

Perception of Gender Inequality among Teenagers Students in Pokhara

A Thesis

Submitted to the faculty of Humanities and Social Sciences

**Department of Sociology/Anthropology, PNC, Pokhara, Nepal in Partial
Fulfillment of the Requirement for the Master Degree in Anthropology**

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LETTER OF RECOMMENDATION

This is to certify that the thesis entitled “*Gender Inequality Perception of Teenagers Students*” has been completed by *Samira Lamichhane* under my supervision for partial fulfillment of the requirement for Master of Arts in Anthropology. I recommend this thesis for the final approval and acceptance by dissertation committee.

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LETTER OF ACCEPTANCE

This thesis entitled “*Gender Inequality Perception of Teenagers Students*” submitted to the Department of Sociology/ Anthropology, Tribhuvan University, Prithwi Narayan Campus, Pokhara by *Samira Lamichhane* has been accepted as the partial fulfillment of the requirements for Master of Arts in Anthropology by the undersigned members of the dissertation committee.

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(Samira Lamichhane)

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ACRONYMS

CBS	:	Central Bureau Statistic
CEDAW	:	Convention on Elimination on All Forms of Discriminations Against Women
GAD	:	Gender and Development
GDI	:	Gender Development Index
GEM	:	Gender Empowerment Measure
HMG	:	His Majesty Government
HMG/NG	:	His Majesty Government/ Nepal Government
INGO	:	International Non- Governmental Organization
NGO	:	Non- Governmental Organization
SLC	:	School Leaving Certificate
UDHR	:	Universal Declaration of Human Rights
UN	:	United Nation
UNDP	:	United Nations Development Program
WAD	:	Women and Development

ABSTRACT

Gender Inequality is a multi-dimensional and complex phenomenon. Women have always become the victim of gender inequality. The cause of gender inequality has also multiple linkages. The world wide effort through millennium development goal already started. The social development factors such as nature of mode of production, availability of resources, biological factors, cultural value system, social system etc are responsible to generate the gender inequality and other discrimination from one generation to another. This research studies the gender inequality perception among the teenagers. This research has been conducted in one of the Higher Secondary School of Kaski district.

The objective of this study is to analyze, explore and find out the cause of gender perception and to identify gender role in decision making power in household work, outside the household and in study area. For the successful achievements of the above objectives, several tools and techniques have been used. The research concern with both primary as well as secondary sources of data but emphasis has been given to primary source of data as it is more reliable, authentic and close to reality. The researcher has tried to diagnose the various aspects related to inequality between male and female, its types and extent and the knowledge about gender inequality in Nepalese society. Furthermore, interviews with key informants were conducted to collect necessary and essential data and information. Mainly quantitative data were collected through preparation of interview schedule, and key informants interviews. Qualitative data were collected through the case study that has been carried out among five different respondents. The universe of this study is 272. Among them 119 are girls. 75 respondents have been selected purposively. The respondents are the teenagers with multi-castes, ethnicity, religion and language. The data collected from various methods have been analyzed qualitatively as well as quantitatively. Necessary bar diagrams, figures, tables have been used to make data more effective and reliable.

This research area reflected all kinds of attributes that are usually seen among the teenagers regarding gender inequality which is the main cause for the degradation of countries stratus.

The number of female population in Nepal is slightly higher than males. But in all socio-economic indicators like education, freedom, mobility participation in social works, etc., females are far behind than their male counterparts. Females are marginalized and deprived in all types of activities. In all types of Nepalese family the discrimination between male and female exists, only difference is in its extent. Such inequality starts right from the birth of a child or even when a fetus is growing in mothers' womb. It is still uncertain how long a girl will have to wait for the day of inequality and justice.

CHAPTER I

INTRODUCTION

1.1 Background

No matter how you look at it life is strange, very strange. Perhaps the confusion arises because life is not always what it seems. As a species, we are obsessed with superficial appearance. When baby born, it became immense treasure for a parents. But of all the awful feelings that make a children feel sick is to know if they are unequally treated.

Historically women have been seen as less important than men; somehow inferior to them; of less value than men politically, socially, economically and culturally. In the past both law and custom made women the property of men. Wherever social attitudes devalue women, violence against women is more likely to be tolerated or less likely to be punished. But first, we shall deal with the question of gender inequality perception. What do we really know about how people perceive gender inequality in their societies? Drawing on the theory of consciousness (Giddens 1973; 112-116), this study argues that individuals must first perceive that inequality exists, and then decide that this inequality is sufficiently unfair that some corrective action is warranted. Consciousness of inequality includes the self-awareness of subordinate groups as well as awareness of inequality on the part of those who are not disadvantaged. By this definition, men who favor action to reduce discrimination against women are conscious of gender inequality. According to (Fulcher and Scott 2007) a person's gender is not simply an aspect of what one is but more fundamentally, it is something that one does, and does recurrently in interaction with others. I think in my view both gender roles can be learned through the process of interactions from birth, which begins in the family. Gender inequality takes many different forms depending on the economy and the society that we find ourselves.

The concept of gender is vital because it reveals how women's subordination is socially constructed; is not biologically predetermined nor is it fixed forever. Gender inequality exists because the two genders are being valued differently and consequently, have

unequal opportunities and life chances. Poverty and gender inequality are important factors that prevent girls from going to secondary school. At the same time, girls' education is essential for poverty eradication. Women's ability to take advantage of ICT depends on conducive policies, an enabling environment in their countries to extend communications infrastructure to where women live, and increased educational levels.

Gender Inequality refers to unequal treatment or perceptions of individuals based on their gender. This is an area of study in sociology Gender roles refers to expectations regarding the proper behavior, attitudes and activities of males and females(Schaeter, 2007) for example toughness is thought of as masculine while tenderness as feminine. Gender, here being the socially constructed constellation of ideas, values, assumptions, hopes and fear about 'maleness' and 'femaleness' is responsible for continuum of discrimination. Gender inequality is a worldwide phenomenon perpetuated in every sector of social, economic and political spheres. Gender inequality is usually understood as the unfair treatment against people of either sex. But the examples and statistics from around globe show women are less advantaged and discriminated because of just being female. An example even practiced in developed societies is 'glass ceiling' and there are no societies where women enjoy equal opportunities as men. The term 'glass ceiling' is used to describe the process by which women are disapproved from promotions by means of several invisible barriers. Gender inequality is when women have less power than men do or vice versa. The social construct that result in women not having equal rights, opportunities, or privileges to men.

Discrimination and inequality are at the root of violence against women. Arguments to justify violent methods to 'keep women in their place' and to assert male dominance may call upon 'religious principles', or 'cultural traditions'. Until recently, domestic violence in some Western countries was seen as a 'private matter' outside the power of the law to intervene. Indeed, it was only after years of campaigning by women's groups and human rights organizations that domestic violence was criminalized and taken seriously. Women bear almost all responsibility for meeting basic needs of the family, yet are systematically denied the resources, information and freedom of action they need to fulfill this responsibility. The vast majority of the world's poor are women. Two-thirds of the

world's illiterates are female. Of the millions of school age children not in school, the majority are girls.

Most society observed as discrimination and inequality favoring men against the women (Acharya, 2003). Sex is biologically determined differences between men and women, for example, visible sexual organs that distinguish men from women whereas gender is socially determined expectations for what it means to be male and female, it is caused by the psychological and social development of individual within society. Our gender identity determines how we are perceived and how we are expected to think and act as women and men, because of the way society is organized. Even though women's employment levels, occupational representation and education, etc. have improved compared to their levels in the past, there have been little or no changes in their relative positions to men. Women still lag significantly behind men in all areas. Empowerment opportunities for women have not been on the same terms and conditions as for men; and education and training have not successfully broken down sex segregation in occupations. Women are concentrated in a few economic sectors and, relative to men, occupy the low status, low paying jobs with generally poor working conditions, little prospects of occupational mobility, and increasing incidence of sexual harassment. Many women, despite knowing discriminated, seldom complain or resist against such ill practices. The reasons for tolerating discriminations may be several; however the most important may be the unequal status of women in comparison to men.

In developed country there is less gender gap but in third world countries i.e. in developing countries there is a vast gap between women and men. It reflects the situation of gender inequality. It is a crucial part which has great role in retarding the path of development.

1.2 Statements of the problem

Today, the countries of the world have been categorized into developed, developing and under developing and core, periphery and semi periphery etc. Whenever we talk about Nepal, she has been seen in the stage of very least developed country. The political ups

and down, illiteracy has seriously escalated the situation of Nepal. It's a landlocked country situated between India and China, with Tibet autonomous province to its north and Indian states to its south, east and west. These two great states have progressed abundantly in the recent years establishing themselves as economic powerhouse. Most probably Nepal has to go long distance in order to be equal with these countries which are in turtle's footsteps.

In context of developing countries, women's status is far behind from the cut-off point. The situation is emerged by the unbreakable socio-cultural norms set by the patriarchal society. Sometimes the religious norms make women to incline towards superiority of males. Consequences of inequality and discrimination depend on the forms and nature of discrimination. In every sector the opportunities for women is lagging behind. Women are disadvantaged from the vein of development despite various efforts to eliminate gender inequality. It is still persisting by hitting all aspects of social, economic, political and cultural life of women. The researchers to date have general consensus that the perpetual discrimination against women irrespective of their socio-economic, political and demographic status are responsible for their unequal status. Political empowerment, the most important tool for eliminating discrimination and inequality, has become a major problem for rooting out all forms of discrimination because it is impossible to value and recognize women's role. Despite the achievement in reducing gaps between males and females in terms of socio-economic indicators, several developed countries are lagging behind in reducing gender disparity in political participation.

Girls are less valued than boys. They receive less medical care and education, and chauvinistic (bigoted) attitudes preclude (exclude) vital opportunities. Girls are married early, despite the government's official minimum age requirements. The lack of education perpetuates lack of education. Early marriage also contributes to poor maternal and child health as young girls are unprepared for pregnancy. Literacy rate of women is much lower than men. Women often face domestic violence and harassment, with no legal resource, as paternalism and gender inequality is deeply entrenched in the society. Many laws are explicitly biased against women, especially those regarding property, citizenship and marriage. Women are frequently prosecuted for having abortions, which

has been legalized conditionally. Women who seek employment face hierarchical and repressive work structures. Women work more but get very low wage as compared to men. Many Nepalese women are less independent in terms of cultural, political, economic and social dimensions. Unless achieving educational and economic independency, they will be unable to exercise equal privileges compared to male counterpart. Thus, to summarize, this study has mainly focused on searching the answer to these research questions.

1. What are the causes of gender inequality?
2. Does male, female and third gender have accessibility in freedom of movement?
3. What are the types of discrimination in household work?

1.3 Objectives of the study

The general objective of this study is to study the perception towards gender inequality in society. But the specific objectives of this study are

1. To analyze, explore and find out the cause of gender inequality.
2. To identify gender role in decision making power in household and outside the household work.

1.4 Significance

It is for sure that inequality exists in the society. The study of gender inequality is vital concerning different sectors including academic importance as well. So I am interested to research on this topic which obviously will be helpful to add one brick in the concerning field.

This study will reveal the perception of the teenagers' girls. So, this study will be helpful for the policy makers to make gender balance in each and every fields of society. It is expected that this study will be able to provide concerned entity with the fact and

suggestion that the female can be a contributing factor for their country as equally as the male counterpart.

1.5 Limitations of the study

The study has been undertaken within the boundaries of limited time, resources and budgets as well. What we desire, what we aim, that cannot be created exactly. It is reality, because there are so many factors and elements which affect research work directly and indirectly. This research work is also not an exceptional. Though it has studied the gender perception but has only reflected the female teenager's. It means study area is limited. Thus, the findings and conclusion drawn from this study may not widely be generated exactly to what I interpret.

1.6 Organization structure of the study

The whole study is divided into six chapters. First chapter includes introduction of the study. Second chapter contains literature review including conceptual framework. Third chapter is related about briefing of research methodology. In the fourth chapter background characteristics of respondents are presented. In the fifth chapter perception of gender inequality is focused and chapter six contains summary, conclusion and suggestions for further study.

CHAPTER II

LITERATURE REVIEW

2.1 Conceptual Overview

According to World Health Organization (WHO), the term gender refers to the socially constructed rules, behavior, activities and attributes that a particular society considers appropriate for men and women. Gender, in its narrowest sense, means socially constructed sex, be it female or male. A social cultural and personal construct, not a biological construct; separate from the sex-based categories of male/female. A view through which to assess other social organizing principles with influence on the status of men and women-class/caste, race, age, religion, location/city/country side; not used in isolation.

Gender is the range of physical, biological, mental and behavioral characteristics pertaining to, and differentiating between, masculinity and femininity. Depending on the context, the term may refer to biological sex (i.e. the state of being male, female or intersex), sex-based social structures (including gender roles and other social roles), or gender identity. Sex is biologically determined differences between men and women, for example, visible sexual organs that distinguish men from women whereas gender is socially determined expectations for what it means to be male and female, it is caused by the psychological and social development of individuals within society.

"Who does what work?" is an entry point to understanding gender as a social construct. Gender roles and responsibilities are extensions of the division of labor, the key issue is the concept of "gender" (the social, not biological concept) and how different roles and responsibilities are assigned to men and women. The intersection of these gender roles and responsibilities with a development project's goals and activities is the focal point of a gender analysis. Gender inequality is crucial part which has great role in retarding the path of development.

“A woman is human. She is not better, wiser, stronger, more intelligent, more creative, or more responsible than a man. Likewise, she is never less. Equality is a given. A woman is human.” (Vera Nazarian, *The Perpetual Calendar of Inspiration*)

At first, the fact that women and men are biologically different but not unequal should be recognized. Secondly, being biologically different human beings, both have special needs i.e. men having saving instruments, women need sanitary towels? Thirdly, women are at a disadvantaged position relative to men in terms of the level of welfare and their access to and control over resources. Fourthly, men and women both should be liberated from the conventional thinking patterns towards men and women. Fifthly, women’s development entails working towards increased equality, equity and empowerment for women relative to men. Sixthly, awareness should lead to transformation of inequitable gender relationship through action (Timilsena, 2005).

In Nepal women are not meant for studies, rather they should focus for domestic and household activities. Even literate parents daughters are seen less going to school for studies. Affording money for daughters and women are thought to be pointless and worthless; they cannot bring fundamental change in their life by studying. All these orthodox and conservative view has hit severely to all those women and ladies who aim for higher studies.

Women education is very important for the development of the society. Without raising the educational status of women, it is impossible for the overall development of the nation. Educational level of female is low. So, less number of female is involved in good incoming generating activities. Educating men and women equally or raising the level of education the nation can progress. Most people think that women are only capable to do household activities and can rear children. But it is the great mistake. By such type of thinking our nation is in backward condition. Men and women should be equally highly educated which helps to progress the nation. (Manandhar and Shrestha, 2003).

The social expectations of male and female and the difference between woman and men within the same household and within and between cultures that are socially and culturally constructed are changed over time. These differences are reflected in roles,

responsibilities, access to resources, constraints, opportunities, needs, perceptions, views, etc., held by both woman and men and their interdependent relationship (Chaudhry, 2001). Discrimination plays out with networking and in preferential treatment within the economic market. Men typically occupy positions of power within the job economy (Aslam, 2002). Gender inequality can further be understood through the mechanisms of sexism. Discrimination takes place in this manner as men and women are subject to prejudicial treatment on the basis of gender alone (Mutume, 2001).

Adolescence describes the teenage years between thirteen and nineteen and can be considered the transitional stage from childhood to adulthood. However, the physical and psychological changes that occur in adolescence can start earlier, during the preteen or “teen” years (ages 9-12). Adolescence can be a time of both disorientation and discovery. The transitional period can bring up issues of independence and self-identity. Sometimes adolescence may be experimenting with drugs and alcohol or sexuality. During this time, peer groups and external appearance tend to increase in importance. Usage by ordinary people varies, and also varies in different societies. Most societies traditionally had a formal ceremony to mark the change from childhood to adulthood. During puberty, rapid mental and physical development occurs. On average, girls begin puberty at ages 10-11, boys at ages 11-12. Girls usually complete puberty by ages 15-17, while boys usually complete puberty by ages 16-17. The major landmark of puberty for females is menarche, the onset of menstruation, which occurs on average between ages 12-13, for males, it is the first ejaculation, which occurs on average at age 13. The question on how gender inequality shapes peoples' life chances is one that has been echoing widely through minds of modern society in the recent decades. Historically sociologists have suggested, amongst various other reasons that biological differences between men and women constitute as one of the main reasons for males having better job opportunities. Thus males were always branded the breadwinners of the family whilst a female's place was at home (Joanne Naiman 1997: 250-51). In many developed countries women till the 20th century were not provided political rights of voting, rights of decision making in family, social and national affairs. There are significant changes in the lives of women over the mid-20th century and beginning of 21st century. Nevertheless, this is in a more subtle form and it is culturally reasoned to be normal and acceptable. This paper will discuss

from a sociologists point of view how gender has come to determine ones future due to ideas instilled into society some time ago intervened with that of the present. After 1970 women issues had been considered in terms of development and UN had declared 1975 as women years and 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 (1995). The gender issues in development activities were widely emerged after the ICRD 94 in Cairo and Beijing Conference (1995). The international conference on population and development, (1994) in Cairo (Egypt) has emphasized on gender issues and empowerment of women. It is increasingly clear that gender equality varies conceptually from one country to another, as shown by indicators developed in the 1990's by several international organizations. The UNDP Human Development Report, for example, introduced two indicators in 1995: the Gender-related Development Index (GDI) and the Gender Empowerment Measure (GEM), both of which demonstrate that women's basic capabilities and the extent of their participation in political and economic decision-making processes are highly variable. Nepalese social structure is patriarchal. Females are discriminated in various fields though the policies and laws are indiscriminative to any sex and class. But there is prevalence of clear gender disparity in Nepal male child is respected in society while female is considered as burden for household. Women do not enjoy equal rights with men in social, political, religious and economical fields that they are ill-treated and that they cannot claim any share in the family property. Women never have independent living according to her own likes and dislikes but she 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 and if husband dies, she is forced to live a widow life and is not allowed to marry again. So, it is quite clear that the society itself has created a gender imbalance of discrimination in every field. In the world literacy rate of women is high but in Nepal is reverse. In decision making offices like Planning Commission and HMG Office Secretary, women are neglected as only eight percent representation of women is there.

In the 21st century, the average age at which children, especially girls, reach puberty is lower compared to the 19th century, when it was 15 for girls and 16 for boys. This can be

due to improved nutrition resulting in rapid body growth, increased weight and fat deposition, or eating meat from animals which have been dosed up with estrogen. Men and women are the equal partners of the human society. According to Hinduism they are called better half of each other. The life of men and women will be incomplete in the absence of another because a family is a social institution where people can get all the facilities from their families. Husband and wife are interrelated partners. In one sense, it is being said that the husband and wife have equal status but in practical field, the female cannot be free and always subordinate to male. The rules and regulations of Nepal are being highly influenced by Hindu philosophy and culture. It is being rationalized by law that under childhood, the girl is protected by parents, under the young age she is protected by husband and at the old age she is under the protection of child. Nepal is among many countries of the world where gender disparities are conspicuous in all aspects of life, and patriarchal pervades across all castes and ethnic groups. Existing patriarchal norms, attitude behavior and legislation have further widened this chasm impending women's advancement. Women are, therefore, trapped in a vicious circle of poverty and subjected to varied forms of exploitation and injustice. In addition, age-old patriarchal values and norms being practiced in the name of religion, culture and tradition have buttressed structured poverty, gender inequality and discrimination in all spheres of life. (Agrawal, 2004). Also generally women often receive lower pay for the same or comparable work, and they are frequently blocked in their chances for advancement, especially to positions. There is usually an imbalance in the amount of housework and child care a wife does world into two complementary but unequal sets of people "women" and "men". Typically, women have globally less economic opportunities to improve their lives. They are often restricted in terms of education, the ownership of wealth, monetary return for their work, financial opportunities, and opportunities to influence the decision making at the level of the family and the society. Given that women are about half of the population and economic potential, it is likely that this situation shows at the macroeconomic level as well. Casual observation indicates that countries in which women and men have more equal economic opportunities are also the more affluent countries. There seems to be some association between level of development and the role of women in the society.

Women can be engaged directly in the development process, and they can experience the benefits of growth more equitably by generating increasingly productive employment opportunities for women (Behrman and Zhang 1995). However, there is no country in the world in which women's quality of life is equal to that of men – quality of life being measured in terms of longevity, health status, educational opportunities, employment and political rights (UNDP 1993). Further, in developing countries, the situation is not only uneven but also distressing (Nussbaum and Glover 1995). In several countries, the work participation rates of women are substantially lower than that of men. Even when women are employed, they face pervasive wage discrimination not to talk about the long hours of unpaid household labour. Besides, there are several other issues relating to intra-household inequality in terms of consumption, assets and even participation in the decision-making process relating to the determination of the family size, education of children and the overall welfare of the household. Though the household head is expected to be an altruistic agent, often the male household head is neglectful of females, whether wives or children, and make decisions inimical to those interests (Nussbaum and Glover 1995).

2.2 Theoretical Overview

We shall deal with the question of gender inequality perception at first. What do we really know about how people perceive gender inequality in their societies? Drawing on the theory of consciousness (Giddens 1973; 112-116), this study argues that individuals must first perceive that inequality exists, and then decide that this inequality is sufficiently unfair that some corrective action is warranted. Consciousness of inequality includes the self-awareness of subordinate groups as well as awareness of inequality on the part of those who are not disadvantaged. By this definition, men who favor action to reduce discrimination against women are conscious of gender inequality. I propose further that perceptions of the extent of gender inequality in general and support for efforts to combat it arise from social and demographic factors such as gender, age, marital status, and employment. In accordance with this theory, Davis and Greenstein (2000) argue that social and demographic characteristics may also influence gender

inequality perception. However, it should again be noted that attitudes toward inequality or beliefs about the fairness of gender inequality are not the same as perceptions of how much inequality exists in the first place. The recognition that inequality does exist may or may not coincide with judgments that inequality should exist (Kane, 1995; Signorella et al., 1993).

According to Anthony Giddens (2001) “While sex refers to physical differences of the body, gender concerns the psychological, social and cultural differences between male and female. The distinction between sex and gender is fundamental since many differences between male and female are not biological in origin”.

The beginning of the feminist movement in the 19th century was the first wave of feminism. The struggles of the suffragettes to win the vote and gain political and legal equality dominated the early feminist movement. The main feminist movement at the time was mostly confined to upper- and middle-class women, with many of them purposely excluding African Americans and other minorities.

The second wave of feminism was a movement within the larger civil rights movement beginning in the 1960's. Women at this time, though they had won the vote, were still largely confined to domestic roles. Second wave feminism fought for social equality.

Third wave feminism is said to be a movement that began in the 1990's as a reaction to second wave feminism. Those who define themselves as third-wave feminists tend to be more global and multicultural, and include elements from many different movements such as anti-racism, womanish, and transgender politics. They combat issues such as women's greater influence in politics, and stereotypes about and media portrayals of women. Feminists and scholars disagree on definitions of third wave feminism. Some use the term to label any kind of feminist activism from the 90's to today. Others use the term for specific ideologies, especially those that disagree with tenets of second wave feminism. Many third wave feminists believe that everyone can define feminism for themselves. Some are labeled third wave feminists by others while they refuse to use the label “feminist” for themselves.

Though some say that the terminology of waves of feminism is no longer useful for the modern feminist movement, it has been a useful framework to understand the women's rights movements of the past. Each wave of the feminist movement, though very different in era and ideology, has addressed issues of gender inequality, whether legal, political, or social.

Some other Feminists theories are being implemented as well.

Liberal feminism stresses on the equality between men and women for equal opportunities and strives for equal rights of women. It points out that women are equally involved in the labor market as men that men should be the work of paid professionals. It stresses on women's self-improvement and encourage women to get into decision making positions via their entry into male professional (e.g. law, banking, business, police etc.), urges women to see a career as important as marriage. It does not give importance to the sexual differentiation between men and women. It gained predominance during the late 19th and early 20th centuries and came to forefront of the women's movement in the west in the 1960's.

Radical feminism beginning can be traced to the late 1960's, coinciding with the second wave of feminism and the new women's liberation movement in the west. It emphasize men and women are considered different from each other because of their biological and psychological characteristics. The conflict between men and women is the primary contradiction in society and this is based on male power. Men as class are seen as the responsible for oppression of women. Family is seen as the center of oppression. Wage struggle or other economic issues are concerns of mass organizations and not really feminist because of male domination. It promotes separation between men and women and suggests that women should not only relate to other women and create women centered social and culturally world.

Marxist feminism is the antagonistic relationship between classes within which the women's oppression is situated in the context of class oppression which supersedes all other forms of oppression. The fight of women's liberation is not a fight of women against men but of women against the capitalists system and all capitalist social

relationship of male dominance. Only with class struggle will the sexual discrimination of women end. Once private property is abolished, the exploitation and oppression of women will automatically disappear.

Socialist feminism combines the Marxist and Liberal feminist positions, but is marked by a strong radical feminist influence as well. It has been influenced by various disciplines; sociology, economics, political science and psychology. It recognizes gender along with class in important element in women's subordination. Gender relations are understood as relations of power and therefore they must be analyzed along with class, caste, or other power relations to understand the configuration of society. It believes that liberation and end to oppression cannot be achieved within the existing system. Struggle has to be against all forms of oppression. It argues for collaboration between men and women in the creation of new society and for the collaboration of women of all classes to eradicate injustice of all types. It highlights the role of media and education in promoting stereotyped attitudes of men and women and the need for changing school curriculum.

Various types of changing approaches of Women Development are being implemented. Some of them are the WID Approach, WAD Approach and the GAD Approach.

WID approaches are based on several assumptions. They are

-) It began from acceptance of the existing social structures into the ongoing development initiations. It avoided questioning the sources and nature of women's subordination and oppression and focused instead on the advocacy for more equal participation in education, employment and other spheres of society.
-) Its major focus is on economy, women's work was not recognized as a part of the national economy. Market economy, education, training and opportunities were seen as essential pre-requisites for women to move into the market, money-oriented development process.
-) WID does not challenge the basic social relationship of gender. It is based on the assumption that the gender relationship will change them, once women become full economic partners in development.

-) It tends to focus exclusively on the productive aspects of women's work, ignoring or minimizing the reproductive side of women's life. The WID projects typically have been income-generating activities added with welfare outlook, where women are taught hygiene, literacy and childcare at the same time.

As a critic to WID, Women and Development approach to development emerged in the second half of the 1970s. It began from the fact most women (70-80 percent) live in the rural areas and they are involved in subsistence work, self-sustaining farming instead of cash-oriented. So, the question is of recognition rather than integration. It would be better to recognize women's current productivity instead of pushing them into the market economy (Acharya, 2003).

Women and Development focused on the relationship between women and development process rather than purely on strategies for the integration of women into development process. It emphasized that women always have been important economic actors in their societies and that the work they do both inside and outside household is central to the maintenance of the society. WAD is also based on several assumptions. Two of them are:

Struggle against the structure of the system of inequality between men and women cannot be separated from the struggle of those who are poor and powerless.

Both WID and WAD tended to focus on the development of income generating activities without taking much into account the time burden that such strategies place on women. The labor invested on family maintenance, including child bearing and rearing, care of the ill and elderly and the like has been considered to belong to the private domain and outside the preview of development projects aimed at enhancing income-generating activities (Acharya, 2003).

As an alternative to the earlier approach Gender and Development (GAD) approach evolved in the year 1980s. GAD is not concerned with women pursue but with the social construction and social structure of the gender and the assignment of specific roles, responsibilities and expectations to women and to men GAD projects would examine not only the sexual division of labor, "Who is doing what", but the sexual division of

resources “who has what” and recognized the burden and psychological stress of women and men.

This is dynamic approach. It believes that there are always shifts in gender relations as man and woman bargain, negotiate, act, ally, pull back, etc. It does not focus singularly on the productive and reproductive aspects of women and men’s lives to the exclusion of the other. It does focus on productive, reproductive and community aspects of both genders. Harmonization of social life without domesticating, subordinating or marginalizing either gender is mission of GAD approach. It welcomes everybody who shares a concern for the issues of equity and social justice (Lohani and Sunil, 2000).

2.3 Review of Previous Study

Nepalese society is basically patriarchal in nature. Mostly in decision making level there is domination of male. In the 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 discrimination. Feudalism was the very tragic period in the human history when Slavery system was in practice. Nepal is predominantly a patriarchal society that has been recognized globally as one of the greatest constraints in the process of national developments. It has ratified the United Nations Conventions on the Elimination of all forms of Discrimination against Women (CEDAW) in April 1991 (CEDAW, Initial Report, HMG, 1997). It is interesting to note that NGO's tend to protect women against gender inequality and Structural violence. During war, the opposing side targets women, raping and even killing them. This could be because women are associated with children and killing them prohibits there being a next generation of the enemy.

According to the non-Freudian view,gender roles develop through internalization and identification during childhood. From birth, parents interact differently with children depending on their sex, and through this interaction parents can instill different values or traits in their children on the basis of what is normative for their sex. This internalization of gender norms can be seen through the example of which types of toys parents typically

give to their children (“feminine” toys such as dolls often reinforce interaction, nurturing, and closeness, “masculine” toys such as cars or fake guns often reinforce independence, competitiveness, and aggression). On the other hand it has been shown that chimpanzee children exhibit preferences for stereotypically male and female toys. Education also plays an integral role in the creation of gender norms.

“Gender is socially constructed, while sex is biologically determined” (Acharya, 2003). The fact that women and men are biologically different but not unequal should be recognized and accordingly awareness should lead to transformation of inequitable gender relationship through action.

The gender based violence whether by public or private act, is a form of discrimination that seriously inhabits women’s ability to enjoy rights and freedom on the basis of equality with men. Traditional attitudes and superstitions by which women are regarded as subordinate to men or as having stereotyped roles perpetuate widespread practices involving violence or coercion, such as family violence and abuse, forced marriage, dowry deaths, acid attack, witchcrafts and female circumcision. Such prejudices and practices may justify gender based violence as a form of protection or control of women. The effect of such violence and discrimination on the physical and mental integrity of women is to deprive from the equal engagement, exercise and knowledge of human rights and fundamental freedom (Khanal, 2003).

Nepal, a Himalayan country situated in South Asia, is one of the poor countries of the world. Major reason behind this is the political instability and undemocratic rule for a long time. Other crucial factors for being the country very poor are due to lack of awareness and access to quality education. As a result, people have superstitious beliefs, there is gender discrimination and inequality, and political leaders have decreased political vision. The socio-economic status of women in Nepal is very poor. The women are being discriminated in every aspect of the society. These and so many other factors have contributed to turn Nepal a lower human development state. A lot of talks is done on the discrimination against women in comparison to males. But this has had little consequences towards the legal and social system of the country, so far. Anyway, the decision is to be taken mainly by men, and they find it especially hard to change their

approach. It would mean that they will have to accept women as human beings with equal rights in all matters. But the government laws and the social rules and traditions are deeply rooted in the microcosm of family and the rural community. This is the sphere where the awareness of men and women is shaped in their younger years. And this, exactly, is the place where women can achieve a lot to improve their situation. But little will happen as long as women don't stick together and, instead they talk negatively about their own gender. They see each other as rivals, look down upon women and treat them as little girls or only half human beings.

A woman's talk will not be taken seriously as long as a woman's words are only treated as half true. How can the attitude of society be changed if women don't take their own sisters for serious? At home, a woman is regarded as source of life. But she should ask: who is she slaving away for? It has always been so and, thus, it must remain. Women are like seasonal workers. They are sent away in case they are not needed any more, and be it only because they don't bare sons. Does not biology tell us that a child's gender depends on the father's sperm? Nothing will change, as long as the parents educate their children for a two class society. Everything is first and all for the sons, and later they, perhaps, give a little bit to their daughters, too. The reason for the women's long but futile fight for equality seems to be that a man has something in his trousers but a woman does not. The women's lacking emancipation and education is a serious social problem. This problem cannot be solved without providing them economic rights, i.e. equal rights to parents' property. Without such rights men will continue to decide about women and donate them to other families, just like other properties. A further necessary step will be to give women the right to choose their own partners for life. Parents claim to be worry because their daughter could be polluted or even have an illegitimate child. So, they are anxious to get their daughter to marry all a very early age to a husband by selecting themselves mainly along economic and/or cultural reasons. As a consequence, many girls are not sent to school, become pregnant at a very early age and have to give birth to ten or more children, in case they do not die in confinement before.

Many men remarry within a few months after the death of their wives. They say this is necessary to take care of household, fields and children. The situation of a widowed

woman is totally different. But most of the men will not be interested in marrying a widow especially if she has children. No man in Nepal is really interested in this. As a consequence, women often remain unmarried after the death of their husband, not to talk about corresponding religious prejudices. Handicapped women have no chance at all to find a husband. To make this situation even worse: If the handicap occurs after the wedding, the husband has the legal right to repudiate his wife and marry another woman. Woe betides the woman who would claim the same right for herself! The children are educated to be very dependent on their parents. Many Nepalese men regard their mother as their very special friend and most trusted contact person, but their own wife was simply regarded as workforce and breeding ground for their offspring. But is this negative attitude towards women, the result of the education which women, i.e. mothers, provide to their sons within the family compound? Isn't it a logical consequence that men educated in this way later in the social and government sphere shows little or no understanding for the growing demands of the small circle of educated and emancipated women? If women really want to move something, then we should strike at the root (Sarah Homan, 2010).

Historically, Nepali laws have favored men over female. This is gender discrimination. Men benefit more than women. Until 1963 the Civil Code, which was the principal law regulating human behavior and property rights, forbade women from owning property and participating in the same economic and political activities that men participate in. In 1963, government officials abolished the former Civil Code and passed a new one, which brought about significant changes in family and property law and the legal status of women. The Code set the legal marriage age for women to sixteen, made polygamy and child marriage illegal, established women's right to divorce and broadened women's capacity to control or inherit property.

More recently government officials have come to realize that women can play a more important role than they already do in making decisions regarding family income, child education, community well-being and the development of the country as a whole. For this reason, the Nepali government has taken legal steps to improve the lives of women throughout the country (Kiran, Everest Uncensored: 2008). In 1990, when the new

Constitution was established, the Constitution guaranteed Nepali women's equal rights with men. The Constitution says that there will be no discrimination against any citizen in the application of laws, or on the grounds of religion, caste, race or sex. It also requires that employers pay women equal wages with men and give women equal access to property. Other laws have also been passed to provide special provisions for women's education, health and employment. Other countries around the world have written and signed contracts promising to apply equal rights and law for women and men. In 1991, Nepali officials also signed these contracts, promising to introduce equal rights and practices within Nepal. For instance, the Nepali government approved an international agreement entitled the United Nations Declaration against discrimination of women, which required all countries who approved the document to do everything, they could limit the suffering and unfair treatment in their countries the document states that women, on equal term with men, have rights to: vote in all the election of the country, be allowed and encouraged to hold public office and work in all levels of government, and, participate in nongovernmental organizations and associations concerned with the public and political life of the country.

On 10, December 1948, the General Assembly of the United Nations adopted and proclaimed, the Universal Declaration of Human Rights (UDHR), "All human beings are born free and equal in dignity and rights". Article 3, the first cornerstone of the Declaration, proclaims the right to life, liberty and security of person, a right essential to the enjoyment of all other rights."

The Principal theme of "The Fourth World Conference on Women Action for equality, Development and Peace" held in Beijing, China (1995) by United Nations were the advancement and empowerment of women in relation to women's human rights, women and poverty, women and decision making, the girl child, violence against women and other areas of concern. Accordingly, implementation requires change in values, attitudes, practices and priorities at all levels. The conference signaled a clear commitment to international norms and standards of equality between men and women, that measures to protect and promote and girl children as an integral part of universal human rights must

underlie all actions and that institutions at all levels must be reoriented to expedite implementation.

A report prepared by HMG/NG(1999) says that “because of son preference society of Nepal, biasness against the girl child begins at birth. Girls get less education and health services, start helping in household chores from an early age, get married of quite young and start child bearing from an early age. Nepal has taken legal and social (education, health, advocacy, etc.) initiatives to address the existing discrimination against the “girls” child but the progress remain slow due to perishing traditional patriarchal attitudes, poverty and weak enforcement of the legal provisions.”

According to Nepal’s Interim Constitution 2063, 33% of women’s participation in every sector of the country has been assured. But its comparative statistics on the condition of implementation is given below.

The fourth World Conference on Women in 1995 while emphasizing the importance of elimination of discrimination against women on the basis of sex recognized that many women may experience discrimination based on other factors such as race, language, ethnicity, culture or religion or lack and access to information. It brought about a consensus that gender mainstreaming is critical to poverty alleviation and sustainable development (UNDP, 2000)

Table 2.1 General Discrimination in Nepalese Society

Category	Females	Males
Population	51.50	48.50
Literacy	34.00	64.00
Police	6.00	94.00
Army	1.20	98.80
Agriculture	64.00	34.00
Constitutional Organization	5.00	95.00
Judiciary	2.00	98.00

Constitutional Assembly	33.00	67.00
Female Doctor	48.00	52.00
Public Administration	12.00	88.00
Health Facility accessibility	35.00	65.00
Voter	49.00	51.00
Member of Political Party	11.00	89.00

Source: CBS 2011

According to CBS 2011, only 34 percent of females are educated whereas male literacy rate is 64 percent. Though, 33 percent has been assured in every sectors of government, just 1.2 percent and 6 percent are in police and army respectively. Similarly, judiciary consist just 2 percent females. This shows the inequality in gender itself on government.

The review of literature provides sufficient evidence that even within household or inside the family, there are various areas of discrimination. The most notable differentiation between girls and boys are found in education, household work, permission required, etc.

1.7 Conceptual Framework of the Study

The conceptual framework plays a vital role in framing the research as this study was the primarily focused on perception towards gender inequality in between the respondents and respondents' brother. Gender inequality is one of the major problems of Nepali society and it is the ramification of traditional norms and values; stereotype thinking, male chauvinism and domination, conservative perspective towards women as means of doing household activities and so on. Gender inequality leads to differences between men and women especially it is general concept of understanding the unfair and unhealthy treatment towards women.

Gender inequality has wider impacts. The impacts of gender inequality can be felt and seen in various aspects like the impacts on education, health, employment, politics, inheritance etc. Here the researcher has taken four elements as intervening variables,

seven elements as independent variables, and five elements as dependent variables. The conceptual framework for the study is given as follows.

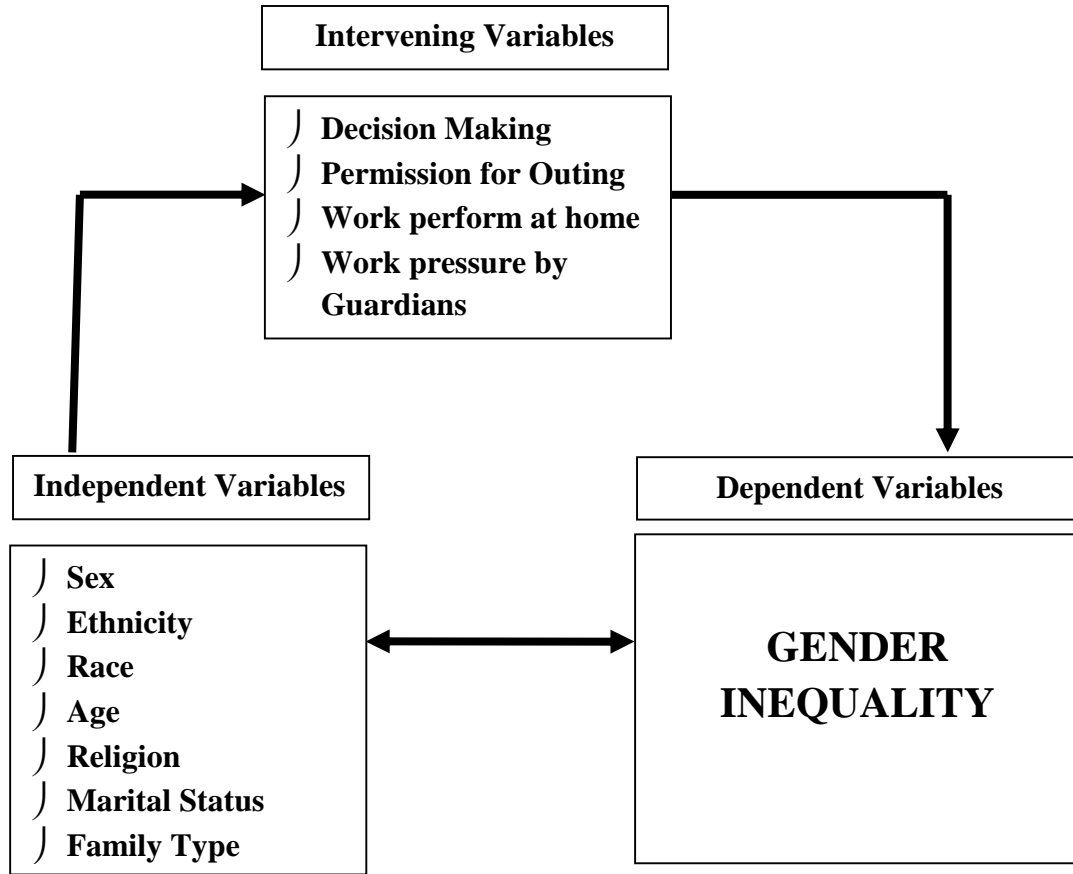


Figure 1.1: Conceptual Framework of the Study

The conceptual framework depicts that first inequality starts at home. The parents also play a vital role in discrimination. Girls’ don’t feel free to take any decision without parents’ permission. Girls restrictedly follow rules and regulations. Discriminations are differentiated under the situation like places, environment, thought etc. they need permission for outing in all situations because of being a girl. When they arrived late at home, society thinks them negatively. Women and girls are linked to the social prestige. Being a girl she performs all kinds of works and they continue their studies as well. Our society gives more value to son because sons are linked to the clan. The most important is believed to be the parental attitude towards the discrimination. The sole responsibility for the creation of difference in education of the parents also plays a vital role in allocating the discrimination to their children. In the same way, the income of the parents is another prominent factor for any kinds of access. Awareness also plays a vital role in allocating the discriminated to children. If parents are educated then they know about the gender

and no biasness between son and daughter. They are treated equally. They are aware to discrimination. Likewise, age, ethnicity, religion, marital status and family type also play a prominent role in determining the perception towards variables. Based on these variables, the researcher has attempted to present this study as soundly as possible.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Rational of selection of Study Area

For the purpose of this study, one school of Pokharavalley has been selected as the study area. In addition, it is interesting to know the perception of teenagers group of the 21st century whom we significantly expose to education, communication, and other opportunities.

3.2 Research Design

Research design, simply called an overall research plan, provides guidelines to a researcher to get answers of the research questions and help him/her to control experimental, extraneous and error variances of a particular research problem. Thus, it becomes quite important to provide a careful attention while preparing a research design for a particular study. The type of research design depends on the nature and objectives of a study.

This study is based on exploratory and descriptive research design. Descriptive research design is used to gather qualitative information about the research area and the exploratory research design is used for collecting information about the respondent's opinions, ideas and knowledge.

3.3 Nature and sources of data

As per need of the study, more primary and only a few secondary data were collected but major priorities were given to the selection of primary data. Primary data has been obtained through interview schedule, key informant interview etc. Both Quantitative and Qualitative data was selected for this research but the main focus concerns on Qualitative

data. The secondary source such as journals, magazines, newspaper etc. has also been viewed as a reference.

3.4 Universe and Population

The universe for the study is the teenagers between the ages 16-19 who are studying in one of the Higher Secondary School of Pokhara valley. The universe of this study consists of 272 students currently studying in class 11 and 12 with the features like multi caste, ethnicity religion and language. My study area only focused of teenagers girls. 119 girls are studying in class 11 and 12.

For sample, out of 119 teenager's girls, 75 respondents (63.025%) were sampled purposively as informants.

3.5 Primary Data collection techniques

The primary data collection technique was discussed in this section to evaluate and analyze the gender perception. The technique such as key-informant interview, case study, interview schedule etc. was applied. In this research, the researcher herself was involved to obtain required information. Purposive sampling was used.

3.5.1 Interview schedule

The 75 sampled students were taken interview individually by administering structured and semi-structured questionnaire. Both open and close ended questions were used in interview but mostly close ended questions was used. Pre testing of questionnaires was done to eliminate inconsistencies and necessary modifications on questionnaires were done based on pretesting and feedback.

3.5.2 Key-informant interview

The key informants will be the female teachers, mother, other teaching and non-teaching staffs. Structured and semi-structured questions were asked among them to analyze, evaluate and pretest the identified gender perceptions of the teenagers.

3.5.3 Case Study

Case study is an intensive analysis of an individual unit, which is descriptive in the nature and very common practice in social sciences. For the study purpose, the raw data are collected interacting with the focal points conducting many field works. A set of questionnaire and interview schedule written in the English language also was used to collect the general information. A tireless effort was done to extract more and more facts from the respondents assuring her about the confidentiality. The researcher had clearly explained the purpose of the study to each respondent and had assured her that the data would not be misused.

The most important part of the study is to identify gender perceptions of the teenagers' girls. Therefore, sufficient attention is paid while creating case study. For the case study, 5 teenagers' girls were selected and more information regarding gender perception was gathered so as to fulfill the objective.

3.5.4 Validity and Reliability

The validity of the research work was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis has been given to maintain the objective of the research data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by the careful planning of the question in interview schedule.

3.6 Data Analysis and presentation

In this section, the raw data collected from primary and secondary data collection methods was edited, coded and scrutinized before transferring into the computer. The collected quantitative and qualitative data was tabulated and analyzed by using simple descriptive statistical tools such as percentage, frequency, tables, figures, bar graph etc. and inserted under suitable headings.

CHAPTER IV

BACKGROUND CHARACTERISTICS OF RESPONDENTS

The respondents for this study are students currently studying in class 11 and 12 at one of the boarding school of Pokhara. At this level, most of the females have faced difficulties being female at decision making at home mobility rather than in educational institutions.

To know about the socio-demographic characteristics of the respondents, they are asked certain questions regarding their age, caste/ethnicity, marital status, family type and family size. For further information, the data analysis is given below.

4.1 Age

Age is the important factor determining the workload of women. Aged group have to work more than younger girls do. Among men and women of same age group, women have to work much more than men. “In Sirsia, male children between 5 to 9 years of age work 1.24 hours each day while girls in the same age group work 2.05 hours. Adult men spent 92.2% of their work time in productive work, while women spend only 38.8% of their daily work time in productive work. However women work more hours than men” (Acharya, 1981).

Table 4.1 Age of the respondents

Age	Frequency	Percentage
16	5	6.67
17	30	40.00
18	25	33.33
19	15	20.00
Total	75	100.00

Source: Field Survey 2014

From the table 4.1, it is known from the field survey that out of 75 respondents, 6.67 percent of the respondents are of the age range in 16 years, 40 percent are from the age range in 17 years, 33.33 percent are of age range 18 and 20 percent respondents are of the age 19. So, we can generalize that the girls studying in class 11 and 12 are of the age range 16-19 years.

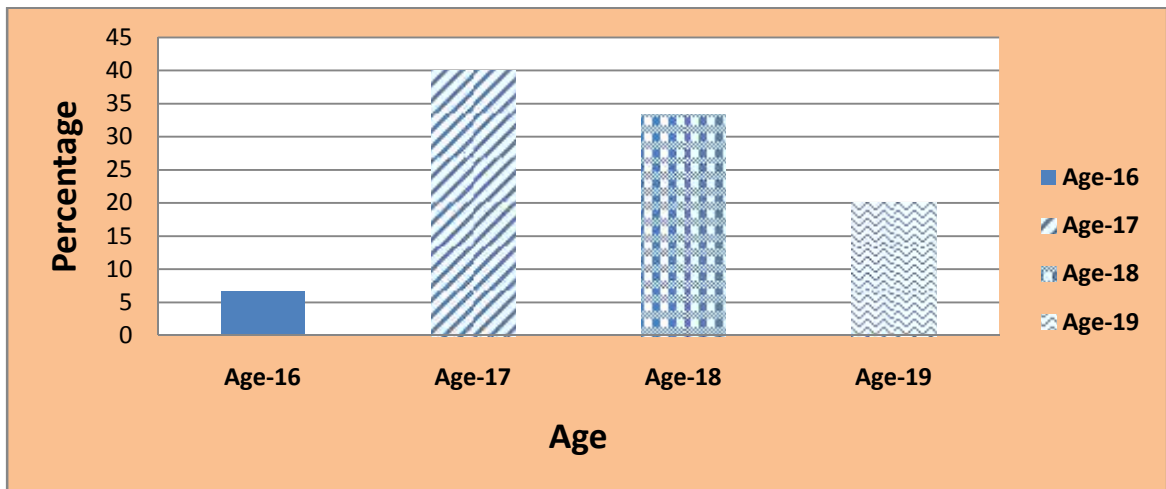


Figure 4.1 Age of the respondents

4.6 . Marital Status

It is important to deal with in detail with marital status, because it is through the marriage that women change from the status of daughter to daughter in-law. Marital status makes a woman totally dependent upon her husband because her rights upon the family property are only through husband. About the women’s right upon the family property, Bennet wrote that “men are endowed with the right to property depends almost entirely upon the social fact of marriage (i.e. on their role as a wife). Therefore, women’s economic security is entirely dependent upon their adherence to strict norms proper marital behavior.

All of the respondents (100 percent) have reported that they are unmarried.

4.7 Caste/Ethnicity

According to Dictionary of Sociology, a closed social stratum based on heredity that determines its members' prestige, occupation, place of residence and social relationships is caste and ethnicity. The castes of a society form a hierarchy of superior subordinate ranks and relationships that is justified by religion, law and magic. Each caste is endogamous and social relations between members of different castes are severely limited and formalized. Some prefer to restrict the term only to the traditional system of stratification in India. (Scott, 1999)

The table 4.3 shows that about 57 percent are from Brahmin/Chhetri, 40 percent are from Janjati (Gurung/ Magar/Rai/Thakali) and about 2.67 percent are from Dalits. From this data, most of the students are from ethnic community and few students from Dalits.

Table 4.2 Caste/Ethnicity of respondents

Caste	Frequency	Percentage
Brahmin	24	32.00
Chhetri	19	25.33
Janjatis (Gurung/Rai/Magar/Thakali)	30	40.00
Dalits	2	2.67
Total	75	100.00

Source: Field Survey 2014

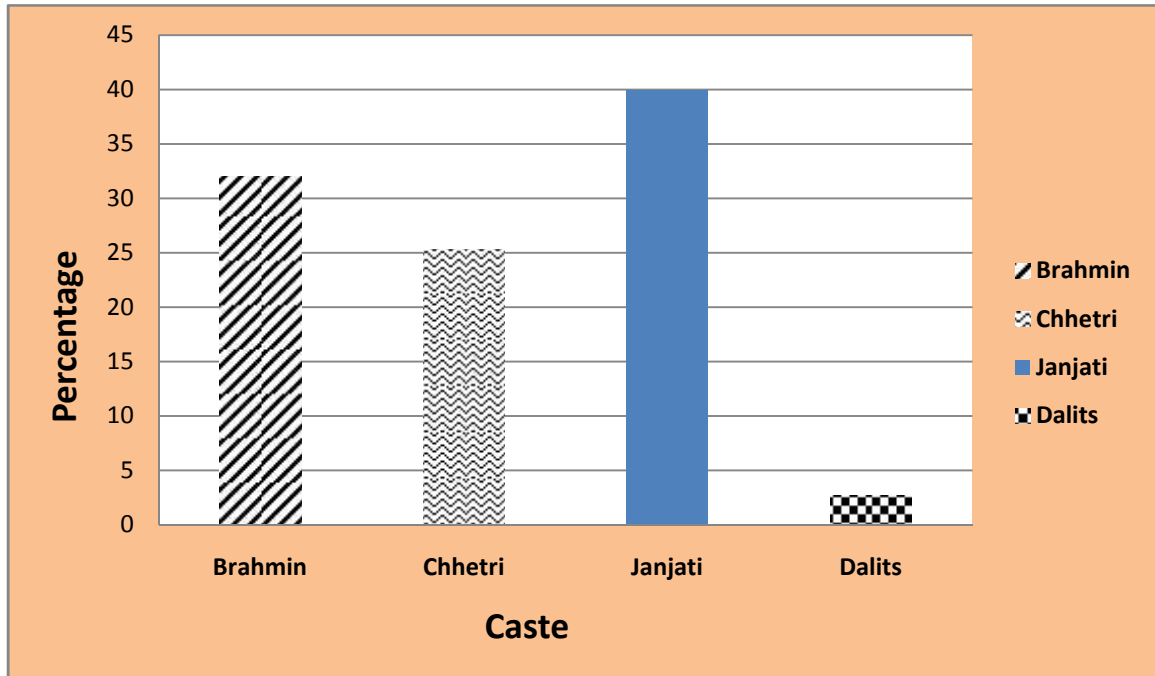


Figure 4.2 Caste/Ethnicity of respondents

4.8 Religion

Religion is a social phenomenon (as well as a psychological) because it necessarily stresses fellowship in the development, teaching and perpetuation of religious insight and knowledge. It is concerned with the common plight of all people at all times, regardless of age, sex, or status within society. The concept of the supernatural path of salvation binds man to the dictates of limited contemporary social values and social groups, or it may serve to provide the wisdom and techniques by which man may free himself from contemporary groups and values- it may give him periodic freedom to achieve values that transcend the demands of the social present. Thus, religion is both intensely personal and intensely social. (Scott, 1999)

Religion means belief in or recognition or an awakened sense of high or unseen controlling power or powers with the emotion and morality connected with rites or worship on any system of such belief or worship, devoted fidelity, monastic life etc. Religion is also conceived as having reference to certain characteristics typed of beliefs,

practices, feelings, moods, attitude etc. There is no absolute difference between religion and morality. (Majupuria, 2008)

Table 4.3 Religion of respondents

Religion	Frequency	Percentage
Hinduism	50	66.67
Buddhism	20	26.67
Christian	5	6.66
Total	75	100.00

Source: Field Survey 2014

The table 4.4 shows most of the respondents' religion about 67 percent is found as Hinduism. Likewise 26.67 percent are from Buddhism and 6.66 percent from Christian which is very nominal as compared to other religion.

4.9 Family Type

Family type is one of the essential factors for quality life. Types of family can be categorized according to the presence of members in the family. Nuclear is the family type which is considered to be a small one. Followed by nuclear joint family is quiet larger in size and extended family is the largest family type. Preference to nuclear family is one of the fundamental characteristics of modernization.

Table 4.4 Family Type of respondents

Family Type	Frequency	Percentage
Nuclear	53	73.67
Joint	22	29.33
Total	75	100.00

Source: Field Survey 2014

From Table 4.5, about 70.67 percent respondents have reported that they are from nuclear family. Likewise, about 30 percent are from joint family and no respondents are from extended family.

4.10 Family Size

Family size is one basis for quality of life. People love to live in small family as small family can be managed more properly and effectively as compared to big or joint family. It has given rise to individualism.

Table 4.5 Family Size of respondents

Family Size	Frequency	Percentage
2-4 persons	30	40.00
5-6 persons	18	24.00
6-8 persons	17	22.67
>8	10	13.33
Total	75	100.00

Source: Field Survey 2014

From Table 4.6, it is found that most of the respondent's family size is of 2-4 persons and 5-6 persons i.e. more than 50 percent is from these two categories. About 22.67 have 6-8 members and only 13.33 percent respondents have more than 8 members in their family.

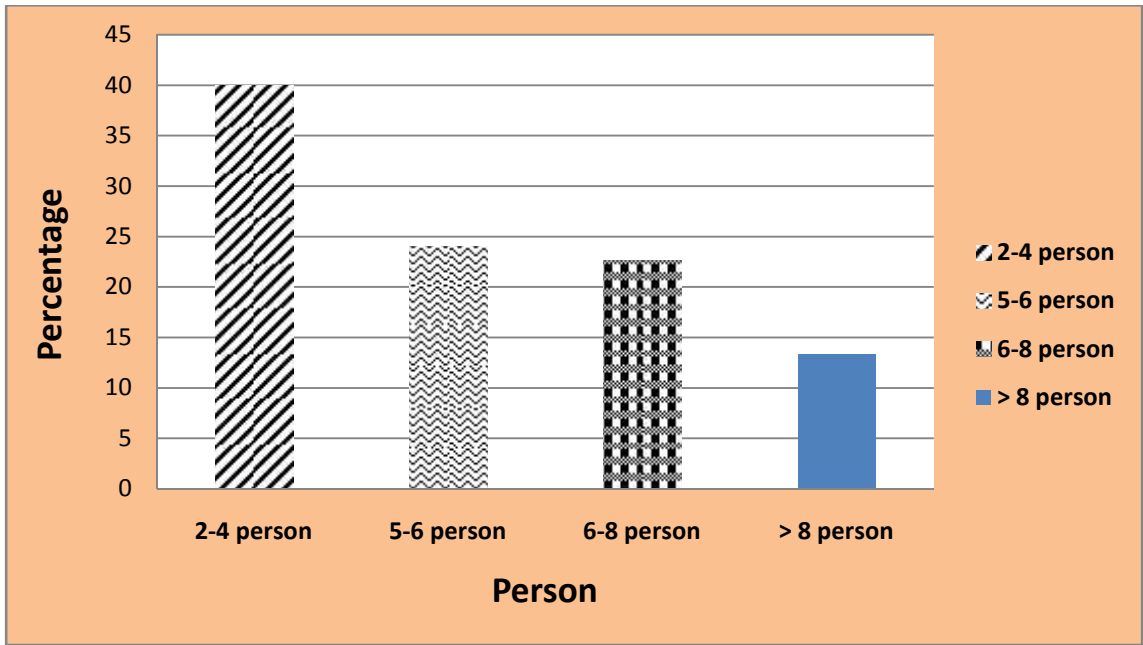


Figure 4.3 Family Size of respondents

CHAPTER V

ANALYSIS OF GENDER INEQUALITY PERCEPTION

One problem that is very common to all Nepalese is about the issue of gender inequality. Though science has brought many changes and great advancement in the history of mankind but a country like Nepal has been unable to experience the fruits of such changes and advancement. Almost all parts and districts of Nepal are not away from the gender issues. The orthodox norms and values prevailed in our society has created vast gender differences in every aspects of our life. Attitude towards women and attitude towards men are clearly identifiable. We see gender inequality in great deal. It is the matter of sorrow that women's status, women's position and women's capabilities have been ignored. They are taken as second status. Women's works are thought to be lower one. Men's rank is superior compared to women. If we examine properly then in each and every field women are seen at backside of men. An inequality between men and women just exist right from their birth. When a son is born it is matter of joy and happiness while the case of daughter, joy and happiness decrease. A son thought to be an heir of parents; supporter of the family at later stage of life while a daughter is meant to go out of home, once married, the parents' job is done; till she gets married she is a headache to their parents. Gender unequal status of Nepalese women accelerates the fact that Nepal is one of the least developed countries of the world in which the majority of the population has to survive by low productivity.

This chapter presents the basic information about the informants prior to the situation of discrimination and inequality in household works, females' decision making in mobility, females decision making in choosing study area and the knowledge of gender inequality.

5.1 Knowledge Regarding Gender

The confusion still persists among educated females in understanding gender and sex. So, firstly, the respondents were asked whether they have heard about the word “Gender”. Then they were asked questions about gender inequality.

Table 5.1 Knowledge about Gender according to respondents

Response	Frequency	Percentage
Yes, I know	68	90.67
No, I don't	7	9.33
Total	75	100.00

Source: Field Survey 2014

From Table 5.1, about 68 percent respondents are reported that they are known about the word gender and 7 percent of them have reported that they don't know about it. This shows that most of them are familiar with the term gender.

5.2 Gender Inequality

The issue of gender inequality is very common to all. Almost all parts of Nepal are not far away from gender issues. Women are disadvantaged from the vein of development despite various efforts to eliminate gender inequality. It is still persisting by hitting by all aspects of social, economic, political and cultural life of women. The researches to date have general consensus that the perpetual discrimination against women, irrespective of their socio-economic, political and demographic status are responsible for their unequal status. Political empowerment, the most important tool for eliminating inequality, has become a major problem for rooting out all forms of discrimination and inequality because it is impossible to value and recognize women's role. Despite the achievement in reducing gaps between males and females in terms of socio-economic indicators, several developed countries are lagging behind in reducing gender disparity.

Table 5.2 Respondents view towards Gender Inequality

Category	Frequency	Percentage
Socio-cultural	36	48.00
Economic	5	6.67
Political	30	40.00
Profession	4	5.33
Total	75	100.00

Source: Field Survey 2014

From the table 5.2, it has been predicted that most of the respondents view that there is gender inequality in socio-cultural and political systems, profession and economic sector of the country. 48 percent of them viewed that gender inequality is on the socio-cultural aspects of our country. Most of the respondents have felt that the main cause is the social and cultural norms and values existed in the society. Due to which the women are lagging behind their opportunities. Likewise, 40 percent of the respondents put their views that another main cause is current political situation which also is the main cause for the downfall of our country status. As well as in economic and profession there is less gender inequality persists just about 12 percent according to the respondents.

Senior non-teaching staff views about Gender Inequality

Despite a general consensus that women should have the same rights as men, many of us say gender inequality persist. Men get more opportunities than equally qualified women for jobs that pay well and that life is generally better for men than it is for women.

5.3 Feeling of Backwardness being a female

Table 5.3 Feeling of backward being a female by respondents

Category	Frequency	Percentage
Yes, I feel backward	36	48.00
No, I don't feel	39	52.00
Total	75	100.00

Source: Field Survey 2014

According to the question whether they are backward or not due to being a female, among the respondents approximately the feeling that they are backward and they are not backward is of equal ratio. 52 percent of the respondents place that they are not backward which means they get equal opportunities as other members of their family and 48 percent of them view that they are backward due to being a female which means they get less opportunities though they are competent for the same. Its result is due to the patriarchal society.

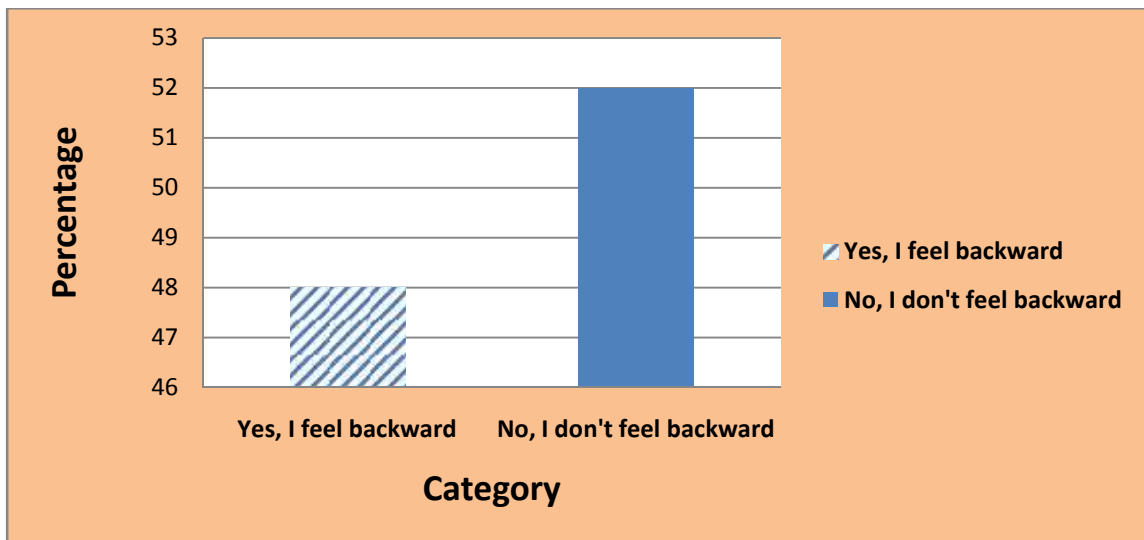


Figure 5.1 Feeling of Backward being a female by respondents

5.4 Roles and Responsibilities of different sectors to abolish Gender Inequality

Table 5.4 Roles and Responsibilities of different sectors to abolish Gender Inequality according to respondents

Category	Frequency	Percentage
Female herself	20	26.67
Government	2	2.66
Social institution	2	2.66
Male	1	1.34
All of the above	50	66.67
Total	75	100.00

Source: Field Survey 2014

The question- who is/are responsible to abolish gender inequality from the society providing the options female herself, government, social institutions, and male, all of the above is placed among the respondents. There are many organizations like NGOs, INGOs, social and development organizations as well as the government itself working in the fields and names of gender inequality. From the table 5.4, the result is presented. 66.67 percent of the respondents think that all of them (females themselves, government, males, social institution) are responsible to abolish gender inequality from the Nepalese society. About 26 percent of them think that female herself is responsible. Likewise, about 2-2 percent of them think social institution and government are responsible and 1 percent reports that the male are responsible to abolish it. It shows that the male involvement is very less as compared to other so as to abolish the gender inequality from the Nepalese society.

Senior teaching staff views towards contributing factor for making change in the society

It's not the task of single individual to eradicate the gender biasness. Obviously government, male counterpart, social institutions and other possible factors should play an important role and fight against those who are really against the motivating factors like change in cultural practices, law, promoting educational opportunity etc. for the abolishment of gender inequality.

5.5 Possibility to abolish Gender Inequality

The question whether there is possibility to abolish gender inequality are asked providing option yes, it is possible, not possible and don't know. The data analysis is presented in Table 5.5, It is found that 53.33 percent respondents report that it is possible to abolish it. 20 percent report that it is not possible and 26.67 percent are unknown regarding this matter.

Table 5.5 Possibility to abolish Gender Inequality according to respondents

Category	Frequency	Percentage
Yes, it is possible	40	53.33
No, it is not	15	20.00
Don't know	20	26.67
Total	75	100.00

Source: Field Survey 2014

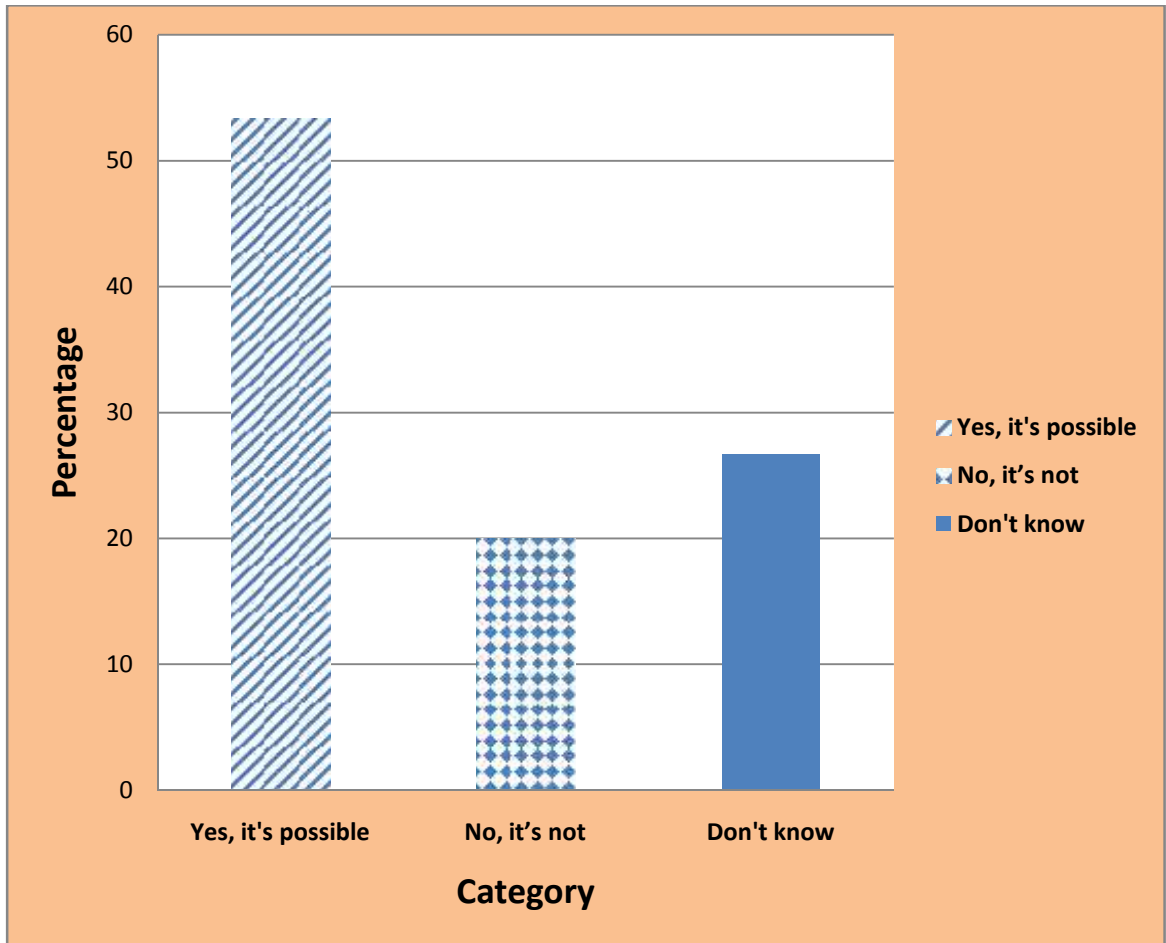


Figure 5.2 Possibility to abolish gender inequality according to respondents

5.6 Ways to Abolish Gender Inequality

The respondents are administered a question related to the ways to abolish gender inequality from the society. They are given options like promotion of educational opportunities, change in cultural practices, increase accessibility, and change in existing law and order.

Table 5.6 Ways to abolish gender inequality according to respondents

Ways to abolish	Frequency	Percentage
Promote educational opportunity	10	25.00
Change in cultural practice	20	50.00
Increase accessibility	3	7.50
Change in law and order	7	17.50
Total	75	100.00

Source: Field Survey 2014

From the table 4.12, 50 percent view that gender inequality could be abolished by cultural practice, about 25 percent place their opinion to promote educational opportunities, and 17.50 percent of the respondents are in favor by changing existing laws and order. Likewise, 7.50 percent say that it is possible by increasing accessibility.

Case Study I

18 years old, one of the candidates of my case study was born in Sarangkot VDC, Kaski and later on settled in Ranipauwa, Kaski with her joint family of eight members. She is quiet active, intelligent and can use her own conscience to analyze the traditional values, norms, customs recycling in the society. Though there is a freedom of work she has to spend most of her time doing household activities and often get scold for late arrival instead her brother refused to get involve within such activities.

According to her due to lack of quality education provided among their guardians, members of her house denied from rules and regulations. She thinks and supports the ideas that women of Nepal should come out of the four walls of a house and be

united for their rights, privilege and their responsibilities due to which there is an eradication of such inequality. She urges that government, males, females including social organization must pay attention towards abolishment of gender inequality in order to overcome ups and down faced by women of Nepal.

5.7 Mobility outside the Household

Mobility or movement outside the household for women is taken seriously, especially when she is young. They are perceived to be weak feeble and ignorant for the ages. When she is small, she is under the care of her father/mother. When she is young, a vigilant father and guarding brothers are around her. Then when she is married, husband and in-laws surround her. If she is old and widow, a son is supposed to guard her. The shoulder of fathers is understood to be highly loaded until his daughter is married in safe hands. Especially in a society like ours, being a female is to curtail many wishes.

5.7.1 Permission to be taken to go outside

Table 5.7 Permission to be taken to go outside

Permission	Respondents brother		Respondents herself	
	Frequency	Percent	Frequency	Percent
Yes, I need	60	80.00	70	93.33
Don't need	10	13.33	2	2.67
As per requirement	5	6.67	3	4.00
Total	75	100.00	75	100.00

Source: Field Survey 2014

Females are taken special attention in every moment of time. If they require going somewhere else for outing, they have to take permission from their guardians, especially male guardians. It means they have no easy accessibility of outing from the house. They are especially limited within the boundary of the society.

In this section, permission needed for the outside movement for the respondents has been identified. Table 5.7 shows the percentage of the respondents and their brother who report they take permission for outgoing. About 93.33 percent of the respondents reported that they have to take permission for outing. 2.67 percent reported that they do not need permission for outgoing and 4 percent of them have reported they need as per the requirement.

Similarly, 80 percent of the respondents' brother needs permission for outgoing. 13.33 percent of them do not need permission and 6.67 of them need permission as per requirement. From the above report we can say that males are less discriminated from our patriarchal society. Therefore, from the collected data we can see that females' percentage is seen gradually higher (93.33%) than males (80.00%).

5.7.2 Family members for taking permission

As far as our concern, while asking for permission for outing, father or male plays a vital role in decision taking. In the patriarchal system like ours males dominate the society as well as their family by taking and making decisions by the male himself. This can be seen from the data shown below. Table 4.14 shows the percentage of the family members granting permissions for respondents.

Table 5.8 Permission givers for respondent and her brother

Category	Respondents' brother		Respondents'	
	Frequency	Percent	Frequency	Percent
Grandfather	-	-	-	-
Grandmother	-	-	-	-
Father	30	50.00	30	41.10
Mother	20	33.34	20	27.40
Father and Mother	5	8.33	10	13.70
All of the above	5	8.33	13	17.80
Total	60	100	73	100

Source: Field Survey 2014

From the table 5.8, 41.10 percent respondents are given permission by their father and 27.40 percent respondents took permission from their mother. Likewise, 13.79 percent took permission from both father and mother and 17.80 took permission from all of the above (father, mother, grandfather, grandmother).

Similarly, 50 percent of respondents brother are given permission by their father and 33.34 percent from their mother. Likewise, 8.33 percent took permission from both father and mother and 8.33 percent as well for all of the above.

From the data, we find out that both the respondents as well as the respondents' brothers take permission from their father rather than from their mother. It's because of the patriarchal system. For some respondents mothers have been taking decision in place of their fathers because of the fact that respondents father to be abroad.

5.7.3 Permission taken on different kinds of work

Most of the people of our country are involved in agriculture but due to modernization, urbanization and different geographical as well as development conditions, females of

urban area tend to be involving themselves in household and fewer of them are engaged in offices of other kinds of work which has to be performed outside the house. Table 4.15 shows the data for permission taken on different kinds of work.

Table 5.9 Permission taken on different kinds of work

Category	Respondents'		Respondents' brother	
	Frequency	Percent	Frequency	Percent
For marketing	11	15.07	5	8.33
Party/gathering	15	20.54	15	25.00
Tour/visit	32	43.82	30	50.00
Visit relatives	5	6.84	6	10.00
All of the above	10	13.71	4	6.67
Total	73	100	60	100

Source: Field Survey 2014

From the table 5.9, 43.84 percent of the respondents have to take permission for tour/visit, 20.54 percent for party/ gathering, 15.07 for marketing, 13.71 involve in every work (marketing, party/gathering, tour/visit, visit relatives) and 6.84 followed by visit relatives. Similarly, for respondents' brother, 50 percent have to take permission for tour/visit, 25 percent for party/gathering, 10 percent to visit relatives, 8.33 percent for marketing and 6.67 percent involve in every work. Since our society is a male dominated society, females are likely to hesitate for going out without permission.

Case Study II

Sixteen years old Chhetri girl of Hindu religion who lived with her small family of members in her small home located at Parsyang is very optimistic girl with full of enthusiasm. She is fortunate to receive her school level education from Boarding school. She opines about increase accessibility of female will lead to the abolishment of gender inequality but so far as women are concerned, the feeling of backwardness due to being a female persist and seems to be paralyzed. Beside her free and satisfaction she says that differences, inequalities and dominations are the byproducts of imbalanced relation between man and woman, collectively called as gender inequality. The impact of gender inequality is seen in socio-cultural area including her home as well. She need to take permission from her father for all sorts of outing purposes but there is no any restriction for her brother to go for outing. Both of them support their guardians in household activities. For her there is restriction to involve in doing inner household activities but her brother supports in outdoor activities such as shopping household utensils. She urges that women are considered to be the subsidiary and secondary human beings in our society. So toabolish inequality social organization, males, female including the government must be the responsible factor.

5.7.4 Response on late arrival

From Table 5.10, most of the respondents (70.67%) have viewed that their guardians do general inquiry while it became late to arrive home. When the respondents arrives home late very few of them (2.67%) have said that there is no reaction from their guardians. Likewise 26.67 percent of their guardians scold if they arrive home late.

Similarly, 70 percent of the respondents' brothers are generally inquired while they arrive home late. Likewise general inquiry is done for 80 percent of the respondents' brother, 13.33 percent of the guardians' shows no reaction and 6.67 percent of the respondents' brother are scold by their guardians if they arrive home late.

The above analyzed data shows that girls are pressurized at home by their guardians rather than their brothers

Table 5.10 Response on late arrival

Category	Respondents' brother		Respondents	
	Frequency	Percent	Frequency	Percent
No reaction	10	13.33	2	2.67
General inquiry	60	80.00	53	70.66
Scold	5	6.67	20	26.67
Physical torture	-	-	-	-
Total	75	100	75	100

Source: Field Survey 2014

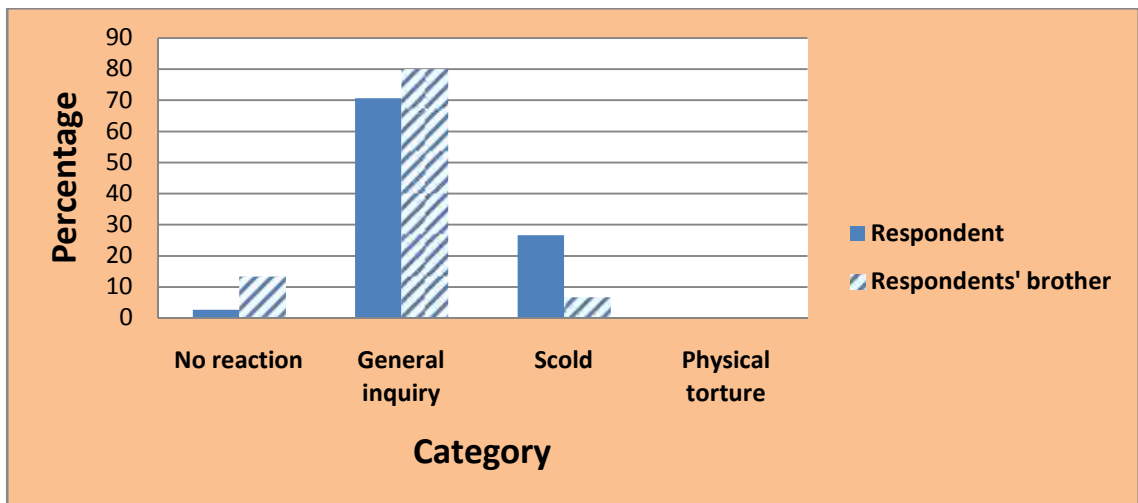


Figure 5.4 Response to respondents and her brother on late arrival

Case Study III

The eighteen years old Dalit girl who live in an extended family of 12 members was born with full of stress indeed her rearing and caring including her education is satisfactory one. Her elder sister used to work as a house maid in one of the renowned family of Lakeside due to which the foreign sponsors is provided for her sisters rearing including her education. The candidate treats her elder sister as a God without whom she can't imagine earth to be a better place for her.

According to her gender inequality has been fundamental characteristic of a country like Nepal where women do not have any dominant role in the family or in the society or the role of women is not considered to be the dominant one. The entire sector including government must provide support for the uplift men of women status including their education.

In her home as well women don't have leading role in decision making. There is a pressure of work and often inquiry and sometime her father used to scold her a lot during her late arrival at home but no reaction is shown towards her brother. But this tragedy has directed her life in different directions resulting in boldness and to live a meaningful life in spite of difficulties even in her young age. She even laugh at the saying where it is said that men and women are two wheels of a cart, if one wheel is weak the what will happen to the next wheel? Obviously cannot move properly. So the presence of women and their possible role in contributing the nation building cannot be underestimated.

5.8 Indulge in domestic household activities

In a Hindu family, all the rituals are suited for male or boy child. It is believed that one cannot go to heaven after death if he/she does not have a son. The rituals of cremation can only be performed by a son. All the work like dish washing, cooking, cleaning and so on fall on women's shoulder in our society. The works are divided. Male counterparts sometime do gardening or some hard work or some income generation related works.

The first schooling of any child is her home. By birth, one acquires caste/ethnicity, religion etc. For an individuals' growth, perception towards the world, social norms, working habits are all learnt at home. So inequality and discrimination as such social level is extension of family working habits and practices. So, in this section as per the objective of the study habit of domestic work is brought out.

So, for the purpose of this study, questions regarding involvement in different household activities, work pressure created by the guardians are asked to the respondents herself and her brothers.

5.8.1 Work done by the respondents at home

Psychologically, females are trained to be responsible to involve in the household activities but their male counterparts or brothers are casual, it's okay for them. In order to identify whether inequality persists at home or not, the respondents including her brother are firstly asked whether they work at home. After asking whether they work at home, a question regarding types of work performed is also followed. This follow up question intends to compare and examine inequality at household level work.

Table 5.11 Household work done by respondents and her brother

Domestic work	Respondents		Respondents' brother	
	Frequency	Percent	Frequency	Percent
Do involve in work	60	80	40	53.33
Don't involve in work	15	20	35	46.67
Total	75	100	75	100

Source: Field Survey 2014

The table 5.11 gives the details on the involvement of respondents including her brother in household work.

The table shows that most of the respondents (80%) work in their home. 53.33 percent of the brothers used to perform household work. 15 percent respondents don't involve in household work whereas 46.67 percent of the respondents brother don't involve in doing household work. This shows that males are freer to work as compared to females.

Case Study IV

My second candidate is born before 17 years who lives in her rent apartment at Buddhatol with her family. There were 7 members including father, mother, three of her elder sisters, one brother and one herself. One son was born after four daughters so proper care is given to the son rather than the daughters. The daughters were sending to government school whereas the son, the respondents' brother was send to boarding school. There is gender discrimination in her family as due to the want of son four daughters were born. Their economic status was poor indeed the son is provided with sufficient rearing facilities. After the respondent completed her SLC, she is provided a scholarship due to her brilliancy. She is quiet innocent. She even doesn't know the term gender but familiar with the teenagers. She even doesn't know whether it is possible to abolish gender inequality from the society or not.

According to her, she feels backward being a female as their parents treated her and her brother differently. She needs to take permission with her father for outing while for her brother it's just opposite. In every activities the daughter were discriminated. The general inquiry is done for the brother when he arrived home late but the respondent used to get scold from her parents. They also show negative reaction on extra money and must be involved in extra household activities but the brother never supports them in household activities. She gets involved in cleaning task whereas her elder sisters do all other household activities. Though they have freedom of work at home, in many aspects they were tied within certain barriers.

5.8.2 Household activities performed

It is indeed a fact that Nepal being an agricultural based country most of the people rely on it to fulfill their basic need. Including the agricultural based work they have to involve in the household activities as well. In the urban area as compared to the village area less farm related task is done for the fulfillment of their livelihood.

The works like cooking, dish washing are stereotyped as females' responsibility. The question intends to compare and examine inequality and discrimination at household works level for the respondents. The same question is administered about the types of work performed by their brother to know whether there is discrimination in household works among males and females. Table 4.18 shows the different types of works performed.

Table 5.12 Household activities performed by respondents and her brother

Types of household activities	Respondents brother		Respondent	
	Frequency	Percent	Frequency	Percent
Cooking	10	25.00	25	41.67
Cleaning	10	25.00	20	33.33
Work on farm	1	2.50	-	-
Shopping utensils	9	22.50	5	8.33
All of the above	10	25.00	10	16.67
Total	40	100	60	100

Source: Field Survey 2014

From the table 5.12, it is found that among the respondents, 41.67 percent have to perform cooking, and 33.33 percent girls are found to be performed household work such as cleaning, 16.67 percent have to perform all types of household work such as cooking,

cleaning, work on farm, shopping utensils. Only 8.33 percent are found to be working on farm.

According to their perception, most of the brothers perform all of the above listed household activities equally. 25 percent are found to be involved in cleaning activities, 2.5 percent working on farm, 22.50 percent involved in shopping and 25 percent have to perform all types of household work at home. Though there is a involvement in different household activities, 46.67 percent brothers don't involve in any work which is shown in table 4.17. 50 percent brothers are found to perform cooking and cleaning whereas there is the involvement of 75 percent respondents for the same activities. It implies that respondents' involvement in cooking and cleaning is more as compared to their brother.

It can also be interpreted that household works such as cleaning, cooking are generally the duty of females rather than the males as per their physical structure.

The brothers' involvement in doing all of the above activities is higher than that of the respondents. From the data, in going outside for shopping boys are allowed rather than girls. The trust is towards the boys. It's because being a female they are just bound within the boundaries i.e. inside the house doing only those household activities like cleaning and cooking.

5.8.3 Regularity of work

It is tried to find out whether the respondents and their brothers are regularly working at home or not because all the respondents or their brothers may or may not have the habit of doing household works in the homes regularly. Specially, work burden is placed more for the females as compared to males. To know about the facts whether they are working occasionally, always or as per the requirement of the house, a question regarding regularity of house hold works at home is administered to them and the same questions is administered with them for their brothers as well.

Table 5.13 Regularity of work by respondents and respondents' brother

Regularity of work	Respondent		Respondents brother	
	Frequency	Percent	Frequency	Percent
Always	60	80	10	13.33
Occasionally	-	-	50	66.67
As per requirement	15	20	15	20
Total	75	100	75	100

Source: Field Survey 2014

The table 5.13 shows the regularity of work. About 80 percent view that they always work at home and 20 percent of them work as per the requirement of the house. There is not even a single girl who does her household works sometime. So, household work is to be performed by all girl students at their home.

Similarly, 66.67 percent of their brothers work occasionally, 20 percent as per requirement and 13.33 percent of their brothers' work in regular basis at their home. It implies that there is too much discrimination in regularity of work because only 13.33 percent brothers perform the work regularly whereas 80 percent girls have to perform the task regularly. It seems that the majority of the respondents have to perform the household works at their home as compared to their brothers.

5.8.4 Working environment and work pressure

Without doing household related works their daily expenditure may not be fulfilled. Whether they like or not they have to perform many types of works as it is their duty and responsibilities for the home. The respondents are asked whether they have free working environment or they are pressurized by the family members.

Table 5.14 Working environment and work pressure for respondents and her brother

Work freedom	Respondent		Respondents' brother	
	Frequency	Percent	Frequency	Percent
Work freely	61	81.33	70	93.33
By pressure	14	18.67	5	6.67
Total	75	100	75	100

Source: Field Survey 2014

Table 5.14 reveals that 81.33 percent respondents reported that they have free working environment at their home. Likewise, 14 percent of them did work by pressure. Similarly, 93.33 percent of the respondents' brother is free to do household work and only 6.67 percent work by pressure. The data analysis shows that the work pressure is too much for the females rather than the males. Somehow females are discriminated in this aspect too.

Case Study V

A seventeen years teenager lives in Parsyang, Pokhara of Kaski district with her family. Her family type is nuclear. There were four members in her family, her little brother, father, mother and herself. From the very beginning of their childhood, both son and daughter were sending to boarding school. They were grown up in the close inspection and rearing of their father and mother. They were provided with all the facilities as they were one of the renowned families in Parsyang. Both of her parents were involved in business due to which sometime they feel quite apart from the love of their parents. But they were managing extra time to share with their children. Sometime they even went for outing and late night parties with their children.

According to the respondent, gender is the both social and biological difference. She didn't feel backward due to being a female. It means both of children were

treated equally by their parents. Their parents showed no any negative reaction for extra money. As per requirement both brother and sister need to take permission for outing with their mother. General inquiry proceeds on when they arrived home late. They have freedom of work at home. Only one difference among their two children is she gets involved in cooking while her brother is unknown about all the household activities as he used to stay in boarding hostel from his childhood. Both of the children were quiet optimistic for their future.

5.9 Educational opportunity

Education can be considered as an investment for development of human resources in community i.e. society. In the country like Nepal where there are many villages and people still have old ideas, education is a must, to change the old ideas, the way of thinking, to familiarize them with the latest technique for the round development of the country. It is also a fact that the educated groups of people are mostly concentrated in urban area only whereas many uneducated people are still living in villages. Social and economic states of country are badly affected by the low women's literacy rate. In other words it can be said that this is the main obstacle for the development of society, community, locality and country as a whole. So, education opportunities must be given for the welfare of our nation.

5.9.1 Types of institutions for SLC education

In this section it is tried to find out whether there is inequality and discrimination between males and females for schooling. For to know the related answer, the respondents are asked that at what type of school was she studied up to SLC education. Similar question is asked for the brother to know whether inequality persists among them or not. After administrating the questions related to working environment and work pressure by guardians, they are asked about the involvement of the educational institutions up to the SLC education.

Table 5.15 Types of institution preferred for respondents and her brother for SLC education

Category	Respondent		Respondents' brother	
	Frequency	Percent	Frequency	Percent
Boarding	67	89.33	70	93.33
Government	8	10.67	3	4.00
Private Institution	-	-	2	2.67
Total	75	100	75	100

Source: Field Survey 2014

From above table 5.15, it seems that about 10.67 percent of the respondents passed SLC from government school, 89.33 percent of them passed from boarding school. It seems that most of the studying in private college of Pokhara valley had completed their SLC from boarding school.

About 93.33 percent of their brothers get SLC education from boarding school, 4 percent from government school and 2.67 percent from private institution as well.

The collected data shows that there is less discrimination in this field whereas the majority is still of boys candidate which shows the way of viewing male and female in the society is different.

5.10 Reaction by the guardians for extra money

The guardians are very much conscious regarding extra money because the money given to their children might be used for unusual purpose. Pocket money is a matter of issue because parents are so much aware for providing extra money to their children. So in this section the reaction by the guardians for given extra money is focused out. For this the respondents are asked questions about the reaction shown by their guardians on given extra money.

Table 5.16 Reaction by the guardians to respondents and her brother for extra money

Guardians reaction	Respondents		Respondents brother	
	Frequency	Percent	Frequency	Percent
Nothing	50	66.67	65	86.67
Negative reaction	25	33.33	10	13.33
Total	75	100	75	100

Source: Field Survey 2014

From the table 5.16, it is seen that 66.67 percent of the respondents report that guardians do not say anything while demanding extra money. While demanding 33.33 percent of the guardian shows negative reaction except college fee. Similarly, for the brothers 86.67 percent guardians do not show any reaction for extra money and 13.33 percent guardians have shown negative reaction for extra money. It is clarified that the guardians have shown different behavior to their son and the daughters. Though they provide the extra money for both of their son and daughter still different behavior and treatment is shown towards them.

Guardians view for giving permissions on outing and extra money

Girls are girls. They play the prestigious role in the society. We must think and judge when they ask for permission including extra money. It doesn't matter for boys. They can comprehend every matter easily.

CHAPTER SIX

SUMMARY, CONCLUSION AND SUGGESTIONS

6.1 SUMMARY

This research was designed to investigate and explore the teenager's perception towards gender inequality. The field work of the research is undertaken in one of the private school of Pokhara valley situated at Kaski district, Gandaki Zone. Out of 119 teenager's girls, 75 respondents were chosen through purposive sampling. Analysis was conducted on the responses to the interview schedule, focus group discussion and key informants interviews.

The following is the major findings of the research.

-) It is known that most of the respondents are the age range of 16-19 years with marital status as unmarried.
-) It is found that out of 75 respondents, 32 percent are from Brahmin, about 2.5 percent from Chhetri, 40 percent from Janjati and 2.67 percent are from Dalits.
-) About religion, about 67 percent respondents were found following Hinduism, 26.67 percent as Buddhism and 6.66 percent as Christianity. Similarly 73.67 percent were living in nuclear family, 29.33 percent were living in joint family.
-) About 90.67 percent of the respondent knows the term "Gender" while 9.33 were unknown about it.
-) It is interesting to know that 48 percent of the respondent reported socio-cultural aspect as the major field for gender inequality, 5 percent of them agrees with economic aspect, 40 percent reported political aspect and only 5.33 percent reported for profession as major field. This means they have felt that the main cause of gender inequality is socio-cultural norms and values existed in the society.
-) About 48 percent of the respondents feel backward being a female whereas 52 percent of the respondents seem to have equally treated like men.

-) Also it is interesting that 53.33 percent of the respondents report that it is possible to abolish gender inequality and also 66.67 percent of the respondents report that all the possible factors such as female herself, male, social institution, and government are responsible to abolish gender inequality from the society.
-) 50 percent have reported that changes in cultural practices are most effective tool for removal of gender inequality rather than changing in law and order, increasing accessibility and promoting educational opportunity of the country.
-) More than 93 percent of the respondents needed permission for outing whereas 2.67 percent of them do not need for it. But it is quite different for their brothers. About 80 percent brothers need permission whereas 13.33 percent of them do not need for it. Almost 50 percent of the respondents view that they have to take permission especially for tour/visit and to go to party/gathering rather than visiting market. Approximately same levels of ration have been implemented among respondent's brothers.
-) About 70 percent have reported that their guardians take general inquiry, 26 percent scold them and 2.67 percent shows no reaction for late arrival. But 13.33 percent of respondents brother were shown no reaction whereas general inquiry is done for 80 percent of respondents brother during their late arrival.
-) About 80 percent of the respondents perform household work whereas only 53 percent of their brothers were engaged to perform household activities.
-) Only 16.67 percent of the respondents were involved in different types of household activities such as cooking, cleaning and shopping. The involvement of respondent's brother is high in this case. About 25 percent of the respondent brothers were involved in such household activities but for cooking and cleaning purpose the majority of women candidate is higher.
-) Also it seems that only 13.33 percent of the respondent's brother work regularly at their home and 93 percent work freely but 80 percent of the respondents perform work in regular basis and 81.33 percent work freely. So, we can say that here is gender inequality on performing work in Nepalese society.

-) About 89.33 percent respondents have passed SLC education from boarding school. But 93.33 percent of their brothers' study from boarding schools in which more economic resources have to be invested.
-) About 66.67 percent respondents report that their guardian shows no reaction for extra money except college fee. But 86.67 percent of their brothers were shown no reaction by their guardians.

6.2 CONCLUSION

The study clearly reveals that the inequality persists among the respondent and respondents' brother. The research area reflected all kinds of attributes that are usually perceived among teenagers regarding gender inequality. The girl's opportunities are hindered compared to boys in each and every sector. Regularity of work, permission for outing, work pressure is the major areas of discrimination identified.

Daughters are undervalued and given low status by society and parents. Even the girls themselves are found tolerant about it as most of them have said that they accept the discrimination practice, which is not in their favor, either normally or become sad about it. It is because they have been perceived inequality themselves in social and cultural practices, economic sector, political area, professional life etc. Boys and girls are given different roles, they are taught to behave, think, speak and dress differently. This cultural practice is the major role player in tempting the people in the society to meet their male and female differently.

According to respondents and respondents' brother, the respondents have higher work burden. Respondents' brothers do not perform work in regular basis. Gender inequality is widely seen in household works. Girls have to get permission from their parents before going anywhere but it does not strictly apply with the boys.

The girl's mobility is much controlled. Their parents scold the respondents for late arrival at home whereas most of the boys are taken general inquiry for the same. The statistics also show that there is less discrimination in education where girls' ratio of going to

boarding school is comparatively stronger as compared to their brothers. Social construction of gender seems to be the main factor of gender discrimination.

Backwardness being a female, possibility and roles to abolish gender inequality as well as discriminatory social, religion and cultural practices start early in life and continue until death. It is still uncertain how long the girl will have to wait for the day of equality and justice.

6.3 SUGGESTIONS FOR FURTHER STUDY

The satisfactory level of women in every aspect is less than that of men. From the result of this research, I would like to suggest the following points.

-) Awareness programs may be the immediate action to be taken to promote parental control.
-) Equal opportunities should be provided among male and female. Gender inequality, discrimination and differences should be legally debarred.

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Appendix-I
Interview Schedule

Researcher

Date:

Time:

Sample code:

General information

Name of the respondent:

Age:

Caste/Ethnicity:

Religion:

Marital Status:

1. In what type of family do you live?
a. Nuclear b. Joint c. Extended
2. How many members are there in your family?
a. 2-4 b. 5-6 c. 6-8 d. more than 8
3. In what type of school did you study up to your SLC education?
a. Government school b. Boarding school c. Private study
4. In what type of school did your brother study up to SLC education?
a. Government school b. Boarding school c. Private study
5. Do you know about the term “Gender”?
a. Yes, I know b. No, I don’t know
6. What may be its meaning if you know the term “Gender”?
a. Social difference b. Biological difference c. Both
7. Do you know who teenagers are?
a. Yes, I know b. No, I don’t know

8. If yes, then who are teenagers?
 - a. Group between age 13-19
 - b. those who are viewed negatively
 - c. Other (please specify)
9. What sorts of reactions do your guardians show for extra money?
 - a. They show no reaction
 - b. Negative reaction
10. What sorts of reactions do your guardians show to your brother for extra money?
 - a. They show no reaction
 - b. Negative reaction
11. In which areas of Nepalese society do you feel gender inequality?
 - a. Socio-cultural
 - b. Economic
 - c. Political
 - d. Professional
12. Do you have feeling of backwardness due to being a female?
 - a. Yes, I feel
 - b. No, I don't feel
13. Is it possible to abolish gender inequality from the society?
 - a. Yes
 - b. No
 - c. Don't know
14. If it is possible to abolish gender inequality, then what may be the possible measures?
 - a. Promote educational opportunities
 - b. Increase accessibility of female
 - c. Change in law and order
 - d. change social and cultural practices
15. In your opinion, who may be responsible to abolish gender inequality from the society?
 - a. Female herself
 - b. Government
 - c. Social organizations
 - d. Males
 - e. All of the above
16. Do you need to take permission from the guardians for outing?
 - a. Yes, I need
 - b. No, I don't need
 - c. As per requirement
17. If yes, with whom you have to take permission?
 - a. Grandfather
 - b. Grandmother
 - c. Father
 - d. Mother
 - e. All of the above

18. For what kind of work do you have to take permission?
- a. Marketing
 - b. Party/Gathering
 - c. Tour/ Visit
 - d. Visiting relative
 - e. All of the above
19. Does your brother need to take permission from the guardians for outing?
- a. Yes, they need
 - b. No, they don't
 - c. As per requirement
20. If yes, with whom you have to take permission?
- a. Grandfather
 - b. Grandmother
 - c. Father
 - d. Mother
 - e. All of the above
21. For what kind of work does your brother have to take permission?
- a. Marketing
 - b. Party/Gathering
 - c. Tour/ Visit
 - d. Visiting relative
 - e. All of the above
22. What type of reactions do your guardian show if you lately arrived home?
- a. No reaction
 - b. General inquiry
 - c. Scold
 - d. Physical torture
23. What type of reactions do your guardian show if your brother lately arrived home?
- a. No reaction
 - b. General inquiry
 - c. Scold
 - d. Physical torture
24. Do you perform household work or not?
- a. Yes
 - b. No
25. If yes, what sort of works do you perform at your home?
- a. Cleaning
 - b. Cooking
 - c. Work at farm
 - d. Shopping utensils
 - e. All of the above
26. Does your brother perform household work or not?
- a. Yes
 - b. No
27. If yes, what sort of works does your brother perform at your home?
- a. Cleaning
 - b. Cooking
 - c. Work at farm
 - d. Shopping utensils
 - e. All of the above

28. Do you have freedom of work at home?

- a. Yes, I do have b. By pressure

29. Does your brother have freedom of work at home?

- a. Yes, they have b. By pressure

If you are married

30. Do you have freedom of work given by your husband?

- a. Yes b. No

31. Does your husband help in household work?

- a. Yes b. No

32. Does your husband work regularly at home or not?

- a. Always b. As per requirement c. Sometimes only d. Never

Appendix- II

Name List of Key Informants

1. Bindamalla, Teacher, Pokhara-5, Kaski
2. ApsaraKarki, Health Assistance, Pokhara-6, Kaski
3. Man KumariGurung, Accountant, Pokhara-5, Kaski
4. Bina Thapa, Teacher, Pokhara-3, Kaski
5. ChandanaThapa, Teacher, Pokhara-1, Kaski
6. Salina Malla, Housewife, Pokjara-26, Kaski

Topic for Key Informant Interview

1. Gender Inequality Perception of Teenagers girls.
2. Responsible factors for the elimination of gender inequality.
3. Is there any difference between girls and boys?
4. Any special matter to mention?