

CHAPTER- I

INTRODUCTION

1.1 Background of the Study

Gender discrimination is widespread phenomenon perpetuated in every sector of social, economic and political spheres. Gender-based violence, for example, is the severe consequence of discrimination against women. There are very few areas where women are not discriminated. Being discriminated has become a culture to women which they internalize as their fate. Gender, here being the socially constructed constellation of ideas values, assumptions, hopes and fears about 'maleness' and 'femaleness' is responsible for continuum of discrimination.

Gender discrimination, a form of social discrimination but often comprehensive and widespread than other forms, is defined as 'differential treatment with reference to sex of a character' irrespective of other qualifications. The Wikipedia online encyclopaedia defines gender discrimination as 'discrimination against a person or group on the grounds of sex, sexual orientation, or gender identity'. Socially, sexual differences have been used to justify societies in which one sex or the other has been restricted to significantly inferior and secondary roles. While there are non-physical differences between men and women, there is little agreement as to what those differences are. Gender is learned not genetic, discriminations usually follows the gender stereotyping held by a society and is used to enforce the roles held by that society as acceptable.

Gender discrimination is usually understood as the unfair treatment against people of either of sex, But the examples and statistics from around globe show women are less advantaged and discriminated because of just being female. An example even widely practiced in developed societies is "glass ceiling" and there are no societies where women enjoy equal opportunities as men. The term "glass ceiling" is to describe the process by which women are disapproved from promotion by means of several invisible barriers (Bell, McLaughlin & Sequeira, 2002). In Nepal, such discriminations are almost perpetual. It is hard to identify a woman who has not experienced any forms of discrimination. Such discriminations have inevitably

deteriorated the lives and wellbeing of women. Women are denied from the public lives, political participations, economic contribution and decision making. Such denials are promoted on the grounds of cultural and legal provisions made by male dominated social, legal, political and cultural systems.

Convention on Elimination of All Forms of Discrimination against Women (CEDAW), 1979 has recognized discrimination against women has overarching impact on progress of women. The CEDAW (1979) identified 11 areas of discrimination against women. It has defined discrimination against women as in its Article 1 “any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their status, on the basis of equality of men and women, of human rights and fundamental freedom in the political, economic, social, cultural, civil, or any other field” (UN, 1979).

The International Conference on Population and Development (ICPD), 1994 further claimed that gender discrimination not only deforms women's wellbeing more than that it retards the approach of sustainable development. Therefore, it confirms that "...advancing gender equality and equity and the empowerment of women and elimination of all kinds of violence against women and ensuring women's ability to control their own fertility are cornerstones of population and development related programmes" (UNFPA, 2004). The first session of the regional conference on population and development in Latin America and the Caribbean concluded Today, with the adaption of the Montevideo consensus, a wide ranging agreement on priority actions on several issue. These include access to "Sexual and Reproductive health, Gender equality, Young persons' rights and the integration of population into development "(UNFPA , 2013).

Nepali women perceive gender discrimination on cultural, natural, social, economic and political basis. Those who believe discrimination as cultural and natural are less reluctant to discrimination thinking that it's their fate. Those who believe it to be social, economic and political are critical or such discriminatory practices and are willing to change. Low participation of women in education is the result of family decision at the beginning because when families choose which of their children will or will not be educated, or which will have better education opportunities, sons are

preferred. Such differential investment is done standing on the argument that educating son is investing in his ability to look after his ageing parents while educating daughter is considered a non-return investment. After marriage a daughter is other's property and investment in other's property is worthless.

Therefore, need of eliminating gender discrimination is not a single effort goal and responsibility of some selected population. Unless the approach is made comprehensive and internalized as the major issue of sustainable socio-economic development, the expected outcomes will not be achieved.

1.2 Statement of the Problem

Despite the confirmation that gender discrimination is all encompassing and hitting all aspects of social, economic, political, legal and cultural lives, women's perception on discrimination should be assessed in order to root out the causes of discrimination. Researches to date have general consensus that the perpetual discrimination against women irrespective of their social-economic, political and demographic status are responsible for their unequal status. Political empowerment, the most important tool for eliminating discrimination, has become a major problem for rooting-out all forms of discrimination. Despite the achievement in reducing gaps between males and females in terms of socio-economic indicators, several developed countries are lagging behind in reducing gender in political participation.

Legally, parental authority rests with both parents. However, according to a 2003 CEDAW report, “the conventional assumptions on women’s role and position have not changed very much in Nepal. Traditionally, women are supposed to hold an inferior position at home and in the society. Their primary role is to take care of the children and perform household work.”

In the developing countries, women's status is far behind than the cut-off point. The situation is aggravated by the unbreakable socio-cultural norms set by the patriarchal society. The discriminations are observed to all sub-populations at family, community and national level. Forms of discrimination vary. Consequences of discrimination depend on the forms and nature of discriminations. Many women despite knowing they are discriminated seldom complain or resist against such weak practices. The

reasons for tolerating discriminations may be several. And the most important may be the unequal status of women in comparison with men.

Girls are less valued than boys. They receive less medical care and education, and chauvinistic attitudes preclude vital opportunities. Female illiteracy (43%) (CBS , 2011) and female foeticides are alarming. Girls are married early, despite the government's official minimum age requirements. The lack of education perpetuates the problem of child marriage and the problem of child marriage perpetuates the lack of education. Early marriage also contributes to poor maternal and child health, as young girls are unprepared for pregnancy.

Throughout their lives, women face reduced opportunities and discrimination. Literacy rates are lower for women than men. Women often face domestic violence and harassment, with no legal recourse, as paternalism and gender discrimination is deeply entrenched in society. Many laws are explicitly biased against women, especially those regarding property, citizenship and marriage.

Despite having unbeatable importance of women's education in society, girls are require to fulfil a vital role within the home and are often unable to attend school as well as complete their domestic tasks. Often considered 'temporary property' as girls move to a husband's home after marriage, it is not thought to be economically sound to invest in their future.

Due to all these experiences, it made curious to know about the situation and extent of gender discrimination of Gaidakot Adarsha VDC in Nawalparasi district. There are low socio-economic condition as like the rural community so that it is possible to choose the topic on women's perception on gender discrimination.

1.3 Objectives of the Study

The main objective of the study is to examine women's self perception on gender discrimination .The specific objectives are as following :

-) To identify the socio demographic status of the Respondents ,
-) To assess women's opinion on discrimination in social, economic and political opportunities,

) To explore women's perception on consequences of gender discrimination.

1.4 Rationale of the Study

Nepalese society is male dominated society, where thousands of women frequently suffer from different kinds of mental and physical torture relating to different reasons. Women are not only dominated by their husbands and other male family members, but also dominated by women like mother-in-law, sister-in-law, auntie and others. Without development of women, it is impossible to develop the nation.

The expectation of the researcher is that the outcome of this research will be important to fill the gap of knowledge on the socio-psychological aspects of gender discrimination. This report helps the student of the similar field to start another study like this. The students of sociology, anthropology, population and others might be useful to find the report. It is expected that this study may be useful information to students, project planners, policy makers, administration and implementers. And also it will be helpful for government and other related organizations to make plans and implement programmes to eliminate gender discriminations.

1.5 Limitation of the Study

Every study has its some limitations which are the conditions beyond the control of researchers that may place restrictions on the conclusion of the study and their application to other situations. This study is very specific like that case studies. So the conclusions drawn from this study may not be applied to the other areas. So the outcomes of this study might be valid to some extent to those areas where having the same geographic, socio-economic, environmental setting and the facilities available here. The study is limited to women residing of Gaidakot Adarsha VDC in Nawalparasi district during the period of study.

1.6 Organization of the Study

The thesis was divided into five chapters. The first chapter of this thesis outlines the introduction of the study. This chapter presents the background of the study, statement of the problem, objectives of the study, rationale of the study, limitation of the study and organization of the study. The second chapter presents the literature review. The

third chapter is research methodology which deals with the research design, rationale of the selection of the study area, nature and sources of data, sample and sample size, method of data collection and data analysis. Fourth chapter concentrates presentation and analysis of data which includes introduction of the study area, socio-demographic characteristic, knowledge/ awareness on gender discrimination, Knowledge on areas and nature of gender discrimination, Categories' of discriminated women, Experiences of discrimination, Perception on gender discrimination, Perception on disclosure and legal treatment of gender discrimination, Knowledge on consequences of discrimination and Elimination of discrimination. And finally the fifth chapter presents the summary, findings, conclusion and suggestions.

CHAPTER-II

LITERATURE REVIEW

Literature review is one of the important parts of any research work. Scientific research must be based on past knowledge. The previous studies cannot be ignored because they provide the foundation to the present study. For this research work, the literature review has been done under two categories ; this theoretical review and review of empirical study. In order to make the study more reliable and comprehensive few available different book, journals, previous research work, reports, articles, others published and unpublished documents related to the subject has been reviewed.

2.1 Theoretical literature

The word 'discrimination' is derived from Latin word 'discriminare' meaning to 'distinguish between'. But the term 'discrimination' is applicable for far wide practices based on prejudice resulting in unfair treatment of people. To discriminate socially is to make a distinction between people on the basis of class or category without regard to individual merit. Examples of social discrimination include racial, religious, sexual, weight, disability, ethnic, occupation and age-related discrimination.

Classical Hindu laws that discuss women almost exclusively place them in an oppressed position. They have stressed that women need to be controlled as they bear many evil characteristics (Wadley, 1977). In this regard Manu, the great Hindu Philosopher, stated in his “Manusmriti”:

“In childhood a female must be subject to her father; in youth to her husband, when her lord is dead to her sons. A woman must never be independent (Manu, cited in Kumari,1990)”.

Discrimination against women by way of religious principles was historically supported through provisions in the law of the country. The 1854 Civil Code did not provide any protection for women concerning their property rights. Furthermore, it required purity of their body and endorsed a lower ritual status for the upper-caste

widows, if they remarried. Prior to the Rana regime being overthrown in 1950, no other laws were formulated to amend these provisions. However, after the downfall of the Rana regime, constitutional procedures

Were introduced into the system of rule of the country. In 1963, the government replaced the 1864 Civil Code with a new one in its place. The constitutions formulated during this period accepted the right to equality in the application of laws to all categories of citizens. In Section 2 of Article 11, the 1990 constitution states, “No discrimination shall be made against any citizen in the application of general laws on the grounds of religion, race, sex, caste, tribe, or ideological conviction or any of these”. Nepal also ratified, without reservation, the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) in 1991. Nonetheless, there are still many provisions to this day that discriminate against women.(UNESCO,2006).

The central motif that revolves around women in this statement and other such sayings of Hindu Holy scriptures is that women need to be controlled by men. This type of ideological belief is put into practice in many spheres of the life of women. On the one hand, it is exercised by imposing the notion of “purity” and “pollution” with regard to certain aspects of their life cycle events. Menstruation and childbirth are two important events in which women are required to remain in confinement. They are also not allowed to enter the shrine of family God during the time of worship. A male child is considered a must to perform death-related rituals in the family. The social ideologies prescribing to this patriarchal form of marital relations have also negatively contributed to the defense of the interests of women.

This attitude has directly contributed to strengthen the patriarchal norms and values in Nepal today. They have helped to justify the relative differences of opportunities available to men and women. Patriarchy as an institutionalized system of male dominance is expressed in a variety of ways in Nepal. It is legally supported, and tied to the ownership of property, access to political power, and the attainment of social status. Women are for the most part confined to the domestic sphere. Males are considered the breadwinners of the family, and their roles are defined in the public

spheres. We will now explore these modes of discrimination against women(UNESCO , 2006).

Hindus is oldest religion. Our society is guided by the its life nature like Manusmriti,Purana, Mahabharata,Ramayana.These Grantha says men are supreme of the society. Since human history, women have been discriminated that led violence in social norms, values and attitudes even now. This fact is reflected from different religious or other books, which are written in ancient period. (Subedi, 2007).

According to Hindu mythology " Manu " who looks left man and social norms and moral order. According to Hindu code "Manu Smriti" both men and women organized from god. Men come out one half of his being and women and other half : However a lot of discrimination had been made between men and women at that period. According to manu , women must worship her husband as god. In Hindu scriptures, there is on the one hand glorification of women hood and on the other hand degradation of women. Some passages show that women are highly respected and honored such as the Manu Smriti, holy book of Hindu literature highlighted the important of women as: Symbol of power prosperity and knowledge and represented by the Goddess Mahakali, Mahalaxmi, where people were respected in temple but hated at home.(Subedi,2007)

2.1.1 Domestic Violence Act, 2066.

(a) "Domestic Violence" means any form of physical, mental, sexual and economic harm perpetrated by person to a person with whom he/she has a family relationship and this word also includes any acts of reprimand or emotional harm.

(b) "Domestic relationship" means a relationship between two or more persons who are living together in a shared household and are related by decent (consanguinity), marriage, adoption or are family members living together as a joint family; or a dependant domestic help living in the same family.

(c) "Physical harm" means an act of committing or causing bodily harm or injury holding as a captive, inflicting physical pain or any other act connected therewith and incidental thereto except the act of breaking the limbs of body (*Angabhanga*).

(d) "Mental harm" means any act of threatening the Victim of physical torture, showing terror, reprimanding him/her, accusing him/her of false blame, forcefully evicting him/her from the house or otherwise causing injury or harm to the Victim emotionally and this expression also includes any discrimination carried out on the basis of thought, religion or culture and customs and traditions.

(e) "Sexual harm" means sexual misbehaviour, humiliation, discouragement or harm in self respect of any person; or any other act that hampers safe sexual health.

(f) "Economic harm" means deprivation from using jointly or privately owned property or deprivation of or access to employment opportunities, economic resources or means.

(g) "Victim (Aggrieved person)" means any person who is, or has been, in a domestic relationship with the defendant and who alleges to have been subjected to an act of domestic violence by the perpetrator.

(h) "Perpetrator" means the person having family relations with the Victim and for whom the victim alleges to have been subjected to an act of domestic violence and this word also includes any person involved in the domestic violence or in the accomplice of the crime.

(i) "Police Office" means a Police Office closest to the residence of the Victim, the perpetrator or that office which is closest to the scene of crime and this word also includes the Children or Women Cell or Police Post or Police Sub-post under the District Police Office.

(j) "Court" means a court appointed by the Government of Nepal by a Notification in the Nepal Gazette.

(k) "Prescribed" or "as prescribed" means prescribed or as prescribed in the Rules made under this Act.(Government of Nepal, 2066).

2.1.2 Fundamental Rights

According to the Interim Constitution of Nepal 2063, The Fundamental Rights are:

- Right to freedom
- Right to equality
- Right against untouchability and racial discrimination
- Rights regarding publication, broadcasting and press
- Rights regarding environment and health
- Education and cultural rights
- Rights regarding employment and social security
- Right to property
- Rights of women
- Right to social justice
- Rights of children
- Right to religion
- Rights regarding justice
- Right against preventive detention
- Right against torture
- Right to information
- Right to privacy
- Right against exploitation
- Right Regarding labour
- Right against exile
- Right to constitutional remedy (UNDP Nepal, 2009)

2.1.3 Responsibilities of the State

The State shall have the following responsibilities:

- (a) recognizing the need for the functional realization of the sovereignty that is inherent in the Nepali people, it is the obligation of the state to focus the attention of the whole nation on the completion of the election for the members of the Constituent (Assembly by the end of 2064 by 12 April 2008 – tr.) in a free and fair manner,
- (b) to ensure progressive political, economic and social changes in the country,
- (c) to adopt a political system which fully abides by the universally accepted concepts of fundamental human rights, multi-party competitive democratic system, sovereign authority inherent in the people and supremacy of the people, constitutional checks and balances, rule of law, social justice and equality, independence of judiciary, periodic elections, monitoring by civil society, full independence of the press, right to information of the people, transparency and accountability in the activities of political parties, people's participation, neutral, competent and clean administration and to maintain good governance by eliminating corruption and impunity,
- (d) to carry out an inclusive, democratic and progressive restructuring of the State by eliminating its existing form of centralized and unitary structure in order to address the problems related to women, Dalits, indigenous tribes (Adivasi Janajati), Madhesis, oppressed and minority communities and other disadvantaged groups, by eliminating class, caste, language, gender, cultural, religious and regional discrimination.
- (d) to enable Madhesi, Dalits, indigenous ethnic groups (Adivasi Janajati), women, labourers, farmers, the physically impaired, disadvantaged classes and disadvantaged regions to participate in all organs of the State structure on the basis of proportional inclusion
- (e) to formulate a common minimum programme for socio-economic transformation to eliminate all forms of feudalism and implement it gradually,

- (f) to pursue a policy of adopting scientific land reform programmes by gradually ending feudalistic land ownership,
 - (g) to follow a policy of protecting and promoting national industries and resources,
 - (h) to pursue a policy of establishing the rights of all citizens to education, health, housing, employment and food sovereignty,
 - (i) to adopt a policy of ensuring socio-economic security and provide land to the economically backward classes, including the landless, bonded labourers (kamaiyas), tillers (haliyas), farm labours and shepherds (haruwa charuwa) .
 - (j) to adopt a policy of taking severe action and punishing any individual who earns unjust wealth through corruption committed while holding an office of profit.
 - (k) to formulate a common development strategy for socio-economic transformation and justice, as well as for rapid economic progress and prosperity of the country,
 - (l) to follow a policy that increases investment for promoting industry, trade and export, and create opportunities for employment and income generation by ensuring the professional rights of labourers,
 - (m) to implement effectively international treaties and agreements to which the State is a party,
 - (n) to repeal all discriminatory laws,
 - (o) to use existing natural resources including water resources of the country for the interest of the nation,
 - (p) to make arrangements for appropriate relief, recognition and rehabilitation for the families of those who died and for persons disabled and made helpless through injury caused during the course of the armed conflict,
 - (q) to provide relief to the families of the victims, on the basis of the report of the Investigation Commission constituted to investigate the cases of persons who were the subject of enforced disappearance during the course of the conflict,
 - (r) to conduct special programmes to rehabilitate the displaced persons, to provide compensation for damaged private and public property, and to rebuild infrastructure destroyed during the course of the conflict,
- Develop a culture of resolving major political problems of the country with understanding, consensus and cooperation among the major political parties

that played a pivotal role in the historic People's Movement and concluded the Peace Accord on 6 November 2006, as well as other political parties represented in the Constituent Assembly, and

(s) to constitute a high-level Truth and Reconciliation Commission to investigate the facts about those persons involved in serious violations of human rights and crimes against humanity committed during the course of conflict, and to create an atmosphere of reconciliation in the society

2.1.4 Directive Principles of the State

(1) It shall be the chief objective of the State to promote conditions of welfare on the basis of the principles of an open society, by establishing a just system in all aspects of national life, including social, economic and political life, while at the same time protecting the lives, property, equality and liberty of the people.

(2) It shall be the objective of the State to maintain law and order and peace, protect and promote human rights, promote public welfare in the society, and create opportunities for maximum participation of the people through self-governance, while maintaining a system where people can reap the benefits of democracy.

(3) It shall be the political objective of the State to build a prosperous and advanced Nepal by institutionalizing democracy achieved as a result of the struggle of the Nepali people and by creating an environment wherein its benefits could be enjoyed.

(4) The fundamental economic objective of the State must be to give priority and protection to making the national economy independent, self-reliant and progressive by preventing the concentration of available resources and means of the country within a limited section of society, by making arrangements for equitable distribution of economic gains based on social justice, by making such provision as will prevent economic inequality and exploitation of any caste, gender, class, religion or individuals, and by giving priority and encouragement to national private and public enterprises.

(5) The social objective of the State shall be to establish and develop a healthy social life on the foundation of justice and morality, by eliminating all types of economic and social inequalities and by establishing harmony among diverse castes, tribes, religions, languages, races, communities and sects.

(6) The State shall, in its international relations, be guided by the objective of enhancing the dignity of the nation in the international arena by maintaining the sovereignty, integrity and independence of the country.

2.1.5 State policies

(1) The State shall pursue a policy of raising the standard of living of the general public by fulfilling basic needs such as education, health, transportation, housing, and employment of the people of all regions, by equitably distributing investment of economic resources for balanced development of the country.

(2) The State shall pursue a policy of economic development through governmental, cooperative and private sectors.

(3) The State shall pursue a policy of strengthening the unity of the nation by maintaining the cultural diversity of the country through the promotion of healthy and harmonious social relations, on the basis of equality and coexistence, among people of various religions, cultures, castes, communities, sects, origins, languages and linguistic groups, and by assisting in the equal promotion of their languages, literatures, scripts, arts and cultures,

(4) The State shall, while mobilizing the natural resources and heritage of the country that might be useful and beneficial to the interest of the nation, pursue a policy of giving priority to the local community.

(5) The State shall make necessary arrangements to maintain the natural environment. The State shall give priority to special protection of the environment, and rare wildlife, and prevent further damage due to physical development activities, by increasing awareness of the general public about environmental cleanliness. Provision shall be made for the protection of the forest, vegetation and biodiversity, their sustainable use and for equitable distribution of the benefits derived from them.

(6) The State shall develop the agriculture sector as an industry by encouraging farmers and increasing productivity, and by creating conditions for economic progress of the majority of the people who are dependent on agriculture.

(7) The State shall pursue a policy of enhancing the participation of the labour force, as the major socio-economic force in the country, in the management of enterprises by ensuring their right to work, and by protecting their rights and interests.

(8) The State shall pursue a policy of encouraging maximum participation of women in national development by making special provision for their education, health and employment.

(9) The State shall pursue a policy of making special provision for social security for the protection and welfare of single women, orphans, children, the helpless, the aged, disabled, incapacitated persons and tribes on the verge of extinction

(10) The State shall pursue a policy which will help to uplift the economically and socially backward indigenous ethnic groups [Adivasi Janajati], Madhesis, Dalits, as well as marginalized communities, and workers and farmers living below the poverty line by making provisions for reservations in education, health, housing, food security and employment for a certain period of time.

(11) The State shall pursue a policy of giving priority to the development of science and technology with a view to bring about prosperity in the country, and shall also adopt a policy of giving due consideration to the development of local technology.

(12) The State shall, for the purpose of national development, pursue a policy of attracting foreign capital and technology, giving priority to national investment.

(13) The State shall pursue the policy of creating conditions to gradually accelerate rural development, keeping in view the welfare of majority of the rural population.

(14) The State shall pursue a policy of making special provision on the basis of positive discrimination for the minorities, landless, squatters, bonded labourers, persons with disability, backward communities and sections, and the victims of conflict, including women, Dalits, indigenous tribes(Adivasi Janajati), Madhesis and Muslims.

(15) The State shall pursue a policy of providing a minimum required piece of land for settlement to the liberated bonded labourers (kamaiyas) having determined their exact numbers.

(16) The State shall pursue a policy of creating basic infrastructure to impart technical education, training and orientation for the development of that class of people dependent on labour including farmers and labourers, to motivate their participation in the development process of the country.

(17) The State shall pursue a policy of making legal provision for allowances to the aged, incapacitated women and the unemployed.

(18) The State shall pursue a policy of modernizing the traditional knowledge, skills and practices existing in the country by identifying and protecting them.

(19) The State shall pursue a special policy of regulating the operation and management of public and non-governmental organizations established in the country.

(20) The State shall pursue a special policy of mobilizing the youthful human resources for the development of the country.

(21) The foreign policy of Nepal shall be based on the principles of the United Nations Charter, nonalignment, the principles of Panchsheel, international law and the norms of world peace.

(22) The State shall pursue a policy of making continuous efforts to institutionalize peace in Nepal through international norms and values, by promoting cooperative and good relations in economic, social and other spheres with neighbouring friendly nations and all other countries of the world, on the basis of equality. (UNDP Nepal, January 2009).

Discrimination means unfair treatment of a person or group for any reason such as being a girl or a boy, belonging to a particular race or religion or having different abilities, and so on. When people are discriminated against, they cannot enjoy their rights. (CEDAW, 2011) .

2.2 Empirical Literature

Despite efforts of various human rights and women's rights NGOs, together with international aid agencies, to lobby for the elimination of domestic violence through implementation of more effective measures, the "Domestic Violence (Crime and Punishment)" bill introduced in 2002 is at a standstill. Complaints by women's rights activists are directed towards the lackadaisical efforts of the law enforcement agencies in which disputes are settled without any charges pressed against the perpetrators. This is reflected in a statement by activist and former National Women Commission (NWC) chairperson Bandana Rana, "Often, police and local people try to settle the domestic dispute by pressing the women into accepting their 'fate' as the society is still dominated by Hindu patriarchy with its own set of strict codes many of which are in conflict with basic rights for women. (NGOs , 2002) .

Most of the concerns regarding gender discrimination were brought into forefront after the adoption of the CEDAW (1979). As the marked achievement of the document 11 areas of gender discrimination were addressed. Discriminations against women vary based on the profiles they have. In particular women are discriminated in political and public life, international representation and participation, nationality, education, employment, health, social and economic benefits, law and civil society, and marriage and family status (Pokharel, 2005). Such discriminations are pervasive if women have poor profiles.

The Beijing Conference on women made significant contribution to eliminate discrimination against women. The conference has well documented areas where women are discriminated mostly and the taken necessary steps to be taken to eliminate them. The 12 Critical Areas of Concerns documented in the Beijing Platform of Action are important landmarks for the government and other institutions responsible for institutional arrangements to reduce such discriminations (UNFPA, 2005). One of which is concentrated to educational status of women.

Gender discrimination in educational opportunity is widespread in many countries. In the competitive world and remarkable achievement in academia women are denied from primary education which makes them vulnerable to other forms of discrimination. The social, cultural, economic and political roles assigned to women are the major barriers for their educational development. Gender disaggregate data of Nepal shows that though the literacy rate of both male and female is increasing, the gap between male and females is decreasing much slower (MoHP, 2006). As the educational level increases, women's participation, though increasing is significantly poor. Women believe discrimination in educational facilities is the major form of discrimination based on which other forms of discriminations germinate. (MoHP, 2006)

Throughout the world gender discrimination and stereotyping limit the full development and participation of girls and young women as well as boys and young men. Until all girls receive the same opportunities as their male counterparts, their fundamental human rights are denied and the conditions for sustainable development are unfulfilled. It is vital for the future that girls and young women grow up to become leaders in their families and communities, and increasingly in the workplace and in society. Very often women are treated poorly and unjustly by society and have little opportunity or lack the political voice to change the situation and to be involved in educational activities. Similarly, men often feel pressure from society to be the breadwinners and are often not given the opportunity to help with bringing up children and lose self-confidence and self-esteem if they are out of work. However it is recognized that in most societies, the opportunities for boys and girls are not equal (Scout, Pax, 2007).

In viewing through gender perspective, It is evident that there are many kinds of violence against women. Women are found to suffer at homes and societies from different type of violence like exploitation, punishment, non-cooperative, heavy work loads, criticism etc. The violence against women can be classified into two categories like, household and social. In the household violence category, there is exploitation of labour, punishment, polygamy criticism and prevent from education. And in the social violence category there are inequality. Physical punishment, murder etc. some example of against women are as follows :

- Family disputes due to the alcohol drinking habit. The situation gets worsened when alcoholic beats wife and children. It has adverse effects on mental condition of women.
- Family disputes due to the wives not begetting children. These disputes may lead to serious accident.
- There are different violence against women like calling women a witch, assaulting and verbal abuses etc.
- In some societies women is to all kinds of troubles for not bringing enough dowries.
- The widows are hated. They are always misbehaved.

Gender advocacy lead to different aspects such as roles of man and women, social change and socialization disparities from the view point of gender perspective. There programme are conduct in view of generating awareness among women, to make them rightful to generate participation in all kinds of activities. The advocacies help make people concern to work for the development and amendment of policies and laws. People will be inspired to develop and implement gender related programme. It is general trend of the development of the society. We should see it positively. Advocacy is done by identifying the problem and discriminations on women in various policies. Different government and non-government organization, lawyers, social workers etc. are found interested for advocacy after the re-establishment of democracy in 1991 AD in Nepal by adopting the methods like, problem identification, creating sources, executing programme, monitoring and evaluating. (CDC, 2066)

Gender-based violence (GBV) is a severe issue in Nepal where its women often find themselves susceptible to both public and domestic violence which constitutes rape, sexual abuse in the workplace and at home, and human trafficking. There is a persistence of harmful traditional practices deemed life-threatening such as Deuki (act of offering young girls to Hindu temples to live without proper care or education) and Chhaupadi (menstruating women are kept in a shed away from the home to live under harsh conditions). Based on the study by United Nations Population Fund's (UNFPA) entitled Gender Equality and Empowerment of Women in Nepal, abused

women are more inclined to suffer from depression, anxiety, psychosomatic symptoms, sexual dysfunction and various reproductive health problems.

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions. A critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Women's empowerment is vital to sustainable development and the realization of human rights for all.(UNFPA, 2009)

There is male dominated patriarchal family in south Asia. Their duty is sexual and reproductive services as well as labour under the control of men and women are second class citizen in south Asia. From before birth to old age girls and women are thereby denied rights for minted and even killed. Men have supreme position in south Asia.

Many forms of violence against women and girls based on ideas and condemnations about their gender can be understood as " Gender based violence or simply gender violence". It is a worldwide problem but one that fairly new for open discussion in south Asia. (UNICEF,2011)

Nepal is also suffering from this problem most of Nepalese women are away from the mainstream of development. Majority of population 51.5 percent is women but they are behind in social justice. (CBS,2011)

Gender discrimination is one of the major drawbacks in Nepalese culture. It describes the absence of obvious or hidden disparities among individuals based on gender. Disparities can include the discrimination in terms of opportunities, resources, services, benefits, decision-making power and influence. Males enjoy a privileged status from their birth whereas females are often ignored and/or are isolated from social interactions. They are not granted the same opportunities in education, and

other basic rights are often overlooked. when a woman gives birth to a son, he is well cared for and is highly regarded by his family and society. On the other hand, in the event that she gives birth to a daughter, she is ignored and poorly regarded. Nepalese society expects females to inhabit with their husband's family and their sons and to continue living in his parent's home. Thus, the maintenance of the family lineage is perpetuated. Daughters are not considered as heirs in the system of Nepali lineage.(Pooja, 2011)

Launched by the Gender Empowerment and Coordination Unit (GECU) in the Office of the Prime Minister and Council of Ministers (OPMCM) with support from The Asia Foundation and the UK's Department for International Development, the study is comprised of a cross-sectional survey of 900 women at the household level, randomly selected across six districts in Nepal as well as focus group discussions with men in each of the six districts and with national-level stakeholders. In addition to filling a gap in information as to the type, prevalence, and knowledge of legislation and regulatory resources to address Gender-based violence (GBV) in Nepal, it serves as a reference guide for the GECU to better combat GBV and builds upon the preliminary mapping of GBV supported by the Foundation in 2010. Below are some key findings from the survey:

- Close to half of women (48%) reported experiencing violence in their lifetime, and over a quarter had experienced violence in the past 12 months. Emotional violence (40.4%) was most commonly reported, followed by physical violence (26.8%), sexual violence (15.3%), and economic abuse/violence (8%). Women who had experienced violence reported that almost three-quarters of the perpetrators were intimate partners (including husbands).
- The majority of women were unaware of any Nepali laws that address GBV. Only 9 percent of respondents were aware that rape within marriage is illegal, and only 13 percent were aware of a specific law against domestic violence. Only about one quarter of women (24.8%) were aware of services available to the survivors of GBV.
- A large proportion of women (61.3%) who had experienced violence had not shared or discussed their experiences with anyone. Family and friends were the most commonly mentioned persons from whom women sought help when

they faced violence. Very few sought help from institutions such as the police, the health system, and NGOs.

- Women from lower-caste groups or religious minority groups, widowed, divorced, or separated women, and women living in the hill regions, were significantly more likely to report lifetime experiences of violence. Reports of recent violence were associated with older women (above 35 years), women with lower levels of social networking, and women living in the hill districts.
- The majority of male respondents were aware of the issue and prevalence of violence against women. Asked what the underlying causes of violence are, men identified patriarchal norms, unemployment, lack of awareness of women's rights, consumption of alcohol, and changing lifestyle or modernization as important drivers of violence.(Diana Fernandez, 2012).

In the recently published Nepal Human Rights Yearbook 2012 by Informal Sector Service Center (INSEC), a study of all 75 districts across the country returned results of 648 women as victims of violence in 2011. In addition, the number of girls under the age of 18 who were affected stands at 379.

The proportion of Nepali women who have been subjected to domestic violence are estimated at 60 to 70 per cent. Gender-based violence is worse in rural communities where an estimated 81 per cent of women experience recurring domestic violence. These incidences include physical abuse by husbands, polygamy, dowry-related murders, and physical and psychological harassment by household members. Reasons for gender-based violence in Nepal are largely attributed to social taboos and superstitions associated with women and deeply entrenched beliefs that propagate derogatory attitudes toward female such as Chhori ko janma hare ko karma ("A daughter is born with a doomed fate"). Likewise, results derived from INSEC's monitoring of the situation indicated that subjugating women to domestic violence was considered a deep-rooted traditional practice. Survey results also show that 20 and 23 per cent of men and women in Nepal view domestic violence as being acceptable (INSEC, 2012).

The condition of women in rural community is very severe in male dominated country. Male and female are the two wheels for the development but the women are far behind with the male. Traditionally it was through that women's are the symbol of god and they are getting all the forced to live in home and do not let her go out of the home for study work. This kind of concept about women makes her candidate for discrimination in modern era of social, cultural, economical and political development. They remain lagging in all the development. We see most of the women in rural community is seems to involved in house work. They spend their time in caring for her husband, child, family members without thinking of their academic, economic and financial status, women's are the beautiful creation of the world but these women's are always dominated and the harassed by the society, government and in family members. After taking birth women child are not getting their proper nutrition because of discrimination with the male child. (Thakur, 2013)

There is male dominated family structure with the help of social, cultural and legal code. The violence is often in social structures for instance in traditional laws and customs that permit husband to physically punish their wives. In most societies economic and social process operates directly and indirectly to support. Patriarchal male dominated social order and family structure. Our religious teacher teaches to women to be loyal and kind with their husbands to serve because he is god of wife.

Wife beating is the most common name of violence within household in Nepalese society. In the name of dowry, many women have been compelled to tolerate insult by their family member and relatives even some of them are murdered. Some husbands are totally careless about her unwanted pregnancy, serious ill health, low nutrient diet, and traditional birth attendants.

Today's Nepalese society is passing through the pane of poverty, deprivation. hunger and through cultural violence, which damages the social peace. Although there are established legal institution, policy and administration, the country could not protect violence against women inside or outside the family.(Bhattraai, 2013)

The South Asian culture that has placed the women at inferior position, cultural practice places daughter-in-law, lowest in family hierarchy. While it can be stated that women are the usual unclear, which particular women and men are likely to be involved, UNICEF (2011) Studies indicate that marital violence occurs in some communities is as many as in

one in three marriages. There appears to be no part of the world where it is unknown. (Bhattraï, 2013)

"Gender equality is critical to the development and peace of every nation." - Kofi Annan. The reason that we emphasize "women's rights" within human rights goes beyond history. Traditionally, women have not enjoyed equal access to basic human rights, protections, resources, and services. Unfortunately, gender inequality is still present in every society and remains as a huge barrier for the world.

Unequal situations for women vary significantly by region, country, culture, society, community and etc. Also, there are various conditions and places where women are disadvantaged. The origin of the discrimination is sometimes religion, beliefs, cultural traditions or political interests. These excuses in some occasions encourage the unequal and discriminatory treatment of women, thus creating oppressed communities. Moreover, women's categorization according to their race, sexual orientation, disabilities, economic status and some other factors triggers more and more discriminative actions in societies.

There are also two terms which explain different types of discrimination and give us courage to further push for women's rights. First, sexism is a form of discrimination and stereotyping that oppresses women. Second, patriarchy is a system where males are dominant. It is so common in many societies and also within families. Consequently, some violence against women is seen mostly in these types of communities and families.

Recent acts of violence pertaining to women's rights are: violence within family, rape, sexual abuse, torture, etc. Some of the other issues commonly asked to be recognized as part of women's rights are: bodily integrity and autonomy, the right to vote (universal suffrage), hold public office, work, fair salary or equal pay, own property and to enter into legal contracts, education, serve in the military, to have marital, parental and religious rights. (Human Rights, 2013)

Gender-based violence was identified as a critical problem that manifests itself in various forms across the continent; these include psychological, emotional and sexual abuse within families and communities. The country report for Ethiopia also shows that RH problems, particularly among the country's young women, could be linked to certain harmful traditional practices such as early marriage, abduction, female genital mutilation/cutting (FGM), gender inequalities, sexual coercion, rape, and deprivations

such as lack of access to user-friendly sexual and reproductive health services. In the Sudan, early marriage is also very common, especially in rural areas where 12 per cent of girls are married before age 15, and 27 per cent marry before age 18. The Central African Republic (CAR), the Congo, and Sierra Leone all cited armed conflict as a major factor that aggravates the occurrence of sexual violence against women and girls.

According to the Uganda country report, the 2006 Demographic and Health Survey (DHS) results show that 70 per cent of women have experienced either physical or sexual violence, with about 29 per cent having experienced both physical and sexual violence. The Sudan report indicated the prevalence of FGM/C at 70 per cent in Northern Sudan and that 53.6 per cent of women who have ever married still intended to carry out the operation on their daughters.

South Africa's country report indicates that many teenagers do not want to become pregnant at an early age, but are significantly more likely to have experienced forced sexual initiation and physical abuse from their partners.(ICPD, 2014).

The Facts & Stark Realities. Every day, 800 women die due to pregnancy and childbirth-related complications. Some 222 million women in developing countries want to prevent pregnancy but are not using a modern method of contraception—resulting in 80 million unplanned pregnancies and 20 million unsafe abortions, with life-threatening consequences. One in three girls under 18 are married without their consent in low and middle-income countries. Every year, over 16 million adolescent girls give birth. Meanwhile, maternal mortality is the leading cause of death for this age group in the developing world. Every day, over 2,000 young people become infected with HIV. As many as 7 in 10 women experience physical and/or sexual violence in their lifetimes. Globally, millions face discrimination, threats and violence, merely because of aspects of their identity, such as people living with HIV or disabilities, because they are migrants, unmarried mothers, ethnic or linguistic minorities, or sex workers, or because of their sexual orientation and gender identity. Women, young people and especially marginalized groups pay the highest price for inequality, denial of their sexual and reproductive health and rights, the ability to make basic decisions about their own health, bodies, sexuality, relationships, and if and with whom to marry or have children. These abuses of fundamental human rights jeopardize not only the individuals affected, but the world's prospects for achieving social justice and sustainable development.(ICPD, 2014)

CHAPTER-III

RESEARCH METHODOLOGY

This chapter describes the various method applied in order to complete the research work. They are reasons for selecting research design, rational of the selection of the study area, nature and sources of data, sample and sample size, method of data collection and data analysis procedure of the study. This is explaining the following paragraphs.

3.1 Research Design

This study attempt to identify the women's perception on gender discrimination in Gaindakot Adarsha VDC. For this study, the data and information are collected from the field survey in Gaindakot. This study therefore is descriptive and exploratory nature.

3.2 Nature and sources of Data

This study is based on primary and secondary data. For this purpose questionnaire was served to local women to collect the primary data. The secondary data are used as complementary which are obtained from journal. article, books, previous studies, survey report and others report.

3.3 Data Collection

3.3.1 Primary Data

This study was mainly based on primary data. Primary data collected by using different data collection techniques such as structure and semi structure questionnaire, key informant interview, observation and focus group discussion etc.

3.3.2 Secondary Data

Secondary data was obtained through various journals, survey reports, books, related newspaper, articles and previous published researchers. The data was collected from persons related with gender discrimination sectors. Various libraries in Chitwan and Kathmandu.

3.4 Rationale of the selection of the study Area

This study area is selected due to following reasons :

1. The researcher is better familiar with the area.
2. Easy accessibility to the area.

3. No such study has been done so far in the area .
4. Mobilize within the available limited sources.
5. It is important and interested field.

3.5 Sample and Sample size and sampling procedure

A total female 4776 out of 150 females the aged 25 above were interviewed for quantitative information. Under the purposive and probability sampling, simple random sampling method was used to select the intended number of samples from local people .

Table No. 3.1: Sample size

Ward No.	Total Households	Sample Households
1	1003	34
2	1022	32
3	443	9
4	620	12
5	1010	28
6	480	9
7	479	9
8	586	10
9	267	7
Total	5910	150

Source: VDC profile, 2068

3.6 Data Analysis and Interpretation

The data obtained from the field survey were coded and categorized according to the requirement. This thesis used purposive method. Important information was published in the table. To reach final, the many methods used to in this study. Questionnaire, interview, observation, group discussion are used to find out the conclusion. This study emphasis the data analysis both qualitative and quantities methods.

CHAPTER – IV

PRESENTATION AND ANALYSIS OF FIELD SURVEY DATA

This chapter is concentrated for presentation and analysis of data. Information of respondents explaining socio-economic and demographic characteristics; and knowledge, perception and experiences of gender discrimination is presented in this chapter. Information from qualitative data source is merged in appropriate section during the interpretation.

4.1 Introduction of the study area:

The name Gaidakot is derived from the most precious and rare animal called "One horned rihno" for being the abode of the latter in relatively high land. A lot of rhinos were said to have been roaming around in the plain lower part of gaidakot before deforestation. Due to the massive deforestation and settlement of people, the rihnos are not seen in gaidakot very much. However, Rhinos come over to Gaidakot from the nearby jungle of Chitwan National Park especially in the winter season.

The official name of this place is Gaidakot Adarsha [Village development committee](#) it is located in the bank of [Narayani River](#) and is backed by numerous mountains. Dhodeni, Keladi (west of [Devghat](#)) and Hardi situated on the north and eastern side Gaidakot VDC are sparsely populated areas in Gaidakot with no proper motorways. Since Gaidakot is just across the famous Narayanghat (or [Bharatpur, Nepal](#)) city, it has got ample opportunities for development and the population has been growing at a fast pace with Gaidakot's population recording to 34,805 according to 2011 census. Gaidakot is situated at an average altitude of about 150m from sea level.

Gaidakot is a beautiful village located on the western border of Narayangarh city. The village is fastly growing in terms of population and development. The main reasons for it's fast development are arable land, opportunities of employment, easy access to health, education, transport and other facilities. The place found it's value in people's mind as an ideal place to live on constructing the Mahendra highway, the bridge above the narayani river and various industries.(VDC Profile,2068)

Gaindakot is an entry point of Lumbini. It lies on the eastern side of Lumbini zone. Lumbini, the birth place of Buddha, is a world heritage site situated about 130km west of Gaidakot. Lumbini is also the administrative zone of Gaidakot VDC, which lies on the bank of Narayani river and on the foothills of Maula hillock. Since this village is just at a walking distance from the famous Narayangurd city, it has the potential for development. There are several small and big industries in Gaidakot. Bhrikuti Pulp and Paper factory in Gaidakot is the nation's biggest paper factory. Gaidakot has got numerous small scale textile industries, metal industries. Gaidakot is also famous for MaulaKalika temple which lies at the top of Maula hill where people can reach after around 2 km long hiking. Maula Kali is famous for panoramic view of the entire Chitwan valley including Chitwan National Park on the south and mount Manaslu and Kaligandaki river on the north. The temple is famous for breathtaking sunrise view also. Many high ranking officials of Nepal including president, former king and foreign dignitaries have visited the temple and paid homage to the revered deity. Maula Kali is the symbol of Hindu goddess Kali or Kalika and the goddess is associated with eternal energy, power, harmony, and new beginning.(VDC Profile,2068)

While talking about social life of this area, Tharu and Nepali are widely spoken languages. Nepali is the national language of Nepal. However depending on the communities other language such as Gurung, Newari, Kumali languages are also spoken with in the community or in the family circle. Nearby Chitwan National Park is the home to one horn rhino, elephant, royal Bengal tigers, crocodile, deer, and other endangered wild animals. It is the third largest tourist destination of Nepal after Kathmandu and Pokhara. Chitwan is also known as land of aborigines. Tharus were very rich in their art and drawing and still known for it. Their houses are decorated by religious drawing denoting different phase of history, culture and environment along that time.(VDC Profile,2068)

The land on the northern areas of the East West Highway before the hilly areas is traditionally used for farming due to the better irrigation system. Farmers and peasants in Gaidakot are reliable on the monsoon season as the irrigation source. A small irrigation dam is located on the way toward Dhodeni. Besides this, farmers of this region are engaged in animal husbandry also. Several kinds of skill-works such as

knitting, art work, and handcraft are the major local jobs of aboriginal people.(VDC Profile,2068)

Besides this, there are Kaligandaki and Narayani rivers on the north east and south of Gaindakot. Narayani river is the biggest and deepest river of the Nepal. The Narayani River connects Chitwan district with Nawalparasi district. Small islands like Nagarban in the Narayani river are popular picnic spot. Eastern side of Narayani river bank in Gaindakot is regarded as holy site for Hindu rituals. For a long time Narayani river has been a life line of Gaindakot as the main source of drinking water supply irrespective of the season and water quality until late 1990s. Narayangurd in the Bharatpur city is the main shopping and commercial area of Gaindakot residents and it is the main transit point for all the vehicles traveling via east-west Mahendra highway and also for the people traveling from Kathmandu, Gorkha, Pokhara through Muglin road, Devghat is an important religious site for elderly people of Gaindakot.(VDC Profile,2068)

The land of Gaindakot is formed by alluvial soil which is deposited by Narayani river. The temperature of this region went to 12-14 degree Celsius in winter and in summer it went approximately up to 42 degree Celsius. The total area of this VDC is about 8,200 hector which consist 3,000 hector of cultivate land, 4,000 hector occupied by dense forest and remaining land is occupied by industries and are grazing land and others. This VDC touches the Mahendra highway. Roads are the only ways of transportation of this region. However, people in Gaindakot are also in an easy access to air transport system. Gaindakot people can travel via air through the Bharatpur airport, which is located at the central part of the city Bharatpur. The airport offers regular flights from four domestic airline companies with 7-11 flights daily to Kathmandu. Mahendra East West Highway connects the city to various part of country and another highway connects Bharatpur with Kathmandu to the north east and Birgunj on the boarder of India to the south bus, micro bus, and other land transportation are available to go out of the city and for internal transport taxi, rickshaws, and jeep are available. While talking about communication FM, radio, mobile phones and land line phone services are available to the majority of the people.(VDC Profile,2068)

Load shedding or power cut is the major challenge facing Gaindakot, and it is also one of the major problems of the entire country. Most of the people of this VDC are facing this problem in their daily lives, which is unfortunate situation for the county like Nepal which is one of the world's richest countries in water resources. There are about 12 drinking water projects established to provide fresh and pure drinking water to the people of Gaindakot. The Gaindakot people are thankful to the nearby town of Narayangurd and Bharatpur that they have alternative access to high quality health services. Narayangurd and Bharatpur have several clinics and few hospitals with modern equipments. The Chitwan Medical College Hospital, BP Koirala Memorial Cancer Hospital, Narayani Community Hospital are among the top hospitals in Nepal. The only hospital in Gaindakot is the Sahaj Health and Cooperative established in 2002 under the initiatives of an NGO based in Gaindakot. People of Gaindakot rely on medical centre based at Bharatpur, Chitwan. In this regard, Gaindakot town urgently needs its own healthcare center.

In the sector of education there are numerous schools, colleges, computer training institutes and other technical institutes. There are about eight primary and few secondary and higher secondary schools, including the Janak Higher Secondary School along the East West Highway.

4.2 Prospects, Opportunities and Challenges for Gaindakot VDC

Gaindako VDC has prospects of development in the tourism sector, including religious, cultural, historical tourisms. The Gaindako VDC is situated in the proximity of religiously and historically important places such as Devghat, Tribeni, and MaulaKalika, which all are very popular and famous religious and historical sites. The Narayani river which flows through Gaindakot is another opportunity for the VDC to diversify its tourism potential. Besides, in terms of infrastructure, Gaindako lies close to the Narayanghat and Bharatpur, which are one of the largest business hubs of Nepal. Gaindakot is also closely connected the Capital Kathmandu and this is another plus points for the development of the Gaindakot. Moreover, Gaindakot also carries potential for developing itself as a center for education, especially medial and technical given the rise of medical teaching hospitals in Chitwan.

4.3 Socio- demographic characteristic

Table No. 4.1: Socio-demographic Characteristics of Respondents

Age group	Number	Percentage
25-29	39	26.0
30-34	46	30.67
35-39	34	22.67
40 and above	31	20.66
Total	150	100.0

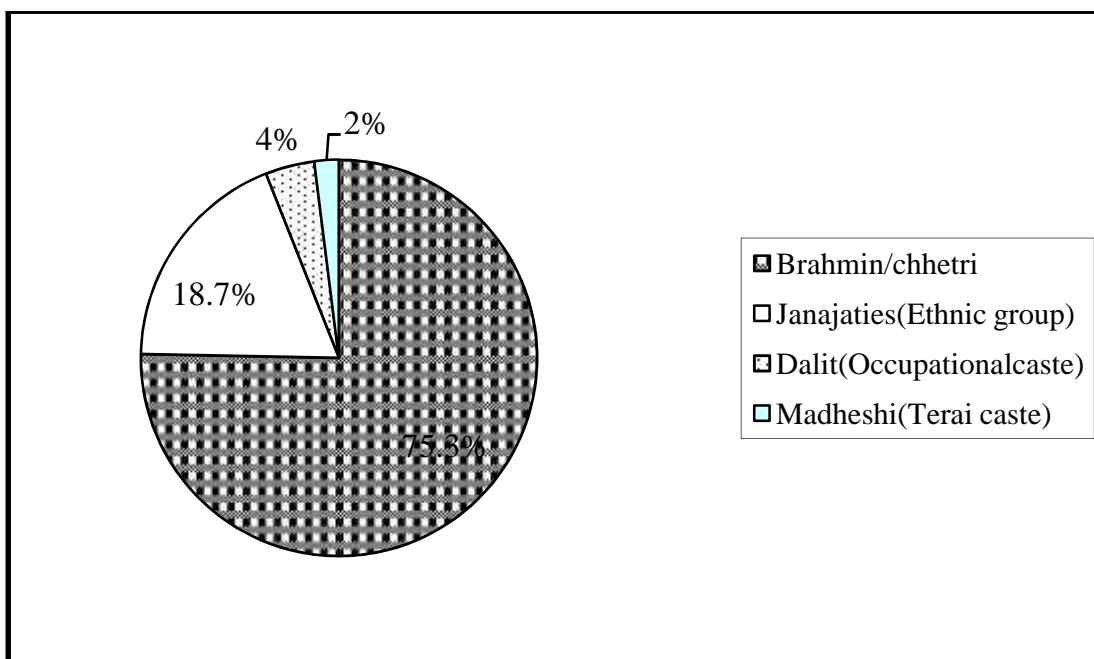
Source: Field survey, 2014

A total of 150 females above 25 years of age were selected for interview to complete this study. Higher concentration of respondents was observed in the lower age and gradually decreasing to higher ages. For example the age group 25-29 to contributes 26 percent and 30-34 age group of 30.67 percent respondents whereas the corresponding figure for age 40 and above is 20.66.

Table N0. 4.2: Sample household by Caste/ethnicity

Caste/ethnicity	Number	Percentage
Brahmin/chhetri	113	75.3
Janajaties(Ethnic group)	28	18.7
Dalit(Occupationalcaste)	6	4.0
Madheshi(Terai caste)	3	2.0
Total	150	100.0

Source: Field survey, 2014



Source : Table No. 4.2

An overwhelmingly large majority of respondents (75.3%) were from Brahmin/*Chhetri* caste group followed by Nationalities -*Janajaties*- (18.7%). Contribution of *Madheshi* (Terai caste) 2 percent and *Dalits* (occupational caste) 4 percent was recorded.

Table No. 4.3: Sample household by Religion

Religion	Number	percentage
Hindu	136	90.7
Buddhist	8	5.3
Christian	6	4.0
Total	150	100.0

Source: Field survey, 2014

Only three religions were identified - Hinduism (90.7%), Buddhism (5.3%) and Christianity (4.0%).

Table No. 4.4: Educational status of Respondents

Education Level	Number	Percentage
Illiterate	14	9.3
Literate (no schooling)	6	4.0
School education	48	32.0
Post-secondary	82	54.7
Total	150	100.0

Source: Field survey, 2014

Only about 9 percent respondents were identified to be illiterate. More than half (54.7%) of the respondents reported to have postsecondary level of education and 32 percent respondents were having school level education (Table No. 4.4).

Table No. 4.5: Marital status of Respondents

Marital status	Number	Percentage
Unmarried	16	10.67
Currently married	125	83.33
Widow	9	6.0
Total	150	100.0

Source: Field survey, 2014

More than 8 in 10 respondents were currently married whereas the corresponding proportion for Unmarried was 1 in 10 and 6 percent respondents were recorded to as widow.

Table No. 4.6: Respondents' Occupation and Household Income Source

Occupation	Number	Percentage
Govt./private sector service	24	16.0
Business	35	23.3
Agriculture	8	5.3
Housewife	25	16.7
Daily wages	9	6.0
Student	42	28.0

Politics\Social service	7	4.7
Total	150	100.0
Household income source		
Business	64	42.7
Service (govt.\private)	41	27.3
Agriculture	40	26.7
Daily wage	5	3.3
Total	150	100.0

Source: Field survey, 2014

Highest percentage of respondents (28.0%) was from student followed by business (23.3%). Nearly 16 percent respondents were housewife and service govt./private sector service whereas 6 percent were engaged in daily wage.

Differences were observed between the respondents' occupation and reported main source of family income. Those differences may be justified because many of the respondents were migrated and reported income source of family living in countryside. Highest percentage of respondents (42.7%) reported business as family income, followed by service (govt./private) and agriculture, 27.3 percent and 26.7 percent respectively (Table No. 4.6).

Table No. 4.7: Parents Literacy Status of Respondents

Father Literacy	Number	Percentage
Yes	121	80.7
No	29	19.3
Total	150	100.0
Mother Literacy		
Yes	71	47.3
No	79	52.7
Total	150	100.0

source : Field survey, 2013

Table No. 4.7 shows that literacy status of respondents' fathers was better compared to mothers. About 8 in 10 respondents reported their fathers were literate whereas the corresponding figure for mothers was nearly 5 in 10.

Table No. 4.8: Respondents' Family Size, Family Type

Family size	Number	Percentage
4 and less	71	47.3
5 and more	79	52.7
Total	150	100.0
Type of family		
Nuclear	96	64.0
joint	54	36.0
Total	150	100.0

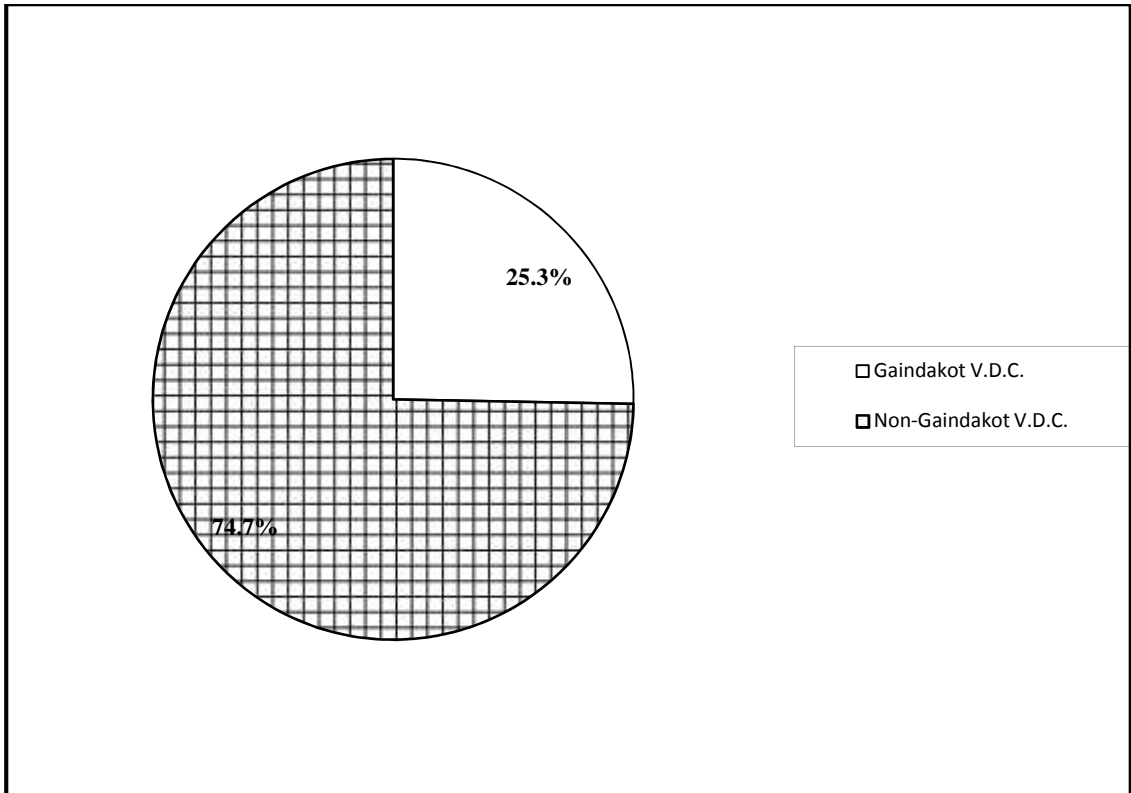
source : Field survey, 2013

Family size was broadly classified into two groups 4 and less and 5 and more. Little more than half respondents (52.7%) reported to have family with 5 and more members and 47.3 percent reported to have 4 and less members. The study also identified a large family having as many of 15 members contrasting to 2 members with an average of 5 in a household. Justifying urban characteristics more than 6 in 10 respondents reported to have nuclear family.

Table No. 4.9: Respondents' Place of Birth

Place of birth	Number	Percentage
Gaindakot V.D.C.	38	25.3
Non-Gaindakot V.D.C.	112	74.7
Total	150	100.0

Source: Field survey, 2014.



Source : Table No. 4.9

More than 7 in 10 respondents were migrants out of Gaidakot V.D.C. The contribution of non-migrant in the study was 25.3 percent (Table No. 4.9).

4.4 Knowledge/Awareness on gender discrimination

This subsection is associated with the explanation of the respondents' knowledge on gender discrimination. Respondents were asked several questions to explore their responses about gender discrimination.

4.4.1 Knowledge on areas and nature of gender discrimination

Table No. 4.10: Respondents' Knowledge on Areas and Nature of Gender Discrimination

knowledge on discrimination	Number	Percentage
Yes	143	95.3
No	7	4.7
Total	150	100.0
Area of discrimination*		
Education	100	74.1
Employment	72	53.3
Participation	66	48.9
politics	53	39.3
Health	52	38.5
Law	51	37.8
Travelling.	49	36.3
Nature of discrimination*		
Differential treatment	80	56.7
Unequal opportunities	78	55.3
Exploitation/harassment	69	48.9
Restriction/barriers	62	44.0

Source: Field survey, 2014.

*Percentage total may exceed 100 due to multiple responses.

Almost all respondents (95.3%) were aware prevailing gender discrimination. Highest percent of respondents (74.1%) were aware that women are discriminated in educational opportunities, followed by employment (53.3%) and participation (48.9%). A total of 7 areas of discrimination were identified during the study.

A follow up question was asked to identify the nature of discrimination. Highest percentage of respondents (56.7%) reported differential treatment was major form of discrimination followed by unequal opportunity (55.3%). About 5 in 10 respondents

agreed exploitation/harassment as a form of discrimination and the corresponding figure reporting restriction/barriers was more than 4 in 10.

When women were asked whether there is gender discrimination in education facilities, more than 7 in 10 reported the prevalence of gender discrimination in education and similar proportion of respondents agreed women don't get equal opportunities as men in other sectors. This was also agreed during focus group discussion (FGD) as participant agreed that women/girls enjoy less freedom of selection; girl's education is more dictated by parents and society. Girls cannot decide where to study, what to study and how to study. But the parents are more flexible for boys' options. Participants also agreed that there has been an improvement in the situation but not as expected, especially for those girls living in rural and marginalized areas where because of the poor economic condition and household workload that girls have to suffer from.

Almost all respondents agreed that women don't get opportunity to continue they wanted. The reasons behind this perception as expressed by participants were poor socio-economic status, workload, gender discrimination, marriage and cultural restrictions. A participant of FGD during the discussion remarked*Daughters are expected to join husband's household after marriage so parents pay little attention in their. We see many improvements in the situation compared to past but still there several barriers which prevent women to achieve the desired level.* This statement was also supported by many others participants.

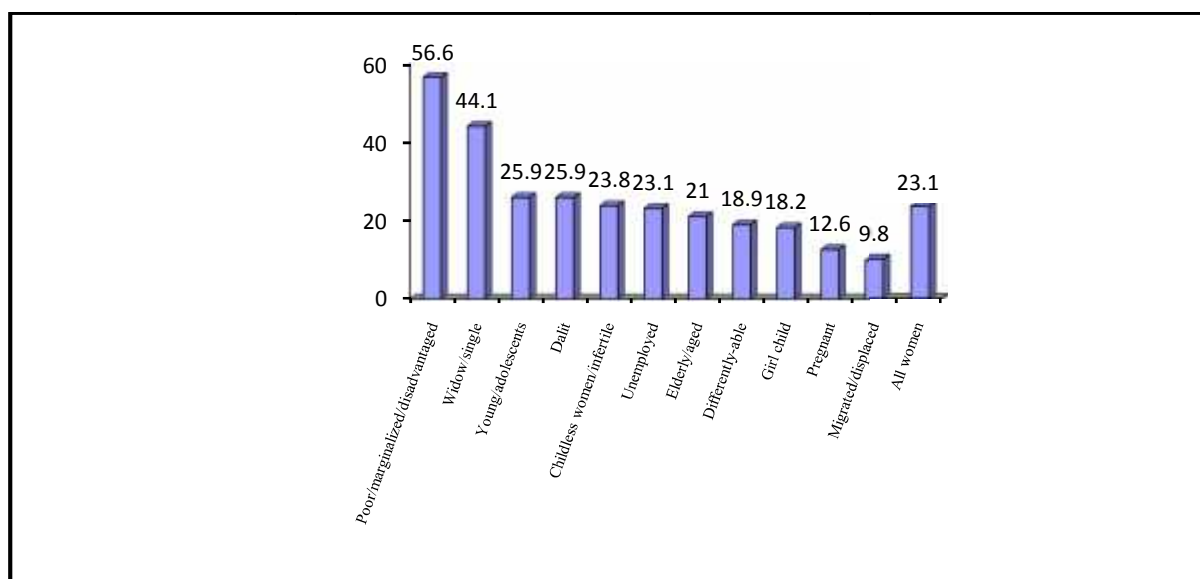
4.4.2 Categories' of discriminated women

Table No. 4.11: Respondent's Knowledge on Categories of Discriminated Women

Categories	Number	Percentage
Poor/marginalized/disadvantaged	81	56.6
Widow/single	63	44.1
Young/adolescents	37	25.9
Dalit	37	25.9
Childless women/infertile	34	23.8
Unemployed	33	23.1

Elderly/aged	30	21.0
Differently-able	27	18.9
Girl child	26	18.2
Pregnant	18	12.6
Migrated/displaced	14	9.8
All women	33	23.1

Source: Field survey, 2014



Source : Table No. 4.11

*Percentage total may exceed 100 due to multiple responses.

Respondents were further asked to report which group of women were most discriminated. More than 5 in 10 respondents reported poor/marginalized/disadvantaged women are discriminated followed by widow/single women (44.1%). About 23 percent respondents reported women of any category is equally discriminated whereas some 25.9 percent respondents reported *dalits* women are discriminated most. Conclusions can be made that, though the figures may vary, almost all categories' women are discriminated at different spheres of lives

From Table No. 4.11, it can be further concluded that discrimination against women is selective to her social, economic and family status. Women representing some

groups Like poor, marginalized, disadvantaged women are more likely to experience discrimination compared women from other characteristics

4.4.3 Experiences of discrimination

Table No. 4.12: Respondents' Observation/Experiences of Discrimination

Experiences of discrimination	Number	Percentage
Yes	134	89.3
No	11	7.3
Don't know	5	3.3
Total	150	100.0
Relations with discriminated women		
Relatives	66	44.0
Friends	56	37.3
Co-workers	28	18.7
Total	150	100.0

Nature of discrimination*		
Physical/Psychological/Verbal abuse	77	56.2
Sexual abuse	43	31.4
Restriction in mobility	35	25.5
Unequal opportunity	34	24.8
Restriction in political/social/economic Participation	29	21.2
Ever experience of discrimination		
Yes	79	52.7
No	71	47.3
Total	150	100.0
Experience of discrimination in childhood		
Yes	57	38.0
No	93	62.0
Total	150	100.0
Nature of discrimination in childhood*		

Restriction in mobility	34	52.3
Education facility	30	46.2
Household work load	28	43.1
Food	8	12.3
Fulfillment of desires	8	12.3
Health facilities	1	1.5

Discriminators*		
Family members	58	79.5
Relatives	19	26.0
Neighbours	18	24.7
Strangers	8	11.0
Friends	4	5.5

Source: Field survey, 2014

*Percentage total may exceed 100 due to multiple responses.

Table No. 4.12 shows the distribution of respondents by observation and ever and childhood experiences of discriminations. Respondents were questioned whether they have closely observed gender discrimination or experienced in personal lives. Giving a stunting result nearly 9 in 10 respondents reported to have close observation of gender discrimination. When asked further to state the relation with the victims, highest percent of respondents (44.0%) reported they were relatives, followed by friends (37.3%) and co-workers (18.7%). Verities of forms of discriminations were recorded during the study. More than half (56.2%) respondents reported to have witnessed physical/psychological/verbal abuse followed by sexual abuse (31.4%) and restriction in mobility (25.5%). Relatively smaller but significant proportion of respondents also observed discrimination in opportunities and economic/social/political participation.

Despite observing discrimination other women, respondents were further asked to report personal experiences. Though relatively smaller figure than earlier response, more than half respondents (52.7%) reported to have experienced gender discrimination in their lives with remarkable proportion (38.0%) reporting to have

experience from very childhood. More than half (52.3%) remembered restriction in mobility in their childhood, followed by educational facilities (46.2%) and household workload (43.1%). About 1 in 10 respondents also recalled the discrimination in food and similar proportion experienced discrimination while fulfilling desires.

When asked about discriminators, 8 in 10 respondents reported to be discriminated from family members - the most common place for discrimination ever identified. Respondents further claimed discriminations were made from relatives (26.0%), neighbours (24.7%), strangers (11.0%) and friends (5.5%).

Table No. 4.13: Respondents' Current Experiences of Discrimination

Current experience of discrimination	Number	Percentage
Yes	63	42.0
No	87	58.0
Total	150	100.0
Discriminators*		
Family members(other than husband)	28	40.0
Husband/Boyfriend	25	35.7
Employers	17	24.3
Senior women	14	20.0
Relatives	12	17.1
Friends	8	11.4
Male co-workers	6	8.6
Discrimination because of being a women ?		
Yes	107	71.3
No	9	6.3
Don't know	34	22.7
Total	150	100.0
Equal opportunity in family ?		
Yes	58	38.7

No	84	56.0
Don't know	8	5.3
Total	150	100.0
Experience of denial in work because of being a women ?		
Yes	60	40.0
No	78	52.0
Don't know	12	8.0
Total	150	100.0

Source : Field survey, 2014

*Percentage total may exceed 100 due to multiple responses.

Despite knowing the observation and childhood experiences of discrimination, respondents were further asked about the current experiences of discriminations. Lower by 10 percent points than those reporting to have ever discriminated, 42.0 percent respondents reported to have been discriminated at present. Repeating the similar trend about half of the respondents reported to have experienced discrimination in mobility and decision-making. Some respondents also reported to have experienced glass ceiling while other faced discrimination in education opportunities. Physical/psychological/verbal abuses were other most condemned areas of discriminations. When respondents were questioned whether the discrimination result of being women, a large majority of respondents (71.3%) had a 'Yes' response whereas 22.7 percent respondents were unanswered. A large proportion of respondents, representing opinion of Nepali women, stated women are still being discriminated from their family members, husband/boyfriend, employers and relatives at a large.

Against the general perception of perpetuated discrimination against women less than half (42.0%) only reported to experience discrimination at present which is about 10percent points less than ever experience. Exposing the bitter truth more than half of respondents reported that they were not getting an equal opportunity compared to male members of their family whereas 4 in 10 respondents remembered that they

were denied of doing at least a work because of being women. Despite continuous efforts and long walk, discrimination against women is a common in almost all types of societies. These figures are standpoints for generalizing prevalence of gender discrimination (Table No. 4.13)

Table No. 4.13 shows that nearly 40 percent respondents perceived women are discriminated from husbands in their marital life. A woman argued males fear that women would have equal status when they have better so some males are intentionally interested to restrict women. They (husbands) want their wives to engage in rearing and caring of family and children.

About 40 percent respondents believed women are discriminated by the Family members(other than husband). They argued state has promoted discriminatory practices by not implementing appropriate policies and programmes to promote women's status. Government is guardian to all citizens and especially for those who are deprived and discriminated.

4.4.4 Perception on gender discrimination

Table No. 4.14: Perception of Respondents on Gender Discrimination

Are gender discriminations common?	Number	Percentage
Yes	63	42.0
No	72	48.0
Don't know	15	10.0
Total	150	100.0
Discriminated group*		
High economic group	60	43.2
Middle economic group	35	25.2
Poor family	31	22.3
All group	18	12.9
Don't know	15	10.8
Perception on gender discrimination*		

Inhuman behavior	90	60.8
Male's intervention	39	26.4
Culture	39	26.4
General	10	6.8

Source: Field survey, 2014.

*Percentage total may exceed 100 due to multiple responses.

Respondents were further asked their perception on gender discrimination and its consequences. Women were asked whether they believe gender discrimination is common in the society supported by the probing questions as how they take such discriminations. Nearly half of the respondents (48.0%) were against the concept that gender discrimination has become common in everyday life whereas the percentage believing it's almost common is 42. Contrast to general perception, highest percent of respondents (43.2%) believed gender discrimination is common in high economic group followed by medium economic family (25.2%). The percent of respondents believing gender discrimination is common in poor family is half (22.3%) than of respondents reporting for high economic group which requires further study to confirm the facts. For this study, the economic groups were formed based on the general perception - like poor are those who have difficulties to maintain daily needs, medium economic groups are identified as those who maintain daily needs and have some endowments and higher economic groups are those who live a sophisticated lives. When asked about the perception regarding discrimination against women, about 61 percent responded it as inhuman behavior whereas nearly 3 in 10 agreed as culture and same proportion as male's intervention. Interestingly, about 7 percent respondents reported such discriminations generally (Table No. 4.14).

4.4.5 Perception on disclosure and legal treatment of gender discrimination
Table No. 4.15: Respondent's Perception on Disclosure and Legal Treatment against Gender Discrimination.

Discrimination against women should be disclose?	Number	Percentage
Yes	130	86.7
No	11	7.3
Don't know	9	6.0
Total	150	100.0

Reasons not for disclose discriminatory practices *		
Fear of reputation	92	61.3
Social restriction	78	52.0
Dependency on male	54	36.0
Culture	31	20.7
Legal restriction	14	9.3
Are women responsible for discrimination against themselves?		
Yes	104	69.3
No	34	22.7
Don't know	12	8.0
Total	150	100.0
Feelings when opinion is not respected*		
Feel frustrated	88	59.1
Habituated(feel normal)	83	44.7
Reasons for not respecting women's opinion by family or male*		
Male dominated social structure	83	55.3
Women's voice are not strong	59	39.3
Male's egoism	39	26.0
Male's fear of loosing power	26	17.3
Women are disrespected	23	15.3
Women's opinion are not important	13	8.7

Source : Field survey , 2014

*Percentage total may exceed 100 due to multiple responses.

When respondents were inquired whether discrimination against women should not be disclosed, a very few (7.3%) were found in favour of keeping such discrimination secret. An overwhelmingly large majority (86.7%) of respondents who reported to disclose such discrimination implies the increasing awareness and empowerment in women. Though a large majority of women agreed to disclose discriminatory practices, More than 6 in 10 respondents confirmed women are discouraged to disclose discriminatory practices because of prestige, followed by social restriction

(52.0%). Interestingly and miserably, nearly 4 in 10 respondents reported women cannot disclose discrimination because of their dependency with husband and some 20 percent pointed to culture.

Interestingly, more than nearly 7 in 10 respondents reported women themselves are responsible for discrimination but further reasons were not explored, leaving a research gap (Table No. 4.15). This perception makes women mentally and psychologically weak to fight against discriminatory practices.

Women's opinions are less respected in family and society which decreases their self esteem and confidence. Respecting women's opinion encourages them to take responsibility. Respondents were further asked their perception when their opinions were not respected. Nearly 6 in 10 respondents reported that they feel frustrated. Contrary to this, about 45 percent respondents reported to be habituated and feel normal because of continuous and everyday experiences of discrimination. This shows that many women are psychologically prepared to tolerate discrimination against them. Respondents were further questioned the possible reasons for not valuating women's opinions. More than half (55.3%) argued it is male dominated society which is not accountable for females opinions. Nearly 4 in 10 respondents argued females voices are not strong so as to respect by the society whereas nearly 3 in 10 respondents gave an alternative opinion that it is all because of male's egoism as they want female be devaluated and about 15 percent (Table No. 4.15) argued the root cause for ignoring female's opinion was women are fundamentally disrespected in everyday life. Most of females agree women's opinions are less respected because of male's control in social, cultural, economic and political power.

Table No. 4.16: Suggestions for a Discriminated Woman and Possible Practices

Suggestions if any women is discriminated*	Number	Percentage
Seek legal treatment	74	49.3
Ask the reason of discrimination	67	44.7
Disclose the discrimination	42	28.0

Remain quiet	11	7.3
If you were discriminated?*		
Seek legal treatment	62	41.6
Ask the reason of discrimination	90	60.4
Disclose the discrimination	28	18.8
Remain quiet	7	4.7

Source: Field survey, 2014

*Percentage total may exceed 100 due to multiple responses.

Respondents were also questioned what they would suggest to a woman who is victim of discrimination from husband or family members. Responses were not uniform. However, a large proportion (49.3%) would suggest for legal treatment. About 45 percent respondents would suggest asking reason for discrimination and 28 percent would suggest disclosing discriminatory practices in the society. Interestingly, though a few, 7.3 percent would suggest to remain quiet. A follow-up question was asked to examine the differences in perception of women if they were the victims of discrimination. Some differences were observed in the perception of women if were the victims of discrimination. Six in 10 respondents would ask the reason of discrimination, 41.7 percent would seek legal treatment, 18.8 percent would disclose the problem and 4.7 would remain silent (Table No. 4.16). Comparatively, a fewer women would disclose the discriminatory practices when they were victims than those who would suggest to disclose. Similarly, fewer women would seek legal treatment than those who would suggest seeking legal treatment but a higher percent of respondents would ask the reason of discrimination than those who would suggest the same. This shows that women still don't have uniform response against the discrimination. It may be because of their personal status in their family and society.

4.4.6 Knowledge on consequences of discrimination

Table No. 4.17: Respondents' Knowledge on Consequences of Discrimination

Knowledge of Consequences of Discriminated	Number	Percentage
Yes	143	95.3
No	7	4.7
Total	150	100.0
Consequences of Discrimination*		
Psychological harm / depression / frustration	93	63.7
Negative impact on career development	69	47.3
Physical harm	51	34.9
Distress on public live/participation	48	32.9
Limited opportunities	35	24.0
Loss of creativity	30	20.5

Sources: Field survey, 2014

*Percentage total may exceed 100 due to multiple responses.

Knowing consequences of discrimination may be milestone to reduce discriminatory practices. If women knew the consequences of discrimination, they would be more conscious to reduce such practices. Respondents were asked their knowledge on consequences of discrimination. An overwhelmingly large proportion of respondents (95.3%) reported to have knowledge about the consequences of discrimination. A few but important proportion of respondents were still unaware of consequences of discrimination. Respondents were further asked to report the possible consequences of discrimination. More than 6 in 10 respondents pointed psychological harm/ depression/frustration. Nearly 5 in 10 respondents reported negative effect on personality development. Respondents were aware on several consequences of discrimination. Physical harm, limited opportunities, distress on public lives/participation and loss of creativity were among others (Table No. 4.17). Despite

having knowledge on consequences of discrimination, women are largely experiencing discrimination in everyday life.

Table No. 4.18: Perception of Respondents Violence against Women

Knowledge on violence against women	Number	Percentage
Yes	111	74.0
No	26	17.3
Don't know	13	8.7
Total	150	100.0
Nature of violence*		
Mental/psychological abuse	57	49.6
Sexual harassment	53	46.1
Verbal abuse	52	45.2
physical violence	45	39.1

Source: Field survey, 2014

*Percentage may exceed 100 due to multiple responses

Respondents were further asked their perception on violence against women. Natures places and perpetrators of violence were also explored during the study. About three quarter respondents (74.0%) agreed that women have to suffer violence in everyday life. Nearly half of the respondents agreed mental/psychological abuse was the major form of violence against women followed by sexual abuse (46.1%) and verbal abuse (45.2%). Comparatively smaller but considerable proportion of respondents (39.1%) reported prevalence of physical abuse.

Table No. 4.19 : Place of violence, Perpetrator of violence and Reasons for violence against women.

Place of violence	Number	Percentages
Family	105	70.0
Workplace	25	16.7
Public place	20	13.3
Total	150	100.0
Perpetrator of violence *		
Husband	60	41.7
Senior female	53	36.8
Senior males	47	32.6
Relatives	44	30.6
Politicians/state	41	28.5
Employers	40	27.8
Male household	37	25.7
Reasons of violence against women*		
Male dominated social structure	84	56.0
Cultures/Tradition	61	40.7
Low profile of women	35	23.3
Limited opportunities to women	30	20.0
Discriminatory legal provisions	23	15.3

Source: Field survey, 2014

*Percentage may exceed 100 due to multiple responses.

The most secure place for people i.e. family was reported as the common place of violence by 70 percent of respondents, followed by workplace (16.7%) and public place (13.3%). This study provides a room for further discussion on the issue of domestic violence. When asked about perpetrator of violence, highest percent (41.7%) blamed to husbands followed by senior females (36.8%) and senior males (32.6%). A considerable proportion (28.5%) reported politician/state as perpetrator.

Violence against women like wife beating, scolding, threatening and abusing is a consequence of gender discrimination. More than 5 in 10 respondents accused male dominated social structure for violence against women. The other reasons disclosed by respondents were culture/tradition (40.7%), low profile of women (23.3%), limited opportunities (20.0%) and discriminatory legal provisions (15.3%).

4.4.7 Elimination of discrimination

Table No. 4.20: Respondents' Perception on Elimination of Gender Discrimination

Elimination of gender discrimination is possible?	Number	Percentage
Yes	124	82.7
No	15	10.0
Don't know	11	7.3
Total	150	100.0
Measure to eliminate gender discrimination*		
Enhance educational opportunities	102	70.3
Reform social and cultural traits	80	55.2
Increase women's participation in political, social and economic affairs	76	52.4
Reform legal provision	65	44.8
Ensure women's role in decision making	61	42.1

Source: Field survey, 2014

*Percentage total may exceed 100 due to multiple responses

A large proportion of respondents (83%) were found determined to eliminate discrimination which is a good indication for the policy makers and planners.

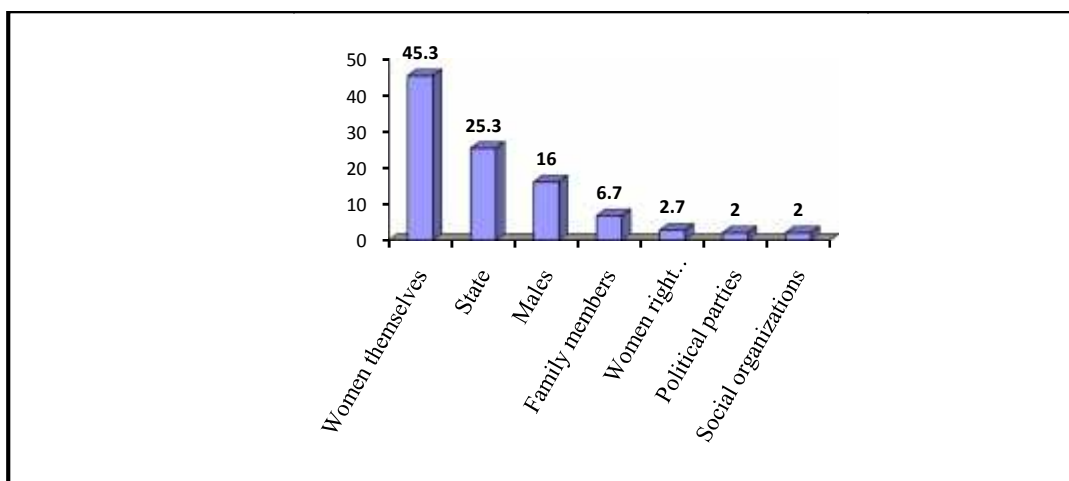
Respondents were further asked the possible measures to apply for elimination of discrimination against women. A little less than three quarters (70.3%) respondents emphasized on enhancement of educational opportunities whereas more than half were in favour of reforming discriminatory social and cultural values. About 52 percent emphasized on political, social and economic participation of women in order to reduce discrimination. Not less than 4 in 10 respondents advised to reform discriminatory legal provisions and ensure women's position in decision making level (Table No. 4.20). Though a large proportion of women were found well informed about the possible measures to eliminate gender discrimination, few successes have been achieved which indicate the gap in applying appropriate measures.

Most of the women during informal discussion also suggested discrimination against women can be eliminated if provided education opportunities. They were convinced that education does not come alone. Decision making power in personal and family activities, public participation, economic opportunities, cultural, legal and political awareness do come along with education which are essential for removing discrimination against women. Most of them agreed discrimination is perpetual because of century long discriminatory practices.

Table No. 4.21: Responsible to eliminate gender discrimination

Who is responsible to eliminate gender discrimination	Number	Percentage
Women themselves	68	45.3
State	38	25.3
Males	24	16.0
Family members	10	6.7
Women right activities	4	2.7
Political parties	3	2.0
Social organizations	3	2.0
Total	150	100.0

Source: Field survey, 2014



Source : Table No. 4.21

Respondents were further asked about the roles of different organization and institutions to eliminate discrimination against women. Nearly half (45.3%) of respondents argued women themselves should be more responsible to act against the discrimination. Their argument was unless women are aware of their rights and become active to claim it, discrimination won't be eliminated by external pressure.

Many women will be suffering discrimination in indoor and outdoor. About a quarter respondents argued that the state is more responsible to prevent women from discrimination. They argued state should remove discriminatory practices and provide an equal opportunity to all women. Some 16 percent respondents argued males should be more responsible to remove all forms of discrimination against women. They argued that it is important to realize unless males contribute to enhance females status, discrimination will not be eliminated. Some other pointed to Family members (6.7%), women activists (2.7%), political parties (2.0%) and social organizations (2.0%).

Table No. 4.22: Role of state/political parties/women activities to eliminate gender discrimination

Role of state/political parties/women activities to eliminate gender discrimination	Number	Percentage
Satisfactory	18	12.0
Unsatisfactory	129	86.0
Don't know	3	2.0
Total	150	100.0

Current legal provision to eliminate gender discrimination		
Sufficient	11	7.3
Not sufficient	130	86.7
Don't know	9	6.0
Total	150	100.0

Source: Field survey, 2014

*Percentage total may exceed 100 due to multiple responses.

When respondents were asked present role of state/political parties/ women activists to eliminate gender discrimination, an overwhelmingly large majority (86.0%) respondents were unsatisfied with their roles. A very few (12.0%) were only satisfied. This can be generalized that they have many expectations from the state which are not met yet. This is a serious feedback to the concerned authorities. Respondents were also asked about the current legal provisions. More than 8 in 10 respondents reported that the current legal provisions are not sufficient to eliminate gender discrimination (Table No. 4.22). They further demanded a reformed and adequate legal provision to remove all forms of gender discrimination.

CHAPTER- V

SUMMARY, FINDINGS, CONCLUSION AND SUGGESTIONS

This chapter deals with the summary, findings, conclusion, and suggestions drawn after the analysis of data. This study is an outcome of the responses of 150 women aged 25 and above who were residing in Gaindakot Adarsha VDC and many other women who were discussed for understanding their perception about gender discrimination. Most of the information is qualitative in nature that is quantified for convenience of analysis. Several important and interesting facts were discovered during the study.

5.1 Summary findings

With the primary objective of exploring women's perception on gender discrimination, the research was conducted among 150 women aged 25 or above who were residing in Gaindakot Adarsha VDC at the time of study. The present study has tried to document women's response and perception on the contemporary issue of gender discrimination.

The research has documented the following major findings.

- The average age of the respondent was 29.81 (SD 9.83). The age range was 20 to 80.
- Brahmin/Chettri was the dominating caste/ethnic group with 75.3 percent share in the total sample size. Hindu (90.7%) was major religion.
- Majority of the respondents (54.7%) were having post-secondary level of education and only a few (9.3%) were illiterate. More than 8 in 10 respondents were currently married.
- Business was the occupation for 23.3 percent respondents. About a quarter respondents were students and more than one-tenth were housewife.
- Business (42.7%), service (27.3%) and agriculture (26.7%) were major sources of family income.
- A large proportion (80.7%) of respondents' fathers were literate whereas less than half (47.3%) respondents' mothers were literate.

- A fair majority of respondents (64.0%) were from nuclear family whereas a simple majority (52.7%) respondents' family size was 5 and more.
- A large majority (74.7%) of respondents were from out of Gaidakot .
- More than 9 in 10 respondents were aware of discrimination. Highest percent(74.1%) of them believed discrimination in education is common. Respondents also believed the possibility of facing discrimination in employment (53.3%), participation in public life (48.9%), politics (39.3%), health (38.5%), law(37.8%) and movement (36.3%).
- The most common forms of discrimination reported were differential treatment (56.7%), unequal opportunities (55.3%), exploitation/harassment (48.9%) and restriction/barriers (44.0%).
- Respondents believed women from poor/marginalized/disadvantaged group are more likely (56.6%) to be discriminated. However, respondents agreed women from all categories (23.1%) have equal probability of being discriminated.
- A large majority (89.3%) of respondents reported to have observed discrimination in any of their associates. They have reported to observe physical/psychological /verbal abuse (56.2%), sexual abuse (31.4%), restriction in mobility (25.5%), unequal opportunities (24.8%) and restriction in political/social and economic participation (21.2%).
- Majority of respondents (52.7%) were victims of discrimination in their childhood. They experienced discrimination in restriction in mobility (52.3%), education facilities (46.2%) and household workload (43.1%). A large majority(79.5%) of respondents were discriminated from family members.
- About 42 percent of respondents were experiencing discrimination at time of interview too. Family members (40.0%), husband/boyfriend (35.7%), employers (24.3%) and senior women (20.0%) were the major reported discriminator.
- More than 7 in 10 respondents believed they have faced discrimination because of being a woman, 56.0 percent reported unequal environment in family and 40.0 percent experienced denial in work because of being a woman.

- Forty two percent respondents agreed gender discrimination is common. Women from all economic level are discriminated.
- Three fifths respondents viewed discrimination against women as in human behaviour, a quarter as male's intervention and an equal proportion as culture.
- Three fifths of respondents agreed women do not disclose discrimination against them because of reputation, social restriction (52.0%), dependency on male (36.0%), culture (20.7%) and legal restriction (9.3%). About one-tenth respondents accepted husbands as form of god.
- More than four fifths of respondents were in support of disclosing discrimination against women and seeking legal treatment.
- About 7 in 10 respondents believed women are themselves responsible for increasing discrimination against women.
- About three-fifths respondents reported to feel frustrated when their opinions were not respected whereas 44.7 percent reported to be habituated so they have no any effect.
- Majority of respondents blamed male dominated society for not being respected women's opinion. Other reported reasons were women's voices are not strong, male's egoism, male's fear of loosing power, women are disrespected and women's opinions are not important.
- Three-fifths respondents would ask the reasons for discrimination if they were discriminated, two-fifths would seek legal treatment and one-fifth would disclose.
- Respondents were aware of different consequences of dissemination. Reported consequences were psychological harm/depression/frustration (63.7%), negative impact on career development (47.3%), physical harm (34.9%), distress on public life/participation (32.9%), limited opportunities (24.0%) and loss of creativity (20.5%).
- More than 7 in 10 respondents were aware of violence against women. Most common forms of violence reported were mental/psychological abuse, sexual harassment, verbal abuse and physical violence.
- Seventy percent respondents reported family is common place of violence against women. And highest percent (41.7%) of respondents reported husbands are the major perpetrator. The other perpetrators reported were senior females (36.8%), senior males (32.6%), relatives (30.6%),

politician/state (28.5%), employers (27.8%) and male household head (25.7%).

- Majority of women (56.0%) blamed male dominated society for domestic violence against women. Other reported reasons were culture/tradition (40.7%), low profile of women (23.3%), limited opportunities to women (20.0%) and discriminatory legal practices (15.3%).
- About four-fifths respondents were convinced for elimination of gender discrimination. They have suggested to enhance educational opportunities (70.3%), reform social and cultural norms (55.2%), increase women's participation in political, social and economic affairs (52.4%), reform legal provisions (44.8%) and ensure women's role in decision making (42.1%) for eliminating discrimination against women.
- More than two-fifths respondents agreed women themselves should be responsible for elimination of discrimination, followed by state (25.3%) and males (16.0%).
- More than four-fifths respondents were unsatisfied with the role of state and 86.7 reported current legal provisions are not sufficient to eliminate discrimination.

5.2 Conclusion

Discrimination against women is accepted as violation of human rights. The CEDAW 1979, ICPD 1994 and Fourth World Women Conference 1995 have urged to eliminate all forms of discrimination against women. Almost all countries including Nepal have ratified the international conventions and agreements to eliminate gender based discrimination. Despite the long and continuous efforts, discrimination is still common in all spheres. Such discriminations range from minor to major. Women from all group and category are equally vulnerable to gender discrimination. But to cases discrimination is selective. For example, women from marginalized/disadvantaged and poor community are the victims of discrimination. Single and disabled women are also more prone to suffer discrimination.

Women experience differential treatment most commonly in education, mobility, decision making, health and nutrition. When women are victims of prejudice and discrimination, the society accepts it as in the form of culture or tradition. The society has inculcated tolerant characteristic in women and wants them to tolerate if any injustice occurs to them. Women in Nepali society accept discrimination as part of

their fate or reward of earlier life (*purba janma*). Gender stereotypes often promote discrimination against women and influence women to remain inert.

The descriptive stereotypes allow to characterize women with certain pre-determined sets of characteristics, underestimating their actual efficiency. While the perspective stereotypes prevent women from changing their habits from kind to tough, calm to aggressive and tolerant to dominant. Violation of these perspectives leads to disapproval and to some extent to the social penalties. Descriptive stereotyping shapes the perceptions and expectations people form about men and women in the workplace and provides the fuel for formal discrimination to occur.

Women are less likely to report the discrimination they face because of the cultural and social restriction. Because of growing awareness and socio-political development the situation is gradually improving. Most of the women agree gender based discrimination are inhuman practices and violation of human rights. They argue gender based discrimination is the byproduct of male dominated social structure which has no end unless male cooperate. To reduce discrimination they agree to explore the reason of discrimination and go for legal treatment. But they are unsatisfied with the state/political parties and civil organizations' roles to remove injustice against women. Despite the gradual improvement, there a lot of rooms to improve and much is to be done.

Women suggest to enhance education opportunities. They believe education comes with skill and ability. They have experienced a woman with skill and ability is less discriminated compared to those illiterate and unskilled. They want their family members, state, political parties and civil societies be responsible in the issues of gender.

5.3 Suggestions

In order to document women's perception what they want the concerned institutions to do for improvement of women's status respondents were asked to provide suggestions.

-) Most of the respondents suggested changing household gender roles and releasing and promoting girls for educational attainment. Their stress was on making an integrated improvement in all spheres of social, economic, political and cultural regulations. They have understood sustainable improvement in women's educational attainment is then possible when all forces of the society are committed.

-) Some of the respondents genuinely urged changes in household gender power relation. Structures that compel women to hold the workload should be changed because many girls do not join or leave school due to household workload. Women realised women's situation can be improved if when the discriminatory practices in family, society and state are removed. Some of the women also claimed societal values should be changed in favour of gender equality.
-) A participant shared her opinion, The first work to improve women's educational status is to establish school where there not then government and other social organizations should encourage girls to go school by providing them additional support.
-) Whereas in the long-term women's economic condition should be improved so that their educational achievement will be sustained. A mass campaign is also required to generate aware was about the educational right of women.
-) Women were also found cautious about the incompetence of government as a participant commentedPolicies are for implementation not for showing but most of polices are just for showing. We need a commitment from government for translation of policies into practice. If honestly the existing polices are implemented, women's status would have been improved significantly.
-) A common consensus was drawn that despite favourable and improved national policies to promote women's status, implementation of those policies was largely criticized. Participants also cautiously acknowledged improvements in women's status in the last few decades. They suggested that families should be more responsible for improving status of women where government and social organization should play a catalyst role through appropriate policies and programmes. Optimistically, they saw a gradual improvement and want an accelerated improvement in the days to come.
-) Family members, particularly husband\boyfriend are found to be major discriminator. A further research is required to identify gender based discrimination in domestic spheres.
-) Better is to start from family. Household workload should be shared. Family should manage appropriate environment for women's education. Equal preference should be given to sons and daughters. Parents should not force daughters to marry unless they complete desired level of education and government should manage free education to all females at all levels.

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APPENDIX – A

Questionnaires for Respondents

1. Personal Profile

Name : Address:

Age:Sex:

Occupation:

Main : Assistance :

2. Family profile:-

Sex/ Age	1-5	5-10	10-20	20-30	30-50	60 and above
Male						
Female						
Total						

3	What is your Caste?	Hill Brahmin/Chettri Janjaties/nationalities Terai origin ethnic group Dalits Others (Specify):
4	What is your religion?	Hindu Buddhist Muslim Christian Others (Specify):
5	What is the education status of the family ?	Illiterate Literate

		School Education Post Secondary Others (Specify):	
6	Marital Status:	I Married II Unmarried III Widow	
7	If married, when you got marriage?(in year)	
8	What is your current occupational status?	I Housewife II self Employed	
9	Where is your place of birth?	Gaindakot Out of Gaindakot	

3 Discrimination

1	Do you agree women are discriminated in opportunities?	Yes No Don't know	
2.	In your opinion, do women get equal access as men?	Yes No	
3.	If no, why don't get equal access?	
4.	Are all women able to complete desired level of education?	Yes No	

5.	If no, why?	<p>.....</p> <p>.....</p>	
6.	In your opinion, do women have opportunities to utilize their qualification?	<p>Yes</p> <p>No</p>	
7.	If no, why?	<p>.....</p> <p>.....</p>	
8	In your opinion women from which group are discriminated in opportunities?	<p>Young/adolescent</p> <p>Elderly/aged</p> <p>Poor/marginalized/disadvantaged</p> <p>Dalits</p> <p>Migrated/displaced</p> <p>Widow/single</p> <p>Pregnant</p> <p>Childless woman/infertile</p> <p>Differently-able</p> <p>Unemployed</p> <p>Girl child</p> <p>All women</p>	
9	What are the major reasons women are discriminated in opportunities?	<p>Cultural/religious norms</p> <p>Restriction in mobility</p> <p>Sexual abuse</p> <p>Restriction in political/social/economic</p>	

		<p>participation</p> <p>Physical/psychological/verbal abuse</p> <p>Others:.....</p>	
10.	Why are women discriminated in opportunities?	<p>.....</p> <p>.....</p>	
11.	What are consequences if women were restricted?	<p>.....</p> <p>.....</p>	
12.	What are the consequences if women do not get favorable environment in opportunities?	<p>.....</p> <p>.....</p> <p>.....</p>	
13.	What are the consequences if women were unable?	<p>.....</p> <p>.....</p> <p>.....</p>	
14.	What are the consequences of discrimination in opportunities in women's lives?	<p>Psychological harm /depression/ frustration</p> <p>Negative impact on career development</p> <p>Limited opportunities</p> <p>Distress on public lives/participation</p> <p>Loss of creativity</p> <p>Increased dependency</p> <p>Others:</p>	
15.	From whom are women discriminated?	<p>Parents</p> <p>Husband/Boy friend</p>	

		<p>Family members</p> <p>Relatives</p> <p>Senior women</p> <p>Friends</p> <p>Male coworkers</p> <p>Others:.....</p>	
16.	How are women discriminated?	<p>.....</p> <p>.....</p> <p>.....</p>	
17.	Who should be more responsible for improving women's status?	<p>State</p> <p>Family</p> <p>Women themselves</p> <p>Social organizations</p> <p>Others (Specify):</p>	
18	What do you want to suggest improving women's status?	<p>.....</p> <p>.....</p> <p>.....</p>	