

**SOCIOLOGICAL ANALYSIS ON SOCIAL CONDITION, PROPERTY
RIGHTS AND GENDER DISCRIMINATION AMONG WOMEN IN
HARIHARPUR VDC OF BARA DISTRICT, NEPAL**

**A Thesis Submitted to
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**Submitted by:
Prekshya Ghimire
Roll No. 183
MA Second Year**

**Central Department of Sociology
Tribhuvan University
Kritipur, Kathmandu
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TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTER DEPARTMENT OF SOCIOLOGY

LETTER OF RECOMMENDATION

I recommend that The Thesis entitled **“SOCIOLOGICAL ANALYSIS ON GENDER DISCRIMINATION IN HARIHARPUR VDC OF BARA DISTRICT, NEPAL”** completed by **Ms. Prekshya Ghimire** under my supervision for partial fulfillment of the requirement for Master’s Degree in Arts of Sociology for necessary action to its evaluation on Process.

.....

Dr. Mina Devi Uprety

Thesis Supervisor

Date:

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTER DEPARTMENT OF SOCIOLOGY

LETTER OF APPROVAL

This is to certify that the thesis entitled “**SOCIOLOGICAL ANALYSIS ON GENDER DISCRIMINATION IN HARIHARPUR VDC OF BARA DISTRICT, NEPAL**” written and submitted by **Ms. Prekshya Ghimire** has been approved by this evaluation committee accordance in the format of the faculty of the Humanities & Social Sciences Tribhuvan University for the completion of master of Art in Sociology.

Thesis Committee Members:

Prof. Dr. Tulshi Ram Pandey
Head of Department

.....

Dr. Mina Devi Uprety
Thesis Supervisor

.....

External Expert
Dr. Tika Ram Gautam

Date: 10 March 2016

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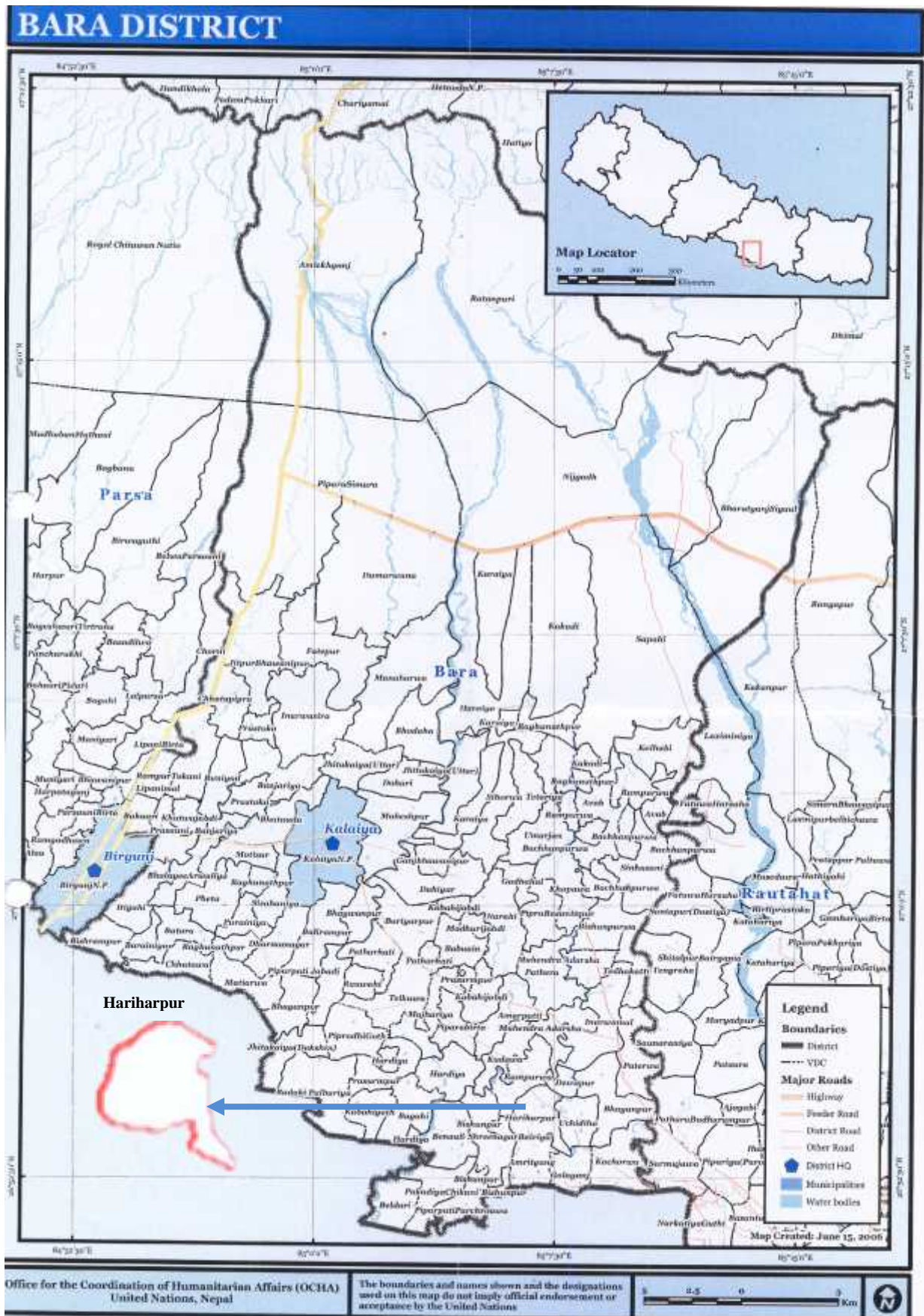
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ABBREVIATIONS

B.S.-	Bikram Sambawat
CBO-	Community Based Organization
CEDAW-	Convention of elimination of all kinds of discrimination against women
DDC-	District Development Committee
GAD-	Gender and Development
ICPD-	International conference of Population and Development
INGO-	International Non-Governmental Organization
ILO-	International Labour Organization
MA -	Master of Arts
NGO-	Non-Governmental Organization
NYSC-	New Young Star Club
UNICEF-	United Nation International Child Education Fund
UN -	United Nation
RD-	Rural Development
SAP-	Satisfactory Academic Progress
VDC -	Village Development Committee
WID-	Women in Development

MAP OF STUDY AREA



ABSTRACT

This Thesis entitled 'Sociological analysis on gender Discrimination in Hariharpur VDC ' is conducted in Hariharpur VDC of ward no 1,2,3,7,8 and 9 of Bara District. Where majority of people were Yadav and Kushwaha. Besides that Brahmin and Dalit also live there.

The Study area is 35 km far from Kalaiya. Since, it is said that man and women are equal but in practical life, it is not. So to reveal the exiting discriminated behavior towards female in education, economic status and property right in Hariharpur VDC the study was conducted.

The main objectives of this study is to reflect the picture of gender discrimination in Hariharpur VDC of Bara district, which includes economic, educational discrimination and analyze the present condition of property right and ownership of assets.

The study is based on descriptive as well as explorative in nature, interviewing by both structure and semi structured questionnaire. Focus group discussion (FGD) and key informant interview was conducted to collect the relevant information. The sample size was 175 household chosen by simple random method. It is fact that the real discrimination starts after marriage so ever-married women were taken for household interview.

5 different chapters are in this report. The result of the study shows 79.4 percent of respondents are illiterate; 85.7 percent of are headed by male. About two third (85.7 percent) of respondents thought male is superior to female. More than half (46.3 percent) respondents income is kept by husband only 50.3 percent kept by herself, Educational discrimination is found in excess 88.6 percent feels educationally discriminated. Female have not got property right. Male ownership on land and house is comparatively higher than female (85.7 percent) only 14.3 percent of female respondents have land on their name. Researcher found also discrimination on division of labour and in decision-making process.

Most of the women believed to be discriminated in education. Conclusion was drawn that women were not getting equal environment as male in family. Particularly, women alleged that they were not able to complete the desired level of education and opportunities were not available for utilizing their educational ability. Their dissatisfaction was more concentrated to the parents as they believed women are mostly discriminated by parents in case of education. Indicating that women are deprived in education facilities due to poor economic condition and household workload, they pointed out the psychological, economic and social consequences of such discrimination.

CHAPTER – I

INTRODUCTION

1.1 Background of the Study

Gender is more fluid – it may or may not depend upon biological traits. More specifically, it is a concept that describes how societies determine and manage sex categories; the cultural meanings attached to men and women's roles; and how individuals understand their identities including, but not limited to, being a man, woman, transgender, intersex, gender queer and other gender positions. Gender involves social norms, attitudes and activities that society deems more appropriate for one sex over another. What an individual feels and does determine gender.

The sociology of gender examines how society influences our understandings and perception of differences between masculinity (what society deems appropriate behaviour for a “man”) and femininity (what society deems appropriate behavior for a “woman”). We examine how this, in turn, influences identity and social practices. We pay special focus on the power relationships that follow from the established gender order in a given society, as well as how this changes over time.

Gender is the socially constructed roles and responsibilities assigned to men and women in cultural, location and social structures that support them. Gender is not permanent; learned behavior that changes over time. It is considered in socio – economic and political aspects to analyze roles and responsibilities, constraints and opportunities of both male and female.

All most societies delegated over power to men than women to get opportunities and advantages. Women are subordinate, marginalized and discriminated against in relation to men. Discrimination creates social injustice, which has had impact upon socio-economic development there for the women community is known as poor and second-class citizen.

Discrimination means the practice of treating person or a particular group in society less fairly than others according to Oxford Advance Learner's Dictionary. Therefore gender discrimination describes in socially constructed difference in women and men

i.e. division of labor and work, the relationship between men and women, difference in role behavior etc.

Equality is the cornerstone of every democratic society, which aspires to social justice and human rights in virtually all societies, and spheres of activity. Women are subject to inequalities in law and in fact. This situation is both caused and exacerbated by the existence of discrimination in the family, in the community and in the workplace while causes and consequences may vary from country to country, discrimination against women is widespread. It is perpetuated by the survival of stereotypes and of traditional cultural and religious practices and beliefs detrimental to women.

In primitive era, Gender was not as much stratified as today. Hunting gathering, pastoral and agricultural modes of production were contributed by male as well as female. At the end of nomadic life and origin of family compelled women's domestication. Feudalism was the stage of discrimination between property owners and servant. That period was the very tragic period in the human history when Dash or slavery system was in practice. People were divided into two classes ' Have not' or 'weak'. Women though of least power and weak in nature, took them in the grasp of oppression and discrimination (Nyaupane, 2002).

Simon De Bouviour's (1953) "The Second Sex" disclosed the myth and reality of the universal understanding of masculinity / femininity depicted mostly by the male sociologists/ anthropologists. She argues that in the pastoral/ nomadic period men and women had same work, mostly hunting, gathering and fishing. Both of them had no desire of children, as they were burden for both to carry babies while moving around and no specific place to protect from wild animals. Then most of the children were either killed or left to survive on their own. Then human being thought the need of a fixed settlement and house then only the concept of family and protection of the children was given importance. When they entered into the agriculture period, they realized the need of children, family and community by which they could yield more and support each other in various ways. Bouviour believes that in the beginning of the agricultural period women had a very high position because of the need of human resource to work in the field and she was seen as the miracle of reproduction. Children were given mother's title/ name. Mother had more power and rights; she could mate with anybody and bore all the responsibility of the children. Later on, men's nature to

take risk and show physical strength began conquer individuals and groups. Because of his nature of risk taking he conquered nature, started constructing and innovating new tools and technologies. Women as bearer and rarer of children mostly worked inside household and was kept away from his inventions. She outside activities was constrained due to her physical nature and man's reluctance to involve her in his private business. With the advancement of agriculture and small-scale industries, women were still limited to own homestead. The female autonomy within the household was also gradually taken away with the establishment of modern industries; woman was still limited to her own homestead. The female autonomy within the household was also gradually taken away with the establishment of modern industries mostly based on patriarchal values. The role of women was seen most important as mother and caretaker than the manager of the household. Men with the development of civilization thus enslaved women as it advanced. (Luitel, 2008)

According to Hindu religion, women are considered the sources of power and are worship from the ancient time. It is considered that the life of men is not complete without women and vice-verse. In Hindu mythology, it is stated that where women are worshiped, there will be presence of the god.

The social values and norms are dynamics and changeable. Women considered as second ranked citizen. In Nepal, wife treats as servant and they have to worship their husband as God of life in spite of life partner, even most of female are hesitated to call their husband by name because of traditional believes . In the context of “husband and wife” have equal status but in practical life, females are dominated. In every step of her life she should take the permission from husband or elder of family members like mother in law, father-in-law or also from younger etc.

In this connection women do not have right to enjoy equal as men in social, political, religious and economic fields. They are ill-treated and did have not right to claim for property. Before marriage, girls depend on her father and after marriage depend on her husband and in old age on her sons. Woman never has an independent living according to her own interest and dislikes but is made to like as her patrons direct her to like. She from the cradle to the grave has to bear degradation and insult silently (Nyaupane, 2002).

Nepalese culture norms and values are based on patriarchal system where there is always the rule of father after uncle and brothers. However, the situation has changed after UN Decade World conferences. Especially after the Beijing conference and the amendment of the constitution of 2047, the women from higher level to local level are being treated as a first citizen due to the voice of the women of the policy-making bodies. Still in the rural and terai areas, the traditional conceptual framework of Hinduism has played a vital role in the Nepalese society.

The change should be started from bottom to top. That means the under developed, illiterate and economically backward women are living in the rural areas of Nepal. The educated women of the urban areas have no any impact for the women of rural areas. The educated women have fought against Property Right Bill from their parents but they have not seen the position of single women (widow) and small children's land property.

The majority of women in Nepal live in rural areas where the choice for livelihood is limited to agriculture work on the farms, which are owned in most cases either by fathers, husband, landlords or brothers. Most of females are economically dependent. They have to ask to their male partners to spend their own income also either for her health treatment or daily uses ornaments.

Agriculture is the backbone of our economy. Nepali women make an important contribution to the agriculture activity of the country. However, their work is not considered productive from an economic point of view their contribution was not included in the national statistic until 2001 census. So economically active females are, only 55.3 percent Economic activity is lower than male. Females are less employed in the modern sector. Majority of them are employed in agriculture, animal husbandry, the domestic work and they are carrying childcare activities. These activities take most of the time of the females. Nepalese women work more than of men but their labor is grossly undervalued or underestimated. Where income from agriculture along is insufficient there is real need for additional income generating activities one of the most common economic activities undertaken up because from households usually own cattle buffaloes, goats, pig, likewise, spinning, weaving activities are another sources of income for rural women. They are also involved in small scale or garden produce and petty trade and others. In this way women's physical labor is highly exploited. The rural

women's condition is more miserable than that of their male counterpart. Actually, the work done by women affects for family welfare.

Economic activities of women are always under estimated because household works are not classified under the economic activities. In our society, women are considered to be born to serve her husband's family and to run the household smoothly without any comment. Virtually all households in Nepal, women play full and active role in domestic economy (Sedan: 1987), they are equally participating in the agricultural activities. This is generally true that times, especially in the busy seasons of agriculture, women are required to bear the full load, a day's production or some sacrifice to their regular households task including care of children and the aged (Ed. Jan and Barter Jee, 1985). However, household's works are not productive but for survival task, it is not less important than man's productive works. However, in our society, this fact is not realized and women have been assigned a subordinate status. Our social myths are that women are inferior beings and their labor and efforts are less valuable than that of men.

The life of women is always opposition part to their male counterpart in Nepal. It is well known that the standing of women is lower than that of male. Girls work more than that of boys (sometimes more than twice) in all age groups. Their work burden increases with age (Acharya, 1997). It is agonizing to show here that, their work is not measured as the productive work; it is due to lack of education, poverty, low social values and norms of religious faith etc. (Achaya, 1997).

According to Human Development Report (2004)¹, the female infant and child mortality rates are significantly higher than of the male child. The girl child spends approximately 1 to 4 times more time to household and production responsibilities including than that of her male counterpart.

The birth of a daughter is often not celebrated. She is denied adequate love, care, nutrition, health care. The saying "Butter for boys, buttermilk for girls" is still a reality. Gender differences have not been created by nature. Nature produces males and females; society turns them into men and women, feminine and masculine (Bhasin, 1999).

The educational participation ratio shows discrimination among female. The relative intensity of public exclusion or women from the labor force is considerably less in degree and the division of labor by gender somewhat more relaxed than other countries of South Asia. The male female discrepancies in the well-being are however pronounced.

Educated women are essential to ending gender bias, starting by reducing the poverty that makes discrimination even worse in the developing world. Uneducated women in rural areas are twice as likely to live in poverty as those who have had eight or more years of education. The longer a girl is able to stay in school, the greater her chances to pursue worthwhile employment, higher education and a life without the hazard of extreme poverty.

Majority of women live in rural areas where as the livelihood is limited to agricultural works on the farms, which are owned in most cases either by their father, brothers, husband or landlords. Since the daughters of Nepal are deprived from the inheritance of property rights. Although the 11th amendment of national civil code 2020 Ansha Banda Mahal article 1 has ensured the parental property right to the girl child by birth, article 16 Dapha has provision that if she gets married she has to return that property to the parents. This kind of system seems to be double standard or it gives illusion of property right to a girl but in reality, it is not. Besides that, it may deny daughter's fundamental right to marry.

Unless there is equal ownership of family property, the equal status of husband and wife in the family will not be possible As Ghimire said there is no equal ownership of family property. So status of female and male differs (Ghimire, 1997).

After 1970 women, issues had been considered in terms of development and UN had declared 1975 as women year and since 1976-1985 as UN women decade. Different conventions were held under the auspices of UN. The first conference was held in Mexico city (1975), second in Nairobi, Kenya (1985), third Copenhagen, Denmark and Fourth in Beijing city(1995).The issues of gender in development activities was widely emerged after the ICPD 94 Cairo and Beijing conference 1995. The international conference on population and development, (1994) Cairo Egypt has emphasized on gender issues and empowerment of women.

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 necessary steps are taken to eliminate them. The 12 Critical Areas poverty, education and training, health, decision-making power, armed conflict, the girl child, economy, environment, violence, human rights, media, and advancement of women 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.

Our patriarchal societies do not allow promoting the women in every sector but the women are not in the position of bearing the male dominance. By the result women started to tackle against the male dominance and provoke in own rights in the family, society and state. The legal discrimination is in the paper but not found change in the society. It is the bitter truth in our society because the society does the value of the women .The division of work is also divided by the sex. In this position, the challenges of women are to stand in the opposition of gender discrimination.

During the field visit in VDC, in the time of survey also when researcher asked to female respondents the male member of the family tried to interfere. It shows the kind on dominance of male to female on their views. They are indigenous people, female feel inferior or they cannot change their life as they lack of education, awareness and economically dependent.

In the urban areas the social behavior, attributes have changed slightly but in the rural areas, there is heavy gender discrimination. The women are entangled into the traditional bondage, patriarchal system and the women of rural areas like Hariharpur VDC, the study area of the researcher. The women are working the household to the agricultural field all day long. They have no off time to other development oriented works of the country .The women of study area Hariharpur VDC are leading a discriminated life. Their lifestyle is quite same with that of the women of other rural areas of our country.

1.2 Statement of Problem

A woman has the right to be happy, she too is guaranteed the right to life, liberty, and the pursuit of happiness. She has right to enjoy rights guaranteed to her but accessibility of common woman to pursue their well-being and well living enjoying most important human and woman rights has been discarded by so called superior male community. Government patronage and conservatory laws it has enforced to make sure women live free life with dignity and respect seem to just show off. Women are underestimated in terms of their biology and to bear all the suffrages are the divine duty assigned to them claims awkward dominating males. Women are regarded as a child-producing machine and are demarcated not to go against this unjust society and violations to better enjoy their liberty, freedom, creativity and capabilities. All discriminatory policies that have been hindering woman development need to be curbed.

Undoubtedly, men and women are vital part of nature. Thus, the absence of one jeopardizes the system of nature. Sadly but truly, societies have created different forms of discrimination between male and female based on their sexes. Because of the existing discrimination between the two sexes male are lionized and female are thrown to the hell. It is very wrong to compare men and women in terms of superiority or inferiority. Women are unknown at the invisible labor in the society. There is a saying that for men's work ends at setting sun, yet women's work is never done. No matter whether women work eleven hours or twenty hours per day, their work is not considered as economic work. The position occupied by women in social structure of her society includes power, prestige, rights and duty called women's status (Acharya, 1997).

The constitution guarantees all citizens the equality before laws and equal protection of law .No one shall be discriminated based on sex. In addition, equal remunerations for men and women are guaranteed by the constitution. In addition, Civil Rights Act 1955, Labour Regulation 1993, and Children Act 1992 also guarantee the right to equality. Despite these constitutional and legal provisions, Nepali women are suffering from social, economic and political discrimination (CEDAW, 2003).

Gender discrimination is one of the major obstacles for overall development of a country and is widespread. Without equal participation of men and women, goal of development activities cannot be fully achieve.

Nepalese women are under pressure in terms of their socio-economic standard compared to their male counterparts particularly in the villages. However, the Universal Declaration of Human Rights' has crossed half along century with the global call for gender equity. Nepalese women who constitute more than half of the population are still confined within the four walls of their houses. It can be guessed if it is observed the life expectancy at birth is 60.1 year for men whole it is 61.7 years for women. Likewise, the estimated literacy rate for women is 65.1 percent but a woman is only 43 percent (CBS, 2001). Total population of the country is 23151423 of which 49.9% are male and 50.1% are female. Thus, women cover more than half of the country's population.

Due to lack of education, lack of socio-cultural balance, they are not aware of modern world and CEDAW and Beijing agenda for being equality of male and female

Hariharpur VDC is 35 Km.far from head quarter of Bara district and remote situated in the border of India with rural life and inequality in gender issues. No study has been conducted about gender discrimination issues in this VDC.

So this study is conducted to find out the situation of discrimination, types of discrimination, causes and effect of gender discrimination on educational and socio-economic status of women in VDC with regards to status of present property right.

Research Questions

- How are women experiencing gender discrimination in educational opportunities?
- How has gender discrimination influenced women's socio-economic and political profiles?
- What are other factors that influence gender discrimination?
- What are the consequences of gender discrimination in education in women's lives?

1.3 Objectives of the Study

- a. To study about the social condition of women and men.
- b. To analyze the present condition of women's right on property & land and ownership of assets.
- c. To analyze the educational discrimination among males and females.
- d. To find out the active participation of female in decision-making process.

1.4 Significance of Study

The expectation of researcher is that the outcome of this research will be important to fill the gaps of knowledge on the socio-psycho aspects of gender discrimination in education. Despite having academic importance, this study will be useful to the policy makers, planners and administrator; and all other institutions devoted for elimination of gender discrimination. The researcher has been careful to unveil the true response from women's witnessing gender discrimination which will, possibly, make the research outcome valuable. The research will be helpful to remove the discrimination against women in education opportunities.

1.5 Organization of the Study

This study has been divided into five chapter, First chapter describes the descriptive background of discrimination from primitive era to present, and Nepalese scenario with statement of problem, objective, rational of the study and limitations of the study.

The second chapter has contained the review of literature related to objectives: Definition of gender, girl as an undesirable child, religious and historical basis, Nepalese context , economic status, educational status, legal provisions on property right, ownership on assets, policies on gender mainstreaming in 11th plan, Origin of Feminist movement to Beijing conference.

Third chapter deals the research methodology, overview of study area, population, sample size and technique, research design, nature of data, tools and technique of data collection and analytical datas.

Chapter four described on gender discrimination in Hariharpur VDC, interpreted statistically using tables, chart etc.

In chapter five summary, major findings, conclusion and required recommendation has been included.

At last appendix and Bibliography are given for authenticity and relevant.

1.6 Operational Definitions

The mentioned differences as under sex and gender will help us to internalize the concept of gender and discrimination. Some definitions would visualize on gender by different scholars.

"The term gender is used to refer to behavioral differences between males and females that are culturally biased and socially leashed. We will therefore reserve the terms "Male" and "Female" for sex differences that are biologically in origin while using the terms "Masculine" and "Feminine" "to refer to the corresponding culturally specific gender differences that are social in origin" - William J. Chamblers and Richard P. Apperbaum.

Townsend and Momen (1982) defines "It is a category derived directly or indirectly from interactions of material culture with biological differences between the sexes. Gender is socially constructed, while sex is biologically determined". (Acharya)

Psychoanalytic Feminists (Nancy Chodorow, Luce Irigaray, Juliet Mitchell, and Gale Rubin.) have argued that gender is an idea of difference that emerges from family relationships particularly mothering. According to their perspective; Gender is embedded in the unconscious and is manifest sexuality, fantasies, language and the incest taboo.

John Wallach Scott (1988) has defined gender is a constitutive element of social relationships based on perceived differences between the sexes and gender is a primary way of saying relationship of power.

Gender is a set of roles, which like costumes, or masks in the theatre, communicate to other people that we are feminine or masculine. This set of particular behaviors. Which embraces our appearance, dress, attitudes, personalities, work both within and outside the household, sexuality, family communication and on together make up our gender roles. - Julia Cleaves Mosse.

Luitel, 2008 concludes that gender is a psychological and cultural term, which the individual learns from the society in the process of socialization and is not the same in every society. It differs from society to society and culture to culture, that creates a distinct feature and a separate identity of an individual.

As Freng N Magil mention in International dictionary discrimination means the denial of opportunities and right to certain groups on the basis of race, sex, ethnicity, age or disability.

According to Collins Dictionary Sociology, sex discrimination is the practices whereby on sex is given preferential treatment over the other sex. In most societies that are observed as discrimination favoring men against women.

Defined gender discrimination refers to the prejudicial treatment of an individual based on biological sex. It is a gender stereotype medal also referred as a sexism or sexual discrimination. Such practices have shown favoritism to a particular child and in many cases, it has resulted to the negligence or disregard to the female sex. Luitel,(2008)

A major source of discrimination stems from strongly held attitudes towards women's and men's social roles and behavior. If one compares the effective roles played by women and men rather than looking at women as an isolated group, it becomes apparent that each has different access to resources, work, opportunities and status. (Breaking through the glass ceiling, women in management (ILO, 2001)

In study of Child Rearing Practices also noted the difference in maternal treatment with the boy and girl babies. Mother was found to accept respectfully on their autonomy whole treating their children. When boys were given the liberty to get the things of their choice girls were not. In her observations she found 'come and get it ' attitudes toward boys and mother knows best for girls. - Louis Murphy (1962)

CHAPTER – II

LITERATURE REVIEW

The chapter is divided in various sections. The first section covers the global scenario of gender discrimination focusing on educational opportunities and the second shows the Nepali scenario. Various statuses in which women are to be forwarded like educational, economic, ownership, legal status have also been covered in this chapter.

Global scenario

Gender discrimination is a worldwide problem. Under developed countries are more affected comparatively by developed countries in terms of gender issues. Women and men both are facing the problems of discrimination but the degree of facing the effect of gender discrimination is more over on women life in the comparison of men.

In South African culture women has placed at inferior position. Cultural practices, places daughter in-law lowest in the family hierarchy. Even during pregnancy they often bear the heaviest workload but get least food" – UNICEF Report 1996.

South Asia is often referred to as the most gender insensitive region in the world. Girls in South Asia have lower social status and less value than boys who are proffered and invested upon.

Girls in south Asia girls do not have equal access to education similar as boys. Because of the region practice, largest gap in gender, educational discriminatory behave, different discriminative policies and cultural barrage are high levels in the world. Female literacy rate is only 37 percent but the literacy rate of male is 67 percent. The south Asian region is accounts for the largest numbers of girls are out of school. Fewer girls than boys are enrolled in school and even less stay on in school (UNICEF, 2001).

It is found in many Asian and African societies that men and women involved in different activities. For example in Asia unskilled construction work is regarded as women's work while in Africa and Latin America this is considered as men's work.

In most of the part of Asia the income generating activities for women caused the double burden of women with no substantive return. The SAP policies also have caused male migration and total burden on female in the poor household.

Women in Africa and Asia did not have own the land, although they were the primary food producers. Women in Africa had little knowledge of their legal rights and thus followed the traditions. In Asia also the statutory laws providing equal rights which were disadvantageous to women. The frequent occurrences of bride burning for dowry, domestic violence were the result of low status of women in family/ society. (Luitel, 2008)

Context of Nepal

Gender discrimination is obvious phenomenon in every stratum of Nepalese social structure from family level through societal to national level. Women are marginalized and deprived from social upliftment, despite of government and non-government efforts. Women are reluctantly driven away from the mainstream of development.

Gender bias is a worldwide phenomenon. In Nepal, the degree of gender discrimination is found in excess and put men in higher position. Gender discrimination is main factor, which reflects the whole scenario of the nation in terms of socio economic as well as political and environmental development. In developed countries, there is less gender gap but in developing countries, there is long gap between men and women.

Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.51 hours for men (CEDA, 1981). In the absence of her male partner who usually goes out for employment, her burden of work and responsibilities also increase even more. Women are more disadvantage than, their counterpart due to inadequate access to exposure skill, technology, credit and environment.

Nepal is agricultural country and majority of the people engage in agriculture production where women have more work burden than men. Women of rural area faced household and out of the household work in the rural areas. In each case, women have less leisure times than men do either in rural or urban areas. They spend a great proportion of their time on domestic activities (UNICEF, 1992). So women do not get

the time to enjoy equal status as men and are underrepresented in educational system too.

After the political change, the Nepalese government played some roles towards amnestying women's status in Nepal. The interim constitution 2007 B.S under article 14 (1), The constitution of the kingdom of Nepal 2015 B.S under article 4 and article 10 state 'No discrimination shall be against any citizen in the application of general laws on the ground of religion, race, sex, caste and tribes'. These constitutional provisions were not sufficient and did not come into practical life. Therefore, women are still dominated by male in our society. However, they contribute to the wellbeing of their family status but their contribution is considered as insignificant. Just wages for female labour is the recent issues of Nepalese women because they get fewer wages than male for the same work.

It can be concluded that women of Nepal are not suffering from lack of resources in some extent like property rights, the generating income goes to family's pocket, but from the lack of power to use their available resources, lack of power to asset their own rights. They are suffering from exploitation and injustice. To up lift the women from these stage women's strategic needs like consciousness rising increasing self-confidence, educating people, increased women participation in development area should be in practice. Only then the decision making power may exist at large extent (Shrestha, 1994).

Gender is a key focus of the cultural configuration in Nepal. The practice of gender and gender relations vary to some degree by age, life cycle related positions within the family, caste, ethnicity, class, religion etc. This gender practices are not based on equal status. The subordination of women in Nepal irrespective of their caste/ethnicity and class is a fact. This results in an extremely unequal level of the life opportunities and attainment between men and women. The term gender relationship as used here refers to the relations of power between women and men which are shown in the range of practices, ideas and representation including the division of labour, roles and sources between women and men and the describing to them of different attitudes desires, personality behavioral patterns and so on (Acharya and Bennet, 1981).

Conventional social custom is one of the major reason obstructing women from participation fully in economic development, which results low decision-making power in women's hand. Higher the participation of women for economic development, higher will be the decision making power of women. On the other hand, the social conception that woman are responsible for the reproduction of human being, conception delivery and upbringing of child has made it extremely difficult for women to participate in the development process as equal member of society. Due to all these reasons, their status compared to male is very low. - Acharya (1997)

Despite a long history of women's afford and struggle for gender equality and equity, Nepali women are suffering from a lack of access to education, health and economic and political opportunities. Although the degree of discrimination varies from one sector to another and depends upon geographical location, the overall picture of women and men in Nepal is one of very unequal status. The incremental changes observed in all socio-economic sector will not suffice to bring about general parity: What are needed are revolutionary strategies that can overcome the obstacles inherent in patriarchal societies. There is no single yardstick to measure gender equality or in equality but the situation can be analyze from basic minimum indicators concerning quality of life (Shtri -Shakti, 2004).

In Nepalese context various sector like girl, an undesirable child, religious and historical basis, economic status, educational status, occupational status, ownership on assets, legal status etc are categorized and discussed specifically as gender aspects.

2.1 Girl, as an Undesirable Child

A girl in Nepal, is not a desired child and so she does not get a chance to education, bear a low social and moral values in the society, performs the most arduous jobs throughout her life and often posses a lower self - image than her male counterpart because of the area of work envisaged for her as an adult, the need for her labour at home and the poor economic condition of the parents (Acharya, 1981, Cerid, 1984, Rida, 1992, Cited in Luitel, 1996).

The desire for children, especially sons, who can provide women with social status and power, is internalized since their early childhood. The socially acceptable role for women is only through marriage and motherhood (Acharya, 1994).

Study found that four to five times the numbers of adults preferred their child to be a son than daughter and that there were no significant differences in the respondents based on either education or literacy (Acharya and Bennett, 1981).

Nepal is one of the countries in the world where sons are preferred more. An economist found in a survey that 90% of parents wanted two sons and a daughter, given a theoretical choice of having only sons or daughter 96% stated they would rather have sons (Shrestha, 1994).

According to Pyakurel and Thakuri (1998) as soon as the males are born, expectations are bestowed on him he has certain stereotype roles waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be that of subordinate to men. A survey conducted by UNICEF on the status of women and children in Nepal reports that gender disparity starts right from the birth and continues through different stages of the girl's life and as further deepened and perpetuated through various rituals (Pyakurel and Thakuri 1988).

2.2 Historical Basis of Hindu Religion

Since human history, women are discriminated and that led gender disparity in social norms, values and attitudes even now. This fact is reflected from different religious books or other books, which is written in ancient period.

According to Hindu mythology Manu, who look half a man and half God is considered as a father of human and he is accepted as a founder of social and moral order. According to Hindu code 'Manu Smriti' first discourses, it has been stated that both man and woman originated from God. Man came out one-half of his being and women the other half. However, a lot of discrimination had been made between men and women the Smriti age. 'However, useless he may be, a womanizer and bastard, the women must worship her husband as God' (Manu Smriti).

Describing an inherent weakness in women, the Manu smriti prescribes control and subordination of women from male throughout her life.

Both the religious epic Ramayan and Mahabharata restate this idea. Manu smriti even prohibit a woman to be independent throughout her life. If she ventures to break the bonds of control, she should be punished. A woman would go to hell if she disobeys the rule.

Puranas describe the good character of a wife to be soft / sweet spoken, clever manager of household devoted to her lord (husband) and cares her beauty to please her husband-as a true wife.

Thus a women in Hindu mythology is considered to be physically, spiritually and morally equal or even higher than man bur in social life her role limits to the subordination and complete surrender to man .Women who are prohibited from the study of religious texts during the Ramayana and Mahabharata period seem to be guided by the virtues of puranas and the rule of Manu rather by the concept of original divine power as 'Ardhangini (equal) during the time of creating .The Hindu concept of 'God dwells there where women are worshiped' is almost absent in the actual practice of individual life due to domination of patriarchal ideology.

The wife's duties and obligations towards her husband were of almost importance. All duties according to the Mahabharata began with married life when she becomes the religious partner of her husband he was to her overall. The supreme good of her life was to fulfill her duty towards him for he was her lord. - The Status of women in Epics.1966” by Jayal,

Religion and tradition play a significant role in determining women's status in the society. Women from different religious background and socio-cultural setting might have different status in family and society. However, the general conditions of the Nepalese women in terms of using equal rights and opportunities in every share of life, all women are disadvantaged people. Daughters are considered as the temporary members of the family who leave their parents after marriage. The Patriarchal social structure has prevented Nepalese women from enjoying status equal to that of men (SDC, 2001).

2.3 Educational Status

An individual's position in society can be determined by their level of education and explore to media. Some of the indicators that measure the absolute level of education by gender and by geographical area can be analyze. These are, whether the percentage of women with education is increasing over time or not, whether the rate of increase in educational attainment of women is slow or rapid as compared to that of men and whether the length of schooling is the same or different for men (Shtri, 2004).

Acharya (1995), giving emphasis on women's education and educational qualification are vital indicators of women's social status. These are crucial factors for not only it available of employment opportunities created in the process of modernization, but also for communication with the outside world as with increasingly educated males with in the household. An educated wife and mother naturally have better communication with her educated male counterparts in the family and commands greater respect than one without education. Hence in addition to marriage option, educational attainment has become a most- valuable indicator of women's social life.

Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and producing children are the ultimate goals for women (Acharya, 1997).

Women in Nepal are generally less educated than men, with a median of less than one year of schooling, compared with 1.4 years. The net attendance ratio which indicates participation in primary schooling among those age 6 -10 yeas and secondary schooling among those ages 11-15 years shows as 13 percent point different at primary school level and a 8 percent point different at the secondary level (DHS, 2001) 2002, Demographic and Health Survey Report, 2001 (Kathmandu: MOH).

2.4 Economic and occupational Status

On 'International day against women's Violence ' program organized by WOREC on 25th Nov 2008, Ambassador of Denis said independence and equality comes through education. If a girl is economically independent she will have confident and can live independently.

Acharya (1998) has analyzed the women's participation in household work as, the daily chores of family life in rural Nepal involve women in labour intensive farm work and time-consuming domestic work to provide fuel, water and food for household members and farm workers. The census definition of economic activity in theory takes into account wage labour, in cash or kind, as well as unpaid family labour. It does not however encompass activities such as water and fuel collection, food processing and childcare, all of which are primary the responsibility of women. These activities that falls outside the formal economy but which are essential for the survival of the household, absorb the labour of those women who are reported as ' economically inactive ' and classified as home makers and dependents.

UNICEF (1992), focuses about the low security of women's income and states that although women are poor because they are poor in households, the security of women's income is less than that of men because they lack individual ownership of assets (especially land) they are denied tenancy lands and are discriminated against the allotment of new settlement plots. Their labour force participation is mote tenuous. They work 25 percent more than men; their calorie requirements are in sufficiently met due to socio-cultural discrimination.

The major issues related to women in the economic field include their limited access to productive assets, land and property, credit and modern avenues of knowledge and information, concentration of women in low productivity agricultural and high and increasing work burden without concomitant increase in access to resources, child labour, lack of accessing to training technology and education, concentrated at lower level jobs, poor working conditions and lack of child care facilities at work places, trade union's neglect of women's problems, risk to personal security and sexual harassment in the formal sector and low level of technology , limited market access, low income and progressive loss of proprietorship in informal sector. A problem to be noted is also be declining economic activity rates of urban women probably signaling the domestication of women (Acharya, 2001).

Female employment is high in Nepal with more than four fifths of women employed at time of the survey. The more educated a woman, than less likely she is to be currently employed. Most working people (91%) however are in agricultural sector. Only 15 percent of working women earn cash for their work, while majority of working women

(71%) are not paid. Four-fifths of women (79%) enjoy a degree of autonomy in spending their cash-earning. While more than one-fifth, working people have no say in how their earning should be used. Fifty-four percent of women contribute to half or more of the household expenditure (DHS, 2001).

According to Shrestha (1944), the women of Nepal are so dependent to men of the partners of members deny giving shelter to them, it is a question of basic survivals. This system has made women to helpless, houseless and dependent that without man they will not survive, so in this in human systemic the right of survival is laid on the heart of them.

Employment brings financial independence, which could enhance women's status in the family as one of the main decision makers in the household. Once they earn the respect and the money, they could pursue their own interest to a greater extent than in a purely patriarchal family (Acharya, 1981).

UNICEF (1992) puts forward women's contribution on agriculture and says occupation is one of the major indicators of social status of women. Women's contribution to be heavily focused on farm and domestic activities: 86 percent of all domestic work and 57 percent subsistence agricultural activities. However, because women predominate in this sector, their total contribution to the household income remains at 50 percent as opposed to only 44 percent for males and 6 percent for children between the ages of 10 to 14.

An increasing number of women are entering the work force in the formal manufacturing sector because of economic needs. However they are mainly concentrated in menial, low skill and low paid jobs. Lack of training educational opportunities and limited mobility due to social responsibilities compared to keep them at lower level of industrial hierarchy (Thapaliya, 2001).

2.5 Ownership of Assets

Women's access to land and property is derived through her marriage relationship. A married woman has no right in her parental property. She gets an equal share in the husband's property together with her son, if she remains faithful to him and his clan. This is server's limitation on women's access to all productive assets (Acharya, 2001).

The status of female is very poor in terms of ownership of assets. They have very low access to properties as house, land and livestock. This shows the gender disparity in terms of ownership of assets. According to census 2001, only 17.4 percent households have female ownership of assets as land, house, or livestock, either one or more than one.

2.6 Legal Status on Property Right

The issue of women property rights is one of the results of gender inequality between women and men. Women property is adopted from 1963, the civil code (Mulki Ain, 2020 B.S.) then 1975 (2032) and the constitution of kingdom of Nepal 1990 (2047). These civil codes have given authority to women to their property rights especially in Stri-Dhan and Stri-Amshadhan. According to the constitution of the kingdom of Nepal 1990 states the right of equality under part4, by mentioning different things under it.

It stated that all citizens should be equal before law. No discrimination shall be made against any citizen on basis of religion race.

To reduce the all kinds of discrimination against women, positive deviation provisions are sated in different articles of Interim constitution of Nepal 2063. The provisions are respect the law of convention of elimination of all kinds of discrimination and respect the value of women as civilians.

In the chapter of Fundamental rights there is an provision of right to freedom in article 12

- Every person shall have the right to live with dignity.
- Every citizen shall have freedoms of opinion and expression; to assemble peaceably and without arms; to form political party; to form unions and associations; to engage in any occupation or be engaged in employment, industry and trade.

Article 13 states the provision of Right to equality, which tells that all citizens shall be equal before the law. No person shall be denied the equal protection of the laws. There shall be no discrimination against any citizen in the application of general laws on grounds of religion, race, gender, caste, tribe, origin, language or ideological conviction or any of these. There shall be no discrimination with regard to remuneration and social security between men and women for the same work.

Article 18 talks about the provision of Rights regarding employment and social security where every citizen shall have the right to employment as provided for in the law.

The provision of Rights of women is talked in article 20, which says that, no woman shall be discriminated against in any way based on gender. Moreover, every woman shall have the right to reproductive health and other reproductive rights.

Women, Dalits, indigenous ethnic groups [Adivasi Janajati], Madhesi communities, oppressed groups, the poor farmers and labourers, who are economically, socially or educationally backward, shall have the right to participate in state structures on the basis of principles of proportional inclusion.

Every person shall have the right against exploitation. No person shall be exploited in the name of custom, tradition and practice, or in any other way. No person shall be subjected to human trafficking, slavery or bonded labour.

Article 33 states the responsibilities 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.

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.

The moralities of the above provisions are, to eliminate the all kinds of discrimination against women and respect the participation of women in society. Why these provisions are needed for the Nepalese women? this question indirectly advocate that the state

Nepal accept that the practices of discrimination is available in Nepalese society. So, Interim Constitution of Nepal 2063 respect the value of women and morally treats as civilians and protect the women community by law for not discrimination, equal opportunity, participation, education & health services opportunity, social security, right of property, etc.

There is not also discrimination provision in Muluki Ain (2072 B.S) of Nepal. It also advocates equality and justice. But there occurs discrimination among all each spheres. Therefore gender disparity exists/ occurs between men and women in the field of education, health services, politics participation, household work, and property right.

Nepalese legal system and practice are based on patriarchy. The women and the girls are manifestly subjected to discrimination and exploitation of various forms. The gender based discrimination against females originates at home and is institutionalized as culture as culture, girls are known as other belongings so the parents do not want to invest for their up bringing. Not only the society but also the law is equally responsible for not providing the equal production to men and women (Bhattachan, 2001).

Kamala, 2002 has done study on gender discrimination on Urao community of Tanmuna VDC of Sunsari district. According to this study there are vast discrimination on URAO community. Out of total population of 6000 at Tanmuna VDC 20% are URAO's. In their community there is a greater gender disparity due to lack of education. The URAO women work not less then fourteen hours where as men work only 6 hours a day.

Subba, 2002 has done a Master dissertation on gender inequality and property right of Nepalese women. According to this study there is vast inequality between men and women. Majority of women are deprived from taking role, decision-making and responsibility on economic, educational activities, while decision-making is very low in each sector. But majority of women have taken role, responsibility and decision - making in household works and health sector. But in case of politics, women's responsibility and decision-making are negligible / while role and responsibility of their male counterparts have very strong.

According to this study decision -making of women is comparatively low than role and responsibility in each sector, while their male counterparts have comparatively high decision-making. Majority of women have listened about gender equality, who are in favor of parental property due to the family and social disorder. They gave more emphasis to both property and education for the equality. Similarly, majority of women emphasized the will System of parents on Property Right to daughter.

2.7 Policies on Gender Mainstreaming, Women Development and Empowerment

Existing legal, policy and institutional arrangements will be reformed to ensure at least 33% representation of women in the state affairs. The diversity among women will be taken into consideration to make women's participation proportional. All discriminatory laws will be scrapped to implement the commitments made by the state at international levels. Gender management system will be introduced to push forward policies and programs related with gender issues in integrated manner. Moreover, gender mainstreaming in macro-economic framework and other sectors will be achieved by institutionalizing gender budgeting, gender monitoring and gender accounting. Women will be given by ensuring access to and control over natural resources for their economic empowerment. National Women's Commission will be strengthened and made autonomous. Rehabilitation centers will be set up and special programs will be launched in coordination with NGOs to protect rights and provide social security to the conflict-affected, displaced, victims of violence, women with disability and single women; All social male practices related with women will be eliminated; Modern skills and training will be imparted to women to raise their capacities.

Because of the patriarchal system, women are discriminated and excluded. Participation of women is not accepted in any spheres of development of social, political, cultural and socio-economical. Because of these practice the women are pushed to back century. Interim constitution 2063 of Nepal identified that women are excluded, so 33% of participation should ensured in the all spheres of country. It need strongly advocates that women should active participate in all spheres of development. It is believes that to

fulfillments of women right women must be recognized as a priority of human rights and that country alone cannot fulfill the right of women of the all population but the policies addressed women as a human. There for the primary focus is to uplift the right of women (Specially Rural Women) in society to pull out from discriminations through different interventions. The planed interventions must focus on elimination of all forms of discriminatory law and social practice that reinforce discrimination against women, combating all forms of violence and eradicating trafficking in women and girls

Acharya (1997) concludes that in addition to the activities involving women in development process, status of women in Nepal can be improved by giving attention of such things as making specific studies about the economic, social and cultural activities of women in Nepalese societies. To provides similar school and curriculum for both girls and boys students, elimination inequalities in inheritance right, family rights and all over legal rights involving them into seminar and symposia from time to time.

In fact, no single factor explains why men and women assault and abuse their partners. The factor most closely related to spouse abuse are youth of both the offender and the victim (between 18 and 35 years old), low income, growing up in a violent family, alcohol or substance abuse, unemployment, sexual difficulties, and low job satisfaction. While no single personality factor causes domestic violence, offenders committing the most serious abuse tend to have antisocial personality disorders. People with such disorders have an impaired ability to feel guilt, remorse, or anxiety.

Social and cultural influences also contribute to spouse abuse. Because most victims of intimate violence are women, researchers who analyze social factors contributing to spouse abuse often focus on the role of women in society. In most societies, economic and social processes operate directly and indirectly to support a patriarchal (male-dominated) social order and family structure. Patriarchy is associated with the subordination (restriction to inferior status) and oppression of women. Some analysts believe that patriarchy accounts for the historical pattern of violence directed against women in intimate relationships. The violence is often institutionalized, or formalized in societal structures, for instance in traditional laws and customs that permit husbands to physically punish their wives. Also, analysts say, patriarchy contributes to lower economic status for women, which may make women dependent on men. This dependence may increase a woman's likelihood of becoming involved in an abusive

relationship or may limit a victim's ability to leave such a relationship. In the context of gender discrimination it is a worldwide problem. Less developed countries are more affected than the developed countries in terms of gender issue. Cultural practices, religion, social norms, family code of conduct and perception of men toward the female are in an unjust order.

Economical issues related to women in the economic field. The status of access is limited to productive assets, land and property, credit and modern avenues of knowledge and information. Concentration of women in low productivity agricultural and high and increasing work burden without concomitant increase in access to resources. Other related issues are child labour, early marriage, lack of access to technical and educational training, concentrated at lower level jobs, poor working conditions and lack of child care facilities at work places. Trade unions neglect women's problems, risk to personal security and sexual harassment in the formal sector and low level of technology, limited market access, low income and progressive loss of proprietorship in the informal sector. These are the problems of gender discrimination. These problems emerge because of a misunderstanding of biology.

Nepali legal system and practices are based on patriarchy. Mulki Ain of Nepal advocates for equality and justice. International convention on eradication of all kinds of discrimination against women, and a national plan of action on control of trafficking in women and children have been prepared. Some of the laws discriminatory against women have been amended. Gender focal points have been established in all ministerial ministries in addition to establishment of National Commission on Women. Assistance has been provided for skill development for social and economic empowerment of single women. A mechanism for gender budgeting has been set up in the Ministry of Finance. The (practice) tradition of compulsory participation of women in preparation and implementation of local development program has been institutionalized.

2.8 Empirical Study:

Gender Development Index and Gender Empowerment Index are found to be 0.452 and 0.391 respectively. Labor participation is 48.9 percent for females, and 67.6 percent for males. Most of the women are involved in informal, subsistence-oriented, domestic (home-based), and (unpaid) non-wage earning work. The weekly contribution of male and female to external economic activities is 42.6 and 36.3 hours respectively. On the other hand, weekly male and female contribution to household economic activities is 46.5 and 42.5 hours respectively. Similarly, weekly labor contribution of male and female to non-economic household activities is 9.7 and 25.1 hours respectively. The total weekly male and female involvement in economic and non-economic activities is found to be 98.8 and 103.9 hours respectively. Similarly, the share of women in income is seen to be only 30 percent and in administrative services 12.7 percent. A (resolution) proposal to ensure 33 percent representation of women in all state mechanisms has been passed by the reinstated parliament. Beijing Action Plan, National Action Plan relating to International convention on eradication of all kinds of discrimination against women, and a national plan of action on control of trafficking in women and children have been prepared. Some of the laws discriminatory against women have been amended. Gender focal points have been established on all ministerial ministries in addition to establishment of National Commission on Women. Assistance has been provided for skill development for social and economic empowerment of single women. A mechanism for gender budgeting has been set up in the Ministry of Finance. The (practice) tradition of compulsory participation of women in preparation and implementation of local development program has been institutionalized. The awareness level of women has increased as a result of active engagement of the non-governmental sector and the civil society in protection of women's rights. However, it is felt that there has not been adequate improvement in the legal provisions, development programs and budget allocation for gender equality.

Sources:- Nepal Interim Plan

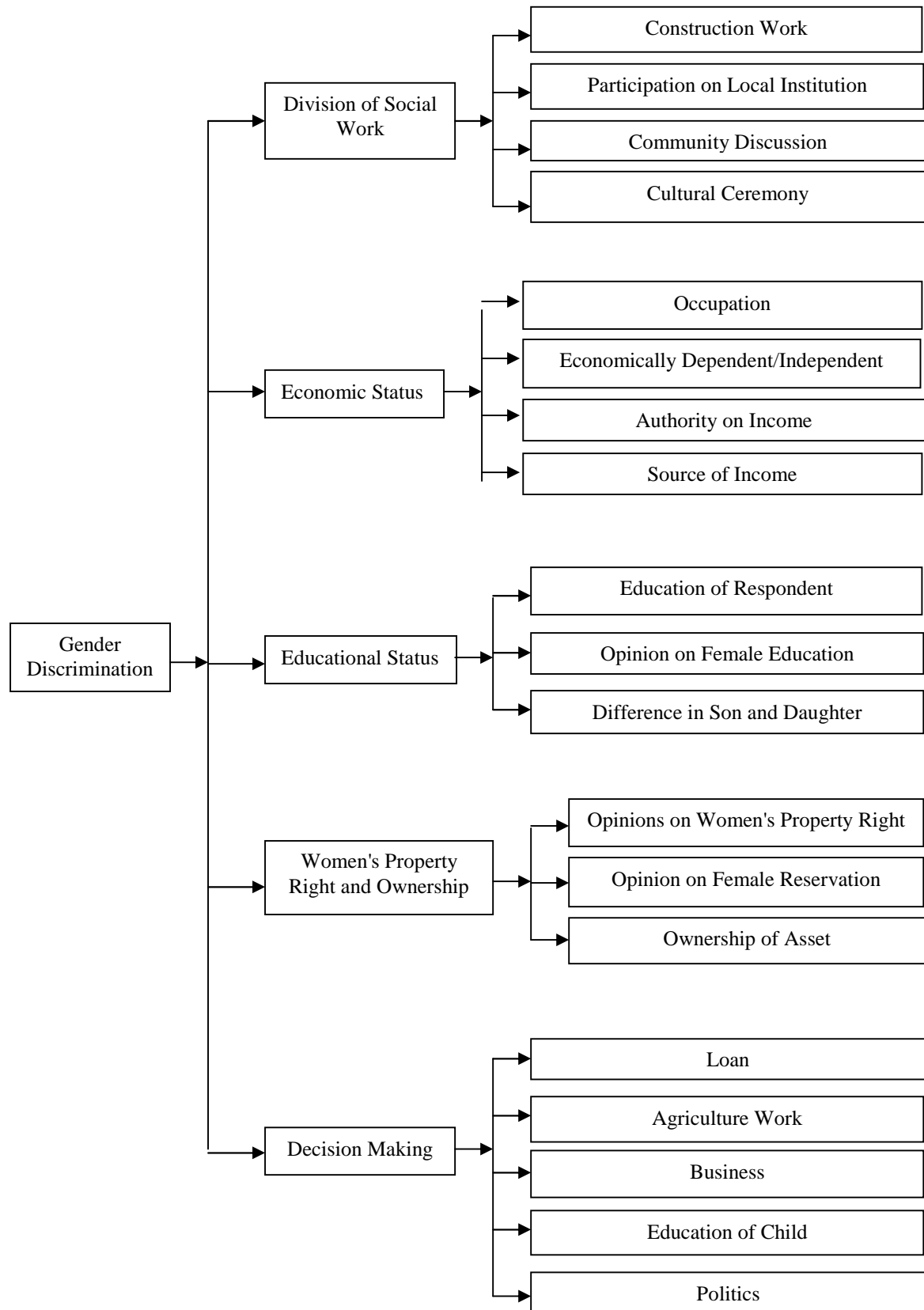
Gender discrimination is complex problem because it has multi dimensional face. Because of its multi dimensional face women are facing the consequences of different cultural violence as child marriage, dowry crime, witch custom and widow. Mainly the madhesi socio-rules are deigned to use women as object and controlled by power. Different cultural barrier, over load traditional behavior and relation interlinked to abuse female partners for male interest. In madeshi culture we found discrimination in kinship, celebration days as holli, chaita and male felt enjoy they have to right to abuse women with full interest. These are the customs faults and its utilized for male side. so we felt that gender discrimination is institutionalized and it is socially constructed; miss understanding of biology and patriarchy system. This is global issues and it has deep-rooted structure. Most of the developing countries implemented the discrimination behavior as custom. The role of women is allocated and pushed to bear the miss conduct of man. Women are facing the problems of power relation of with power, in power, out of power and through power. The consequences of power relation based on the socio culture system where the patriarchy is available. Perception of community in role-play, opportunity, advantage and participation is full of discrimination.

Interim constitution 2063 of Nepal identified that women are excluded, so 33% of participation should ensured in the all spheres of country. It need strongly advocates that women should active participate in all spheres of development. It is believes that to fulfillments of women right women must be recognized as a priority of human rights and that country alone cannot fulfill the right of women of the all population but the policies addressed women as a human. There for the primary focus is to uplift the right of women (Specially Rural Women) in society to pull out from discriminations through different interventions. The planed interventions must focus on elimination of all forms of discriminatory law and social practice that reinforce discrimination against women, combating all forms of violence and eradicating trafficking in women and girls.

Beijing Action Plan, National Action Plan relating to International convention on eradication of all kinds of discrimination against women, and a national plan of action on control of trafficking in women and children have been prepared. Some of the laws discriminatory against women have been amended. Gender focal points have been established on all sartorial ministries in addition to establishment of National Commission on Women. Assistance has been provided for skill development for social

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2.9 Conceptual Framework of the Study



CHAPTER – III

RESEARCH METHODOLOGY

This chapter deals with the methodology adopted in the study. It contains the research design selection of study area, source of data, method of data collection, sample size and data analysis.

3.1 Selection / Relevancy of study Area

The study area is one of the VDC of Bara district. Bara district is one of Narayani Zone consist with 89660 households. The district is surrounded by Rautahat in east, Parsa in west, Makwanpur in North, India in South. The total population of Bara is 557093. Out of them male population is 287389 and female is 26970 (Census, 2001).

No study has been conducted about gender discrimination issues in Hariharpur VDC. Therefore, this study tried to find out the situation of discrimination, forms of discrimination, causes and effect of gender discrimination on educational and economic status of women in VDC concerning status of present property right.

The study attempt to reflect the gender discrimination, the recommendation and impact assessment of the study is significance for policy maker, policy analyst, INGOS/NGOS and development work.

3.2 Research Design

The research design includes both an exploratory and descriptive research designs in nature. It is descriptive because it describes and analyses the gender discrimination in education, economic status of VDC. It is exploratory in the sense that the researcher had been to the field; studied, and observed the situation from deep root level to explore the gender status of VDC.

3.3 Universe and Sampling

For the analysis of Gender Discrimination, Hariharpur VDC of Bara District was selected for the study areas there are 9 wards in the VDC, total 655 households. Out of them 6 wards were purposively selected, where there is 175 household. From the whole, 26.72 percent of the households (175 households) were selected for the research by adopting the simple random method.

3.4 Nature and source of Data

Both qualitative and quantitative nature of data is collected during the research time. Qualitative data is collected through focus group discussion, observation, and key informant interview. The quantitative data is collected through household survey and semi structured questionnaire.

And the study includes both primary and secondary data. The primary data are collective through questionnaire, focus group discussion, and key informant interview. Whereas secondary data are collected through both published and unpublished literatures i.e. article of published book from DDC Profile, journals, research, reports, progress report other thesis related literatures and local NGO New Young Star Club, Bara.

3.5 Data collection Tools and Techniques

Various methods and tools are used to collect the data to make the research more valid and systematic. Some of the techniques that are used while collecting data are given below.

1. Interview Schedule

Semi structured questionnaire are asked to generate the realistic and accurate data from household survey. Acquired more information about population i.e. age literacy status, family size, occupation, education pattern to children and economically dependency. 175 households are taken as sample household.

2. Observation:

Though people are aware of the fact that both son and daughter should be sent to school. But while observing the place researcher finds many girl child are not sent to school. Researcher observed women's day-to-day activities and the role of men in the family. During the field visit, the researcher observed that the people of VDC are more aware in sanitation and cleanliness because of sanitation program. The community was ancient. Therefore, the traditional believes and cultural practices are seen. Male member of the village use to go in India in search of job. As observed by the researcher the household chore is often handled by female member.

3. Focus Group Discussion:

A focus group discussion (FGD) is a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst them.

In the study FGDs is used to explore, the meanings of survey findings that cannot be explained statistically, the range of opinions/views on a topic of interest and to collect a wide variety of local terminology. In bridging research and policy, FGD can be useful in providing an insight into different opinions among different parties involved in the change process, thus enabling the process to be managed more smoothly. It is also a good method to employ prior to designing questionnaires.

To have deeper information about the discriminated behavior towards women in Hariharpur VDC of Bara two focus group discussions sessions conducted among the married women among (20 to 60) age group. The women were gathered in a meeting organized by reflect center (popular education center), which consisted 25 women. Moreover, the second focused group was conducted among the unmarried girls of 14 to 16 age group school girl consisted 15 girls.

The conclusion from the focus group was the women are not free, as the male member and they have to work in burden. They want to be equal to male but the male do not

accept their position of equality. Male have higher education found to be gender conscious. Most of the women seem to be engaged in household chores and agricultural works. Decision and attending in meeting found interrupted by male member. Changing time change in trend of decision on child education is both by male and female in youth but aged women did not seem involved in such they follow as their male counterpart.

According to them, the cause behind backwardness of women is "they are bounded in family and by tradition" other was lack of knowledge because of education and economic dependency. So to remove discrimination women would accept the presence of female in community decision, provide equal opportunity for education and push for economically independent.

4. Key Informant Interview:

To know the actual condition of the place and people this interview is carried out. Sometimes what might happen is, the results might not be the same what other village peoples say. Therefore, to make the research more precise and reliable this tool is carried out. The researcher asked questions with key person of VDC. Mr. Parmanad Yadav, pro chairperson of Hariharpur VDC, Mr. Beyash Misra and Mr manager Baitha, president of Hariharpur water supply and sanitation scheme, Dinanath Paswan of Dalit Network, local teacher of the same village were taken for the key informant interview. According to key informant response, the questions regarding gender equality and participation of women in different meeting and the role in decision-making. According to them the underlying cause behind the backwardness of women is women herself, hesitation to participate in any meeting and the culture, not enjoy to give time because of household chores, women herself divide the work by gender. They even do not want to practice equal to male. To remove gender discrimination education opportunity should be equal to both men and women and the female herself should be aware about their rights.

5. Case Study

During the study period in study area two session of FGD is conducted. The major finding of the FGD session is included in the analysis of case study, in the fourth chapter i.e. analysis and interpretation of data which reflect the discrimination status of women after marriage.

As the objectives of the research, the tools that are used are questionnaire and checklist. Semi structured questionnaire is asked and checklist for focus group discussion is prepared to collect acquire information about gender discrimination.

3.7 Data Processing and Analysis

Both qualitative and quantitative data are collected during the fieldwork and obtained from other secondary sources were used to interpret the data. The data is broadly categorized according to the research objectives and presented in qualitative as well as in the quantitative form. Thereafter the data is analyzed and interpreted in quantitative form. Tables and Charts is presented to show discrimination and the status. After analyzing data conclusion and recommendation is made.

3.8 Limitations of Study

Gender discrimination is a concept of gender studies of rural area of Bara district, Hariharpur VDC. Therefore, it is not sufficient to understand the different status of women in Nepalese society and study is not able to represent the gender discrimination of other area. Due to lack of time and money, labor and other factor, the research is carried out only to fulfill the requirement of M.A. Sociology Thesis.

- a. The study is based upon the secondary as well as primary data published by different government and non-governmental institutions or organization.
- b. The gender discrimination covers wider areas with many indicators. However, this study is based on limited areas with certain indicators such as economical, educational, decision-making and ownership of assets.
- c. It is only a case study of Hariharpur VDC of Bara district. Therefore, the finding may be generalized to their case study in various part of Nepal.

CHAPTER – IV

SOCIO-ECONOMIC AND DEMOGRAPHIC PROFILE

The chapter highlights demographics profiles of the respondents of the study area. In this chapter age composition, ethnic composition, occupation, division of work, involvement in decision-making etc are included. Apart from that, researcher focuses on educational status, economic status, ownership on assets, views on property right and other discriminated activities.

4.1 Socio-economic and demographic profile (Hariharpur VDC)

The total population of VDC is 4417. Out of them 2290 is male and 2127 are female. Majority of the population are yadav, Kurmi, kushwaha, brahmin and dalits also live in VDC. Bhojpuri is the language as their mother tongue. The VDC is divided into 9 wards. But the study is mainly focused on among the married women of ward no.1,2,3,7,8 and 9 in sampling.

4.1.1 Ward-wise Population Distribution

Ward #	Total population	Male	Female	# of respondent
1	576	295	281	30
2	691	354	337	30
3	460	236	224	25
7	845	433	412	30
8	1104	566	538	30
9	595	305	290	30

VDC Profile, 2064

The above mentioned table shows the ward wise total population distribution of the respondent of the study area i.e. 1,2,3,7,8,9. And also the total number of male and female living in each ward has also been categorized.

Table 4.1: Ward-wise Population Distribution

Ward No.	Female	Male	Total
1	295	281	576
2	354	337	691
3	236	224	460
4	302	287	589
5	228	217	445
6	305	290	595
7	433	412	845
8	566	538	1104
9	305	290	595
Total	3027	2873	5900

Source: VDC Profile, 2064.

The above mentioned table shows the total population of whole 9 wards. The total population is 5900. Among that 3027 are female and 2873 are male population. Not only that the total number of male and female in each ward has also been shown in the table.

4.1.2 Ward-wise Number of Household

The present study was conducted among married women aged (20-60 years) and resident in 1, 2, 3, 7, 8 and 9 wards of Hariharpur VDC of Bara District, where the household number is 175. Married women aged 20-60 years, were selected and defined as the population of this study.

Table 4.2: Ward-wise Number of Household

Ward No.	No. of Household
1	60
2	72
3	48
4	71
5	66
6	72
7	88
8	115
9	62
Total	655

Source: VDC Profile, 2064.

4.1.3 Caste-wise household

Nepal is multi ethnic country where there are different castes, ethnic groups. In Nepal Brahmin and Chhetri have dominant role than other caste. The following table reveals the caste wise household composition of the respondents in the study area.

Table 4.3: Caste-wise Household

Caste	Household	Percent
Bin	19	10.9
Chamar	20	11.4
Hajam	1	0.6
Kahar	1	0.6
Kanu	3	1.7
Koiri	39	22.3
Kumhar	3	1.7
Kurmi	11	6.3
Lohar	24	13.7
Mali	3	1.7
Muslim	6	3.4

Pandit	2	1.1
Tatma	7	4.0
Teli	9	5.1
Yadav	27	15.4
Total	175	100.0

Source: survey 2072

4.1.4 Literacy Status of VDC

The following table shows the educational status of female and male in study area. The literacy rate of VDC is 18.98 percent. Out of them, the male literacy rate is 27.09 percent and female literacy rate is 10.44 percent (VDC Profile, 2064). Below table shows among the illiteracy rate the female percent is double than the male i.e. 49.3 percent and 36 percent respectively.

Table 4.4: Educational Status of VDC

S.N.	Level of Education	Female	%	Male	%	Total
1	Illiterate	1416	49.3	1090	36.0	2506
2	Below SLC	242	8.4	686	22.7	928
3	SLC	46	1.6	102	3.4	148
4	Intermediate	12	0.4	23	0.8	35
5	Bachelor	0	0.0	8	0.3	8
6	Master	0	0.0	1	0.0	1

Source: VDC Profile, 2064.

4.1.5 Population

The population refers to total number of people living in certain geographical area of boundary. According to the latest national population census 2001, the total population of Hariharpur VDC is 5900 where there are 655 households. Out of them 3027 are male and 2873 are female. (VDC Profile 2064)

4.2 Distribution of respondents by age

The age of the study population divided into four categories for the purpose of the study. Age wise of total population is shown in following table

Table 4.5: Distribution of Respondents by Age

S.N.	Age	No. of Respondents	Percentage
1	18 – 30	73	41.7
2	31 – 40	60	34.3
3	41 – 50	33	18.9
4	51- 65	9	5.1
Total		175	100

Source: Field Survey, 2072

During the field visit, 175 married females are taken as the respondents. The respondents divided into 4 age groups. There is a highest proportion 41.7 percent of the respondent in age group (18-30); 34.3 percent age group (31-40) follows it, 18.9 percent are of (41 - 50) years, the lowest proportions of the respondents are in age group (51-65).

4.3 Educational Status of Respondents

Education always plays important role in wider development of a nation. It is crucial indicator of civilization of society. Literacy means the ability to read and write those that can read and write are called literate. Most of the respondents are not educated. The research found most of women are illiterate.

Table 4.6: Educational Status of Respondents

S.N.	Education	No. of Respondents	Percentage
1	Illiterate	139	79.4
2	Literate	36	20.6
3	Primary level	0	0
4	Secondary	0	0
5	Higher Secondary	0	0
Total		175	100

Source: Field Survey, 2072

So the picture of education is disappointing 79.4 percent replied that they were illiterate so they cannot write even their names. 20.6 percent were literate and can write and read their names only. The table shows that 0 percent of women not got opportunity to read primary, secondary, and higher secondary level education.

4.4 Occupational Status of Respondents

In each occupational field, female participant is lower due to household chores. They were always busy inside the house. Proportion of female in white-collar job is very small. Most of the females are engaged in agriculture work.

Table 4.7: Occupational Status of Respondents

S.N.	Occupation	No. of Respondents	Percent
1	Service	0	0
2	Business	0	0
3	Daily wages	0	0
4	Agriculture	175	100
Total		175	100

Source: Field Survey, 2072

Above table shows, that 100 percent of the total respondents are engaged in agriculture and second occupation of the respondent is daily wages.

4.5 Family Structure

Family is the basic unit of the society. It is an institution, which plays important role in building society. There are three categories of family structure, mainly nuclear, joint and compound family. Nuclear family refers that family which consist husband, wife and unmarried children while joint family contains husband, wife, unmarried and married children as well as other relatives who share the kitchen for meal and reside under same roof. Compound family refers that from the grandfather the all properties are centered and their sons are living jointly in but kitchen are differ.

Table 4.8: Family Structure

S.N.	Types of Family	No. of Respondents	Percentage
1	Nuclear	77	44.0
2	Joint	92	52.6
3	Extended	6	3.4
Total		175	100

Source: Field Survey, 2072

In the study area, joint families are found in high percentage. Out of 175 households, 52.6 percent were joint, 44 percent were nuclear and only 3.4 households were compound family. Due to modern development, most of the people have adopted nuclear family structure.

4.6 Family Size of Respondents

Family size is categorized into three group i.e., small family, medium family and large family. Small family consist 4 members, medium family consist 5 to 8 members and large family is known as more than 9 members

Table 4.9: Family Size of Respondents

S.N.	Size of Family	No. of Respondents	Percentage
1	Small Family	77	44.0
2	Medium Family	84	48.0
3	Large Family	14	8.0
Total		175	100

Source: Field Survey, 2072

The above table reveals that majority of the household that is 48 percent are medium family and 44 percent of the households are small family whereas few 8 percent of the sample households are large family. The data shows that most of the respondents prefer nuclear type of family than large family.

4.7 Head of the Family

Nepal is dominated by the male society. Most of the households are pre-dominated headed by males in our society. Apart from that the female has weak and low status than their male counterpart in the society in terms of household heads.

Table 4.10: Head of the Family

S.N.	Head of Family	No. of Respondents	Percentage
1	Male	150	85.7
2	Female	25	14.3
Total		175	100

Source: Field Survey, 2072

The table presents information on household heads by sex for residence male-headed household constituted 85.7 percent. Whereas female-headed household are only 14.3 percent due to the death of their husbands. This shows the vast gender gap and discrimination in terms of household head.

4.8 Views of Respondent about Male Superiority

Nepalese society has strong value in favor of male therefore our social norms and values have deep rooted in their concept that they should serve and please their in-laws and husband after marriage. She must worship her husband as god. Following table shows the views of respondents about male superiority.

Table 4.11: Views of Respondent about Male Superiority

S.N.	Views	No. of Respondents	Percentage
1	Yes	150	85.7
2	Partially	19	10.9
3	Don't Know	6	3.4
Total		175	100

Source: Field Survey, 2072

Above table shows the views of respondents that they think male is superior to female or not. 85.7 percent of the respondent think male is superior. 10.9 percent believe partially that so and 3.4 percent reply that they do not know. In the study area, we observed that the modern concept and the education made women aware on gender equality, but still they are practicing traditional values.

4.9 Respondents Treating Daughter as Son

A daughter in our society is not a desired child and so she does not get equal treat and freedom as son, bear low social and moral values, performs the most difficult jobs throughout her life and often posses a lower self-image than son. Below table shows the discriminated behavior of parents towards son and daughter.

Table 4.12: Respondents Treating Daughter as Son

S.N.	Views	No. of Respondents	Percentage
1	Yes	161	92.0
2	No	14	8.0
Total		175	100

Source: Field Survey, 2072

Above table shows the trend of treating son and daughter, which is the main indicator to measure discrimination. Among 175 respondents, 92 percent of respondents were treating daughter as son but 8% were not treating daughter as son. This shows a great discrimination on treating. This figure shows that the local NGO, NYSC Bara working in this field and that is the impact of the program that brings greater changes in this figure.

Women rights, Child rights and different types of program against violence and discrimination conducted in Hariharpur VDC in the support of different donor agencies. (President of NYSC, Bara)

4.10 Respondents Prefer Son or Daughter

In our society the son is consider as the bread owner, son is steak of the old age. Parents are of the opinion that if they have no son they will go hell and they are dominated by the society. They are of the opinion that the daughters are as a Laxmi. However they

feel happy and secure when they give birth to son. Following table shows the preference given to children.

Table 4.13: Respondents Prefer Son or Daughter

S.N.	Preference	No. of Respondents	Percentage
1	Son	18	10.3
2	Daughter	10	5.7
3	Both	147	84.0
Total		175	100

Source: Field Survey, 2072

Above table shows the preference given to children whether son or daughter, 10.3 percent replied the preference to son, only 5.7 replied on daughter and 84 percent replied that they prefer both son and daughter equally. One of the major causes on preferring son is our social norms and values, which give more priority to son. This figure shows that there is only the 84 percent people are aware for gender discrimination.

4.11 Present Status of Women

Without male, female is not complete and without female male is not complete in this world. They are the two wings of life. There is no meaning of the craft in absence of one wings so both male and female are important for the existence of human being. Although men and women are counter part of each other but men have subordinate position in Nepalese social structure where as Nepalese women in general lag far behind men.

During the field visit 10.3 percent replied that they were dominated by husband, 89.7 percent replied they feel equal to husband. The improvement in the status of women better than as expected in the context of national gender analysis.

4.12 Indicators of Economic Discrimination

4.12.1 Sources of Income of Family

Source of income represents the economic status of household. Nepal is an agricultural country .So most of the people of VDC are engaged in agriculture. Besides it they are involved in livestock, business, and service as a secondary means of income.

Table 4.14: Sources of Income of Family

S.N.	Source of Income	No. of Respondents	percentage
1	Agriculture	123	70.3
2	Livestock	25	14.3
3	Business	25	14.3
4	Agriculture + cottage industry	2	1.1
5	Other (daily Wages)	10	5.7
Total		175	100

Source: Field Survey, 2072

Above table shows the source of income of the households. Income source of household is important to know the economic status of households. Most of the household's main source of income is agriculture and livestock. Besides that 70.3 percent have agriculture only.14.3 percent have livestock only, 14.3 percent have business, 1.1 percent have agriculture and business, 5.7 percent have daily wages.

4.12.2 Land Distribution

Being agriculture country more than 70 percent people dependent upon agriculture as main occupation. Land has great contribution in agriculture and it measures the economic status of people. In Nepalese society land is accepted as the main property of the family. The following table represents the position of land by respondents.

Table 4.15: Position of Land by Household

S.N.	Land	No. of Respondents	Percentage
1	Less than 5 Katta	26	14.9
2	6 – 10 Katta	35	20.0
3	11 - 20 Katta	52	29.7
4	21 Above	30	17.1
5	Have no land	32	18.3
Total		175	100

Source: Field Survey, 2072

Above table shows the land owned by family. During the survey when the question was, asked many of the respondents did not know how much land their family had owned exactly. However, in average they replied 14.9 percent have less than 5 Katta, 20 percent have 6 to 10 Katta, 29 percent have 11 to 20 Katta, 17.1 percent have above 21 katta and 18.3 percent have not land. According to the data 53.2 percentage people are poor under poverty line but 18.3 percentage people belongs to absolute poverty and depend on daily wages.

4.12.3 Economic Dependency

The women who were engaged in economic activities like producing crops, vegetables, fruits, livestock and business, daily wages etc, are not calculated as value of work. The house wife like daughter -in-law and other and her household chores is not considered as economic productive point of view and their contribution was not calculated as in economical value.

Table 4.16: Respondents Economically Independent Upon Family or Not

S.N.	Dependency	No. of Respondents	Percentage
1	Dependant	162	92.6
2	Independent	13	7.4
Total		175	100.00

Source: Field Survey, 2072

Above table shows the economic dependency of female respondent upon the family. Among the 175 respondents, 92.6 percent were dependent on family and 7.4 percent

were only independent. This data shows that 7.4 percentages women are independent have skill of farming and involved in live stoke. But the access over all the income resources was not provided to them. Economic dependency made women bounded in certain rules of family, which create discrimination.

4.12.4 Annual Income of Respondents

The women who are engaged in income generating activities earn more than the men do. They are bounded within 4 wall, they got income only through gifts and granted on occasions. Women in white-collar job are very less in our country due to lack of education. So they used to engage more in agriculture, livestock, daily wages etc.

Table 4.17: Income of Respondents Annually

S.N.	Income Annually	No. of Respondents	Percentage
1	Up to Rs.500	121	69.1
2	Up to Rs. 2000	50	28.6
3	Up to Rs.5000	4	2.3
4	Up to Rs.10000	0	0
	Total:	175	100.00

Source: Field Survey, 2072

Above data shows the income of respondents annually. However many of the respondents were not employed but they used to make some money by extra activities like weaving, daily wages in agriculture works. 69.1 percent earn up to Rs.500, 28.6 percent earn up to Rs. 2000, 2.3 percent earn to 5000 and 0 percent earn up to 10000 annually. This data strongly advocate that rural women are not economically independent and right to property for women voice is must for today.

4.12.5 Decision on Retaining Income

Principally, both male and female having equal rights and duty. They need to share equal benefit in family. However, female have only supportive roles. The income earned through various income generating activities by women are kept by male or in laws mostly. She has to get permission to use her own income by family.

Table 4.18: Decision Making on Income

S.N.	Keeping Income	No. of Respondents	Percentage
1	Yourself	88	50.3
2	Husband	81	46.3
3	Mother/Father in law	6	3.4
Total		175	100.00

Source: Field Survey, 2072

Above table shows the condition of women keeping income with her or with family members. The respondents 46.3% replied that their husbands keep their income, 50.3 percent keep themselves, this percentage shows the access for but keep but not controlling power because women are only used as locker in house. I mean that this may create mental violence because of care less and some time it may be fatal for her normal life.

4.13 Indicators of Educational Discrimination

4.13.1 Opinion towards Female Education

Education is the fundamental right. This is the effective means, which have ability to break the pattern of gender discrimination and piled knowledge of wisdom. Education brought drastic changes for women in developed (WID). Women have lesser access to avenues of education and modern knowledge. Getting early married and producing children are the ultimate goals for the women. Fewer girls than boys are enrolled in school and even less stay on in school.

Table 4.19: Opinion Towards Female Education

S.N.	Opinions	No. of Respondents	Percentage
1	Should be higher than male	18	10.3
2	Should be equal	144	82.3
3	Less than male	11	6.3
4	No limit	2	1.1
Total		175	100

Source: Field Survey, 2072

The question posed to the respondents on their opinion toward level of female education. The highest percent 82.3 percent answered that it should be equal, followed by the answered no limit 1.1 percent, 10.3 percent think should be higher than male, only less percent 6.3 think it should be less than male.

4.13.2 Education of Children

Parents have taken responsibility of educate their children for better. Educated parents can think about their children's better education. Most of the parents in Nepal generally send their son to school thinking that son is stick of their old age but the daughter is deprived from the education because she should learn household chores and take care of brother and sister. Following table presents the present situation of educating son and daughter whether there is equality or not in education process.

Table 4.20: Education of Children

S. N.	Son / Daughter	Private	%	Government	%	Not Mention	%	Total
1	Son	16	9.1	155	88.6	4	2.3	175
2	Daughter	18	10.3	38	21.7	119	68	175

Source: Field Survey, 2072

According to data 9.1 percent of the respondent's son, 10.3 percentage daughter study in private school/ college whereas 21.7 percent daughter, 88.7 percent of the sons study in government school /college. 2.3 percent on sons and 68 percent on daughter did not mention because they did not have school/ college going children. The data itself shows that there is discrimination in educating children.

4.13.3 Respondents Feels Educationally Discriminated

In the past period, there is a trend of early marriage .So female get less chance to be educated. She is only taught to do household work and take care of younger brothers and sisters. Which is also a constrains of education of female. Having wished to learn more they are compels to leave their education in primary or incompletely due to low economic status of their family. There are many hindrances behind it.

Table 4.21: Respondents Feels Educationally Discriminated

S.N.	Opinions	No. of Respondents	Percentage
1	Yes	155	88.6
2	No	20	11.4
Total		175	100

Source: Field Survey, 2072

Above data shows the discrimination in education to respondent's oneself. During the survey when researcher asked the question directly they answered "No" they did not feel any discrimination on education. But majority of the respondents were not so educated then researcher asked why they did not study more that or why they study less than their brothers or male partner. Then they replied because of household work and like that. They wanted to learn but could not. So, 88.6 percent of the respondents feel that they were discriminated in education and 11.4 percent didn't feel they are discriminated.

4.14 Status of Woman's Property Right and Ownership on Assets

4.14.1 Access on Parental Property

Women's access to resources-land property and assets are seriously limited due to discriminated laws inheritance and property right. Women's access to land and property is derived through her marriage relationship. A married woman has no right in her parental property.

Table 4.22: Respondents Got Parental Property

S.N.	Opinions	No. of Respondents	Percentage
1	Yes	25	14.3
2	No	150	85.7
Total		175	100.00

Source: Field Survey, 2072

Above table shows the status of parental property right of female. Among 175 respondents 25 respondents, which is 14.3 percent got parental property because of having only one child with daughter, 85.7 percent did not get any parental property.

This make clear the law is in the paper only but not in practice, Women do not have right on parental property as their brothers being the children of same parents.

4.14.2 Views on Female Property Right Necessary or Not

Properties rights are guaranteed by the constitution. Women are regarded as weak and needing protection at every stage of their lives. Traditional cultures and social norms highly restrict women's participation in economic development. In the context of inheritance rights, the status of women is defined in terms of her marital status. One of the major initiatives taken by the government is enhancing women's property rights especially with regard to parental property.

Table 4.23: Views on Parental Property

S.N.	Views	No. of Respondents	Percentage
1	Yes	163	93.1
2	No	11	6.3
3	Don't know	1	0.6
Total		175	100

Source: Field Survey, 2072

Above data shows the views of respondents on female property right. Property right to female is a burning issue of equality nowadays. So, 93.1 percent of respondent think that they should have property right, 6.3 percent replied no and 0.6 percent replied they don't know about it. The data presents majority of respondents are on favor of female property right.

4.14.3 Present Legal Previsions on Equal Right to Male and Female

The present legal status of property right is that female should return parental property after marriage. This does not seem to be fair on female. However, male got their parental property without any condition. The question posed to respondents, about the view on present legal provision on equal right to male and female.

Table 4.24: Present Legal Provision on Equal Right to Male and Female

S.N.	Views	No. of Respondents	Percentage
1	Yes	47	26.9
2	No	119	68.0
3	Can't say	9	5.1
Total		175	100

Source: Field Survey, 2072

Above data shows the present legal provisions on equal right, 26.9 percent said that there is, 68.0 said that there is not any equal right to male and female and 5.1 percent said they could not say. Which shows the present legal provision is not equal.

4.14.4 Argument on Women's Reservation

Male is always forward in every sector than female. To bring gender equality both male and female should actively participate. Lack of access in education and resources female are backward than their male counterparts. The government has made 33% reservation seats for women on constitution Assembly. Likewise to bring equality there should be equity programs like reservation seats for women in every sector. During the survey the argument on reservation of women was taken as follows.

Table 4.25: Argument on Women's Reservation

S.N.	Arguments	No. of Respondents	Percentage
1	Totally agree	160	91.4
2	Partially agree	14	8.0
3	Don't agree	1	0.6
Total		175	100

Source: Field Survey, 2072

Above table shows the arguments on the statement, “Legal provisions should be made for reservation of seats for women in education, health, employment and political sector.” Among 175 respondents 91.4 percent are totally agree with the statement, 15 percent are partially agree and 8 percent don't agree because they said that they do not want kindness of anybody. There should be fair competition. Therefore, according to data majority of respondents are positive to the statement.

4.14.5 Ownership of Assets

Assets ownership is an important indicator, which determines the solution of female in the society. Those who have more assets are regarded as respected persons. Both males and females are equal but both have no equal access to assets and other properties in our society. Females are considered second-class citizens and they have low access to properties.

Table 4.26: Ownership of Assets

S.N.	Asset	Male	Percentage	Female	Percent	Both	Percent	Total
1	Land	130	74.3	45	25.7	0	0	175
2	House	144	82.3	31	17.7	0	0	175

Source: Field Survey, 2072

Above table shows the ownership of male, female and both of them on land and house. As shown in the table ownership of land is 74.3 percent male, 25.7 percent female. Likewise, the ownership of house is 82.3 percent male, 17.7 percent female.

In Hariharpur VDC, females have less access on assets or they have less ownership on assets. They have no authorities to sell the assets during the time of urgency. Therefore as shown in the table ownership of land and house is more on male. Only the ownership of livestock is on both.

4.14.6 Land on Respondents (Female) Name

Male member have no faith upon the female and it is traditional phenomena that most of male are the head of the household so that they are the owners of the assets. So the female have less ownership on land but both have ownership on livestock it is because female looks after the livestock most of the time.

Table 4.27: Land Ownership Pattern

S.N.	Status	No. of Respondents	Percentage
1	Yes	29	16.6
2	No	146	83.4
	Total	175	100

Source: Field Survey, 2072

The trend of land ownership in Nepal is in favor of husband. So only 16.6 percent of respondents have land on their name but most of the women 83.4 percent did not have any land on their name.

4.14.7 Division of Social Work based on Gender

Gender roles are socially and culturally constructed and gender practices vary according to culture and society. In our society, there exist distinct patterns of gender division of labour in household as well as in social work. The table presents the division of labour in the social work on the basis of gender.

Table 4.28: Division of Social Work on the Basis of Gender

S.N.	Work	Male	%	Female	%	Both	%	Total
1	Construction work	3	1.7	8	4.6	164	93.7	175
2	Participation on local institution	23	13.1		0	152	86.9	175
3	Funeral ceremony	175	100	0	0	0	0	175
4	Marriage ceremony	0	0	0	0	175	100	175
5	Religious function	13	7.4	0	0	162	92.6	175
6	Community discussion	168	96	0	0	7	4	175
7	Household	23	13.1	0	0	152	86.9	175

Source: Field Survey, 2072

On construction work 1.7 percent male, 4.6 percent female and 93.7 percent used to work both. Likewise, on participation on local institution 13.9 percent male, 86.1 percent used to participate both. 100 percent male member participates in funeral ceremony.

In the marriage, ceremony 100 percent household participated both. As they said first priority is given male, 7.4 percent household participate male and 92.6 percent household participate both. On religious function 96 percent male of household 4 percent participation of both, 13.1 percent male and 86.9 percent household participate both.

In community discussion 96 percent of household member participate male member, 5 percent both. Due to lack of education or household work female could not participate more and they do not take much interest on these kind of discussion. So the majority is of male members are seen.

On household work Nepalese society, think that female only does household work so none household male member does work, 68.33 percent respondents replied female and 31.67 percent replied on both.

Women are confined more in household work, religious function only. Construction works, participation on local institution and on community discussion male are shown active. Both are nearly equally participate in marriage ceremony and community discussion. Male only due to conservative and patriarchy society does none of the household work.

4.14.8 Decision Making on basis of Gender

Decision has great role to enhance the social status. It plays important role in terms of people's participation in different activities. But there is a gender disparity in terms of decision-making process in many cases females are deprived in decision-making process due to low educational and economic status in the society than their male counterparts.

Table 4.29: Decision Making on the Basis of Gender

S.N.	Work	Male	%	Female	%	Both	%	Total
1	Loan	110	62.9	1	0.6	64	36.6	175
2	Agriculture work	17	9.7	6	3.4	152	86.9	175
3	Business	82	46.9	2	1.1	91	52.0	175
4	Education of child	45	25.7		0.0	130	74.3	175
5	Politics	175	100.0		0.0		0.0	175
6	Social work	31	17.7	3	1.7	141	80.6	175

Source: Field Survey, 2072

The table represents that women seems to be very weak in decision-making or it can be said that women have low decision-making power. Women are hardly seen as final decision maker in different activities. Of the six activities such as loan, Business, politics, social work are decided by male more 62.9 %, 9.7%,46.9%, and 100% respectively than female. Only in the agriculture, works 50 percent decisions are taken individually by female because male member used to go outside for the job, so female have responsibility of the agriculture sector.

4.15 Reasons for Backwardness of Women in Society

In the study area, females are found deprived from their rights and responsibilities they have low access to education, employment and decision-making. They are dominated by males in each and every steps of life. There are various major reasons for their backwardness in Hariharpur VDC, according to them less education opportunity, awareness on gender issues, economic dependency are the major part. Like tradition and culture barrages, unsupportative & acceptance nature of male, losing of self-confidence and hesitation are some of the common factor that is pushing women back and not letting her chance to be socialized and mobilized. as the respondents said.

4.16 Suggestion to Remove Gender Discrimination

However, women in Nepal are spending their whole life in household activities but they are still facing gender discrimination. Due to the various women groups of community and trainings given by various NGOs they get aware about gender issues, they have realized their importance on society and suggested following:

-) Create gender awareness to the people, which may give the violence free atmosphere to women.
-) Create educational opportunity to increase educational status of female.
-) Initiate to heat for change the traditional values, norms and customs gradually which are against the women liberalization,
-) Provide opportunity to participate in economic, social, political and all sphere of development sector.
-) Enhance the capacity to engage economic action, which uplift status empower to access in employment opportunity.

As researcher have mentioned about the case study in methodology part. The case and brief summary of the situation is analyzed in this way. The case illustrates that still there is the practice of dowry system in most of the remote villages. Where daughters are still being victimized and are being tortured by the in-laws. Though everyone knows that their daughter is being ill-treated, the family members still suggest their daughter to be in her husband house saying that its her house now and she is responsible for all the do's and don'ts.

"Social pattern worsen my life"

Because of the dowry custom and social perception to girl child, I got married earlier age on May 2000. My father paid NRs. 75,000 cash dowry for my marriage. My parents felt free after marriage ceremony because they completed their duty and hoped for my better life. My parents bless and duty-bearing responsibilities turned to crush and moved my life worsen.



My husband is a government employee. He is police, recently working in Ramechhap district, and got omer marriage in January 2008. I spend 8 years real marriage life and got 2 girls child. My family members are selfish, they used to abuse me for getting girls child. I requested and begged mercy of all the authorized body of my family to stand against other marriage. The day of my life taught me that only husband is the authorized person to make decision of any around wife. My family members assured me that "this is your bad luck and you are unlucky, Pray God to live with pleasure". I felt no one is in the community in the favor of women. I realized wife means a servant only, not a partner of life of husband. Wife's duty is to get child as per need of family and husband and serve for housework. The day of my pleasure was spoiled and moved to worst. I am literate and passed 9 class, but there is no any value of my study for my life. Once a day I bagged mercy of my husband for marriage certification and citizenship in the sense of utilize my knowledge to earn money to fulfill my daily needs. He shouted me and said mind your language, you are only wife not lover, mind your own business of housekeeping and caring child.

I am alone, pleasure is beyond from me and my dignity. Who can point the mistake and gaps of my love to husband? Husband, community and family abused me and suspected on my character and sexuality. Unemployment and dependency is the major causes of my life to be victim of dislike and discrimination.

- Kumari Patel, Hariharpur – 8

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CHAPTER – V

SUMMARY AND CONCLUSION

5.1 Summary

With the primary objective of exploring women's perception on gender discrimination in education, the research was conducted among 175 household. The present study has tried to document women's response and perception on the contemporary issue of gender discrimination in education, social condition and property rights.

Gender discrimination is a multi dimension and complex problem. It is socially constructed by the society. The situation and the consequences of gender discrimination are also multi faces. It allocates different roles status, opportunities, privileges and power to men and women. Gender roles relation and differences vary within and among countries and cultures and overtime. In most societies men are powerful and get more advantage then women. Women are subordinate, marginalized and discriminated. There is huge gender disparity in the community, which is determined by a culture of patriarchy based on the protection of lineage, property, economic security and power.

Female society is dominated by male society because of patriarchy system. Because of the present trend and perception toward women is pushing them in to the circle of suspect circle. In fact the affect of our Nepalese custom women society have not the power. The power pattern of society specially working in five area: power in, power out, power on, power within and power through. The scenarios of these five powers have special character. Most of women be victim of power on, power through and power out. Power in and powers within these two aspects are the very important for human being to develop their personality in any community. The major cause of gender discrimination is facing the force of men. And our traditional culture and male dominated society is running by the power pattern of male which are all surrounded to male.

The study analyze the gender discrimination in Hariharpur VDC, particularly in ward No. 1,2,3,7,8 and 9 .The study is based upon primary data collection from the field survey among the 175 respondent. This study is an attempt to analyze the discriminated

status of females in terms of education, economy, and occupation, division of work, decision-making, and ownership of assets. The following are the major findings of the study.

Among 175 respondents, 79 percent of females are illiterate and did not get opportunity for higher education. The modern tendency of nuclear family system has great influence on them than joint family system,

The present information on household constituted male headed is 85.7 percent In the study area, 85.7 percent of the respondent think male is superior to female. Out of 175 respondents, 8 percent of respondents are not treating daughter as son. 10.3 percent respondents give preference to son.

Majority of household i.e. 14.9 percent have less than 5 kattha of land. 92.6 percent of the respondents are economically dependent upon family members. 0 percent earn more than 10000 and 2.3 earn up to 500 annually. 46.3 percent of the respondent's income is kept by husband and only 50.3 percent kept by her.

Out of 175 respondents 9.1 percent of the son and 10.3 percent of daughter study in boarding school and 88.6 percent of son and 21.7 percent daughter study in government school/college. 88.6 percent of respondents feel educational discriminated, which is more than half-total.

Only 14.3 percent of the female got parental property because they did not have brothers, rest 85.7 percent did not get any parental properties. 93.1 percent views there should be equal right of female on property. 26.9 percent totally agreed on statement "legal provision should be made for reservation.

Male ownership on land, house is comparatively higher than female that is 74.3 percent and 82.3 percent. 35.4 percent of ownership on livestock is on both. 16.6 percent of respondents have land on their name. Among seven activities, male participation is higher, the percent in local institution and community discussion respectively vice - versa participation on household work and on religious ceremony, women are involved highly. Male contrary to female mostly does decision regarding loan, business, politics,

and social work. However, female mostly does decision regarding agriculture and both do decision on education of child.

Conclusion

Gender discrimination has multi dimensional face women are facing the consequences of different cultural violence as child marriage, dowry crime, witch custom and widow. Mainly the madhesi socio-rules are deigned to use women as object and controlled by power. Different cultural barrier, over load traditional behavior and relation interlinked to abuse female partners for male interest. In madeshi culture we found discrimination in kinship, celebration days as holli, chaita and male felt enjoy they have to right to abuse women with full interest. These are the customs faults and its utilized for male side. So we felt that gender discrimination is institutionalized and it is socially constructed; miss understanding of biology and patriarchy system. Gender inequality is a fact in Nepalese society. Women who constitute about half of population are disadvantaged deprived and discriminated socially as well as economically and politically within and among the nation. They have less access in education, decision-making, and ownership of assets etc. They are regarded as second grade citizens of the country and have fewer opportunities to involve in mainstream of development.

They are only confined in household chores, agricultural activities, livestock and wage labour. The women are not co-operated in decision-making position only men enjoy that position. It is because of illiteracy, low participation in economic activity. Participation of both is necessary for the sustainable development from rural to national level. A society cannot run smoothly in absence of one. Only one can do nothing alone, so there should be mutual relationship, understanding and co-operation between them.

The main objective of the study is to find out the gender discrimination persisting in Hariharpur VDC. The study shows that the status of female is weaker as compared to their male counterpart. They have low status in education because of the low involvement of girl child in school. Our society is male dominated due to which people give less priority to daughter than son. Most of the time female are busy in their off farm and on farm activities apart from that, they work as labour. Male are the representative of the ward; they take interest in the daily political affairs of village and nation. Female are discriminated in that situation due to heavy workload inside and

outside the house. However, their work is not considered as economic activity .The income earned by them also in control of male, which create dependency. They are denied from the access of property. Only very few women have opportunity to be head of household and having ownership in assets. Most of the female are only the caretaker of assets. They contributed more hours to accumulate the assets but have less ownership of assets. In the decision making aspects most of the household affairs are decided by the male, female have decision-making power on agriculture work.

In order to improve the situation of women, policy and program of government and other NGO should be more focused on women issues. For the overall development women participation is most important factor in diverse development activities. It is possible only there is no discrimination in overall aspects.

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www.sabaikonepal.com

othersociologist.com

Annex:

QUESTIONNAIRE

HH's

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Code:-

1 Name:	religion:	Age:		
Sex:- Male <input type="checkbox"/>	Female.. <input type="checkbox"/>	Marital status:- single <input type="checkbox"/>	married <input type="checkbox"/>	Address:- ..
.....	Ward No.:	Educational Status:		
Occupation:	Ethnicity/cast:-			
Types of Family: Joint <input type="checkbox"/>	Nuclear <input type="checkbox"/>	Extended <input type="checkbox"/>		

- 2 How many members are there in your family? //
- 3 Who is the head of your family? a. Male b. Female
- 4 Do you think male is superior than female?
a. Yes b. No c. Don't know
5. Are you treating daughter as son? a. Yes b. No
6. Do you prefer son or daughter?
a. Son b. Daughter c. Both
7. What do you think yourself?
a. Remain dominated by husband b. Equal to husband
8. What are the sources of income?
a. Livestock b. Agriculture: Cash crops/ Foods Crops
c. Business d. Cottage Industries e. Others:
9. How much land do you have in your family?
Quantity in Katta
10. Are you economically independent upon your family member?
a. Dependent b. Independent c. Neither
11. How much do you earn annually?
a. Up to Rs.500 b. Up to Rs.1000
c. Up to Rs.5000 d. Up to Rs.10000
12. Who keeps your income?
a. Yourself b. Husband
c. Mother in law d. Father in law (Both)

13. What is your opinion towards female education?
- a. Should be higher than male b. Should be equal
c. Less than male d. No limit
14. Where do your children study?
- a. Son : i) Private School/ College
 ii) Government School/ College
b. Daughter: i) Private School/ College
 ii) Government School/ College
15. Do you feel yourself educationally discriminated?
- a. Yes b. No
16. Did you get parental property?
- a. Yes b. No
17. Do you think property right is necessary for female also?
- a. Yes b. No c. Don't know
18. Do you think the legal provisions have given equal rights to both male and female?
- a. Yes b. No c. Can't say
19. Legal provisions should be made for reservation of seats for women in education, health, employment and political sector' how far do you agree with the statement?
- a. Totally agree b. partially agree c. Don't agree
20. Who is the owner of the following assets?
- a. Land: Male / Female b. House: Male / Female
c. Livestock: Male / Female
21. Do you have land in your own name? (This for female only)
- a. Yes b. No
22. If Yes then, what was the motto of your guardians to make you land holder?
- a. For justice b. For tax free c. Future threats d. respect my view
23. Division of Social work on the Basis of gender.

Activities	Male	Female	Both
Construction Work			
Participation on local institution			
Funeral ceremony			
Marriage ceremony			
Religious Function			
Community discussion			
Other			

24. Decision making on the basis of gender.

Activities	Male	Female	Both
Loan			
Agriculture work			
Business			
Education of Child			
Politics			
Social Work			

25. What do you think about backwardness of women in society?

.....

26. What is your suggestion to reduce gender discrimination?

.....

(I answered the above questions based on my knowledge and as practice of my life)

Interviewing signature:-

Date of Survey:- <dd/mm/yy>

Name of Surveyor:- <xxxxxxx>

Signature:-