Sudhi (MOC)	24.7	Chhantyal (M/HJ)	28.0
Sarki (HD)	9.2	Tamang (M/HJ)	18.8	Kewat (MOC)	24.9	Dusadh/Paswan/Pasi (MD)	28.2
Kahar (MOC)	10.9	Mallah (MOC)	19.6	Brahmin (HB)	25.0	Tajpuriya (TJ)	29.2
Darai (M/HJ)	11.2	Tharu (TJ)	19.7	Rajbhar (MOC)	25.4	Brahmin (MBC)	29.7
Thami (M/HJ)	11.3	Thakuri (HC)	19.8	Khatwe (MD)	25.8	Dom (MD)	30.5
Lodha (MOC)	11.6	Badhae/Kamar (MOC)	19.9	Chamar/Harijan/Ram (MD)	26.0	Muslim	30.5
Raji (M/HJ)	12.6	Newar	19.9	Kisan (TJ)	26.0	Baniya (MOC)	31.3
Kami (HD)	12.7	Sunuwar (M/HJ)	20.6	Gaine (HD)	26.1	Rajbansi (TJ)	32.1
Yadav (MOC)	13.1	Koiri (MOC)	20.7	Santhal (TJ)	26.2	Thakali (M/HJ)	32.8
Damai/Dholi (HD)	13.2	Dura (M/HJ)	21.0	Tatma (MD)	26.2	Kalwar (MOC)	33.2
Kumal (M/HJ)	14.0	Mali (MOC)	21.3	Hajam/Thakur (MOC)	26.3	Sherpa (M/HJ)	33.2
Majhi (M/HJ)	14.3	Dhobi (MD)	21.4	Rajput (MBC)	26.5	Bing/Binda (MOC)	33.9
Musahar (MD)	14.4	Bote (M/HJ)	21.7	Danuwar (M/HJ)	26.6	Halkhor (MD)	34.8
Hayu (M/HJ)	14.5	Teli (MOC)	21.9	Dhanuk (TJ)	26.6	Munda/Mudiyari (TJ)	34.9
Koche (TJ)	14.7	Limbu (M/HJ)	22.0	Bhediya/Gaderi (MOC)	26.7	Bantar (MD)	39.2
Pahari (M/HJ)	15.0	Sanyasi (HC)	22.3	Gangai (TJ)	26.8	Badi (HD)	43.7
Rai (M/HJ)	15.9	Kurmi (MOC)	23.1	Haluwai (MOC)	26.9	Kayastha (MBC)	47.6
Lohar (MOC)	16.1	Chhetri (HC)	23.6				
Gharti/Bhujel (M/HJ)	16.7	Nuniya (MOC)	23.7				

ANNEX 5.8: PERCENTAGE OF HOUSEHOLDS ENGAGED IN SHARECROPPING BY CASTE/ETHNICITY							
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Munda/Mudiyari (TJ)	45.5	Dhobi (MD)	26.0	Majhi (M/HJ)	15.5	Rajput (MBC)	8.0
Santhal (TJ)	43.5	Chamar/Harijan/Ram (MD)	25.5	Magar (M/HJ)	15.0	Mali (MOC)	8.0
Thami (M/HJ)	38.5	Kisan (TJ)	25.0	Rai (M/HJ)	15.0	Sonar (MOC)	7.0
Bantar (MD)	37.5	Kumhar (MOC)	23.5	Sanyasi (HC)	15.0	Baniya (MOC)	7.0
Khatwe (MD)	36.0	Danuwar (M/HJ)	23.5	Darai (M/HJ)	14.0	Muslim	6.5
Tharu (TJ)	35.0	Dhanuk (TJ)	22.5	Sunuwar (M/HJ)	13.5	Bhote/Walung (M/HJ)	6.5
Tajpuriya (TJ)	32.0	Kahar (MOC)	22.0	Chhantyal (M/HJ)	13.5	Gurung (M/HJ)	6.0
Nuniya (MOC)	31.5	Koiri (MOC)	21.5	Chhetri (HC)	13.0	Baramu (M/HJ)	6.0
Lodha (MOC)	30.5	Sarki (HD)	20.5	Yadav (MOC)	13.0	Thakuri (HC)	5.5
Dusadh/Paswan/Pasi (MD)	30.0	Kewat (MOC)	20.5	Teli (MOC)	13.0	Brahmin (MBC)	5.5
Jhangad (TJ)	30.0	Rajbansi (TJ)	19.5	Sudhi (MOC)	13.0	Byasi (M/HJ)	5.5
Hayu (M/HJ)	30.0	Jirel (M/HJ)	19.5	Yakha (M/HJ)	13.0	Newar	4.5
Pahari (M/HJ)	28.5	Lepcha (M/HJ)	19.0	Meche (TJ)	13.0	Haluwai (MOC)	4.5
Bote (M/HJ)	28.5	Mallah (MOC)	18.5	Tamang (M/HJ)	12.5	Dura (M/HJ)	4.0
Tatma (MD)	27.5	Kami (HD)	17.5	Lohar (MOC)	12.5	Sherpa (M/HJ)	3.5
Bing/Binda (MOC)	27.5	Limbu (M/HJ)	17.5	Barae (MOC)	12.5	Kalwar (MOC)	1.5
Kanu (MOC)	26.5	Kurmi (MOC)	17.5	Chepang (M/HJ)	12.0	Thakali (M/HJ)	1.5
Rajbhar (MOC)	26.5	Gangai (TJ)	17.5	Kumal (M/HJ)	11.5	Badi (HD)	1.5
Raji (M/HJ)	26.5	Dhimal (TJ)	17.5	Badhae/Kamar (MOC)	11.0	Kayastha (MBC)	0.5
Koche (TJ)	26.5	Bhediya/Gaderi (MOC)	17.5	Hajam/Thakur (MOC)	10.5	Marwadi	0.5
Musahar (MD)	26.0	Damai/Dholi (HD)	15.5	Gaine (HD)	10.0	Dom (MD)	0.0
Gharti/Bhujel (M/HJ)	26.0			Yholmo (M/HJ)	9.0	Halkhor (MD)	0.0
				Brahmin (HB)	8.0		

ANNEX 5.9: PERCENTAGE OF HOUSEHOLDS WITH IRRIGATION FACILITY BY CASTE/ETHNICITY							
Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Halkhor (MD)	0.0	Muslim	35.9	Gangai (TJ)	45.2	Dhobi (MD)	58.7
Dom (MD)	1.2	Mali (MOC)	36.7	Dhimal (TJ)	45.5	Bing/Binda (MOC)	58.7
Marwadi	2.1	Newar	37.2	Kisan (TJ)	46.1	Chhetri (HC)	58.9
Jirel (M/HJ)	9.1	Chamar/Harijan/Ram (MD)	37.3	Bantar (MD)	46.4	Rajbhar (MOC)	58.9
Byasi (M/HJ)	13.6	Baramu (M/HJ)	39.1	Tamang (M/HJ)	46.6	Barae (MOC)	59.0
Sherpa (M/HJ)	14.0	Sarki (HD)	39.2	Koiri (MOC)	47.0	Kumhar (MOC)	60.3
Badi (HD)	21.9	Brahmin (HB)	39.8	Darai (M/HJ)	47.1	Magar (M/HJ)	60.6
Chhantyal (M/HJ)	22.0	Kahar (MOC)	39.9	Kami (HD)	47.2	Yakha (M/HJ)	60.8
Meche (TJ)	22.5	Bote (M/HJ)	39.9	Hajam/Thakur (MOC)	47.4	Munda/Mudiyari (TJ)	61.3
Kayastha (MBC)	23.0	Sudhi (MOC)	40.0	Tajpuriya (TJ)	47.8	Jhangad (TJ)	62.9
Gaine (HD)	23.5	Gurung (M/HJ)	40.3	Hayu (M/HJ)	48.7	Thakuri (HC)	64.0
Thami (M/HJ)	24.2	Brahmin (MBC)	40.9	Kalwar (MOC)	50.3	Mallah (MOC)	64.7
Yholmo (M/HJ)	24.5	Badhae/Kamar (MOC)	41.5	Majhi (M/HJ)	50.3	Kewat (MOC)	67.0
Pahari (M/HJ)	25.6	Khatwe (MD)	42.1	Bhote/Walung (M/HJ)	50.3	Kanu (MOC)	68.8
Musahar (MD)	25.8	Kumal (M/HJ)	43.0	Sunuwar (M/HJ)	50.5	Yadav (MOC)	71.7
Sonar (MOC)	26.5	Rai (M/HJ)	43.1	Rajput (MBC)	52.6	Kurmi (MOC)	71.9
Lepcha (M/HJ)	27.9	Damai/Dholi (HD)	43.1	Dhanuk (TJ)	52.8	Tharu (TJ)	74.0
Thakali (M/HJ)	28.1	Tatma (MD)	44.3	Gharti/Bhujel (M/HJ)	55.0	Danuwar (M/HJ)	74.1
Chepang (M/HJ)	28.2	Santhal (TJ)	44.4	Lohar (MOC)	55.2	Raji (M/HJ)	76.2
Haluwai (MOC)	28.5	Nuniya (MOC)	44.6	Sanyasi (HC)	55.6	Bhediya/Gaderi (MOC)	81.4
Dusadh/Paswan/Pasi (MD)	31.3	Baniya (MOC)	44.8	Rajbansi (TJ)	56.8	Lodha (MOC)	87.9
Limbu (M/HJ)	33.5	Koche (TJ)	45.1	Teli (MOC)	57.6		
				Dura (M/HJ)	58.5		

ANNEX 5.10: PERCENTAGE OF HOUSEHOLDS WITH MAIN OCCUPATION BY CASTE/ETHNICITY							
Caste/ethnicity	Agri-culture	Non-agriculture	Casual labour	Caste/ethnicity	Agri-culture	Non-agriculture	Casual labour
Musahar (MD)	15.5	4.5	80.0	Barae (MOC)	51.5	31.0	17.5
Chamar/Harijan/Ram (MD)	23.5	10.0	66.5	Bhediya/Gaderi (MOC)	67.5	15.0	17.5
Dusadh/Paswan/Pasi (MD)	30.0	11.0	59.0	Dhimal (TJ)	44.5	38.5	17.0
Badi (HD)	4.5	44.0	51.5	Tharu (TJ)	70.0	13.5	16.5
Kisan (TJ)	33.5	17.0	49.5	Kami (HD)	45.0	38.5	16.5
Nuniya (MOC)	39.0	12.5	48.5	Lodha (MOC)	78.0	5.5	16.5
Santhal (TJ)	49.0	3.0	48.0	Darai (M/HJ)	66.0	18.5	15.5
Bing/Binda (MOC)	40.0	13.5	46.5	Sudhi (MOC)	41.5	43.5	15.0
Koche (TJ)	40.5	13.5	46.0	Gangai (TJ)	77.5	7.5	15.0
Khatwe (MD)	47.0	9.0	44.0	Tamang (M/HJ)	46.5	39.0	14.5
Tatma (MD)	37.0	21.5	41.5	Sunuwar (M/HJ)	72.5	13.5	14.0
Rajbhar (MOC)	47.0	12.0	41.0	Yholmo (M/HJ)	58.0	28.0	14.0
Bote (M/HJ)	39.5	20.5	40.0	Dom (MD)	0.0	86.5	13.5
Majhi (M/HJ)	46.5	15.0	38.5	Baniya (MOC)	25.0	63.0	12.0
Thami (M/HJ)	48.5	13.0	38.5	Newar	36.5	52.0	11.5
Bantar (MD)	53.0	9.0	38.0	Teli (MOC)	61.5	27.0	11.5
Chepang (M/HJ)	47.0	16.0	37.0	Gharti/Bhujel (M/HJ)	52.5	36.0	11.5
Muslim	17.5	46.5	36.0	Kalwar (MOC)	27.5	61.0	11.5
Jhangad (TJ)	47.0	17.0	36.0	Brahmin (MBC)	33.5	56.0	10.5
Munda/Mudiyari (TJ)	53.5	11.5	35.0	Hajam/Thakur (MOC)	31.0	58.5	10.5
Mallah (MOC)	44.5	22.5	33.0	Hayu (M/HJ)	61.5	28.0	10.5
Kumal (M/HJ)	51.5	15.5	33.0	Magar (M/HJ)	68.0	22.0	10.0
Dhobi (MD)	56.0	11.5	32.5	Limbu (M/HJ)	63.5	27.0	9.5
Jirel (M/HJ)	37.0	31.0	32.0	Yadav (MOC)	83.0	8.5	8.5
Kewat (MOC)	60.0	8.5	31.5	Rajput (MBC)	55.0	37.0	8.0
Kanu (MOC)	33.5	35.0	31.5	Kayastha (MBC)	9.0	83.5	7.5
Tajpuriya (TJ)	59.5	10.0	30.5	Koiri (MOC)	80.0	13.0	7.0
Rajbansi (TJ)	56.0	14.0	30.0	Haluwai (MOC)	28.0	65.5	6.5
Kahar (MOC)	41.0	29.0	30.0	Gurung (M/HJ)	47.5	47.0	5.5
Pahari (M/HJ)	42.5	27.5	30.0	Sanyasi (HC)	63.5	31.5	5.0
Dhanuk (TJ)	47.0	23.5	29.5	Chhantyal (M/HJ)	60.5	35.0	4.5
Damai/Dholi (HD)	34.5	37.0	28.5	Chhetri (HC)	66.0	30.0	4.0
Lohar (MOC)	25.0	46.5	28.5	Sherpa (M/HJ)	70.0	26.5	3.5
Mali (MOC)	20.5	51.0	28.5	Bhote/Walung (M/HJ)	67.0	29.5	3.5
Gaine (HD)	24.0	50.5	25.5	Byasi (M/HJ)	73.5	23.0	3.5
Kurmi (MOC)	60.5	16.0	23.5	Thakuri (HC)	68.0	29.0	3.0
Halkhor (MD)	0.0	77.0	23.0	Lepcha (M/HJ)	92.5	5.0	2.5
Sonar (MOC)	19.5	58.0	22.5	Yakha (M/HJ)	75.0	23.0	2.0
Kumhar (MOC)	60.0	18.0	22.0	Baramu (M/HJ)	92.5	5.5	2.0
Meche (TJ)	42.0	36.0	22.0	Dura (M/HJ)	66.5	32.0	1.5
Danuwar (M/HJ)	67.0	11.5	21.5	Brahmin (HB)	36.0	63.0	1.0
Sarki (HD)	63.5	16.5	20.0	Rai (M/HJ)	82.0	17.0	1.0
Raji (M/HJ)	67.5	13.0	19.5	Thakali (M/HJ)	12.0	87.0	1.0
Badhae/Kamar (MOC)	26.0	55.5	18.5	Marwadi	0.0	100.0	0.0

ANNEX 5.11: PERCENTAGE OF HOUSEHOLDS WITH MAJOR SOURCES OF CASH INCOME BY CASTE/ETHNICITY							
Caste/ethnicity	Agri-culture	Non-agriculture	Casual labour	Caste/ethnicity	Agri-culture	Non-agriculture	Casual labour
Musahar (MD)	6.0	14.5	79.5	Darai (M/HJ)	20.0	48.0	32.0
Chamar/Harijan/Ram (MD)	9.5	15.5	75.0	Sunuwar (M/HJ)	27.5	41.0	31.5
Santhal (TJ)	19.5	11.0	69.5	Mali (MOC)	9.0	61.0	30.0
Thami (M/HJ)	15.0	17.5	67.5	Tamang (M/HJ)	24.0	46.5	29.5
Rajbhar (MOC)	15.5	20.5	64.0	Gharti/Bhujel (M/HJ)	14.0	56.5	29.5
Dusadh/Paswan/Pasi (MD)	12.0	24.5	63.5	Barae (MOC)	23.5	47.0	29.5
Nuniya (MOC)	13.5	26.5	60.0	Gaine (HD)	4.0	66.5	29.5
Munda/Mudiyari (TJ)	19.5	23.0	57.5	Kami (HD)	10.0	61.5	28.5
Majhi (M/HJ)	10.5	33.0	56.5	Halkhor (MD)	0.0	74.5	25.5
Chepeng (M/HJ)	20.0	24.0	56.0	Yadav (MOC)	28.0	47.5	24.5
Bantar (MD)	17.0	27.0	56.0	Meche (TJ)	13.5	62.5	24.0
Pahari (M/HJ)	13.0	31.0	56.0	Badhae/Kamar (MOC)	9.5	67.5	23.0
Koche (TJ)	17.5	28.0	54.5	Dhimal (TJ)	21.5	56.5	22.0
Khatwe (MD)	17.0	29.0	54.0	Sonar (MOC)	5.5	73.0	21.5
Bote (M/HJ)	9.5	37.0	53.5	Sudhi (MOC)	20.5	59.0	20.5
Kisan (TJ)	7.5	40.0	52.5	Sherpa (M/HJ)	28.0	52.0	20.0
Lodha (MOC)	20.5	29.5	50.0	Sanyasi (HC)	31.5	49.0	19.5
Kumal (M/HJ)	16.5	34.0	49.5	Teli (MOC)	27.0	55.0	18.0
Jhangad (TJ)	22.5	28.0	49.5	Newar	10.0	72.5	17.5
Bing/Binda (MOC)	12.5	38.0	49.5	Koiri (MOC)	44.5	38.5	17.0
Kahar (MOC)	14.5	36.5	49.0	Baniya (MOC)	5.5	77.5	17.0
Dhobi (MD)	22.0	30.5	47.5	Dom (MD)	0.0	83.0	17.0
Tatma (MD)	11.0	42.0	47.0	Magar (M/HJ)	33.0	50.5	16.5
Raji (M/HJ)	17.0	36.5	46.5	Limbu (M/HJ)	48.5	35.0	16.5
Sarki (HD)	13.0	41.5	45.5	Chhetri (HC)	22.5	62.0	15.5
Jirel (M/HJ)	17.0	38.0	45.0	Gurung (M/HJ)	17.5	67.5	15.0
Tajpuriya (TJ)	29.5	26.0	44.5	Hajam/Thakur (MOC)	7.5	78.5	14.0
Baramu (M/HJ)	20.5	35.5	44.0	Hayu (M/HJ)	17.5	68.5	14.0
Badi (HD)	1.5	54.5	44.0	Kalwar (MOC)	5.0	81.5	13.5
Mallah (MOC)	13.5	43.5	43.0	Chhantyal (M/HJ)	34.0	52.5	13.5
Kurmi (MOC)	19.5	38.0	42.5	Lepcha (M/HJ)	78.0	9.0	13.0
Rajbansi (TJ)	23.0	35.5	41.5	Brahmin (MBC)	14.5	73.0	12.5
Tharu (TJ)	23.5	35.5	41.0	Rajput (MBC)	30.5	58.0	11.5
Kewat (MOC)	24.0	36.5	39.5	Dura (M/HJ)	19.0	69.5	11.5
Kumhar (MOC)	22.0	38.5	39.5	Haluwai (MOC)	16.5	73.5	10.0
Damai/Dholi (HD)	14.0	48.5	37.5	Thakuri (HC)	27.5	63.0	9.5
Danuwar (M/HJ)	20.5	43.0	36.5	Yakha (M/HJ)	40.5	50.0	9.5
Muslim	4.0	60.5	35.5	Rai (M/HJ)	50.0	41.0	9.0
Dhanuk (TJ)	13.0	51.5	35.5	Byasi (M/HJ)	56.0	35.5	8.5
Kanu (MOC)	19.0	45.5	35.5	Kayastha (MBC)	3.0	89.5	7.5
Lohar (MOC)	4.0	60.5	35.5	Bhote/Walung (M/HJ)	60.0	35.0	5.0
Bhediya/Gaderi (MOC)	20.0	47.0	33.0	Brahmin (HB)	8.0	87.5	4.5
Gangai (TJ)	40.5	27.0	32.5	Thakali (M/HJ)	9.5	89.5	1.0
Yholmo (M/HJ)	23.0	44.5	32.5	Marwadi	0.0	100.0	0.0

ANNEX 5.12: PERCENTAGE OF HOUSEHOLDS WITH AT LEAST ONE MEMBER OUT-MIGRATED FOR WORK BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Gurung (M/HJ)	40.0	Bote (M/HJ)	30.0	Mallah (MOC)	24.5	Kayastha (MBC)	19.5
Chhantyal (M/HJ)	39.5	Bing/Binda (MOC)	29.5	Sudhi (MOC)	24.5	Gangai (TJ)	19.5
Badi (HD)	39.5	Muslim	29.0	Bantar (MD)	24.5	Brahmin (HB)	19.0
Dura (M/HJ)	39.0	Kewat (MOC)	29.0	Mali (MOC)	24.5	Sonar (MOC)	19.0
Khatwe (MD)	38.0	Brahmin (MBC)	29.0	Majhi (M/HJ)	24.0	Haluwai (MOC)	17.5
Sherpa (M/HJ)	36.0	Rai (M/HJ)	28.5	Barae (MOC)	24.0	Lepcha (M/HJ)	17.5
Tatma (MD)	36.0	Gharti/Bhujel (M/HJ)	28.5	Tajpuriya (TJ)	24.0	Kurmi (MOC)	17.0
Yakha (M/HJ)	36.0	Darai (M/HJ)	28.5	Gaine (HD)	24.0	Rajbhar (MOC)	17.0
Yholmo (M/HJ)	36.0	Dusadh/Paswan/Pasi (MD)	28.0	Kisan (TJ)	24.0	Lodha (MOC)	16.5
Thakuri (HC)	35.5	Danuwar (M/HJ)	28.0	Lohar (MOC)	23.5	Raji (M/HJ)	16.5
Baramu (M/HJ)	35.5	Hayu (M/HJ)	28.0	Damai/Dholi (HD)	23.0	Byasi (M/HJ)	16.5
Chhetri (HC)	35.0	Jhangad (TJ)	27.5	Jirel (M/HJ)	23.0	Hajam/Thakur (MOC)	16.0
Bhediya/Gaderi (MOC)	35.0	Newar	26.5	Baniya (MOC)	22.5	Munda/Mudiyari (TJ)	16.0
Bhote/Walung (M/HJ)	32.5	Nuniya (MOC)	26.5	Sanyasi (HC)	22.0	Santhal (TJ)	14.0
Dhimai (TJ)	31.5	Meche (TJ)	26.5	Kanu (MOC)	22.0	Thami (M/HJ)	14.0
Kumhar (MOC)	31.0	Musahar (MD)	26.0	Kami (HD)	21.5	Kahar (MOC)	10.0
Thakali (M/HJ)	31.0	Koche (TJ)	26.0	Rajbansi (TJ)	21.5	Kalwar (MOC)	9.5
Sarki (HD)	30.5	Teli (MOC)	25.5	Dhobi (MD)	21.5	Chepang (M/HJ)	8.5
Dhanuk (TJ)	30.5	Yadav (MOC)	25.0	Rajput (MBC)	21.5	Pahari (M/HJ)	8.5
Sunuwar (M/HJ)	30.5	Tamang (M/HJ)	24.5	Badhae/Kamar (MOC)	21.5	Marwadi	4.5
Magar (M/HJ)	30.0	Chamar/Harijan/Ram (MD)	24.5	Tharu (TJ)	21.0	Dom (MD)	4.5
Limbu (M/HJ)	30.0			Kumal (M/HJ)	21.0	Halkhor (MD)	2.0
				Koiri (MOC)	20.5		

ANNEX 5.13: PERCENTAGE OF RESPONDENTS WHO REPORTED WAGE IS MORE FOR MALES THAN FEMALES BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Baramu (M/HJ)	100.0	Jhangad (TJ)	87.5	Chamar/Harijan/Ram (MD)	69.5	Koiri (MOC)	48.5
Munda/Mudiyari (TJ)	99.0	Yholmo (M/HJ)	87.0	Limbu (M/HJ)	68.5	Teli (MOC)	48.0
Sarki (HD)	98.5	Chepang (M/HJ)	86.5	Badhae/Kamar (MOC)	68.5	Bhediya/Gaderi (MOC)	46.0
Sanyasi (HC)	98.5	Meche (TJ)	86.0	Musahar (MD)	67.0	Haluwai (MOC)	44.5
Tajpuriya (TJ)	97.5	Chhetri (HC)	85.5	Yakha (M/HJ)	66.5	Marwadi	44.0
Dura (M/HJ)	97.5	Newar	85.0	Sherpa (M/HJ)	64.0	Kumhar (MOC)	41.5
Santhal (TJ)	97.0	Rajbhar (MOC)	85.0	Thakali (M/HJ)	60.5	Barae (MOC)	38.5
Koche (TJ)	96.5	Hayu (M/HJ)	85.0	Khatwe (MD)	60.0	Kalwar (MOC)	37.5
Badi (HD)	96.0	Brahmin (HB)	84.5	Byasi (M/HJ)	59.5	Dhanuk (TJ)	37.0
Darai (M/HJ)	95.5	Tamang (M/HJ)	83.5	Kewat (MOC)	59.0	Tatma (MD)	36.0
Damai/Dholi (HD)	95.0	Thakuri (HC)	83.5	Danuwar (M/HJ)	58.0	Sudhi (MOC)	34.5
Gaine (HD)	94.5	Bantar (MD)	82.0	Hajam/Thakur (MOC)	57.5	Bhote/Walung (M/HJ)	34.5
Kumal (M/HJ)	94.0	Thami (M/HJ)	81.0	Kurmi (MOC)	57.0	Yadav (MOC)	32.5
Gangai (TJ)	94.0	Jirel (M/HJ)	81.0	Sunuwar (M/HJ)	54.0	Sonar (MOC)	32.5
Bote (M/HJ)	94.0	Chhantyal (M/HJ)	78.0	Kanu (MOC)	53.5	Baniya (MOC)	32.5
Rajbansi (TJ)	93.5	Magar (M/HJ)	77.5	Nuniya (MOC)	53.5	Rajput (MBC)	32.0
Pahari (M/HJ)	93.0	Tharu (TJ)	76.0	Lohar (MOC)	53.0	Mali (MOC)	29.5
Dhimai (TJ)	91.0	Lodha (MOC)	74.5	Rai (M/HJ)	52.5	Kayastha (MBC)	28.5
Kisan (TJ)	91.0	Dhobi (MD)	73.5	Muslim	51.5	Brahmin (MBC)	26.0
Kami (HD)	90.5	Majhi (M/HJ)	73.5	Bing/Binda (MOC)	50.0	Halkhor (MD)	20.0
Gharti/Bhujel (M/HJ)	90.5	Kahar (MOC)	71.5	Mallah (MOC)	49.5	Lepcha (M/HJ)	19.5
Gurung (M/HJ)	90.0	Dusadh/Paswan/Pasi (MD)	70.0	Dom (MD)	49.0		
Raji (M/HJ)	89.5						

ANNEX 5.14: AVERAGE TIME (MINUTES) TO REACH NEAREST FINANCIAL INSTITUTION BY CASTE/ETHNICITY					
Caste/ethnicity	Minutes	Caste/ethnicity	Minutes	Caste/ethnicity	Minutes
Bhote/Walung (M/HJ)	501	Sanyasi (HC)	52	Bote (M/HJ)	38
Sherpa (M/HJ)	202	Mallah (MOC)	51	Gurung (M/HJ)	37
Sunuwar (M/HJ)	200	Raji (M/HJ)	49	Bhedyar/Gaderi (MOC)	36
Byasi (M/HJ)	155	Damai/Dholi (HD)	49	Kisan (TJ)	36
Rai (M/HJ)	133	Kanu (MOC)	48	Bantar (MD)	36
Lepcha (M/HJ)	127	Kewat (MOC)	47	Tamang (M/HJ)	35
Chhantyal (M/HJ)	110	Munda/Mudiyari (TJ)	47	Gaine (HD)	35
Hayu (M/HJ)	103	Dhobi (MD)	46	Danuwar (M/HJ)	34
Thakuri (HC)	99	Yadav (MOC)	46	Tharu (TJ)	34
Magar (M/HJ)	89	Sonar (MOC)	46	Kumal (M/HJ)	33
Limbu (M/HJ)	86	Tatma (MD)	45	Brahmin (MBC)	33
Majhi (M/HJ)	86	Darai (M/HJ)	44	Hajam/Thakur (MOC)	33
Yholmo (M/HJ)	82	Sarki (HD)	44	Dhimal (TJ)	31
Yakha (M/HJ)	77	Barae (MOC)	44	Meche (TJ)	31
Thami (M/HJ)	76	Rajbhar (MOC)	44	Baniya (MOC)	29
Kami (HD)	73	Dusadh/Paswan/Pasi (MD)	43	Mali (MOC)	29
Kahar (MOC)	70	Gharti/Bhujel (M/HJ)	43	Gangai (TJ)	28
Chamar/Harijan/Ram (MD)	69	Sudhi (MOC)	42	Newar	28
Nuniya (MOC)	67	Tajpuriya (TJ)	42	Rajbansi (TJ)	27
Bing/Binda (MOC)	66	Jirel (M/HJ)	41	Haluwai (MOC)	26
Chepang (M/HJ)	63	Koiri (MOC)	41	Kalwar (MOC)	25
Lodha (MOC)	60	Musahar (MD)	41	Koche (TJ)	25
Badi (HD)	59	Khatwe (MD)	41	Brahmin (HB)	24
Lohar (MOC)	57	Dhanuk (TJ)	41	Dom (MD)	23
Dura (M/HJ)	57	Badhae/Kamar (MOC)	41	Kayastha (MBC)	22
Baramu (M/HJ)	55	Rajput (MBC)	40	Thakali (M/HJ)	17
Chhetri (HC)	54	Jhangad (TJ)	40	Halkhor (MD)	17
Muslim	54	Kurmi (MOC)	40	Marwadi	10
Kumhar (MOC)	53	Teli (MOC)	40		
Pahari (M/HJ)	53	Santhal (TJ)	38		

ANNEX 5.15: PERCENTAGE OF RESPONDENTS WHO HAVE ACCOUNT IN FINANCIAL INSTITUTION BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Musahar (MD)	7.0	16.5	11.8	2.36	Rajbhar (MOC)	55.5	41.5	48.5	0.75
Khatwe (MD)	25.6	21.5	23.6	0.84	Majhi (M/HJ)	42.0	56.0	49.0	1.33
Chamar/Harijan/Ram (MD)	26.5	21.5	24.0	0.81	Sudhi (MOC)	64.1	35.5	49.7	0.55
Dusadh/Paswan/Pasi (MD)	25.0	25.0	25.0	1.00	Sarki (HD)	48.2	52.3	50.3	1.09
Dom (MD)	31.7	21.1	26.4	0.67	Yholmo (M/HJ)	52.6	48.2	50.4	0.92
Bing/Binda (MOC)	27.6	29.0	28.3	1.05	Danuwar (M/HJ)	48.0	53.0	50.5	1.10
Santhal (TJ)	19.0	42.5	30.8	2.24	Munda/Mudiyari (TJ)	34.9	66.5	51.0	1.91
Tatma (MD)	41.5	23.5	32.5	0.57	Haluwai (MOC)	68.5	34.0	51.4	0.50
Lohar (MOC)	43.5	22.0	32.8	0.51	Magar (M/HJ)	54.5	50.3	52.4	0.92
Lodha (MOC)	46.0	21.5	33.8	0.47	Rai (M/HJ)	46.4	59.2	52.8	1.28
Kumhar (MOC)	44.2	25.5	34.8	0.58	Gangai (TJ)	52.0	56.0	54.0	1.08
Kahar (MOC)	43.7	26.0	34.8	0.59	Baniya (MOC)	70.7	40.5	55.5	0.57
Nuniya (MOC)	43.7	26.5	35.0	0.61	Koiri (MOC)	68.5	43.5	56.0	0.64
Muslim	45.2	26.5	35.8	0.59	Pahari (M/HJ)	55.2	57.6	56.4	1.04
Kami (HD)	37.5	36.0	36.8	0.96	Thakuri (HC)	57.5	55.5	56.5	0.97
Jhangad (TJ)	34.8	39.0	36.9	1.12	Sherpa (M/HJ)	51.1	61.6	56.5	1.21
Mallah (MOC)	45.2	29.6	37.2	0.65	Sunuwar (M/HJ)	54.1	59.0	56.6	1.09
Dhobi (MD)	51.0	23.5	37.3	0.46	Yakha (M/HJ)	53.8	60.5	57.1	1.12
Kanu (MOC)	43.0	33.0	38.0	0.77	Kumal (M/HJ)	56.6	60.8	58.7	1.07
Bhote/Walung (M/HJ)	41.1	35.2	38.1	0.86	Tharu (TJ)	58.5	59.0	58.8	1.01
Kewat (MOC)	51.0	27.5	39.3	0.54	Rajput (MBC)	79.6	39.2	59.2	0.49
Badhae/Kamar (MOC)	42.7	37.5	40.1	0.88	Dhimal (TJ)	55.3	64.6	59.9	1.17
Badi (HD)	36.4	43.1	40.1	1.18	Rajbansi (TJ)	54.0	66.0	60.0	1.22
Hayu (M/HJ)	36.7	45.0	40.9	1.23	Tamang (M/HJ)	63.2	58.8	61.0	0.93
Yadav (MOC)	58.5	24.0	41.3	0.41	Gaine (HD)	62.9	59.3	61.1	0.94
Halkhor (MD)	56.0	27.5	41.8	0.49	Kalwar (MOC)	74.9	48.0	61.4	0.64
Dhanuk (TJ)	51.0	33.2	42.0	0.65	Thami (M/HJ)	60.3	67.0	63.7	1.11
Hajam/Thakur (MOC)	56.0	29.0	42.5	0.52	Sanyasi (HC)	66.0	61.5	63.8	0.93
Bote (M/HJ)	40.7	44.5	42.6	1.09	Darai (M/HJ)	62.8	65.5	64.2	1.04
Raji (M/HJ)	34.5	51.3	42.9	1.49	Brahmin (MBC)	78.8	51.0	64.6	0.65
Koche (TJ)	30.6	54.8	43.1	1.79	Dura (M/HJ)	72.6	62.4	67.2	0.86
Sonar (MOC)	58.5	28.0	43.3	0.48	Kisan (TJ)	67.2	67.7	67.4	1.01
Tajpuriya (TJ)	34.2	53.0	43.6	1.55	Chhetri (HC)	69.2	67.8	68.5	0.98
Kurmi (MOC)	52.5	35.0	43.8	0.67	Gurung (M/HJ)	62.6	74.6	68.8	1.19
Mali (MOC)	58.4	29.5	43.8	0.51	Lepcha (M/HJ)	68.0	70.0	69.0	1.03
Limbu (M/HJ)	37.5	50.8	44.1	1.35	Gharti/Bhujel (M/HJ)	70.1	74.0	72.0	1.06
Chepang (M/HJ)	43.7	46.0	44.9	1.05	Baramu (M/HJ)	89.4	57.6	72.3	0.64
Bhediya/Gaderi (MOC)	49.0	41.0	45.0	0.84	Kayastha (MBC)	85.9	62.5	74.1	0.73
Byasi (M/HJ)	52.3	39.7	45.9	0.76	Meche (TJ)	68.0	86.0	77.0	1.26
Bantar (MD)	42.0	50.0	46.0	1.19	Newar	79.2	76.4	77.7	0.96
Teli (MOC)	61.3	31.0	46.1	0.51	Jirel (M/HJ)	79.0	76.5	77.8	0.97
Barae (MOC)	57.2	35.2	46.1	0.62	Brahmin (HB)	88.9	78.9	83.9	0.89
Chhantyal (M/HJ)	51.9	40.7	46.2	0.78	Marwadi	93.1	77.6	85.7	0.83
Damai/Dholi (HD)	43.9	50.5	47.2	1.15	Thakali (M/HJ)	95.5	83.4	89.8	0.87

ANNEX 5.16: AVERAGE TIME (MINUTES) TO REACH NEAREST PAVED ROAD TO CATCH PUBLIC TRANSPORTATION AND MARKET CENTER BY CASTE/ETHNICITY								
Caste/ethnicity	Paved road	Market center	Caste/ethnicity	Paved road	Market center	Caste/ethnicity	Paved road	Market center
Bhote/Walung (M/HJ)	335	357	Santhal (TJ)	22	37	Kurmi (MOC)	14	47
Byasi (M/HJ)	167	309	Gharti/Bhujel (M/HJ)	22	45	Muslim	13	38
Sherpa (M/HJ)	143	103	Kanu (MOC)	22	46	Rajput (MBC)	13	42
Yholmo (M/HJ)	81	86	Kumhar (MOC)	22	51	Damai/Dholi (HD)	13	43
Hayu (M/HJ)	72	102	Bantar (MD)	22	35	Musahar (MD)	13	35
Gurung (M/HJ)	61	104	Newar	22	32	Koche (TJ)	12	20
Limbu (M/HJ)	54	71	Kewat (MOC)	21	50	Baniya (MOC)	12	27
Chhantyal (M/HJ)	53	124	Mallah (MOC)	21	48	Hajam/Thakur (MOC)	12	32
Thakuri (HC)	43	185	Barae (MOC)	21	44	Sonar (MOC)	11	23
Rai (M/HJ)	41	89	Lodha (MOC)	20	51	Brahmin (MBC)	11	22
Yakha (M/HJ)	40	68	Gangai (TJ)	19	43	Mali (MOC)	11	31
Sunuwar (M/HJ)	39	127	Rajbhar (MOC)	18	46	Dura (M/HJ)	11	62
Thami (M/HJ)	39	119	Tamang (M/HJ)	18	39	Munda/Mudiyari (TJ)	11	43
Raji (M/HJ)	39	133	Tharu (TJ)	18	30	Danuwar (M/HJ)	11	31
Sanyasi (HC)	36	61	Bing/Binda (MOC)	18	54	Dhanuk (TJ)	11	36
Magar (M/HJ)	35	106	Yadav (MOC)	16	49	Bhediya/Gaderi (MOC)	11	46
Lepcha (M/HJ)	34	117	Jhangad (TJ)	16	38	Kalwar (MOC)	10	27
Kahar (MOC)	33	50	Chhetri (HC)	16	51	Haluwai (MOC)	10	13
Kami (HD)	29	76	Bote (M/HJ)	16	42	Brahmin (HB)	10	37
Sarki (HD)	29	78	Koiri (MOC)	16	27	Sudhi (MOC)	9	34
Majhi (M/HJ)	28	93	Kumal (M/HJ)	15	30	Kisan (TJ)	9	35
Pahari (M/HJ)	28	53	Lohar (MOC)	15	49	Dhimal (TJ)	9	33
Chamar/Harijan/Ram (MD)	27	53	Tajpuriya (TJ)	15	36	Meche (TJ)	8	31
Jirel (M/HJ)	26	53	Badhae/Kamar (MOC)	15	37	Badi (HD)	8	74
Gaine (HD)	25	38	Teli (MOC)	15	36	Darai (M/HJ)	8	59
Baramu (M/HJ)	25	60	Dusadh/Paswan/Pasi (MD)	15	53	Kayastha (MBC)	7	22
Chepang (M/HJ)	24	60	Tatma (MD)	15	37	Halkhor (MD)	6	17
Nuniya (MOC)	23	45	Rajbansi (TJ)	14	27	Dom (MD)	6	20
Khatwe (MD)	23	34	Dhobi (MD)	14	42	Thakali (M/HJ)	6	10
						Marwadi	5	8

ANNEX 5.17A: AVERAGE ANNUAL CONSUMPTION PER CAPITA AND ITS PERCENTAGE CHANGE BY CASTE/ETHNICITY, 2012 - 2018 (NPR)							
Caste/Ethnicity	NSIS 2012	NSIS 2018	% Change	Caste/Ethnicity	NSIS 2012	NSIS 2018	% Change
Brahmin (HB)	47,684	104,768	119.7	Dhobi (MD)	21,992	59,720	171.6
Thakuri (HC)	57,599	52,950	-8.1	All Madhesi Dalits*	23,373	35,823	53.3
Chhetri (HC)	40,234	76,304	89.7	Newar*	54,432	95,001	74.5
Sanyasi (HC)	36,289	73,315	102.0	Thakali (M/HJ)	88,435	179,565	103.0
All Hill Chhetris*	38,809	68,823	77.3	Sherpa (M/HJ)	87,454	82,334	-5.9
Kayastha (MBC)	58,814	82,191	39.7	Bhote/Walung (M/HJ)	75,178	76,127	1.3
Rajput (MBC)	46,026	76,413	66.0	Gharti/Bhujel (M/HJ)	58,323	63,243	8.4
Brahmin (MBC)	42,216	70,838	67.8	Gurung (M/HJ)	50,186	95,760	90.8
All Madhesi B/C*	43,188	67,970	57.4	Byasi (M/HJ)	46,805	44,368	-5.2
Baniya (MOC)	49,442	65,709	32.9	Rai (M/HJ)	45,846	61,264	33.6
Kalwar (MOC)	45,628	72,956	59.9	Limbu (M/HJ)	43,332	71,403	64.8
Sudhi (MOC)	42,310	54,941	29.9	Chhantyal (M/HJ)	42,762	78,614	83.8
Yadav (MOC)	38,113	53,480	40.3	Yakha (M/HJ)	38,769	54,178	39.7
Mali (MOC)	37,494	40,096	6.9	Magar (M/HJ)	38,148	52,612	37.9
Teli (MOC)	35,553	48,977	37.8	Yholmo (M/HJ)	34,522	80,777	134.0
Haluwai (MOC)	34,197	54,326	58.9	Kumal (M/HJ)	32,327	55,727	72.4
Sonar (MOC)	33,183	48,110	45.0	Jirel (M/HJ)	31,712	78,698	148.2
Bhediya/Gaderi (MOC)	31,593	45,925	45.4	Darai (M/HJ)	31,433	62,651	99.3
Kanu (MOC)	31,039	42,725	37.6	Pahari (M/HJ)	31,071	53,714	72.9
Kurmi (MOC)	30,304	51,148	68.8	Dura (M/HJ)	29,158	85,550	193.4
Kumhar (MOC)	30,240	46,063	52.3	Bote (M/HJ)	28,291	44,813	58.4
Barae (MOC)	30,100	45,146	50.0	Baramu (M/HJ)	28,005	62,938	124.7
Badhae/Kamar (MOC)	29,203	44,632	52.8	Danuwar (M/HJ)	27,837	45,046	61.8
Hajam/Thakur (MOC)	28,353	50,956	79.7	Sunuwar (M/HJ)	25,781	56,611	119.6
Koiri (MOC)	27,758	57,999	108.9	Thami (M/HJ)	25,483	58,796	130.7
Lohar (MOC)	27,130	40,506	49.3	Lepcha (M/HJ)	25,057	54,383	117.0
Kewat (MOC)	26,733	43,655	63.3	Majhi (M/HJ)	24,697	47,138	90.9
Rajbhar (MOC)	24,030	42,340	76.2	Tamang (M/HJ)	23,122	62,722	171.3
Bing/Binda (MOC)	22,893	33,872	48.0	Hayu (M/HJ)	22,008	52,862	140.2
Nuniya (MOC)	20,770	38,641	86.0	Raji (M/HJ)	20,321	30,463	49.9
Mallah (MOC)	19,758	42,758	116.4	Chepeng (M/HJ)	15,873	41,611	162.1
Kahar (MOC)	16,719	45,708	173.4	All Mt./Hill Janajatis*	35,198	59,605	69.3
Lodha (MOC)	12,028	48,448	302.8	Dhanuk (TJ)	40,950	41,385	1.1
All Madhesi OCs*	32,290	48,162	49.2	Tharu (TJ)	39,585	53,597	35.4
Gaine (HD)	38,432	66,972	74.3	Rajbansi (TJ)	36,507	52,721	44.4
Damai/Dholi (HD)	31,863	54,363	70.6	Tajpuriya (TJ)	35,333	45,432	28.6
Badi (HD)	27,501	34,864	26.8	Dhimal (TJ)	32,695	50,212	53.6
Kami (HD)	27,460	46,056	67.7	Gangai (TJ)	31,589	59,076	87.0
Sarki (HD)	23,749	53,704	126.1	Meche (TJ)	28,275	46,634	64.9
All Hill Dalits*	26,073	45,303	73.8	Koche (TJ)	26,702	39,188	46.8
Khatwe (MD)	30,604	39,000	27.4	Jhangad (TJ)	26,566	38,100	43.4
Tatma (MD)	29,666	36,167	21.9	Santhal (TJ)	22,424	32,119	43.2
Dom (MD)	28,291	34,060	20.4	Munda/Mudiyari (TJ)	21,128	38,972	84.5
Chamar/Harijan/Ram (MD)	25,417	40,636	59.9	Kisan (TJ)	18,414	36,436	97.9
Bantar (MD)	24,196	37,265	54.0	All Tarai Janajatis*	35,283	48,656	37.9
Musahar (MD)	24,005	31,325	30.5	Muslim*	34,922	48,160	37.9
Halkhor (MD)	22,479	31,660	40.8	Marwadi*	99,261	98,586	-0.7
Dusadh/Paswan/Pasi (MD)	22,110	35,876	62.3				

ANNEX 5.17B: AVERAGE ANNUAL CONSUMPTION PER CAPITA AND ITS PERCENTAGE CHANGE BY CASTE/ETHNICITY AND QUINTILE, 2012 - 2018 (NPR)							
Caste/Ethnicity	NSIS 2012	NSIS 2018	% Change	Caste/Ethnicity	NSIS 2012	NSIS 2018	% Change
Lodha (MOC)	12,028	48,448	302.8	Kanu (MOC)	31,039	42,725	37.6
Chepang (M/HJ)	15,873	41,611	162.1	Pahari (M/HJ)	31,071	53,714	72.9
Kahar (MOC)	16,719	45,708	173.4	Darai (M/HJ)	31,433	62,651	99.3
Kisan (TJ)	18,414	36,436	97.9	Gangai (TJ)	31,589	59,076	87.0
Mallah (MOC)	19,758	42,758	116.4	Bhediya/Gaderi (MOC)	31,593	45,925	45.4
Raji (M/HJ)	20,321	30,463	49.9	Jirel (M/HJ)	31,712	78,698	148.2
Nuniya (MOC)	20,770	38,641	86.0	Damai/Dholi (HD)	31,863	54,363	70.6
Munda/Mudiyari (TJ)	21,128	38,972	84.5	Middle	30,155	51,185	69.7
Dhobi (MD)	21,992	59,720	171.6	Kumal (M/HJ)	32,327	55,727	72.4
Hayu (M/HJ)	22,008	52,862	140.2	Dhimal (TJ)	32,695	50,212	53.6
Dusadh/Paswan/Pasi (MD)	22,110	35,876	62.3	Sonar (MOC)	33,183	48,110	45.0
Santhal (TJ)	22,424	32,119	43.2	Haluwai (MOC)	34,197	54,326	58.9
Halkhor (MD)	22,479	31,660	40.8	Yholmo (M/HJ)	34,522	80,777	134.0
Bing/Binda (MOC)	22,893	33,872	48.0	Tajpuriya (TJ)	35,333	45,432	28.6
Tamang (M/HJ)	23,122	62,722	171.3	Teli (MOC)	35,553	48,977	37.8
Sarki (HD)	23,749	53,704	126.1	Sanyasi (HC)	36,289	73,315	102.0
Poorest	20,362	42,848	110.4	Rajbansi (TJ)	36,507	52,721	44.4
Musahar (MD)	24,005	31,325	30.5	Mali (MOC)	37,494	40,096	6.9
Rajbhar (MOC)	24,030	42,340	76.2	Muslim	37,583	50,783	35.1
Bantar (MD)	24,196	37,265	54.0	Yadav (MOC)	38,113	53,480	40.3
Majhi (M/HJ)	24,697	47,138	90.9	Magar (M/HJ)	38,148	52,612	37.9
Lepcha (M/HJ)	25,057	54,383	117.0	Gaine (HD)	38,432	66,972	74.3
Chamar/Harijan/Ram (MD)	25,417	40,636	59.9	Yakha (M/HJ)	38,769	54,178	39.7
Thami (M/HJ)	25,483	58,796	130.7	Tharu (TJ)	39,585	53,597	35.4
Sunuwar (M/HJ)	25,781	56,611	119.6	Chhetri (HC)	40,234	76,304	89.7
Jhangad (TJ)	26,566	38,100	43.4	Dhanuk (TJ)	40,950	41,385	1.1
Koche (TJ)	26,702	39,188	46.8	Rich	36,662	55,500	51.4
Kewat (MOC)	26,733	43,655	63.3	Brahmin (MBC)	42,216	70,838	67.8
Lohar (MOC)	27,130	40,506	49.3	Sudhi (MOC)	42,310	54,941	29.9
Kami (HD)	27,460	46,056	67.7	Chhantyal (M/HJ)	42,762	78,614	83.8
Badi (HD)	27,501	34,864	26.8	Limbu (M/HJ)	43,332	71,403	64.8
Koiri (MOC)	27,758	57,999	108.9	Kalwar (MOC)	45,628	72,956	59.9
Danuwar (M/HJ)	27,837	45,046	61.8	Rai (M/HJ)	45,846	61,264	33.6
Baramu (M/HJ)	28,005	62,938	124.7	Rajput (MBC)	46,026	76,413	66.0
Poor	26,139	45,697	74.8	Byasi (M/HJ)	46,805	44,368	-5.2
Meche (TJ)	28,275	46,634	64.9	Baniya (MOC)	49,442	65,709	32.9
Bote (M/HJ)	28,291	44,813	58.4	Gurung (M/HJ)	50,186	95,760	90.8
Dom (MD)	28,291	34,060	20.4	Brahmin (HB)	53,336	116,615	118.6
Hajam/Thakur (MOC)	28,353	50,956	79.7	Thakuri (HC)	57,599	52,950	-8.1
Dura (M/HJ)	29,158	85,550	193.4	Gharti/Bhujel (M/HJ)	58,323	63,243	8.4
Badhae/Kamar (MOC)	29,203	44,632	52.8	Kayastha (MBC)	58,814	82,191	39.7
Tatma (MD)	29,666	36,167	21.9	Newar	59,303	97,721	64.8
Barae (MOC)	30,100	45,146	50.0	Bhote/Walung (M/HJ)	75,178	76,127	1.3
Kumhar (MOC)	30,240	46,063	52.3	Sherpa (M/HJ)	87,454	82,334	-5.9
Kurmi (MOC)	30,304	51,148	68.8	Thakali (M/HJ)	88,435	179,565	103.0
Khatwe (MD)	30,604	39,000	27.4	Marwadi	100,513	107,809	7.3
				Richest	57,553	81,622	41.8

ANNEX 5.18: PERCENTAGE OF HOUSEHOLDS SPENDING MORE THAN 2/3RD OF TOTAL CONSUMPTION ON FOOD BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Koche (TJ)	34.5	Bing/Binda (MOC)	9.5	Dhobi (MD)	5.0	Haluwai (MOC)	2.5
Santhal (TJ)	33.5	Khatwe (MD)	9.0	Kumhar (MOC)	5.0	Barae (MOC)	2.5
Kisan (TJ)	29.5	Bantar (MD)	9.0	Lodha (MOC)	5.0	Mali (MOC)	2.5
Musahar (MD)	24.5	Dhimal (TJ)	9.0	Tharu (TJ)	4.5	Subtotal	3.0
Bote (M/HJ)	21.5	Kewat (MOC)	8.5	Tamang (M/HJ)	4.5	Magar (M/HJ)	2.0
Chamar/Harijan/Ram (MD)	20.0	Dhanuk (TJ)	8.0	Danuwar (M/HJ)	4.5	Sanyasi (HC)	2.0
Dusadh/Paswan/Pasi (MD)	19.0	Halkhor (MD)	8.0	Darai (M/HJ)	4.5	Kayastha (MBC)	2.0
Tajpuriya (TJ)	18.5	Tatma (MD)	7.5	Thakali (M/HJ)	4.5	Bhediya/Gaderi (MOC)	2.0
Munda/Mudiyari (TJ)	17.5	Kami (HD)	7.0	Byasi (M/HJ)	4.5	Chhantyal (M/HJ)	2.0
Dom (MD)	17.0	Hayu (M/HJ)	7.0	Subtotal	5.1	Baramu (M/HJ)	2.0
Kahar (MOC)	16.0	Kurmi (MOC)	6.5	Gurung (M/HJ)	4.0	Jirel (M/HJ)	2.0
Rajbhar (MOC)	16.0	Rajput (MBC)	6.5	Gharti/Bhujel (M/HJ)	4.0	Rai (M/HJ)	1.5
Chepang (M/HJ)	15.5	Subtotal	8.5	Gangai (TJ)	4.0	Sherpa (M/HJ)	1.5
Jhangad (TJ)	15.5	Muslim	6.0	Badi (HD)	4.0	Pahari (M/HJ)	1.5
Rajbansi (TJ)	13.0	Sonar (MOC)	6.0	Dura (M/HJ)	3.5	Chhetri (HC)	1.0
Meche (TJ)	12.0	Mallah (MOC)	6.0	Thakuri (HC)	3.0	Limbu (M/HJ)	1.0
Gaine (HD)	11.5	Yakha (M/HJ)	6.0	Sunuwar (M/HJ)	3.0	Marwadi	1.0
Subtotal	19.7	Damai/Dholi (HD)	5.5	Lepcha (M/HJ)	3.0	Thami (M/HJ)	1.0
Nuniya (MOC)	10.5	Sudhi (MOC)	5.5	Yholmo (M/HJ)	3.0	Bhote/Walung (M/HJ)	1.0
Lohar (MOC)	10.0	Majhi (M/HJ)	5.5	Newar	2.5	Brahmin (HB)	0.5
Badhae/Kamar (MOC)	10.0	Sarki (HD)	5.0	Yadav (MOC)	2.5	Kalwar (MOC)	0.0
Kumal (M/HJ)	9.5	Brahmin (MBC)	5.0	Teli (MOC)	2.5	Raji (M/HJ)	0.0
		Baniya (MOC)	5.0	Koiri (MOC)	2.5	Subtotal	1.3
		Hajam/Thakur (MOC)	5.0	Kanu (MOC)	2.5		

ANNEX 5.19: PERCENTAGE OF HOUSEHOLDS WITH FOOD SUFFICIENCY ALL YEAR ROUND FROM OWN PRODUCTION BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Thami (M/HJ)	29.0	Dom (MD)	66.5	Khatwe (MD)	77.0	Darai (M/HJ)	84.5
Hayu (M/HJ)	36.5	Limbu (M/HJ)	67.0	Mallah (MOC)	77.0	Bhote/Walung (M/HJ)	85.0
Jirel (M/HJ)	43.0	Majhi (M/HJ)	67.0	Brahmin (MBC)	77.5	Sudhi (MOC)	85.0
Lepcha (M/HJ)	43.0	Gaine (HD)	67.5	Kahar (MOC)	77.5	Lodha (MOC)	86.5
Chamar/Harijan/Ram (MD)	46.5	Kanu (MOC)	68.5	Kurmi (MOC)	77.5	Subtotal	83.0
Kami (HD)	48.5	Koche (TJ)	69.5	Barae (MOC)	78.0	Rajbansi (TJ)	87.0
Dusadh/Paswan/Pasi (MD)	50.5	Lohar (MOC)	69.5	Rajbhar (MOC)	78.0	Rajput (MBC)	87.0
Pahari (M/HJ)	53.0	Yakha (M/HJ)	70.5	Kumhar (MOC)	78.5	Teli (MOC)	87.5
Musahar (MD)	56.5	Raji (M/HJ)	71.0	Tamang (M/HJ)	78.5	Dura (M/HJ)	88.0
Yholmo (M/HJ)	57.5	Sanyasi (HC)	71.0	Subtotal	76.3	Newar	88.5
Damai/Dholi (HD)	59.0	Kisan (TJ)	71.5	Kewat (MOC)	80.0	Gangai (TJ)	89.5
Sarki (HD)	60.0	Rai (M/HJ)	72.0	Chhetri (HC)	80.5	Bantar (MD)	90.5
Byasi (M/HJ)	61.0	Dhanuk (TJ)	73.0	Danuwar (M/HJ)	81.0	Haluwai (MOC)	90.5
Baramu (M/HJ)	62.0	Subtotal	68.5	Dhobi (MD)	81.5	Kalwar (MOC)	90.5
Badi (HD)	63.0	Chhantyal (M/HJ)	73.5	Sonar (MOC)	81.5	Munda/Mudiyari (TJ)	90.5
Bote (M/HJ)	63.0	Magar (M/HJ)	73.5	Tajpuriya (TJ)	81.5	Yadav (MOC)	90.5
Nuniya (MOC)	63.0	Sherpa (M/HJ)	73.5	Halkhor (MD)	82.5	Koiri (MOC)	91.0
Subtotal	52.6	Sunuwar (M/HJ)	74.0	Meche (TJ)	82.5	Tharu (TJ)	93.0
Bing/Binda (MOC)	63.5	Santhal (TJ)	75.0	Baniya (MOC)	83.0	Dhimal (TJ)	94.0
Tatma (MD)	65.0	Thakuri (HC)	75.0	Badhae/Kamar (MOC)	84.0	Kayastha (MBC)	94.5
Chepang (M/HJ)	66.0	Muslim	75.5	Gharti/Bhujel (M/HJ)	84.0	Brahmin (HB)	95.5
Kumal (M/HJ)	66.0	Mali (MOC)	76.0	Gurung (M/HJ)	84.0	Thakali (M/HJ)	99.0
		Hajam/Thakur (MOC)	76.5	Bhediya/Gaderi (MOC)	84.5	Marwadi	100.0
		Jhangad (TJ)	77.0			Subtotal	91.5

ANNEX 5.20: POVERTY PROBABILITY INDEX (IN % OF HOUSEHOLDS) BY CASTE/ETHNICITY							
Caste/Ethnicity	PPI_2012	PPI_2018	% Change	Caste/Ethnicity	PPI_2012	PPI_2018	% Change
Chepang (M/HJ)	46.1	13.6	-70.5	Chhetri (HC)	21.4	6.6	-69.0
Dusadh/Paswan/Pasi (MD)	42.6	29.7	-30.2	Bhote/Walung (M/HJ)	20.8	7.2	-65.2
Musahar (MD)	41.8	31.0	-25.8	Koche (TJ)	20.8	11.3	-45.6
Nuniya (MOC)	39.9	21.8	-45.4	Kurmi (MOC)	20.8	11.2	-46.1
Bing/Binda (MOC)	38.0	21.0	-44.6	Sunuwar (M/HJ)	20.7	7.3	-64.6
Raji (M/HJ)	35.2	17.1	-51.5	Kanu (MOC)	20.2	12.1	-40.0
Thami (M/HJ)	33.6	8.6	-74.3	Byasi (M/HJ)	19.9	31.0	56.1
Santhal (TJ)	31.6	18.5	-41.4	Bote (M/HJ)	19.5	8.3	-57.2
Rajbhar (MOC)	31.1	18.0	-42.1	Pahari (M/HJ)	19.1	12.5	-34.8
Dom (MD)	30.4	17.2	-43.3	Subtotal	21.3	11.6	-45.3
Mallah (MOC)	30.2	16.8	-44.3	Yholmo (M/HJ)	18.9	6.9	-63.4
Bantar (MD)	30.1	12.9	-57.2	Rajput (MBC)	18.8	4.9	-74.1
Hayu (M/HJ)	29.4	15.6	-46.9	Yakha (M/HJ)	18.8	7.3	-61.3
Lohar (MOC)	29.0	18.0	-37.9	Dhobi (MD)	18.1	13.9	-23.0
Sarki (HD)	28.4	9.3	-67.4	Danuwar (M/HJ)	18.0	9.2	-48.8
Chamar/Harijan/Ram (MD)	28.3	25.2	-11.1	Mali (MOC)	17.6	9.3	-47.3
Khatwe (MD)	28.1	17.4	-38.0	Badhae/Kamar (MOC)	17.4	13.7	-21.2
Tamang (M/HJ)	28.1	6.0	-78.5	Gangai (TJ)	17.1	8.6	-49.9
Subtotal	33.4	17.6	-47.2	Tharu (TJ)	17.0	6.7	-60.5
Chhantyal (M/HJ)	27.5	12.1	-56.1	Jirel (M/HJ)	16.9	5.3	-68.4
Jhangad (TJ)	27.5	13.7	-50.0	Lepcha (M/HJ)	16.2	6.9	-57.7
Kahar (MOC)	27.2	14.5	-46.7	Darai (M/HJ)	15.9	3.2	-79.8
Badi (HD)	26.7	21.2	-20.6	Gaine (HD)	15.4	6.0	-60.8
Muslim	26.7	12.7	-52.3	Teli (MOC)	14.5	9.0	-38.1
Lodha (MOC)	26.5	13.8	-47.8	Kumal (M/HJ)	14.4	7.4	-48.4
Kami (HD)	25.9	15.4	-40.6	Magar (M/HJ)	14.2	8.4	-41.3
Halkhor (MD)	25.9	8.8	-65.9	Haluwai (MOC)	13.5	4.1	-70.0
Limbu (M/HJ)	25.8	7.2	-72.1	Subtotal	16.6	7.7	-53.8
Kumhar (MOC)	25.1	13.8	-45.2	Gharti/Bhujel (M/HJ)	13.4	5.1	-62.3
Kewat (MOC)	24.8	14.1	-43.2	Rajbansi (TJ)	13.2	6.2	-53.0
Thakuri (HC)	24.3	8.6	-64.4	Sanyasi (HC)	13.1	7.8	-40.3
Baramu (M/HJ)	24.1	5.7	-76.4	Kalwar (MOC)	12.4	3.9	-68.9
Bhediyar/Gaderi (MOC)	24.0	11.8	-50.7	Rai (M/HJ)	11.4	7.4	-35.1
Damai/Dholi (HD)	23.9	13.7	-42.7	Dhimai (TJ)	11.2	3.2	-71.6
Dura (M/HJ)	23.8	2.9	-88.0	Sudhi (MOC)	11.1	8.0	-28.5
Kisan (TJ)	23.7	11.0	-53.8	Sherpa (M/HJ)	10.7	6.5	-38.9
Subtotal	25.5	11.8	-53.6	Barae (MOC)	10.6	9.8	-6.8
Dhanuk (TJ)	23.5	13.0	-44.6	Meche (TJ)	10.5	3.8	-63.4
Tatma (MD)	22.9	14.5	-36.7	Gurung (M/HJ)	10.3	2.5	-75.8
Munda/Mudiyari (TJ)	22.5	12.4	-45.0	Brahmin (MBC)	9.9	4.5	-55.0
Sonar (MOC)	22.2	9.8	-55.8	Kayastha (MBC)	9.2	2.2	-75.7
Koiri (MOC)	21.8	9.8	-55.1	Brahmin (HB)	8.7	1.6	-82.2
Hajam/Thakur (MOC)	21.8	10.5	-51.9	Newar	5.7	2.2	-60.9
Yadav (MOC)	21.6	10.7	-50.3	Baniya (MOC)	5.0	6.3	25.3
Tajpuriya (TJ)	21.6	8.8	-59.2	Thakali (M/HJ)	3.0	0.6	-80.5
Majhi (M/HJ)	21.6	12.2	-43.5	Marwadi	1.6	0.7	-56.9
				Subtotal	9.5	4.6	-51.9

CHAPTER 6

STATE OF INCLUSIVE GOVERNANCE

Colour Coded Legend [Sorted for *Italics*]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 6.1A: PERCENTAGE OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF AFFIRMATIVE ACTION PROVISIONS FOR HISTORICALLY EXCLUDED GROUPS IN EDUCATION, HEALTH CARE AND GOVERNMENT EMPLOYMENT BY SEX AND CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Khatwe (MD)	33.2	43.0	38.1	1.30	Dom (MD)	19.6	28.1	23.9	1.43
Bing/Binda (MOC)	25.6	48.5	37.1	1.89	Baniya (MOC)	13.6	33.5	23.6	2.46
Bhote/Walung (M/HJ)	26.4	46.2	36.4	1.75	Hajam/Thakur (MOC)	14.5	30.5	22.5	2.10
Byasi (M/HJ)	29.2	41.2	35.3	1.41	Lodha (MOC)	11.5	33.5	22.5	2.91
Kewat (MOC)	22.0	46.0	34.0	2.09	Rajbhar (MOC)	11.0	33.5	22.3	3.05
Musahar (MD)	33.5	32.5	33.0	0.97	Magar (M/HJ)	20.0	21.1	20.6	1.06
Tatma (MD)	25.5	38.0	31.8	1.49	Pahari (M/HJ)	17.2	23.2	20.3	1.35
Chamar/Harijan/Ram (MD)	22.5	39.5	31.0	1.76	Kami (HD)	17.5	22.0	19.8	1.26
Kumhar (MOC)	23.1	38.0	30.6	1.65	Rajput (MBC)	7.7	31.2	19.5	4.05
Muslim	16.1	43.5	29.8	2.70	Dhanuk (TJ)	13.9	24.6	19.3	1.77
Kahar (MOC)	17.1	42.5	29.8	2.49	Sonar (MOC)	16.5	22.0	19.3	1.33
Sudhi (MOC)	17.7	41.5	29.6	2.34	Kisan (TJ)	12.7	24.6	18.8	1.94
Yholmo (M/HJ)	23.5	35.4	29.4	1.51	Kanu (MOC)	13.0	23.5	18.3	1.81
Dhobi (MD)	19.0	39.5	29.3	2.08	Jhangad (TJ)	16.2	20.5	18.3	1.27
Sherpa (M/HJ)	20.7	36.4	28.8	1.76	Marwadi	10.1	27.0	18.2	2.67
Nuniya (MOC)	17.8	39.5	28.7	2.22	Bhediya/Gaderi (MOC)	8.5	26.5	17.5	3.12
Thami (M/HJ)	23.1	34.0	28.6	1.47	Dura (M/HJ)	12.6	21.8	17.5	1.73
Dusadh/Paswan/Pasi (MD)	23.0	33.5	28.3	1.46	Majhi (M/HJ)	16.5	17.0	16.8	1.03
Lohar (MOC)	20.0	34.5	27.3	1.73	Bantar (MD)	15.5	18.0	16.8	1.16
Mallah (MOC)	17.2	36.7	27.2	2.13	Gurung (M/HJ)	13.9	19.3	16.7	1.39
Mali (MOC)	14.7	39.5	27.2	2.69	Brahmin (MBC)	5.7	27.0	16.5	4.74
Haluwai (MOC)	15.0	39.1	27.0	2.61	Santhal (TJ)	12.5	20.5	16.5	1.64
Halkhor (MD)	22.0	30.5	26.3	1.39	Chhantyal (M/HJ)	8.5	24.2	16.4	2.85
Baramu (M/HJ)	21.8	28.8	25.5	1.32	Chepang (M/HJ)	12.1	20.0	16.0	1.65
Jirel (M/HJ)	14.5	36.5	25.5	2.52	Yadav (MOC)	8.5	22.5	15.5	2.65
Teli (MOC)	15.1	35.0	25.1	2.32	Koiri (MOC)	11.5	19.5	15.5	1.70
Barae (MOC)	13.4	34.7	24.2	2.59					

Caste/ethnicity	Male	Female	Both sexes	GPI
Tamang (M/HJ)	9.8	20.1	15.1	2.05
Darai (M/HJ)	14.7	15.5	15.1	1.05
Kurmi (MOC)	9.0	21.0	15.0	2.33
Danuwar (M/HJ)	12.0	18.0	15.0	1.50
Thakuri (HC)	9.5	20.0	14.8	2.11
Koche (TJ)	9.1	20.1	14.8	2.21
Newar	8.3	19.6	14.1	2.36
Kumal (M/HJ)	12.2	15.6	13.9	1.28
Sunuwar (M/HJ)	9.7	18.0	13.9	1.86
Badhae/Kamar (MOC)	7.0	20.5	13.8	2.93
Hayu (M/HJ)	9.2	17.5	13.4	1.90
Gangai (TJ)	7.0	18.0	12.5	2.57
Bote (M/HJ)	10.3	14.0	12.2	1.36
Damai/Dholi (HD)	8.1	16.0	12.1	1.98
Yakha (M/HJ)	9.0	14.0	11.5	1.56
Sarki (HD)	8.2	13.1	10.7	1.60
Munda/Mudiyari (TJ)	10.4	11.0	10.7	1.06

Caste/ethnicity	Male	Female	Both sexes	GPI
Tharu (TJ)	10.0	11.0	10.5	1.10
Sanyasi (HC)	8.0	13.0	10.5	1.63
Dhimal (TJ)	11.6	9.1	10.3	0.78
Lepcha (M/HJ)	8.5	12.0	10.3	1.41
Rai (M/HJ)	8.8	11.2	10.0	1.27
Chhetri (HC)	6.2	13.1	9.6	2.11
Limbu (M/HJ)	5.0	14.1	9.5	2.82
Kalwar (MOC)	6.0	13.0	9.5	2.17
Badi (HD)	9.3	9.1	9.2	0.98
Tajpuriya (TJ)	5.5	12.5	9.0	2.27
Kayastha (MBC)	1.5	16.0	8.8	10.67
Thakali (M/HJ)	3.9	12.9	8.2	3.31
Rajbansi (TJ)	4.5	11.0	7.8	2.44
Gharti/Bhujel (M/HJ)	5.6	9.0	7.3	1.61
Raji (M/HJ)	7.0	6.0	6.5	0.86
Meche (TJ)	5.5	7.0	6.3	1.27
Brahmin (HB)	5.0	5.0	5.0	1.00
Gaine (HD)	3.1	6.5	4.8	2.10

ANNEX 6.1B: PERCENTAGE OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF AFFIRMATIVE ACTION PROVISIONS IN THE POLITICAL SPHERE BY SEX AND CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Lodha (MOC)	61.5	93.0	77.3	1.51	Badhae/Kamar (MOC)	25.1	59.0	42.1	2.35
Musahar (MD)	59.0	77.5	68.3	1.31	Pahari (M/HJ)	31.3	52.0	41.8	1.66
Dhobi (MD)	47.5	84.0	65.8	1.77	Majhi (M/HJ)	31.0	50.5	40.8	1.63
Kahar (MOC)	47.7	83.5	65.7	1.75	Hayu (M/HJ)	28.6	52.5	40.7	1.84
Dusadh/Paswan/Pasi (MD)	47.5	75.0	61.3	1.58	Tamang (M/HJ)	26.4	54.3	40.6	2.06
Tatma (MD)	46.0	76.0	61.0	1.65	Kanu (MOC)	24.5	56.5	40.5	2.31
Khatwe (MD)	46.2	74.0	60.2	1.60	Sonar (MOC)	26.5	54.0	40.3	2.04
Dom (MD)	48.7	71.4	60.1	1.47	Dura (M/HJ)	26.9	51.8	40.1	1.93
Bing/Binda (MOC)	44.2	74.0	59.1	1.67	Byasi (M/HJ)	32.3	47.7	40.1	1.48
Kewat (MOC)	39.5	78.5	59.0	1.99	Magar (M/HJ)	33.5	44.2	38.8	1.32
Jhangad (TJ)	41.4	74.5	58.0	1.80	Baniya (MOC)	23.2	52.0	37.7	2.24
Chamar/Harijan/Ram (MD)	44.0	71.0	57.5	1.61	Rajput (MBC)	15.3	58.3	37.0	3.81
Chepang (M/HJ)	44.7	68.5	56.6	1.53	Kurmi (MOC)	18.0	54.0	36.0	3.00
Mallah (MOC)	40.9	71.4	56.5	1.75	Raji (M/HJ)	27.5	43.7	35.6	1.59
Baramu (M/HJ)	44.1	66.2	56.0	1.50	Koiri (MOC)	17.5	52.5	35.0	3.00
Lohar (MOC)	42.5	68.5	55.5	1.61	Sherpa (M/HJ)	24.5	44.4	34.8	1.81
Bote (M/HJ)	42.3	68.0	55.3	1.61	Chhantyal (M/HJ)	19.0	49.5	34.5	2.61
Kisan (TJ)	39.7	67.7	53.9	1.71	Gurung (M/HJ)	20.9	45.7	33.6	2.19
Rajbhar (MOC)	31.5	76.0	53.8	2.41	Danuwar (M/HJ)	25.5	41.5	33.5	1.63
Bhediya/Gaderi (MOC)	33.0	73.5	53.3	2.23	Brahmin (MBC)	13.5	51.0	32.6	3.78
Nuniya (MOC)	35.0	70.0	52.6	2.00	Sunuwar (M/HJ)	24.5	40.5	32.6	1.65
Halkhor (MD)	36.0	69.0	52.5	1.92	Dhimal (TJ)	20.6	42.4	31.5	2.06
Barae (MOC)	32.0	71.9	52.2	2.25	Damai/Dholi (HD)	21.7	41.0	31.4	1.89
Sudhi (MOC)	33.8	70.0	52.0	2.07	Tharu (TJ)	22.0	39.0	30.5	1.77
Muslim	32.7	69.0	50.9	2.11	Gangai (TJ)	17.0	44.0	30.5	2.59
Thami (M/HJ)	41.2	60.0	50.6	1.46	Gaine (HD)	18.0	40.7	29.5	2.26
Kumhar (MOC)	31.7	69.0	50.4	2.18	Rajbansi (TJ)	18.0	40.0	29.0	2.22
Dhanuk (TJ)	33.5	65.8	49.9	1.96	Kalwar (MOC)	15.6	42.0	28.8	2.69
Santhal (TJ)	37.0	61.0	49.0	1.65	Tajpuriya (TJ)	14.6	40.0	27.3	2.74
Kumal (M/HJ)	40.8	55.3	48.1	1.36	Newar	17.2	36.2	26.9	2.10
Mali (MOC)	24.9	70.0	47.6	2.81	Sanyasi (HC)	17.0	36.5	26.8	2.15
Darai (M/HJ)	34.0	60.0	47.3	1.76	Meche (TJ)	20.0	33.5	26.8	1.68
Bantar (MD)	35.0	59.0	47.0	1.69	Gharti/Bhujel (M/HJ)	18.3	33.0	25.7	1.80
Haluwai (MOC)	26.5	64.0	45.1	2.42	Marwadi	12.2	39.7	25.3	3.25
Jirel (M/HJ)	33.5	56.5	45.0	1.69	Badi (HD)	20.4	28.9	25.1	1.42
Yholmo (M/HJ)	35.7	54.4	45.0	1.52	Thakuri (HC)	14.5	32.0	23.3	2.21
Munda/Mudiyari (TJ)	33.3	55.5	44.6	1.67	Yakha (M/HJ)	15.6	29.5	22.6	1.89
Yadav (MOC)	23.0	66.0	44.5	2.87	Lepcha (M/HJ)	11.5	29.5	20.5	2.57
Koche (TJ)	31.2	56.8	44.4	1.82	Limbu (M/HJ)	12.5	26.6	19.5	2.13
Hajam/Thakur (MOC)	24.0	64.5	44.3	2.69	Chhetri (HC)	13.3	24.1	18.8	1.81
Teli (MOC)	24.1	63.0	43.6	2.61	Rai (M/HJ)	9.8	25.5	17.7	2.60
Bhote/Walung (M/HJ)	31.0	54.3	42.7	1.75	Kayastha (MBC)	3.5	31.0	17.3	8.86
Sarki (HD)	30.8	54.3	42.6	1.76	Thakali (M/HJ)	4.5	27.0	15.2	6.00
Kami (HD)	36.0	48.5	42.3	1.35	Brahmin (HB)	3.0	11.1	7.0	3.70

ANNEX 6.1C: PERCENTAGE OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF SEVEN FREEDOMS BY SEX AND CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Kisan (TJ)	27.0	44.6	35.9	1.65	Mallah (MOC)	4.3	19.4	12.0	4.51
Jhangad (TJ)	24.2	40.5	32.4	1.67	Bhediya/Gaderi (MOC)	4.0	19.5	11.8	4.88
Bote (M/HJ)	20.6	43.0	32.0	2.09	Meche (TJ)	9.5	14.0	11.8	1.47
Kahar (MOC)	13.1	50.0	31.6	3.82	Kumhar (MOC)	4.5	18.5	11.5	4.11
Dusadh/Paswan/Pasi (MD)	18.5	41.0	29.8	2.22	Rajput (MBC)	6.1	16.6	11.4	2.72
Byasi (M/HJ)	17.9	38.7	28.4	2.16	Bhote/Walung (M/HJ)	7.6	15.1	11.4	1.99
Rajbhar (MOC)	14.5	41.0	27.8	2.83	Tharu (TJ)	9.5	13.0	11.3	1.37
Lodha (MOC)	10.0	37.5	23.8	3.75	Sunuwar (M/HJ)	4.6	17.0	10.9	3.70
Dhobi (MD)	13.0	33.0	23.0	2.54	Rai (M/HJ)	8.8	12.8	10.8	1.45
Chamar/Harijan/Ram (MD)	12.0	32.0	22.0	2.67	Baniya (MOC)	5.6	15.0	10.3	2.68
Sarki (HD)	16.4	26.6	21.6	1.62	Mali (MOC)	3.0	17.5	10.3	5.83
Dhimal (TJ)	18.1	23.2	20.7	1.28	Tatma (MD)	4.0	16.0	10.0	4.00
Chepang (M/HJ)	9.0	32.0	20.6	3.56	Halkhor (MD)	6.5	13.5	10.0	2.08
Dom (MD)	14.1	26.1	20.1	1.85	Damai/Dholi (HD)	6.1	12.0	9.0	1.97
Chhantyal (M/HJ)	11.6	27.3	19.6	2.35	Sherpa (M/HJ)	6.5	11.1	8.9	1.71
Bing/Binda (MOC)	11.6	27.5	19.5	2.37	Yholmo (M/HJ)	4.1	13.3	8.7	3.24
Dura (M/HJ)	14.9	22.8	19.1	1.53	Rajbansi (TJ)	5.5	11.5	8.5	2.09
Darai (M/HJ)	11.5	24.5	18.2	2.13	Jirel (M/HJ)	6.5	10.5	8.5	1.62
Magar (M/HJ)	13.5	22.6	18.0	1.67	Teli (MOC)	5.5	11.0	8.3	2.00
Kanu (MOC)	10.5	24.5	17.5	2.33	Danuwar (M/HJ)	5.5	11.0	8.3	2.00
Lohar (MOC)	11.5	23.5	17.5	2.04	Pahari (M/HJ)	5.2	11.1	8.2	2.13
Kewat (MOC)	6.5	27.5	17.0	4.23	Haluwai (MOC)	2.5	13.7	8.1	5.48
Hayu (M/HJ)	10.7	22.5	16.7	2.10	Sudhi (MOC)	4.0	12.0	8.0	3.00
Badhae/Kamar (MOC)	11.6	21.5	16.5	1.85	Thakali (M/HJ)	0.0	14.7	7.0	
Gurung (M/HJ)	7.5	24.4	16.1	3.25	Brahmin (MBC)	2.1	11.5	6.9	5.48
Kami (HD)	9.0	23.0	16.0	2.56	Thakuri (HC)	1.0	12.5	6.8	12.50
Nuniya (MOC)	6.1	24.5	15.4	4.02	Thami (M/HJ)	3.5	10.0	6.8	2.86
Hajam/Thakur (MOC)	8.5	22.0	15.3	2.59	Marwadi	4.2	9.2	6.6	2.19
Gharti/Bhujel (M/HJ)	10.7	19.5	15.1	1.82	Yadav (MOC)	2.0	11.0	6.5	5.50
Lepcha (M/HJ)	9.0	20.5	14.8	2.28	Koiri (MOC)	3.5	9.5	6.5	2.71
Barae (MOC)	6.2	22.6	14.5	3.65	Sonar (MOC)	3.0	10.0	6.5	3.33
Kumal (M/HJ)	10.7	18.1	14.4	1.69	Raji (M/HJ)	2.0	11.1	6.5	5.55
Kurmi (MOC)	4.0	24.5	14.3	6.13	Kalwar (MOC)	2.0	9.0	5.5	4.50
Muslim	0.5	27.5	14.0	55.00	Kayastha (MBC)	1.5	7.0	4.3	4.67
Musahar (MD)	11.5	16.5	14.0	1.43	Yakha (M/HJ)	2.0	6.5	4.3	3.25
Munda/Mudiyari (TJ)	12.0	13.5	12.8	1.13	Newar	2.1	6.0	4.1	2.86
Dhanuk (TJ)	7.7	17.6	12.7	2.29	Badi (HD)	3.7	4.1	3.9	1.11
Gaine (HD)	6.7	18.6	12.7	2.78	Sanyasi (HC)	1.0	6.0	3.5	6.00
Khatwe (MD)	5.5	19.5	12.5	3.55	Santhal (TJ)	2.0	5.0	3.5	2.50
Bantar (MD)	7.5	17.5	12.5	2.33	Chhetri (HC)	2.1	4.5	3.3	2.14
Baramu (M/HJ)	8.8	15.7	12.5	1.78	Brahmin (HB)	1.0	5.0	3.0	5.00
Majhi (M/HJ)	9.5	15.0	12.3	1.58	Gangai (TJ)	0.5	4.5	2.5	9.00
Tamang (M/HJ)	6.2	18.1	12.2	2.92	Koche (TJ)	0.0	3.0	1.6	
Limbu (M/HJ)	7.5	16.6	12.0	2.21	Tajpuriya (TJ)	1.0	0.5	0.8	0.50

ANNEX 6.1D: PERCENTAGE OF RESPONDENTS WHO HAVE NO KNOWLEDGE OF FUNCTION OF LOCAL GOVERNMENT BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Byasi (M/HJ)	6.2	18.1	12.2	2.92	Kami (HD)	1.0	3.0	2.0	3.00
Dusadh/Paswan/Pasi (MD)	7.0	16.5	11.8	2.36	Brahmin (MBC)	0.0	4.0	2.0	
Kahar (MOC)	5.0	15.5	10.3	3.10	Jhangad (TJ)	1.5	2.5	2.0	1.67
Chamar/Harijan/Ram (MD)	3.5	13.5	8.5	3.86	Marwadi	1.1	2.9	1.9	2.64
Bing/Binda (MOC)	3.0	13.5	8.3	4.50	Badi (HD)	3.1	1.0	1.9	0.32
Dhobi (MD)	4.0	12.0	8.0	3.00	Magar (M/HJ)	0.5	3.0	1.8	6.00
Mali (MOC)	2.0	12.0	7.1	6.00	Newar	0.5	3.0	1.8	6.00
Lohar (MOC)	3.5	10.5	7.0	3.00	Thami (M/HJ)	1.0	2.5	1.8	2.50
Tatma (MD)	2.0	11.5	6.8	5.75	Kisan (TJ)	1.1	2.6	1.8	2.36
Rajbhar (MOC)	4.0	9.5	6.8	2.38	Yholmo (M/HJ)	0.5	3.1	1.8	6.20
Barae (MOC)	1.5	11.6	6.6	7.73	Tamang (M/HJ)	1.6	1.0	1.3	0.63
Hajam/Thakur (MOC)	3.0	10.0	6.5	3.33	Yadav (MOC)	0.0	2.5	1.3	
Kanu (MOC)	5.5	7.5	6.5	1.36	Limbu (M/HJ)	1.0	1.5	1.3	1.50
Khatwe (MD)	3.0	9.5	6.3	3.17	Koiri (MOC)	0.0	2.5	1.3	
Muslim	0.0	12.0	6.0		Kalwar (MOC)	0.5	2.0	1.3	4.00
Teli (MOC)	2.0	9.0	5.5	4.50	Lodha (MOC)	0.0	2.5	1.3	
Kewat (MOC)	2.0	9.0	5.5	4.50	Rai (M/HJ)	1.5	0.5	1.0	0.33
Mallah (MOC)	2.7	8.2	5.5	3.04	Sunuwar (M/HJ)	0.0	2.0	1.0	
Halkhor (MD)	2.5	8.5	5.5	3.40	Majhi (M/HJ)	0.0	2.0	1.0	
Baniya (MOC)	2.0	7.5	4.8	3.75	Danuwar (M/HJ)	0.5	1.5	1.0	3.00
Kumhar (MOC)	1.5	8.0	4.8	5.33	Lepcha (M/HJ)	0.5	1.5	1.0	3.00
Musahar (MD)	3.0	6.0	4.5	2.00	Raji (M/HJ)	0.0	2.0	1.0	
Badhae/Kamar (MOC)	1.5	7.5	4.5	5.00	Koche (TJ)	0.0	2.0	1.0	
Gurung (M/HJ)	2.7	5.1	3.9	1.89	Chhetri (HC)	0.5	1.0	0.8	2.00
Kurmi (MOC)	1.0	6.5	3.8	6.50	Bantar (MD)	0.5	1.0	0.8	2.00
Sudhi (MOC)	0.5	6.5	3.5	13.00	Gangai (TJ)	0.0	1.5	0.8	
Haluwai (MOC)	0.0	7.1	3.5		Baramu (M/HJ)	0.0	1.5	0.8	
Jirel (M/HJ)	1.5	5.5	3.5	3.67	Gaine (HD)	0.0	1.5	0.8	
Chhantyal (M/HJ)	2.6	4.1	3.4	1.58	Thakali (M/HJ)	0.6	0.6	0.6	1.00
Sonar (MOC)	1.0	5.5	3.3	5.50	Damai/Dholi (HD)	0.0	1.0	0.5	
Dhanuk (TJ)	1.0	5.0	3.1	5.00	Sarki (HD)	0.5	0.5	0.5	1.00
Sherpa (M/HJ)	1.6	4.5	3.1	2.81	Sanyasi (HC)	1.0	0.0	0.5	0.00
Nuniya (MOC)	0.5	5.5	3.0	11.00	Kumal (M/HJ)	0.5	0.5	0.5	1.00
Chepang (M/HJ)	2.5	3.5	3.0	1.40	Tajpuriya (TJ)	0.5	0.5	0.5	1.00
Rajput (MBC)	1.0	5.0	3.0	5.00	Gharti/Bhujel (M/HJ)	0.5	0.0	0.3	0.00
Tharu (TJ)	2.5	3.0	2.8	1.20	Rajbansi (TJ)	0.0	0.5	0.3	
Bhote/Walung (M/HJ)	1.5	4.0	2.8	2.67	Santhal (TJ)	0.0	0.5	0.3	
Hayu (M/HJ)	0.5	5.0	2.8	10.00	Dhimal (TJ)	0.0	0.5	0.3	
Thakuri (HC)	1.5	3.5	2.5	2.33	Yakha (M/HJ)	0.0	0.5	0.3	
Bote (M/HJ)	3.1	2.0	2.5	0.65	Darai (M/HJ)	0.0	0.5	0.3	
Kayastha (MBC)	1.5	3.0	2.3	2.00	Dura (M/HJ)	0.0	0.5	0.3	
Bhediya/Gaderi (MOC)	1.0	3.5	2.3	3.50	Munda/Mudiyari (TJ)	0.0	0.5	0.3	
Dom (MD)	1.0	3.5	2.3	3.50	Brahmin (HB)	0.0	0.0	0.0	
Pahari (M/HJ)	1.6	2.5	2.1	1.56	Meche (TJ)	0.0	0.0	0.0	

ANNEX 6.2A: BIRTH REGISTRATION AMONG CHILDREN UNDER 5 YEARS BY SEX AND (IN %) GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	27.8	39.1	33.3	1.41	Brahmin (HB)	72.4	64.5	68.3	0.89
Halkhor (MD)	38.2	31.9	35.0	0.84	Brahmin (MBC)	76.3	61.8	69.4	0.81
Bing/Binda (MOC)	32.9	46.5	39.5	1.41	Gurung (M/HJ)	70.3	69.6	70.0	0.99
Kewat (MOC)	39.8	45.8	42.7	1.15	Tamang (M/HJ)	74.4	64.7	70.1	0.87
Sonar (MOC)	48.4	43.3	45.8	0.89	Kumal (M/HJ)	65.6	77.1	70.5	1.18
Santhal (TJ)	54.3	36.9	45.9	0.68	Danuwar (M/HJ)	71.7	70.8	71.2	0.99
Yadav (MOC)	50.7	40.9	46.0	0.81	Gangai (TJ)	69.8	74.4	71.7	1.07
Nuniya (MOC)	54.0	40.3	47.8	0.75	Pahari (M/HJ)	78.2	66.0	72.5	0.84
Lodha (MOC)	47.8	48.5	48.1	1.01	Dura (M/HJ)	70.8	74.1	72.5	1.05
Bhote/Walung (M/HJ)	56.8	44.4	50.0	0.78	Kalwar (MOC)	75.6	70.3	73.2	0.93
Mali (MOC)	50.0	52.0	50.9	1.04	Badi (HD)	75.0	73.8	74.3	0.98
Limbu (M/HJ)	47.5	57.6	51.1	1.21	Thakuri (HC)	75.4	73.3	74.5	0.97
Kahar (MOC)	52.3	50.0	51.2	0.96	Dhobi (MD)	78.1	69.4	74.6	0.89
Bhediya/Gaderi (MOC)	58.3	44.6	51.5	0.77	Dhimal (TJ)	72.7	76.7	74.7	1.06
Rajput (MBC)	48.7	54.2	51.7	1.11	Tatma (MD)	75.6	75.6	75.6	1.00
Kumhar (MOC)	53.3	54.1	53.6	1.02	Chhetri (HC)	75.9	76.7	76.2	1.01
Haluwai (MOC)	61.2	45.8	53.6	0.75	Sunuwar (M/HJ)	80.0	73.1	76.3	0.91
Rajbhar (MOC)	51.7	56.4	54.0	1.09	Gharti/Bhujel (M/HJ)	85.2	70.3	76.6	0.83
Muslim	59.8	52.2	56.0	0.87	Dusadh/Paswan/Pasi (MD)	76.9	77.3	77.1	1.01
Teli (MOC)	58.8	52.1	56.0	0.89	Thami (M/HJ)	71.4	82.1	77.1	1.15
Mallah (MOC)	59.4	52.7	56.3	0.89	Magar (M/HJ)	86.5	72.5	78.4	0.84
Badhae/Kamar (MOC)	61.5	50.7	56.3	0.82	Khatwe (MD)	77.5	79.7	78.5	1.03
Koiri (MOC)	51.4	64.7	56.8	1.26	Sanyasi (HC)	82.5	74.2	78.9	0.90
Kurmi (MOC)	66.2	47.0	56.9	0.71	Kisan (TJ)	74.4	86.2	79.4	1.16
Barae (MOC)	51.5	66.7	58.5	1.30	Jirel (M/HJ)	85.4	71.9	79.5	0.84
Baniya (MOC)	63.6	52.0	58.6	0.82	Bantar (MD)	78.0	81.8	79.6	1.05
Darai (M/HJ)	61.0	56.9	58.7	0.93	Baramu (M/HJ)	86.7	74.3	80.0	0.86
Jhangad (TJ)	58.5	59.0	58.8	1.01	Damai/Dholi (HD)	73.0	90.7	80.2	1.24
Musahar (MD)	50.7	68.3	59.1	1.35	Newar	79.5	83.3	81.0	1.05
Chepang (M/HJ)	61.3	56.9	59.2	0.93	Marwadi	82.8	78.9	81.3	0.95
Dhanuk (TJ)	58.9	60.6	59.7	1.03	Thakali (M/HJ)	89.5	69.2	81.3	0.77
Lohar (MOC)	62.0	57.6	59.9	0.93	Rai (M/HJ)	77.5	84.8	81.4	1.09
Chhantyal (M/HJ)	60.0	60.5	60.3	1.01	Tajpuriya (TJ)	81.6	81.4	81.5	1.00
Kanu (MOC)	67.1	54.7	60.6	0.82	Yakha (M/HJ)	81.8	85.0	83.3	1.04
Sudhi (MOC)	60.0	66.0	62.7	1.10	Tharu (TJ)	82.5	91.7	86.8	1.11
Hajam/Thakur (MOC)	65.8	58.7	63.0	0.89	Rajbansi (TJ)	89.6	85.0	87.5	0.95
Koche (TJ)	71.7	54.3	63.0	0.76	Kami (HD)	95.9	81.3	88.7	0.85
Kayastha (MBC)	68.3	58.8	64.0	0.86	Byasi (M/HJ)	85.3	94.5	90.1	1.11
Munda/Mudiyari (TJ)	59.1	67.9	64.0	1.15	Sarki (HD)	92.2	89.1	90.7	0.97
Majhi (M/HJ)	61.4	70.6	64.8	1.15	Gaine (HD)	89.7	94.1	91.8	1.05
Bote (M/HJ)	67.4	63.6	65.3	0.94	Lepcha (M/HJ)	87.8	95.5	91.8	1.09
Chamar/Harijan/Ram (MD)	70.0	61.2	66.0	0.87	Raji (M/HJ)	96.5	96.7	96.6	1.00
Yholmo (M/HJ)	73.3	61.3	67.2	0.84	Hayu (M/HJ)	97.9	98.3	98.1	1.00
Sherpa (M/HJ)	79.5	55.8	67.8	0.70	Meche (TJ)	97.3	100.0	98.9	1.03

ANNEX 6.2B: CITIZENSHIP CERTIFICATE AMONG POPULATION AGED 16 YEARS AND ABOVE BY SEX (IN %) AND GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	77.2	59.3	68.1	0.77	Koiri (MOC)	94.7	80.7	87.8	0.85
Santhal (TJ)	81.4	59.9	70.4	0.74	Danuwar (M/HJ)	91.8	84.3	87.8	0.92
Musahar (MD)	82.3	64.5	73.1	0.78	Tajpuriya (TJ)	92.5	83.8	87.8	0.91
Halkhor (MD)	83.0	62.8	73.1	0.76	Kami (HD)	89.9	86.6	88.2	0.96
Lodha (MOC)	84.6	66.3	75.7	0.78	Sudhi (MOC)	94.4	81.9	88.2	0.87
Dusadh/Paswan/Pasi (MD)	83.7	68.5	76.0	0.82	Kalwar (MOC)	91.8	84.5	88.3	0.92
Mallah (MOC)	83.6	69.2	76.5	0.83	Raji (M/HJ)	88.9	87.7	88.3	0.99
Marwadi	79.7	74.0	76.9	0.93	Sarki (HD)	93.1	84.9	88.6	0.91
Kahar (MOC)	86.8	67.6	77.3	0.78	Pahari (M/HJ)	89.7	87.6	88.6	0.98
Bing/Binda (MOC)	87.4	69.1	78.1	0.79	Rajbansi (TJ)	91.8	86.1	88.9	0.94
Koche (TJ)	85.4	72.5	78.6	0.85	Byasi (M/HJ)	92.1	86.3	89.3	0.94
Chamar/Harijan/Ram (MD)	90.3	68.1	79.1	0.75	Bhote/Walung (M/HJ)	92.0	86.9	89.4	0.94
Kurmi (MOC)	90.5	68.5	79.5	0.76	Tamang (M/HJ)	93.2	86.6	89.6	0.93
Jhangad (TJ)	87.9	72.4	79.5	0.82	Tharu (TJ)	93.8	85.8	89.7	0.91
Sonar (MOC)	88.0	70.5	79.7	0.80	Limbu (M/HJ)	90.3	89.3	89.8	0.99
Rajbhar (MOC)	87.2	72.2	79.7	0.83	Haluwai (MOC)	94.6	84.5	89.8	0.89
Nuniya (MOC)	89.6	71.1	80.3	0.79	Brahmin (MBC)	94.1	86.0	90.0	0.91
Kewat (MOC)	89.2	72.7	80.6	0.82	Chhantyal (M/HJ)	91.6	88.4	90.0	0.97
Lohar (MOC)	89.8	72.1	81.0	0.80	Hayu (M/HJ)	90.2	89.8	90.0	1.00
Muslim	90.2	72.2	81.1	0.80	Kumal (M/HJ)	91.6	88.9	90.2	0.97
Dhobi (MD)	91.0	72.6	81.6	0.80	Gaine (HD)	94.9	86.2	90.3	0.91
Bhediya/Gaderi (MOC)	91.9	72.8	82.1	0.79	Magar (M/HJ)	93.1	88.2	90.5	0.95
Badhae/Kamar (MOC)	88.7	75.6	82.2	0.85	Dura (M/HJ)	95.5	87.1	90.8	0.91
Kumhar (MOC)	92.5	72.8	82.3	0.79	Thami (M/HJ)	94.8	87.0	90.9	0.92
Yadav (MOC)	90.2	74.9	82.6	0.83	Chhetri (HC)	91.2	91.3	91.3	1.00
Tatma (MD)	91.1	74.3	82.6	0.82	Sunuwar (M/HJ)	95.0	88.0	91.3	0.93
Rajput (MBC)	91.3	73.9	82.7	0.81	Baramu (M/HJ)	92.9	90.2	91.4	0.97
Barae (MOC)	90.5	74.3	82.7	0.82	Thakuri (HC)	91.1	91.8	91.5	1.01
Kanu (MOC)	89.7	75.9	82.9	0.85	Sanyasi (HC)	92.6	90.8	91.7	0.98
Dhanuk (TJ)	93.2	73.8	83.1	0.79	Gharti/Bhujel (M/HJ)	92.8	91.0	91.9	0.98
Baniya (MOC)	90.4	76.4	83.3	0.85	Kayastha (MBC)	94.0	90.0	92.0	0.96
Hajam/Thakur (MOC)	90.5	75.7	83.3	0.84	Gurung (M/HJ)	93.7	91.1	92.3	0.97
Badi (HD)	88.7	79.7	83.4	0.90	Darai (M/HJ)	94.2	91.3	92.7	0.97
Majhi (M/HJ)	89.5	78.0	83.5	0.87	Sherpa (M/HJ)	92.6	93.4	93.0	1.01
Mali (MOC)	92.2	73.9	83.5	0.80	Jirel (M/HJ)	93.9	92.5	93.1	0.99
Munda/Mudiyari (TJ)	87.4	79.8	83.5	0.91	Dhimal (TJ)	95.4	91.4	93.3	0.96
Bantar (MD)	90.5	77.8	83.7	0.86	Yakha (M/HJ)	94.8	92.6	93.6	0.98
Chepeng (M/HJ)	89.9	78.4	84.1	0.87	Rai (M/HJ)	94.5	93.1	93.8	0.99
Khatwe (MD)	91.2	78.3	84.4	0.86	Lepcha (M/HJ)	96.4	92.2	94.2	0.96
Kisan (TJ)	91.0	79.9	85.3	0.88	Yholmo (M/HJ)	96.8	92.9	94.9	0.96
Bote (M/HJ)	89.6	81.6	85.4	0.91	Brahmin (HB)	97.2	94.6	95.9	0.97
Damai/Dholi (HD)	93.3	78.7	85.5	0.84	Meche (TJ)	98.4	94.3	96.1	0.96
Teli (MOC)	93.0	80.3	86.7	0.86	Thakali (M/HJ)	95.4	97.9	96.7	1.03
Gangai (TJ)	91.4	83.3	87.5	0.91	Newar	96.9	96.9	96.9	1.00

ANNEX 6.3A: PERCENTAGE OF RESPONDENTS WHO PARTICIPATED IN THE COMMUNITY DEVELOPMENT ACTIVITIES BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Marwadi	12.2	2.3	7.4	0.19	Rajbansi (TJ)	40.5	18.0	29.3	0.44
Halkhor (MD)	14.0	1.0	7.5	0.07	Gangai (TJ)	48.0	12.0	30.0	0.25
Kalwar (MOC)	17.6	2.0	9.8	0.11	Danuwar (M/HJ)	43.5	17.5	30.5	0.40
Lohar (MOC)	18.0	3.0	10.5	0.17	Bantar (MD)	42.0	21.5	31.8	0.51
Koche (TJ)	20.4	5.5	12.7	0.27	Meche (TJ)	43.5	20.5	32.0	0.47
Tatma (MD)	24.0	3.0	13.5	0.13	Kami (HD)	43.0	25.0	34.0	0.58
Sonar (MOC)	27.0	0.5	13.8	0.02	Byasi (M/HJ)	53.3	15.1	34.0	0.28
Kanu (MOC)	23.5	5.0	14.3	0.21	Kisan (TJ)	41.8	26.7	34.1	0.64
Bing/Binda (MOC)	24.6	4.0	14.3	0.16	Majhi (M/HJ)	43.0	27.5	35.3	0.64
Dom (MD)	22.1	7.0	14.6	0.32	Newar	54.7	18.1	36.1	0.33
Nuniya (MOC)	26.9	3.5	15.1	0.13	Bote (M/HJ)	48.5	25.0	36.5	0.52
Kumhar (MOC)	29.1	2.0	15.5	0.07	Brahmin (HB)	58.3	23.1	40.7	0.40
Hajam/Thakur (MOC)	25.5	6.5	16.0	0.25	Thakuri (HC)	62.5	19.5	41.0	0.31
Bhediya/Gaderi (MOC)	28.5	5.0	16.8	0.18	Magar (M/HJ)	54.0	28.6	41.4	0.53
Kayastha (MBC)	30.8	3.5	17.1	0.11	Darai (M/HJ)	61.8	22.0	41.4	0.36
Mali (MOC)	29.4	5.5	17.4	0.19	Dura (M/HJ)	65.1	20.3	41.4	0.31
Dusadh/Paswan/Pasi (MD)	29.0	6.0	17.5	0.21	Sarki (HD)	53.8	34.2	43.9	0.64
Muslim	33.2	2.5	17.8	0.08	Damai/Dholi (HD)	60.1	28.0	44.0	0.47
Teli (MOC)	34.7	1.0	17.8	0.03	Baramu (M/HJ)	76.5	16.2	44.0	0.21
Lodha (MOC)	33.0	3.0	18.0	0.09	Kumal (M/HJ)	62.8	25.6	44.1	0.41
Barae (MOC)	33.0	3.5	18.1	0.11	Tamang (M/HJ)	58.5	30.7	44.4	0.52
Mallah (MOC)	30.1	7.7	18.6	0.26	Tharu (TJ)	60.5	28.5	44.5	0.47
Kahar (MOC)	33.2	4.5	18.8	0.14	Sanyasi (HC)	64.0	26.0	45.0	0.41
Kewat (MOC)	36.5	1.5	19.0	0.04	Chepang (M/HJ)	63.3	27.0	45.1	0.43
Musahar (MD)	29.0	10.0	19.5	0.34	Hayu (M/HJ)	61.7	29.5	45.5	0.48
Brahmin (MBC)	35.2	4.5	19.6	0.13	Thakali (M/HJ)	60.3	29.4	45.6	0.49
Baniya (MOC)	30.8	8.5	19.6	0.28	Gurung (M/HJ)	58.8	34.0	46.1	0.58
Sudhi (MOC)	36.9	2.5	19.6	0.07	Pahari (M/HJ)	57.3	35.4	46.2	0.62
Santhal (TJ)	29.5	10.5	20.0	0.36	Gaine (HD)	60.8	33.2	46.8	0.55
Khatwe (MD)	33.2	7.0	20.1	0.21	Bhote/Walung (M/HJ)	71.1	25.1	48.0	0.35
Dhobi (MD)	35.5	5.5	20.5	0.15	Chhetri (HC)	59.5	37.2	48.2	0.63
Haluwai (MOC)	38.0	3.0	20.7	0.08	Raji (M/HJ)	62.0	38.2	50.1	0.62
Dhanuk (TJ)	35.6	6.5	20.9	0.18	Yholmo (M/HJ)	56.1	44.1	50.1	0.79
Koiri (MOC)	37.0	5.0	21.0	0.14	Gharti/Bhujel (M/HJ)	67.0	35.5	51.1	0.53
Yadav (MOC)	38.5	4.5	21.5	0.12	Jirel (M/HJ)	61.5	48.0	54.8	0.78
Badhae/Kamar (MOC)	32.7	10.5	21.6	0.32	Sherpa (M/HJ)	75.5	36.4	55.2	0.48
Kurmi (MOC)	34.0	9.5	21.8	0.28	Limbu (M/HJ)	73.5	40.7	57.1	0.55
Rajput (MBC)	41.3	3.0	22.0	0.07	Badi (HD)	59.3	55.3	57.1	0.93
Munda/Mudiyari (TJ)	29.2	15.5	22.2	0.53	Chhantyal (M/HJ)	75.1	42.8	58.7	0.57
Chamar/Harijan/Ram (MD)	37.0	7.5	22.3	0.20	Sunuwar (M/HJ)	75.0	44.5	59.6	0.59
Tajpuriya (TJ)	31.7	18.5	25.1	0.58	Rai (M/HJ)	78.9	41.8	60.3	0.53
Jhangad (TJ)	36.9	17.5	27.1	0.47	Thami (M/HJ)	68.8	54.5	61.7	0.79
Rajbhar (MOC)	49.0	9.0	29.0	0.18	Lepcha (M/HJ)	80.5	49.0	64.8	0.61
Dhimal (TJ)	41.7	16.2	29.0	0.39	Yakha (M/HJ)	82.9	57.0	69.9	0.69

ANNEX 6.3B: PERCENTAGE OF RESPONDENTS WHOSE VOICE HEARD WHILE PARTICIPATING IN THE COMMUNITY DEVELOPMENT ACTIVITIES BY SEX AND GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Munda/Mudiyari (TJ)	53.6	32.3	46.0	0.60	Kumhar (MOC)	75.9	100.0	77.4	1.32
Kisan (TJ)	70.9	42.3	59.5	0.60	Lepcha (M/HJ)	80.7	72.4	77.6	0.90
Bote (M/HJ)	63.8	54.0	60.4	0.85	Pahari (M/HJ)	79.1	75.7	77.8	0.96
Koche (TJ)	71.1	27.3	61.2	0.38	Hajam/Thakur (MOC)	80.4	69.2	78.1	0.86
Sherpa (M/HJ)	69.1	48.6	62.1	0.70	Dusadh/Paswan/Pasi (MD)	75.9	91.7	78.6	1.21
Raji (M/HJ)	65.3	57.9	62.5	0.89	Khatwe (MD)	83.3	57.1	78.8	0.69
Jhangad (TJ)	71.2	45.7	63.0	0.64	Kewat (MOC)	80.8	33.3	78.9	0.41
Kahar (MOC)	60.6	88.9	64.0	1.47	Barae (MOC)	79.7	71.4	78.9	0.90
Bing/Binda (MOC)	69.4	37.5	64.9	0.54	Dhimal (TJ)	85.5	62.5	79.1	0.73
Meche (TJ)	77.0	43.9	66.4	0.57	Dura (M/HJ)	80.7	75.0	79.2	0.93
Santhal (TJ)	67.8	66.7	67.5	0.98	Kalwar (MOC)	77.1	100.0	79.5	1.30
Darai (M/HJ)	69.5	63.6	67.9	0.92	Tatma (MD)	79.2	83.3	79.6	1.05
Danuwar (M/HJ)	71.3	60.0	68.0	0.84	Sonar (MOC)	81.5	0.0	80.0	0.00
Lodha (MOC)	68.2	66.7	68.1	0.98	Muslim	80.3	80.0	80.3	1.00
Bantar (MD)	75.0	55.8	68.5	0.74	Kurmi (MOC)	82.4	73.7	80.5	0.89
Sarki (HD)	74.3	60.3	68.8	0.81	Yakha (M/HJ)	85.5	74.6	81.0	0.87
Lohar (MOC)	72.2	50.0	69.0	0.69	Gaine (HD)	83.9	75.8	81.0	0.90
Koiri (MOC)	74.3	40.0	70.2	0.54	Magar (M/HJ)	81.5	80.7	81.2	0.99
Damai/Dholi (HD)	72.3	66.1	70.3	0.91	Tamang (M/HJ)	86.7	72.1	81.6	0.83
Sunuwar (M/HJ)	74.8	62.9	70.3	0.84	Dhobi (MD)	81.7	81.8	81.7	1.00
Musahar (MD)	74.1	60.0	70.5	0.81	Nuniya (MOC)	86.8	42.9	81.7	0.49
Bhote/Walung (M/HJ)	77.1	52.0	70.5	0.67	Rajbhar (MOC)	87.8	55.6	82.8	0.63
Tharu (TJ)	78.5	54.4	70.8	0.69	Dom (MD)	79.5	92.9	82.8	1.17
Badhae/Kamar (MOC)	83.1	33.3	70.9	0.40	Hayu (M/HJ)	87.6	72.9	82.8	0.83
Byasi (M/HJ)	77.9	46.7	70.9	0.60	Baramu (M/HJ)	86.2	71.9	83.3	0.83
Gangai (TJ)	75.0	58.3	71.7	0.78	Gurung (M/HJ)	89.1	74.6	83.6	0.84
Kumal (M/HJ)	77.2	60.8	72.4	0.79	Brahmin (HB)	83.6	84.8	84.0	1.01
Kami (HD)	73.3	72.0	72.8	0.98	Chhantyal (M/HJ)	89.4	74.7	84.0	0.84
Halkhor (MD)	75.0	50.0	73.3	0.67	Kanu (MOC)	85.1	80.0	84.2	0.94
Rajbansi (TJ)	80.2	58.3	73.5	0.73	Brahmin (MBC)	83.8	88.9	84.4	1.06
Majhi (M/HJ)	74.4	72.7	73.8	0.98	Teli (MOC)	84.1	100.0	84.5	1.19
Tajpuriya (TJ)	81.0	62.2	74.0	0.77	Jirel (M/HJ)	85.4	83.3	84.5	0.98
Chamar/Harijan/Ram (MD)	73.0	80.0	74.2	1.10	Sudhi (MOC)	84.9	80.0	84.6	0.94
Thakuri (HC)	77.6	64.1	74.4	0.83	Rai (M/HJ)	86.3	82.9	85.1	0.96
Chepang (M/HJ)	76.2	70.4	74.4	0.92	Bhediyar/Gaderi (MOC)	86.0	80.0	85.1	0.93
Mallah (MOC)	76.8	66.7	74.6	0.87	Chhetri (HC)	91.4	77.0	85.8	0.84
Sanyasi (HC)	78.9	67.3	75.6	0.85	Thami (M/HJ)	89.1	82.6	86.2	0.93
Newar	75.2	77.8	75.9	1.03	Limbu (M/HJ)	87.8	85.2	86.8	0.97
Gharti/Bhujel (M/HJ)	81.8	66.2	76.4	0.81	Yadav (MOC)	92.2	55.6	88.4	0.60
Dhanuk (TJ)	78.3	69.2	76.8	0.88	Marwadi	91.3	75.0	88.9	0.82
Haluwai (MOC)	78.9	50.0	76.8	0.63	Kayastha (MBC)	93.4	71.4	91.2	0.76
Baniya (MOC)	82.0	58.8	76.9	0.72	Mali (MOC)	93.1	90.9	92.8	0.98
Rajput (MBC)	77.8	66.7	77.0	0.86	Thakali (M/HJ)	94.4	89.6	92.9	0.95
Badi (HD)	83.3	71.6	77.1	0.86	Yholmo (M/HJ)	97.3	87.2	92.9	0.90

ANNEX 6.4A: PERCENTAGE OF RESPONDENTS WHO WERE REPRESENTED IN LOCAL ORGANIZATIONS BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	6.5	16.1	11.3	2.48	Gangai (TJ)	34.5	48.0	41.3	1.39
Halkhor (MD)	13.5	9.0	11.3	0.67	Meche (TJ)	37.5	52.0	44.8	1.39
Kumhar (MOC)	13.6	17.5	15.5	1.29	Badi (HD)	30.2	58.4	45.7	1.93
Khatwe (MD)	10.1	24.0	17.0	2.38	Kisan (TJ)	43.4	52.8	48.2	1.22
Lohar (MOC)	11.0	23.5	17.3	2.14	Dhimal (TJ)	45.2	53.5	49.4	1.18
Musahar (MD)	7.5	29.0	18.3	3.87	Munda/Mudiyari (TJ)	37.5	65.5	51.8	1.75
Mallah (MOC)	14.5	22.4	18.6	1.54	Danuwar (M/HJ)	52.0	55.5	53.8	1.07
Teli (MOC)	28.1	10.0	19.0	0.36	Kami (HD)	47.5	63.5	55.5	1.34
Sonar (MOC)	15.5	23.5	19.5	1.52	Majhi (M/HJ)	53.5	58.5	56.0	1.09
Kalwar (MOC)	25.1	14.0	19.5	0.56	Tharu (TJ)	49.5	69.0	59.3	1.39
Bing/Binda (MOC)	13.1	26.5	19.8	2.02	Chepeng (M/HJ)	59.8	61.5	60.7	1.03
Rajput (MBC)	30.6	10.6	20.5	0.35	Bote (M/HJ)	56.2	66.0	61.2	1.17
Muslim	28.1	14.0	21.1	0.50	Brahmin (HB)	64.8	62.8	63.8	0.97
Barae (MOC)	21.6	21.1	21.4	0.98	Damai/Dholi (HD)	60.1	68.5	64.3	1.14
Kanu (MOC)	18.0	25.0	21.5	1.39	Hayu (M/HJ)	65.8	68.0	66.9	1.03
Lodha (MOC)	23.5	20.0	21.8	0.85	Tamang (M/HJ)	64.8	71.4	68.1	1.10
Koche (TJ)	15.1	28.6	22.1	1.89	Rai (M/HJ)	70.1	66.3	68.2	0.95
Nuniya (MOC)	19.8	24.5	22.2	1.24	Limbu (M/HJ)	67.0	69.3	68.2	1.03
Tatma (MD)	24.0	22.5	23.3	0.94	Sarki (HD)	59.5	76.9	68.3	1.29
Chamar/Harijan/Ram (MD)	16.0	31.0	23.5	1.94	Pahari (M/HJ)	65.6	71.2	68.5	1.09
Brahmin (MBC)	32.1	18.5	25.2	0.58	Lepcha (M/HJ)	70.5	68.0	69.3	0.96
Yadav (MOC)	27.5	23.0	25.3	0.84	Chhetri (HC)	63.1	77.4	70.3	1.23
Santhal (TJ)	13.0	38.5	25.8	2.96	Byasi (M/HJ)	69.2	71.9	70.6	1.04
Hajam/Thakur (MOC)	27.5	25.0	26.3	0.91	Yholmo (M/HJ)	68.9	73.8	71.4	1.07
Mali (MOC)	32.5	20.5	26.4	0.63	Magar (M/HJ)	74.0	69.8	71.9	0.94
Bhediya/Gaderi (MOC)	26.5	27.0	26.8	1.02	Thakuri (HC)	67.0	77.5	72.3	1.16
Kahar (MOC)	32.7	22.5	27.6	0.69	Gaine (HD)	74.7	76.9	75.8	1.03
Badhae/Kamar (MOC)	20.6	36.0	28.3	1.75	Newar	73.4	79.4	76.5	1.08
Dhobi (MD)	29.5	27.5	28.5	0.93	Raji (M/HJ)	71.5	81.9	76.7	1.15
Koiri (MOC)	27.0	31.0	29.0	1.15	Gurung (M/HJ)	74.3	79.2	76.8	1.07
Dhanuk (TJ)	30.4	27.6	29.0	0.91	Sanyasi (HC)	80.0	74.0	77.0	0.93
Haluwai (MOC)	36.5	21.3	29.0	0.58	Kumal (M/HJ)	75.5	80.4	78.0	1.06
Sudhi (MOC)	37.4	21.0	29.1	0.56	Baramu (M/HJ)	75.3	81.3	78.5	1.08
Dusadh/Paswan/Pasi (MD)	20.5	39.0	29.8	1.90	Chhantyal (M/HJ)	78.3	78.9	78.6	1.01
Kewat (MOC)	31.5	30.5	31.0	0.97	Dura (M/HJ)	73.1	84.3	79.0	1.15
Kurmi (MOC)	27.0	37.5	32.3	1.39	Sherpa (M/HJ)	84.8	74.7	79.6	0.88
Baniya (MOC)	40.9	26.0	33.4	0.64	Sunuwar (M/HJ)	81.6	79.5	80.6	0.97
Tajpuriya (TJ)	24.6	43.0	33.8	1.75	Gharti/Bhujel (M/HJ)	77.2	86.0	81.6	1.11
Bantar (MD)	28.5	43.0	35.8	1.51	Yakha (M/HJ)	81.9	82.5	82.2	1.01
Rajbhar (MOC)	32.5	41.5	37.0	1.28	Darai (M/HJ)	79.6	85.0	82.4	1.07
Jhangad (TJ)	28.8	47.0	37.9	1.63	Bhote/Walung (M/HJ)	86.3	79.9	83.1	0.93
Rajbansi (TJ)	34.5	43.5	39.0	1.26	Thakali (M/HJ)	84.9	87.1	86.0	1.03
Marwadi	54.0	25.3	40.2	0.47	Thami (M/HJ)	84.9	88.0	86.5	1.04
Kayastha (MBC)	53.0	28.0	40.5	0.53	Jirel (M/HJ)	87.0	86.5	86.8	0.99

ANNEX 6.4B: PERCENTAGE OF RESPONDENTS WHOSE VIEWS WERE RESPECTFULLY HEARD WHILE PARTICIPATING IN DEVELOPMENT PROCESSES BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Darai (M/HJ)	68.6	60.4	64.4	0.88	Halkhor (MD)	91.3	80.0	86.8	0.88
Kahar (MOC)	66.7	68.3	67.3	1.02	Lodha (MOC)	83.3	93.5	87.7	1.12
Chepang (M/HJ)	68.0	70.7	69.4	1.04	Dura (M/HJ)	93.5	82.9	87.7	0.89
Dusadh/Paswan/Pasi (MD)	74.3	69.2	71.0	0.93	Santhal (TJ)	95.8	84.5	87.8	0.88
Jhangad (TJ)	77.4	70.6	73.6	0.91	Tajpuriya (TJ)	85.4	89.7	88.1	1.05
Barae (MOC)	80.5	69.4	75.3	0.86	Gharti/Bhujel (M/HJ)	85.5	90.7	88.2	1.06
Rajbhar (MOC)	79.7	72.0	75.4	0.90	Danuwar (M/HJ)	86.6	89.7	88.2	1.04
Badhae/Kamar (MOC)	81.1	72.6	75.8	0.90	Rajput (MBC)	92.6	73.3	88.4	0.79
Tatma (MD)	80.0	70.0	76.0	0.88	Mallah (MOC)	84.0	91.9	88.7	1.09
Tamang (M/HJ)	78.1	74.2	76.1	0.95	Muslim	87.2	92.0	88.9	1.06
Kami (HD)	76.7	76.0	76.3	0.99	Brahmin (HB)	90.2	87.6	89.0	0.97
Bote (M/HJ)	79.8	74.1	76.6	0.93	Sunuwar (M/HJ)	91.4	86.9	89.2	0.95
Hajam/Thakur (MOC)	81.3	72.1	76.9	0.89	Bhote/Walung (M/HJ)	90.4	88.2	89.4	0.98
Jirel (M/HJ)	78.7	77.8	78.2	0.99	Bhediye/Gaderi (MOC)	89.8	89.1	89.5	0.99
Magar (M/HJ)	83.0	74.2	78.9	0.89	Baniya (MOC)	92.3	86.5	90.2	0.94
Kewat (MOC)	79.7	78.4	79.1	0.98	Munda/Mudiyari (TJ)	95.4	87.0	90.2	0.91
Kisan (TJ)	76.5	81.5	79.4	1.07	Pahari (M/HJ)	92.3	89.2	90.7	0.97
Kurmi (MOC)	81.6	77.8	79.5	0.95	Koche (TJ)	95.2	88.9	90.9	0.93
Byasi (M/HJ)	84.7	74.1	79.7	0.87	Yholmo (M/HJ)	96.6	85.4	90.9	0.88
Khatwe (MD)	68.4	85.7	80.3	1.25	Kanu (MOC)	94.3	88.6	91.1	0.94
Baramu (M/HJ)	81.5	79.4	80.3	0.97	Bing/Binda (MOC)	92.0	90.7	91.2	0.99
Meche (TJ)	81.0	79.7	80.3	0.98	Mali (MOC)	91.1	91.4	91.2	1.00
Sarki (HD)	79.4	81.3	80.5	1.02	Badi (HD)	94.9	89.9	91.3	0.95
Kumal (M/HJ)	82.8	79.9	81.3	0.96	Chhetri (HC)	92.7	90.3	91.4	0.97
Sanyasi (HC)	84.8	77.6	81.4	0.92	Dhobi (MD)	94.0	88.4	91.4	0.94
Majhi (M/HJ)	80.5	82.2	81.4	1.02	Kumhar (MOC)	87.0	95.8	91.5	1.10
Raji (M/HJ)	80.6	82.4	81.5	1.02	Dhimal (TJ)	92.3	90.7	91.5	0.98
Dom (MD)	75.0	86.4	82.4	1.15	Sherpa (M/HJ)	93.2	89.7	91.6	0.96
Newar	85.1	80.5	82.8	0.95	Gurung (M/HJ)	93.8	90.8	92.2	0.97
Damai/Dholi (HD)	84.9	81.3	83.0	0.96	Lohar (MOC)	90.9	93.0	92.3	1.02
Thami (M/HJ)	83.1	83.3	83.2	1.00	Marwadi	94.4	86.2	92.4	0.91
Gaine (HD)	86.2	81.5	83.9	0.95	Hayu (M/HJ)	93.8	91.3	92.6	0.97
Chamar/Harijan/Ram (MD)	80.8	86.0	84.1	1.06	Gangai (TJ)	92.6	94.2	93.5	1.02
Thakuri (HC)	86.6	81.9	84.2	0.95	Nuniya (MOC)	94.6	92.7	93.6	0.98
Bantar (MD)	78.2	89.7	85.0	1.15	Chhantyal (M/HJ)	97.1	90.3	93.8	0.93
Teli (MOC)	84.0	88.2	85.1	1.05	Brahmin (MBC)	94.8	91.7	93.9	0.97
Rajbansi (TJ)	90.3	80.6	85.3	0.89	Sudhi (MOC)	94.0	93.5	93.9	0.99
Tharu (TJ)	87.0	84.2	85.4	0.97	Limbu (M/HJ)	93.8	96.0	94.9	1.02
Yadav (MOC)	90.9	78.9	86.0	0.87	Rai (M/HJ)	95.1	96.4	95.7	1.01
Musahar (MD)	75.0	88.9	86.0	1.19	Kalwar (MOC)	95.7	95.7	95.7	1.00
Koiri (MOC)	84.3	88.2	86.3	1.05	Lepcha (M/HJ)	97.0	94.2	95.7	0.97
Haluwai (MOC)	87.1	84.8	86.3	0.97	Thakali (M/HJ)	96.7	95.4	96.1	0.99
Dhanuk (TJ)	85.7	87.5	86.5	1.02	Yakha (M/HJ)	95.0	97.8	96.3	1.03
Sonar (MOC)	93.3	81.1	86.6	0.87	Kayastha (MBC)	96.1	98.0	96.7	1.02

ANNEX 6.5: PERCENTAGE OF RESPONDENTS WHO VOTED IN THE LAST ELECTIONS (LOCAL/PROVINCIAL/FEDERAL) BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Dom (MD)	71.4	51.3	61.3	0.72	Sonar (MOC)	93.0	72.0	82.5	0.77
Badi (HD)	69.8	63.5	66.3	0.91	Bhote/Walung (M/HJ)	82.2	82.9	82.6	1.01
Santhal (TJ)	79.0	55.0	67.0	0.70	Gaine (HD)	86.1	79.4	82.7	0.92
Marwadi	77.2	60.3	69.1	0.78	Yadav (MOC)	89.5	76.0	82.8	0.85
Lodha (MOC)	82.5	56.0	69.3	0.68	Kumal (M/HJ)	84.7	80.9	82.8	0.96
Halkhor (MD)	85.5	55.0	70.3	0.64	Danuwar (M/HJ)	87.0	79.0	83.0	0.91
Khatwe (MD)	75.9	69.0	72.4	0.91	Rai (M/HJ)	85.1	81.1	83.1	0.95
Dusadh/Paswan/Pasi (MD)	84.5	61.0	72.8	0.72	Hajam/Thakur (MOC)	90.0	76.5	83.3	0.85
Kewat (MOC)	80.5	65.0	72.8	0.81	Sudhi (MOC)	89.9	77.0	83.4	0.86
Chamar/Harijan/Ram (MD)	84.0	63.0	73.5	0.75	Sarki (HD)	86.7	80.4	83.5	0.93
Kisan (TJ)	77.8	69.7	73.7	0.90	Dura (M/HJ)	84.0	83.2	83.6	0.99
Badhae/Kamar (MOC)	84.4	63.5	73.9	0.75	Koiri (MOC)	91.5	76.0	83.8	0.83
Mallah (MOC)	86.0	62.8	74.1	0.73	Kanu (MOC)	91.5	76.0	83.8	0.83
Musahar (MD)	82.5	67.0	74.8	0.81	Chhantyal (M/HJ)	86.2	81.4	83.8	0.94
Kahar (MOC)	88.4	61.5	74.9	0.70	Baniya (MOC)	88.9	79.0	83.9	0.89
Bing/Binda (MOC)	84.9	65.0	74.9	0.77	Dhimal (TJ)	83.4	85.9	84.6	1.03
Bote (M/HJ)	80.4	70.0	75.1	0.87	Kami (HD)	87.0	82.5	84.8	0.95
Bhediya/Gaderi (MOC)	86.0	64.5	75.3	0.75	Gurung (M/HJ)	85.0	84.8	84.9	1.00
Jhangad (TJ)	78.8	72.5	75.6	0.92	Haluwai (MOC)	92.5	78.2	85.4	0.85
Nuniya (MOC)	86.3	66.0	76.1	0.76	Pahari (M/HJ)	91.7	79.3	85.4	0.86
Koche (TJ)	81.2	71.4	76.1	0.88	Sanyasi (HC)	86.0	85.5	85.8	0.99
Muslim	85.9	66.5	76.2	0.77	Gangai (TJ)	89.0	82.5	85.8	0.93
Kurmi (MOC)	87.0	65.5	76.3	0.75	Sunuwar (M/HJ)	89.8	82.0	85.9	0.91
Tatma (MD)	86.0	67.0	76.5	0.78	Kayastha (MBC)	85.4	86.5	85.9	1.01
Dhanuk (TJ)	89.2	64.8	76.8	0.73	Tharu (TJ)	86.5	85.5	86.0	0.99
Damai/Dholi (HD)	83.8	71.0	77.4	0.85	Kalwar (MOC)	90.5	82.0	86.2	0.91
Munda/Mudiyari (TJ)	83.9	71.5	77.6	0.85	Thami (M/HJ)	91.5	81.0	86.2	0.89
Dhobi (MD)	88.5	67.0	77.8	0.76	Raji (M/HJ)	90.5	83.9	87.2	0.93
Rajbhar (MOC)	91.0	65.5	78.3	0.72	Baramu (M/HJ)	92.4	83.3	87.5	0.90
Kumhar (MOC)	89.9	67.0	78.4	0.75	Thakuri (HC)	89.5	86.0	87.8	0.96
Chepang (M/HJ)	85.4	71.5	78.4	0.84	Meche (TJ)	91.0	84.5	87.8	0.93
Thakali (M/HJ)	84.4	71.8	78.4	0.85	Gharti/Bhujel (M/HJ)	86.8	89.0	87.9	1.03
Limbu (M/HJ)	78.0	79.4	78.7	1.02	Brahmin (MBC)	92.2	84.5	88.3	0.92
Bantar (MD)	85.0	73.0	79.0	0.86	Magar (M/HJ)	90.5	86.4	88.5	0.95
Rajput (MBC)	84.2	74.4	79.2	0.88	Byasi (M/HJ)	96.9	80.4	88.6	0.83
Barae (MOC)	84.5	75.4	79.9	0.89	Hayu (M/HJ)	89.3	88.0	88.6	0.99
Lohar (MOC)	94.5	66.5	80.5	0.70	Yholmo (M/HJ)	92.3	85.6	89.0	0.93
Majhi (M/HJ)	86.0	75.5	80.8	0.88	Chhetri (HC)	87.2	91.0	89.1	1.04
Darai (M/HJ)	80.1	81.5	80.8	1.02	Yakha (M/HJ)	89.4	89.5	89.5	1.00
Teli (MOC)	91.0	72.0	81.5	0.79	Lepcha (M/HJ)	93.5	85.5	89.5	0.91
Tajpuriya (TJ)	82.9	80.0	81.5	0.97	Brahmin (HB)	91.5	87.9	89.7	0.96
Mali (MOC)	89.3	74.5	81.9	0.83	Sherpa (M/HJ)	90.8	88.9	89.8	0.98
Rajbansi (TJ)	86.0	78.5	82.3	0.91	Jirel (M/HJ)	94.5	87.5	91.0	0.93
Tamang (M/HJ)	85.5	79.4	82.4	0.93	Newar	92.2	92.0	92.1	1.00

ANNEX 6.6A: PERCENTAGE OF RESPONDENTS WHO REPORTED POSITIVELY ABOUT THEIR AGENCY AND CAPACITY AS RIGHTS HOLDERS BY SEX AND GPI BY CASTE/ETHNICITY									
Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Lodha (MOC)	31.0	3.5	17.3	0.11	Gangai (TJ)	59.0	31.0	45.0	0.53
Raji (M/HJ)	25.5	12.1	18.8	0.47	Tatma (MD)	56.5	34.5	45.5	0.61
Yakha (M/HJ)	28.1	18.0	23.1	0.64	Kalwar (MOC)	54.8	36.5	45.6	0.67
Badi (HD)	36.4	15.2	24.8	0.42	Chhetri (HC)	51.8	40.2	45.9	0.78
Kurmi (MOC)	42.0	10.5	26.3	0.25	Baniya (MOC)	55.6	37.0	46.2	0.67
Lepcha (M/HJ)	33.5	24.5	29.0	0.73	Bote (M/HJ)	55.2	37.5	46.2	0.68
Sunuwar (M/HJ)	34.2	25.0	29.5	0.73	Jirel (M/HJ)	49.0	43.5	46.3	0.89
Bhote/Walung (M/HJ)	34.5	27.1	30.8	0.79	Limbu (M/HJ)	51.5	41.2	46.4	0.80
Halkhor (MD)	38.0	24.0	31.0	0.63	Musahar (MD)	55.5	39.5	47.5	0.71
Bing/Binda (MOC)	37.7	24.5	31.1	0.65	Yadav (MOC)	60.5	35.5	48.0	0.59
Sherpa (M/HJ)	31.5	31.3	31.4	0.99	Kumal (M/HJ)	57.1	39.2	48.1	0.69
Kumhar (MOC)	39.7	24.0	31.8	0.60	Thami (M/HJ)	54.3	42.0	48.1	0.77
Sonar (MOC)	42.0	22.5	32.3	0.54	Darai (M/HJ)	63.4	35.0	48.8	0.55
Kahar (MOC)	45.7	22.0	33.8	0.48	Chepang (M/HJ)	64.3	34.0	49.1	0.53
Mallah (MOC)	41.9	26.5	34.0	0.63	Baramu (M/HJ)	67.6	33.3	49.2	0.49
Rai (M/HJ)	38.7	29.6	34.1	0.76	Hayu (M/HJ)	54.6	44.0	49.2	0.81
Kami (HD)	41.5	27.5	34.5	0.66	Newar	56.3	42.7	49.4	0.76
Lohar (MOC)	41.0	28.5	34.8	0.70	Kisan (TJ)	56.6	43.1	49.7	0.76
Santhal (TJ)	44.0	26.5	35.3	0.60	Pahari (M/HJ)	55.7	46.0	50.8	0.83
Dhobi (MD)	43.0	28.0	35.5	0.65	Teli (MOC)	64.8	37.0	50.9	0.57
Damai/Dholi (HD)	40.9	32.0	36.4	0.78	Koiri (MOC)	62.0	40.5	51.3	0.65
Dom (MD)	47.7	25.6	36.7	0.54	Dhanuk (TJ)	62.9	40.2	51.4	0.64
Dusadh/Paswan/Pasi (MD)	45.0	30.5	37.8	0.68	Badhae/Kamar (MOC)	62.3	40.5	51.4	0.65
Kanu (MOC)	47.0	28.5	37.8	0.61	Bantar (MD)	59.0	44.0	51.5	0.75
Magar (M/HJ)	48.0	28.1	38.1	0.59	Marwadi	63.0	41.4	52.6	0.66
Nuniya (MOC)	45.7	32.0	38.8	0.70	Rajbansi (TJ)	62.0	45.0	53.5	0.73
Sarki (HD)	47.7	30.7	39.1	0.64	Gaine (HD)	69.1	39.2	53.9	0.57
Kewat (MOC)	49.5	29.0	39.3	0.59	Gharti/Bhujel (M/HJ)	62.9	45.5	54.2	0.72
Byasi (M/HJ)	55.9	23.1	39.3	0.41	Khatwe (MD)	65.8	43.5	54.6	0.66
Bhedyar/Gaderi (MOC)	50.0	29.0	39.5	0.58	Tamang (M/HJ)	64.2	45.7	54.8	0.71
Muslim	50.8	30.0	40.4	0.59	Dura (M/HJ)	67.4	43.7	54.8	0.65
Tajpuriya (TJ)	48.7	33.5	41.1	0.69	Gurung (M/HJ)	65.8	44.7	54.9	0.68
Mali (MOC)	52.8	30.0	41.3	0.57	Rajput (MBC)	64.8	46.2	55.4	0.71
Chamar/Harijan/Ram (MD)	47.5	36.0	41.8	0.76	Jhangad (TJ)	62.1	49.5	55.8	0.80
Munda/Mudiyari (TJ)	52.1	32.5	42.1	0.62	Sudhi (MOC)	68.2	45.5	56.8	0.67
Thakuri (HC)	53.0	31.5	42.3	0.59	Kayastha (MBC)	67.2	48.0	57.5	0.71
Hajam/Thakur (MOC)	51.5	33.0	42.3	0.64	Sanyasi (HC)	68.0	49.0	58.5	0.72
Danuwar (M/HJ)	49.5	35.5	42.5	0.72	Haluwai (MOC)	68.5	55.3	62.0	0.81
Barae (MOC)	58.2	27.6	42.7	0.47	Chhantyal (M/HJ)	79.9	46.9	63.2	0.59
Majhi (M/HJ)	50.0	37.5	43.8	0.75	Dhimal (TJ)	71.4	55.6	63.5	0.78
Yholmo (M/HJ)	48.5	40.0	44.2	0.82	Meche (TJ)	71.0	56.0	63.5	0.79
Tharu (TJ)	52.0	36.5	44.3	0.70	Brahmin (HB)	69.8	59.3	64.6	0.85
Rajbhar (MOC)	56.5	33.0	44.8	0.58	Brahmin (MBC)	79.8	51.5	65.4	0.65
Koche (TJ)	51.1	39.2	44.9	0.77	Thakali (M/HJ)	83.2	74.2	78.9	0.89

ANNEX 6.6B: PERCENTAGE OF RESPONDENTS WHO FEEL POWERLESS, RESOURCELESS, AND WITHOUT RIGHTS TO TAKE ACTION AND CHANGE THEIR CIRCUMSTANCES BY SEX AND GPI BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	GPI	Caste/ethnicity	Male	Female	Both sexes	GPI
Munda/Mudiyari (TJ)	49.0	64.0	56.6	1.31	Lohar (MOC)	25.5	35.0	30.3	1.37
Dom (MD)	51.8	59.3	55.5	1.14	Teli (MOC)	23.1	37.0	30.1	1.60
Jhangad (TJ)	55.6	50.5	53.0	0.91	Hayu (M/HJ)	26.5	33.5	30.1	1.26
Lepcha (M/HJ)	53.0	53.0	53.0	1.00	Chamar/Harijan/Ram (MD)	30.0	30.0	30.0	1.00
Kisan (TJ)	43.4	52.8	48.2	1.22	Darai (M/HJ)	27.2	32.5	29.9	1.19
Byasi (M/HJ)	43.1	50.8	47.0	1.18	Rajbansi (TJ)	25.0	34.5	29.8	1.38
Rajbhar (MOC)	41.0	48.0	44.5	1.17	Kewat (MOC)	28.0	31.0	29.5	1.11
Bantar (MD)	43.0	43.5	43.3	1.01	Thakuri (HC)	25.0	33.5	29.3	1.34
Halkhor (MD)	40.0	43.0	41.5	1.08	Koiri (MOC)	23.0	35.5	29.3	1.54
Sherpa (M/HJ)	36.4	46.0	41.4	1.26	Kayastha (MBC)	25.3	32.5	28.9	1.28
Yakha (M/HJ)	40.2	42.5	41.4	1.06	Kumal (M/HJ)	25.5	31.7	28.6	1.24
Dusadh/Paswan/Pasi (MD)	40.5	41.5	41.0	1.02	Dhobi (MD)	23.0	33.5	28.3	1.46
Koche (TJ)	43.0	39.2	41.0	0.91	Yholmo (M/HJ)	26.5	29.2	27.9	1.10
Nuniya (MOC)	34.0	47.0	40.6	1.38	Thami (M/HJ)	20.6	34.5	27.6	1.67
Rai (M/HJ)	38.7	41.8	40.3	1.08	Magar (M/HJ)	23.5	30.7	27.1	1.31
Santhal (TJ)	35.0	45.5	40.3	1.30	Kahar (MOC)	22.6	30.5	26.6	1.35
Bing/Binda (MOC)	36.2	41.5	38.8	1.15	Barae (MOC)	24.2	28.1	26.2	1.16
Sonar (MOC)	32.5	43.0	37.8	1.32	Kurmi (MOC)	20.5	31.5	26.0	1.54
Gangai (TJ)	33.0	41.5	37.3	1.26	Gurung (M/HJ)	24.6	26.9	25.8	1.09
Dhanuk (TJ)	33.5	40.2	36.9	1.20	Dura (M/HJ)	21.7	29.4	25.8	1.35
Badhae/Kamar (MOC)	33.2	40.5	36.8	1.22	Pahari (M/HJ)	20.8	30.3	25.6	1.46
Mallah (MOC)	31.2	41.3	36.4	1.32	Newar	22.4	28.1	25.3	1.25
Hajam/Thakur (MOC)	31.5	41.0	36.3	1.30	Meche (TJ)	24.5	26.0	25.3	1.06
Kumhar (MOC)	33.7	39.0	36.3	1.16	Baniya (MOC)	24.7	25.0	24.9	1.01
Baramu (M/HJ)	39.4	33.3	36.1	0.85	Sudhi (MOC)	22.2	27.5	24.9	1.24
Bhote/Walung (M/HJ)	34.0	37.7	35.9	1.11	Bhediya/Gaderi (MOC)	22.0	27.5	24.8	1.25
Tatma (MD)	33.0	38.5	35.8	1.17	Kanu (MOC)	21.0	28.0	24.5	1.33
Kami (HD)	32.5	38.5	35.5	1.18	Kalwar (MOC)	18.6	30.0	24.3	1.61
Tamang (M/HJ)	33.2	36.7	34.9	1.11	Tajpuriya (TJ)	20.6	28.0	24.3	1.36
Sarki (HD)	34.4	35.2	34.8	1.02	Yadav (MOC)	18.0	30.0	24.0	1.67
Bote (M/HJ)	32.0	37.5	34.8	1.17	Raji (M/HJ)	21.0	25.6	23.3	1.22
Limbu (M/HJ)	31.5	37.2	34.3	1.18	Damai/Dholi (HD)	21.2	24.5	22.9	1.16
Khatwe (MD)	33.2	35.0	34.1	1.05	Tharu (TJ)	18.5	22.5	20.5	1.22
Dhimal (TJ)	34.7	33.3	34.0	0.96	Gharti/Bhujel (M/HJ)	16.2	24.0	20.2	1.48
Rajput (MBC)	29.6	38.2	33.9	1.29	Chhetri (HC)	15.4	24.1	19.8	1.56
Musahar (MD)	33.0	34.5	33.8	1.05	Marwadi	16.4	21.3	18.7	1.30
Majhi (M/HJ)	29.0	36.5	32.8	1.26	Sanyasi (HC)	13.5	23.5	18.5	1.74
Haluwai (MOC)	30.0	35.0	32.5	1.17	Chhantyal (M/HJ)	18.0	18.6	18.3	1.03
Chepang (M/HJ)	30.2	34.0	32.1	1.13	Jirel (M/HJ)	12.5	20.0	16.3	1.60
Mali (MOC)	30.5	32.5	31.5	1.07	Badi (HD)	14.2	15.7	15.0	1.11
Danuwar (M/HJ)	27.5	34.5	31.0	1.25	Lodha (MOC)	3.0	26.5	14.8	8.83
Sunuwar (M/HJ)	24.5	37.0	30.8	1.51	Gaine (HD)	12.4	15.6	14.0	1.26
Brahmin (MBC)	27.5	33.5	30.5	1.22	Brahmin (HB)	13.6	13.6	13.6	1.00
Muslim	24.6	36.0	30.3	1.46	Thakali (M/HJ)	14.0	12.9	13.5	0.92

CHAPTER 7

DIVERSITY, DISCRIMINATION AND SOLIDARITY

Colour Coded Legend [Sorted for *Italics*]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 7.1: PERCENTAGE OF RESPONDENTS WHO NEVER EXPERIENCED DISCRIMINATION/OBSTACLES FROM GOVT. OFFICES/OFFICIALS FOR PERFORMING RELIGIOUS ACTIVITIES BY CASTE/ETHNICITY

Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%	Caste/ethnicity	%
Bhote/Walung (M/HJ)	79.8	Barae (MOC)	94.9	Jhangad (TJ)	96.5	Chhetri (HC)	98.0
Chamar/Harijan/Ram (MD)	89.8	Sonar (MOC)	95.0	Magar (M/HJ)	96.7	Sanyasi (HC)	98.0
Dom (MD)	90.2	Brahmin (MBC)	95.2	Newar	96.7	Byasi (M/HJ)	98.0
Sherpa (M/HJ)	92.1	Lohar (MOC)	95.3	Rajbansi (TJ)	96.8	Brahmin (HB)	98.2
Kewat (MOC)	92.3	Majhi (M/HJ)	95.3	Dhobi (MD)	96.8	Tamang (M/HJ)	98.2
Kumhar (MOC)	92.5	Muslim	95.5	Lodha (MOC)	96.8	Damai/Dholi (HD)	98.2
Bing/Binda (MOC)	92.7	Limbu (M/HJ)	95.5	Jirel (M/HJ)	96.8	Teli (MOC)	98.2
Badhae/Kamar (MOC)	93.0	Thakuri (HC)	95.5	Munda/Mudiyari (TJ)	96.9	Gharti/Bhujel (M/HJ)	98.2
Kahar (MOC)	93.0	Thami (M/HJ)	95.5	Santhal (TJ)	97.0	Chhantyal (M/HJ)	98.2
Halkhor (MD)	93.0	Koiri (MOC)	95.8	Tajpuriya (TJ)	97.0	Kami (HD)	98.3
Yholmo (M/HJ)	93.1	Bantar (MD)	95.8	Dura (M/HJ)	97.0	Hajam/Thakur (MOC)	98.3
Mali (MOC)	93.2	Kalwar (MOC)	96.0	Mallah (MOC)	97.1	Badi (HD)	98.3
Dusadh/Paswan/Pasi (MD)	93.5	Rajbhar (MOC)	96.0	Sarki (HD)	97.2	Baramu (M/HJ)	98.4
Tatma (MD)	93.5	Bhediya/Gaderi (MOC)	96.0	Baniya (MOC)	97.2	Kumal (M/HJ)	98.5
Kanu (MOC)	93.8	Lepcha (M/HJ)	96.0	Tharu (TJ)	97.3	Hayu (M/HJ)	98.5
Khatwe (MD)	94.0	Rai (M/HJ)	96.2	Yadav (MOC)	97.3	Chepang (M/HJ)	98.7
Kurmi (MOC)	94.5	Dhanuk (TJ)	96.2	Pahari (M/HJ)	97.4	Gangai (TJ)	98.8
Musahar (MD)	94.8	Sudhi (MOC)	96.2	Yakha (M/HJ)	97.5	Thakali (M/HJ)	98.8
Danuwar (M/HJ)	94.8	Nuniya (MOC)	96.2	Meche (TJ)	97.5	Raji (M/HJ)	99.0
Sunuwar (M/HJ)	94.9	Rajput (MBC)	96.2	Kayastha (MBC)	97.7	Marwadi	99.2
		Koche (TJ)	96.4	Dhimal (TJ)	97.7	Bote (M/HJ)	99.2
		Haluwai (MOC)	96.5	Gurung (M/HJ)	97.9	Gaine (HD)	99.2
				Kisan (TJ)	97.9	Darai (M/HJ)	99.5

ANNEX 7.2: PERCENTAGE OF SPEAKERS BY LANGUAGES								
Heritage language	%	N	Heritage language	%	N	Heritage language	%	N
Maithili	21.58	7,494	Thakali	0.87	302	Chhiling	0.10	34
Nepali	20.33	7,060	Bote	0.87	301	Urdu	0.07	23
Bhojpuri	14.53	5,046	Gurung	0.86	297	Khaling	0.05	19
Bajika	4.21	1,461	Darai	0.85	295	Tibetan	0.05	18
Awadhi	3.58	1,244	Danuwar	0.84	292	Thulung	0.04	14
Sherpa	1.32	460	Kisan	0.83	288	Yamphu/Yamphe	0.03	12
Limbu	1.31	456	Hayu	0.79	273	Sangpang	0.03	11
Tamang	1.29	449	Newari	0.76	264	Dura	0.02	7
Rajbansi	1.24	431	Pahari	0.67	234	Lohorung	0.02	6
Tharu	1.20	416	Magar	0.66	228	Kulung	0.01	4
Santhali	1.17	405	Chepang	0.60	208	Dumi	0.01	3
Thami	1.12	389	Lhomi	0.58	201	Sadhani (bhojpuri)	0.01	3
Jhangad	1.12	388	Chhantyal	0.58	200	Chhintang	0.01	2
Raji	1.09	380	Majhi	0.49	170	Bangla	0.00	1
Meche	1.07	371	Bantawa	0.41	141	Wambule/Umbule	0.00	1
Koche	1.06	367	Byansi	0.34	118	Puma	0.00	1
Yakha	0.96	333	Chamling	0.30	104	Nachhiring	0.00	1
Jirel	0.96	332	Magahi (bihari hindi)	0.24	84	Panjabi	0.00	1
Marwari	0.94	327	Hindi	0.20	68	Mewahang	0.00	1
Yholmo	0.94	325	Angika (Bihari hindi)	0.19	65	Lingkhim	0.00	1
Sunuwar	0.93	324	Bhujel	0.18	64	Unknown language	3.47	1,204
Lepcha/Lapche	0.91	316	Bahing	0.11	39	Total	100.00	34,723
Dhimal	0.90	311	Kumal	0.10	35			

ANNEX 7.3: PERCENTAGE OF RESPONDENTS WHO ALWAYS SPEAK A LANGUAGE AT PUBLIC PLACE BY LANGUAGES							
Heritage language	At public place	Heritage language	At public place	Heritage language	At public place	Heritage language	At public place
Bangla	0.0	Bantawa	11.3	Magar	50.0	Tharu	90.4
Kulung	0.0	Majhi	12.9	Hindi	50.0	Chhiling	91.2
Sangpang	0.0	Thakali	14.9	Thami	52.7	Koche	92.4
Dumi	0.0	Yakha	15.6	Chhantyal	53.0	Lhomi	93.0
Wambule	0.0	Meche	19.7	Gurung	53.5	Bahing	94.9
Nachhiring	0.0	Marwari	26.3	Tamang	59.0	Maithili	95.0
Dura	0.0	Dhimal	26.4	Newari	64.4	Awadhi	95.3
Yamphu	0.0	Pahari	26.5	Sherpa	64.8	Angika	95.4
Lohorung	0.0	Lepcha	29.1	Tibetan	66.7	Bhojpuri	97.4
Mewahang	0.0	Hayu	30.4	Darai	70.8	Byansi	97.5
Lingkhim	0.0	Sunuwar	31.2	Danuwar	70.9	Nepali	98.9
Sadhani	0.0	Kisan	34.7	Yholmo	76.0	Bajika	99.5
Chamling	1.0	Chepang	38.9	Jirel	76.2	Magahi	100.0
Bhujel	1.6	Limbu	40.4	Santhali	80.7	Puma	100.0
Kumal	2.9	Bote	47.8	Raji	84.7	Panjabi	100.0
Thulung	7.1	Urdu	47.8	Rajbansi	88.4	Unknown language	84.8
Khaling	10.5	Chhintang	50.0	Jhangad	88.4		

ANNEX 7.4: PERCENTAGE OF RESPONDENTS WHO ALWAYS SPEAK A LANGUAGE AT ALL THE PLACES BY LANGUAGES

Heritage language	All places	Heritage language	All places	Heritage language	All places	Heritage language	All places
Chamling	0.00	Kisan	0.00	Marwari	2.45	Thami	8.48
Bangla	0.00	Lingkhim	0.00	Sunuwar	2.47	Hayu	9.52
Kulung	0.00	Chhintang	0.00	Bahing	2.56	Danuwar	9.93
Sangpang	0.00	Sadhani	0.00	Kumal	2.86	Hindi	10.29
Bhujel	0.00	Yakha	0.30	Chhiling	2.94	Tibetan	11.11
Chhantyal	0.00	Bote	0.33	Sherpa	3.04	Yholmo	13.23
Dumi	0.00	Lhomi	0.50	Santhali	3.21	Tharu	13.46
Wambule	0.00	Majhi	0.59	Pahari	3.42	Urdu	21.74
Puma	0.00	Thakali	0.66	Magar	3.95	Angika	23.08
Nachhiring	0.00	Darai	0.68	Rajbansi	4.18	Awadhi	28.30
Dura	0.00	Bantawa	0.71	Byansi	4.24	Maithili	61.46
Meche	0.00	Raji	1.05	Khaling	5.26	Bhojpuri	70.69
Lepcha	0.00	Dhimal	1.29	Jirel	6.02	Bajika	80.97
Yamphu	0.00	Chepong	1.92	Tamang	6.24	Magahi	82.14
Lohorung	0.00	Limbu	1.97	Thulung	7.14	Nepali	97.89
Panjabi	0.00	Koche	2.18	Newari	7.58	Unknown language	7.8
Mewahang	0.00	Gurung	2.36	Jhangad	7.73		

ANNEX 7.5: PERCENTAGE OF RESPONDENTS WHO ALWAYS SPEAK A LANGUAGE AT SCHOOL BY LANGUAGES

Heritage language	%	Heritage language	%	Heritage language	%	Heritage language	%
Bangla	0.0	Majhi	1.2	Meche	4.6	Yakha	11.4
Kulung	0.0	Kisan	1.7	Sunuwar	4.9	Hayu	11.7
Sangpang	0.0	Raji	1.8	Rajbansi	5.1	Hindi	11.8
Bhujel	0.0	Bote	2.0	Chepong	5.3	Tharu	13.5
Dumi	0.0	Chhantyal	2.0	Limbu	5.7	Yholmo	14.2
Wambule	0.0	Darai	2.4	Sherpa	6.1	Khaling	15.8
Puma	0.0	Koche	2.5	Marwari	6.7	Urdu	21.7
Nachhiring	0.0	Bahing	2.6	Magar	7.0	Angika	23.1
Dura	0.0	Chhiling	2.9	Jhangad	8.0	Thulung	28.6
Yamphu	0.0	Kumal	2.9	Tamang	8.0	Awadhi	28.9
Lohorung	0.0	Chamling	2.9	Jirel	8.4	Maithili	62.1
Panjabi	0.0	Dhimal	3.2	Thakali	8.6	Bhojpuri	71.5
Mewahang	0.0	Lepcha	3.5	Newari	9.1	Bajika	81.5
Lingkhim	0.0	Pahari	3.8	Thami	9.8	Magahi	82.1
Chhintang	0.0	Santhali	4.0	Bantawa	9.9	Nepali	98.8
Sadhani	0.0	Gurung	4.0	Tibetan	11.1	Unknown language	8.9
Lhomi	1.0	Byansi	4.2	Danuwar	11.3		

ANNEX 7.6: PERCENTAGE OF MALE AND FEMALE RESPONDENTS WHO ARE PROFICIENT IN NEPALI LANGUAGE BY CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sexes	Caste/ethnicity	Male	Female	Both sexes
Musahar (MD)	12.0	3.5	7.8	Baniya (MOC)	65.2	32.5	48.7
Dusadh/Paswan/Pasi (MD)	20.0	6.0	13.0	Chepang (M/HJ)	58.3	42.0	50.1
Bing/Binda (MOC)	20.1	6.0	13.0	Tajpuriya (TJ)	61.3	39.5	50.4
Chamar/Harijan/Ram (MD)	23.0	7.0	15.0	Bhote/Walung (M/HJ)	60.4	40.7	50.5
Halkhor (MD)	27.0	4.0	15.5	Byasi (M/HJ)	68.2	35.2	51.5
Nuniya (MOC)	25.4	6.5	15.9	Gangai (TJ)	67.5	37.0	52.3
Dom (MD)	24.1	9.5	16.8	Thami (M/HJ)	61.8	43.5	52.6
Tatma (MD)	28.0	8.5	18.3	Kami (HD)	62.0	46.0	54.0
Khatwe (MD)	33.2	6.0	19.5	Sherpa (M/HJ)	59.2	50.5	54.7
Mallah (MOC)	31.2	11.2	20.9	Rajput (MBC)	78.1	31.7	54.7
Lohar (MOC)	37.5	14.0	25.8	Pahari (M/HJ)	61.5	50.5	55.9
Santhal (TJ)	27.5	24.0	25.8	Haluwai (MOC)	72.0	40.6	56.4
Muslim	40.2	12.0	26.1	Tharu (TJ)	68.0	45.5	56.8
Kanu (MOC)	40.0	13.0	26.5	Meche (TJ)	57.5	56.5	57.0
Kumhar (MOC)	41.7	11.5	26.6	Kalwar (MOC)	73.9	41.0	57.4
Sonar (MOC)	42.5	12.5	27.5	Sarki (HD)	68.2	49.2	58.6
Lodha (MOC)	46.0	9.0	27.5	Rajbansi (TJ)	66.5	51.5	59.0
Dhobi (MD)	41.0	14.5	27.8	Lepcha (M/HJ)	57.0	62.5	59.8
Koche (TJ)	38.2	18.1	27.8	Damai/Dholi (HD)	67.2	54.5	60.8
Kewat (MOC)	42.0	14.0	28.0	Tamang (M/HJ)	70.5	52.3	61.2
Dhanuk (TJ)	43.3	15.1	29.0	Baramu (M/HJ)	68.2	55.6	61.4
Rajbhar (MOC)	41.0	18.5	29.8	Brahmin (MBC)	81.3	43.5	62.1
Bhediya/Gaderi (MOC)	45.0	14.5	29.8	Darai (M/HJ)	67.0	60.0	63.4
Bantar (MD)	41.0	20.0	30.5	Kumal (M/HJ)	69.4	58.3	63.8
Barae (MOC)	50.5	12.1	31.0	Jirel (M/HJ)	77.5	52.5	65.0
Kahar (MOC)	46.2	16.0	31.1	Dhimal (TJ)	72.4	58.1	65.2
Kurmi (MOC)	48.0	14.5	31.3	Magar (M/HJ)	73.0	58.8	65.9
Kisan (TJ)	40.2	26.2	33.1	Gaine (HD)	78.9	55.8	67.2
Badhae/Kamar (MOC)	46.7	22.0	34.3	Sunuwar (M/HJ)	76.0	60.5	68.2
Mali (MOC)	53.8	15.5	34.5	Yakha (M/HJ)	73.9	67.0	70.4
Yadav (MOC)	53.0	18.0	35.5	Chhantyal (M/HJ)	83.1	58.8	70.8
Jhangad (TJ)	44.9	26.5	35.7	Gharti/Bhujel (M/HJ)	75.6	67.0	71.3
Munda/Mudiyari (TJ)	51.6	25.0	38.0	Rai (M/HJ)	73.2	71.4	72.3
Hajam/Thakur (MOC)	55.5	21.5	38.5	Gurung (M/HJ)	80.7	64.5	72.4
Raji (M/HJ)	51.5	28.6	40.1	Thakuri (HC)	83.0	63.5	73.3
Teli (MOC)	63.8	20.5	42.1	Chhetri (HC)	84.6	62.8	73.6
Hayu (M/HJ)	59.2	26.5	42.7	Newar	82.3	66.3	74.2
Koiri (MOC)	60.5	25.0	42.8	Limbu (M/HJ)	81.0	67.8	74.4
Badi (HD)	58.0	31.5	43.5	Marwadi	86.8	61.5	74.7
Sudhi (MOC)	59.6	29.0	44.2	Sanyasi (HC)	87.0	62.5	74.8
Yholmo (M/HJ)	55.6	32.8	44.2	Dura (M/HJ)	84.6	72.6	78.2
Danuwar (M/HJ)	57.0	37.0	47.0	Kayastha (MBC)	95.5	69.0	82.2
Bote (M/HJ)	53.1	43.5	48.2	Thakali (M/HJ)	90.5	84.0	87.4
Majhi (M/HJ)	55.0	41.5	48.3	Brahmin (HB)	96.5	86.4	91.5

ANNEX 7.7: PERCENTAGE OF RESPONDENTS WHO REPORTED THAT PRIMARY SCHOOL HAS TEXTBOOK AND LEARNING MATERIALS IN THEIR HERITAGE LANGUAGE BY SEX AND CASTE/ETHNICITY							
Caste/ethnicity	Male	Female	Both sex	Caste/ethnicity	Male	Female	Both sex
Lohar (MOC)	0.0	0.0	0.0	Yakha (M/HJ)	2.5	11.0	6.9
Badhae/Kamar (MOC)	0.0	0.0	0.0	Raji (M/HJ)	8.2	6.4	7.3
Halkhor (MD)	0.0	0.0	0.0	Kumhar (MOC)	7.8	7.7	7.8
Koiri (MOC)	0.0	0.5	0.3	Bing/Binda (MOC)	8.1	8.1	8.1
Santhal (TJ)	0.0	0.7	0.3	Yadav (MOC)	7.9	8.5	8.2
Jhangad (TJ)	0.0	0.6	0.3	Rajbhar (MOC)	9.0	9.0	9.0
Gangai (TJ)	0.7	0.0	0.3	Brahmin (MBC)	9.0	10.8	9.9
Dom (MD)	0.0	0.5	0.3	Kewat (MOC)	10.2	10.4	10.3
Munda/Mudiyari (TJ)	0.0	0.6	0.3	Thakali (M/HJ)	11.8	10.9	11.4
Chamar/Harijan/Ram (MD)	0.0	1.1	0.5	Limbu (M/HJ)	12.6	10.9	11.7
Sonar (MOC)	0.5	0.5	0.5	Khatwe (MD)	12.2	12.2	12.2
Hajam/Thakur (MOC)	0.0	1.1	0.5	Rai (M/HJ)	10.1	15.0	12.5
Lodha (MOC)	1.1	0.0	0.6	Thami (M/HJ)	11.8	15.4	13.6
Koche (TJ)	0.0	1.3	0.7	Sherpa (M/HJ)	17.2	14.6	15.8
Dhanuk (TJ)	0.5	1.1	0.8	Tamang (M/HJ)	17.4	18.3	17.9
Bantar (MD)	1.2	0.6	0.9	Baniya (MOC)	18.7	19.1	18.9
Rajbansi (TJ)	0.7	1.4	1.0	Bote (M/HJ)	15.0	23.6	19.4
Kalwar (MOC)	1.6	1.1	1.3	Sunuwar (M/HJ)	19.8	20.7	20.2
Tharu (TJ)	2.0	0.7	1.4	Gurung (M/HJ)	19.2	22.1	20.7
Rajput (MBC)	1.7	1.1	1.4	Darai (M/HJ)	17.0	25.3	21.2
Tajpuriya (TJ)	1.7	1.1	1.4	Barae (MOC)	21.2	23.5	22.4
Teli (MOC)	2.1	1.6	1.8	Hayu (M/HJ)	21.7	24.9	23.3
Kanu (MOC)	1.0	3.1	2.0	Kisan (TJ)	23.8	23.6	23.7
Bhediya/Gaderi (MOC)	2.2	2.2	2.2	Haluwai (MOC)	24.7	23.7	24.2
Dusadh/Paswan/Pasi (MD)	1.1	3.7	2.4	Newar	34.3	39.2	36.8
Dhobi (MD)	2.7	2.2	2.4	Pahari (M/HJ)	37.1	42.2	39.7
Kurmi (MOC)	2.1	3.2	2.7	Chhantyal (M/HJ)	47.5	45.9	46.7
Tatma (MD)	3.7	2.1	2.9	Chepang (M/HJ)	47.6	50.0	48.8
Jirel (M/HJ)	1.2	4.8	2.9	Majhi (M/HJ)	49.7	51.1	50.4
Dhimal (TJ)	2.4	3.6	3.0	Magar (M/HJ)	52.8	55.6	54.2
Meche (TJ)	0.7	6.2	3.4	Byasi (M/HJ)	75.6	75.9	75.7
Muslim	2.2	5.5	3.8	Gharti/Bhujel (M/HJ)	81.7	80.2	81.0
Marwadi	3.1	4.8	3.9	Kumal (M/HJ)	80.8	82.3	81.6
Mali (MOC)	4.7	4.1	4.4	Dura (M/HJ)	97.5	96.7	97.1
Danuwar (M/HJ)	3.7	5.2	4.5	Badi (HD)	96.0	98.2	97.2
Nuniya (MOC)	4.7	4.7	4.7	Sanyasi (HC)	98.3	96.6	97.5
Lepcha (M/HJ)	0.0	10.6	5.2	Gaine (HD)	98.3	97.8	98.0
Musahar (MD)	4.5	6.1	5.3	Damai/Dholi (HD)	98.9	97.8	98.3
Mallah (MOC)	5.3	5.6	5.5	Chhetri (HC)	98.1	99.4	98.8
Kayastha (MBC)	5.6	5.6	5.6	Kami (HD)	99.5	98.3	98.9
Kahar (MOC)	5.8	5.8	5.8	Thakuri (HC)	100.0	99.4	99.7
Sudhi (MOC)	5.9	6.3	6.1	Sarki (HD)	100.0	99.4	99.7
Bhote/Walung (M/HJ)	4.0	8.2	6.1	Brahmin (HB)	100.0	100.0	100.0
Yholmo (M/HJ)	6.1	6.9	6.5	Baramu (M/HJ)	100.0	100.0	100.0

ANNEX 7.8: AVERAGE SCORE (IN %) OF RECOGNITION OF HERITAGE LANGUAGE AT DIFFERENT SPHERE BY CASTE/ETHNICITY					
Caste/ethnicity	Heritage language allowed to speak in school	Teachers positive in using heritage language	Heritage language spoken in local govt. offices	Service providers speak heritage language	Composite score
Santhal (TJ)	15.0	25.8	0.5	1.5	10.7
Jirel (M/HJ)	7.8	32.0	3.5	1.8	11.3
Meche (TJ)	3.8	28.5	3.3	14.3	12.4
Koche (TJ)	14.3	38.7	1.3	1.3	13.9
Yholmo (M/HJ)	14.6	44.5	1.5	2.0	15.7
Tajpuriya (TJ)	28.8	37.8	2.5	2.5	17.9
Sherpa (M/HJ)	26.7	35.6	2.0	8.4	18.2
Thami (M/HJ)	22.6	46.9	4.3	0.5	18.5
Rajbansi (TJ)	28.3	43.3	3.0	10.0	21.1
Thakali (M/HJ)	28.4	44.2	12.3	10.8	24.4
Dhimal (TJ)	22.4	39.8	2.5	34.0	24.7
Bhote/Walung (M/HJ)	39.6	43.9	3.0	13.4	25.0
Tamang (M/HJ)	26.0	35.5	15.5	24.2	25.4
Yakha (M/HJ)	43.1	50.9	4.0	4.8	25.7
Kisan (TJ)	17.7	37.0	19.5	27.9	25.7
Marwadi	29.8	36.6	8.5	29.2	26.2
Raji (M/HJ)	42.9	57.1	3.5	2.0	26.4
Munda/Mudiyari (TJ)	37.5	41.1	6.5	20.9	26.5
Sunuwar (M/HJ)	33.3	39.6	17.8	17.4	27.1
Darai (M/HJ)	26.3	47.8	22.3	11.5	27.1
Gangai (TJ)	41.3	48.0	21.3	2.8	28.3
Bote (M/HJ)	28.9	47.0	21.8	21.6	29.9
Jhangad (TJ)	35.4	49.7	2.8	37.9	31.5
Pahari (M/HJ)	23.3	56.7	37.0	9.5	31.9
Danuwar (M/HJ)	36.5	41.0	27.5	28.3	33.3
Gurung (M/HJ)	39.3	51.3	26.0	20.1	34.4
Rai (M/HJ)	55.9	62.8	9.0	12.3	35.1
Hayu (M/HJ)	32.8	67.7	28.8	10.9	35.1
Limbu (M/HJ)	62.4	71.7	3.0	7.0	36.0
Chepang (M/HJ)	33.3	57.4	46.5	14.8	38.0
Tharu (TJ)	51.5	64.3	16.0	29.0	40.2
Lepcha (M/HJ)	76.8	88.0	3.8	5.3	43.4
Newar	49.6	65.7	38.8	20.2	43.8
Kayastha (MBC)	46.5	50.8	43.5	37.9	44.7
Majhi (M/HJ)	40.0	62.3	49.3	28.8	45.1
Dom (MD)	49.5	47.7	49.8	34.4	45.4
Bantar (MD)	57.5	61.8	44.5	36.8	50.1
Chhantyal (M/HJ)	55.9	68.4	44.0	33.9	51.0
Magar (M/HJ)	50.1	75.7	55.0	27.1	52.0
Badhae/Kamar (MOC)	60.4	69.2	38.3	41.9	52.4
Lodha (MOC)	68.0	76.3	25.8	50.8	55.2
Haluwai (MOC)	59.7	59.9	63.0	44.8	57.0
Rajbhar (MOC)	69.3	70.3	26.0	62.5	57.0
Hajam/Thakur (MOC)	70.5	73.5	48.0	40.3	58.1

Caste/ethnicity	Heritage language allowed to speak in school	Teachers positive in using heritage language	Heritage language spoken in local govt. offices	Service providers speak heritage language	Composite score
Byasi (M/HJ)	68.8	90.1	67.3	8.1	58.8
Brahmin (MBC)	66.9	71.8	75.8	30.3	61.5
Baniya (MOC)	66.6	71.9	64.3	46.0	62.2
Nuniya (MOC)	72.0	74.6	69.8	34.0	62.7
Mallah (MOC)	81.4	86.1	60.0	25.7	64.0
Kalwar (MOC)	72.4	72.4	74.5	37.6	64.3
Kewat (MOC)	78.0	77.5	60.5	42.0	64.5
Rajput (MBC)	68.4	76.2	72.0	43.0	65.1
Kahar (MOC)	78.7	81.0	31.0	73.2	66.0
Muslim	77.7	82.0	60.8	47.9	67.1
Chamar/Harijan/Ram (MD)	83.8	84.5	63.0	42.5	68.4
Sudhi (MOC)	77.9	76.1	71.5	47.7	68.4
Gharti/Bhujel (M/HJ)	61.2	83.9	80.8	49.1	68.9
Baramu (M/HJ)	76.1	100.0	92.0	1.9	69.5
Koiri (MOC)	75.0	80.8	76.8	47.0	69.9
Bhedyar/Gaderi (MOC)	79.3	80.5	67.3	53.5	70.1
Yadav (MOC)	82.3	79.3	70.5	49.8	70.4
Dhobi (MD)	82.0	84.8	55.0	62.3	71.0
Musahar (MD)	77.8	81.0	73.5	53.3	71.4
Kumal (M/HJ)	74.7	90.9	80.5	40.0	71.8
Kurmi (MOC)	80.3	85.8	68.5	54.8	72.3
Teli (MOC)	82.0	80.2	78.5	49.4	72.6
Dusadh/Paswan/Pasi (MD)	88.0	88.5	64.8	50.8	73.0
Sonar (MOC)	81.8	80.5	79.3	53.0	73.6
Khatwe (MD)	76.2	79.9	85.5	54.1	74.0
Dhanuk (TJ)	82.7	87.0	86.3	41.7	74.8
Dura (M/HJ)	95.2	97.3	91.0	14.2	76.1
Kumhar (MOC)	86.0	91.7	89.0	39.8	76.7
Lohar (MOC)	88.0	91.0	90.5	37.8	76.8
Chhetri (HC)	71.6	94.4	96.5	46.2	77.5
Thakuri (HC)	71.0	97.3	99.3	45.8	78.3
Sanyasi (HC)	79.8	89.5	98.0	46.5	78.4
Barae (MOC)	86.5	83.5	83.0	60.8	78.8
Halkhor (MD)	84.8	81.0	89.5	63.0	79.6
Bing/Binda (MOC)	88.2	87.0	95.3	48.4	79.8
Sarki (HD)	79.2	96.4	97.8	44.9	79.9
Tatma (MD)	93.3	91.3	90.8	45.3	80.1
Mali (MOC)	90.2	84.4	89.5	55.9	80.2
Kami (HD)	80.0	96.8	98.8	46.5	80.5
Kanu (MOC)	88.5	91.8	90.8	54.8	81.4
Damai/Dholi (HD)	73.9	98.2	98.5	62.6	83.4
Brahmin (HB)	84.4	95.0	97.5	63.1	85.1
Gaine (HD)	86.5	96.2	97.0	74.8	89.1
Badi (HD)	90.3	96.7	87.0	80.2	91.0

ANNEX 7.9: PERCENTAGE OF RESPONDENTS WHO FELT DISCRIMINATED DUE TO SPEAKING OF HERITAGE LANGUAGE BY CASTE/ETHNICITY					
Caste/ethnicity	Speaking heritage language	Style in speaking Nepali	Caste/ethnicity	Speaking heritage language	Style in speaking Nepali
Sherpa (M/HJ)	15.4	19.4	Kayastha (MBC)	4.0	4.8
Bhote/Walung (M/HJ)	15.2	19.2	Kalwar (MOC)	4.0	9.8
Dusadh/Paswan/Pasi (MD)	14.5	16.5	Baniya (MOC)	3.8	11.8
Chamar/Harijan/Ram (MD)	14.0	18.0	Halkhor (MD)	3.8	4.3
Musahar (MD)	14.0	16.3	Jirel (M/HJ)	3.8	3.0
Khatwe (MD)	13.3	13.3	Byasi (M/HJ)	3.6	11.4
Kewat (MOC)	11.5	12.8	Rajbhar (MOC)	3.5	4.0
Mallah (MOC)	10.5	14.7	Bantar (MD)	3.5	4.8
Bing/Binda (MOC)	10.5	10.5	Newar	3.3	8.2
Yadav (MOC)	9.5	10.0	Rajbansi (TJ)	3.3	4.0
Haluwai (MOC)	9.1	7.6	Rajput (MBC)	3.0	4.1
Thami (M/HJ)	9.0	7.0	Kahar (MOC)	3.0	5.5
Nuniya (MOC)	7.8	11.6	Tharu (TJ)	3.0	5.3
Barae (MOC)	7.6	13.7	Tamang (M/HJ)	2.3	3.1
Bhediya/Gaderi (MOC)	7.5	13.3	Munda/Mudiyari (TJ)	2.3	2.8
Dhobi (MD)	7.5	14.5	Gurung (M/HJ)	2.1	2.1
Badhae/Kamar (MOC)	7.3	7.8	Santhal (TJ)	2.0	3.0
Gangai (TJ)	7.3	5.5	Tajpuriya (TJ)	2.0	2.8
Hajam/Thakur (MOC)	7.0	9.0	Pahari (M/HJ)	1.8	2.8
Kumhar (MOC)	7.0	7.5	Dhimai (TJ)	1.8	2.5
Tatma (MD)	7.0	11.8	Kisan (TJ)	1.8	0.5
Muslim	7.0	15.5	Chhantyal (M/HJ)	1.6	1.6
Limbu (M/HJ)	6.8	7.0	Magar (M/HJ)	1.5	1.8
Hayu (M/HJ)	6.8	5.3	Bote (M/HJ)	1.5	0.5
Jhangad (TJ)	6.8	6.5	Meche (TJ)	1.3	1.0
Rai (M/HJ)	6.7	4.4	Thakali (M/HJ)	1.2	1.5
Yakha (M/HJ)	6.5	5.3	Marwadi	1.1	2.5
Mali (MOC)	6.0	11.1	Kami (HD)	1.0	1.8
Teli (MOC)	6.0	5.5	Darai (M/HJ)	1.0	0.8
Lepcha (M/HJ)	6.0	2.3	Brahmin (HB)	0.8	4.8
Kurmi (MOC)	5.8	12.3	Gaine (HD)	0.8	5.6
Sonar (MOC)	5.8	7.3	Badi (HD)	0.8	2.8
Sudhi (MOC)	5.8	6.5	Chepang (M/HJ)	0.8	1.3
Danuwar (M/HJ)	5.8	8.8	Thakuri (HC)	0.5	1.3
Koiri (MOC)	5.3	3.8	Damai/Dholi (HD)	0.3	2.0
Dom (MD)	5.3	9.3	Majhi (M/HJ)	0.3	5.0
Sunuwar (M/HJ)	5.1	10.1	Kumal (M/HJ)	0.3	2.0
Kanu (MOC)	5.0	18.0	Chhetri (HC)	0.0	3.8
Brahmin (MBC)	4.8	9.4	Sanyasi (HC)	0.0	3.0
Lohar (MOC)	4.8	9.3	Sarki (HD)	0.0	1.5
Yholmo (M/HJ)	4.6	6.9	Gharti/Bhujel (M/HJ)	0.0	1.5
Dhanuk (TJ)	4.6	6.6	Baramu (M/HJ)	0.0	4.1
Lodha (MOC)	4.5	6.8	Dura (M/HJ)	0.0	1.3
Koche (TJ)	4.2	4.4	Raji (M/HJ)	0.0	3.3

ANNEX 7.10: PERCENTAGE OF RESPONDENTS WHO EXPERIENCED DISCRIMINATION AND DENIAL AT VARIOUS SPHERE BY CASTE/ETHNICITY					
Caste/ethnicity	Cummunity level discri-mination	Denial of entry into public places	Denial of opp. on labour and production	Discrimination in inst. services	Overall Discrimination
Halkhor (MD)	39.8	30.7	38.0	27.7	34.0
Dom (MD)	35.2	25.2	30.7	34.0	31.3
Sarki (HD)	35.3	31.7	17.0	28.9	28.2
Kami (HD)	36.4	27.1	12.1	27.1	25.7
Chamar/Harijan/Ram (MD)	34.4	17.3	15.7	34.9	25.6
Dusadh/Paswan/Pasi (MD)	31.2	16.4	12.9	36.3	24.2
Damai/Dholi (HD)	29.6	21.8	11.7	21.6	21.2
Gaine (HD)	26.2	17.0	10.5	21.4	18.8
Musahar (MD)	30.0	7.5	9.3	24.1	17.7
Tatma (MD)	22.3	9.1	5.6	19.3	14.1
Khatwe (MD)	23.7	5.1	5.1	10.3	11.0
Badi (HD)	20.6	9.6	3.7	7.9	10.5
Bhote/Walung (M/HJ)	1.8	4.3	3.8	27.3	9.3
Kisan (TJ)	11.2	13.7	4.9	7.6	9.3
Dhobi (MD)	13.5	3.6	4.7	14.1	9.0
Byasi (M/HJ)	6.9	3.6	4.0	20.6	8.8
Muslim	15.2	5.5	3.0	11.5	8.8
Sherpa (M/HJ)	2.6	2.6	2.7	20.5	7.1
Hayu (M/HJ)	6.4	1.9	1.7	17.4	6.8
Santhal (TJ)	9.3	3.3	1.7	11.1	6.3
Jhangad (TJ)	11.8	3.3	2.5	7.5	6.3
Badhae/Kamar (MOC)	8.0	1.7	3.0	9.3	5.5
Munda/Mudiyari (TJ)	3.1	1.4	1.9	15.3	5.5
Kahar (MOC)	2.5	0.6	1.2	16.0	5.1
Nuniya (MOC)	6.4	0.4	1.8	10.5	4.8
Sunuwar (M/HJ)	2.4	1.8	1.9	12.7	4.7
Hajam/Thakur (MOC)	4.4	0.5	1.7	11.6	4.6
Pahari (M/HJ)	3.6	2.6	2.1	9.8	4.5
Yholmo (M/HJ)	2.9	1.6	1.7	11.3	4.4
Danuwar (M/HJ)	3.4	1.4	1.7	10.8	4.3
Lohar (MOC)	5.3	0.4	1.9	9.1	4.2
Kewat (MOC)	4.0	1.0	1.7	9.7	4.1
Bantar (MD)	3.6	0.6	2.3	10.1	4.1
Yakha (M/HJ)	1.6	3.4	1.9	9.3	4.1
Majhi (M/HJ)	2.7	1.0	1.8	10.6	4.0
Kumhar (MOC)	8.4	0.0	1.6	5.3	3.9
Bing/Binda (MOC)	9.6	0.5	2.5	3.0	3.9
Thami (M/HJ)	2.5	0.3	0.8	11.8	3.9
Rajbhar (MOC)	1.6	0.2	2.0	11.4	3.8
Rai (M/HJ)	1.4	1.5	1.7	10.4	3.7
Kurmi (MOC)	6.6	0.3	1.6	5.9	3.6
Kanu (MOC)	6.9	0.4	2.4	4.6	3.6
Kayastha (MBC)	6.9	0.1	2.6	4.6	3.5
Gangai (TJ)	1.7	0.8	1.4	10.3	3.5

Caste/ethnicity	Cummunity level discri-mination	Denial of entry into public places	Denial of opp. on labour and production	Discrimination in inst. services	Overall Discrimination
Tharu (TJ)	5.7	0.3	1.0	6.5	3.4
Tajpuriya (TJ)	1.5	0.6	2.0	9.3	3.4
Barae (MOC)	8.0	0.4	1.5	2.9	3.2
Sonar (MOC)	7.3	0.2	1.5	3.5	3.1
Mali (MOC)	6.5	1.0	2.2	2.7	3.1
Jirel (M/HJ)	2.1	0.3	1.2	9.1	3.1
Rajbansi (TJ)	2.0	0.4	1.5	8.6	3.1
Brahmin (MBC)	5.9	0.3	1.9	3.8	3.0
Rajput (MBC)	6.9	0.0	1.6	3.4	3.0
Newar	3.9	2.0	1.5	4.5	3.0
Marwadi	7.1	0.6	1.5	2.9	3.0
Koiri (MOC)	6.5	0.1	1.4	3.2	2.8
Teli (MOC)	4.3	0.3	1.7	4.6	2.7
Baniya (MOC)	2.9	0.3	1.3	6.2	2.7
Mallah (MOC)	3.2	0.1	1.5	5.8	2.7
Magar (M/HJ)	2.2	1.1	1.3	6.1	2.7
Koche (TJ)	2.6	0.8	1.0	6.5	2.7
Bhediya/Gaderi (MOC)	3.0	0.4	2.0	5.1	2.6
Tamang (M/HJ)	3.7	0.5	1.5	4.8	2.6
Yadav (MOC)	5.1	0.3	1.4	2.8	2.4
Sudhi (MOC)	3.8	0.9	1.6	3.4	2.4
Dhanuk (TJ)	5.4	0.5	1.2	2.6	2.4
Kalwar (MOC)	3.4	1.2	2.1	2.4	2.3
Thakali (M/HJ)	3.6	1.4	1.1	3.1	2.3
Chhantyal (M/HJ)	6.4	0.0	0.8	1.9	2.3
Gharti/Bhujel (M/HJ)	2.2	1.1	1.0	4.3	2.2
Raji (M/HJ)	0.8	0.3	0.3	7.4	2.2
Haluwai (MOC)	3.9	0.0	1.2	3.2	2.1
Limbu (M/HJ)	2.1	1.8	1.2	3.1	2.0
Kumal (M/HJ)	1.1	0.2	0.7	5.6	1.9
Brahmin (HB)	3.4	0.7	1.5	1.7	1.8
Chhetri (HC)	2.8	0.3	1.2	3.0	1.8
Sanyasi (HC)	1.9	0.1	1.1	3.3	1.6
Dhimal (TJ)	0.8	0.0	0.8	4.8	1.6
Bote (M/HJ)	2.0	0.7	1.1	2.0	1.5
Chepang (M/HJ)	1.1	0.3	0.6	3.7	1.4
Thakuri (HC)	2.3	0.3	1.3	1.2	1.3
Lodha (MOC)	0.5	0.0	0.9	3.1	1.1
Meche (TJ)	1.5	0.5	0.5	2.1	1.1
Gurung (M/HJ)	1.1	0.2	0.5	2.1	1.0
Darai (M/HJ)	1.9	0.3	0.7	0.9	0.9
Lepcha (M/HJ)	1.7	1.3	0.3	0.6	0.9
Baramu (M/HJ)	0.7	0.8	0.8	0.7	0.8
Dura (M/HJ)	0.5	0.0	0.4	0.5	0.3

ANNEX 7.11: PERCENTAGE OF RESPONDENTS WHO RELY ON TRADITIONAL INSTITUTION, RELATIVES OR LOCAL FRIENDS DURING TIME OF HARDSHIP BY CASTE/ETHNICITY						
Caste/ethnicity	Trad. Inst./relatives	Neighbours/Friends	Cooperatives	Financial Institutions	Money Lenders	Total
Lepcha (M/HJ)	1.5	23.0	7.5	2.5	65.5	100.0
Sonar (MOC)	7.5	29.5	2.0	27.0	34.0	100.0
Raji (M/HJ)	8.0	49.0	31.5	5.5	6.0	100.0
Koiri (MOC)	11.0	25.5	8.0	27.0	28.5	100.0
Kumhar (MOC)	11.0	28.5	1.5	17.5	41.5	100.0
Musahar (MD)	11.0	34.0	6.0	1.0	48.0	100.0
Meche (TJ)	14.0	33.5	44.0	6.5	2.0	100.0
Lohar (MOC)	14.5	21.5	2.5	7.5	54.0	100.0
Nuniya (MOC)	15.0	27.0	8.5	11.0	38.5	100.0
Gaine (HD)	15.5	50.0	27.0	5.0	2.5	100.0
Jirel (M/HJ)	16.5	22.5	40.0	20.5	0.5	100.0
Bing/Binda (MOC)	17.0	25.0	6.5	11.0	40.5	100.0
Santhal (TJ)	17.0	38.5	24.0	4.0	16.5	100.0
Lodha (MOC)	17.5	51.0	7.0	20.0	4.5	100.0
Badi (HD)	17.5	45.0	32.5	3.0	2.0	100.0
Rajbansi (TJ)	17.5	32.0	35.0	11.5	4.0	100.0
Teli (MOC)	18.0	37.0	3.5	19.0	22.5	100.0
Sarki (HD)	18.0	54.5	18.5	3.0	6.0	100.0
Magar (M/HJ)	18.0	52.0	16.5	9.5	4.0	100.0
Thami (M/HJ)	18.0	41.5	25.0	7.0	8.5	100.0
Sanyasi (HC)	18.5	37.5	22.0	20.5	1.5	100.0
Mallah (MOC)	18.5	32.5	8.5	11.0	29.5	100.0
Limbu (M/HJ)	18.5	51.0	14.0	5.5	11.0	100.0
Yadav (MOC)	19.0	44.5	1.0	14.0	21.5	100.0
Khatwe (MD)	19.0	24.5	4.0	3.5	49.0	100.0
Halkhor (MD)	19.5	45.5	1.0	13.5	20.5	100.0
Chamar/Harijan/Ram (MD)	20.0	31.0	1.0	6.0	42.0	100.0
Jhangad (TJ)	20.0	32.0	22.5	5.0	20.5	100.0
Dusadh/Paswan/Pasi (MD)	20.5	31.0	1.5	3.5	43.5	100.0
Dom (MD)	20.5	42.0	8.0	7.5	22.0	100.0
Tharu (TJ)	21.5	29.5	27.0	18.0	4.0	100.0
Koche (TJ)	21.5	32.0	35.0	4.0	7.5	100.0
Kurmi (MOC)	22.5	28.0	3.5	22.0	24.0	100.0
Hajam/Thakur (MOC)	23.0	33.0	6.5	19.0	18.5	100.0
Bantar (MD)	23.5	37.5	14.0	10.0	15.0	100.0
Bote (M/HJ)	23.5	54.0	12.5	3.5	6.5	100.0
Hayu (M/HJ)	23.5	43.5	17.5	6.0	9.5	100.0
Munda/Mudiyari (TJ)	23.5	32.5	20.5	11.0	12.5	100.0
Chhetri (HC)	24.0	46.5	20.0	8.5	1.0	100.0
Tatma (MD)	24.0	34.5	2.5	6.5	32.5	100.0
Pahari (M/HJ)	24.0	35.0	29.5	4.5	7.0	100.0
Barae (MOC)	24.5	31.5	2.0	15.5	26.5	100.0
Dhanuk (TJ)	24.5	27.5	3.5	15.0	29.5	100.0
Tajpuriya (TJ)	24.5	39.0	21.0	12.0	3.5	100.0
Kanu (MOC)	25.0	19.5	3.0	23.5	29.0	100.0

Caste/ethnicity	Trad. Inst./ relatives	Neighbours/ Friends	Cooperatives	Financial Institutions	Money Lenders	Total
Bhediya/Gaderi (MOC)	25.5	26.5	9.0	15.5	23.5	100.0
Gangai (TJ)	25.5	42.0	13.5	13.5	5.5	100.0
Brahmin (HB)	26.0	21.0	25.0	27.0	1.0	100.0
Kewat (MOC)	26.0	37.5	3.0	11.0	22.5	100.0
Dhobi (MD)	26.0	36.0	5.0	8.5	24.5	100.0
Kisan (TJ)	26.0	36.0	23.5	3.5	11.0	100.0
Thakuri (HC)	26.5	43.0	20.5	9.0	1.0	100.0
Rajput (MBC)	26.5	19.0	3.5	30.0	21.0	100.0
Majhi (M/HJ)	26.5	35.5	23.5	2.0	12.5	100.0
Kayastha (MBC)	27.0	28.0	2.5	33.0	9.5	100.0
Gharti/Bhujel (M/HJ)	27.0	31.5	30.0	10.0	1.5	100.0
Chepang (M/HJ)	27.0	52.5	11.0	1.5	8.0	100.0
Badhae/Kamar (MOC)	27.5	32.0	12.5	12.0	16.0	100.0
Yakha (M/HJ)	27.5	40.5	14.5	7.5	10.0	100.0
Kami (HD)	28.0	49.5	9.5	6.5	6.5	100.0
Darai (M/HJ)	28.0	36.5	27.0	6.5	2.0	100.0
Baniya (MOC)	28.5	24.0	8.0	24.5	15.0	100.0
Damai/Dholi (HD)	28.5	45.5	19.0	1.5	5.5	100.0
Danuwar (M/HJ)	28.5	40.5	13.5	9.0	8.5	100.0
Dhimal (TJ)	28.5	29.0	28.5	10.0	4.0	100.0
Muslim	28.5	31.5	6.5	16.0	17.5	100.0
Sudhi (MOC)	29.0	30.0	4.5	9.0	27.5	100.0
Mali (MOC)	29.0	21.0	6.5	14.0	29.5	100.0
Byasi (M/HJ)	29.0	49.5	12.5	9.0	0.0	100.0
Kalwar (MOC)	29.5	16.0	1.5	31.5	21.5	100.0
Rai (M/HJ)	29.5	42.5	14.5	4.5	9.0	100.0
Dura (M/HJ)	29.5	52.0	13.5	4.0	1.0	100.0
Marwadi	29.5	5.5	2.5	62.0	0.5	100.0
Haluwai (MOC)	30.5	21.5	8.0	24.5	15.5	100.0
Yholmo (M/HJ)	31.0	47.5	7.5	11.0	3.0	100.0
Baramu (M/HJ)	32.0	46.0	12.5	1.5	8.0	100.0
Kumal (M/HJ)	33.5	38.5	21.0	5.5	1.5	100.0
Kahar (MOC)	35.0	42.5	5.0	16.5	1.0	100.0
Tamang (M/HJ)	35.0	33.0	16.5	11.5	4.0	100.0
Brahmin (MBC)	35.5	25.5	2.0	25.0	12.0	100.0
Gurung (M/HJ)	36.0	34.5	20.5	8.0	1.0	100.0
Rajbhar (MOC)	36.5	35.5	6.0	11.5	10.5	100.0
Sunuwar (M/HJ)	38.5	40.5	11.5	6.5	3.0	100.0
Newar	43.0	18.5	16.5	21.0	1.0	100.0
Sherpa (M/HJ)	47.5	33.5	2.0	10.5	6.5	100.0
Chhantyal (M/HJ)	47.5	30.0	7.5	12.0	3.0	100.0
Thakali (M/HJ)	56.0	4.5	6.0	33.5	0.0	100.0
Bhote/Walung (M/HJ)	59.0	25.0	5.5	4.5	6.0	100.0

ANNEX 7.12: PERCENTAGE OF RESPONDENTS WHO ARE INVOLVED IN ANY KIND OF CULTURAL COLLECTIVE WORK BY SEX AND BY CASTE/ETHNICITY							
Caste/ethnicity	Male	Female	Both sex	Caste/ethnicity	Male	Female	Both sex
Halkhor (MD)	32.0	27.0	29.5	Tharu (TJ)	85.5	82.5	84.0
Dom (MD)	32.2	34.2	33.2	Bantar (MD)	87.5	82.5	85.0
Kami (HD)	50.0	53.5	51.8	Kumal (M/HJ)	86.2	84.4	85.3
Chamar/Harijan/Ram (MD)	59.0	47.5	53.3	Barae (MOC)	88.7	82.4	85.5
Bhote/Walung (M/HJ)	53.8	53.3	53.5	Kanu (MOC)	88.5	83.5	86.0
Dusadh/Paswan/Pasi (MD)	59.5	48.5	54.0	Danuwar (M/HJ)	88.0	84.0	86.0
Sarki (HD)	54.9	55.8	55.3	Sudhi (MOC)	89.9	83.0	86.4
Musahar (MD)	60.5	57.0	58.8	Haluwai (MOC)	89.5	83.2	86.4
Muslim	63.3	58.5	60.9	Yakha (M/HJ)	87.4	87.0	87.2
Damai/Dholi (HD)	64.1	64.0	64.1	Dhimal (TJ)	85.9	88.4	87.2
Marwadi	65.1	63.2	64.2	Byasi (M/HJ)	88.2	86.4	87.3
Gaine (HD)	69.1	65.8	67.4	Kewat (MOC)	92.0	83.0	87.5
Badi (HD)	67.3	68.5	68.0	Munda/Mudiyari (TJ)	88.5	87.0	87.8
Sonar (MOC)	73.0	65.0	69.0	Tamang (M/HJ)	87.0	89.9	88.5
Rajbhar (MOC)	77.5	61.5	69.5	Brahmin (MBC)	92.2	87.0	89.6
Kumhar (MOC)	75.4	65.0	70.2	Bhediya/Gaderi (MOC)	92.0	87.5	89.8
Khatwe (MD)	76.9	68.0	72.4	Baramu (M/HJ)	88.8	90.9	89.9
Tatma (MD)	76.5	69.5	73.0	Rajbansi (TJ)	90.0	90.5	90.3
Bing/Binda (MOC)	77.4	71.0	74.2	Meche (TJ)	91.0	89.5	90.3
Jhangad (TJ)	77.3	73.0	75.1	Brahmin (HB)	91.0	89.9	90.5
Kisan (TJ)	76.2	74.4	75.3	Gangai (TJ)	92.0	89.0	90.5
Koiri (MOC)	79.5	72.5	76.0	Sherpa (M/HJ)	91.3	90.4	90.8
Kahar (MOC)	82.9	70.5	76.7	Dura (M/HJ)	90.9	91.4	91.1
Nuniya (MOC)	80.7	74.0	77.3	Thakali (M/HJ)	89.9	92.6	91.2
Bote (M/HJ)	82.0	74.0	77.9	Newar	92.7	91.5	92.1
Kurmi (MOC)	80.5	75.5	78.0	Rai (M/HJ)	92.3	92.3	92.3
Kalwar (MOC)	80.4	76.0	78.2	Jirel (M/HJ)	90.0	94.5	92.3
Rajput (MBC)	83.2	74.9	79.0	Tajpuriya (TJ)	92.5	92.5	92.5
Mallah (MOC)	83.9	74.5	79.1	Pahari (M/HJ)	93.2	91.9	92.6
Mali (MOC)	81.2	78.0	79.6	Chhetri (HC)	94.4	91.5	92.9
Badhae/Kamar (MOC)	83.4	76.5	79.9	Gurung (M/HJ)	92.5	93.4	93.0
Hajam/Thakur (MOC)	81.5	80.0	80.8	Thami (M/HJ)	92.5	93.5	93.0
Santhal (TJ)	81.5	80.0	80.8	Sunuwar (M/HJ)	93.4	93.0	93.2
Kayastha (MBC)	82.8	79.0	80.9	Yholmo (M/HJ)	94.9	92.3	93.6
Koche (TJ)	82.8	79.4	81.0	Gharti/Bhujel (M/HJ)	93.9	93.5	93.7
Darai (M/HJ)	80.1	83.0	81.6	Raji (M/HJ)	93.0	95.0	94.0
Dhobi (MD)	86.0	77.5	81.8	Majhi (M/HJ)	93.0	95.0	94.0
Teli (MOC)	89.4	75.5	82.5	Limbu (M/HJ)	94.0	94.5	94.2
Chepang (M/HJ)	82.9	82.5	82.7	Hayu (M/HJ)	94.9	94.0	94.4
Yadav (MOC)	88.0	79.0	83.5	Thakuri (HC)	94.5	94.5	94.5
Magar (M/HJ)	84.5	82.4	83.5	Sanyasi (HC)	95.5	93.5	94.5
Dhanuk (TJ)	87.1	79.9	83.5	Chhantyal (M/HJ)	95.2	95.4	95.3
Baniya (MOC)	85.4	82.0	83.7	Lodha (MOC)	95.5	96.0	95.8
Lohar (MOC)	86.0	81.5	83.8	Lepcha (M/HJ)	96.0	95.5	95.8

ANNEX 7.13: PERCENTAGE OF RESPONDENTS WHO EXCHANGE GOODS WITH RELATIVES/NEIGHBOURS BY SEX AND CASTE/ETHNICITY

Caste/ethnicity	Male	Female	Both sex	Caste/ethnicity	Male	Female	Both sex
Marwadi	47.1	46.0	46.6	Gurung (M/HJ)	93.0	93.9	93.5
Rajput (MBC)	75.5	80.9	78.2	Yakha (M/HJ)	93.5	94.0	93.7
Dusadh/Paswan/Pasi (MD)	75.5	81.5	78.5	Gharti/Bhujel (M/HJ)	93.4	95.0	94.2
Kalwar (MOC)	79.9	81.0	80.5	Yadav (MOC)	93.5	95.0	94.3
Thakali (M/HJ)	81.0	82.8	81.9	Kisan (TJ)	93.1	95.4	94.3
Chamar/Harijan/Ram (MD)	80.0	84.0	82.0	Sanyasi (HC)	93.5	95.5	94.5
Sonar (MOC)	81.0	84.0	82.5	Rajbansi (TJ)	94.5	95.0	94.8
Lohar (MOC)	78.5	87.0	82.8	Chhetri (HC)	94.9	95.0	94.9
Badhae/Kamar (MOC)	81.4	84.5	83.0	Badi (HD)	94.4	95.4	95.0
Musahar (MD)	79.5	87.0	83.3	Munda/Mudiyari (TJ)	94.8	95.5	95.2
Kumhar (MOC)	82.9	84.5	83.7	Kewat (MOC)	93.5	97.0	95.3
Koiri (MOC)	83.5	84.0	83.8	Danuwar (M/HJ)	93.0	97.5	95.3
Brahmin (HB)	85.4	83.9	84.7	Santhal (TJ)	94.0	96.5	95.3
Jirel (M/HJ)	85.0	84.5	84.8	Bhediya/Gaderi (MOC)	96.5	95.5	96.0
Dom (MD)	84.4	85.4	84.9	Barae (MOC)	94.8	98.0	96.4
Newar	85.4	84.9	85.2	Gaine (HD)	95.9	97.0	96.4
Kayastha (MBC)	85.9	86.5	86.2	Rai (M/HJ)	95.9	96.9	96.4
Haluwai (MOC)	86.0	86.8	86.4	Magar (M/HJ)	97.0	96.0	96.5
Bing/Binda (MOC)	86.4	86.5	86.5	Sunuwar (M/HJ)	95.9	97.0	96.5
Baniya (MOC)	85.9	87.5	86.7	Gangai (TJ)	96.5	96.5	96.5
Mallah (MOC)	85.5	88.8	87.2	Tajpuriya (TJ)	98.0	95.5	96.7
Teli (MOC)	85.4	89.5	87.5	Bantar (MD)	97.0	96.5	96.8
Kurmi (MOC)	88.0	87.0	87.5	Dhobi (MD)	96.5	97.5	97.0
Dhanuk (TJ)	86.6	88.9	87.8	Damai/Dholi (HD)	96.0	98.5	97.2
Muslim	87.4	89.5	88.5	Kumal (M/HJ)	98.0	96.5	97.2
Pahari (M/HJ)	88.5	88.9	88.7	Chepang (M/HJ)	97.0	97.5	97.2
Nuniya (MOC)	89.3	88.5	88.9	Meche (TJ)	96.0	98.5	97.3
Mali (MOC)	89.3	88.5	88.9	Darai (M/HJ)	96.3	98.5	97.4
Kanu (MOC)	89.5	88.5	89.0	Kami (HD)	96.5	98.5	97.5
Khatwe (MD)	88.9	92.0	90.5	Sarki (HD)	96.9	98.0	97.5
Halkhor (MD)	91.5	89.5	90.5	Bote (M/HJ)	96.9	98.5	97.7
Thami (M/HJ)	88.9	92.0	90.5	Koche (TJ)	98.4	97.0	97.7
Dhimal (TJ)	93.0	88.4	90.7	Limbu (M/HJ)	98.0	98.0	98.0
Hajam/Thakur (MOC)	88.5	93.0	90.8	Tharu (TJ)	98.0	98.5	98.3
Sherpa (M/HJ)	89.1	92.4	90.8	Kahar (MOC)	98.0	99.5	98.7
Tatma (MD)	90.0	92.0	91.0	Lodha (MOC)	98.0	99.5	98.8
Yholmo (M/HJ)	89.8	92.8	91.3	Baramu (M/HJ)	100.0	98.0	98.9
Brahmin (MBC)	90.7	93.0	91.9	Thakuri (HC)	99.5	98.5	99.0
Tamang (M/HJ)	92.2	93.5	92.9	Rajbhar (MOC)	99.5	98.5	99.0
Sudhi (MOC)	91.4	94.5	93.0	Raji (M/HJ)	99.5	98.5	99.0
Jhangad (TJ)	91.9	94.0	93.0	Chhantyal (M/HJ)	99.5	99.5	99.5
Bhote/Walung (M/HJ)	93.9	92.5	93.2	Dura (M/HJ)	99.4	99.5	99.5
Hayu (M/HJ)	91.8	94.5	93.2	Lepcha (M/HJ)	99.5	99.5	99.5
Majhi (M/HJ)	90.5	96.0	93.3	Byasi (M/HJ)	99.0	100.0	99.5

CHAPTER 8

GENDER RELATED SOCIAL NORMS AND BEHAVIOUR

Colour Coded Legend [Sorted for *Italics*]

1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included
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Notation for Social Groups

HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 8.1: ATTITUDE ON GENDERED ECONOMIC ROLES BY SEX AND CGPI BY CASTE/ETHNICITY (%)

Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI
Lodha (MOC)	23.5	13.2	0.56	Gangai (TJ)	63.7	58.0	0.91	Tharu (TJ)	75.7	74.0	0.98
Kahar (MOC)	20.8	17.7	0.85	Kami (HD)	58.8	58.3	0.99	Brahmin (MBC)	76.7	74.3	0.97
Rajbhar (MOC)	36.0	34.7	0.96	Munda/Mudiyari (TJ)	55.4	58.3	1.05	Tamang (M/HJ)	67.0	74.4	1.11
Dhobi (MD)	41.2	35.5	0.86	Kumhar (MOC)	60.1	58.8	0.98	Thami (M/HJ)	76.9	74.5	0.97
Dusadh/Paswan/Pasi (MD)	39.7	39.0	0.98	Bing/Binda (MOC)	60.6	59.7	0.99	Chhantyal (M/HJ)	73.4	74.7	1.02
Muslim	46.4	42.8	0.92	Santhal (TJ)	58.8	60.3	1.03	Yholmo (M/HJ)	74.7	74.9	1.00
Kurmi (MOC)	47.7	43.7	0.92	Magar (M/HJ)	62.5	60.5	0.97	Sanyasi (HC)	76.0	75.0	0.99
Chamar/Harijan/Ram (MD)	44.0	44.0	1.00	Sonar (MOC)	57.8	60.8	1.05	Baramu (M/HJ)	71.6	75.4	1.05
Bhediya/Gaderi (MOC)	50.3	44.8	0.89	Teli (MOC)	65.8	61.8	0.94	Haluwai (MOC)	76.0	76.0	1.00
Kewat (MOC)	50.2	47.3	0.94	Bote (M/HJ)	60.1	62.5	1.04	Darai (M/HJ)	68.6	76.3	1.11
Bantar (MD)	54.3	50.5	0.93	Halkhor (MD)	64.0	62.7	0.98	Damai/Dholi (HD)	76.1	76.7	1.01
Byasi (M/HJ)	58.1	51.3	0.88	Kalwar (MOC)	64.8	63.5	0.98	Jirel (M/HJ)	80.8	76.8	0.95
Yadav (MOC)	57.0	51.7	0.91	Sudhi (MOC)	63.3	64.0	1.01	Dura (M/HJ)	81.1	77.0	0.95
Barae (MOC)	52.6	52.1	0.99	Chepang (M/HJ)	64.5	64.0	0.99	Lepcha (M/HJ)	77.8	78.2	1.01
Lohar (MOC)	55.5	52.2	0.94	Hayu (M/HJ)	70.2	64.5	0.92	Dhimai (TJ)	76.4	78.6	1.03
Tatma (MD)	51.0	52.5	1.03	Koiri (MOC)	68.2	65.5	0.96	Badi (HD)	78.4	79.2	1.01
Hajam/Thakur (MOC)	56.2	53.0	0.94	Gaine (HD)	69.9	65.5	0.94	Sunuwar (M/HJ)	79.9	79.2	0.99
Mali (MOC)	56.0	53.2	0.95	Rajput (MBC)	65.1	66.0	1.01	Bhote/Walung (M/HJ)	81.0	80.1	0.99
Nuniya (MOC)	52.6	54.8	1.04	Dom (MD)	67.0	66.0	0.99	Sherpa (M/HJ)	77.5	80.3	1.04
Mallah (MOC)	49.6	56.0	1.13	Thakuri (HC)	70.8	66.3	0.94	Limbu (M/HJ)	86.5	80.7	0.93
Musahar (MD)	57.3	56.7	0.99	Sarki (HD)	64.3	66.7	1.04	Kayastha (MBC)	85.0	81.8	0.96
Jhangad (TJ)	54.7	57.2	1.05	Kumal (M/HJ)	64.5	68.5	1.06	Marwadi	80.2	82.4	1.03
Badhae/Kamar (MOC)	59.8	57.5	0.96	Raji (M/HJ)	72.0	69.0	0.96	Rai (M/HJ)	82.6	82.8	1.00
Koche (TJ)	62.9	57.6	0.92	Khatwe (MD)	69.0	70.2	1.02	Yakha (M/HJ)	79.7	83.2	1.04
Baniya (MOC)	63.0	57.7	0.92	Pahari (M/HJ)	67.9	70.4	1.04	Gharti/Bhujel (M/HJ)	83.4	84.0	1.01
Kanu (MOC)	59.0	58.0	0.98	Majhi (M/HJ)	72.3	70.7	0.98	Newar	84.9	87.3	1.03
Dhanuk (TJ)	63.4	58.0	0.91	Kisan (TJ)	72.7	71.6	0.98	Gurung (M/HJ)	87.0	88.2	1.01
				Tajpuriya (TJ)	69.3	72.2	1.04	Brahmin (HB)	88.1	88.6	1.01
				Danuwar (M/HJ)	72.7	72.3	0.99	Meche (TJ)	84.2	89.3	1.06
				Rajbansi (TJ)	73.2	73.0	1.00	Thakali (M/HJ)	88.1	94.3	1.07
				Chhetri (HC)	76.1	73.2	0.96				

ANNEX 8.2: ATTITUDE ON GENDERED HOUSEHOLD ROLES BY SEX AND GPI BY CASTE/ETHNICITY (%)							
Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI
Lodha (MOC)	9.3	4.5	0.48	Chhantyal (M/HJ)	36.0	32.1	0.89
Kahar (MOC)	8.4	6.8	0.81	Magar (M/HJ)	33.7	32.3	0.96
Rajbhar (MOC)	12.8	12.0	0.94	Sarki (HD)	31.5	32.5	1.03
Dhobi (MD)	18.8	14.0	0.74	Kumal (M/HJ)	33.3	32.5	0.98
Bhediya/Gaderi (MOC)	21.2	14.7	0.69	Haluwai (MOC)	36.3	34.7	0.96
Muslim	20.3	15.8	0.78	Gaini (HD)	37.1	35.0	0.94
Chamar/Harijan/Ram (MD)	17.7	16.0	0.90	Tajpuriya (TJ)	38.9	35.0	0.90
Kewat (MOC)	23.8	16.2	0.68	Tharu (TJ)	40.7	35.2	0.86
Dusadh/Paswan/Pasi (MD)	15.5	16.3	1.05	Thakuri (HC)	34.3	35.8	1.04
Kurmi (MOC)	20.5	17.5	0.85	Hayu (M/HJ)	38.8	35.8	0.92
Barae (MOC)	23.5	17.6	0.75	Kisan (TJ)	38.8	35.9	0.93
Lohar (MOC)	20.8	17.7	0.85	Raji (M/HJ)	37.7	36.0	0.95
Bantar (MD)	22.0	17.8	0.81	Majhi (M/HJ)	34.3	36.5	1.06
Musahar (MD)	21.5	18.5	0.86	Darai (M/HJ)	35.4	36.8	1.04
Tatma (MD)	22.8	19.3	0.85	Baramu (M/HJ)	37.1	37.7	1.02
Bing/Binda (MOC)	23.1	19.5	0.84	Marwadi	38.6	38.7	1.00
Yadav (MOC)	25.8	20.5	0.79	Thami (M/HJ)	38.9	39.0	1.00
Mallah (MOC)	23.8	21.8	0.92	Pahari (M/HJ)	38.9	39.1	1.01
Kumhar (MOC)	28.0	22.2	0.79	Sanyasi (HC)	41.0	39.3	0.96
Nuniya (MOC)	22.2	22.3	1.00	Rajbansi (TJ)	41.3	39.8	0.96
Kanu (MOC)	26.3	23.0	0.87	Chhetri (HC)	40.7	40.2	0.99
Dhanuk (TJ)	27.3	23.3	0.85	Dura (M/HJ)	40.6	40.6	1.00
Koche (TJ)	29.9	23.6	0.79	Badi (HD)	43.2	40.9	0.95
Hajam/Thakur (MOC)	25.3	24.3	0.96	Brahmin (MBC)	42.7	41.5	0.97
Mali (MOC)	27.4	24.7	0.90	Tamang (M/HJ)	38.7	41.5	1.07
Teli (MOC)	28.6	25.0	0.87	Damai/Dholi (HD)	40.6	41.7	1.03
Badhae/Kamar (MOC)	28.3	25.5	0.90	Yholmo (M/HJ)	45.1	42.9	0.95
Kalwar (MOC)	30.2	25.5	0.84	Jirel (M/HJ)	46.3	43.3	0.94
Munda/Mudiyari (TJ)	28.0	25.8	0.92	Kayastha (MBC)	46.8	43.5	0.93
Santhal (TJ)	27.0	26.0	0.96	Gharti/Bhujel (M/HJ)	43.8	43.7	1.00
Khatwe (MD)	26.3	26.3	1.00	Gurung (M/HJ)	43.7	44.3	1.01
Gangai (TJ)	30.5	26.3	0.86	Lepcha (M/HJ)	50.7	45.0	0.89
Dom (MD)	26.3	27.0	1.03	Danuwar (M/HJ)	43.2	45.8	1.06
Baniya (MOC)	32.3	27.8	0.86	Bhote/Walung (M/HJ)	46.5	45.9	0.99
Bote (M/HJ)	27.0	27.8	1.03	Dhimal (TJ)	45.7	46.1	1.01
Sudhi (MOC)	28.1	28.2	1.00	Limbu (M/HJ)	56.7	47.6	0.84
Koiri (MOC)	32.5	28.3	0.87	Newar	49.5	48.4	0.98
Sonar (MOC)	29.5	28.3	0.96	Thakali (M/HJ)	45.8	48.7	1.06
Byasi (M/HJ)	32.6	28.8	0.88	Sunuwar (M/HJ)	48.5	51.2	1.06
Chepang (M/HJ)	29.6	30.2	1.02	Yakha (M/HJ)	48.7	51.7	1.06
Rajput (MBC)	34.5	30.8	0.89	Brahmin (HB)	50.9	52.8	1.04
Kami (HD)	30.2	31.0	1.03	Sherpa (M/HJ)	50.7	52.9	1.04
Jhangad (TJ)	32.8	31.0	0.95	Meche (TJ)	56.0	54.5	0.97
Halkhor (MD)	32.8	31.3	0.95	Rai (M/HJ)	56.4	57.5	1.02

ANNEX 8.3: ATTITUDE ON GENDERED ROLES AND BEHAVIOUR BY SEX AND GPI BY CASTE/ETHNICITY (%)							
Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI
Lodha (MOC)	5.5	3.0	0.55	Baniya (MOC)	21.8	22.7	1.04
Kahar (MOC)	9.8	8.8	0.90	Dhanuk (TJ)	24.2	22.8	0.94
Dhobi (MD)	12.3	11.6	0.94	Baramu (M/HJ)	22.6	23.0	1.02
Bhediya/Gaderi (MOC)	13.5	13.7	1.01	Kisan (TJ)	24.7	23.0	0.93
Mali (MOC)	16.1	13.7	0.85	Kalwar (MOC)	23.8	23.6	0.99
Kurmi (MOC)	14.1	14.1	1.00	Raji (M/HJ)	25.0	23.6	0.94
Rajbhar (MOC)	14.7	14.2	0.97	Pahari (M/HJ)	23.7	24.0	1.01
Chamar/Harijan/Ram (MD)	15.1	14.3	0.95	Damai/Dholi (HD)	23.3	24.3	1.04
Kanu (MOC)	15.2	14.4	0.95	Rajput (MBC)	25.3	24.6	0.97
Gangai (TJ)	18.6	15.4	0.83	Dura (M/HJ)	27.2	24.6	0.90
Muslim	17.0	15.5	0.91	Khatwe (MD)	25.2	24.8	0.98
Kewat (MOC)	16.9	15.6	0.92	Rajbansi (TJ)	24.7	24.8	1.00
Koche (TJ)	16.5	15.9	0.96	Badi (HD)	22.4	25.2	1.13
Barae (MOC)	18.7	16.2	0.87	Bote (M/HJ)	23.3	25.2	1.08
Santhal (TJ)	16.9	16.3	0.96	Jirel (M/HJ)	26.6	25.6	0.96
Tatma (MD)	18.2	16.4	0.90	Tamang (M/HJ)	23.5	25.7	1.09
Bantar (MD)	17.4	16.6	0.95	Tharu (TJ)	26.2	25.8	0.98
Dusadh/Paswan/Pasi (MD)	17.7	17.0	0.96	Koiri (MOC)	26.4	25.9	0.98
Mallah (MOC)	19.0	17.3	0.91	Sonar (MOC)	26.8	26.2	0.98
Lohar (MOC)	18.8	17.4	0.93	Majhi (M/HJ)	25.3	26.3	1.04
Musahar (MD)	17.4	17.5	1.01	Darai (M/HJ)	25.2	26.4	1.05
Badhae/Kamar (MOC)	20.9	18.4	0.88	Sanyasi (HC)	28.9	26.8	0.93
Tajpuriya (TJ)	19.1	18.4	0.96	Chhetri (HC)	27.2	27.5	1.01
Dom (MD)	20.7	18.6	0.90	Yholmo (M/HJ)	26.9	27.9	1.04
Chhantyal (M/HJ)	18.2	18.8	1.03	Thakuri (HC)	25.9	28.4	1.10
Hajam/Thakur (MOC)	20.6	19.3	0.94	Haluwai (MOC)	27.8	28.7	1.03
Bing/Binda (MOC)	20.8	19.4	0.93	Brahmin (MBC)	28.2	29.0	1.03
Munda/Mudiyari (TJ)	20.3	19.6	0.97	Kayastha (MBC)	33.6	29.4	0.88
Chebang (M/HJ)	18.7	19.7	1.05	Marwadi	27.7	29.8	1.08
Nuniya (MOC)	20.8	20.1	0.97	Gharti/Bhujel (M/HJ)	28.8	30.4	1.06
Yadav (MOC)	22.2	20.1	0.91	Gurung (M/HJ)	29.9	30.9	1.03
Byasi (M/HJ)	21.1	20.2	0.96	Danuwar (M/HJ)	28.6	31.0	1.08
Hayu (M/HJ)	21.2	20.2	0.95	Dhimai (TJ)	28.6	31.0	1.08
Jhangad (TJ)	21.3	20.2	0.95	Meche (TJ)	32.9	32.3	0.98
Teli (MOC)	22.6	20.3	0.90	Limbu (M/HJ)	35.7	33.0	0.92
Kami (HD)	20.7	20.6	1.00	Thakali (M/HJ)	31.2	35.2	1.13
Sarki (HD)	20.5	20.7	1.01	Brahmin (HB)	34.4	35.8	1.04
Magar (M/HJ)	22.3	21.0	0.94	Newar	32.7	36.6	1.12
Kumhar (MOC)	24.0	21.1	0.88	Sunuwar (M/HJ)	36.5	36.9	1.01
Kumal (M/HJ)	19.4	21.3	1.10	Lepcha (M/HJ)	41.7	40.1	0.96
Halkhor (MD)	20.2	21.4	1.06	Bhote/Walung (M/HJ)	39.2	41.2	1.05
Sudhi (MOC)	22.2	22.1	1.00	Rai (M/HJ)	43.8	44.5	1.02
Gaine (HD)	23.2	22.1	0.95	Sherpa (M/HJ)	42.7	45.6	1.07
Thami (M/HJ)	20.7	22.1	1.07	Yakha (M/HJ)	43.6	47.8	1.10

ANNEX 8.4: ATTITUDE ON GENDER BASED VIOLENCE AND SECURITY BY SEX AND GPI BY CASTE/ETHNICITY (%)							
Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI
Lodha (MOC)	48.6	40.3	0.83	Jirel (M/HJ)	76.6	74.3	0.97
Kewat (MOC)	51.5	47.5	0.92	Chepang (M/HJ)	76.1	74.5	0.98
Kahar (MOC)	50.5	48.9	0.97	Gaine (HD)	75.8	75.0	0.99
Dhobi (MD)	59.0	52.0	0.88	Tamang (M/HJ)	74.9	75.3	1.01
Bhediyar/Gaderi (MOC)	54.3	52.3	0.96	Tajpuriya (TJ)	74.0	75.4	1.02
Mali (MOC)	58.9	53.0	0.90	Kalwar (MOC)	74.7	75.5	1.01
Barae (MOC)	59.4	54.6	0.92	Sarki (HD)	73.6	76.0	1.03
Chamar/Harijan/Ram (MD)	58.3	55.6	0.95	Magar (M/HJ)	75.5	76.0	1.01
Rajbhar (MOC)	56.3	57.3	1.02	Koiri (MOC)	76.1	76.1	1.00
Bing/Binda (MOC)	60.8	57.5	0.95	Rajbansi (TJ)	74.5	76.3	1.02
Tatma (MD)	59.8	58.1	0.97	Limbu (M/HJ)	80.3	76.9	0.96
Dusadh/Paswan/Pasi (MD)	57.1	58.4	1.02	Danuwar (M/HJ)	78.0	77.3	0.99
Muslim	59.5	58.4	0.98	Tharu (TJ)	79.6	77.8	0.98
Dom (MD)	62.3	59.0	0.95	Kumal (M/HJ)	71.2	78.4	1.10
Kurmi (MOC)	62.3	59.6	0.96	Dhimal (TJ)	75.8	78.9	1.04
Mallah (MOC)	63.6	59.8	0.94	Majhi (M/HJ)	79.3	79.0	1.00
Dhanuk (TJ)	66.8	60.4	0.90	Pahari (M/HJ)	76.3	79.3	1.04
Musahar (MD)	61.8	61.1	0.99	Baramu (M/HJ)	76.9	79.4	1.03
Nuniya (MOC)	63.1	61.5	0.97	Bhote/Walung (M/HJ)	77.3	79.4	1.03
Jhangad (TJ)	64.0	63.8	1.00	Thakuri (HC)	76.8	79.6	1.04
Bantar (MD)	63.5	64.5	1.02	Damai/Dholi (HD)	77.0	79.8	1.04
Halkhor (MD)	69.6	64.6	0.93	Lepcha (M/HJ)	82.8	79.8	0.96
Yadav (MOC)	70.6	64.9	0.92	Chhetri (HC)	77.8	80.2	1.03
Kumhar (MOC)	70.0	65.5	0.94	Bote (M/HJ)	77.7	80.4	1.03
Lohar (MOC)	67.5	65.5	0.97	Sanyasi (HC)	79.5	80.5	1.01
Teli (MOC)	68.8	65.8	0.96	Thami (M/HJ)	82.0	81.5	0.99
Baniya (MOC)	70.1	66.0	0.94	Sherpa (M/HJ)	77.9	81.6	1.05
Kanu (MOC)	65.5	66.1	1.01	Dura (M/HJ)	85.9	81.7	0.95
Sudhi (MOC)	65.7	66.5	1.01	Yholmo (M/HJ)	85.8	82.1	0.96
Hajam/Thakur (MOC)	68.3	66.8	0.98	Kayastha (MBC)	82.4	82.3	1.00
Munda/Mudiyari (TJ)	69.4	66.9	0.96	Gurung (M/HJ)	81.0	82.6	1.02
Gangai (TJ)	68.6	67.3	0.98	Meche (TJ)	80.8	82.6	1.02
Badhae/Kamar (MOC)	71.2	67.8	0.95	Gharti/Bhujel (M/HJ)	80.1	83.0	1.04
Sonar (MOC)	71.9	68.1	0.95	Sunuwar (M/HJ)	79.2	83.1	1.05
Khatwe (MD)	69.5	68.6	0.99	Badi (HD)	83.0	83.5	1.01
Chhantyal (M/HJ)	70.0	71.3	1.02	Newar	82.4	84.2	1.02
Kisan (TJ)	71.2	71.4	1.00	Koche (TJ)	83.2	84.7	1.02
Kami (HD)	67.8	71.9	1.06	Darai (M/HJ)	80.5	84.8	1.05
Rajput (MBC)	71.7	72.2	1.01	Rai (M/HJ)	83.9	85.1	1.01
Haluwai (MOC)	75.1	72.3	0.96	Yakha (M/HJ)	83.7	85.8	1.03
Brahmin (MBC)	76.6	72.8	0.95	Raji (M/HJ)	85.3	86.1	1.01
Byasi (M/HJ)	66.0	73.4	1.11	Brahmin (HB)	82.3	86.3	1.05
Santhal (TJ)	71.4	73.9	1.04	Thakali (M/HJ)	80.7	86.7	1.07
Hayu (M/HJ)	75.9	74.3	0.98	Marwadi	85.8	87.6	1.02

ANNEX 8.5: ATTITUDE ON ELITISM AND GENDER EQUALITY BY SEX AND GPI BY CASTE/ETHNICITY (%)							
Caste/Ethnicity	Male	Female	GPI	Caste/Ethnicity	Male	Female	GPI
Lodha (MOC)	4.0	1.0	0.25	Dhanuk (TJ)	19.1	16.1	0.84
Kahar (MOC)	3.0	2.0	0.67	Sanyasi (HC)	18.5	16.5	0.89
Halkhor (MD)	10.5	5.0	0.48	Damai/Dholi (HD)	18.2	16.5	0.91
Rajbhar (MOC)	8.5	7.5	0.88	Munda/Mudiyari (TJ)	20.3	16.5	0.81
Dhobi (MD)	8.5	7.5	0.88	Badhae/Kamar (MOC)	18.6	17.0	0.91
Chepang (M/HJ)	7.0	7.5	1.07	Hajam/Thakur (MOC)	19.0	17.0	0.89
Dusadh/Paswan/Pasi (MD)	8.5	8.0	0.94	Sonar (MOC)	20.5	18.0	0.88
Muslim	13.6	8.5	0.63	Yadav (MOC)	21.5	18.0	0.84
Badi (HD)	6.8	8.6	1.26	Thami (M/HJ)	24.6	18.0	0.73
Baramu (M/HJ)	7.6	8.6	1.13	Sherpa (M/HJ)	18.5	18.2	0.98
Bhediya/Gaderi (MOC)	10.5	9.0	0.86	Koiri (MOC)	21.0	19.0	0.90
Chamar/Harijan/Ram (MD)	10.5	9.0	0.86	Pahari (M/HJ)	19.3	19.2	0.99
Kewat (MOC)	14.5	9.5	0.66	Thakuri (HC)	18.0	20.0	1.11
Kurmi (MOC)	11.0	9.5	0.86	Thakali (M/HJ)	16.2	20.2	1.25
Kami (HD)	6.5	9.5	1.46	Kisan (TJ)	24.3	20.5	0.84
Byasi (M/HJ)	9.7	9.5	0.98	Newar	19.3	20.6	1.07
Mallah (MOC)	15.6	9.7	0.62	Teli (MOC)	23.1	21.0	0.91
Raji (M/HJ)	8.0	10.6	1.33	Hayu (M/HJ)	20.4	21.0	1.03
Baniya (MOC)	12.6	11.0	0.87	Chhetri (HC)	22.1	21.6	0.98
Tajpuriya (TJ)	15.6	11.0	0.71	Limbu (M/HJ)	27.5	21.6	0.79
Kanu (MOC)	14.5	12.0	0.83	Kalwar (MOC)	28.1	22.0	0.78
Gangai (TJ)	21.5	12.0	0.56	Gurung (M/HJ)	24.1	22.3	0.93
Gaine (HD)	13.9	12.1	0.87	Lepcha (M/HJ)	24.0	22.5	0.94
Dom (MD)	17.6	12.1	0.69	Sudhi (MOC)	18.7	23.0	1.23
Magar (M/HJ)	14.5	12.1	0.83	Rai (M/HJ)	21.6	23.0	1.06
Chhantyal (M/HJ)	14.8	12.4	0.84	Marwadi	28.6	23.0	0.80
Mali (MOC)	14.2	12.5	0.88	Dura (M/HJ)	24.0	23.4	0.98
Kumhar (MOC)	19.1	13.0	0.68	Yakha (M/HJ)	20.6	23.5	1.14
Darai (M/HJ)	12.6	13.0	1.03	Rajput (MBC)	35.7	23.6	0.66
Kumal (M/HJ)	12.8	13.6	1.06	Sunuwar (M/HJ)	21.9	24.0	1.10
Musahar (MD)	9.5	14.0	1.47	Jhangad (TJ)	23.7	24.0	1.01
Tatma (MD)	18.0	14.0	0.78	Gharti/Bhujel (M/HJ)	32.0	25.0	0.78
Santhal (TJ)	14.5	14.0	0.97	Khatwe (MD)	28.6	27.0	0.94
Tharu (TJ)	16.0	14.5	0.91	Majhi (M/HJ)	27.0	27.5	1.02
Koche (TJ)	16.1	14.6	0.91	Haluwai (MOC)	27.5	28.9	1.05
Bing/Binda (MOC)	17.1	15.0	0.88	Danuwar (M/HJ)	32.0	29.0	0.91
Lohar (MOC)	13.0	15.0	1.15	Jirel (M/HJ)	34.0	29.0	0.85
Bote (M/HJ)	16.0	15.0	0.94	Yholmo (M/HJ)	30.1	29.7	0.99
Sarki (HD)	15.9	15.1	0.95	Dhimal (TJ)	37.2	29.8	0.80
Bhote/Walung (M/HJ)	14.7	15.1	1.03	Rajbansi (TJ)	35.5	31.5	0.89
Nuniya (MOC)	13.2	15.5	1.17	Brahmin (MBC)	40.9	34.0	0.83
Bantar (MD)	14.0	15.5	1.11	Kayastha (MBC)	36.9	34.5	0.93
Barae (MOC)	20.1	16.1	0.80	Brahmin (HB)	35.7	36.7	1.03
Tamang (M/HJ)	11.4	16.1	1.41	Meche (TJ)	48.5	49.0	1.01

ANNEX 8.6: COMPOSITE INDEX OF ATTITUDE AND BEHAVIOUR ON GENDER EQUALITY BY SEX AND GPI BY CASTE/ETHNICITY (%)

Caste/Ethnicity	Male	Female	Both sex	GPI	Caste/Ethnicity	Male	Female	Both sex	GPI
Lodha (MOC)	17.3	12.1	14.7	0.70	Sarki (HD)	39.1	40.2	39.6	1.03
Kahar (MOC)	19.0	17.5	18.3	0.92	Gaine (HD)	42.3	40.6	41.5	0.96
Dhobi (MD)	26.8	23.4	25.1	0.87	Khatwe (MD)	41.0	40.7	40.8	0.99
Rajbhar (MOC)	25.6	25.2	25.4	0.98	Kumal (M/HJ)	38.3	41.1	39.7	1.07
Bhediya/Gaderi (MOC)	28.2	26.0	27.1	0.92	Rajput (MBC)	42.4	41.2	41.8	0.97
Kewat (MOC)	29.8	26.5	28.1	0.89	Bote (M/HJ)	39.9	41.7	40.8	1.05
Chamar/Harijan/Ram (MD)	28.2	27.0	27.6	0.96	Kisan (TJ)	43.3	41.8	42.5	0.97
Kurmi (MOC)	29.5	27.9	28.7	0.95	Koiri (MOC)	43.3	41.9	42.6	0.97
Muslim	30.3	27.9	29.1	0.92	Baramu (M/HJ)	42.2	43.6	43.0	1.03
Dusadh/Paswan/Pasi (MD)	28.1	28.0	28.0	1.00	Pahari (M/HJ)	42.9	44.0	43.5	1.03
Mali (MOC)	32.3	29.0	30.6	0.90	Raji (M/HJ)	45.2	44.1	44.6	0.98
Barae (MOC)	32.7	29.5	31.1	0.90	Thami (M/HJ)	44.3	44.2	44.2	1.00
Tatma (MD)	32.1	30.5	31.3	0.95	Tharu (TJ)	46.0	44.3	45.1	0.96
Bantar (MD)	32.7	31.4	32.0	0.96	Tamang (M/HJ)	42.0	44.8	43.4	1.07
Mallah (MOC)	33.1	31.9	32.5	0.96	Rajbansi (TJ)	45.0	44.9	44.9	1.00
Musahar (MD)	32.5	32.1	32.3	0.99	Thakuri (HC)	43.7	45.0	44.3	1.03
Lohar (MOC)	34.0	32.2	33.1	0.95	Majhi (M/HJ)	44.6	45.1	44.8	1.01
Kanu (MOC)	33.5	32.5	33.0	0.97	Haluwai (MOC)	45.8	45.4	45.6	0.99
Bing/Binda (MOC)	34.9	32.9	33.9	0.94	Damai/Dholi (HD)	44.3	45.5	44.9	1.03
Nuniya (MOC)	33.8	33.7	33.8	1.00	Jirel (M/HJ)	48.0	45.8	46.9	0.95
Yadav (MOC)	37.6	33.7	35.7	0.90	Sanyasi (HC)	47.4	46.1	46.8	0.97
Gangai (TJ)	37.3	33.7	35.5	0.90	Dura (M/HJ)	48.9	46.2	47.5	0.94
Hajam/Thakur (MOC)	36.1	34.5	35.3	0.96	Chhetri (HC)	46.4	46.5	46.5	1.00
Dom (MD)	36.6	34.7	35.7	0.95	Badi (HD)	45.3	46.5	45.9	1.03
Badhae/Kamar (MOC)	37.8	35.2	36.5	0.93	Darai (M/HJ)	43.7	46.5	45.1	1.06
Dhanuk (TJ)	38.8	35.3	37.0	0.91	Brahmin (MBC)	48.0	46.7	47.3	0.97
Kumhar (MOC)	38.9	35.4	37.2	0.91	Yholmo (M/HJ)	48.8	48.1	48.4	0.99
Munda/Mudiyari (TJ)	36.5	35.6	36.1	0.98	Danuwar (M/HJ)	47.5	48.6	48.0	1.02
Santhal (TJ)	35.5	35.8	35.6	1.01	Dhimal (TJ)	48.2	49.9	49.1	1.04
Byasi (M/HJ)	36.8	36.2	36.5	0.98	Kayastha (MBC)	53.2	50.2	51.7	0.94
Jhangad (TJ)	36.7	36.3	36.5	0.99	Marwadi	48.9	50.2	49.5	1.03
Teli (MOC)	39.2	36.4	37.8	0.93	Limbu (M/HJ)	55.0	50.6	52.8	0.92
Baniya (MOC)	38.8	36.8	37.8	0.95	Gharti/Bhujel (M/HJ)	49.7	50.7	50.2	1.02
Halkhor (MD)	38.0	36.9	37.5	0.97	Gurung (M/HJ)	50.5	51.4	51.0	1.02
Koche (TJ)	38.8	37.0	37.9	0.95	Lepcha (M/HJ)	55.8	53.6	54.7	0.96
Kami (HD)	36.5	37.5	37.0	1.03	Bhote/Walung (M/HJ)	53.0	54.0	53.5	1.02
Sudhi (MOC)	37.8	38.2	38.0	1.01	Sunuwar (M/HJ)	52.6	54.0	53.3	1.03
Chepang (M/HJ)	38.1	38.3	38.2	1.01	Newar	52.3	54.7	53.5	1.05
Magar (M/HJ)	40.3	39.2	39.7	0.97	Meche (TJ)	54.4	55.1	54.8	1.01
Chhantyal (M/HJ)	39.3	39.4	39.3	1.00	Thakali (M/HJ)	51.1	55.6	53.2	1.09
Sonar (MOC)	40.5	39.7	40.1	0.98	Brahmin (HB)	54.6	56.4	55.5	1.03
Hayu (M/HJ)	42.1	40.0	41.0	0.95	Sherpa (M/HJ)	54.9	57.7	56.4	1.05
Tajpuriya (TJ)	40.4	40.0	40.2	0.99	Rai (M/HJ)	58.4	59.2	58.8	1.01
Kalwar (MOC)	41.3	40.2	40.7	0.97	Yakha (M/HJ)	56.6	60.0	58.3	1.06

ANNEX 8.7A: WOMEN WHO CAN MAKE DECISIONS ON OWN MARRIAGE BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Deciding on Own Marriage	Caste/ethnicity	Deciding on Own Marriage	Caste/ethnicity	Deciding on Own Marriage	Caste/ethnicity	Deciding on Own Marriage
Lodha (MOC)	12.0	Teli (MOC)	33.7	Tharu (TJ)	71.0	Dhimai (TJ)	88.9
Bing/Binda (MOC)	13.1	Bhediya/Gaderi (MOC)	34.5	Raji (M/HJ)	74.9	Damai/Dholi (HD)	89.6
Halkhor (MD)	15.2			Danuwar (M/HJ)	76.4	Gharti/Bhujel (M/HJ)	90.5
Kumhar (MOC)	16.6	Kewat (MOC)	35.0	Tajpuriya (TJ)	77.4	Thakuri (HC)	90.6
Nuniya (MOC)	19.5	Musahar (MD)	35.5	Sanyasi (HC)	79.7	Gurung (M/HJ)	91.1
Kanu (MOC)	20.8	Koiri (MOC)	37.5	Thami (M/HJ)	79.8	Sunuwar (M/HJ)	91.4
Lohar (MOC)	20.9	Rajput (MBC)	37.6	Rajbansi (TJ)	81.0	Sherpa (M/HJ)	92.4
Tatma (MD)	25.1	Kalwar (MOC)	37.8	Chepang (M/HJ)	82.5	Bhote/Walung (M/HJ)	92.6
Sonar (MOC)	27.1	Dusadh/Paswan/Pasi (MD)	38.4	Badi (HD)	83.3	Limbu (M/HJ)	92.6
Mallah (MOC)	28.1	Kahar (MOC)	45.5	Brahmin (HB)	84.1	Byasi (M/HJ)	93.3
Mali (MOC)	28.2	Brahmin (MBC)	47.9	Chhetri (HC)	84.9	Gaine (HD)	93.5
Dhanuk (TJ)	28.8	Haluwai (MOC)	49.0	Hayu (M/HJ)	84.9	Chhantyal (M/HJ)	93.8
Khatwe (MD)	29.0	Baniya (MOC)	49.2	Pahari (M/HJ)	85.0	Meche (TJ)	94.5
Barae (MOC)	29.2	Rajbhar (MOC)	49.5	Kami (HD)	85.5	Yakha (M/HJ)	94.8
Dom (MD)	29.3	Gangai (TJ)	50.3	Kisan (TJ)	85.6	Dura (M/HJ)	96.4
Kurmi (MOC)	30.0	Bantar (MD)	54.8	Majhi (M/HJ)	86.4	Newar	96.8
Chamar/Harijan/Ram (MD)	30.2	Badhae/Kamar (MOC)	56.4	Marwadi	86.5	Jirel (M/HJ)	96.9
Yadav (MOC)	31.5	Jhangad (TJ)	61.3	Bote (M/HJ)	87.1	Thakali (M/HJ)	97.2
Sudhi (MOC)	32.2	Munda/Mudiyari (TJ)	61.3	Sarki (HD)	87.6	Baramu (M/HJ)	97.3
Muslim	32.2	Kayastha (MBC)	61.4	Kumal (M/HJ)	87.6	Lepcha (M/HJ)	97.5
Hajam/Thakur (MOC)	33.3	Koche (TJ)	66.1	Tamang (M/HJ)	88.0	Magar (M/HJ)	97.8
Dhobi (MD)	33.3			Darai (M/HJ)	88.3	Rai (M/HJ)	98.9
				Yholmo (M/HJ)	88.8		

ANNEX 8.7B: WOMEN WHO CAN MAKE DECISIONS TO THEIR OWN HEALTH CARE BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Deciding on Own Health Care	Caste/ethnicity	Deciding on Own Health Care	Caste/ethnicity	Deciding on Own Health Care	Caste/ethnicity	Deciding on Own Health Care
Lodha (MOC)	13.5	Tharu (TJ)	69.0	Rajput (MBC)	77.3	Danuwar (M/HJ)	83.4
Meche (TJ)	31.0	Hajam/Thakur (MOC)	69.2	Barae (MOC)	77.9	Bing/Binda (MOC)	83.8
Kisan (TJ)	39.3	Brahmin (HB)	69.3	Rai (M/HJ)	78.1	Kami (HD)	83.9
Koche (TJ)	40.3	Damai/Dholi (HD)	69.4	Thami (M/HJ)	78.1	Teli (MOC)	84.4
Rajbansi (TJ)	41.0	Rajbhar (MOC)	69.7	Lepcha (M/HJ)	78.7	Kalwar (MOC)	84.5
Santhal (TJ)	45.2	Gaine (HD)	69.7	Tamang (M/HJ)	78.7	Chepang (M/HJ)	84.5
Dhimai (TJ)	51.5	Hayu (M/HJ)	70.4	Sonar (MOC)	78.9	Sunuwar (M/HJ)	85.0
Munda/Mudiyari (TJ)	53.1	Koiri (MOC)	71.5	Yakha (M/HJ)	79.8	Yholmo (M/HJ)	85.0
Kahar (MOC)	53.5	Kurmi (MOC)	72.0	Chhetri (HC)	80.0	Gurung (M/HJ)	85.1
Gangai (TJ)	53.8	Marwadi	72.4	Sarki (HD)	80.0	Halkhor (MD)	85.4
Tajpuriya (TJ)	55.3	Gharti/Bhujel (M/HJ)	73.0	Musahar (MD)	80.0	Tatma (MD)	85.4
Jhangad (TJ)	56.8	Majhi (M/HJ)	73.2	Lohar (MOC)	80.6	Thakuri (HC)	85.9
Bantar (MD)	57.8	Kayastha (MBC)	73.5	Kumhar (MOC)	80.9	Darai (M/HJ)	88.8
Badhae/Kamar (MOC)	61.4	Muslim	74.4	Pahari (M/HJ)	81.2	Bote (M/HJ)	89.6
Badi (HD)	63.2	Yadav (MOC)	74.5	Khatwe (MD)	82.0	Sudhi (MOC)	91.0
Mallah (MOC)	64.1	Raji (M/HJ)	74.9	Magar (M/HJ)	82.0	Mali (MOC)	91.3
Dhobi (MD)	65.1	Chamar/Harijan/Ram (MD)	75.4	Kumal (M/HJ)	82.5	Sherpa (M/HJ)	92.4
Dom (MD)	65.7	Limbu (M/HJ)	75.7	Sanyasi (HC)	82.8	Thakali (M/HJ)	92.5
Bhediya/Gaderi (MOC)	66.5	Haluwai (MOC)	75.8	Brahmin (MBC)	83.0	Dura (M/HJ)	94.6
Kewat (MOC)	68.0	Chhantyal (M/HJ)	76.0	Baniya (MOC)	83.2	Newar	95.2
Nuniya (MOC)	69.0	Dhanuk (TJ)	76.3	Kanu (MOC)	83.2	Byasi (M/HJ)	95.9
				Dusadh/Paswan/Pasi (MD)	83.3	Bhote/Walung (M/HJ)	96.8
				Jirel (M/HJ)	83.3	Baramu (M/HJ)	98.4

ANNEX 8.8A: WOMEN WHO CAN MAKE DECISIONS ON NUMBER OF CHILDREN TO HAVE BY CASTE/ETHNICITY (%)							
Caste/ethnicity	No. of children to have	Caste/ethnicity	No. of children to have	Caste/ethnicity	No. of children to have	Caste/ethnicity	No. of children to have
Lodha (MOC)	26.7	Sonar (MOC)	78.9	Munda/Mudiyari (TJ)	85.9	Kayastha (MBC)	90.7
Kahar (MOC)	55.4	Bhediya/Gaderi (MOC)	79.2	Pahari (M/HJ)	86.0	Chhetri (HC)	90.8
Muslim	65.3	Hajam/Thakur (MOC)	79.3	Magar (M/HJ)	86.3	Limbu (M/HJ)	91.0
Chepang (M/HJ)	68.5	Rajbhar (MOC)	79.3	Thakuri (HC)	86.4	Jirel (M/HJ)	91.2
Chamar/Harijan/Ram (MD)	71.5	Dhanuk (TJ)	79.6	Dom (MD)	86.4	Mali (MOC)	91.3
Darai (M/HJ)	72.3	Barae (MOC)	80.5	Gurung (M/HJ)	86.9	Rai (M/HJ)	91.4
Nuniya (MOC)	73.7	Koiri (MOC)	81.2	Khatwe (MD)	87.0	Gharti/Bhujel (M/HJ)	91.5
Mallah (MOC)	74.3	Musahar (MD)	82.0	Dura (M/HJ)	87.0	Raji (M/HJ)	91.8
Hayu (M/HJ)	74.4	Sherpa (M/HJ)	82.0	Kami (HD)	87.2	Newar	91.9
Halkhor (MD)	74.7	Sunuwar (M/HJ)	82.2	Sarki (HD)	87.4	Baramu (M/HJ)	91.9
Dusadh/Paswan/Pasi (MD)	75.1	Gaine (HD)	83.1	Sanyasi (HC)	87.8	Dhimai (TJ)	92.3
Dhobi (MD)	75.2	Majhi (M/HJ)	83.2	Yholmo (M/HJ)	88.1	Bantar (MD)	92.6
Jhangad (TJ)	75.4	Bing/Binda (MOC)	83.5	Tatma (MD)	88.6	Byasi (M/HJ)	93.0
Koche (TJ)	75.6	Kumal (M/HJ)	84.0	Santhal (TJ)	88.6	Tajpuriya (TJ)	93.1
Bote (M/HJ)	76.3	Thami (M/HJ)	84.3	Brahmin (HB)	88.9	Brahmin (MBC)	93.5
Kurmi (MOC)	77.5	Danuwar (M/HJ)	84.6	Rajbansi (TJ)	89.0	Gangai (TJ)	93.5
Kumhar (MOC)	77.6	Rajput (MBC)	84.7	Teli (MOC)	89.1	Lepcha (M/HJ)	93.7
Badhae/Kamar (MOC)	77.8	Tamang (M/HJ)	84.7	Kanu (MOC)	89.3	Meche (TJ)	93.7
Lohar (MOC)	78.4	Kisan (TJ)	85.0	Tharu (TJ)	89.7	Kalwar (MOC)	94.8
Kewat (MOC)	78.7	Damai/Dholi (HD)	85.1	Haluwai (MOC)	90.2	Yakha (M/HJ)	95.0
Yadav (MOC)	78.8	Baniya (MOC)	85.4	Sudhi (MOC)	90.5	Marwadi	95.5
		Badi (HD)	85.4	Bhote/Walung (M/HJ)	90.6	Chhantyal (M/HJ)	96.3
						Thakali (M/HJ)	98.4

ANNEX 8.8B: WOMEN WHO CAN MAKE DECISIONS ON CHILDREN'S SCHOOLING BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Children's Schooling	Caste/ethnicity	Children's Schooling	Caste/ethnicity	Children's Schooling	Caste/ethnicity	Children's Schooling
Lodha (MOC)	47.4	Dhobi (MD)	75.0	Sunuwar (M/HJ)	80.7	Chhetri (HC)	84.7
Kahar (MOC)	57.8	Dusadh/Paswan/Pasi (MD)	75.0	Teli (MOC)	80.8	Mali (MOC)	84.7
Muslim	66.3	Rajput (MBC)	75.4	Dhimai (TJ)	80.9	Gurung (M/HJ)	85.1
Rajbhar (MOC)	68.6	Koiri (MOC)	75.4	Dura (M/HJ)	81.1	Thakali (M/HJ)	85.1
Nuniya (MOC)	70.1	Santhal (TJ)	75.6	Brahmin (MBC)	81.4	Baramu (M/HJ)	85.3
Jhangad (TJ)	70.4	Danuwar (M/HJ)	75.8	Chepang (M/HJ)	81.5	Sanyasi (HC)	85.5
Koche (TJ)	71.0	Hajam/Thakur (MOC)	76.4	Meche (TJ)	81.5	Gaine (HD)	85.5
Mallah (MOC)	71.1	Baniya (MOC)	76.5	Hayu (M/HJ)	81.6	Yholmo (M/HJ)	85.5
Munda/Mudiyari (TJ)	71.1	Bing/Binda (MOC)	76.9	Tajpuriya (TJ)	81.8	Brahmin (HB)	85.7
Lohar (MOC)	71.8	Badhae/Kamar (MOC)	77.8	Jirel (M/HJ)	82.4	Kanu (MOC)	86.0
Dom (MD)	71.8	Sudhi (MOC)	77.8	Tamang (M/HJ)	82.5	Kumal (M/HJ)	86.1
Kumhar (MOC)	72.2	Halkhor (MD)	77.8	Damai/Dholi (HD)	82.9	Bhote/Walung (M/HJ)	87.0
Dhanuk (TJ)	72.3	Khatwe (MD)	77.8	Magar (M/HJ)	83.0	Lepcha (M/HJ)	87.1
Sonar (MOC)	73.1	Kewat (MOC)	78.1	Pahari (M/HJ)	83.1	Thakuri (HC)	87.3
Bhediya/Gaderi (MOC)	73.9	Tatma (MD)	78.1	Bote (M/HJ)	83.2	Raji (M/HJ)	87.7
Yadav (MOC)	74.3	Darai (M/HJ)	78.2	Kayastha (MBC)	83.6	Yakha (M/HJ)	88.2
Kurmi (MOC)	74.4	Thami (M/HJ)	78.7	Kami (HD)	83.7	Sherpa (M/HJ)	88.5
Musahar (MD)	74.5	Kisan (TJ)	79.3	Kalwar (MOC)	83.9	Gharti/Bhujel (M/HJ)	89.0
Rajbansi (TJ)	74.5	Badi (HD)	80.2	Haluwai (MOC)	84.1	Byasi (M/HJ)	89.4
Barae (MOC)	74.6	Gangai (TJ)	80.3	Sarki (HD)	84.3	Newar	89.9
Tharu (TJ)	74.6	Bantar (MD)	80.5	Majhi (M/HJ)	84.3	Chhantyal (M/HJ)	95.0
Chamar/Harijan/Ram (MD)	74.9			Marwadi	84.4		
				Rai (M/HJ)	84.6		

ANNEX 8.9A: WOMEN WHO CAN MAKE DECISIONS IN SPENDING PERSONAL EARNING BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Spending Personal Earnings	Caste/ethnicity	Spending Personal Earnings	Caste/ethnicity	Spending Personal Earnings	Caste/ethnicity	Spending Personal Earnings
Lodha (MOC)	18.6	Rajbansi (TJ)	43.5	Dom (MD)	55.5	Tharu (TJ)	62.9
Kahar (MOC)	23.1	Jhangad (TJ)	44.3	Santhal (TJ)	55.5	Darai (M/HJ)	63.3
Sonar (MOC)	28.6	Dhanuk (TJ)	45.0	Munda/Mudiyari (TJ)	55.5	Jirel (M/HJ)	63.8
Hajam/Thakur (MOC)	33.6	Baniya (MOC)	45.0	Hayu (M/HJ)	55.5	Bhote/Walung (M/HJ)	64.7
Marwadi	33.9	Kewat (MOC)	45.4	Dhimal (TJ)	55.8	Rai (M/HJ)	65.0
Rajput (MBC)	34.2	Tatma (MD)	45.6	Tajpuriya (TJ)	56.0	Magar (M/HJ)	65.1
Rajbhar (MOC)	34.9	Brahmin (MBC)	45.9	Thami (M/HJ)	56.5	Kumal (M/HJ)	65.2
Nuniya (MOC)	37.1	Bhediyar/Gaderi (MOC)	46.2	Bing/Binda (MOC)	56.6	Gharti/Bhujel (M/HJ)	65.9
Muslim	37.2	Yadav (MOC)	46.9	Sanyasi (HC)	57.5	Bote (M/HJ)	66.5
Chamar/Harijan/Ram (MD)	38.2	Kurmi (MOC)	47.4	Majhi (M/HJ)	57.6	Sherpa (M/HJ)	66.7
Lohar (MOC)	38.8	Kami (HD)	48.1	Bantar (MD)	57.8	Limbu (M/HJ)	67.5
Dusadh/Paswan/Pasi (MD)	38.9	Byasi (M/HJ)	48.8	Halkhor (MD)	58.1	Tamang (M/HJ)	67.9
Dhobi (MD)	39.3	Kalwar (MOC)	49.0	Danuwar (M/HJ)	58.2	Yholmo (M/HJ)	68.4
Mallah (MOC)	40.5	Barae (MOC)	49.7	Mali (MOC)	58.8	Brahmin (HB)	68.6
Kumhar (MOC)	40.7	Badi (HD)	50.1	Musahar (MD)	58.8	Gaine (HD)	69.3
Badhae/Kamar (MOC)	41.2	Koche (TJ)	51.4	Thakuri (HC)	59.0	Dura (M/HJ)	69.7
Gangai (TJ)	41.3	Raji (M/HJ)	52.3	Yakha (M/HJ)	59.5	Kisan (TJ)	70.0
Koiri (MOC)	41.6	Sarki (HD)	52.4	Damai/Dholi (HD)	59.9	Baramu (M/HJ)	72.1
Teli (MOC)	41.7	Meche (TJ)	53.8	Chhetri (HC)	60.7	Newar	76.1
Kayastha (MBC)	41.8	Lepcha (M/HJ)	53.8	Kanu (MOC)	61.2	Gurung (M/HJ)	77.9
		Sudhi (MOC)	54.0	Pahari (M/HJ)	61.4	Chhantyal (M/HJ)	86.5
		Khatwe (MD)	54.3	Sunuwar (M/HJ)	62.6	Thakali (M/HJ)	93.5
		Haluwai (MOC)	54.9	Chepang (M/HJ)	62.8		

ANNEX 8.9B: WOMEN WHO CAN MAKE DECISIONS IN SELLING PERSONAL ASSETS BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Selling Personal Assets	Caste/ethnicity	Selling Personal Assets	Caste/ethnicity	Selling Personal Assets	Caste/ethnicity	Selling Personal Assets
Dusadh/Paswan/Pasi (MD)	1.8	Santhal (TJ)	3.6	Bantar (MD)	7.2	Chepang (M/HJ)	10.7
Lodha (MOC)	1.9	Halkhor (MD)	4.0	Bhediyar/Gaderi (MOC)	7.3	Sarki (HD)	10.8
Lohar (MOC)	1.9	Dhanuk (TJ)	4.2	Gangai (TJ)	7.5	Dhimal (TJ)	11.2
Musahar (MD)	2.1	Bing/Binda (MOC)	4.3	Brahmin (MBC)	7.7	Byasi (M/HJ)	11.5
Kanu (MOC)	2.2	Koiri (MOC)	4.4	Jirel (M/HJ)	7.8	Rai (M/HJ)	12.1
Nuniya (MOC)	2.3	Rajput (MBC)	4.5	Gaine (HD)	8.0	Gharti/Bhujel (M/HJ)	12.7
Chamar/Harijan/Ram (MD)	2.3	Thami (M/HJ)	4.7	Hayu (M/HJ)	8.5	Thakuri (HC)	13.2
Mallah (MOC)	2.4	Koche (TJ)	5.0	Raji (M/HJ)	8.5	Sherpa (M/HJ)	13.2
Dom (MD)	2.4	Barae (MOC)	5.1	Kayastha (MBC)	8.6	Bhote/Walung (M/HJ)	13.4
Tatma (MD)	2.6	Kami (HD)	5.2	Badi (HD)	8.6	Chhantyal (M/HJ)	13.6
Kumhar (MOC)	2.7	Jhangad (TJ)	5.3	Marwadi	8.6	Tamang (M/HJ)	13.6
Dhobi (MD)	2.7	Sudhi (MOC)	5.4	Magar (M/HJ)	9.2	Sunuwar (M/HJ)	13.7
Kurmi (MOC)	2.8	Yadav (MOC)	5.6	Pahari (M/HJ)	9.2	Kumal (M/HJ)	14.1
Sonar (MOC)	2.8	Mali (MOC)	5.7	Tajpuriya (TJ)	9.2	Darai (M/HJ)	14.6
Khatwe (MD)	2.8	Kalwar (MOC)	5.8	Meche (TJ)	9.8	Brahmin (HB)	15.4
Badhae/Kamar (MOC)	3.0	Lepcha (M/HJ)	6.2	Munda/Mudiyari (TJ)	10.0	Yakha (M/HJ)	15.4
Muslim	3.0	Baniya (MOC)	6.3	Sanyasi (HC)	10.1	Chhetri (HC)	16.3
Kahar (MOC)	3.1	Haluwai (MOC)	6.4	Danuwar (M/HJ)	10.1	Newar	17.7
Hajam/Thakur (MOC)	3.5	Majhi (M/HJ)	6.4	Yholmo (M/HJ)	10.2	Gurung (M/HJ)	18.4
Teli (MOC)	3.6	Rajbansi (TJ)	6.4	Tharu (TJ)	10.3	Thakali (M/HJ)	22.8
		Rajbhar (MOC)	6.6	Damai/Dholi (HD)	10.4	Dura (M/HJ)	24.5
		Kisan (TJ)	6.8	Limbu (M/HJ)	10.5	Baramu (M/HJ)	25.7
		Bote (M/HJ)	6.9				
		Kewat (MOC)	7.2				

ANNEX 8.10A: WOMEN WHO CAN VISIT LOCAL MARKET WITHOUT INFORMING THEIR FAMILY BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Local Market	Caste/ethnicity	Local Market	Caste/ethnicity	Local Market	Caste/ethnicity	Local Market
Lodha (MOC)	43.0	Kewat (MOC)	72.5	Sudhi (MOC)	82.4	Kami (HD)	92.7
Rajbhar (MOC)	55.1	Jirel (M/HJ)	72.8	Musahar (MD)	82.5	Kisan (TJ)	93.1
Muslim	59.3	Dusadh/Paswan/ Pasi (MD)	73.7	Munda/Mudiyari (TJ)	83.0	Jhangad (TJ)	93.5
Kahar (MOC)	61.1	Kanu (MOC)	74.1	Marwadi	84.7	Tharu (TJ)	93.5
Lepcha (M/HJ)	61.4	Hajam/Thakur (MOC)	74.2	Rajbansi (TJ)	85.0	Meche (TJ)	94.0
Nuniya (MOC)	62.0	Teli (MOC)	74.4	Bhote/Walung (M/HJ)	85.1	Newar	94.7
Kurmi (MOC)	62.5	Dhanuk (TJ)	74.7	Badhae/Kamar (MOC)	85.8	Sanyasi (HC)	94.8
Rajput (MBC)	62.9	Tajpuriya (TJ)	75.4	Khatwe (MD)	86.0	Kumal (M/HJ)	94.8
Barae (MOC)	63.1	Mali (MOC)	75.9	Tamang (M/HJ)	86.3	Brahmin (HB)	95.8
Thami (M/HJ)	65.6	Koiri (MOC)	76.5	Halkhor (MD)	87.4	Gharti/Bhujel (M/HJ)	96.3
Bing/Binda (MOC)	65.7	Brahmin (MBC)	77.8	Kayastha (MBC)	87.8	Darai (M/HJ)	97.0
Bhediya/Gaderi (MOC)	66.0	Hayu (M/HJ)	78.0	Sunuwar (M/HJ)	88.2	Badi (HD)	97.1
Chamar/Harijan/ Ram (MD)	66.3	Pahari (M/HJ)	78.0	Dom (MD)	88.4	Gaine (HD)	97.3
Kumhar (MOC)	66.8	Rai (M/HJ)	78.6	Chhetri (HC)	88.6	Sarki (HD)	97.3
Lohar (MOC)	67.9	Yholmo (M/HJ)	79.4	Danuwar (M/HJ)	88.9	Chhantyal (M/HJ)	97.3
Gangai (TJ)	68.3	Baniya (MOC)	79.7	Bote (M/HJ)	89.1	Gurung (M/HJ)	97.6
Dhobi (MD)	68.8	Yadav (MOC)	80.5	Haluwai (MOC)	89.2	Raji (M/HJ)	98.0
Limbu (M/HJ)	68.8	Bantar (MD)	80.9	Magar (M/HJ)	90.4	Thakali (M/HJ)	98.1
Santhal (TJ)	68.8	Koche (TJ)	81.2	Majhi (M/HJ)	90.4	Thakuri (HC)	98.4
Mallah (MOC)	69.3	Sherpa (M/HJ)	81.4	Damai/Dholi (HD)	91.2	Chepang (M/HJ)	99.5
Sonar (MOC)	71.4	Yakha (M/HJ)	81.9	Dhimai (TJ)	91.9	Baramu (M/HJ)	100.0
Tatma (MD)	71.4	Kalwar (MOC)	82.4			Byasi (M/HJ)	100.0
						Dura (M/HJ)	100.0

ANNEX 8.10B: WOMEN WHO CAN VISIT MATERNAL HOME/ RELATIVES WITHOUT INFORMING THEIR FAMILY BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Maternal Home/ Relatives	Caste/ethnicity	Maternal Home/ Relatives	Caste/ethnicity	Maternal Home/ Relatives	Caste/ethnicity	Maternal Home/ Relatives
Lodha (MOC)	45.0	Sonar (MOC)	65.3	Bantar (MD)	74.4	Halkhor (MD)	82.8
Rajbhar (MOC)	46.0	Bhediya/Gaderi (MOC)	66.0	Hayu (M/HJ)	74.8	Kayastha (MBC)	83.1
Kahar (MOC)	46.5	Lohar (MOC)	66.3	Dhanuk (TJ)	75.3	Badhae/Kamar (MOC)	83.2
Nuniya (MOC)	49.0	Mallah (MOC)	66.7	Danuwar (M/HJ)	75.9	Brahmin (HB)	84.1
Tajpuriya (TJ)	49.7	Pahari (M/HJ)	67.2	Marwadi	76.1	Dhimai (TJ)	84.8
Gangai (TJ)	50.8	Jirel (M/HJ)	67.3	Chhetri (HC)	76.2	Tharu (TJ)	85.5
Lepcha (M/HJ)	51.3	Sherpa (M/HJ)	67.4	Koiri (MOC)	77.0	Badi (HD)	86.2
Limbu (M/HJ)	54.0	Bhote/Walung (M/HJ)	67.6	Tamang (M/HJ)	77.0	Gurung (M/HJ)	86.3
Koche (TJ)	54.8	Kewat (MOC)	68.5	Sunuwar (M/HJ)	78.1	Jhangad (TJ)	86.4
Chamar/Harijan/ Ram (MD)	55.8	Bing/Binda (MOC)	68.7	Sudhi (MOC)	78.4	Sanyasi (HC)	86.5
Santhal (TJ)	55.8	Mali (MOC)	69.2	Meche (TJ)	78.5	Haluwai (MOC)	86.6
Kurmi (MOC)	57.5	Dusadh/Paswan/ Pasi (MD)	69.2	Chhantyal (M/HJ)	79.5	Newar	87.3
Muslim	60.3	Tatma (MD)	69.8	Yadav (MOC)	80.0	Magar (M/HJ)	88.2
Rai (M/HJ)	61.0	Hajam/Thakur (MOC)	70.2	Munda/Mudiyari (TJ)	80.9	Khatwe (MD)	89.0
Thami (M/HJ)	61.7	Thakali (M/HJ)	70.8	Musahar (MD)	81.0	Kumal (M/HJ)	90.2
Kumhar (MOC)	62.8	Teli (MOC)	70.9	Gaine (HD)	81.6	Raji (M/HJ)	90.5
Rajput (MBC)	62.9	Kalwar (MOC)	71.0	Majhi (M/HJ)	81.8	Sarki (HD)	91.9
Yholmo (M/HJ)	63.1	Rajbansi (TJ)	71.0	Kami (HD)	81.9	Chepang (M/HJ)	92.0
Yakha (M/HJ)	63.7	Brahmin (MBC)	73.2	Gharti/Bhujel (M/HJ)	82.0	Byasi (M/HJ)	92.3
Baniya (MOC)	64.5	Bote (M/HJ)	74.1	Damai/Dholi (HD)	82.4	Darai (M/HJ)	92.4
Kanu (MOC)	64.5			Kisan (TJ)	82.7	Thakuri (HC)	93.2
Barae (MOC)	64.6			Dom (MD)	82.8	Dura (M/HJ)	98.8
Dhobi (MD)	64.6					Baramu (M/HJ)	100.0

ANNEX 8.10C: WOMEN WHO CAN VISIT HEALTH FACILITIES WITHOUT INFORMING THEIR FAMILY BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Health Facilities	Caste/ethnicity	Health Facilities	Caste/ethnicity	Health Facilities	Caste/ethnicity	Health Facilities
Lodha (MOC)	38.0	Kurmi (MOC)	68.5	Koiri (MOC)	77.5	Jhangad (TJ)	86.4
Kahar (MOC)	46.0	Kumhar (MOC)	68.8	Kisan (TJ)	78.0	Kami (HD)	87.0
Rajbhar (MOC)	46.5	Yholmo (M/HJ)	68.8	Musahar (MD)	79.0	Chhantyal (M/HJ)	87.0
Koche (TJ)	46.8	Bantar (MD)	70.4	Meche (TJ)	79.0	Tharu (TJ)	87.5
Tajpuriya (TJ)	49.2	Tatma (MD)	70.9	Halkhor (MD)	79.3	Thakali (M/HJ)	87.7
Gangai (TJ)	51.8	Mali (MOC)	71.3	Tamang (M/HJ)	79.8	Magar (M/HJ)	88.8
Santhal (TJ)	52.8	Rajbansi (TJ)	71.5	Brahmin (MBC)	80.4	Khatwe (MD)	89.0
Nuniya (MOC)	53.5	Jirel (M/HJ)	71.6	Yadav (MOC)	80.5	Haluwai (MOC)	89.7
Dhobi (MD)	57.3	Hajam/Thakur (MOC)	71.7	Sudhi (MOC)	80.9	Brahmin (HB)	89.9
Chamar/Harijan/Ram (MD)	58.3	Hayu (M/HJ)	71.7	Bhote/Walung (M/HJ)	80.9	Sanyasi (HC)	90.1
Muslim	58.8	Rai (M/HJ)	71.7	Kalwar (MOC)	81.3	Gharti/Bhujel (M/HJ)	91.0
Lepcha (M/HJ)	59.4	Teli (MOC)	71.9	Majhi (M/HJ)	81.8	Gurung (M/HJ)	91.1
Rajput (MBC)	60.3	Dusadh/Paswan/Pasi (MD)	72.7	Dhimai (TJ)	81.8	Darai (M/HJ)	91.9
Barae (MOC)	61.0	Bing/Binda (MOC)	73.2	Dom (MD)	82.3	Newar	92.1
Thami (M/HJ)	62.3	Pahari (M/HJ)	74.2	Sherpa (M/HJ)	83.1	Kumal (M/HJ)	92.3
Limbu (M/HJ)	65.1	Bote (M/HJ)	74.6	Sunuwar (M/HJ)	83.4	Sarki (HD)	92.4
Bhediya/Gaderi (MOC)	67.0	Yakha (M/HJ)	74.6	Kayastha (MBC)	83.6	Raji (M/HJ)	94.0
Lohar (MOC)	67.3	Marwadi	75.5	Chhetri (HC)	83.8	Badi (HD)	94.3
Kanu (MOC)	67.5	Dhanuk (TJ)	76.8	Badhae/Kamar (MOC)	84.3	Chepang (M/HJ)	95.0
Mallah (MOC)	67.7	Munda/Mudiyari (TJ)	76.8	Danuwar (M/HJ)	84.4	Thakuri (HC)	97.9
Kewat (MOC)	68.0	Baniya (MOC)	77.2	Gaine (HD)	85.4	Dura (M/HJ)	98.8
Sonar (MOC)	68.3			Damai/Dholi (HD)	86.0	Baramu (M/HJ)	100.0
						Byasi (M/HJ)	100.0

ANNEX 8.10D: WOMEN WHO CAN ATTEND ASSEMBLIES/ SEMINARS/ MEETINGS WITHOUT INFORMING THEIR FAMILY BY CASTE/ETHNICITY (%)							
Caste/ethnicity	Assemblies/Seminars/Meetings	Caste/ethnicity	Assemblies/Seminars/Meetings	Caste/ethnicity	Assemblies/Seminars/Meetings	Caste/ethnicity	Assemblies/Seminars/Meetings
Lodha (MOC)	15.0	Marwadi	38.0	Rajbansi (TJ)	57.0	Thakali (M/HJ)	70.3
Koche (TJ)	18.8	Baniya (MOC)	40.1	Bhote/Walung (M/HJ)	57.2	Dhimai (TJ)	70.5
Kahar (MOC)	21.5	Bing/Binda (MOC)	40.2	Kayastha (MBC)	57.9	Sunuwar (M/HJ)	71.9
Nuniya (MOC)	24.5	Kumhar (MOC)	40.2	Rai (M/HJ)	58.0	Damai/Dholi (HD)	73.3
Rajput (MBC)	28.4	Kewat (MOC)	42.0	Lepcha (M/HJ)	58.9	Chhetri (HC)	73.8
Chamar/Harijan/Ram (MD)	28.6	Dom (MD)	42.4	Limbu (M/HJ)	60.6	Newar	75.4
Lohar (MOC)	30.4	Hajam/Thakur (MOC)	43.4	Danuwar (M/HJ)	61.1	Kami (HD)	75.9
Santhal (TJ)	30.4	Yadav (MOC)	43.8	Tamang (M/HJ)	61.2	Kumal (M/HJ)	76.3
Kanu (MOC)	32.5	Gangai (TJ)	44.2	Meche (TJ)	61.5	Gaine (HD)	77.0
Dhobi (MD)	32.8	Barae (MOC)	44.6	Yholmo (M/HJ)	61.6	Gharti/Bhujel (M/HJ)	77.2
Rajbhar (MOC)	33.1	Teli (MOC)	45.0	Bote (M/HJ)	61.7	Tharu (TJ)	78.3
Muslim	33.2	Dhanuk (TJ)	47.2	Musahar (MD)	61.8	Magar (M/HJ)	78.7
Kurmi (MOC)	34.0	Brahmin (MBC)	48.2	Bantar (MD)	62.3	Darai (M/HJ)	79.2
Mallah (MOC)	34.6	Thami (M/HJ)	50.5	Kisan (TJ)	62.7	Gurung (M/HJ)	79.5
Kalwar (MOC)	34.7	Badhae/Kamar (MOC)	51.0	Haluwai (MOC)	63.7	Brahmin (HB)	81.0
Sonar (MOC)	35.2	Koiri (MOC)	52.0	Hayu (M/HJ)	64.2	Sarki (HD)	82.4
Tajpuriya (TJ)	35.2	Halkhor (MD)	53.0	Jirel (M/HJ)	64.8	Sanyasi (HC)	83.3
Tatma (MD)	35.7	Pahari (M/HJ)	53.8	Sherpa (M/HJ)	64.8	Byasi (M/HJ)	84.5
Mali (MOC)	36.4	Munda/Mudiyari (TJ)	54.9	Jhangad (TJ)	65.1	Badi (HD)	85.9
Bhediya/Gaderi (MOC)	37.0	Sudhi (MOC)	55.0	Majhi (M/HJ)	65.7	Thakuri (HC)	87.4
Dusadh/Paswan/Pasi (MD)	37.9	Yakha (M/HJ)	56.0	Khatwe (MD)	66.0	Baramu (M/HJ)	88.6
				Chepang (M/HJ)	68.3	Raji (M/HJ)	88.7
				Chhantyal (M/HJ)	69.5	Dura (M/HJ)	93.4

ANNEX 8.10E: COMPOSITE INDEX OF WOMEN'S DECISION MAKING BY SOCIAL GROUPS AND CASTE/ETHNICITY (8.7 - 8.10)

Caste/ethnicity	Score (%)	Caste/ethnicity	Score (%)	Caste/ethnicity	Score (%)	Caste/ethnicity	Score (%)
Lodha (MOC)	26.1	Bing/Binda (MOC)	56.6	Marwadi	65.6	Sunuwar (M/HJ)	73.7
Kahar (MOC)	41.3	Tatma (MD)	57.3	Khatwe (MD)	66.3	Chhetri (HC)	74.0
Nuniya (MOC)	46.1	Dhanuk (TJ)	58.0	Hayu (M/HJ)	66.4	Chepeng (M/HJ)	74.5
Rajbhar (MOC)	48.9	Kanu (MOC)	58.1	Limbu (M/HJ)	66.9	Gaine (HD)	75.0
Muslim	49.0	Tajpuriya (TJ)	58.2	Kayastha (MBC)	67.2	Sanyasi (HC)	75.8
Chamar/Harijan/Ram (MD)	50.1	Koiri (MOC)	59.5	Meche (TJ)	67.7	Raji (M/HJ)	76.1
Koche (TJ)	51.1	Teli (MOC)	59.5	Pahari (M/HJ)	67.9	Brahmin (HB)	76.3
Dhobi (MD)	51.4	Yadav (MOC)	59.6	Kisan (TJ)	68.2	Darai (M/HJ)	76.6
Mallah (MOC)	51.9	Dom (MD)	60.7	Haluwai (MOC)	69.0	Sarki (HD)	76.6
Lohar (MOC)	52.4	Baniya (MOC)	60.7	Danuwar (M/HJ)	69.9	Gharti/Bhujel (M/HJ)	76.9
Kurmi (MOC)	52.7	Mali (MOC)	61.3	Yholmo (M/HJ)	69.9	Magar (M/HJ)	76.9
Rajput (MBC)	52.8	Halkhor (MD)	61.8	Rai (M/HJ)	69.9	Kumal (M/HJ)	77.3
Kumhar (MOC)	52.9	Rajbansi (TJ)	62.0	Jirel (M/HJ)	70.2	Chhantyal (M/HJ)	79.5
Sonar (MOC)	53.0	Badhae/Kamar (MOC)	62.2	Yakha (M/HJ)	70.9	Gurung (M/HJ)	79.9
Gangai (TJ)	54.2	Thami (M/HJ)	62.2	Bote (M/HJ)	70.9	Thakuri (HC)	79.9
Bhediyar/Gaderi (MOC)	54.4	Kalwar (MOC)	62.5	Dhimal (TJ)	71.0	Byasi (M/HJ)	80.9
Barae (MOC)	55.0	Munda/Mudiyari (TJ)	63.3	Majhi (M/HJ)	71.1	Thakali (M/HJ)	81.6
Hajam/Thakur (MOC)	55.5	Musahar (MD)	63.7	Tamang (M/HJ)	72.0	Newar	81.7
Santhal (TJ)	56.2	Bantar (MD)	63.9	Tharu (TJ)	72.2	Dura (M/HJ)	84.4
Kewat (MOC)	56.3	Brahmin (MBC)	63.9	Damai/Dholi (HD)	73.0	Baramu (M/HJ)	85.9
Dusadh/Paswan/Pasi (MD)	56.6	Jhangad (TJ)	64.5	Kami (HD)	73.1		
		Sudhi (MOC)	64.8	Sherpa (M/HJ)	73.2		
		Lepcha (M/HJ)	64.8	Badi (HD)	73.4		
				Bhote/Walung (M/HJ)	73.6		

COMPOSITE INDEXES

Colour Coded Legend [Sorted for <i>Italics</i>]				
1 st Qtl. Most Excluded	2 nd Qtl. Excluded	3 rd Qtl. Middle	4 th Qtl. Included	5 th Qtl. Most Included

Notation for Social Groups			
HB - Hill Brahmin	HC - Hill Chhetri	MBC - Madhesi B/C	MOC - Madhesi OC
HD - Hill Dalit	MD - Madhesi Dalit	M/HJ - Mt./Hill Janajati	TJ - Tarai Janajati

ANNEX 9.1A: INDEX OF DEMOGRAPHY (%) BY CASTE/ETHNICITY							
Caste/ethnicity	Demographic Composite Index	Caste/ethnicity	Demographic Composite Index	Caste/ethnicity	Demographic Composite Index	Caste/ethnicity	Demographic Composite Index
Muslim	48.5	Dhanuk (TJ)	56.0	Brahmin (MBC)	67.0	Gharti/Bhujel (M/HJ)	74.1
Kanu (MOC)	48.8	Teli (MOC)	56.4	Byasi (M/HJ)	67.2	Darai (M/HJ)	74.4
Lohar (MOC)	50.6	Mallah (MOC)	56.6	Pahari (M/HJ)	67.6	Kisan (TJ)	74.5
Lodha (MOC)	50.9	Halkhor (MD)	57.1	Bote (M/HJ)	68.4	Munda/Mudiyari (TJ)	75.9
Bing/Binda (MOC)	51.3	Hajam/Thakur (MOC)	57.3	Danuwar (M/HJ)	69.7	Yakha (M/HJ)	76.3
Dusadh/Paswan/Pasi (MD)	51.7	Dom (MD)	57.6	Majhi (M/HJ)	69.7	Bhote/Walung (M/HJ)	76.5
Yadav (MOC)	51.9	Hayu (M/HJ)	58.0	Kumal (M/HJ)	69.9	Limbu (M/HJ)	76.7
Kurmi (MOC)	52.3	Sudhi (MOC)	59.6	Sanyasi (HC)	70.3	Rai (M/HJ)	76.8
Barae (MOC)	52.7	Badhae/Kamar (MOC)	60.0	Tharu (TJ)	70.5	Rajbansi (TJ)	77.2
Kumhar (MOC)	52.9	Musahar (MD)	60.7	Gaine (HD)	70.9	Sherpa (M/HJ)	77.8
Bhediya/Gaderi (MOC)	53.0	Rajbhar (MOC)	61.1	Rajput (MBC)	71.0	Baramu (M/HJ)	78.4
Nuniya (MOC)	53.5	Haluwai (MOC)	62.5	Thakuri (HC)	71.4	Lepcha (M/HJ)	78.6
Sonar (MOC)	53.5	Baniya (MOC)	63.4	Chhetri (HC)	71.7	Yholmo (M/HJ)	79.1
Kewat (MOC)	53.9	Chepeng (M/HJ)	63.4	Kayastha (MBC)	71.9	Dhimal (TJ)	79.2
Mali (MOC)	54.1	Santhal (TJ)	63.7	Koche (TJ)	72.3	Chhantyal (M/HJ)	80.1
Tatma (MD)	54.1	Jhangad (TJ)	65.3	Gangai (TJ)	72.3	Brahmin (HB)	80.5
Kahar (MOC)	54.1	Raji (M/HJ)	65.6	Sarki (HD)	72.4	Newar	80.6
Dhobi (MD)	54.3	Damai/Dholi (HD)	65.8	Magar (M/HJ)	72.6	Jirel (M/HJ)	80.8
Khatwe (MD)	55.0	Kami (HD)	66.0	Tamang (M/HJ)	72.9	Dura (M/HJ)	81.6
Chamar/Harijan/Ram (MD)	55.0	Bantar (MD)	66.5	Tajpuriya (TJ)	72.9	Marwadi	81.8
Koiri (MOC)	55.2			Sunuwar (M/HJ)	73.0	Gurung (M/HJ)	82.6
				Meche (TJ)	73.0	Thakali (M/HJ)	89.1
				Thami (M/HJ)	74.0		

ANNEX 9.1B: INDEX OF DEMOGRAPHY BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Demographic Composite Index	Caste/ethnicity	Demographic Composite Index	Caste/ethnicity	Demographic Composite Index
All Nepal	69.5	Baniya (MOC)	63.4	Thami (M/HJ)	74.0
Mountain/Hill Groups	74.4	Kalwar (MOC)	66.2	Gharti/Bhujel (M/HJ)	74.1
Tarai/Madhes Groups	59.1	ALL MADHESI OC	54.2	Darai (M/HJ)	74.4
HILL BRAHMIN	80.0	Damai/Dholi (HD)	65.8	Yakha (M/HJ)	76.3
Sanyasi (HC)	70.3	Kami (HD)	66.0	Bhote/Walung (M/HJ)	76.5
Thakuri (HC)	71.4	Badi (HD)	66.5	Limbu (M/HJ)	76.7
Chhetri (HC)	71.7	Gaine (HD)	70.9	Rai (M/HJ)	76.8
ALL HILL CHHETRI	71.2	Sarki (HD)	72.4	Sherpa (M/HJ)	77.8
Brahmin (MBC)	67.0	ALL HILL DALIT	66.8	Baramu (M/HJ)	78.4
Rajput (MBC)	71.0	Dusadh/Paswan/Pasi (MD)	51.7	Lepcha (M/HJ)	78.6
Kayastha (MBC)	71.9	Tatma (MD)	54.1	Yholmo (M/HJ)	79.1
ALL MADHESI B/C	68.1	Dhobi (MD)	54.3	Chhantyal (M/HJ)	80.1
Kanu (MOC)	48.8	Khatwe (MD)	55.0	Jirel (M/HJ)	80.8
Lohar (MOC)	50.6	Chamar/Harijan/Ram (MD)	55.0	Dura (M/HJ)	81.6
Lodha (MOC)	50.9	Halkhor (MD)	57.1	Gurung (M/HJ)	82.6
Bing/Binda (MOC)	51.3	Dom (MD)	57.6	Thakali (M/HJ)	89.1
Yadav (MOC)	51.9	Musahar (MD)	60.7	ALL MT./HILL JANAJATI	74.0
Kurmi (MOC)	52.3	Bantar (MD)	66.5	Dhanuk (TJ)	56.0
Barae (MOC)	52.7	ALL MADHESIL DALIT	55.8	Santhal (TJ)	63.7
Kumhar (MOC)	52.9	NEWAR	80.1	Jhangad (TJ)	65.3
Bhediya/Gaderi (MOC)	53.0	Hayu (M/HJ)	58.0	Tharu (TJ)	70.5
Nuniya (MOC)	53.5	Chepang (M/HJ)	63.4	Koche (TJ)	72.3
Sonar (MOC)	53.5	Raji (M/HJ)	65.6	Gangai (TJ)	72.3
Kewat (MOC)	53.9	Byasi (M/HJ)	67.2	Tajpuriya (TJ)	72.9
Mali (MOC)	54.1	Pahari (M/HJ)	67.6	Meche (TJ)	73.0
Kahar (MOC)	54.1	Bote (M/HJ)	68.4	Kisan (TJ)	74.5
Koiri (MOC)	55.2	Danuwar (M/HJ)	69.7	Munda/Mudiyari (TJ)	75.9
Teli (MOC)	56.4	Majhi (M/HJ)	69.7	Rajbansi (TJ)	77.2
Mallah (MOC)	56.6	Kumal (M/HJ)	69.9	Dhimal (TJ)	79.2
Hajam/Thakur (MOC)	57.3	Magar (M/HJ)	72.6	ALL TARAI JANAJATI	69.4
Sudhi (MOC)	59.6	Tamang (M/HJ)	72.9	MUSLIM	48.0
Badhae/Kamar (MOC)	60.0	Sunuwar (M/HJ)	73.0	MARWADI	81.2
Rajbhar (MOC)	61.1				
Haluwai (MOC)	62.5				

ANNEX 9.2A: INDEX OF EDUCATION BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Education	Caste/ethnicity	Index of Education	Caste/ethnicity	Index of Education
Musahar (MD)	44.6	Muslim	59.8	Gaine (HD)	69.4
Dom (MD)	46.2	Badi (HD)	60.1	Sudhi (MOC)	69.8
Bing/Binda (MOC)	46.6	Badhae/Kamar (MOC)	61.0	Dura (M/HJ)	70.7
Hayu (M/HJ)	48.4	Thami (M/HJ)	61.0	Jirel (M/HJ)	70.7
Halkhor (MD)	49.3	Yholmo (M/HJ)	61.4	Baniya (MOC)	70.7
Dusadh/Paswan/Pasi (MD)	51.2	Lepcha (M/HJ)	61.6	Teli (MOC)	71.2
Mallah (MOC)	51.5	Bote (M/HJ)	62.0	Rajbansi (TJ)	71.4
Khatwe (MD)	51.7	Majhi (M/HJ)	62.4	Rai (M/HJ)	71.4
Chamar/Harijan/Ram (MD)	52.6	Barae (MOC)	62.7	Byasi (M/HJ)	71.6
Nuniya (MOC)	52.6	Baramu (M/HJ)	62.7	Dhimal (TJ)	71.6
Lodha (MOC)	54.0	Pahari (M/HJ)	62.9	Yakha (M/HJ)	71.7
Santhal (TJ)	54.2	Bhote/Walung (M/HJ)	63.0	Gangai (TJ)	72.2
Tatma (MD)	55.5	Sonar (MOC)	63.1	Darai (M/HJ)	72.5
Chepeng (M/HJ)	56.2	Munda/Mudiyari (TJ)	63.3	Haluwai (MOC)	72.8
Lohar (MOC)	56.3	Yadav (MOC)	64.1	Gharti/Bhujel (M/HJ)	73.0
Kanu (MOC)	57.4	Kami (HD)	64.1	Gurung (M/HJ)	73.1
Koche (TJ)	57.8	Sarki (HD)	64.1	Chhantyal (M/HJ)	73.5
Kahar (MOC)	58.3	Raji (M/HJ)	64.6	Tharu (TJ)	73.6
Bhediya/Gaderi (MOC)	58.5	Mali (MOC)	65.0	Limbu (M/HJ)	73.8
Jhangad (TJ)	58.9	Danuwar (M/HJ)	65.2	Kalwar (MOC)	74.8
Dhobi (MD)	59.1	Sherpa (M/HJ)	65.4	Chhetri (HC)	75.2
Kurmi (MOC)	59.2	Hajam/Thakur (MOC)	65.6	Rajput (MBC)	76.0
Kewat (MOC)	59.3	Tajpuriya (TJ)	66.2	Thakuri (HC)	76.2
Kisan (TJ)	59.3	Sunuwar (M/HJ)	66.6	Sanyasi (HC)	76.9
Bantar (MD)	59.3	Damai/Dholi (HD)	67.2	Brahmin (MBC)	79.4
Kumhar (MOC)	59.5	Koiri (MOC)	67.3	Newar	81.0
Dhanuk (TJ)	59.5	Tamang (M/HJ)	67.8	Brahmin (HB)	86.1
Rajbhar (MOC)	59.5	Magar (M/HJ)	68.1	Thakali (M/HJ)	88.0
		Kumal (M/HJ)	68.9	Kayastha (MBC)	89.6
		Meche (TJ)	69.1	Marwadi	93.1

ANNEX 9.2B: INDEX OF EDUCATION BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Education	Caste/ethnicity	Index of Education	Caste/ethnicity	Index of Education
All Nepal	69.8	Haluwai (MOC)	72.8	Sherpa (M/HJ)	65.4
Mountain/Hill Groups	75.3	Kalwar (MOC)	74.8	Sunuwar (M/HJ)	66.6
Tarai/Madhes Groups	70.4	ALL MADHESI OC	63.6	Tamang (M/HJ)	67.8
HILL BRAHMIN	86.1	Badi (HD)	60.1	Magar (M/HJ)	68.1
Chhetri (HC)	75.2	Kami (HD)	64.1	Kumal (M/HJ)	68.9
Thakuri (HC)	76.2	Sarki (HD)	64.1	Dura (M/HJ)	70.7
Sanyasi (HC)	76.9	Damai/Dholi (HD)	67.2	Jirel (M/HJ)	70.7
ALL HILL CHHETRI	75.2	Gaine (HD)	69.4	Rai (M/HJ)	71.4
Rajput (MBC)	76.0	ALL HILL DALIT	64.6	Byasi (M/HJ)	71.6
Brahmin (MBC)	79.4	Musahar (MD)	44.6	Yakha (M/HJ)	71.7
Kayastha (MBC)	89.6	Dom (MD)	46.2	Darai (M/HJ)	72.5
ALL MADHESI B/C	80.9	Halkhor (MD)	49.3	Gharti/Bhujel (M/HJ)	73.0
Bing/Binda (MOC)	46.6	Dusadh/Paswan/Pasi (MD)	51.2	Gurung (M/HJ)	73.1
Mallah (MOC)	51.5	Khatwe (MD)	51.7	Chhantyal (M/HJ)	73.5
Nuniya (MOC)	52.6	Chamar/Harijan/Ram (MD)	52.6	Limbu (M/HJ)	73.8
Lodha (MOC)	54.0	Tatma (MD)	55.5	Thakali (M/HJ)	88.0
Lohar (MOC)	56.3	Dhobi (MD)	59.1	ALL MT./HILL JANA JATI	69.3
Kanu (MOC)	57.4	Bantar (MD)	59.3	Santhal (TJ)	54.2
Kahar (MOC)	58.3	ALL MADHESIL DALIT	52.5	Koche (TJ)	57.8
Bhediya/Gaderi (MOC)	58.5	NEWAR	81.0	Jhangad (TJ)	58.9
Kurmi (MOC)	59.2	Hayu (M/HJ)	48.4	Kisan (TJ)	59.3
Kewat (MOC)	59.3	Chepang (M/HJ)	56.2	Dhanuk (TJ)	59.5
Kumhar (MOC)	59.5	Thami (M/HJ)	61.0	Munda/Mudiyari (TJ)	63.3
Rajbhar (MOC)	59.5	Yholmo (M/HJ)	61.4	Tajpuriya (TJ)	66.2
Badhae/Kamar (MOC)	61.0	Lepcha (M/HJ)	61.6	Meche (TJ)	69.1
Barae (MOC)	62.7	Bote (M/HJ)	62.0	Rajbansi (TJ)	71.4
Sonar (MOC)	63.1	Majhi (M/HJ)	62.4	Dhimal (TJ)	71.6
Yadav (MOC)	64.1	Baramu (M/HJ)	62.7	Gangai (TJ)	72.2
Mali (MOC)	65.0	Pahari (M/HJ)	62.9	Tharu (TJ)	73.6
Hajam/Thakur (MOC)	65.6	Bhote/Walung (M/HJ)	63.0	ALL TARAI JANA JATI	70.4
Koiri (MOC)	67.3	Raji (M/HJ)	64.6	MUSLIM	59.8
Sudhi (MOC)	69.8	Danuwar (M/HJ)	65.2	MARWADI	93.1
Baniya (MOC)	70.7				
Teli (MOC)	71.2				

ANNEX 9.3A: INDEX OF HEALTH BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Health	Caste/ethnicity	Index of Health	Caste/ethnicity	Index of Health
Lepcha (M/HJ)	60.8	Lohar (MOC)	73.0	Bantar (MD)	77.3
Thami (M/HJ)	62.9	Khatwe (MD)	73.1	Dura (M/HJ)	77.4
Chamar/Harijan/Ram (MD)	63.2	Chhetri (HC)	73.1	Muslim	77.4
Sunuwar (M/HJ)	63.8	Pahari (M/HJ)	73.2	Hajam/Thakur (MOC)	77.4
Majhi (M/HJ)	64.3	Bhote/Walung (M/HJ)	73.2	Bote (M/HJ)	77.9
Nuniya (MOC)	64.5	Jirel (M/HJ)	73.5	Kurmi (MOC)	78.3
Byasi (M/HJ)	67.2	Limbu (M/HJ)	73.5	Sonar (MOC)	78.6
Kisan (TJ)	67.9	Dhanuk (TJ)	73.7	Bhediya/Gaderi (MOC)	78.7
Dom (MD)	68.4	Halkhor (MD)	73.8	Koiri (MOC)	79.3
Musahar (MD)	68.4	Thakuri (HC)	73.9	Koche (TJ)	79.8
Hayu (M/HJ)	68.5	Chepeng (M/HJ)	74.0	Teli (MOC)	79.8
Dusadh/Paswan/Pasi (MD)	68.5	Barae (MOC)	74.0	Mali (MOC)	79.9
Rai (M/HJ)	68.8	Munda/Mudiyari (TJ)	74.4	Baniya (MOC)	80.0
Chhantyal (M/HJ)	69.2	Bing/Binda (MOC)	74.5	Gurung (M/HJ)	80.1
Sanyasi (HC)	69.3	Raji (M/HJ)	74.7	Tamang (M/HJ)	80.5
Sarki (HD)	69.6	Yakha (M/HJ)	74.9	Danuwar (M/HJ)	80.5
Sherpa (M/HJ)	69.7	Rajput (MBC)	75.2	Sudhi (MOC)	81.0
Santhal (TJ)	69.7	Baramu (M/HJ)	75.5	Gangai (TJ)	81.2
Mallah (MOC)	70.1	Kewat (MOC)	75.6	Haluwai (MOC)	81.5
Damai/Dholi (HD)	70.1	Dhobi (MD)	76.0	Darai (M/HJ)	81.6
Magar (M/HJ)	70.2	Kanu (MOC)	76.0	Brahmin (HB)	81.7
Gaine (HD)	70.7	Kumal (M/HJ)	76.0	Rajbansi (TJ)	83.5
Jhangad (TJ)	71.5	Brahmin (MBC)	76.0	Kayastha (MBC)	83.6
Yholmo (M/HJ)	71.6	Badi (HD)	76.3	Newar	84.1
Gharti/Bhujel (M/HJ)	71.6	Dhimal (TJ)	76.6	Yadav (MOC)	84.6
Rajbhar (MOC)	72.1	Kumhar (MOC)	76.7	Lodha (MOC)	85.0
Tatma (MD)	72.7	Tharu (TJ)	77.1	Meche (TJ)	85.6
Kami (HD)	72.7	Tajpuriya (TJ)	77.1	Kalwar (MOC)	88.3
		Badhae/Kamar (MOC)	77.2	Marwadi	88.7
		Kahar (MOC)	77.2	Thakali (M/HJ)	90.0

ANNEX 9.3B: INDEX OF HEALTH BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Health	Caste/ethnicity	Index of Health	Caste/ethnicity	Index of Health
All Nepal	75.2	Lodha (MOC)	85.0	Pahari (M/HJ)	73.2
Mountain/Hill Groups	77.1	Kalwar (MOC)	88.3	Bhote/Walung (M/HJ)	73.2
Tarai/Madhes Groups	76.1	ALL MADHESI OC	79.6	Jirel (M/HJ)	73.5
HILL BRAHMIN	81.5	Sarki (HD)	69.6	Limbu (M/HJ)	73.5
Sanyasi (HC)	69.3	Damai/Dholi (HD)	70.1	Chepang (M/HJ)	74.0
Chhetri (HC)	73.1	Gaine (HD)	70.7	Raji (M/HJ)	74.7
Thakuri (HC)	73.9	Kami (HD)	72.7	Yakha (M/HJ)	74.9
ALL HILL CHHETRI	73.6	Badi (HD)	76.3	Baramu (M/HJ)	75.5
Rajput (MBC)	75.2	ALL HILL DALIT	71.5	Kumal (M/HJ)	76.0
Brahmin (MBC)	76.0	Chamar/Harijan/Ram (MD)	63.2	Dura (M/HJ)	77.4
Kayastha (MBC)	83.6	Dom (MD)	68.4	Bote (M/HJ)	77.9
ALL MADHESI B/C	77.2	Musahar (MD)	68.4	Gurung (M/HJ)	80.1
Nuniya (MOC)	64.5	Dusadh/Paswan/Pasi (MD)	68.5	Tamang (M/HJ)	80.5
Mallah (MOC)	70.1	Tatma (MD)	72.7	Danuwar (M/HJ)	80.5
Rajbhar (MOC)	72.1	Khatwe (MD)	73.1	Darai (M/HJ)	81.6
Lohar (MOC)	73.0	Halkhor (MD)	73.8	Thakali (M/HJ)	90.0
Barae (MOC)	74.0	Dhobi (MD)	76.0	ALL MT./HILL JANA JATI	74.3
Bing/Binda (MOC)	74.5	Bantar (MD)	77.3	Kisan (TJ)	67.9
Kewat (MOC)	75.6	ALL MADHESIL DALIT	68.2	Santhal (TJ)	69.7
Kanu (MOC)	76.0	NEWAR	84.3	Jhangad (TJ)	71.5
Kumhar (MOC)	76.7	Lepcha (M/HJ)	60.8	Dhanuk (TJ)	73.7
Badhae/Kamar (MOC)	77.2	Thami (M/HJ)	62.9	Munda/Mudiyari (TJ)	74.4
Kahar (MOC)	77.2	Sunuwar (M/HJ)	63.8	Dhimal (TJ)	76.6
Hajam/Thakur (MOC)	77.4	Majhi (M/HJ)	64.3	Tharu (TJ)	77.1
Kurmi (MOC)	78.3	Byasi (M/HJ)	67.2	Tajpuriya (TJ)	77.1
Sonar (MOC)	78.6	Hayu (M/HJ)	68.5	Koche (TJ)	79.8
Bhedyar/Gaderi (MOC)	78.7	Rai (M/HJ)	68.8	Gangai (TJ)	81.2
Koiri (MOC)	79.3	Chhantyal (M/HJ)	69.2	Rajbansi (TJ)	83.5
Teli (MOC)	79.8	Sherpa (M/HJ)	69.7	Meche (TJ)	85.6
Mali (MOC)	79.9	Magar (M/HJ)	70.2	ALL TARAI JANA JATI	76.5
Baniya (MOC)	80.0	Yholmo (M/HJ)	71.6	MUSLIM	78.8
Sudhi (MOC)	81.0	Gharti/Bhujel (M/HJ)	71.6	MARWADI	88.7
Haluwai (MOC)	81.5				
Yadav (MOC)	84.6				

ANNEX 9.4A: INDEX OF MEDIA BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Media	Caste/ethnicity	Index of Media	Caste/ethnicity	Index of Media
Raji (M/HJ)	7.8	Majhi (M/HJ)	26.3	Dhanuk (TJ)	36.3
Santhal (TJ)	11.5	Limbu (M/HJ)	26.5	Yakha (M/HJ)	36.5
Byasi (M/HJ)	13.3	Thami (M/HJ)	26.8	Bantar (MD)	36.8
Badi (HD)	13.5	Muslim	28.3	Teli (MOC)	37.3
Musahar (MD)	14.5	Tatma (MD)	28.3	Danuwar (M/HJ)	37.8
Dusadh/Paswan/Pasi (MD)	15.5	Pahari (M/HJ)	28.5	Gangai (TJ)	38.3
Chamar/Harijan/Ram (MD)	17.3	Rai (M/HJ)	28.8	Mali (MOC)	38.8
Kami (HD)	18.8	Jhangad (TJ)	29.0	Yholmo (M/HJ)	39.3
Lodha (MOC)	19.0	Kewat (MOC)	29.3	Sudhi (MOC)	39.5
Lepcha (M/HJ)	19.3	Khatwe (MD)	29.3	Halkhor (MD)	40.0
Sarki (HD)	20.0	Mallah (MOC)	30.0	Rajbansi (TJ)	40.3
Nuniya (MOC)	20.3	Sunuwar (M/HJ)	30.0	Rajput (MBC)	40.3
Hayu (M/HJ)	20.5	Kurmi (MOC)	30.5	Sherpa (M/HJ)	40.5
Koche (TJ)	20.8	Magar (M/HJ)	30.5	Jirel (M/HJ)	41.0
Chepang (M/HJ)	21.8	Munda/Mudiyari (TJ)	30.5	Gharti/Bhujel (M/HJ)	41.3
Bing/Binda (MOC)	22.0	Bhote/Walung (M/HJ)	31.5	Tamang (M/HJ)	42.3
Lohar (MOC)	22.3	Chhetri (HC)	33.0	Meche (TJ)	45.0
Bote (M/HJ)	23.5	Badhae/Kamar (MOC)	33.3	Dura (M/HJ)	46.0
Dhobi (MD)	24.0	Yadav (MOC)	33.3	Darai (M/HJ)	46.3
Thakuri (HC)	24.0	Barae (MOC)	33.5	Haluwai (MOC)	46.3
Baramu (M/HJ)	24.3	Gaine (HD)	34.0	Baniya (MOC)	47.8
Kisan (TJ)	24.3	Koiri (MOC)	34.0	Brahmin (MBC)	47.8
Bhediya/Gaderi (MOC)	24.5	Kumal (M/HJ)	34.3	Dhimal (TJ)	48.5
Damai/Dholi (HD)	25.3	Tharu (TJ)	34.3	Newar	54.8
Kanu (MOC)	25.3	Hajam/Thakur (MOC)	34.5	Kalwar (MOC)	55.0
Kumhar (MOC)	25.5	Tajpuriya (TJ)	34.8	Gurung (M/HJ)	56.3
Kahar (MOC)	26.0	Chhantyal (M/HJ)	35.3	Kayastha (MBC)	56.5
Rajbhar (MOC)	26.0	Dom (MD)	35.8	Brahmin (HB)	64.0
		Sanyasi (HC)	35.8	Thakali (M/HJ)	83.3
		Sonar (MOC)	36.0	Marwadi	86.3

ANNEX 9.4B: INDEX OF MEDIA BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Media	Caste/ethnicity	Index of Media	Caste/ethnicity	Index of Media
All Nepal	38.0	Baniya (MOC)	47.8	Sunuwar (M/HJ)	30.0
Mountain/Hill Groups	41.6	Kalwar (MOC)	55.0	Magar (M/HJ)	30.5
Tarai/Madhes Groups	33.0	ALL MADHESI OC	33.8	Bhote/Walung (M/HJ)	31.5
HILL BRAHMIN	64.0	Badi (HD)	13.5	Kumal (M/HJ)	34.3
Thakuri (HC)	24.0	Kami (HD)	18.8	Chhantyal (M/HJ)	35.3
Chhetri (HC)	33.0	Sarki (HD)	20.0	Yakha (M/HJ)	36.5
Sanyasi (HC)	35.8	Damai/Dholi (HD)	25.3	Danuwar (M/HJ)	37.8
ALL HILL CHHETRI	32.4	Gaine (HD)	34.0	Yholmo (M/HJ)	39.3
Rajput (MBC)	40.3	ALL HILL DALIT	20.4	Sherpa (M/HJ)	40.5
Brahmin (MBC)	47.8	Musahar (MD)	14.5	Jirel (M/HJ)	41.0
Kayastha (MBC)	56.5	Dusadh/Paswan/Pasi (MD)	15.5	Gharti/Bhujel (M/HJ)	41.3
ALL MADHESI B/C	48.1	Chamar/Harijan/Ram (MD)	17.3	Tamang (M/HJ)	42.3
Lodha (MOC)	19.0	Dhobi (MD)	24.0	Dura (M/HJ)	46.0
Nuniya (MOC)	20.3	Tatma (MD)	28.3	Darai (M/HJ)	46.3
Bing/Binda (MOC)	22.0	Khatwe (MD)	29.3	Gurung (M/HJ)	56.3
Lohar (MOC)	22.3	Dom (MD)	35.8	Thakali (M/HJ)	83.3
Bhediya/Gaderi (MOC)	24.5	Bantar (MD)	36.8	ALL MT./HILL JANA JATI	36.4
Kanu (MOC)	25.3	Halkhor (MD)	40.0	Santhal (TJ)	11.5
Kumhar (MOC)	25.5	ALL MADHESIL DALIT	20.3	Koche (TJ)	20.8
Kahar (MOC)	26.0	NEWAR	54.8	Kisan (TJ)	24.3
Rajbhar (MOC)	26.0	Raji (M/HJ)	7.8	Jhangad (TJ)	29.0
Kewat (MOC)	29.3	Byasi (M/HJ)	13.3	Munda/Mudiyari (TJ)	30.5
Mallah (MOC)	30.0	Lepcha (M/HJ)	19.3	Tharu (TJ)	34.3
Kurmi (MOC)	30.5	Hayu (M/HJ)	20.5	Tajpuriya (TJ)	34.8
Yadav (MOC)	33.3	Chepang (M/HJ)	21.8	Dhanuk (TJ)	36.3
Badhae/Kamar (MOC)	33.3	Bote (M/HJ)	23.5	Gangai (TJ)	38.3
Barae (MOC)	33.5	Baramu (M/HJ)	24.3	Rajbansi (TJ)	40.3
Koiri (MOC)	34.0	Majhi (M/HJ)	26.3	Meche (TJ)	45.0
Hajam/Thakur (MOC)	34.5	Limbu (M/HJ)	26.5	Dhimal (TJ)	48.5
Sonar (MOC)	36.0	Thami (M/HJ)	26.8	ALL TARAI JANA JATI	34.5
Teli (MOC)	37.3	Pahari (M/HJ)	28.5	MUSLIM	28.3
Mali (MOC)	38.8	Rai (M/HJ)	28.8	MARWADI	86.3
Sudhi (MOC)	39.5				
Haluwai (MOC)	46.3				

ANNEX 9.5A: INDEX OF SOCIAL SECURITY BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Social Security	Caste/ethnicity	Index of Social Security	Caste/ethnicity	Index of Social Security
Marwadi	31.9	Sunuwar (M/HJ)	80.4	Majhi (M/HJ)	88.4
Santhal (TJ)	54.5	Mallah (MOC)	80.5	Sherpa (M/HJ)	88.5
Halkhor (MD)	57.5	Gaine (HD)	81.0	Kanu (MOC)	88.6
Badhae/Kamar (MOC)	60.6	Teli (MOC)	81.8	Thami (M/HJ)	88.9
Musahar (MD)	60.8	Yholmo (M/HJ)	82.4	Gangai (TJ)	89.5
Badi (HD)	66.7	Baramu (M/HJ)	82.5	Sudhi (MOC)	89.7
Lodha (MOC)	68.3	Danuwar (M/HJ)	82.5	Haluwai (MOC)	89.8
Jhangad (TJ)	69.7	Bhediya/Gaderi (MOC)	83.1	Sarki (HD)	89.8
Kisan (TJ)	70.8	Kami (HD)	83.1	Yakha (M/HJ)	89.9
Pahari (M/HJ)	70.8	Newar	83.1	Rajbansi (TJ)	90.0
Dom (MD)	71.0	Thakuri (HC)	83.3	Sanyasi (HC)	90.2
Brahmin (MBC)	71.3	Kumal (M/HJ)	83.7	Chamar/Harijan/Ram (MD)	90.3
Thakali (M/HJ)	72.4	Barae (MOC)	83.9	Dusadh/Paswan/Pasi (MD)	90.4
Kalwar (MOC)	72.9	Yadav (MOC)	83.9	Byasi (M/HJ)	90.6
Koiri (MOC)	73.2	Chhantyal (M/HJ)	84.1	Bing/Binda (MOC)	91.1
Chepeng (M/HJ)	73.7	Kewat (MOC)	84.3	Dhobi (MD)	91.1
Kayastha (MBC)	74.0	Kurmi (MOC)	84.9	Dhanuk (TJ)	91.7
Rai (M/HJ)	75.4	Rajbhar (MOC)	84.9	Jirel (M/HJ)	92.5
Kumhar (MOC)	75.5	Dhimal (TJ)	85.0	Tharu (TJ)	92.6
Koche (TJ)	75.6	Kahar (MOC)	85.0	Darai (M/HJ)	92.7
Mali (MOC)	75.9	Magar (M/HJ)	85.0	Khatwe (MD)	92.9
Gharti/Bhujel (M/HJ)	76.1	Brahmin (HB)	85.5	Gurung (M/HJ)	94.1
Rajput (MBC)	76.6	Chhetri (HC)	85.5	Hajam/Thakur (MOC)	94.4
Baniya (MOC)	76.7	Nuniya (MOC)	85.7	Lepcha (M/HJ)	94.8
Lohar (MOC)	77.6	Munda/Mudiyari (TJ)	86.7	Tajpuriya (TJ)	94.9
Sonar (MOC)	77.8	Damai/Dholi (HD)	87.0	Hayu (M/HJ)	96.7
Bhote/Walung (M/HJ)	78.3	Bote (M/HJ)	87.5	Meche (TJ)	97.7
Tamang (M/HJ)	78.8	Bantar (MD)	88.2	Raji (M/HJ)	99.3
Muslim	78.9	Dura (M/HJ)	88.2		
Limbu (M/HJ)	80.0	Tatma (MD)	88.2		

ANNEX 9.5B: INDEX OF SOCIAL SECURITY BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Social Security	Caste/ethnicity	Index of Social Security	Caste/ethnicity	Index of Social Security
All Nepal	84.6	Haluwai (MOC)	89.8	Baramu (M/HJ)	82.5
Mountain/Hill Groups	84.7	Bing/Binda (MOC)	91.1	Kumal (M/HJ)	83.7
Tarai/Madhes Groups	82.1	Hajam/Thakur (MOC)	94.4	Chhantyal (M/HJ)	84.1
HILL BRAHMIN	86.6	ALL MADHESI OC	82.2	Magar (M/HJ)	85.0
Thakuri (HC)	83.3	Badi (HD)	66.7	Bote (M/HJ)	87.5
Chhetri (HC)	85.5	Gaine (HD)	81.0	Dura (M/HJ)	88.2
Sanyasi (HC)	90.2	Kami (HD)	83.1	Majhi (M/HJ)	88.4
ALL HILL CHHETRI	85.6	Damai/Dholi (HD)	87.0	Sherpa (M/HJ)	88.5
Brahmin (MBC)	71.3	Sarki (HD)	89.8	Thami (M/HJ)	88.9
Kayastha (MBC)	74.0	ALL HILL DALIT	84.7	Yakha (M/HJ)	89.9
Rajput (MBC)	76.6	Halkhor (MD)	57.5	Byasi (M/HJ)	90.6
ALL MADHESI B/C	68.1	Musahar (MD)	60.8	Jirel (M/HJ)	92.5
Badhae/Kamar (MOC)	60.6	Dom (MD)	71.0	Darai (M/HJ)	92.7
Lodha (MOC)	68.3	Tatma (MD)	88.2	Gurung (M/HJ)	94.1
Kalwar (MOC)	72.9	Bantar (MD)	88.2	Lepcha (M/HJ)	94.8
Koiri (MOC)	73.2	Chamar/Harijan/Ram (MD)	90.3	Hayu (M/HJ)	96.7
Kumhar (MOC)	75.5	Dusadh/Paswan/Pasi (MD)	90.4	Raji (M/HJ)	99.3
Mali (MOC)	75.9	Dhobi (MD)	91.1	ALL MT./HILL JANA JATI	82.4
Baniya (MOC)	76.7	Khatwe (MD)	92.9	Santhal (TJ)	54.5
Lohar (MOC)	77.6	ALL MADHESIL DALIT	87.2	Jhangad (TJ)	69.7
Sonar (MOC)	77.8	NEWAR	84.2	Kisan (TJ)	70.8
Mallah (MOC)	80.5	Pahari (M/HJ)	70.8	Koche (TJ)	75.6
Teli (MOC)	81.8	Thakali (M/HJ)	72.4	Dhimal (TJ)	85.0
Bhediya/Gaderi (MOC)	83.1	Chepang (M/HJ)	73.7	Munda/Mudiyari (TJ)	86.7
Yadav (MOC)	83.9	Rai (M/HJ)	75.4	Gangai (TJ)	89.5
Barae (MOC)	83.9	Gharti/Bhujel (M/HJ)	76.1	Rajbansi (TJ)	90.0
Kewat (MOC)	84.3	Bhote/Walung (M/HJ)	78.3	Dhanuk (TJ)	91.7
Kurmi (MOC)	84.9	Tamang (M/HJ)	78.8	Tharu (TJ)	92.6
Rajbhar (MOC)	84.9	Limbu (M/HJ)	80.0	Tajpuriya (TJ)	94.9
Kahar (MOC)	85.0	Sunuwar (M/HJ)	80.4	Meche (TJ)	97.7
Nuniya (MOC)	85.7	Yholmo (M/HJ)	82.4	ALL TARAI JANA JATI	92.9
Kanu (MOC)	88.6	Danuwar (M/HJ)	82.5	MUSLIM	79.9
Sudhi (MOC)	89.7			MARWADI	31.3

ANNEX 9.6A: SOCIAL COMPOSITE INDEX BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Social Composite Index	Caste/ethnicity	Social Composite Index	Caste/ethnicity	Social Composite Index
Musahar (MD)	47.1	Rai (M/HJ)	61.1	Sherpa (M/HJ)	66.0
Santhal (TJ)	47.5	Muslim	61.1	Yadav (MOC)	66.5
Badi (HD)	54.2	Tatma (MD)	61.2	Danuwar (M/HJ)	66.5
Halkhor (MD)	55.1	Bhediya/Gaderi (MOC)	61.2	Chhetri (HC)	66.7
Dom (MD)	55.3	Baramu (M/HJ)	61.2	Rajput (MBC)	67.0
Kisan (TJ)	55.6	Bhote/Walung (M/HJ)	61.5	Tamang (M/HJ)	67.3
Nuniya (MOC)	55.8	Raji (M/HJ)	61.6	Teli (MOC)	67.5
Chamar/Harijan/Ram (MD)	55.8	Kahar (MOC)	61.6	Hajam/Thakur (MOC)	68.0
Chepang (M/HJ)	56.4	Khatwe (MD)	61.7	Sanyasi (HC)	68.0
Dusadh/Paswan/Pasi (MD)	56.4	Kanu (MOC)	61.8	Yakha (M/HJ)	68.2
Lodha (MOC)	56.6	Kewat (MOC)	62.1	Tajpuriya (TJ)	68.2
Lohar (MOC)	57.3	Damai/Dholi (HD)	62.4	Brahmin (MBC)	68.6
Jhangad (TJ)	57.3	Dhobi (MD)	62.5	Baniya (MOC)	68.8
Badhae/Kamar (MOC)	58.0	Bote (M/HJ)	62.7	Tharu (TJ)	69.4
Mallah (MOC)	58.0	Kurmi (MOC)	63.2	Jirel (M/HJ)	69.4
Koche (TJ)	58.5	Koiri (MOC)	63.4	Sudhi (MOC)	70.0
Hayu (M/HJ)	58.5	Magar (M/HJ)	63.5	Gangai (TJ)	70.3
Bing/Binda (MOC)	58.6	Limbu (M/HJ)	63.5	Dhimal (TJ)	70.4
Pahari (M/HJ)	58.9	Barae (MOC)	63.5	Dura (M/HJ)	70.6
Lepcha (M/HJ)	59.1	Yholmo (M/HJ)	63.7	Rajbansi (TJ)	71.3
Kumhar (MOC)	59.3	Munda/Mudiyari (TJ)	63.7	Haluwai (MOC)	72.6
Kami (HD)	59.7	Gaine (HD)	63.8	Kalwar (MOC)	72.7
Thami (M/HJ)	59.9	Sonar (MOC)	63.9	Darai (M/HJ)	73.3
Sunuwar (M/HJ)	60.2	Thakuri (HC)	64.3	Meche (TJ)	74.4
Majhi (M/HJ)	60.4	Mali (MOC)	64.9	Marwadi	75.0
Rajbhar (MOC)	60.6	Dhanuk (TJ)	65.3	Newar	75.7
Byasi (M/HJ)	60.7	Bantar (MD)	65.4	Gurung (M/HJ)	75.9
Sarki (HD)	60.9	Gharti/Bhujel (M/HJ)	65.5	Kayastha (MBC)	75.9
		Chhantyal (M/HJ)	65.5	Brahmin (HB)	79.3
		Kumal (M/HJ)	65.7	Thakali (M/HJ)	83.4

ANNEX 9.6B: COMPOSITE INDEX OF SOCIAL SERVICES (2-5) BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Social Composite Index	Caste/ethnicity	Social Composite Index	Caste/ethnicity	Social Composite Index
All Nepal	66.9	Sudhi (MOC)	70.0	Raji (M/HJ)	61.6
Mountain/Hill Groups	69.7	Haluwai (MOC)	72.6	Bote (M/HJ)	62.7
Tarai/Madhes Groups	66.0	Kalwar (MOC)	72.7	Magar (M/HJ)	63.5
HILL BRAHMIN	79.3	ALL MADHESI OC	64.8	Limbu (M/HJ)	63.5
Thakuri (HC)	64.3	Badi (HD)	54.2	Yholmo (M/HJ)	63.7
Chhetri (HC)	66.7	Kami (HD)	59.7	Gharti/Bhujel (M/HJ)	65.5
Sanyasi (HC)	68.0	Sarki (HD)	60.9	Chhantyal (M/HJ)	65.5
ALL HILL CHHETRI	66.7	Damai/Dholi (HD)	62.4	Kumal (M/HJ)	65.7
Rajput (MBC)	67.0	Gaine (HD)	63.8	Sherpa (M/HJ)	66.0
Brahmin (MBC)	68.6	ALL HILL DALIT	60.3	Danuwar (M/HJ)	66.5
Kayastha (MBC)	75.9	Musahar (MD)	47.1	Tamang (M/HJ)	67.3
ALL MADHESI B/C	68.6	Halkhor (MD)	55.1	Yakha (M/HJ)	68.2
Nuniya (MOC)	55.8	Dom (MD)	55.3	Jirel (M/HJ)	69.4
Lodha (MOC)	56.6	Chamar/Harijan/Ram (MD)	55.8	Dura (M/HJ)	70.6
Lohar (MOC)	57.3	Dusadh/Paswan/Pasi (MD)	56.4	Darai (M/HJ)	73.3
Badhae/Kamar (MOC)	58.0	Tatma (MD)	61.2	Gurung (M/HJ)	75.9
Mallah (MOC)	58.0	Khatwe (MD)	61.7	Thakali (M/HJ)	83.4
Bing/Binda (MOC)	58.6	Dhobi (MD)	62.5	ALL MT./HILL JANAJATI	65.6
Kumhar (MOC)	59.3	Bantar (MD)	65.4	Santhal (TJ)	47.5
Rajbhar (MOC)	60.6	ALL MADHESIL DALIT	57.0	Kisan (TJ)	55.6
Bhediya/Gaderi (MOC)	61.2	NEWAR	75.7	Jhangad (TJ)	57.3
Kahar (MOC)	61.6	Chepang (M/HJ)	56.4	Koche (TJ)	58.5
Kanu (MOC)	61.8	Hayu (M/HJ)	58.5	Munda/Mudiyari (TJ)	63.7
Kewat (MOC)	62.1	Pahari (M/HJ)	58.9	Dhanuk (TJ)	65.3
Kurmi (MOC)	63.2	Lepcha (M/HJ)	59.1	Tajpuriya (TJ)	68.2
Koiri (MOC)	63.4	Thami (M/HJ)	59.9	Tharu (TJ)	69.4
Barae (MOC)	63.5	Sunuwar (M/HJ)	60.2	Gangai (TJ)	70.3
Sonar (MOC)	63.9	Majhi (M/HJ)	60.4	Dhimal (TJ)	70.4
Mali (MOC)	64.9	Byasi (M/HJ)	60.7	Rajbansi (TJ)	71.3
Yadav (MOC)	66.5	Rai (M/HJ)	61.1	Meche (TJ)	74.4
Teli (MOC)	67.5	Baramu (M/HJ)	61.2	ALL TARAI JANAJATI	68.6
Hajam/Thakur (MOC)	68.0	Bhote/Walung (M/HJ)	61.5	MUSLIM	61.1
Baniya (MOC)	68.8			MARWADI	75.0

ANNEX 9.7A: INDEX OF FOOD AND SHELTER BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Food & Shelter	Caste/ethnicity	Index of Food & Shelter	Caste/ethnicity	Index of Food & Shelter
Musahar (MD)	46.8	Kami (HD)	76.8	Sherpa (M/HJ)	87.2
Chamar/Harijan/Ram (MD)	52.8	Sarki (HD)	77.0	Magar (M/HJ)	87.5
Dusadh/Paswan/Pasi (MD)	55.7	Kumal (M/HJ)	77.2	Hajam/Thakur (MOC)	88.0
Badi (HD)	56.0	Halkhor (MD)	77.7	Darai (M/HJ)	88.3
Santhal (TJ)	61.2	Mallah (MOC)	78.0	Dhimal (TJ)	88.3
Thami (M/HJ)	61.7	Lohar (MOC)	78.2	Rai (M/HJ)	88.3
Kisan (TJ)	61.8	Kanu (MOC)	78.7	Baniya (MOC)	88.7
Dom (MD)	64.7	Lepcha (M/HJ)	78.8	Yakha (M/HJ)	88.7
Koche (TJ)	65.3	Dhanuk (TJ)	79.0	Chhantyal (M/HJ)	88.8
Bing/Binda (MOC)	67.8	Mali (MOC)	80.8	Gharti/Bhujel (M/HJ)	88.8
Jhangad (TJ)	68.5	Raji (M/HJ)	81.2	Marwadi	89.3
Majhi (M/HJ)	68.8	Kewat (MOC)	81.7	Sudhi (MOC)	89.3
Jirel (M/HJ)	69.0	Limbu (M/HJ)	81.7	Gangai (TJ)	89.5
Nuniya (MOC)	69.3	Kahar (MOC)	81.8	Lodha (MOC)	89.5
Hayu (M/HJ)	70.5	Meche (TJ)	82.5	Rajput (MBC)	89.8
Munda/Mudiyari (TJ)	72.2	Dhobi (MD)	82.7	Thakuri (HC)	90.2
Damai/Dholi (HD)	72.3	Rajbansi (TJ)	82.7	Tharu (TJ)	90.8
Pahari (M/HJ)	72.5	Kurmi (MOC)	83.7	Teli (MOC)	91.0
Bote (M/HJ)	72.8	Badhae/Kamar (MOC)	83.8	Chhetri (HC)	91.5
Chepang (M/HJ)	73.5	Danuwar (M/HJ)	84.2	Gurung (M/HJ)	91.5
Tatma (MD)	73.7	Kumhar (MOC)	84.3	Kalwar (MOC)	91.7
Muslim	74.8	Sonar (MOC)	85.0	Newar	91.7
Bantar (MD)	75.0	Sunuwar (M/HJ)	85.5	Bhote/Walung (M/HJ)	92.5
Khatwe (MD)	75.0	Tamang (M/HJ)	85.7	Haluwai (MOC)	93.2
Tajpuriya (TJ)	75.2	Byasi (M/HJ)	85.8	Koiri (MOC)	93.7
Rajbhar (MOC)	75.8	Barae (MOC)	86.0	Yadav (MOC)	93.8
Yholmo (M/HJ)	76.2	Baramu (M/HJ)	86.5	Kayastha (MBC)	94.0
Gaine (HD)	76.8	Brahmin (MBC)	86.7	Dura (M/HJ)	94.8
		Bhediya/Gaderi (MOC)	86.8	Brahmin (HB)	97.2
		Sanyasi (HC)	87.0	Thakali (M/HJ)	97.7

ANNEX 9.7B: INDEX OF FOOD AND SHELTER BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Food & Shelter	Caste/ethnicity	Index of Food & Shelter	Caste/ethnicity	Index of Food & Shelter
All Nepal	87.2	Koiri (MOC)	93.7	Danuwar (M/HJ)	84.2
Mountain/Hill Groups	88.4	Yadav (MOC)	93.8	Sunuwar (M/HJ)	85.5
Tarai/Madhes Groups	79.8	ALL MADHESI OC	88.1	Tamang (M/HJ)	85.7
HILL BRAHMIN	97.2	Badi (HD)	56.0	Byasi (M/HJ)	85.8
Sanyasi (HC)	87.0	Damai/Dholi (HD)	72.3	Baramu (M/HJ)	86.5
Thakuri (HC)	90.2	Kami (HD)	76.8	Sherpa (M/HJ)	87.2
Chhetri (HC)	91.5	Gaine (HD)	76.8	Magar (M/HJ)	87.5
ALL HILL CHHETRI	91.2	Sarki (HD)	77.0	Rai (M/HJ)	88.3
Brahmin (MBC)	86.7	ALL HILL DALIT	75.5	Darai (M/HJ)	88.3
Rajput (MBC)	89.8	Musahar (MD)	46.8	Yakha (M/HJ)	88.7
Kayastha (MBC)	94.0	Chamar/Harijan/Ram (MD)	52.8	Gharti/Bhujel (M/HJ)	88.8
ALL MADHESI B/C	88.7	Dusadh/Paswan/Pasi (MD)	55.7	Chhantyal (M/HJ)	88.8
Bing/Binda (MOC)	67.8	Dom (MD)	64.7	Gurung (M/HJ)	91.5
Nuniya (MOC)	69.3	Tatma (MD)	73.7	Bhote/Walung (M/HJ)	92.5
Rajbhar (MOC)	75.8	Khatwe (MD)	75.0	Dura (M/HJ)	94.8
Mallah (MOC)	78.0	Bantar (MD)	75.0	Thakali (M/HJ)	97.7
Lohar (MOC)	78.2	Halkhor (MD)	77.7	ALL MT./HILL JANA JATI	86.3
Kanu (MOC)	78.7	Dhobi (MD)	82.7	Santhal (TJ)	61.2
Mali (MOC)	80.8	ALL MADHESIL DALIT	59.7	Kisan (TJ)	61.8
Kewat (MOC)	81.7	NEWAR	91.7	Koche (TJ)	65.3
Kahar (MOC)	81.8	Thami (M/HJ)	61.7	Jhangad (TJ)	68.5
Kurmi (MOC)	83.7	Majhi (M/HJ)	68.8	Munda/Mudiyari (TJ)	72.2
Badhae/Kamar (MOC)	83.8	Jirel (M/HJ)	69.0	Tajpuriya (TJ)	75.2
Kumhar (MOC)	84.3	Hayu (M/HJ)	70.5	Dhanuk (TJ)	79.0
Sonar (MOC)	85.0	Pahari (M/HJ)	72.5	Meche (TJ)	82.5
Barae (MOC)	86.0	Bote (M/HJ)	72.8	Rajbansi (TJ)	82.7
Bhediya/Gaderi (MOC)	86.8	Chepang (M/HJ)	73.5	Dhimal (TJ)	88.3
Hajam/Thakur (MOC)	88.0	Yholmo (M/HJ)	76.2	Gangai (TJ)	89.5
Baniya (MOC)	88.7	Kumal (M/HJ)	77.2	Tharu (TJ)	90.8
Sudhi (MOC)	89.3	Lepcha (M/HJ)	78.8	ALL TARAI JANA JATI	87.9
Lodha (MOC)	89.5	Raji (M/HJ)	81.2	MUSLIM	74.8
Teli (MOC)	91.0	Limbu (M/HJ)	81.7	MARWADI	89.3
Kalwar (MOC)	91.7				
Haluwai (MOC)	93.2				

ANNEX 9.8A: INDEX OF ACCESS TO MARKET BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Access to Market	Caste/ethnicity	Index of Access to Market	Caste/ethnicity	Index of Access to Market
Bhote/Walung (M/HJ)	12.7	Thami (M/HJ)	73.9	Munda/Mudiyari (TJ)	79.7
Byasi (M/HJ)	36.9	Kanu (MOC)	74.0	Sanyasi (HC)	79.7
Sherpa (M/HJ)	62.5	Kewat (MOC)	74.1	Gangai (TJ)	80.0
Hayu (M/HJ)	64.6	Dom (MD)	74.2	Sudhi (MOC)	80.4
Thakuri (HC)	64.8	Sarki (HD)	74.4	Danuwar (M/HJ)	80.7
Raji (M/HJ)	65.7	Chepang (M/HJ)	74.8	Gaine (HD)	82.2
Chhantyal (M/HJ)	66.1	Gurung (M/HJ)	74.8	Rajput (MBC)	82.4
Musahar (MD)	67.3	Muslim	74.9	Koiri (MOC)	82.4
Chamar/Harijan/Ram (MD)	68.2	Dhobi (MD)	74.9	Baniya (MOC)	82.6
Yholmo (M/HJ)	68.4	Jhangad (TJ)	75.0	Tamang (M/HJ)	82.7
Dusadh/Paswan/Pasi (MD)	69.7	Yadav (MOC)	75.3	Haluwai (MOC)	82.8
Kami (HD)	70.0	Badhae/Kamar (MOC)	76.3	Tharu (TJ)	82.9
Khatwe (MD)	70.3	Lepcha (M/HJ)	76.3	Darai (M/HJ)	82.9
Bing/Binda (MOC)	70.5	Yakha (M/HJ)	76.4	Kumal (M/HJ)	83.1
Limbu (M/HJ)	70.5	Kurmi (MOC)	76.6	Dura (M/HJ)	83.3
Sunuwar (M/HJ)	70.8	Bote (M/HJ)	76.6	Baramu (M/HJ)	83.8
Kahar (MOC)	71.4	Barae (MOC)	77.1	Dhimal (TJ)	83.9
Magar (M/HJ)	71.8	Dhanuk (TJ)	77.4	Rajbansi (TJ)	83.9
Lodha (MOC)	72.3	Bhediya/Gaderi (MOC)	77.5	Chhetri (HC)	84.4
Santhal (TJ)	72.4	Tajpuriya (TJ)	77.6	Kalwar (MOC)	84.8
Kumhar (MOC)	72.5	Bantar (MD)	77.7	Gharti/Bhujel (M/HJ)	85.4
Majhi (M/HJ)	72.6	Hajam/Thakur (MOC)	77.8	Jirel (M/HJ)	86.1
Lohar (MOC)	72.7	Rajbhar (MOC)	77.8	Kisan (TJ)	86.1
Rai (M/HJ)	72.8	Damai/Dholi (HD)	78.3	Brahmin (MBC)	86.3
Nuniya (MOC)	72.9	Mali (MOC)	78.4	Newar	88.6
Badi (HD)	73.5	Teli (MOC)	78.4	Kayastha (MBC)	89.8
Mallah (MOC)	73.7	Pahari (M/HJ)	78.9	Meche (TJ)	89.9
Tatma (MD)	73.8	Sonar (MOC)	79.0	Brahmin (HB)	91.4
		Koche (TJ)	79.2	Marwadi	95.3
		Halkhor (MD)	79.6	Thakali (M/HJ)	96.3

ANNEX 9.8B: INDEX OF ACCESS TO MARKET BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Access to Market	Caste/ethnicity	Index of Access to Market	Caste/ethnicity	Index of Access to Market
All Nepal	80.3	Baniya (MOC)	82.6	Rai (M/HJ)	72.8
Mountain/Hill Groups	82.2	Haluwai (MOC)	82.8	Thami (M/HJ)	73.9
Tarai/Madhes Groups	78.0	Kalwar (MOC)	84.8	Chepang (M/HJ)	74.8
HILL BRAHMIN	91.4	ALL MADHESI OC	77.0	Gurung (M/HJ)	74.8
Thakuri (HC)	64.8	Kami (HD)	70.0	Lepcha (M/HJ)	76.3
Sanyasi (HC)	79.7	Badi (HD)	73.5	Yakha (M/HJ)	76.4
Chhetri (HC)	84.4	Sarki (HD)	74.4	Bote (M/HJ)	76.6
ALL HILL CHHETRI	82.7	Damai/Dholi (HD)	78.3	Pahari (M/HJ)	78.9
Rajput (MBC)	82.4	Gaine (HD)	82.2	Danuwar (M/HJ)	80.7
Brahmin (MBC)	86.3	ALL HILL DALIT	72.7	Tamang (M/HJ)	82.7
Kayastha (MBC)	89.8	Musahar (MD)	67.3	Darai (M/HJ)	82.9
ALL MADHESI B/C	86.2	Chamar/Harijan/Ram (MD)	68.2	Kumal (M/HJ)	83.1
Bing/Binda (MOC)	70.5	Dusadh/Paswan/Pasi (MD)	69.7	Dura (M/HJ)	83.3
Kahar (MOC)	71.4	Khatwe (MD)	70.3	Baramu (M/HJ)	83.8
Lodha (MOC)	72.3	Tatma (MD)	73.8	Gharti/Bhujel (M/HJ)	85.4
Kumhar (MOC)	72.5	Dom (MD)	74.2	Jirel (M/HJ)	86.1
Lohar (MOC)	72.7	Dhobi (MD)	74.9	Thakali (M/HJ)	96.3
Nuniya (MOC)	72.9	Bantar (MD)	77.7	ALL MT./HILL JANA JATI	75.5
Mallah (MOC)	73.7	Halkhor (MD)	79.6	Santhal (TJ)	72.4
Kanu (MOC)	74.0	ALL MADHESIL DALIT	70.1	Jhangad (TJ)	75.0
Kewat (MOC)	74.1	NEWAR	88.6	Dhanuk (TJ)	77.4
Yadav (MOC)	75.3	Bhote/Walung (M/HJ)	12.7	Tajpuriya (TJ)	77.6
Badhae/Kamar (MOC)	76.3	Byasi (M/HJ)	36.9	Koche (TJ)	79.2
Kurmi (MOC)	76.6	Sherpa (M/HJ)	62.5	Munda/Mudiyari (TJ)	79.7
Barae (MOC)	77.1	Hayu (M/HJ)	64.6	Gangai (TJ)	80.0
Bhediya/Gaderi (MOC)	77.5	Raji (M/HJ)	65.7	Tharu (TJ)	82.9
Hajam/Thakur (MOC)	77.8	Chhantyal (M/HJ)	66.1	Dhimal (TJ)	83.9
Rajbhar (MOC)	77.8	Yholmo (M/HJ)	68.4	Rajbansi (TJ)	83.9
Mali (MOC)	78.4	Limbu (M/HJ)	70.5	Kisan (TJ)	86.1
Teli (MOC)	78.4	Sunuwar (M/HJ)	70.8	Meche (TJ)	89.9
Sonar (MOC)	79.0	Magar (M/HJ)	71.8	ALL TARAI JANA JATI	82.0
Sudhi (MOC)	80.4	Majhi (M/HJ)	72.6	MUSLIM	74.9
Koiri (MOC)	82.4			MARWADI	95.3

ANNEX 9.9A: INDEX OF WELLBEING BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Wellbeing	Caste/ethnicity	Index of Wellbeing	Caste/ethnicity	Index of Wellbeing
Musahar (MD)	25.4	Bote (M/HJ)	54.2	Thami (M/HJ)	63.9
Dusadh/Paswan/Pasi (MD)	29.6	Lodha (MOC)	54.5	Sunuwar (M/HJ)	64.1
Byasi (M/HJ)	34.9	Tajpuriya (TJ)	54.8	Lepcha (M/HJ)	64.1
Chamar/Harijan/Ram (MD)	35.3	Halkhor (MD)	55.3	Chhantyal (M/HJ)	64.2
Santhal (TJ)	36.3	Damai/Dholi (HD)	55.8	Gaine (HD)	65.0
Nuniya (MOC)	41.7	Majhi (M/HJ)	55.9	Dhimal (TJ)	65.3
Bing/Binda (MOC)	41.8	Muslim	55.9	Rai (M/HJ)	65.6
Dom (MD)	43.6	Kanu (MOC)	56.0	Tamang (M/HJ)	66.4
Badi (HD)	43.8	Dhobi (MD)	56.9	Baniya (MOC)	66.7
Rajbhar (MOC)	44.9	Bhediyar/Gaderi (MOC)	57.2	Haluwai (MOC)	67.4
Koche (TJ)	45.3	Kurmi (MOC)	57.5	Baramu (M/HJ)	67.7
Lohar (MOC)	46.5	Pahari (M/HJ)	58.3	Sanyasi (HC)	67.7
Kisan (TJ)	46.8	Mali (MOC)	58.5	Gharti/Bhujel (M/HJ)	67.8
Khatwe (MD)	47.2	Sonar (MOC)	58.5	Limbu (M/HJ)	68.3
Raji (M/HJ)	48.6	Hajam/Thakur (MOC)	58.7	Bhote/Walung (M/HJ)	69.3
Jhangad (TJ)	48.8	Danuwar (M/HJ)	58.9	Darai (M/HJ)	69.5
Kahar (MOC)	49.5	Barae (MOC)	59.0	Brahmin (MBC)	69.8
Mallah (MOC)	49.6	Yadav (MOC)	59.9	Chhetri (HC)	70.0
Chepang (M/HJ)	49.8	Sarki (HD)	60.7	Yholmo (M/HJ)	70.0
Munda/Mudiyari (TJ)	49.8	Teli (MOC)	60.8	Rajput (MBC)	70.1
Tatma (MD)	50.2	Rajbansi (TJ)	61.2	Sherpa (M/HJ)	71.3
Kami (HD)	51.6	Kumal (M/HJ)	61.7	Jirel (M/HJ)	71.6
Bantar (MD)	51.8	Thakuri (HC)	61.9	Kalwar (MOC)	72.6
Kewat (MOC)	52.0	Koiri (MOC)	61.9	Dura (M/HJ)	75.3
Badhae/Kamar (MOC)	52.1	Sudhi (MOC)	62.2	Kayastha (MBC)	75.8
Dhanuk (TJ)	52.8	Magar (M/HJ)	62.4	Gurung (M/HJ)	77.9
Hayu (M/HJ)	52.9	Yakha (M/HJ)	62.7	Newar	79.1
Kumhar (MOC)	54.1	Meche (TJ)	62.7	Marwadi	83.5
		Gangai (TJ)	63.0	Brahmin (HB)	84.7
		Tharu (TJ)	63.7	Thakali (M/HJ)	98.5

ANNEX 9.9B: INDEX OF WELLBEING BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Wellbeing	Caste/ethnicity	Index of Wellbeing	Caste/ethnicity	Index of Wellbeing
All Nepal	65.0	Haluwai (MOC)	67.4	Sunuwar (M/HJ)	64.1
Mountain/Hill Groups	69.4	Kalwar (MOC)	72.6	Lepcha (M/HJ)	64.1
Tarai/Madhes Groups	56.1	ALL MADHESI OC	57.7	Chhantyal (M/HJ)	64.2
HILL BRAHMIN	82.1	Badi (HD)	43.8	Rai (M/HJ)	65.6
Thakuri (HC)	61.9	Kami (HD)	51.6	Tamang (M/HJ)	66.4
Sanyasi (HC)	67.7	Damai/Dholi (HD)	55.8	Baramu (M/HJ)	67.7
Chhetri (HC)	70.0	Sarki (HD)	60.7	Gharti/Bhujel (M/HJ)	67.8
ALL HILL CHHETRI	68.0	Gaine (HD)	65.0	Limbu (M/HJ)	68.3
Brahmin (MBC)	69.8	ALL HILL DALIT	53.2	Bhote/Walung (M/HJ)	69.3
Rajput (MBC)	70.1	Musahar (MD)	25.4	Darai (M/HJ)	69.5
Kayastha (MBC)	75.8	Dusadh/Paswan/Pasi (MD)	29.6	Yholmo (M/HJ)	70.0
ALL MADHESI B/C	69.7	Chamar/Harijan/Ram (MD)	35.3	Sherpa (M/HJ)	71.3
Nuniya (MOC)	41.7	Dom (MD)	43.6	Jirel (M/HJ)	71.6
Bing/Binda (MOC)	41.8	Khatwe (MD)	47.2	Dura (M/HJ)	75.3
Rajbhar (MOC)	44.9	Tatma (MD)	50.2	Gurung (M/HJ)	77.9
Lohar (MOC)	46.5	Bantar (MD)	51.8	Thakali (M/HJ)	98.5
Kahar (MOC)	49.5	Halkhor (MD)	55.3	ALL MT./HILL JANA JATI	65.2
Mallah (MOC)	49.6	Dhobi (MD)	56.9	Santhal (TJ)	36.3
Kewat (MOC)	52.0	ALL MADHESIL DALIT	36.7	Koche (TJ)	45.3
Badhae/Kamar (MOC)	52.1	NEWAR	78.5	Kisan (TJ)	46.8
Kumhar (MOC)	54.1	Byasi (M/HJ)	34.9	Jhangad (TJ)	48.8
Lodha (MOC)	54.5	Raji (M/HJ)	48.6	Munda/Mudiyari (TJ)	49.8
Kanu (MOC)	56.0	Chebang (M/HJ)	49.8	Dhanuk (TJ)	52.8
Bhediya/Gaderi (MOC)	57.2	Hayu (M/HJ)	52.9	Tajpuriya (TJ)	54.8
Kurmi (MOC)	57.5	Bote (M/HJ)	54.2	Rajbansi (TJ)	61.2
Mali (MOC)	58.5	Majhi (M/HJ)	55.9	Meche (TJ)	62.7
Sonar (MOC)	58.5	Pahari (M/HJ)	58.3	Gangai (TJ)	63.0
Hajam/Thakur (MOC)	58.7	Danuwar (M/HJ)	58.9	Tharu (TJ)	63.7
Barae (MOC)	59.0	Kumal (M/HJ)	61.7	Dhimal (TJ)	65.3
Yadav (MOC)	59.9	Magar (M/HJ)	62.4	ALL TARAI JANA JATI	60.8
Teli (MOC)	60.8	Yakha (M/HJ)	62.7	MUSLIM	55.3
Koiri (MOC)	61.9	Thami (M/HJ)	63.9	MARWADI	81.5
Sudhi (MOC)	62.2				
Baniya (MOC)	66.7				

ANNEX 9.10A: COMPOSITE INDEX OF ECONOMIC OPPORTUNITIES (7-9) BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Economic Composite Index	Caste/ethnicity	Economic Composite Index	Caste/ethnicity	Economic Composite Index
Musahar (MD)	46.5	Muslim	68.5	Jirel (M/HJ)	75.6
Dusadh/Paswan/Pasi (MD)	51.7	Damai/Dholi (HD)	68.8	Rai (M/HJ)	75.6
Chamar/Harijan/Ram (MD)	52.1	Tajpuriya (TJ)	69.2	Rajbansi (TJ)	75.9
Byasi (M/HJ)	52.5	Kewat (MOC)	69.3	Yakha (M/HJ)	75.9
Santhal (TJ)	56.6	Kanu (MOC)	69.5	Yadav (MOC)	76.3
Badi (HD)	57.7	Dhanuk (TJ)	69.7	Teli (MOC)	76.8
Bhote/Walung (M/HJ)	58.2	Pahari (M/HJ)	69.9	Sudhi (MOC)	77.3
Bing/Binda (MOC)	60.0	Kumhar (MOC)	70.3	Gangai (TJ)	77.5
Dom (MD)	60.8	Sarki (HD)	70.7	Sanyasi (HC)	78.1
Nuniya (MOC)	61.3	Badhae/Kamar (MOC)	70.7	Tamang (M/HJ)	78.3
Hayu (M/HJ)	62.7	Halkhor (MD)	70.8	Meche (TJ)	78.4
Koche (TJ)	63.3	Yholmo (M/HJ)	71.5	Tharu (TJ)	79.1
Jhangad (TJ)	64.1	Dhobi (MD)	71.5	Dhimal (TJ)	79.2
Khatwe (MD)	64.1	Lodha (MOC)	72.1	Baniya (MOC)	79.3
Kisan (TJ)	64.9	Thakuri (HC)	72.3	Koiri (MOC)	79.3
Raji (M/HJ)	65.2	Mali (MOC)	72.6	Baramu (M/HJ)	79.3
Majhi (M/HJ)	65.8	Kurmi (MOC)	72.6	Darai (M/HJ)	80.3
Lohar (MOC)	65.8	Chhantyal (M/HJ)	73.1	Gharti/Bhujel (M/HJ)	80.7
Tatma (MD)	65.9	Lepcha (M/HJ)	73.1	Rajput (MBC)	80.8
Chepang (M/HJ)	66.0	Limbu (M/HJ)	73.5	Brahmin (MBC)	80.9
Kami (HD)	66.1	Sunuwar (M/HJ)	73.5	Haluwai (MOC)	81.1
Rajbhar (MOC)	66.2	Sherpa (M/HJ)	73.6	Gurung (M/HJ)	81.4
Thami (M/HJ)	66.5	Bhediya/Gaderi (MOC)	73.8	Chhetri (HC)	81.9
Mallah (MOC)	67.1	Magar (M/HJ)	73.9	Kalwar (MOC)	83.0
Munda/Mudiyari (TJ)	67.2	Kumal (M/HJ)	74.0	Dura (M/HJ)	84.5
Kahar (MOC)	67.6	Barae (MOC)	74.0	Newar	86.4
Bote (M/HJ)	67.9	Sonar (MOC)	74.2	Kayastha (MBC)	86.5
Bantar (MD)	68.2	Danuwar (M/HJ)	74.6	Marwadi	89.4
		Gaine (HD)	74.7	Brahmin (HB)	91.1
		Hajam/Thakur (MOC)	74.8	Thakali (M/HJ)	97.5

ANNEX 9.10B: COMPOSITE INDEX OF ECONOMIC OPPORTUNITIES (7-9) BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)

Caste/ethnicity	Economic Composite Index	Caste/ethnicity	Economic Composite Index	Caste/ethnicity	Economic Composite Index
All Nepal	77.5	Koiri (MOC)	79.3	Lepcha (M/HJ)	73.1
Mountain/Hill Groups	80.0	Haluwai (MOC)	81.1	Limbu (M/HJ)	73.5
Tarai/Madhes Groups	71.3	Kalwar (MOC)	83.0	Sunuwar (M/HJ)	73.5
HILL BRAHMIN	90.2	ALL MADHESI OC	74.3	Sherpa (M/HJ)	73.6
Thakuri (HC)	72.3	Badi (HD)	57.7	Magar (M/HJ)	73.9
Sanyasi (HC)	78.1	Kami (HD)	66.1	Kumal (M/HJ)	74.0
Chhetri (HC)	81.9	Damai/Dholi (HD)	68.8	Danuwar (M/HJ)	74.6
ALL HILL CHHETRI	80.6	Sarki (HD)	70.7	Jirel (M/HJ)	75.6
Rajput (MBC)	80.8	Gaine (HD)	74.7	Rai (M/HJ)	75.6
Brahmin (MBC)	80.9	ALL HILL DALIT	67.1	Yakha (M/HJ)	75.9
Kayastha (MBC)	86.5	Musahar (MD)	46.5	Tamang (M/HJ)	78.3
ALL MADHESI B/C	81.5	Dusadh/Paswan/Pasi (MD)	51.7	Baramu (M/HJ)	79.3
Bing/Binda (MOC)	60.0	Chamar/Harijan/Ram (MD)	52.1	Darai (M/HJ)	80.3
Nuniya (MOC)	61.3	Dom (MD)	60.8	Gharti/Bhujel (M/HJ)	80.7
Lohar (MOC)	65.8	Khatwe (MD)	64.1	Gurung (M/HJ)	81.4
Rajbhar (MOC)	66.2	Tatma (MD)	65.9	Dura (M/HJ)	84.5
Mallah (MOC)	67.1	Bantar (MD)	68.2	Thakali (M/HJ)	97.5
Kahar (MOC)	67.6	Halkhor (MD)	70.8	ALL MT./HILL JANAJATI	75.6
Kewat (MOC)	69.3	Dhobi (MD)	71.5	Santhal (TJ)	56.6
Kanu (MOC)	69.5	ALL MADHESIL DALIT	55.5	Koche (TJ)	63.3
Kumhar (MOC)	70.3	NEWAR	86.2	Jhangad (TJ)	64.1
Badhae/Kamar (MOC)	70.7	Byasi (M/HJ)	52.5	Kisan (TJ)	64.9
Lodha (MOC)	72.1	Bhote/Walung (M/HJ)	58.2	Munda/Mudiyari (TJ)	67.2
Mali (MOC)	72.6	Hayu (M/HJ)	62.7	Tajpuriya (TJ)	69.2
Kurmi (MOC)	72.6	Raji (M/HJ)	65.2	Dhanuk (TJ)	69.7
Bhedyar/Gaderi (MOC)	73.8	Majhi (M/HJ)	65.8	Rajbansi (TJ)	75.9
Barae (MOC)	74.0	Chepang (M/HJ)	66.0	Gangai (TJ)	77.5
Sonar (MOC)	74.2	Thami (M/HJ)	66.5	Meche (TJ)	78.4
Hajam/Thakur (MOC)	74.8	Bote (M/HJ)	67.9	Tharu (TJ)	79.1
Yadav (MOC)	76.3	Pahari (M/HJ)	69.9	Dhimal (TJ)	79.2
Teli (MOC)	76.8	Yholmo (M/HJ)	71.5	ALL TARAI JANAJATI	76.9
Sudhi (MOC)	77.3	Chhantyal (M/HJ)	73.1	MUSLIM	68.3
Baniya (MOC)	79.3			MARWADI	88.7

ANNEX 9.11A: COMPOSITE INDEX OF GOVERNANCE BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Governance Composite Index	Caste/ethnicity	Governance Composite Index	Caste/ethnicity	Governance Composite Index
Dom (MD)	40.8	Rajbhar (MOC)	53.3	Sarki (HD)	64.9
Halkhor (MD)	41.3	Yadav (MOC)	53.5	Magar (M/HJ)	65.2
Lodha (MOC)	41.9	Rajput (MBC)	53.6	Raji (M/HJ)	65.3
Bing/Binda (MOC)	43.9	Dhanuk (TJ)	53.8	Tharu (TJ)	65.8
Kahar (MOC)	46.1	Jhangad (TJ)	54.2	Sherpa (M/HJ)	66.0
Kumhar (MOC)	46.8	Baniya (MOC)	54.6	Tamang (M/HJ)	66.2
Santhal (TJ)	47.0	Kalwar (MOC)	54.7	Kumal (M/HJ)	66.3
Mallah (MOC)	47.0	Marwadi	55.0	Meche (TJ)	66.6
Lohar (MOC)	47.3	Koiri (MOC)	56.0	Thakuri (HC)	66.8
Nuniya (MOC)	48.0	Sudhi (MOC)	56.1	Pahari (M/HJ)	66.9
Kewat (MOC)	48.0	Munda/Mudiyari (TJ)	56.4	Limbu (M/HJ)	67.1
Sonar (MOC)	48.3	Haluwai (MOC)	56.9	Sunuwar (M/HJ)	67.3
Musahar (MD)	48.4	Kisan (TJ)	57.7	Yholmo (M/HJ)	67.5
Dusadh/Paswan/Pasi (MD)	49.0	Bote (M/HJ)	58.4	Baramu (M/HJ)	68.1
Muslim	49.1	Tajpuriya (TJ)	58.4	Dura (M/HJ)	68.3
Chamar/Harijan/Ram (MD)	49.4	Badi (HD)	58.5	Rai (M/HJ)	68.9
Bhediya/Gaderi (MOC)	50.0	Bantar (MD)	58.6	Hayu (M/HJ)	69.0
Kurmi (MOC)	50.1	Majhi (M/HJ)	59.5	Newar	69.0
Barae (MOC)	50.5	Brahmin (MBC)	59.9	Gurung (M/HJ)	69.4
Dhobi (MD)	50.6	Danuwar (M/HJ)	60.3	Chhetri (HC)	69.8
Tatma (MD)	50.8	Chepang (M/HJ)	60.3	Lepcha (M/HJ)	70.4
Koche (TJ)	50.9	Gangai (TJ)	60.5	Gaine (HD)	70.9
Kanu (MOC)	50.9	Kami (HD)	60.8	Sanyasi (HC)	71.0
Mali (MOC)	51.3	Kayastha (MBC)	61.4	Brahmin (HB)	71.4
Khatwe (MD)	52.0	Rajbansi (TJ)	61.9	Yakha (M/HJ)	71.4
Hajam/Thakur (MOC)	52.1	Bhote/Walung (M/HJ)	62.0	Jirel (M/HJ)	71.5
Teli (MOC)	52.7	Damai/Dholi (HD)	62.6	Thami (M/HJ)	71.7
Badhae/Kamar (MOC)	52.9	Byasi (M/HJ)	62.8	Chhantyal (M/HJ)	71.8
		Darai (M/HJ)	64.1	Gharti/Bhujel (M/HJ)	72.0
		Dhimal (TJ)	64.1	Thakali (M/HJ)	77.5

ANNEX 9.11B: COMPOSITE INDEX OF GOVERNANCE BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Governance Composite Index	Caste/ethnicity	Governance Composite Index	Caste/ethnicity	Governance Composite Index
All Nepal	64.0	Koiri (MOC)	56.0	Kumal (M/HJ)	66.3
Mountain/Hill Groups	67.7	Sudhi (MOC)	56.1	Pahari (M/HJ)	66.9
Tarai/Madhes Groups	54.5	Haluwai (MOC)	56.9	Limbu (M/HJ)	67.1
HILL BRAHMIN	71.3	ALL MADHESI OC	51.9	Sunuwar (M/HJ)	67.3
Thakuri (HC)	66.8	Badi (HD)	58.5	Yholmo (M/HJ)	67.5
Chhetri (HC)	69.8	Kami (HD)	60.8	Baramu (M/HJ)	68.1
Sanyasi (HC)	71.0	Damai/Dholi (HD)	62.6	Dura (M/HJ)	68.3
ALL HILL CHHETRI	69.7	Sarki (HD)	64.9	Rai (M/HJ)	68.9
Rajput (MBC)	53.6	Gaine (HD)	70.9	Hayu (M/HJ)	69.0
Brahmin (MBC)	59.9	ALL HILL DALIT	61.7	Gurung (M/HJ)	69.4
Kayastha (MBC)	61.4	Dom (MD)	40.8	Lepcha (M/HJ)	70.4
ALL MADHESI B/C	58.9	Halkhor (MD)	41.3	Yakha (M/HJ)	71.4
Lodha (MOC)	41.9	Musahar (MD)	48.4	Jirel (M/HJ)	71.5
Bing/Binda (MOC)	43.9	Dusadh/Paswan/Pasi (MD)	49.0	Thami (M/HJ)	71.7
Kahar (MOC)	46.1	Chamar/Harijan/Ram (MD)	49.4	Chhantyal (M/HJ)	71.8
Kumhar (MOC)	46.8	Dhobi (MD)	50.6	Gharti/Bhujel (M/HJ)	72.0
Mallah (MOC)	47.0	Tatma (MD)	50.8	Thakali (M/HJ)	77.5
Lohar (MOC)	47.3	Khatwe (MD)	52.0	ALL MT./HILL JANA JATI	66.4
Nuniya (MOC)	48.0	Bantar (MD)	58.6	Santhal (TJ)	47.0
Kewat (MOC)	48.0	ALL MADHESIL DALIT	49.9	Koche (TJ)	50.9
Sonar (MOC)	48.3	NEWAR	69.1	Dhanuk (TJ)	53.8
Bhediya/Gaderi (MOC)	50.0	Bote (M/HJ)	58.4	Jhangad (TJ)	54.2
Kurmi (MOC)	50.1	Majhi (M/HJ)	59.5	Munda/Mudiyari (TJ)	56.4
Barae (MOC)	50.5	Danuwar (M/HJ)	60.3	Kisan (TJ)	57.7
Kanu (MOC)	50.9	Chepang (M/HJ)	60.3	Tajpuriya (TJ)	58.4
Mali (MOC)	51.3	Bhote/Walung (M/HJ)	62.0	Gangai (TJ)	60.5
Hajam/Thakur (MOC)	52.1	Byasi (M/HJ)	62.8	Rajbansi (TJ)	61.9
Teli (MOC)	52.7	Darai (M/HJ)	64.1	Dhimal (TJ)	64.1
Badhae/Kamar (MOC)	52.9	Magar (M/HJ)	65.2	Tharu (TJ)	65.8
Rajbhar (MOC)	53.3	Raji (M/HJ)	65.3	Meche (TJ)	66.6
Yadav (MOC)	53.5	Sherpa (M/HJ)	66.0	ALL TARAI JANA JATI	63.3
Baniya (MOC)	54.6	Tamang (M/HJ)	66.2	MUSLIM	48.6
Kalwar (MOC)	54.7			MARWADI	55.2

ANNEX 9.12A: INDEX OF LINGUISTIC DISADVANTAGE BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Linguistic Disadvantage	Caste/ethnicity	Index of Linguistic Disadvantage	Caste/ethnicity	Index of Linguistic Disadvantage
Santhal (TJ)	28.4	Badhae/Kamar (MOC)	43.4	Koiri (MOC)	52.1
Koche (TJ)	31.2	Halkhor (MD)	43.4	Sudhi (MOC)	52.5
Dom (MD)	34.2	Muslim	43.7	Barae (MOC)	53.2
Bhote/Walung (M/HJ)	35.0	Tatma (MD)	43.8	Teli (MOC)	53.3
Jhangad (TJ)	35.3	Gangai (TJ)	44.5	Majhi (M/HJ)	53.8
Yholmo (M/HJ)	36.1	Rajbansi (TJ)	44.8	Baniya (MOC)	54.1
Sherpa (M/HJ)	36.2	Bote (M/HJ)	44.8	Chepeng (M/HJ)	54.7
Musahar (MD)	36.3	Dhobi (MD)	45.0	Marwadi	54.9
Meche (TJ)	36.3	Limbu (M/HJ)	45.0	Kalwar (MOC)	55.9
Thami (M/HJ)	37.4	Rai (M/HJ)	45.1	Haluwai (MOC)	56.7
Chamar/Harijan/Ram (MD)	37.8	Kewat (MOC)	45.3	Rajput (MBC)	56.9
Munda/Mudiyari (TJ)	37.9	Rajbhar (MOC)	45.6	Newar	58.9
Dusadh/Paswan/Pasi (MD)	38.2	Kahar (MOC)	45.8	Brahmin (MBC)	60.5
Nuniya (MOC)	39.0	Bhediyar/Gaderi (MOC)	45.8	Magar (M/HJ)	62.5
Jirel (M/HJ)	39.0	Sunuwar (M/HJ)	46.0	Chhantyal (M/HJ)	62.9
Raji (M/HJ)	39.4	Hajam/Thakur (MOC)	46.1	Kayastha (MBC)	63.3
Mallah (MOC)	40.2	Tamang (M/HJ)	46.3	Byasi (M/HJ)	66.6
Yakha (M/HJ)	40.4	Lohar (MOC)	46.4	Kumal (M/HJ)	75.1
Kisan (TJ)	40.8	Kurmi (MOC)	47.0	Badi (HD)	75.1
Tajpuriya (TJ)	41.2	Dhanuk (TJ)	47.4	Gharti/Bhujel (M/HJ)	76.7
Bantar (MD)	41.5	Thakali (M/HJ)	47.4	Kami (HD)	77.4
Bing/Binda (MOC)	41.8	Sonar (MOC)	48.0	Baramu (M/HJ)	77.9
Danuwar (M/HJ)	41.8	Kanu (MOC)	48.1	Sarki (HD)	79.6
Lodha (MOC)	41.9	Kumhar (MOC)	48.2	Damai/Dholi (HD)	80.4
Hayu (M/HJ)	42.4	Yadav (MOC)	50.0	Gaine (HD)	84.0
Dhimal (TJ)	42.4	Tharu (TJ)	50.3	Chhetri (HC)	84.4
Lepcha (M/HJ)	42.6	Gurung (M/HJ)	50.8	Sanyasi (HC)	84.7
Khatwe (MD)	43.3	Pahari (M/HJ)	50.8	Thakuri (HC)	84.9
		Darai (M/HJ)	51.3	Dura (M/HJ)	85.6
		Mali (MOC)	51.5	Brahmin (HB)	93.0

ANNEX 9.12B: INDEX OF LINGUISTIC DISADVANTAGE BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Linguistic Disadvantage	Caste/ethnicity	Index of Linguistic Disadvantage	Caste/ethnicity	Index of Linguistic Disadvantage
All Nepal	65.9	Baniya (MOC)	54.1	Limbu (M/HJ)	45.0
Mountain/Hill Groups	73.5	Kalwar (MOC)	55.9	Rai (M/HJ)	45.1
Tarai/Madhes Groups	49.4	Haluwai (MOC)	56.7	Sunuwar (M/HJ)	46.0
HILL BRAHMIN	93.0	ALL MADHESI OC	49.4	Tamang (M/HJ)	46.3
Chhetri (HC)	84.4	Badi (HD)	75.1	Thakali (M/HJ)	47.4
Sanyasi (HC)	84.7	Kami (HD)	77.4	Gurung (M/HJ)	50.8
Thakuri (HC)	84.9	Sarki (HD)	79.6	Pahari (M/HJ)	50.8
ALL HILL CHHETRI	84.5	Damai/Dholi (HD)	80.4	Darai (M/HJ)	51.3
Rajput (MBC)	56.9	Gaine (HD)	84.0	Majhi (M/HJ)	53.8
Brahmin (MBC)	60.5	ALL HILL DALIT	78.4	Chepang (M/HJ)	54.7
Kayastha (MBC)	63.3	Dom (MD)	34.2	Magar (M/HJ)	62.5
ALL MADHESI B/C	60.4	Musahar (MD)	36.3	Chhantyal (M/HJ)	62.9
Nuniya (MOC)	39.0	Chamar/Harijan/Ram (MD)	37.8	Byasi (M/HJ)	66.6
Mallah (MOC)	40.2	Dusadh/Paswan/Pasi (MD)	38.2	Kumal (M/HJ)	75.1
Bing/Binda (MOC)	41.8	Bantar (MD)	41.5	Gharti/Bhujel (M/HJ)	76.7
Lodha (MOC)	41.9	Khatwe (MD)	43.3	Baramu (M/HJ)	77.9
Badhae/Kamar (MOC)	43.4	Halkhor (MD)	43.4	Dura (M/HJ)	85.6
Kewat (MOC)	45.3	Tatma (MD)	43.8	ALL MT./HILL JANA JATI	52.9
Rajbhar (MOC)	45.6	Dhobi (MD)	45.0	Santhal (TJ)	28.4
Kahar (MOC)	45.8	ALL MADHESIL DALIT	39.3	Koche (TJ)	31.2
Bhediya/Gaderi (MOC)	45.8	NEWAR	58.9	Jhangad (TJ)	35.3
Hajam/Thakur (MOC)	46.1	Bhote/Walung (M/HJ)	35.0	Meche (TJ)	36.3
Lohar (MOC)	46.4	Yholmo (M/HJ)	36.1	Munda/Mudiyari (TJ)	37.9
Kurmi (MOC)	47.0	Sherpa (M/HJ)	36.2	Kisan (TJ)	40.8
Sonar (MOC)	48.0	Thami (M/HJ)	37.4	Tajpuriya (TJ)	41.2
Kanu (MOC)	48.1	Jirel (M/HJ)	39.0	Dhimal (TJ)	42.4
Kumhar (MOC)	48.2	Raji (M/HJ)	39.4	Gangai (TJ)	44.5
Yadav (MOC)	50.0	Yakha (M/HJ)	40.4	Rajbansi (TJ)	44.8
Mali (MOC)	51.5	Danuwar (M/HJ)	41.8	Dhanuk (TJ)	47.4
Koiri (MOC)	52.1	Hayu (M/HJ)	42.4	Tharu (TJ)	50.3
Sudhi (MOC)	52.5	Lepcha (M/HJ)	42.6	ALL TARAI JANA JATI	48.5
Barae (MOC)	53.2	Bote (M/HJ)	44.8	MUSLIM	43.7
Teli (MOC)	53.3			MARWADI	54.9

ANNEX 9.13A: INDEX OF NON-DISCRIMINATION BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Non-discrimination	Caste/ethnicity	Index of Non-discrimination	Caste/ethnicity	Index of Non-discrimination
Halkhor (MD)	66.0	Yholmo (M/HJ)	95.6	Magar (M/HJ)	97.3
Dom (MD)	68.7	Danuwar (M/HJ)	95.7	Mallah (MOC)	97.3
Sarki (HD)	71.8	Lohar (MOC)	95.8	Teli (MOC)	97.3
Kami (HD)	74.3	Bantar (MD)	95.9	Bhediya/Gaderi (MOC)	97.4
Chamar/Harijan/Ram (MD)	74.4	Kewat (MOC)	95.9	Tamang (M/HJ)	97.4
Dusadh/Paswan/Pasi (MD)	75.8	Yakha (M/HJ)	95.9	Dhanuk (TJ)	97.6
Damai/Dholi (HD)	78.8	Majhi (M/HJ)	96.0	Sudhi (MOC)	97.6
Gaine (HD)	81.2	Bing/Binda (MOC)	96.1	Yadav (MOC)	97.6
Musahar (MD)	82.3	Kumhar (MOC)	96.1	Chhantyal (M/HJ)	97.7
Tatma (MD)	85.9	Thami (M/HJ)	96.1	Kalwar (MOC)	97.7
Khatwe (MD)	89.0	Rajbhar (MOC)	96.2	Thakali (M/HJ)	97.7
Badi (HD)	89.5	Rai (M/HJ)	96.3	Gharti/Bhujel (M/HJ)	97.8
Bhote/Walung (M/HJ)	90.7	Kanu (MOC)	96.4	Raji (M/HJ)	97.8
Kisan (TJ)	90.7	Kurmi (MOC)	96.4	Haluwai (MOC)	97.9
Dhobi (MD)	91.0	Gangai (TJ)	96.5	Limbu (M/HJ)	98.0
Byasi (M/HJ)	91.2	Kayastha (MBC)	96.5	Kumal (M/HJ)	98.1
Muslim	91.2	Tajpuriya (TJ)	96.6	Brahmin (HB)	98.2
Sherpa (M/HJ)	92.9	Tharu (TJ)	96.6	Chhetri (HC)	98.2
Hayu (M/HJ)	93.2	Barae (MOC)	96.8	Dhimal (TJ)	98.4
Jhangad (TJ)	93.7	Jirel (M/HJ)	96.9	Sanyasi (HC)	98.4
Santhal (TJ)	93.7	Mali (MOC)	96.9	Bote (M/HJ)	98.5
Badhae/Kamar (MOC)	94.5	Rajbansi (TJ)	96.9	Chepang (M/HJ)	98.6
Munda/Mudiyari (TJ)	94.5	Sonar (MOC)	96.9	Thakuri (HC)	98.7
Kahar (MOC)	94.9	Brahmin (MBC)	97.0	Lodha (MOC)	98.9
Nuniya (MOC)	95.2	Marwadi	97.0	Meche (TJ)	98.9
Sunuwar (M/HJ)	95.3	Newar	97.0	Gurung (M/HJ)	99.0
Hajam/Thakur (MOC)	95.4	Rajput (MBC)	97.0	Darai (M/HJ)	99.1
Pahari (M/HJ)	95.5	Koiri (MOC)	97.2	Lepcha (M/HJ)	99.1
		Baniya (MOC)	97.3	Baramu (M/HJ)	99.2
		Koche (TJ)	97.3	Dura (M/HJ)	99.7

ANNEX 9.13B: INDEX OF NON-DISCRIMINATION BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Non-discrimination	Caste/ethnicity	Index of Non-discrimination	Caste/ethnicity	Index of Non-discrimination
All Nepal	92.9	Haluwai (MOC)	97.9	Jirel (M/HJ)	96.9
Mountain/Hill Groups	93.2	Lodha (MOC)	98.9	Magar (M/HJ)	97.3
Tarai/Madhes Groups	92.6	ALL MADHESI OC	97.0	Tamang (M/HJ)	97.4
HILL BRAHMIN	98.2	Sarki (HD)	71.8	Thakali (M/HJ)	97.7
Chhetri (HC)	98.2	Kami (HD)	74.3	Chhantyal (M/HJ)	97.7
Sanyasi (HC)	98.4	Damai/Dholi (HD)	78.8	Gharti/Bhujel (M/HJ)	97.8
Thakuri (HC)	98.7	Gaine (HD)	81.2	Raji (M/HJ)	97.8
ALL HILL CHHETRI	98.2	Badi (HD)	89.5	Limbu (M/HJ)	98.0
Kayastha (MBC)	96.5	ALL HILL DALIT	75.1	Kumal (M/HJ)	98.1
Brahmin (MBC)	97.0	Halkhor (MD)	66.0	Bote (M/HJ)	98.5
Rajput (MBC)	97.0	Dom (MD)	68.7	Chepang (M/HJ)	98.6
ALL MADHESI B/C	96.9	Chamar/Harijan/Ram (MD)	74.4	Gurung (M/HJ)	99.0
Badhae/Kamar (MOC)	94.5	Dusadh/Paswan/Pasi (MD)	75.8	Darai (M/HJ)	99.1
Kahar (MOC)	94.9	Musahar (MD)	82.3	Lepcha (M/HJ)	99.1
Nuniya (MOC)	95.2	Tatma (MD)	85.9	Baramu (M/HJ)	99.2
Hajam/Thakur (MOC)	95.4	Khatwe (MD)	89.0	Dura (M/HJ)	99.7
Lohar (MOC)	95.8	Dhobi (MD)	91.0	ALL MT./HILL JANAJATI	97.3
Kewat (MOC)	95.9	Bantar (MD)	95.9	Kisan (TJ)	90.7
Kumhar (MOC)	96.1	ALL MADHESIL DALIT	81.1	Santhal (TJ)	93.7
Bing/Binda (MOC)	96.1	NEWAR	97.0	Jhangad (TJ)	93.7
Rajbhar (MOC)	96.2	Bhote/Walung (M/HJ)	90.7	Munda/Mudiyari (TJ)	94.5
Kurmi (MOC)	96.4	Byasi (M/HJ)	91.2	Gangai (TJ)	96.5
Kanu (MOC)	96.4	Sherpa (M/HJ)	92.9	Tharu (TJ)	96.6
Barae (MOC)	96.8	Hayu (M/HJ)	93.2	Tajpuriya (TJ)	96.6
Sonar (MOC)	96.9	Sunuwar (M/HJ)	95.3	Rajbansi (TJ)	96.9
Mali (MOC)	96.9	Pahari (M/HJ)	95.5	Koche (TJ)	97.3
Koiri (MOC)	97.2	Yholmo (M/HJ)	95.6	Dhanuk (TJ)	97.6
Teli (MOC)	97.3	Danuwar (M/HJ)	95.7	Dhimal (TJ)	98.4
Baniya (MOC)	97.3	Yakha (M/HJ)	95.9	Meche (TJ)	98.9
Mallah (MOC)	97.3	Majhi (M/HJ)	96.0	ALL TARAI JANAJATI	96.6
Bhediya/Gaderi (MOC)	97.4	Thami (M/HJ)	96.1	MUSLIM	91.2
Yadav (MOC)	97.6	Rai (M/HJ)	96.3	MARWADI	97.0
Sudhi (MOC)	97.6				
Kalwar (MOC)	97.7				

ANNEX 9.14A: INDEX OF SOCIO-CULTURAL CAPITAL BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Index of Socio-cultural Capital and Solidarity	Caste/ethnicity	Index of Socio-cultural Capital and Solidarity	Caste/ethnicity	Index of Socio-cultural Capital and Solidarity
Halkhor (MD)	54.5	Sudhi (MOC)	79.5	Baramu (M/HJ)	91.0
Dusadh/Paswan/Pasi (MD)	55.3	Barae (MOC)	79.5	Dhimal (TJ)	91.6
Musahar (MD)	55.4	Rajbhar (MOC)	79.5	Limbu (M/HJ)	91.6
Dom (MD)	55.6	Teli (MOC)	80.0	Rai (M/HJ)	91.7
Chamar/Harijan/Ram (MD)	55.7	Yadav (MOC)	81.0	Kumal (M/HJ)	91.9
Khatwe (MD)	61.7	Hajam/Thakur (MOC)	81.2	Sherpa (M/HJ)	92.2
Kumhar (MOC)	64.4	Marwadi	81.9	Tamang (M/HJ)	92.3
Lohar (MOC)	64.9	Badhae/Kamar (MOC)	82.0	Thami (M/HJ)	92.3
Lepcha (M/HJ)	65.2	Kisan (TJ)	82.2	Hayu (M/HJ)	92.5
Bing/Binda (MOC)	66.9	Santhal (TJ)	82.2	Gangai (TJ)	92.5
Sonar (MOC)	67.5	Gaine (HD)	82.5	Pahari (M/HJ)	92.8
Nuniya (MOC)	69.4	Kewat (MOC)	82.5	Rajbansi (TJ)	93.2
Tatma (MD)	70.3	Badi (HD)	83.0	Byasi (M/HJ)	93.7
Muslim	71.7	Bhediya/Gaderi (MOC)	83.2	Raji (M/HJ)	94.0
Kami (HD)	72.7	Baniya (MOC)	84.4	Mechhe (TJ)	94.2
Bhote/Walung (M/HJ)	73.8	Bantar (MD)	85.0	Tajpuriya (TJ)	94.5
Koiri (MOC)	73.8	Haluwai (MOC)	85.5	Brahmin (HB)	94.8
Sarki (HD)	74.7	Bote (M/HJ)	85.7	Dura (M/HJ)	95.1
Mallah (MOC)	74.8	Kayastha (MBC)	85.7	Sunuwar (M/HJ)	95.1
Mali (MOC)	75.1	Koche (TJ)	86.8	Yholmo (M/HJ)	95.3
Dhanuk (TJ)	77.0	Chepang (M/HJ)	87.4	Newar	95.6
Kurmi (MOC)	77.0	Munda/Mudiyari (TJ)	87.7	Thakali (M/HJ)	95.6
Jhangad (TJ)	77.3	Kahar (MOC)	87.9	Lodha (MOC)	95.7
Kalwar (MOC)	78.4	Yakha (M/HJ)	88.6	Jirel (M/HJ)	95.9
Kanu (MOC)	78.5	Danuwar (M/HJ)	88.8	Chhetri (HC)	96.0
Dhobi (MD)	78.7	Brahmin (MBC)	88.8	Gurung (M/HJ)	96.0
Rajput (MBC)	79.0	Magar (M/HJ)	89.8	Gharti/Bhujel (M/HJ)	96.1
Damai/Dholi (HD)	79.3	Darai (M/HJ)	89.8	Chhantyal (M/HJ)	96.2
		Tharu (TJ)	90.0	Sanyasi (HC)	96.5
		Majhi (M/HJ)	90.8	Thakuri (HC)	96.8

ANNEX 9.14B: INDEX OF SOCIO-CULTURAL CAPITAL BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	Index of Socio-cultural Capital and Solidarity	Caste/ethnicity	Index of Socio-cultural Capital and Solidarity	Caste/ethnicity	Index of Socio-cultural Capital and Solidarity
All Nepal	88.0	Kahar (MOC)	87.9	Kumal (M/HJ)	91.9
Mountain/Hill Groups	90.5	Lodha (MOC)	95.7	Sherpa (M/HJ)	92.2
Tarai/Madhes Groups	77.2	ALL MADHESI OC	78.5	Tamang (M/HJ)	92.3
HILL BRAHMIN	94.8	Kami (HD)	72.7	Thami (M/HJ)	92.3
Chhetri (HC)	96.0	Sarki (HD)	74.7	Hayu (M/HJ)	92.5
Sanyasi (HC)	96.5	Damai/Dholi (HD)	79.3	Pahari (M/HJ)	92.8
Thakuri (HC)	96.8	Gaine (HD)	82.5	Byasi (M/HJ)	93.7
ALL HILL CHHETRI	96.0	Badi (HD)	83.0	Raji (M/HJ)	94.0
Rajput (MBC)	79.0	ALL HILL DALIT	74.7	Dura (M/HJ)	95.1
Kayastha (MBC)	85.7	Halkhor (MD)	54.5	Sunuwar (M/HJ)	95.1
Brahmin (MBC)	88.8	Dusadh/Paswan/Pasi (MD)	55.3	Yholmo (M/HJ)	95.3
ALL MADHESI B/C	86.3	Musahar (MD)	55.4	Thakali (M/HJ)	95.6
Kumhar (MOC)	64.4	Dom (MD)	55.6	Jirel (M/HJ)	95.9
Lohar (MOC)	64.9	Chamar/Harijan/Ram (MD)	55.7	Gurung (M/HJ)	96.0
Bing/Binda (MOC)	66.9	Khatwe (MD)	61.7	Gharti/Bhujel (M/HJ)	96.1
Sonar (MOC)	67.5	Tatma (MD)	70.3	Chhantyal (M/HJ)	96.2
Nuniya (MOC)	69.4	Dhobi (MD)	78.7	ALL MT./HILL JANA JATI	91.6
Koiri (MOC)	73.8	Bantar (MD)	85.0	Dhanuk (TJ)	77.0
Mallah (MOC)	74.8	ALL MADHESIL DALIT	60.8	Jhangad (TJ)	77.3
Mali (MOC)	75.1	NEWAR	95.6	Santhal (TJ)	82.2
Kurmi (MOC)	77.0	Lepcha (M/HJ)	65.2	Kisan (TJ)	82.2
Kalwar (MOC)	78.4	Bhote/Walung (M/HJ)	73.8	Koche (TJ)	86.8
Kanu (MOC)	78.5	Bote (M/HJ)	85.7	Munda/Mudiyari (TJ)	87.7
Sudhi (MOC)	79.5	Chepang (M/HJ)	87.4	Tharu (TJ)	90.0
Barae (MOC)	79.5	Yakha (M/HJ)	88.6	Dhimal (TJ)	91.6
Rajbhar (MOC)	79.5	Danuwar (M/HJ)	88.8	Gangai (TJ)	92.5
Teli (MOC)	80.0	Magar (M/HJ)	89.8	Rajbansi (TJ)	93.2
Yadav (MOC)	81.0	Darai (M/HJ)	89.8	Mechhe (TJ)	94.2
Hajam/Thakur (MOC)	81.2	Majhi (M/HJ)	90.8	Tajpuriya (TJ)	94.5
Badhae/Kamar (MOC)	82.0	Baramu (M/HJ)	91.0	ALL TARAI JANA JATI	88.7
Kewat (MOC)	82.5	Limbu (M/HJ)	91.6	MUSLIM	71.7
Bhediya/Gaderi (MOC)	83.2	Rai (M/HJ)	91.7	MARWADI	81.9
Baniya (MOC)	84.4				
Haluwai (MOC)	85.5				

ANNEX 9.15A: COMPOSITE INDEX OF GENDER NORMS AND VALUES BY CASTE/ETHNICITY (%)					
Caste/ethnicity	Gender Norms and Values Composite Index	Caste/ethnicity	Gender Norms and Values Composite Index	Caste/ethnicity	Gender Norms and Values Composite Index
Lodha (MOC)	19.1	Bantar (MD)	45.3	Kumal (M/HJ)	55.4
Kahar (MOC)	27.5	Dom (MD)	45.5	Jirel (M/HJ)	55.7
Rajbhar (MOC)	34.8	Teli (MOC)	45.6	Tharu (TJ)	55.7
Dhobi (MD)	35.7	Badhae/Kamar (MOC)	46.0	Damai/Dholi (HD)	55.8
Chamar/Harijan/Ram (MD)	36.4	Baniya (MOC)	46.3	Kayastha (MBC)	55.9
Muslim	36.6	Halkhor (MD)	47.1	Danuwar (M/HJ)	56.0
Nuniya (MOC)	37.7	Tajpuriya (TJ)	47.1	Badi (HD)	56.0
Kurmi (MOC)	38.4	Munda/Mudiyari (TJ)	47.1	Raji (M/HJ)	56.6
Bhediya/Gaderi (MOC)	38.4	Jhangad (TJ)	47.2	Yholmo (M/HJ)	56.6
Dusadh/Paswan/Pasi (MD)	39.3	Koiri (MOC)	48.0	Lepcha (M/HJ)	56.9
Mallah (MOC)	39.7	Sudhi (MOC)	48.5	Dhimal (TJ)	56.9
Kewat (MOC)	39.7	Kalwar (MOC)	48.7	Chhantyal (M/HJ)	56.9
Lohar (MOC)	40.1	Rajbansi (TJ)	50.4	Chhetri (HC)	57.3
Barae (MOC)	40.8	Khatwe (MD)	50.4	Limbu (M/HJ)	57.5
Tatma (MD)	41.5	Thami (M/HJ)	50.6	Darai (M/HJ)	57.7
Hajam/Thakur (MOC)	42.3	Hayu (M/HJ)	50.8	Sanyasi (HC)	57.8
Gangai (TJ)	42.4	Kami (HD)	51.2	Meche (TJ)	58.3
Kumhar (MOC)	42.5	Brahmin (MBC)	52.5	Thakuri (HC)	58.5
Koche (TJ)	42.6	Kisan (TJ)	52.9	Gharti/Bhujel (M/HJ)	60.4
Bing/Binda (MOC)	43.1	Pahari (M/HJ)	53.0	Sunuwar (M/HJ)	60.5
Kanu (MOC)	43.4	Bote (M/HJ)	53.0	Bhote/Walung (M/HJ)	60.7
Sonar (MOC)	43.4	Chepang (M/HJ)	53.2	Baramu (M/HJ)	61.4
Mali (MOC)	43.5	Marwadi	53.8	Rai (M/HJ)	61.8
Santhal (TJ)	43.7	Haluwai (MOC)	54.1	Yakha (M/HJ)	61.8
Rajput (MBC)	44.5	Sarki (HD)	54.4	Sherpa (M/HJ)	62.0
Dhanuk (TJ)	44.7	Byasi (M/HJ)	54.5	Gurung (M/HJ)	62.8
Yadav (MOC)	44.9	Majhi (M/HJ)	54.7	Dura (M/HJ)	62.9
Musahar (MD)	45.2	Magar (M/HJ)	55.0	Brahmin (HB)	63.0
		Tamang (M/HJ)	55.1	Newar	64.7
		Gaine (HD)	55.2	Thakali (M/HJ)	65.5

ANNEX 9.15B: COMPOSITE INDEX OF GENDER NORMS AND VALUES BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)

Caste/ethnicity	Gender Norms and Values Composite Index	Caste/ethnicity	Gender Norms and Values Composite Index	Caste/ethnicity	Gender Norms and Values Composite Index
All Nepal	54.8	Kalwar (MOC)	48.7	Raji (M/HJ)	56.6
Mountain/Hill Groups	59.0	Haluwai (MOC)	54.1	Yholmo (M/HJ)	56.6
Tarai/Madhes Groups	45.4	ALL MADHESI OC	43.8	Lepcha (M/HJ)	56.9
HILL BRAHMIN	63.0	Kami (HD)	51.2	Chhantyal (M/HJ)	56.9
Chhetri (HC)	57.3	Sarki (HD)	54.4	Limbu (M/HJ)	57.5
Sanyasi (HC)	57.8	Gaine (HD)	55.2	Darai (M/HJ)	57.7
Thakuri (HC)	58.5	Damai/Dholi (HD)	55.8	Gharti/Bhujel (M/HJ)	60.4
ALL HILL CHHETRI	57.4	Badi (HD)	56.0	Sunuwar (M/HJ)	60.5
Rajput (MBC)	44.5	ALL HILL DALIT	52.9	Bhote/Walung (M/HJ)	60.7
Brahmin (MBC)	52.5	Dhobi (MD)	35.7	Baramu (M/HJ)	61.4
Kayastha (MBC)	55.9	Chamar/Harijan/Ram (MD)	36.4	Rai (M/HJ)	61.8
ALL MADHESI B/C	51.6	Dusadh/Paswan/Pasi (MD)	39.3	Yakha (M/HJ)	61.8
Lodha (MOC)	19.1	Tatma (MD)	41.5	Sherpa (M/HJ)	62.0
Kahar (MOC)	27.5	Musahar (MD)	45.2	Gurung (M/HJ)	62.8
Rajbhar (MOC)	34.8	Bantar (MD)	45.3	Dura (M/HJ)	62.9
Nuniya (MOC)	37.7	Dom (MD)	45.5	Thakali (M/HJ)	65.5
Kurmi (MOC)	38.4	Halkhor (MD)	47.1	ALL MT./HILL JANA JATI	57.0
Bhediye/Gaderi (MOC)	38.4	Khatwe (MD)	50.4	Gangai (TJ)	42.4
Mallah (MOC)	39.7	ALL MADHESIL DALIT	41.1	Koche (TJ)	42.6
Kewat (MOC)	39.7	NEWAR	64.7	Santhal (TJ)	43.7
Lohar (MOC)	40.1	Thami (M/HJ)	50.6	Dhanuk (TJ)	44.7
Barae (MOC)	40.8	Hayu (M/HJ)	50.8	Tajpuriya (TJ)	47.1
Hajam/Thakur (MOC)	42.3	Pahari (M/HJ)	53.0	Munda/Mudiyari (TJ)	47.1
Kumhar (MOC)	42.5	Bote (M/HJ)	53.0	Jhangad (TJ)	47.2
Bing/Binda (MOC)	43.1	Chepang (M/HJ)	53.2	Rajbansi (TJ)	50.4
Kanu (MOC)	43.4	Byasi (M/HJ)	54.5	Kisan (TJ)	52.9
Sonar (MOC)	43.4	Majhi (M/HJ)	54.7	Tharu (TJ)	55.7
Mali (MOC)	43.5	Magar (M/HJ)	55.0	Dhimal (TJ)	56.9
Yadav (MOC)	44.9	Tamang (M/HJ)	55.1	Meche (TJ)	58.3
Teli (MOC)	45.6	Kumal (M/HJ)	55.4	ALL TARAI JANA JATI	53.6
Badhae/Kamar (MOC)	46.0	Jirel (M/HJ)	55.7	MUSLIM	36.6
Baniya (MOC)	46.3	Danuwar (M/HJ)	56.0	MARWADI	53.8
Koiri (MOC)	48.0				
Sudhi (MOC)	48.5				

ANNEX 9.16A: COMPOSITE SOCIAL INCLUSION INDEX BY CASTE/ETHNICITY (%)					
Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index	Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index	Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index
Dusadh/Paswan/Pasi (MD)	50.7	Dhanuk (TJ)	60.6	Brahmin (MBC)	68.5
Chamar/Harijan/Ram (MD)	50.8	Hajam/Thakur (MOC)	61.5	Magar (M/HJ)	68.9
Musahar (MD)	51.0	Yadav (MOC)	61.6	Sunuwar (M/HJ)	68.9
Dom (MD)	52.1	Hayu (M/HJ)	62.5	Yholmo (M/HJ)	69.0
Lodha (MOC)	53.2	Badi (HD)	62.6	Rajbansi (TJ)	69.2
Nuniya (MOC)	54.0	Teli (MOC)	62.6	Limbu (M/HJ)	69.4
Bing/Binda (MOC)	54.2	Koiri (MOC)	62.7	Gaine (HD)	69.7
Halkhor (MD)	54.4	Kisan (TJ)	62.8	Tamang (M/HJ)	69.7
Santhal (TJ)	54.4	Bantar (MD)	63.0	Sherpa (M/HJ)	69.9
Lohar (MOC)	55.0	Kami (HD)	63.1	Tharu (TJ)	69.9
Muslim	55.5	Chepang (M/HJ)	63.3	Kumal (M/HJ)	69.9
Kahar (MOC)	55.5	Byasi (M/HJ)	63.6	Rai (M/HJ)	70.3
Mallah (MOC)	56.5	Munda/Mudiyari (TJ)	63.9	Thakuri (HC)	71.1
Tatma (MD)	56.7	Bhote/Walung (M/HJ)	64.2	Meche (TJ)	71.2
Kumhar (MOC)	56.9	Bote (M/HJ)	64.4	Dhimal (TJ)	71.2
Dhobi (MD)	57.7	Sudhi (MOC)	64.7	Yakha (M/HJ)	71.4
Kewat (MOC)	57.9	Majhi (M/HJ)	65.0	Darai (M/HJ)	71.6
Khatwe (MD)	58.0	Baniya (MOC)	65.2	Jirel (M/HJ)	71.7
Kanu (MOC)	58.1	Raji (M/HJ)	65.2	Chhantyal (M/HJ)	72.1
Rajbhar (MOC)	58.3	Tajpuriya (TJ)	65.6	Marwadi	72.2
Kurmi (MOC)	58.3	Rajput (MBC)	65.7	Kayastha (MBC)	72.3
Bhediya/Gaderi (MOC)	58.7	Damai/Dholi (HD)	65.8	Baramu (M/HJ)	73.0
Sonar (MOC)	59.0	Pahari (M/HJ)	66.0	Sanyasi (HC)	73.1
Jhangad (TJ)	59.5	Thami (M/HJ)	66.3	Chhetri (HC)	73.4
Barae (MOC)	59.7	Sarki (HD)	66.4	Gharti/Bhujel (M/HJ)	73.8
Koche (TJ)	59.9	Gangai (TJ)	66.8	Gurung (M/HJ)	75.7
Mali (MOC)	60.1	Danuwar (M/HJ)	67.1	Newar	76.7
Badhae/Kamar (MOC)	60.1	Kalwar (MOC)	67.1	Dura (M/HJ)	76.9
		Lepcha (M/HJ)	67.8	Brahmin (HB)	80.1
		Haluwai (MOC)	67.9	Thakali (M/HJ)	82.2

ANNEX 9.16B: COMPOSITE SOCIAL INCLUSION INDEX BY CASTE/ETHNICITY AND SOCIAL GROUPS (%)					
Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index	Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index	Caste/ethnicity	NSIS 2018 Multi-dimensional Composite Index
All Nepal	69.2	Kalwar (MOC)	67.1	Sunuwar (M/HJ)	68.9
Mountain/Hill Groups	72.7	Haluwai (MOC)	67.9	Yholmo (M/HJ)	69.0
Tarai/Madhes Groups	63.0	ALL MADHESI OC	60.7	Limbu (M/HJ)	69.4
HILL BRAHMIN	80.1	Badi (HD)	62.6	Tamang (M/HJ)	69.7
Thakuri (HC)	71.1	Kami (HD)	63.1	Sherpa (M/HJ)	69.9
Sanyasi (HC)	73.1	Damai/Dholi (HD)	65.8	Kumal (M/HJ)	69.9
Chhetri (HC)	73.4	Sarki (HD)	66.4	Rai (M/HJ)	70.3
ALL HILL CHHETRI	73.1	Gaine (HD)	69.7	Yakha (M/HJ)	71.4
Rajput (MBC)	65.7	ALL HILL DALIT	64.1	Darai (M/HJ)	71.6
Brahmin (MBC)	68.5	Dusadh/Paswan/Pasi (MD)	50.7	Jirel (M/HJ)	71.7
Kayastha (MBC)	72.3	Chamar/Harijan/Ram (MD)	50.8	Chhantyal (M/HJ)	72.1
ALL MADHESI B/C	68.3	Musahar (MD)	51.0	Baramu (M/HJ)	73.0
Lodha (MOC)	53.2	Dom (MD)	52.1	Gharti/Bhujel (M/HJ)	73.8
Nuniya (MOC)	54.0	Halkhor (MD)	54.4	Gurung (M/HJ)	75.7
Bing/Binda (MOC)	54.2	Tatma (MD)	56.7	Dura (M/HJ)	76.9
Lohar (MOC)	55.0	Dhobi (MD)	57.7	Thakali (M/HJ)	82.2
Kahar (MOC)	55.5	Khatwe (MD)	58.0	ALL MT./HILL JANA JATI	69.9
Mallah (MOC)	56.5	Bantar (MD)	63.0	Santhal (TJ)	54.4
Kumhar (MOC)	56.9	ALL MADHESIL DALIT	53.3	Jhangad (TJ)	59.5
Kewat (MOC)	57.9	NEWAR	76.7	Koche (TJ)	59.9
Kanu (MOC)	58.1	Hayu (M/HJ)	62.5	Dhanuk (TJ)	60.6
Rajbhar (MOC)	58.3	Chepang (M/HJ)	63.3	Kisan (TJ)	62.8
Kurmi (MOC)	58.3	Byasi (M/HJ)	63.6	Munda/Mudiyari (TJ)	63.9
Bhediya/Gaderi (MOC)	58.7	Bhote/Walung (M/HJ)	64.2	Tajpuriya (TJ)	65.6
Sonar (MOC)	59.0	Bote (M/HJ)	64.4	Gangai (TJ)	66.8
Barae (MOC)	59.7	Majhi (M/HJ)	65.0	Rajbansi (TJ)	69.2
Mali (MOC)	60.1	Raji (M/HJ)	65.2	Tharu (TJ)	69.9
Badhae/Kamar (MOC)	60.1	Pahari (M/HJ)	66.0	Meche (TJ)	71.2
Hajam/Thakur (MOC)	61.5	Thami (M/HJ)	66.3	Dhimal (TJ)	71.2
Yadav (MOC)	61.6	Danuwar (M/HJ)	67.1	ALL TARAI JANA JATI	68.3
Teli (MOC)	62.6	Lepcha (M/HJ)	67.8	MUSLIM	55.5
Koiri (MOC)	62.7	Magar (M/HJ)	68.9	MARWADI	72.2
Sudhi (MOC)	64.7				
Baniya (MOC)	65.2				

D

ANNEX

LIST OF FIELD STAFF

1. NSIS ETHNOGRAPHIC FIELD RESEARCHER

SN	NAME	Gender
1	Sunil Poudel	Male
2	Hem Raj Bhandari	Male
3	Dil Bikram Angdembe	Male
4	Sita Mademba	Female
5	Pramila Rai	Female
6	Anuradha Puri	Female

2. LIST OF QUALITY CONTROL SUPERVISORS (NSIS SURVEY)

SN	NAME	Gender
1	Basanta Kumar Thapa	Male
2	Bhesh Raj Acharya	Male
3	Bikram Wagle	Male
4	Bishnu Lamichhane	Male
5	Hari Bhakta Saud	Male
6	Jeena Limbu Subba	Female
7	Lochan Bhattarai	Male
8	Nirajan Khadka	Male
9	Santu Prasad Yadav	Male
10	Shankar Bahadur Karki	Male
11	Upendra Bahadur Singh	Male

4. LIST OF INTERVIEWERS (NSIS SURVEY)

SN	NAME	Gender
1	Alisachina Rai	Female
2	Bidhya Shrestha	Female
3	Bimala Gharti Magar	Female
4	Binita Chaudhary	Female
5	Delina Maharjan	Female
6	Devi Gurung	Female
7	Dipa Rai	Female
8	Goma Thapa	Female
9	Indira Bhandari	Female
10	Jamuna Rai	Female
11	Jhuma K. Ghimire	Female
12	Kabita Kunwar	Female
13	Kalpana Nepal	Female
14	Kalpana Rai	Female
15	Kiran Gupta	Female
16	Kristal Chaudhary	Female
17	Mamata Bhattarai	Female
18	Mamata Shrestha	Female

SN	NAME	Gender
19	Min K. Shrestha	Female
20	Muna Maharjan	Female
21	Muna Yakha	Female
22	Nabina Khadka	Female
23	Nilam K. Singh	Female
24	Nisha Sharma	Female
25	Pooja Chaudhary	Female
26	Pramila Chaudhary	Female
27	Prativa Karki	Female
28	Priyanka Das	Female
29	Punita K. Sah	Female
30	Rexona Shrestha	Female
31	Ritu Rupakheti	Female
32	Rupa Poudel	Female
33	Samjhana Rai	Female
34	Samjhana Thapa	Female
35	Sarita Gurung	Female

3. LIST OF FIELD SUPERVISORS (NSIS SURVEY)

SN	NAME	Gender
1	Ambika Khapangi Magar	Female
2	Bhim Kumari Limbu	Female
3	Dilmaya Dhakal	Female
4	Durga Chamlagain	Female
5	Gita Acharya	Female
6	Goma Lama	Female
7	Ratna Maya Chemjong	Female
8	Usha Adhikari	Female
9	Bivek Shrestha	Male
10	Khagendra Neupane	Male
11	Lal Babu Sah	Male
12	Nirmal Acharya	Male
13	Puskar Bahadur Singh	Male
14	Raj Kumar Tamang	Male
15	Raju Neupane	Male
16	Rakesh Chaudhary	Male
17	Suresh Kumar Yadav	Male

SN	NAME	Gender
36	Shanti KC	Female
37	Shanti Limbu	Female
38	Sita K. Yadav	Female
39	Srijana Ghimire	Female
40	Sujita Chaurasiya	Female
41	Sumitra Basel	Female
42	Sushma Chhinal	Female
43	Tara Rai	Female
44	Yamuna Karki	Female
45	Nembar Rai	Male
46	Prakash Rai	Male
47	Pramod Sarbariya	Male
48	Ramesh Khadka	Male
49	Randhir P. Gupta	Male
50	Sangam K. Yadav	Male
51	Shantosh Dahal	Male
52	Subhash Koirala	Male



Tribhuvan University
Center Department of Anthropology
Nepal Social Inclusion Survey (NSIS)

Household Questionnaire

[March – June 2018]

Informed Consent

Instruction: Read the Informed Consent Paper to the respondent and ask for permission for the interview.

Do you grant permission for the interview?

Yes..... 1 No2 → End Interview and Go to Next Person

Interviewer Code:

PSU Number:

Cluster Number:

Selected Household Number:

Starting time of interview: Hour

Minute

Section 0: Introductory Description

- | | |
|--|--|
| 1. District: _____ Code: <input type="text"/> <input type="text"/> | 2. Pradesh No.... <input type="text"/> |
| 3. (Former) VDC/Municipality (See Sampling List) _____ | 4. (Former) Ward No... <input type="text"/> <input type="text"/> |
| 5. New Rural/Municipality _____ | 6. New Ward No..... <input type="text"/> <input type="text"/> |
| 7. Domain No. (Caste/Ethnic group) _____ Code: <input type="text"/> <input type="text"/> | 8. Cluster No..... <input type="text"/> <input type="text"/> |
| 9. If segmented, write selected segment no. in the box, otherwise write "0" <input type="text"/> | |
| 10. Serial number of selected household (copy from column 13 of HH Listing Form): <input type="text"/> <input type="text"/> | |
| 11. Serial number of household (copy from column 9 of HH Listing Form): <input type="text"/> <input type="text"/> <input type="text"/> | |
| 12. Name of Tole: _____ | |
| 13. Name of Household Head: _____ | 14. Religion: <input type="text"/> |
| 15. Interviewer's code: <input type="text"/> <input type="text"/> | |
| 16. Interview date (AD): YEAR: <input type="text"/> <input type="text"/> MONTH: <input type="text"/> <input type="text"/> DAY: <input type="text"/> <input type="text"/> | |
| 17. Total family members in the household: <input type="text"/> <input type="text"/> | |

STRUCTURE OF THE QUESTIONNAIRE

Chapter

- | | |
|------------|---|
| Section 0: | Introductory Description |
| Section 1: | Household Roster |
| Section 2: | Household Information |
| Section 3: | Health Services and Social Security |
| Section 4: | Work and Livelihood |
| Section 5: | Language and Education |
| Section 6: | Social, Cultural and Gender Relations |
| Section 7: | Inclusive Governance |
| Section 8: | Women's Empowerment and Reproductive Health |

Respondent(s)

- | |
|---------------|
| Male/Female |
| Male/Female |
| Male/Female |
| Male/Female |
| Male/Female |
| Male & Female |
| Male & Female |
| Male & Female |
| Female |

CODE FOR DISTRICT, COUNTRY, CASTE/ETHNICITY AND MOTHER TONGUE/LANGUAGE

DISTRICT/ COUNTRY	DANG56	RAM.....17	DURA.....82	NACHHIRING46
TAPLEJUNG.....01	BANKE57	KOIRI.....18	BADI.....84	DURA47
PANCHTHAR.....02	BARDIYA.....58	KURMI.....19	MECHE.....85	MECHE48
ILAM.....03	SURKHET.....59	SANYASI.....20	LEPCHA.....86	PAHARI.....49
JHAPA.....04	DAILEKH.....60	DHANUK.....21	HALKHOR.....87	LEPCHA/LAPCHE.....50
MORANG.....05	JAJARKOT.....61	MUSAHAR.....22	KISAN.....89	BOTE.....51
SUNSARI.....06	DOLPA.....62	DUSADH/ PASWAN.....23	RAJI.....90	BAHING.....52
DHANKUTA.....07	JUMLA.....63	/PASI.....24	BYANGSI.....91	KOI/KOYU.....53
TEHRATHUM.....08	KALIKOT.....64	SHERPA.....25	HAYU.....92	RAJI.....54
SANKHUWASABHA.....09	MUGU.....65	SONAR.....26	KOCHE.....93	HAYU.....55
BHOJPUR.....10	HUMLA.....66	KEWAT.....27	DHUNIA.....94	BYANSI.....56
SOLUKHUMBU.....11	BAJURA.....67	BRAMAN (TARAI).....28	MUNDA.....97	YAMPHU/YAMPHE.....57
OKHALDHUNGA.....12	BAJHANG.....68	BANIYA.....29	YEHLMO.....99	GHALE.....58
KHOTANG.....13	ACHHAM.....69	GHARTI/ BHUJEL.....30	MOTHER TONGUE/	KHADIYA (S. MUNDA).....59
UDAYAPUR.....14	DOTI.....70	MALLAH.....31	LANGUAGE	CHHILING.....60
SAPTARI.....15	KAILALI.....71	KALWAR.....32	NEPALI.....1	LOHORUNG.....61
SIRAHA.....16	KANCHANPUR.....72	KUMAL.....33	MAITHILI.....2	PUNJABI.....62
DHANUSHA.....17	DANDHELDHURA.....73	HAJAM/ THAKUR.....34	BHOJPURI.....3	CHINESE.....63
MAHOTTARI.....18	BAITADI.....74	KANU.....35	THARU.....4	ENGLISH.....64
SARLAHI.....19	DARCHULA.....75	RAJBANSI.....36	TAMANG.....5	MEWAHANG.....65
SINDHULI.....20	COUNTRY	SUNUWAR.....37	NEWARI.....6	SANSKRIT.....66
RAMECHHAP.....21	INDIA.....81	SUDHI.....38	MAGAR.....7	KAIKE.....67
DOLAKHA.....22	BHUTAN.....82	LOHAR.....39	AWADHI.....8	RAUTE.....68
SINDHUPALCHOK.....23	CHINA.....83	TATMA.....40	BANTAWA.....9	KISAN.....69
KAVREPALANCHOK.....24	BANGLADESH.....84	KHATWE.....41	GURUNG.....10	CHURAUTI.....70
LALITPUR.....25	HONG KONG.....85	DHOBHI.....42	LIMBU.....11	BARAMU/BRAMU.....71
BHAKTAPUR.....26	MALAYASIA.....86	MAJHI.....43	BAJIKA.....12	TILUNG.....72
KATHMANDU.....27	JAPAN.....87	KUMHAR.....44	URDU.....13	JERO/JERUNG.....73
NUWAKOT.....28	KOREA.....88	DANUWAR.....45	RAJBANSI.....14	DUNGALI.....74
RASUWA.....29	SINGAPORE.....89	CHEPANG/ PRAJA.....46	SHERPA (TIBETAN).....15	ORIYA.....75
DHADING.....30	ARABIAN COUNTRIES.....90	HALUWAI.....47	HINDI.....16	LINGKHEM.....76
MAKWANPUR.....31	UNITED KINGDOM.....91	RAJPUT.....48	CHAMLING.....17	KUSUNDA.....77
RAUTAHAT.....32	EUROPE.....92	KAYASTHA.....49	SANTHALI.....18	SINDHI.....78
BARA.....33	USA/CANADA.....93	BADHAE/KAMAR.....50	CHEPANG.....19	KOCHE.....79
PARSA.....34	AUSTRALIA.....94	MARWADI.....51	DANUWAR.....20	HARIYANWI (WESTERN
CHITWAN.....35	AFRICA.....95	SANTHAL/ SATAR.....52	JHANGAR/DHANGAR.....21	HINDI).....80
GORKHA.....36	LATIN AMERICA.....96	DHAGAR/ JHAGAR.....53	SUNUWAR.....22	MAGAH
LAMJUNG.....37	OTHER COUNTRY.....97	BANTAR.....54	BANGLA.....23	(BIHARI HINDI).....81
TANAHUN.....38	CASTE/ ETHNICITY	BARAE.....55	MARWARI.....24	SAM.....82
SYANGJA.....39	CHHETRI.....01	KAHAR.....56	MAJHI.....25	KURMALI.....83
KASKI.....40	BRAHMAN (HILL).....02	GANGAI.....57	THAMI.....26	KAGATE (TIBETAN).....84
MANANG.....41	MAGAR.....03	LODHA.....58	KULUNG.....27	DZONKHA.....85
MUSTANG.....42	THARU.....04	RAJBHAR.....59	DHIMAL.....28	KUKI (NAGA).....86
MYAGDI.....43	TAMANG.....05	THAMI.....60	ANGIKA (BIHARI HINDI).....29	CHHINTANG.....87
PARBAT.....44	NEWAR.....06	DHIMAL.....61	YAKKHA.....30	MIZO (NAGA).....88
BAGLUNG.....45	MUSLIM.....07	BHOTE/WALUNG.....62	THULUNG.....31	NAGA.....89
GULMI.....46	KAMI.....08	BING/BINDA.....63	SANGPANG.....32	LHOMI (TIBETAN).....90
PALPA.....47	YADAV.....09	BHEDIYAR/ GADERI.....64	BHUJEL.....33	ASSAMESE.....91
NAWALPARASI.....48	RAI.....10	YAKKHA.....66	DARAI.....34	SADHANI (BHOJPURI).....92
RUPANDEHI.....49	GURUNG.....11	DARAI.....67	KHALING.....35	UNKNOWN LANGUAGE.....93
KAPILBASTU.....50	DAMAIN/ DHOLI.....12	TAJPURIYA.....68	KUMAL.....36	RELIGION
ARGHAKHANCHI.....51	LIMBU.....13	THAKALI.....69	THAKALI.....37	HINDU.....01
PYUTHAN.....52	THAKURI.....14	PAHARI.....71	CHHANTYAL.....38	BUDDHISM.....02
ROLPA.....53	SARKI.....15	MALI.....72	SIGN LANGUAGE.....39	ISLAM.....03
RUKUM.....54	TELI.....16	CHHANTAL.....74	TIBETAN.....40	KIRANT.....04
SALYAN.....55	CHAMAR/ HARIJAN/	DOM.....75	DUMI.....41	CHRISTIANITY.....05
		BOTE.....77	JIREL.....42	PRAKRITI.....06
		BRAHMU/ BARAMU.....78	WAMBULE/UMBULE.....43	BON.....07
		GAINE.....79	PUMA.....44	JAINISM.....08
		JIREL.....80	YHOLMO (TIBETAN).....45	OTHER.....09

Section 1: Household Roster

[Respondent – Household Head/Adult Family Member (Male/Female/Other Gender)]

	Family Members	Relationship to HH Head	Sex	Age	For under 5 years	For 3-5 years	For 6 years or above			
	Write down the names of all regular family members of this household. A person who lives and eats in same kitchen and also those living outside (for work/studies) for a short period should also be understood as a regular family member. (Write down household head's name first.)	Head.....1 Spouse.....2 Son/Daughter.....3 Grandson/Granddaughter.....4 Father-/Mother-in-law.....5 Father-/Mother-in-law.....6 Brother/Sister.....7 Nephew/Niece.....8 Son-/Daughter-in-law.....9 Sister-in-law.....10 Grandfather/mother.....11 Other Relatives...12 Other Non-relatives.....13	Male.....1 Female.....2 Other...3	Write the completed age in years Note: Write "00" if below 1 year	Does [name] have a birth certificate? Yes 1 No 2	Is [name] currently attending Early Child Dev. classes? Yes. 1 No.. 2	What is the marital status of [name]? Unmarried.....1 Married 2 Gauna not performed 3 Separated/divorced 4 Widow/ Widower 5 Living Together..... 6	Can [name] read and write in any language? Both read & write ...1 Read only 2 Write only 3 None 4	Has [name] ever attended school? Yes 1 Never.. 2 →113	What is the highest grade that [name] has completed? Grade Code: 0 to 100-10 SLC. 11 IA or eq.13 BA or eq.16 MA+ 18 No grade.99 →114
	(101)	(102)	(103)	(104)	(105)	(106)	(107)	(108)	(109)	(110)
01		1								
02										
03										
04										
05										

Continued/..

	For 6-25 years			For 16 years or above			For 3 years & above	For 15 years & above	For currently married women (15-49 years)
I D C O D E	Is [...] currently attending school/college? Yes.....1 No.....2 →113	What type of school/college is [name] attending? Public/ Community.....1 Private.....2 Other.....3 →114	What is the main reason for leaving school or never attending school? School is a long distance1 Bad treatment of teacher2 Unaffordable3 Need to work at home.....4 Language barrier..5 Got married6 Unhealthy7 Untouchability.....8 Not disabled friendly.....9 Not gender friendly.....10 Work/completed edu.11 Foreign employment.....12 Failed in class/not interested.....13 Other reasons14	Does [name] have a citizenship certificate ? Yes.....1 →116 No.....2	If no, what is the main reason? Not needed.....1 Not aware.....2 Under process.....3 Husband/parents/relatives did not support.....4 No one was willing to recommend.....5 Not able to afford..6 Other.....7	Has [name] received any technical or vocational training? Yes.. 1 No... 2	Is [name] eligible for social security allowance? Yes..... 1 No..... 2	Is [name] present at the time of this interview? Yes..... 1 No 2	Has [name] given birth to any children in the last 5 years? Yes..... 1 No 2
	(111)	(112)	(113)	(114)	(115)	(116)	(117)	(118)	(119)
01									
02									
03									
04									
05									

Section 2: Household Information

INTERVIEWER'S CHECK POINT: MALE OR FEMALE OR OTHER GENDER (Preferably HH Head)

Respondent: Male ☐ Female ☐ OTHER Gender ☐ ID Code (from HH Roster): ☐☐

In this section I would like to ask you some questions about the physical facilities in your household.

201. Do you have your own house?
- Yes, our family owns both land and a house 1
 Yes, but the land belongs to others..... 2
 No, do not have a house but only land 3
 No, do not have a house or land 4
202. How many separate bedrooms do you have in the house that your family is living in?
- Number of bedrooms: ☐☐
203. Is there a separate kitchen in the house that your family is living in? [Observe if necessary]
- Yes..... 1
 No 2
204. What is the roof of the house your family is living in, made from? [Observe]
- Concrete/Cement 1
 Tin plate/Galvanized Iron 2
 Tile/Steel/Stone/Slate 3
 Wood/Planks/Bamboo, etc. 4
 Cardboard/Plastic..... 5
 Thatch/Straw/Earth/Mud, etc. 6
 Others..... 7
205. What are the walls of the house that your family is living in made of? [Observe]
- Cement (Brick/Stone/Block etc.) 1
 Mud (Brick/Stone etc.) 2
 Wooden Planks 3
 Plywood/Cardboard 4
 Prefab/Tin Plate/Galvanized Iron 5
 Bamboo 6
 Mixture of mud, straw, etc. 7
 Mud..... 8
 Other 9
 No outer walls 10
206. What is floor of the house that your family is living in made of? [Observe]
- Cement..... 1
 Stone 2
 Wooden plank..... 3
 Bamboo..... 4
 Mud/Animal Dung..... 5
 Other 6
207. What is the main source of drinking water for your family?
- Piped water 1
 Tube well/boring..... 2
 Well (protected) 3
 Well (unprotected)..... 4
 Rain/dam/pond/canal/etc..... 5

- Water spout/spring/stone tap 6
 Jar/mineral water 7
 Tanker water 8
 Other 9
208. What is the type of toilet that your family is using? [If necessary, observe]
- Flush (joined to a sewer system) 1
 Flush (joined to a septic tank, pit latrine or other) 2
 Pan without a flush 3
 Improved pit toilet 4
 Pit toilet with fence 5
 Open pit toilet 6
 No toilet (Open space, ground etc.) 7
209. Which energy is primarily used to cook food in your home ?
- Electricity 1
 L.P Gas/Bio-gas 2
 Kerosene 3
 Firewood 4
 Straw 5
 Dried animal dung 6
 Other 7
210. What do you use as the main source of light?
- Electricity 1
 Solar energy 2
 Bio-gas 3
 Kerosene/Oil 4
 Generator 5
 Battery Lantern, *tukimara* 6
 Wood lamp 7
 Other 8
211. Does your family own the following assets?

A. Assets	B. Do you have these goods?	C. If yes, how many do you have?
	Yes...1; No...2→Next	(in numbers)
Television		
Landline telephone		
Mobile telephone (normal)		
Smart phones		
Internet connection		
Bicycle		
Rickshaw/Cart		
Motorbike/Scooter		
Car/Bus/Tractor/Truck etc.		
Computer/Laptop		
Bullock cart/ <i>Ladiya</i>		
Washing machine		
Microwave oven/ Rice cooker		
Refrigerator		

Now I would like to talk about the livestock (domestic animals and birds) that you are rearing in your home.

212. If you are keeping livestock, then please tell what do you have and how many?

A. Details of livestock	B. Do you currently own these? Yes.....1 No.....2 → Next	C. If yes, how many? (in number)
a. Cow/Ox/Bull calf/Heifer calf		
b. S/he Buffalo		
c. Yak		
d. Goat/Sheep/ <i>Bhyanglung</i>		
e. Pig/Boar		
f. Horse/Donkey/Mule		
g. Hen/Duck/Pigeon/ <i>Titra</i>		

Now, I would like to ask a few questions related to the distance to basic services such as the market center, public transportation, source of drinking water, health services, financial institutions, police office and primary/high school from your house.

QN	A. Questions	B. Distance in minutes (on foot)
213	How long will it take for you to reach the nearest market center on foot (where you can sell/buy foods, clothes, household accessories, etc.)?	
214	How long will it take for you to catch the nearest public transportation on foot (rikshaw, auto-rikshaw, tanga, jeep, bus, etc.)?	
215	How long will it take for you to fetch water on foot (<i>two-way</i>)?	
216	How long will it take for you to reach the nearest health service such as - hospital/primary health care center/health post/community health unit/urban health center on foot?	
217	How long will it take for you to reach nearest financial institution such as bank, cooperatives, micro-finance, etc. on foot?	
218	How long will it take for you to reach the nearest police station on foot?	
219	How long will it take for you to reach the nearest basic level school (classes 1-8) on foot?	
220	How long will it take for you to reach nearest secondary school (classes 9-12) on foot?	

Section 3: Health and Social Security

INTERVIEWER'S CHECK POINT: MALE OR FEMALE OR OTHER GENDER (Preferably HH Head)

Respondent: Male ☐ Female ☐ OTHER Gender ☐ ID Code (from HH Roster):

Now I would like to talk about choice, availability, accessibility and affordability of health services.

301. Where do you first go when any member of your family gets sick (except for household remedies)?
- Traditional healers..... 1
 - Baidya/Amchi/etc..... 2
 - Government hospital/PHC/HP/CHU/UHC/FCHV/etc. 3
 - Private hospital/clinic/etc..... 4
 - Medical stores 5
 - Other..... 6
302. Have you ever heard/read/watched health related information such as general health, mental health, violence against women (VAW), nutrition, reproductive health, vaccination, child health, etc. from following any means of media? If yes, how well do you think you have understood them?

A. Source of information	B. Have you ever heard/ watched/read about health related and VAW information from ...? Yes.....1 No.....2 →Next	C. If yes, how well do you think you have understood them? Understand clearly.....1 Understand a little bit.....2 Don't understand anything.....3
a. Radio/FM		
b. Television		
c. Newspaper		
d. Social Media (Facebook, Twitter)		
e. Hoarding Board/ Poster		

Now, I would like to ask you some questions about illness, chronic diseases and other problems experienced by any of your family members. I would also like to ask about the immunization of your children who are under 5 years old. Some questions might be hard for you to answer, but your responses are very important for this study so I hope you will be able to answer them.

303. Details of chronic diseases and illness/injury and medical treatment in the family.

ID Code (Copy from the HH Roster)	A. Copy the names of all members of the household (from the HH Roster)	B. Does [name] have any chronic diseases?	C. Did [name] have any illness/injury during last 30 days?	Ask only for illness and injuries of Q303C [Ask about the most recent one, if multiple injuries/illnesses are reported]			
				D. Did [name] receive any medical treatment for any of the illness/injury?	E. How were medical expenses managed?	F. Reasons for not receiving treatment?	
		Heart related.....1 Respiratory.....2 Asthma.....3 Epilepsy.....4 Cancer.....5 Diabetes.....6 Kidney/Liver Diseases.....7 Rheumatism.....8 Gynecological problems.....9 High/Low Blood Pressure.....10 Gastrointestinal Diseases.....11 Other.....12 Multiple Diseases.....13 None.....14	Diarrhea.....1 Dysentery.....2 Respiratory Problems.....3 Malaria.....4 Cold/Fever/Flu/Other.....5 Skin Disease.....6 Tuberculosis.....7 Measles.....8 Jaundice.....9 Parasites.....10 Disaster Injury.....11 Other Illness/Injury.....12 Multiple Diseases.....13 None.....14 →NEXT	Yes.....1 No.....2 →F	Self-income.....1 Loan.....2 Borrowing.....3 Insurance.....4 Free/incentives (sahuliyat) programs.....5 Other.....6 →Next Member	Not accessible.....1 No doctor.....2 Economic hardship.....3 Ill treatment.....4 Language problem.....5 No need/domestic care.....6 Other.....7	

304. Details about the immunization of children under five in the family.

ID Code (Copy from HH Roster) Age under 5 years	A. Copy all children's names from HH Roster	B. Has [..] had diarrhea in the last 2 weeks? Yes.....1 No.....2 DK.....3	C. Has [..] ever been immunized? Yes.....1 No.....2 →Next	D. Do you have a vaccination card of received? Yes.....1 No.....2 →F	E. CHECK Card whether immunization has taken place. Yes.....1; No.....2 →Next Member										F. Has [..] received a BCG vaccine against TB? Yes.....1 No.....2 DK.....3	G. Has [..] received an Oral POLIO Vaccine? If yes, how many times? [no. of times: if no "0", DK "9"]	H. Has [..] received the DPT-HEP-B-HIB vaccine? If yes, how many times? [no. of times: if no "0", DK "9"]	I. Has [..] received the PNEUMOCOCCAL vaccine? If yes, how many times? [no. of times: if no "0", DK "9"]	J. Has [..] received the MEASLES RUBELLA vaccine? Yes.....1 No.....2 DK.....3
					BCG	ORAL POLIO VACCINE (OPV) 1	ORAL POLIO VACCINE (OPV) 2	ORAL POLIO VACCINE (OPV) 3	DPT-HEP-B-HIB (PENTALENT) 1	DPT-HEP-B-HIB (PENTALENT) 2	DPT-HEP-B-HIB (PENTALENT) 3	PNEUMOCOCCAL (PCV) 1	PNEUMOCOCCAL (PCV) 2	PNEUMOCOCCAL (PCV) 3					

305. Now, I would like to ask some questions about difficulties you and/or your family member(s) (3 years and above) may have faced while doing following activities.

ID Code (HH Roster)	A. Copy all members of the household (from HH Roster)	B. Do you/ does [name] have difficulty in seeing, even if wearing glasses?	C. Do you/ does [name] have difficulty hearing, even if using hearing aid?	D. Do you/ does [name] have difficulty walking or climbing steps?	E. Do you/ does [name] have difficulty remembering or concentrating?	F. Do you/does [name] have difficulty (with self-care such as) washing all over or dressing?	G. Using your usual language, do you/ does [name] have difficulty in communicating (e.g., understanding or being understood by others)?
1. No, no difficulty; 2. Yes, some difficulty; 3. Yes, a lot of difficulty; and 4. Cannot do it at all.							

I would like to ask about family member(s) who is/are getting social security allowances such as allowance for senior citizens, single women, disability, and endangered ethnic groups.

306. If receiving allowances, please tell serially about all of them.

ID Code (HH Roster)	A. Copy name of eligible HH members from HH Roster	B. Type of eligible person Senior Citizen (70+ yrs.).....1 Dalit Senior Citizen (60+ yrs.).....2 Karnali Senior Citizen (60+ yrs.)...3 Single Woman.....4 Endangered Ethnic Group.....5 Disabled Person.....6	D. Is [name] getting an allowance? Yes.....1 →Next No.....2	E. If not, what is the reason for not getting an allowance? No citizenship certificate.....1 Not registered/No ID card.....2 VDC office does not pay.....3 Family members don't want.....4 Under process.....5 Pensioner.....6 Under age in citizen certificate...7 Don't know.....8 Other.....9

Section 4: Work and Livelihood

INTERVIEWER'S CHECK POINT: MALE OR FEMALE OR OTHER GENDER (Preferably HH Head)

Respondent: Male ☐ Female ☐ OTHER Gender ☐ ID Code (from HH Roster):

Now, I would like to ask you some questions related to residence, land, natural resources and livelihood of your households.

401. Has your family ever changed settlement/living place (at any time and even if only a short distance)?

Yes..... 1

No 2 → 403

402. If yes, what was the reason for your family to move (latest) from the previous settlement/living place?

A. Reasons for displacement

Natural calamities..... 1

Land acquisition by government 2

Conflict 3

Social discrimination 4

Other..... 5

B. Reasons for migration by your own choice

Family separation (divided ancestral assets) 6

Lack of facilities: market, education, health, etc..... 7

Employment..... 8

Other..... 9

403. Do you or any of your family members own land (registered or under process of registration)?

Yes..... 1

No 2 → 405

404. Details of Land

A. Types of Land (Ask by reading out individual items)	B. Do you have land? Yes1 No2 →NEXT	C. Unit of land Bigha1 Ropani...2	D. Area of land			E. In whose name is that land? Male..... 1 Female 2 Both..... 3
			Bigha/ Ropani	Katha/ Aana	Dhur/ Paisa	
1. Khet						
2. Bari						
3. Ghaderi						
1 Bigha = 20 Katha= 400 Dhur; 1 Katha= 20 Dhur 1 Bigha = 13.63125 Ropani; 1 Ropani = 1.46722 Katha; 1 Katha = 10.905 Ana 1 Ropani = 16 Ana = 64 Paisa; 1 Ana = 4 Paisa						

405. Does your household use or rent others' land?

Yes..... 1

No 2 → 408

406. How much of land is used or rented?

A. Types of Land (Ask by reading out individual items)	B. Do you cultivate other's land? Yes1 No2 →NEXT	C. Unit of land Bigha1 Ropani2	D. Area of Land		
			Bigha/Ropani	Katha/Aana	Dhur/Paisa
1. Khet					
2. Bari					

407. What are the terms and conditions under which you use/rent others' land?
- Contract basis 1
Adhiya/Tiya etc. (Mohi registered)..... 2
Adhiya/Tiya etc. (Mohi unregistered) 3
 Without any conditions 4
 Other 5

408. Do you have any type of irrigation facilities in your own or rented land?
 [Instruction: Do not ask those who don't use any land OR if both Q403 & Q405 = 2 Go to Q410].
- Yes..... 1
 No 2 → 410

409. What type of irrigation (main) 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

Now I would like to ask about your family members who have gone to other places for work, the household livelihood strategy of your family, and the food security situation at your home.

410. Has any of your family members (aged 10+ years) ever gone to other places (within Nepal or outside) for work?
- Yes..... 1
 No 2 → 412

411. If they have gone, please share the details of those aged 10+ years who have gone (Note: state even if they have gone one day ago)

SN	A. Name of person who has gone outside for work.	B. Sex of [name] Male.....1 Female2 Others3	C. Completed age (in years)	D. How many months has it been since [name] left home? (write 0 if <1 month)	E. District/ country he/she is living now (Refer to codes of living places)

412. What is the main source of livelihood of your family (occupation that is carried out for most of the time in a year)?
- | | | |
|--|----|-------|
| Agriculture/Livestock..... | 1 | |
| Cottage Industry/Industry | 2 | → 414 |
| Business - Retail, Wholesale, etc. | 3 | → 414 |
| Casual Labour (Agriculture) | 4 | → 414 |
| Casual Labour (Non-Agriculture) | 5 | → 414 |
| Service (GOs/NGOs/Corporations/etc.) | 6 | → 414 |
| Foreign Employment | 7 | → 414 |
| Pension, Allowance, Interest, etc. | 8 | → 414 |
| Indigenous/Traditional Occupation..... | 9 | → 414 |
| Other..... | 10 | → 414 |
413. If your main occupation is agriculture/livestock, has your family earned cash by selling agriculture/livestock products in the last 12 months?
- | | |
|----------|---|
| Yes..... | 1 |
| No | 2 |
414. What is the main source of the cash income of your family?
- | | |
|--|----|
| Agriculture/Livestock | 1 |
| Cottage Industry/Industry | 2 |
| Business - Retail, Wholesale, etc. | 3 |
| Casual Labour (Agriculture) | 4 |
| Casual Labour (Non-Agriculture) | 5 |
| Service (GOs/NGOs/Corporations/etc.) | 6 |
| Foreign Employment..... | 7 |
| Pension, Allowance, Interest, etc. | 8 |
| Indigenous/Traditional Occupation..... | 9 |
| Other | 10 |
415. Is there a wage difference between men and women for the same kind of work in your community?
- | | |
|-------------------------------------|---|
| Men and women get equal wages..... | 1 |
| Men get more wages than women | 2 |
| Men get less wages than women | 3 |
416. Do any of your family members work in the following sectors? (Read following sectors)
- [Do.....1, Do not.....2]
- | | |
|---|--------------------------|
| a. Government Jobs..... | <input type="checkbox"/> |
| b. Non-governmental job (national/international) | <input type="checkbox"/> |
| c. Private industry, business enterprises/company, etc..... | <input type="checkbox"/> |
| d. Cooperatives (including saving/credit groups) | <input type="checkbox"/> |
417. In which type of job did the male household head or spouse (if household head is female) work the most hours in the past seven days?
- | | |
|--|---|
| No male household head/no male spouse of female household head..... | 1 |
| Daily wages or contract/piece-rate basis in agriculture..... | 2 |
| Daily wages or contract/piece-rate basis in non-agriculture | 3 |
| Self-employed in agriculture..... | 4 |
| Self-employed in non-agriculture | 5 |
| Paid wages on a long-term basis in agriculture or non-agriculture..... | 6 |
| Does not work | 7 |

418. Do you have sufficient food all year round for your family from your own production as well as from a regular income?
 Sufficient 1
 Insufficient 2
419. Where do you/your family members get help primarily during times of economic hardships?
 Traditional Institutions, Trust, etc..... 1
 Relatives 2
 Local People/Neighbors/Friends 3
 Cooperatives (including Savings & Credit) 4
 Bank or Financial Institution..... 5
 Money Lender 6

Now I would like to ask you about the expenditure of your family during the last 12 months.

420. What was the expenditure of your family under the following headings during last 12 months?

A. Heading of Expenditure	B. Expenditure during last 12 months (NPR)
Food items (own production as well as purchased items)	
Education	
Agriculture/livestock (inputs – labour, seeds, fertilizer, tools, etc.)	
Medicine/medical treatment	
Clothing/jewelry	
Festivals, ceremonies (birth, <i>bratbandha</i> , wedding, death, etc.)	
Direct taxes (land tax, house tax, etc.)	
Telephone/mobile/internet/electricity/drinking water bills etc.	
Transportation/travel/trips, etc.	
Other household goods	

Note: Have a detail discussion on every heading, add to note book and then write the answer.

Section 5: Language and Education

INTERVIEWER'S CHECK POINT: BOTH MALE & FEMALE

Respondent: Male ☐ Female ☐

ID Code (from HH Roster): ☐☐

I would like to ask you a few questions about language, education and health in this section.

501. What is your mother tongue (heritage language)?

Mother Tongue (Heritage language): _____ Code: ☐☐

502. Can you read and write in your mother tongue (heritage language)?

Both read and write 1
Read only 2
Write only 3
None 4

503. How often is your mother tongue (heritage language) spoken at home?

Never 1
Sometimes 2
Always 3

504. How often is your mother tongue (heritage language) spoken in the village or community/society?

Never 1
Sometimes 2
Always 3

505. How often is your mother tongue (heritage language) used in schools?

Never 1
Sometimes 2
Always 3

506. How many languages do you understand and speak?

Number of languages understood: ☐

Number of languages spoken: ☐

507. What languages do you mostly use in the following contexts?

A. Place of language use	B. Mostly used language
	Mother Tongue/Heritage language only..... 1
	Heritage and Nepali languages 2
	Nepali language only 3
	English language only 4
	English and Nepali languages 5
	Heritage, Nepali and English languages 6
	Other languages 7
a. Home/Family	
b. School	
c. Community (with own caste/ethnic people)	
d. Community (with other caste/ethnic people)	
e. Market /Haat Bazaar	
f. Telephone/Mobile	
g. Offices	
h. Cultural/Ethnic programme	
i. Religious/Ritual programme (i.e. <i>Bhajan, Daf, Shradha</i> etc.)	

508. Do you speak the Nepali language fluently? (Observe during the interview)
- Yes..... 1
 Yes, more or less 2
 Not at all 3
509. Can you read text written in the Nepali language fluently? (Ask to read **a sentence** in the code sheet)
- Yes..... 1
 Yes, more or less 2
 Not at all 3
510. Can you write in the Nepali language? (Request to write any sentence)
- Yes..... 1
 Yes, more or less 2
 Not at all 3

Now, I would like to ask few questions about languages used in the school where your children go to study.

511. Are there any course books and teaching learning materials in your mother tongue/heritage language in your children's Primary Level School? (Confirm by asking well-informed people in the community)
- Yes..... 1
 No 2 → 513
 Don't have children studying at primary level 3 → 513
512. If yes, are those course books being taught to your children?
- Yes..... 1
 No 2
513. Do you believe teaching in your mother tongue/heritage language improves your child's learning outcomes?
- Believe..... 1
 Don't believe 2
514. Does your children's school allow children and teachers to use local languages for teaching and learning?
- Yes..... 1
 No 2
515. Have you ever felt that you are discriminated due to the style in which you speak in Nepali?
- Yes..... 1
 No 2
516. Have you ever felt that you are discriminated in terms of the language you speak (other than Nepali)?
- Yes..... 1
 No 2 → 518
517. If yes, among the following, what has been the main experience that you faced?
- Being humiliated when speaking one's heritage language (apart from Nepali)..... 1
 Being questioned for speaking heritage language..... 2
 Perceived as an incompetent language user for mixing different languages 3
 Forced to speak one specific language 4
518. When a mother tongue/heritage language is spoken in schools, do the schoolteachers take it in a positive manner?
- Yes..... 1
 No 2
519. To what extent is your mother tongue/heritage language spoken at the local level government offices (rural/municipality/ward/hospital/PHC/HP/CHU/UHC/etc.) in your locality?
- Everyone speaks 1
 Only few speak..... 2
 No one speaks..... 3
 No government offices 4

520. Does the government provide public services in local languages (apart from Nepali)?
 Yes..... 1
 No 2
521. Have you ever been denied from the following opportunities due to language?
 [Yes.....1, No.....2]
- a. Government Employment..... ☐
- b. Non-government Employment..... ☐
- c. Training/Workshop/Scholarship/etc..... ☐

Section 6: Social, Cultural and Gender Relations

INTERVIEWER'S CHECK POINT: BOTH MALE & FEMALE

Respondent: Male ☐ Female ☐

ID Code (from HH Roster): ☐☐

In this section I would like to ask you questions related to the social and cultural relations you have in your community.

601. Does your family work in a collective way with other people of the community in any life-cycle ceremonies like birth, *bratabandha*, weddings and deaths in the village?
 Yes..... 1
 No 2
602. Do your family members partake in feasts collectively with other people of the community in any life-cycle ceremonies like birth, *bratabandha*, weddings and deaths in the village?
 Yes..... 1
 No 2
603. Were you or your family members invited to any type of cultural programs (e.g. meetings, discussions or feasts relating to festivals and religious worship) in the last 12 months?
 Yes 1
 No 2
 Such programs didn't happen 3
604. Does your family get involved collectively with others in the community during any type of social service work (such as related to temples, chaityas, gumba, masjids, roads, canals, schools, etc.)?
 Yes..... 1
 No 2
605. Does your caste/ethnic/cultural group have any formal or informal, traditional, caste-based or cultural institutions like *Guthi/Daf* (Newar), *Badghar/Bhalmansa* (Tharu), *Majhihada* (Santhal), *Dhekur* (Thakali), *Bheja* (Magar), *Bhediya* (Dewan), etc. to manage your kinship/social/family relations?
 Yes..... 1
 No 2 → 609
606. If yes, are such organizations/institutions legally registered?
 Yes..... 1
 No 2
 Don't know 3
607. If there are such traditional institutions, then is your family involved in them?
 Yes, actively involved..... 1
 Yes, moderately involved 2
 No, not at all 3

608. In which of the following events or work have you received help from the socio-cultural institutions present in your community?

A. Types of events	B. Benefited?
	Yes..... 1
	No 2
	Don't know.....3
a. Rituals/customs spanning births to deaths	
b. Celebrating festivals	
c. Smallscale development work such as constructing or repairing wells, canals, roads, etc.	
d. Management of forests, grazing land, rivers, temples, etc.	
e. Financial support during crises	
f. Mediation during conflicts/altercations	
g. To increase social harmony	
h. Wage labour	
i. Public/non-government job/services	
j. Getting enrolled in technical education	
k. Health care facilities	
l. Loan for business/enterprises	
m. Judicious decisions from government offices, courts	

609. Have you ever experienced discrimination/obstacles from government offices/officials during your religious performances and celebrations?

Yes..... 1
No 2

610. Do you exchange goods with neighbors during times of difficulties/crisis?

Yes..... 1
No 2 → 612

611. If yes, from whom do you usually borrow such goods?

Relatives..... 1
Neighbor 2
Money lender 3
Others..... 4

612. Have you opened an account in any bank, financial institution, cooperatives, etc.?

Yes..... 1
No 2

Now I would like to ask you something about discriminatory behavior that might be taking place or may have taken place in your social relations. This discrimination takes place due to difference in caste/ethnicity or religion, where some specific individual or group gets held back in social, intellectual and economic development.

613. [Due to differences in caste/ethnicity or religion], how are you treated in the village by other people of the community?

Good..... 1
Fair..... 2
Bad 3

614. [Due to differences in caste/ethnicity or religion], have you ever lost out by not getting cooperation from a neighbor or friends during a crisis?

Yes..... 1
No 2

615. [Due to differences in caste/ethnicity or religion], do people of your community sit together with you while eating if invited during feasts?

Eat together..... 1
Not allowed to sit together while eating..... 2

616. [Due to differences in caste/ethnicity or religion], to what extent do you feel discrimination when you visit government services such as hospitals/health posts/etc. for health checkups, treatment, etc.?
- Very much 1
A little bit 2
No discrimination 3
617. [Due to differences in caste/ethnicity or religion], to what extent do you feel discrimination when you go to government offices (for example rural/municipality, land and revenue office, agriculture/livestock office, government office, police, etc.)?
- Very much 1
A little bit 2
No discrimination 3
618. [Due to differences in caste/ethnicity or religion], do you have equal access to move around and enter the following places?
- [Yes.....1, No.....2]
- a. Local Market ☐
b. Water Source ☐
c. Milk/Dairy Farm ☐
d. School..... ☐
e. Place of *Hom/Yagya* ☐
f. Public assemblies or ceremonial places ☐
g. Public places ☐
h. Teashops and hotels ☐
i. Own religious place (temple/stupa/masjid/church, etc.) ☐
619. [Due to differences in caste/ethnicity or religion], have you been able to utilize the available public facilities/services in your community, like roads, electricity, water, schools, medical treatment services, etc., as equally as others?
- Yes, fully..... 1
Yes, partially 2
Not at all 3
620. [Due to differences in caste/ethnicity or religion], have you ever been able to utilize/consume facilities/services provided by the government, non-government or private agencies as equally as other members of the community?
- Yes, fully..... 1
Yes, partially 2
Not at all 3
621. [Due to differences in caste/ethnicity or religion], are you able to get any kind of work as equally as others?
- Yes..... 1
No 2 →623
I don't go anywhere for work 3 →623
622. [Due to differences in caste/ethnicity or religion], have you ever experienced not getting wages equal to other workers for the same work?
- Get less than others 1
Equal to all 2
More than others..... 3
623. [Due to differences in caste/ethnicity or religion], have you ever experienced that you failed to get any work/employment?
- Yes..... 1
No 2

624. [Due to differences in caste/ethnicity or religion], have you or your family members been able to get work in the following places?
[Yes.....1, No.....2, Don't go for work.....3]
- a. Teashop, hotel, restaurant..... ☐
- b. Construction of roads, bridges, canals, temple etc..... ☐
- c. Private shop, other's house, industry etc..... ☐
- d. Agriculture..... ☐
625. [Due to differences in caste/ethnicity or religion], do people buy food items that you have produced or prepared for sale (like milk, curd, oil, ghee, meat) in the village or market near the village?
- No one buys 1
- Some buy 2
- Everyone buys..... 3
- We don't do such work 4
626. [Due to differences in caste/ethnicity or religion], do you get an equal price as the other producers for your services or goods in the village or *haat bazaar* near the village?
- Yes..... 1
- No 2
- Don't sell products or services 3
627. **Now, I would like to ask you some questions regarding prevailing gender attitudes and behaviour.** Express your agreement and disagreement on each of the statements presented below. Your answers will be confidential.

A. General Statements	B. Agreement
	Agree 1 Neutral 2 Disagree..... 3 Don't know.....4
Women should not go for outside employment if the household economic conditions are better.	
When women work (outside the home for cash), they are taking jobs away from men.	
It is shameful if a wife earns more than her husband.	
In the name of gender equality, today mostly well-to-do women are getting benefits.	
A woman's most important role is to take care of her home and her family.	
A woman who does not carry out her domestic chores satisfactorily does not get the respect from her family or community.	
It is shameful for a man to do work like sweeping the floor or washing dishes or washing clothes.	
Girls should be brought up to be submissive and modest.	
Boys should be brought up to be submissive and modest.	
Girls or women who are outspoken or assertive should be disciplined to behave.	
Boys or men who are outspoken or assertive should be disciplined to behave.	
A woman who does not obey her husband does not get the respect from the family or community.	
A man who cannot control his wife does not get the respect from the family or community.	
A man has the right to beat his wife if she disobeys him.	
A man loses respect in the community if his wife or daughter moves about freely outside the home.	
A woman should not report sexual violence/molestation by others to avoid shame to her family.	
A woman or girl who goes out alone after dark is herself to be blamed if she gets molested.	
A man who beats his wife does not get the respect from his family or community.	
A man who obeys his wife does not get the respect from his family or community.	
A woman who obeys her husband gets the respect from her family or community.	

628. Now I would like to ask you some questions about different types of violence you might have experienced inside and outside the house. I would also talk about whether and where did you go for the judicial treatment against such violence. I would like to assure you that the information provided by you will be completely confidential.

A. Questions related to violence	B1. From current spouse (husband/wife) Yes1 No2 → C1	B2. If yes, were you able to seek any legal help? Yes1 No2 → C1	B3. If yes, where did you go for help? Family members... 1 Friends 2 Police 3 Local government 4 CBOs 5 NGOs 6 Women's groups... 7 Other 8	C1. From other family member, beside spouse (male/female) Yes 1 No 2 → D1	C2. If yes, were you able to seek any legal help? Yes 1 No 2 → D1	C3. If yes, where did you go for help? Family members 1 Friends 2 Police 3 Local government 4 CBOs 5 NGOs 6 Women's groups.. 7 Other 8	D1. From community member/ others (male/female) Yes 1 No 2 → Next	D2. If yes, were you able to seek any legal help? Yes 1 No 2 → Next	D3. If yes, where did you go for help? Family members. 1 Friends 2 Police 3 Local government 4 CBOs 5 NGOs 6 Women's groups. 7 Other 8
1. Psychological violence: Have you experienced shouted, threatened, accused of bad character, humiliated in front of others, etc. from [...] during the last 12 months?									
2. Physical violence: Have you experienced hit, slapped, kicked, burnt, cut, dragged or done anything else to hurt you physically from [...] during the last 12 months?									
3. Sexual violence: Have you experienced physically forced to have sexual intercourse even when you did not want to OR forced to perform other sexual acts you did not want to from [...] during the last 12 months?									

Section 7: Inclusive Governance:

Rule of Law, Representation, Participation, Transparency, Accountability

INTERVIEWER'S CHECK POINT: BOTH MALE & FEMALE

Respondent: Male ☐

Female ☐

ID Code (from HH Roster): ☐☐

Now I would like to ask some questions related to the existing laws, bylaws and directives about reservations in education, health, and employment for women, Dalits, Janajatis, Madhesis, endangered communities, disabled persons and people living in remote areas.

- 701A. How much knowledgeable do you have on the quotas/reservations in education (e.g. scholarships, admission quota in higher technical education) given for Dalits, endangered communities, women, disabled persons, etc.?

Good.....1
Fair.....2
No Knowledge.....3

- 701B. How much knowledge do you have on the free health care provisions (e.g. pregnancy related incentives, free treatment) given for endangered communities, women and victims of gender-based violence?

Good.....1
Fair.....2
No Knowledge.....3

- 701C. How much knowledge do you have on employment opportunities (e.g. quotas/reservations in government jobs) for women, Dalits, Janajatis, Madhesis, disabled persons and people living in remote areas?

Good.....1
Fair.....2
No Knowledge.....3

Now I would like to ask some questions related to inclusion and proportional representation in political parties, local, provincial and national parliaments protected by the Nepali Constitution and laws for women, Dalits, Janajatis, Madhesis, disabled persons and endangered communities.

- 702A. How much knowledge do you have on inclusion and proportional representation for women, Dalits, endangered communities and disabled persons in political parties?

Good.....1
Fair.....2
No Knowledge.....3

- 702B. How much knowledge do you have on the reservation of 33 percent seats for women in the national and provincial parliaments?

Good.....1
Fair.....2
No Knowledge.....3

- 702C. How much knowledge do you have on the representation of Dalits, minorities and disabled persons in local governments and national parliaments?

Good.....1
Fair.....2
No Knowledge.....3

702D. How much knowledge do you have on the representation of caste/ethnic groups in national parliaments and provincial parliament in proportion to the size of their own population?

Good.....1
Fair.....2
No Knowledge.....3

703. How aware are you about your civil and political rights protected by the constitution and laws of the country in the following areas?

A. Area of rights	B. Level of awareness Good.....1 Normal.....2 Don't know.....3
To express ideas and opinions freely	
Freedom to assemble peacefully	
Freedom to affiliate with political parties and organizations of your choice	
Freedom to form organizations	
Free mobility within the country	
Freedom to involve in any profession and occupation within the country	
Casting your vote on your free will	

704. How well informed are you about the activities of local government bodies?

A. Activities of local government body	B. How aware are you? Informed and understand also.....1 Informed but don't understand2 Not informed.....3
Local tax collection (property, house and land taxes)	
Income tax collection	
Annual development plan process (ward/rural/municipality/others)	
Allowances for the elderly, disabled persons, single women and endangered groups	
Revenue discount for the land registration in women's name	
Local budget distribution process and technique	
Vital registration (registration of birth, marriage, divorce, migration and death)	
Judicial works done by the local body	
Budget allocation for marginalized groups, i.e. women, Dalit, disabled persons, minorities	

Now, I would like to ask your opinion about your trust in local government, newly elected local government leaders and the staffs.

705. There is list of newly elected leaders in your Rural/Municipality. Can you please tell me how much you trust each of them? (Read aloud each of the positions in a sequential order)

A. Leaders	B. How much do trust each? Very much.....1 Somewhat.....2 Very little.....3 Not at all.....4 Don't know.....5
Rural/Municipality Head	
Rural/Municipality Deputy Head	
Ward Chairperson	
Women Ward Member	
Dalit Women Ward Member	
Ward Member 1	
Ward Member 2	

706. How much trust do you have in the way in which the following organizations/ institutions and their leaders and staffs implement their roles and responsibility?

A. Organizations/institutions	B. How much do trust each?
	Very much.....1
	Somewhat.....2
	Very little.....3
	Not at all.....4
	Don't know.....5
Courts	
Political Parties	
Leaders of Political Parties	
Caste/Ethnic/Indigenous/Religious Organizations	
Rural/Municipality Offices	
Government Officials	
Police/Armed Police Force/Army	
CBOs, NGOs, Rights-Based Organizations	
Banks and Financial Institutions	

Now, I would like to ask some questions related to your participation in meetings/discussion related to the development work of your village or problems in your community in the last 12 months.

707. Were there any assemblies, discussions, meetings, etc. for development work or any social problems in your village in the last 12 months? If yes, please provide information about such meetings.

A. Assembly, discussions, etc. for following issues	B. Was it held? Yes.....1 No.....2 →Next Don't know.3 →Next	C. Were you invited? Yes.....1 No.....2 →Next	D. Did you participate? Yes.....1 No.....2 →Next	E. What was your role? Decisive...1 So, so.....2 No role.....3	F. Was your voice heard? Yes.....1 No.....2
Annual planning process in your village					
Ward Citizen Forum meeting					
Ward/Settlement level meeting					
Village Assembly					
Public Audit					
Social Audit					
Planning, construction, repair and preservation of drinking water/electricity/telephone/canals/roads/ rivers/forests/grazing lands/bridges/schools/temples/ mosques/etc.					
Conflict resolution related to canals/roads/rivers/forests/grazing land/bridges/schools/colleges/temple/mosque/etc.					
Conflict resolution between neighbors					
Political gatherings					
Security Forces					
Public hearing of development projects					
Discussions and resolution of gender-based violence					

Now I would like to ask about your opinion on good governance and inclusion. First of all, I would like to ask about your association with different political and social organizations.

708. Are you associated with committees for development and construction work in your village? If yes, what type of position you are holding in the committee?

A. Development/Construction/ Users/Other Committees [Readout each category and record answers separately]	B. Committee exists? Yes 1 No 2 →Next DK 3 →Next	C. Are you associated with this committee? Yes 1 No 2 →Next	D. Your position in the committee? Chair 1 Other Executive Member 2 General Member 3	E. How often do you put your views in meeting? Always 1 Sometimes 2 Rarely 3 Not at all 4 →Next	F. How often your views are respectfully heard? Always 1 Sometimes 2 Rarely 3 Not at all 4
Development construction related consumer committee (like drinking water, bridges, roads, canals, etc.)					
Agriculture and/or Livestock Groups					
Health Facility Operation and Management Committee					
School Management Committee					
Community Forest/Pasture Land User Groups					
Cooperatives/Local Savings and Credit Groups					
Micro-finance Institutions					
Women's Group/Mother's Group					
Gender-based Violence Watch Group					
Youth/Others					
Political Parties					
Ethnic Organizations (including Dalit)					
Rights-based organizations, i.e. Human Rights					

Now, I would like to ask a few questions related to services provided by government offices in the past 12 months. Please, kindly provide the information.

709. Did you receive services from the following institutions in the last 12 months? If so, did you get a receipt of the payment for service charges?

A. Service Providing Institutions	B. Did you receive any service? Yes 1 No 2 →Next	C. Did you get full a receipt of the service charges you paid? Received receipt of full payment 1 Receipt covered only part of the payment 2 Did not receive a receipt 3 It was free of charge 4
Police Station		
Ward Office		
Rural Municipality/Municipality		
Health Post		
Inland Revenue Office		
District Administration Office		
Land Measurement Office		
Electricity Authority		
Drinking Water Supply Corporation		
Telecommunication Office		
Bank and Financial Institutions		

710. If you received the services mentioned above, did you face any problems due to the following reasons?

A. Reasons for Problems	B. Due to ... reason, did you face discomfort? Yes.....1 No.....2
Because of language	
Ethnic/caste prejudice	
Lack of technical know how of right holders	
Lack of capacity and skill of right holders	
Not getting proper information	
Lack of staff at the office	
Lack of skill and capacity of the office staff	
Ill intention of office staff	

Now I would like to talk about issues related to where to go for justice in case of problems, justice to people, improvements achieved in the society, participation in the election, and capability and rights.

711. Do you have any idea about where to lodge a complaint if you have any grievances (problems related to property, right/ gender-based violence, etc.)?

Yes..... 1
No 2 → 713

712. Have you ever registered any complaints against your grievances to the appropriate authorities (government, police, NGOs, CBO, etc.)?

Yes..... 1
No 2

713. What is your experience about the accessibility of justice?

Justice is equally accessible to all 1
Justice is easily accessible to some and inaccessible to others..... 2
Justice is inaccessible to those who have no money or kinship resources or cultural affinity or access to political leaders and those with political power 3

714. What is your experience about the behaviors of government personnel during delivery of services?

Fair 1
Discriminatory and prejudicial 2
Need money to get service in time 3
Bad 4

715. Do you think the current situation of the rule of law in your community has improved compared to the past years?

A. Areas of Improvement	B. Improvement in ...? Improved.....1 Not improved.....2
Initiated infrastructure development	
One can walk alone without fear	
Fairness in justice once complaint is filed	
Getting security as it is needed	
Respect to different ideologies and faiths	
Behaviour in workplace	
Reducing gender based violence	
Increased services for victims of gender based violence (justice, health, security and rehabilitation)	
Criminal incidences	
Discrimination and untouchability	
Access to health services	

Now, I would like to ask a few questions related to accountability (timely services, effective completion of work, problem solving attitude, willingness to solve the problem, capable to perform the work) and transparency of the service providers from government offices.

716. Do you feel that government offices and officers are accountable to their duty?
 Yes, service providers are accountable to their job..... 1
 They are only partially accountable to their job 2
 No, they are not accountable to their job 3
717. Do you have easy access to information from government offices?
 Yes, necessary information is available 1
 Only partial access..... 2
 No access at all..... 3
718. When you go to the government offices for services, do you feel that they are responsive to your needs?
 They are fully responsive..... 1
 They are reasonably responsive..... 2
 Not responsive at all 3
719. When you go to the government offices for services, do you know the process through which they make decisions and implement it?
 I am fully aware..... 1
 I am partially aware 2
 I do not know 3
720. Do the government offices make their budget and expenditure available to the public?
 Yes, it is available 1
 It is only partially available..... 2
 Not available at all 3

Now, I would like to talk about the recent election of local government, provincial and national parliaments, and your capacity to assert your civil rights protected by the constitution and laws.

721. Did you cast your vote in the last Local, Provincial and Parliamentary elections (House of Representative)?
 Local elections only 1
 Provincial and House of Representative election only 2
 Both of the above..... 3
 In no elections at all..... 4
722. Now I will read some statements related to capacity and rights of citizens. Please tell me if the following statements are true, partly true or not true.

A. Statements Regarding Rights and Capacity	B. Response True.....1 Partly true.....2 Not true.....3
Able to raise voice about my rights and concerns	
Able to take action to achieve goals that I value most	
Able to make free choice of influential decision that affect me	
Feel empowered to change my circumstances	
Feel powerless, resourceless, and without rights to take action and change my circumstances	

Section 8: Women's Empowerment and Reproductive Health

Ask a (selected) female member (currently married woman, aged 15-49 years) of the selected household. "Married woman" should be understood as those coded 2 in Q107 of the HH Roster. If there are more than one such women in the household present during the enumeration, only ONE should be selected through the lottery method. The Interview should be concluded if there are no eligible women.

ID CODE of respondent woman (from HH Roster):

Now, I would like to talk to you about your marriage and some reproductive health issues.

801. How old were you when you got married for the first time?

Completed age (years) :

802. Who took the decision to finalize your first wedding?

I decided myself..... 1
The decision was taken with my opinion 2
My opinion was not taken 3

803. Is your husband (from first marriage) from the same caste/ethnic group as you are or do you have an inter-caste/ethnic marriage?

Same caste/ethnic group..... 1 →805
Inter-caste/ethnic 2

804. If it is inter-caste/ethnic marriage, what is your father's caste/ethnicity?

Father's caste/ethnicity:

805. Have you ever given birth to a child?

Yes..... 1
No 2 →814

806. What was your completed age at your first delivery?

Age.....

807. Do you have any children born in the last five years?

Yes..... 1
No 2 →814

808. During your pregnancy with your youngest child (Name: _____) how many times did you receive antenatal care?

No. of antenatal care received (check for at least 4th, 6th, 8th & 9th months of pregnancy).....
Don't know99

809. While pregnant with (name of youngest child), how many times did you receive TT/TD injection?

No. of times (0= not recieved):
Don't know9

810. How many days during your last pregnancy (with name) did you take iron/folic acid tablets?

No. of days (Prob for approximate no. of days).....
Don't know999

811. During your last pregnancy (with name) did you take any de-worming tablets?

Yes.....1
No.....2
Don't know.....3

812. Where did you give birth in your most recent delivery?

- Home.....1
 Government Hospital.....2
 Health Post/Health Center.....3
 Private Hospital/Clinic.....4
 Field/Forest.....5
 Other6

813. In the first 42 days after your last delivery, did you take Vitamin-A capsules?

- Yes.....1
 No.....2
 Don't know.....3

In this section I would like to ask you some questions about women's roles and empowerment.

814. What is your main occupation?

- Agriculture/Livestock 1
 Cottage Industry/Industry 2
 Business - Retail, Wholesale, etc. 3
 Casual Labour (Agriculture) 4
 Casual Labour (Non-Agriculture) 5
 Service (GOs/NGOs/Corporation/etc.) 6
 Foreign Employment 7
 Pension, Allowance, Interest, etc. 8
 Indigenous/Traditional Occupation..... 9
 Household Chores 10
 Other 11

I would like to ask some questions about who has most say in the day-to-day decisions in your household. People make those decisions in different ways. Sometimes your husband/wife/other family members decide, and sometimes you decide yourself. Please tell us who has most say in the following decisions?

815. Can you spend your cash earnings with your own decision?

- Yes..... 1
 No 2
 Don't do any cash earning work..... 3

816. With regard to decisions about having children and about the schooling of your children, who took the decisions in the following matters?

A. Who took the decisions in the following matters? (Ask for only about own children)	B. Decision Maker
	Myself.....1 Both me & husband.....2 Other family member.....3 Husband only.....4 Decision not made.....5 Don't have children6
Whether to have children or not?	
When to have children?	
How many children to have in the family?	
Whether to send the children to school or not?	
To enroll children in the school?	
How much schooling to give to children	
Whether to enroll children to public or private school?	

Note: Answer of code 5 is not applicable to first 3 questions.

817. Do you have the following assets in your name (received also from maternal home or received from any other way, gifts, etc.)? If yes, can you sell or give these assets to others through your own decision?

[Yes, I can sell.....1; Yes, but I can't sell.....2; Not at all.....3]

- a. Animals: Cow/buffalo, ox/buffalo, horse etc..... ☐
- b. Birds: Duck, hen, etc. ☐
- c. Ornaments of gold or silver ☐
- d. House..... ☐
- e. Land ☐
- f. Saving, share, investments..... ☐

818. Who usually makes the decision about your own health care and medical treatment?

- Myself 1
- Both me and husband 2
- Husband 3
- Other family members..... 4

And finally, I would like to ask you a few questions related to your freedom of mobility.

819. Do you go (or are you able to go) to the following places with or without informing your family members?

A. Places	B. Able to go Yes 1 No.....2
To the nearby local market	
To visit maternal home or to visit relatives	
To assemblies, seminars or meetings	
To health facilities (hospital/clinic/HP/CHU/UHU)	
To political/social/cultural meetings	

Time of ending interview

Hour Minute

Thank you so much for your invaluable time!

ABOUT THE AUTHORS

Yogendra B Gurung, PhD, Professor at Central Department of Population Studies (Tribhuvan University). He received his PhD in Population Studies from Tribhuvan University and MA in Development Studies from Institute of Social Studies (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 has been involved in collaborative research with Chr. Michelsen Institute (CMI), Bergen, Norway since last 15 years. 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 and development.

Meeta S Pradhan, PhD, received her doctoral degree from the University of Michigan, USA, in Sociology. Her research interests focus on examining the social and structural barriers that prevent sustainable development, equality, and fulfillment of basic human rights. Over the years she has held technical and senior management positions, gathering experiences in management, design, monitoring and evaluation of multi-sectoral development programs, strategies and approaches, in non-governmental organizations. Her professional commitment to alleviating poverty focusing on issues of social justice and equity has been the central element of her work in the development field as well as in research. She has produced a number of technical and analytical reports and peer reviewed publications examining development impacts on poverty, social inclusion, and gender equality.

Dhanendra V Shakya, PhD, is Associate Professor in Central Department of Population Studies at Tribhuvan University. He received his PhD in Population Studies from Tribhuvan University. He attended Survey Instruments Review workshop on UNFPA/NIDI family planning expenditure survey organized by Avenir Health in Nairobi, Kenya; and Training of Country Field Coordinator for conducting SRH baseline survey organized by IPPF-SARO in New Delhi, India. He also attended various training programs inside the country mainly focusing on issues like small area estimates for FP; estimating MMR from census data; health system research methodology; civil registration and vital statistics system; advanced survey analysis and data management; and multivariate methods. He has many years of experience in survey research of social science studies including sampling design and data management. His main area of research interest includes FP, SRH, HIV/AIDS, child marriage and estimates of parameters using demographic techniques.

STATE OF SOCIAL INCLUSION IN NEPAL 2018

ABOUT SOSIN RESEARCH

This volume represents one part of a research project on the “State of Social Inclusion in Nepal (SOSIN),” undertaken by the Central Department of Anthropology at Tribhuvan University in 2018-2019. The SOSIN research is a sequel to research on “Social Inclusion Atlas and Ethnographic Profile” that the then the Central Department of Sociology/Anthropology carried out in 2012-2014. The SOSIN research has four major thematic components and associated reports.

The first is a report on the “Nepal Social Inclusion Survey (NSIS) 2018,” a national sample survey, that presents data and analysis disaggregated by sex, 11 broad social groups, and 88 distinct caste and ethnic groups. The NSIS provides data for tracking changes in a number of key indicators between 2012 and 2018. The second is a report on “Who Are Left Behind?” which presents sex, caste and ethnicity disaggregated data from the NSIS 2018 on selected Sustainable Development Goals (SDGs) indicators. This will be helpful in monitoring the SDGs across gender and social groups, in line with the spirit of “leaving no one behind.” The third report is on the “State of Inclusive Governance in Nepal” that examines the current state of governance policies, practices and hindrances to inclusion. This report presents current representation of the people in bureaucracy, elected local bodies and other institutions, and analyzes disparities by gender, and caste, ethnic, religious and minority groups. The fourth report on “Community Resilience Capacity,” a study on Nepal’s 2015 earthquakes and its aftermath, provides empirical data on disaster effects, recovery, and resilience in the 14 worst-affected districts. It analyzes disproportionate impact, differential resilience capacity and social inclusion. The results of this study can be useful for better understanding resilience capacity, for improving on-going recovery efforts, and for strengthening disaster risk reduction and management planning. The lens of social inclusion weaves through all the four studies as a common thread.



Central Department of Anthropology
Tribhuvan University
Kirtipur, Kathmandu, Nepal
Tel.: 977-1-4331852
Email: info@cda.tu.edu.np
Website: www.cdsatu.edu.np

