

## **Social Shocks of Khatwe Women in Simardahi Village of Matihani Municipality in Nepal – by Rajan Binayek Pasa and Dip Narayan Dwivedy**

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### **Abstract**

*The study aimed to analyze causes and consequences of social shocks of Khatwe (Marginalized Dalit Community of Dhanusha District) women in Nepal. The quantitative approach and case study research design through household survey techniques were applied. The self-administered questionnaires were filled up by 100 respondents in between January 15 to February 25, 2022. It is an applied descriptive statistical (frequency and Likert scale tabulation) method of data analysis. The study found that Khatwe women are suffering from multiple educational shocks such as Cultural, learning, occupational, and status conscious shocks. Due to the shocks, quality parenting role is not effective that can be noticed in school dropout rate of children and their involvement in household chores. Due to the occupational and status conscious shocks, Khatwe women are encouraging children for joining foreign employment to improve family life and livelihood. However, from learning and cultural shocks, Khatwe children are not getting motivational environment from parents or teachers and compelled to dropouts from higher/educational voyage. The empirical findings are well supported by Marxian perspective on education as well as goral oriented and social capital theories and empirical evidences. Therefore, the study can be a reference for making evidence based policy to the local government for addressing the educational shocks of Khatwe women.*

**Keywords:** Education dropouts, Learning and cultural shocks, Occupational and status conscious shocks

### **Introduction**

Education is necessary for life but poverty shocks on health and education. Education is a dignified of human endeavors (Elango, & Karpaga, 2022) for academic purpose. Education enables humans to achieve the mental, personal, physical social, spiritual potentials. Education enhances the understanding capacity, improve the sense of right and wrong, and make more understandable,

wise and intelligence (Rana, 2007). Education liberates the human being from the boundary, makes self-disciplined, critical thinker and improve the analytical and reasoning skills (Kant, 1993). Therefore, education is a means and ends of inner personal development of the individuals. Keeping the value of education in mind, education is a process of teaching and learning. There could be different contexts of teaching and learning where everybody can take part either in formal or informal setting. However, education is the process that takes place only in the schools and it is not confined to schooling only. Everybody can acquire education at any place at any time without the age bound.

Khatwes peoples living in Tarai belong to marginalized Dalit community. Only 35.72% of Khatwe people are literate (Yadav, 2021). The primary sources of family livelihoods of the community are agriculture, daily wages and remittance. Socio-economic and educational status of Khatwe people seems miserable. Even there is great difference of educational status between male and female.

Women in developing world, especially rural women have typically fewer skills to offer in the labor market. Options for gainful satisfying employment are few; potential for contributing to the society is limited to the domestic sphere. The contribution is further constrained by ignorance and lack of skills related to health, nutrition and hygiene. Khatwe women's status is weaker than other. In every sector, the political participation rate is below the standard, of Khatwe women in local, provincial, and federal level. Health Shocks damage an individual's health and wealth due to the high cost of treatment, time cost, irregular income pattern, interruption of children's education, and workforce absence (Khelfaoui, et al., 2022). Health shocks damage education.

The data and case studies compiled in this project show clearly that large numbers of women and not just widows and divorces are actively engaged in the work force not by choice but because need to work to survive and support families (Kant, 1993). Khatwe women in Nepal are generally less educated than other women. They have the educational shock that refers to the intense dissatisfaction, perplexity, and anxiety in education mechanism of state.

Students encounter as a result of being introduced to new teaching and learning techniques, unanticipated and disorienting information, and given unclear and conflicting expectations. It creates shocks. It is Educational Shocks of Khatwe Women in Simardahi Village of Matihani Municipality, Mahottari aimed to explain causes and consequences of educational shocks of Khatwe community people. Implement 'gender' system by developing specific sensitive indicators in all aspects of holistic education such as study, teaching, training policy formation and management

is must. The government has not only providing free primary education but also offering scholarship for the children of backward communities especially Khatwe indigenous groups but they are not interested in formal education system. The illiterate Khatwe women are not providing quality parenting to children due to the educational shocks. Technology-enhanced learning (TEL) is one of the key tools that enriches educational productivity by integrating technological media into education and also develops a lifelong love of learning in students (Bukhatwa, et al. 2022), but in case of Khatwe women, it is a day dream.

The couple of justifications for the educational shocks experienced by Khatwe women are as below. The first, concept of education and learning is difficult because it entails reversing earlier learning of the learners (Czarniawska, 2003). It is also increasingly clear that learning is a highly reflective concept. Second, in Nepalese context learning shocks, cultural shocks, occupational shocks and status conscious shocks also have been affected learning ability of the students rather than being a process that occurs within the domain of individual cognition (Wenger, 2000). Khatwe parents choose not to send kids in school due to the educational shocks. The girls' work in domestic duties and school dropout rate is comparatively higher than boys. It tries to analyze causes and consequences of educational shocks of the Khatwe women in the study area. Technology in education, as a mean to progress, has been a benefit around the globe, were able to harness the potentialities of digital platforms for education. The use of technology in it, has increased the access to education (Nidup, 2022). However, technology in education itself a traumatic shock to the people due to the pinch of painful poverty.

### **Objective:**

The objective of the study is to analyze causes and consequences of social shocks of Khatwe (Marginalized Dalit Community of Dhanusha District) women in Nepal

### **Materials and Methods**

This study applied case study research design (Cohen at al., 2007) for explaining research issues educational shocks. Case study research involves the study of an issue explored through one or more participants within a bounded system, setting or context (Creswell, 2012). It is a specific or a complex functioning thing like; boundary and working parts and purposive social interactions (Stake, 1995, p. 2 as cited in Yazan, 2015). The purpose of the study was to explain bounded system (Simardhai village) in ground reality through detailed causes and outcomes of phenomenon educational shocks as a case study (Yin, 2014). In this study, Khatwe community people were unit

of study and their experiences on educational shocks were unit of analysis. It aimed to bring a construction of reality to the research situation, which interacts with other people's constructions or interpretations of the phenomenon being studied (Merriam, 1998, p. 22 as cited in Yazan, 2015). The required data were collected from randomly selected 100 sampled households which is around 33% of 307 sample population.

The study applied household survey technique (Baker, 1994) and self-administered questionnaires consisting four sections. First and second section deal on characteristics of the respondents and economic situation (nominal/scale). Third section highlights cause of educational shocks in 5 point Likert scale (Czarniawska, 2003; Wenger, 200) in which each indicator contains seven item variables which were developed based on Marxian perspective on education (Burke, 1992; Griffiths et al., 2004; Saavedra, 2020). Final section deals on consequences of educational shocks related information (nominal/scale). The reliable sets of tools with Cronbach's Alpha 0.661 (Taber, 2017) were filled up by 100 respondents who were visited in between January 15 to February 25, 2022. The collected data are categorized, tabulated and analyzed using simple descriptive method. Statistical tools such as frequency, average, percent and Likert scale summative method (Chakrabartty, 2014) have been applied.

### **Study Area**

Matihani Municipality of Mahottari District of Madhesh Province has been selected as a study field purposively due to the residence of high number of Khatwe women. The Municipality is well known for its historical significance and its festivities. The municipality was formed in 2016 from its current 9 wards from 9 former VDCs. It occupies an area of 29.02 sq. km with a total population of 35,063 (18,443 females and 17,620) males with 1,243/km<sup>2</sup> population density (CBS, 2021).

The actual field Simardahi village is located in ward number 9 of the municipality. The village is just 6 kilometers far from the district headquarter. Top five castes of people in Matihani Municipality are Muslim (8,287), Yadav (2,792), Khatwe (2,285), Dhanuk (2,241) and Sudhi (1,687) with total population of 17,292, which forms 55.73 % out of total population of 31,026 in Matihani Municipality. Among the diverse ethnic group, there are 2285 Khatwe people in which majority of them are residing in Simardahi village. The municipality has the constituent unit of Nepal Sanskrit University. It provides Sanskrit and Hindu Vedic education to students from India and Nepal.

## Results

### Characteristics of the Respondents

Out of total 757 household populations, majority of population 61.6% is in active age group i.e. 15-59 followed by 29.2 from age group 0-4 and 9.2 from the age above 60. Young dependency ratio is 47.3%, old dependency ratio is 14.8% and total dependency ratio is 62.1%. Average family size of the respondents found 5.96 > national average 4.32 members. Majority 49.6% study population and 91.0% respondents are married. Most 42.8% of sample respondents' major occupation found foreign employment followed by wage labor 18.4%, agriculture 16.8% and 6.4% others. Majority 54.5% are belonged to nuclear family system with traditional ways of life. Married at age below than 15 years, are totally illiterate. But the respondents who have married at age between 15-19 years are literate. Majority 61.0% of the respondents' sources of family income is remittance followed by agriculture 25.0% and wedge labor 14%. In agriculture occupation, about 83.3% are literate and 91.3 % are illiterate. In foreign employment, about 16.67% are literate and 8.70% are illiterate. Most 46% respondents have 5 to 7 katha land (1 katha = 338.63 m<sup>2</sup>) and above 10 katha is only 5%. Majority 88% of the households are holding other's land under crop sharing practices.

### Educational Shocks

*Learning shocks.* This shock includes seven item variables such as poor teachers' motivation, poor personal motivation, Touch-ability in school space, not excitement for learning, facing language problems in class room, poor teacher student interactions and poor access of online classes which are presented below:

**Table 1 Items for Learning Shocks**

Items	Strongly	Agree	Neutral	Disagree	Strongly	$\bar{x}$	$\sigma'$
	agree				disagree		
	5	4	3	2	1		
Poor teachers' motivation	22	54	6	12	8	4.04	.87
Poor personal motivation	25	59	6	6	4	4.07	.74

Touchability in school space	28	55	0	12	5	4.04	.87
Not excitement for learning	20	59	9	4	8	4.09	.57
Facing language problems in class room	28	56	6	8	2	4.26	.56
Poor teacher student interactions	27	65	0	8	0	4.29	.45
Poor access of online classes	24	61	0	3	12	4.32	.46

**Source:** Field Survey, 2022

Table 1 found that denser view of the respondents is the consistently with agree and strongly agree points. However, the most 20 % respondents have expressed disagreed views on item poor teachers’ motivation. The descriptive data indicates that items poor access of online class, poor teacher and student interaction and facing language problems in the classroom got highest mean value 4.32, 4.29 and 4.26 respectively. Likewise, the items poor teachers’ motivation, poor personal motivation and Touchability in school got lowest Min values 2 points or disagree points.

**Cultural shocks:**

It also includes seven item variables such as poor friendships outside their cultural group, poor friendship with children of elite group, less supportive cultural environment, poor self-esteem due to inferior feeling, poor self-respect due to being Dalits, Belief on cultural reproduction and not interested on cultural modernization which are presented below:

**Table 2 Items for Cultural Shocks**

Items	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	$\bar{x}$	$\sigma'$
	5	4	3	2	1		
Poor friendships outside cultural group	21	58	11	7	3	4.25	.43

Poor friendship with elite children	33	52	0	8	7	4.39	.49
Less supportive cultural environment	32	55	3	6	4	4.17	.75
Poor self-esteem and inferior feeling	21	57	6	7	9	4.13	.76
Poor self-respect due to being Dalits	25	58	5	6	6	4.08	.73
Belief on cultural reproduction	29	42	10	7	12	4.17	.72
Not interested on cultural modernization	39	30	9	7	15	4.20	.80

**Source:** Field Survey, 2022

According to Table 2 denser view of the respondents are the consistently with agree and strongly agree points. However, the most 21 respondents have expressed their disagreed views on item not interested in cultural modernization. The descriptive data indicates that items poor friendship with children of elite group, poor friendships outside their cultural group and they are not yet interested on cultural modernization got highest mean value 4.39, 4.25 and 4.20 respectively. Likewise, the items less supportive cultural environment, poor self-esteem due to inferior feeling and poor self-respect due to being Dalits got lowest Min values 2 points or disagree points. Contrary to this Brahmin, Dalits, Gurung ethnic groups, and Muslim religious groups are living with a mutual relationship and strong community sentiment in Panchmul Nepal (Pasa, 2021).

### **Occupational shocks:**

This includes seven item variables such as facing elite centric forces of production, facing poor relations of production, Dalits are working as wage labour, education is not providing vocational skills, Dalits boys have not joining government job, Dalits girls have not joining government job and Dalits have poor occupational status which are presented below:

**Table 3: Items for Occupational Shocks**

Items	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	$\bar{x}$	$\sigma'$
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	5	4	3	2	1		
Facing elite centric forces of production	46	30	4	12	8	4.22	.81
Facing poor relations of production	25	51	12	8	4	4.11	.76
Dalits are working as wage labor	25	42	11	9	13	4.46	8.78
Education is not providing vocational skills	28	47	5	15	5	4.03	.73
Dalits boys have not joining government job	30	48	12	8	2	4.08	.72
Dalits girls have not joining government job	31	40	8	12	9	4.20	.75
Dalits have poor occupational status	35	40	10	5	10	4.30	.71

**Source:** Field Survey, 2022

Table 3 reveals that denser view of the respondents are the consistently with agree and strongly agree points. However, the most 22 respondents have expressed their disagreed views on item Dalits are working as wage labor only. The descriptive data indicates that items Dalits are working as wage labor, Dalits have poor occupational status and facing elite centric forces of production got highest mean value 4.46, 4.30 and 4.22 respectively. Likewise, the item Dalits are working as wage labor got lowest Min values 2 points or disagree points. However, against caste-based occupation (culturally prescribed), Dalit youths are also joining Army, Police, teaching, bureaucracy, and involved in foreign employment in Panchmul village of Nepal (Pasa, 2021).

**Status conscious shocks:**

It includes seven item variables such as Dalits have poor social status, Dalits have poor economic status, Dalits have poor political status, parents are motivating for school dropout, mobilizing children in wage labor, motivating youth for foreign employment and mobilizing child for earning not for learning which are presented below:



**Table 4. Items for *Status Conscious Shocks***

Items	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	$\bar{x}$	$\sigma'$
	5	4	3	2	1		
Dalits have poor social status	39	38	6	9	8	4.43	.59
Dalits have poor economic status	42	30	10	8	10	4.24	.74
Dalits have poor political status	35	39	13	5	8	4.08	.73
Motivating for school dropout	20	44	9	13	14	4.12	.81
Mobilizing children in wage labor	29	40	12	11	8	4.03	.64
Motivating youth for foreign employment	15	62	7	9	7	4.06	.72
Mobilizing child for earning than learning	28	50	10	6	6	4.02	.56

**Source:** Field Survey, 2022

Table 4 found that denser view of the respondents are the consistently with agree/strongly agree points. However, most 27% respondents have expressed their disagreed views on motivating children for school dropouts. The descriptive statistics of status conscious shocks related items. The data indicates that items Dalits have poor social status, Dalits have poor economic status and Motivating for school dropout got highest mean value 4.43, 4.24 and 4.12 respectively. Likewise, the item mmotivating for school dropout got lowest Min values 2 points (disagree points).

#### **Consequences of Educational Shocks:**

The majority 46.4% respondents argued involving in daily household chores becoming major hindering factor for female illiteracy and most 39.13% argued lack of awareness as main cause of illiteracy. However, teachers can play transformative role for empowering under privileged students, adults and marginalized people before entering into socialization process (Pasa & Kharel,

2020). Of the total 757 populations, 15.18% male and 10.95% female are literate. Out of total 96 literate population 63.54% have achieved primary education. Out of total 54 literate respondents, 63% gained their literacy from formal program and 37% got from non- formal program. Around 46% respondents are illiterate which less than national average is 60%. Of the total 34 respondents having formal education, 30 respondents' children have dropped out from school education. Family income level is not directly associated with school dropouts of the respondents.

### **Discussions on Findings**

The literacy rate of all adult women in Nepal is 67.9% (Knoema, 2018) but only 34.8% Dalit women are literate. Among the Dalit minority, educational status of Khatwe women is weak comparing to men counterparts. Of the total 757 populations in the study area, 15.18% male and 10.95% female are literate. Only majority 63.54% have completed primary education. However, Khatwe women have been experiencing outcomes of school education critically and differently. Perceptions of formal education might have influenced by informal education that has made them self-disciplined and upgrading critical reasoning skills (Kant, 1993). Majority of the Khatwe women are illiterate but common sense knowledge has been enabling to develop subjective experience on school education system. In the reference of Marxian perspective on education, they have no interest in school education system which is not connecting with their life and livelihood but designing and implementing by capitalists (Bruke, 1992).

The Khatwe community people are thus compelling children to dropouts from school education and motivating to learn vocational and life skills for improving their family livelihood. Because of that majority of the male youths having occupational skills are involving in foreign employment. Pasa (2018) also had dropout from school education for 12 years (1990-2002) after completing grade 10<sup>th</sup> for upgrading economic condition of his family. Most of the Khatwe youth are not involving in agriculture sector which is primary source of family income. They have comparatively poor land holding status in the society as 18 percent of the respondents' households have only 1 Kattha (126.44km<sup>2</sup>) land who are thus involving in share cropping practice for family food sufficiency. Khatwe women are not encouraging children to continue education due to poor subsistence basis agricultural occupation providing minimum income opportunity. They have false hope that only wage labor, business, share cropping and remittance can transform and improve their social and economic status. The economic problem compelled them to involve in such diverse livelihood options. The findings show that occupational shocks and status conscious

shocks of the Khatwe women helping them to upgrade social capital through improving family life and livelihoods. Contrary to this Women of Bima village of Myagdi district having agriculture related technical education and vocational skills have been involving in commercial vegetable farming practices (Garbuja & Pasa, 2016).

In the reference of social capital theory, neighborhood of Khatwe community people also have been started establishing cooperation and good relationships among them (Ponthieux, 2004). There is a socio-economic and cultural connectivity between Khatwe people and among the other ethnic community people. However, Khatwe women and men are also becoming political cadre of national level political parties but they are not able to become local elected representatives in local election held in 2018 and 2022. This might be reason they have good relationships with local level politicians and bureaucrats but poor relationships with national level politicians and bureaucrats having linking power (Coleman, 1988). However, the active population of Khatwe people not only improving their family income but also helping reducing poverty level which is rampant issues among the most economically disadvantaged populations. The latest data indicate that around 4.9 million Nepalese people are multi-dimensionally poor, which is 17.4% of Nepal's population (CBS, 2021).

Occupational shocks and status conscious shocks of the Khatwe women helped to transform life and livelihoods from Marxian perspective on education. However, from the functionalist view point, the Khatwe children are failed to complete higher educational opportunities that would help to nourish cognition and make potential human capital. They might play active and leadership role in the community and they might also become top level politicians, bureaucrats and development experts. Nepalese Dalits are still lacking far behind in spacing leadership positioning of the social networks (Pasa & Bishwokarma, 2020).

The school performance of the Khatwe children is significantly poor as it entails reversing earlier learning of the apprentices (Czarniawska, 2003). In the reference of goal orientation theory, Khatwe children are unable to receiving favorable feedback from the teachers and their performance. The goals are more prone to take failure as a sign of low ability and to withdraw effort (Dweck, 1986) due to the different other educational shocks.

Khatwe children have poor friendship with children of elite group; poor friendships outside their cultural groups are becoming influencing factors for cultural shocks. The findings show that Khatwe children are not yet motivating and supporting by own parents, teachers and own

peer/colleagues for continuing higher educational opportunities. Such de/motivational factors ultimately affecting learning ability. In the reference of goal oriented theory, they are failed to apply mastery goal orientation for addressing their aim of growing competency for personal development and engagement related to quality achievement and tasks (Ames, 1992 as cited in Brdar, Rijavec & Loncaric, 2006). Community development is improvement in income, employment, health, education, and optimum utilization of local natural resources. The aggregation of *Karma* (Occupation), *Artha* (Income), *Dharma* (Education), and *Moxya* (Liberation) is the ultimate goal of human development. It must be analyzed qualitatively as well as quantitatively (Badal, 2020) to the Khatwe community.

### **Conclusion**

In conclusion, Khatwe women's families have been facing multiple shocks. The Khatwe children are facing learning shocks in the classroom and demotivating by the teachers. The adult Khatwe are facing cultural shocks in the community and compelling to feeling inferior among the peers/colleagues. The Khatwe parents are facing occupational shocks and following poor subsistence traditional farming system. They have not enough agriculture land thus compelling to involve in share cropping practices. The parents are also facing status conscious shocks that helped them maintain their family well-being and improving family economy. Motivating adults to involve in foreign employment which is becoming prominent sources of family income. The children are involving in non-economic and economic activities including daily household chores. The Khatwe parents are motivating them to learn vocational life skills for supporting family as they seem less interested in school education system. Finally, against educational shocks, federal government need to revisit and restructure school curricular practices with national integrity and life skills oriented for addressing educational shocks of the parents.

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