SAMITA BHARATI   APRIL, 2022

WORKING EXPERIENCES AND STRATEGIES OF ELECTED LOCAL WOMEN REPRESENTATIVES AT LOCAL LEVEL POLITICS: A STUDY IN JEETPUR-SIMARA METROPOLITAN

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DECLARATION

I hereby declare that this dissertation, **"Working Experiences and Strategies of Elected Local Women Representatives at Local Level Politics: A Study in Jeetpur-Simara Metropolitan,"** submitted to Tribhuvan University's Central Department of Sociology, is entirely my original work prepared under the guidance and supervision of my supervisor. I have given proper credit to all ideas and material gleaned from various sources while writing my thesis. This thesis's findings have not been presented or submitted elsewhere for the award of a degree or for any other reason. I guarantee that no part of the material of this thesis has ever been published in any form.

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LETTER OF RECOMMENDATION

This is to certify that **Samita Bharati** has completed this dissertation entitled "**Working Experiences and Strategies of Elected Local Women Representatives at Local Level Politics: A Study in Jeetpur-Simara-Simara Metropolitan"** under my guidance and supervision for the partial fulfillment of the requirement for degree of Master of Arts in Sociology. I, therefore, recommend and forward this dissertation for final approval and acceptance by the dissertation committee.

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LETTER OF APPROVAL

This is to certify that the thesis submitted by Samita Bharati entitled **"Working Experiences and Strategies of Elected Women Representatives at Local Level Politics: A Study in Jeetpur-Simara Metropolitan"** has been approved by this department in the prescribed format of the faculty of humanities and social sciences. This thesis is forwarded for the acceptance.

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CHAPTER ONE

INTRODUTION

1.1   Background of the Study

Political participation is a critical component of women's empowerment. Women's participation in politics is a positive sign of progress for women. Many organizations argue that women's participation is tremendously advantageous in terms of empowering women, and that it plays a critical role in the overall ascent of women. It is not merely a demand for basic fairness or democracy, but it may also be considered as a precondition for the consideration of women's concerns. The goals of equality, progress, and peace cannot be accomplished without the active engagement of women and the inclusion of the female perspective at all levels of decision-making (Khan 2006). The clamor for "politics" was loud for about two decades starting in the mid-1960s, and as a result, growth models and development methods were reviewed. Although there was no agreement on the political criteria for evaluating development policy, the exercise focused on certain objectives of liberty and equality (Mohanty 1995).

While the focus on growth was called into question, the 'political element of progress' was underlined. ' With the rise of the women's movement and other social movements, the search of freedom and justice took on new meaning, and the development process was analyzed in light of such political limits. It is through this process that the phrase "empowerment," which refers to granting power to a certain underprivileged segment of society, came into usage. (Mohanty, 1995) Women's political participation has been recognized internationally throughout the last two decades. Reservation quotas are the most effective strategies for increasing participation in local governance.

The office, authority, or function of governing is referred to as government. Governing: exercising authority or control over oneself. In other terms, it is the exercise of power over a state, district, organization, institution, and so on (Fasenfest 2015). Many neoliberals believe that government is a balanced approach to power, authority, and responsibility, the decision-making system (inclusion/exclusion), and

citizens' and other stakeholders' perceptions of each other's roles and functions (Lockwood et al 2010). Since then, democracy has spread throughout the world. The governing structure has undergone significant transformation. Decentralization policies are followed by several governments in order to involve all people. This paper is heavily focused on what is local government, and I intend to investigate the proposals of local government as well as techniques for working within it.

Local government can help to keep the peace by providing services in a more effective and efficient manner. It is giving people a representative and inclusive voice, and local actors may effectively undermine peace and sustainable development (Tschudin2018). This study examines municipal government and women's engagement.

Local governments were established in Nepal during the Panchayat era in 1960, however the Panchayat system was designed to be more centralized, with the King at the center and the people on the periphery. In 1990, democracy was restored, and a more open political system was introduced, allowing for the creation of municipal government with decentralized power and functions (Acharya 2015). The current Nepalese interim constitution and the local self-governance act (LGGA) of 1999 place a strong emphasis on citizen engagement in local government and local governance policy. A ten-year Maoist insurgency led to the fall of monarchical authority in Nepal and the following transition to democracy, constitution-making, and federalism (Baral 2002).

The federal constitution of 2015 established a three-tiered federal, provincial, and local government system (Kelly 2016). The people of Nepal began a new chapter in their government history on September 20, 2015. A political consensus was established between the major political parties and the constitution of Nepal 2015 after a year of protracted negotiations. The constitution established a federal government structure with the goal of developing strong local governments (LGs) that had more power. Furthermore, inclusive provisions have been implemented, such as allocated seats for women in 33 percent of seats, to encourage and institutionalize inclusive and participatory governance at the municipal level (Pandey 2015). Following the successful election of 2017, it sends a favorable message about women's participation at the municipal level.

Despite years of political struggle, civil society lobbying, and the adoption of progressive legislation and policies in favor of women, women's presence and participation in Nepalese politics is still limited. Despite the fact that women make up more than half of Nepal's population, their political representation is extremely low. Women have been fighting for equality and political involvement for over a century. The participation of Nepali women in social, economic, and political freedoms has not been adequately documented. Because men were the ones who wrote history in Nepal, the history of women's battle for independence isn't adequately chronicled (Dhungana 2014). Women have traditionally been excluded from public participation in Nepalese society, which is characterized by a strong patriarchal culture. The social position of women and their relative equality with males varies greatly throughout Nepal's ethnic groupings, regions, and castes. Patriarchal traditions, on the other hand, usually govern their position, with the prevalent idea that women are submissive to men and that their function should be confined to the home realm, where their primary responsibilities include child rearing and household work (UNESCO 2006).

Because of the continued unequal distribution of family care obligations, women spend significantly more time than males caring for their homes and children. Women pay a "motherhood penalty," according to studies, not only in terms of the time, effort, and medical care required for pregnancy and childbirth, but also in terms of the far greater maternal involvement required for breastfeeding, and the persistent tendency of women to do a larger share of childcare as the child grows. Anyone deeply involved in childcare, whether male or female, would confront difficult time limitations between family responsibilities with a political post; women are more disadvantaged because the labor is rarely equitably shared (J 2009).

This study examines the experiences of women in local government political structures and the challenges they encounter in local politics. As a result, I'm attempting to investigate the relationship between the two variables of women's political engagement, local political structure, and their experiences. Because it possesses the authority to exert power, the local political structure is an independent variable. It makes decisions and is in charge of local development. Women's experiences are a dependent variable in this study. Women's political participation is always influenced by both state policies and local political structures. Women's

empowerment is achieved through policy and agenda. Women will not be able to achieve self-, social, economic, or political empowerment without the finest strategies from higher-level structures. Women's participation in politics is proportional to men's. It aids in the development of self-confidence and decision-making skills in women.

1.2   Statement of the Problem

Women's movements have sprung up all across the world since then. Women are looking for their identity in the context of the political framework of the state. The government implements reservation quotas, which are the most effective measures for achieving equal representation at both the local and national levels. The formation of a new government that prioritizes according to quotas. As a result, many oppressed and Dalit women might gain authority and make a decision to learn about women's issues. Nonetheless, the representative women come from a variety of backgrounds, and they all play a vital part in society (Khan 2006).

Nepal's government has made it a policy to include women in municipalities and ward offices. This figure increased by 41% in the first two rounds of the election this spring. At the district municipal or village level, the quotas oblige political parties to nominate at least one woman for chief or deputy chief. Two or four seats in the local ward committee are reserved for women and Dalit women in the local council.

Since the reservation of women in politics, women's participation in local and national politics has increased significantly. Women's day-to-day experiences have altered in tandem with their increased political participation. It is difficult for a woman to operate as a local leader since she has many other tasks that are culturally and traditionally assigned to her, and she is also a new player in the political game. There has been little research on women in local politics in Nepal, with a focus on the mandate of women elected representatives, their capacities and experiences, as well as their articulated challenges and needs; the socio-cultural environment in which women elected representatives must operate; infrastructural limitations across places, especially given the country's topographical realities; and the intersectionality of women elected representatives (Tamang, 2018). Despite Sierra's investigation of the experiences, challenges, and capacities of elected women representatives at the local

level, approaches for dealing with day-to-day working challenges in local politics and the strategies adopted to address it, has not been addressed in Nepal; this gap is being filled.

1.3   Research Question

a. What are the working experiences of the elected women representatives at the local level politics?
b. What are the strategies adopted while addressing the problems of at local level politics?

1.4   Research Objectives

a. To explore and analyze the experiences of the elected women representatives at the local level politics
b. To identify and analyze the strategies used by them in addressing the experiences at local level politics

1.5   Significance of the Study

This thesis examines the working experiences of elected women in municipal politics, as well as the techniques they used to address local difficulties. Following the establishment of a federal democratic republican Nepal, politics arose. This thesis has contributed to an academic arena by illuminating the realities of locally elected women's experiences and challenges, as well as the techniques they use to deal with those challenges on a daily basis. It has done so by locating itself inside a body of relevant literature.

Because the local administration in federal Nepal is still in its infancy, there are few research. The completed studies and literatures are solely focused on the mandate of women elected representatives; their capacities and experiences, as well as their articulated challenges and needs; the socio-cultural environment in which women elected representatives must operate; infrastructural limitations across places, particularly given the country's topographical realities; and the intersectionality of gender with caste, ethnicity, religion, and educational attainment (Tamang, 2018). Particularly, the experiences and strategies adopted by elected female ward members

to address challenges at the local level have not been thoroughly investigated, nor has this fundamental social issue been given a prominent place in intellectual, academic, and political dialogues and debates in Nepal. As a result, the holes will be filled by this thesis.

1.6   Organization of the Study

This research is divided into chapters to make the subject matter easier to comprehend. The entire dissertation is organized into six chapters. The backdrop of the study, the statement of the research difficulties, the research questions, the study's aims, the study's importance, and the study's organization are all covered in the first chapter. These sub-chapters provide information on a relevant subject. The second chapter offers a survey of literature based on secondary sources such as published books, journals, articles, and newspapers, as well as online sources such as Google Scholar, JSTORE, and other websites. The relevant material is redesigned to improve the reader's conceptual understanding. The research approach employed on the research instruments is discussed in the third chapter. Research design, research method, universe and sample, type and sources of data, data gathering technique, data analysis tools and procedure are all segmented further. Data presentation and interpretation are the topics of the fourth, fifth, and sixth chapters. The study's findings and results are explored in depth.

CHAPTER TWO

LITERATURE REVIEW

2.1 Women's Political Participation

Women account for just over half of the world's population. Because of their dual roles in the productive and reproductive domains, female contribution to society's social and economic development is more than half that of men. Nonetheless, women's participation in formal political structures and procedures, where decisions about the use of society resources generated by both men and women are made, is minor. Women's representation in legislatures around the world is currently at 15%. Despite the international community's strong commitment to gender equality and closing the gender gap in formal political arenas, as evidenced by the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Beijing Platform of Action, only twelve countries have women holding 33% or more seats in parliaments (UNDP 2004).

As a result, the women's right moment, which is a global movement aimed at reassertion and development, must be regarded through the lens of women's marginalization and disempowerment as they seek an independent identity and'space' for themselves. In the context of inequality and discrimination, women have severely questioned and experienced current structures, methods, and value systems. Women's efforts to change the situation have put them in direct conflict with forces of conservation and reaction (Manandhar and Bhattachan 2001).

In almost all nations where democratic elections are held, women account for more than half of the electorate and have displayed leadership and a distinct approach to decision-making. Regardless, man continues to dominate both the judicial and legislative branches of government. Man is the majority of those who pass, interpret, and enforce laws around the world. Many of these laws, such as those relating to violence against women, property rights, divorce, commercial transactions, and a variety of other concerns, are critical to women's empowerment (Rokkas and Dhungel 2007).

At the turn of the century, more than 90% of countries had granted women two essential democratic rights: the right to vote and the ability to run for public office in elections. In 1893, New Zealand became the first country in the world to offer women the right to vote. New Zealand was also the first country to recognize these two rights as fundamental rights guaranteed by the state's constitution in 1906. Women's participation in parliament is now seen as a requirement of national political life all over the world (NDI 2010).

Political participation is the process of any successful or failed voluntary activity, organized or unorganized, aimed at influencing the choice of political leaders at any level of government, local or national. Political participation can take place in official or informal politics, or in what is known as 'everyday' politics in the case of women. There is limited agreement on what constitutes women's political participation. Women's political participation has taken various forms over time and space, contributing to the shaping of political culture. For the purposes of this research, politics is defined as the distribution and allocation of power.

In general, patriarchal structural forces have limited and continue to limit women's ability to fully enjoy their citizenship rights. Patriarchy and exclusion continue to be the foundations of societal arrangements in which masculine ideals are valued and socio-cultural standards that discriminate against women's involvement are resisted. This negative paradigm and norm is also passed down through the generations in the family and interpersonal relationships. The high rate of illiteracy and women's unfavorable position in terms of human development are significant impediments to women's political participation. When compared to the total number of women, a group of women organized around gender issues is quite small (Montenegro 2002). This could be the result of pressure on women from both their unsupportive families and the suppressive role they play in society.

Various structural issues, such as the gendered division of domestic labor, marriage practices, inferior educational chances for female children, women's status in the waged economy, and gendered mobility limitations, all influence women's participation in local politics. Women have less time to participate in local governance processes as they take primary responsibility for family issues and increasingly take on agricultural work and side-line enterprises. Men find it easier to

participate in local civic affairs because of the gendered split of family life. Because domestic work has no set hours, it can be difficult for women to attend village election meetings scheduled at lunchtime or in the evening, when children must be cared for and food must be prepared.

According to Howell (2006), women's roles and participation in society are entwined with their families, and their motivations, interests, and ideals have been stifled by the oppressive governmental apparatus and patriarchal dominance. A woman must have a strong economic base to participate in politics, which current regulations deny her. Furthermore, her affine household can disinherit her on the basis of alleged or genuine infidelity. Engagement in politics necessitates mobility, which necessitates interaction with persons of one's own sex as well as those of the opposite sex. Such associations are almost always grounds for accusations of adultery.

2.2   Historical Background of Women's Participation in Politics in Nepal

In 1971, the 'Women's Committee (NariSamiti)' waged a campaign against the Rana administration in Siraha under the guise of 'women's education.' This was Nepal's first attempt at women's advancement. Women's leaders Yog Maya Devi and Divya Devi Koirala initiated the formation of this committee (RSN 2009).

Women were active participants in the Biratnagar labor movement in 1947. Many people were detained by the Rana dictatorship at the time. Majupuria (2007), Majupuria (2007), Majupuria (2007), Majupuria Nepal Women's Association was founded in 1947 by women leaders affiliated with various political parties to strive for women's rights and liberation. The initial executive committee of the Association included Mangala Devi Singh, Kamaksha Devi, Shreemaya Devi, RajaniChampa, Sahana Pradhan, and Sadhana Pradhan. Following that, women.

Moti Devi Shrestha was a founder member of the Nepal Communist Party, which was founded in 1949. Sadhana Adhikari, representing the Nepal Women's Association, was elected to the Kathmandu Municipality in 1952. Dwarika Devi Thakurani was elected to the House of Representatives and appointed Assistant Minister in the national election of 1958. Similarly, Kamal Rana was nominated and elected to the Upper House as Vice-Chairperson (Majupuria 2007). Because of the introduction of

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the unified Panchayati System by the then-King Mahendra in 1960, the speed of the push for women's political participation was slowed. The legislative system was abolished this time, and the King deposed B.P. Koirala's popular administration. During the 12 years following the success of the popular movement in 1990, national campaigning on women's issues persisted. In this context, a voice for gender equality was raised, and public support for social, economic, and political transformation was formed (Majupuria 2007).

According to Bhadra C (2016), numerous women's organisations joined together in the early 1990s to push for women's rights. She went on to say that these organizations worked particularly hard for women's inheritance rights, reproductive rights, nationality and citizenship rights, violence against women, and, most importantly, women's political representation, with a focus on the 1999 general election and the demand that the minimum candidacy percentage be raised from 5% to 10%. As a result, women's political representation increased from 3.41 percent (in 1991) to 5.1 percent (in 2001).

Women played an important role in the street protest against the King's conduct on October 4, 2002. The Detailed Peace Accord between seven political parties and the Communist Party of Nepal (Maoist) and the Interim Constitution of Nepal, 2063, both advocate inclusive democracy. This is an acknowledgement of women's role in democratic movements (RSN 2009)

According to Bhadra, C (2016), women represented 33.2 percent in the Constituent Assembly in 2008, and 29.5 percent in 2013. It was made possible by the Election Act of 2007 mandating 33 percent female representation in the First Past the Post System and 50 percent under Proportional Representation.

Following the enactment of the Constitution of Nepal 2072, the subject of women's engagement in politics has been pushed even farther forward in the legal arena, with roughly 30% of women in parliament and about 40% of women in local levels (Majupuria 2007). All spheres have endorsed the system that allows sufficient representation of women by commencing the development of an equitable society through inclusive and participatory democracy. Women leaders have highlighted the

necessity for all responsible political parties to take democratization of political reforms seriously.

Women's presence in political party committees or elected bodies, according to Hachhethu and Shrestha (2002), was mainly symbolic. Despite the provision for 33% female involvement in the CA, women's influence in decision-making and constitution-building has been shown to be limited in several circumstances. Men frequently fail to recognise women's contributions to debates and discussions on broad topics (Rai 2015).

2.3 Theoretical Review

In order to develop a theoretical grasp of the subject matter, numerous theories pertinent to the study of women political participation are discussed in this section. I'll go over the many feminist perspectives on women's political participation in this article..

2.3.1 Liberal Feminism on Women's Participation

Liberal feminists are concerned that women's empowerment has extended beyond the home to the public realm. This program attempted to provide women "Rights" that had traditionally been reserved for men, or at least white men. The techniques for such empowerment would involve legal and constitutional action, with liberal ideas being extended to all individuals. The fact that we can now discuss what is required to make empowerment for women realistic beyond these rights demonstrates the progress women have made in obtaining access to previously closed male areas. This isn't to say that we don't think feminists should be concerned about the persistence of barriers to prejudice, discrimination, and inequality (Serder and Schwartz 1991). Liberal feminists believe that female subordination stems from a set of social and legal restrictions that prohibit women from accessing and thriving in the "public sphere," and they push for sexual equality through political and legal reform (Rosemarie 1992).

We argue that there is a great need for a revitalized liberal feminism as supporters of a liberal civic order structured by the rule of law, constitutionally limited government,

private property, and the legal and moral tradition of individualism, as well as supporters of a liberal civic order structured by the rule of law, constitutionally limited government, private property, and the legal and moral tradition of individualism. In this article, we define the term "empowerment," which is crucial in liberal feminist philosophy. We look into the causes of women's powerlessness.

We believe that a more comprehensive knowledge of empowerment require us to reconsider fundamental liberal concepts such as autonomy and responsibility, as well as investigate the relationship between family processes and empowerment in liberal society (Sirdar and Schwartz-Shea 1991).

For liberal feminists, empowerment has meant expanding women's options beyond the house to the public sphere. This approach aimed to provide women specific "rights" that were previously only afforded to men, or at least white men. Legal and constitutional action served as the mechanism for such empowerment; liberal values were to be extended to all people. The fact that we can now discuss what is required to enable women to achieve empowerment beyond these rights is a testament to the progress women have made in getting access. This is not to say that we don't believe in prejudice and inequity. However, as feminist commentary on many women's experiences in the 1970s and 1980s shows, having equal legal and constitutional rights and entrance to previously male-dominated areas is not the same as empowerment (Sirdar and Schwartz-Shea 1991).

The "double day" of work that women who have broken through obstacles into the public realm face (and that many women faced before feminists made it public) is a striking example of the ambiguous nature of women's advancement. For many women, it appears that one form of oppression has been replaced with another. As a result, some feminists believe that managing child care, outside work, and homework is a novel and probably unsustainable situation.

Women's ambivalence regarding feminism indicates not only a lack of understanding of the benefits of equal opportunity, but also, in our opinion, a lack of confidence in their own ability to change their lives in either the public or private spheres (Sirdar and Schwartz-Shea 1991).

Looking at women's empowerment in the way we've proposed here, with a focus on the processes through which selfhood, autonomy, and responsibility emerge, requires liberals to analyze deeply rooted and long-standing assumptions of liberal society. An investigation like this, which we've only just begun, will be arduous and traumatic, with far-reaching consequences. However, when women gain empowerment by reclaiming and speaking their stories, liberals' denial of the private sphere's relevance and usefulness in constructing a liberal society becomes increasingly apparent.

While debating the various perspectives on women's emancipation. The liberal feminist has been chastised by other feminists. Individual liberty and equal rights are the hallmarks of a liberal feminism. Other socialist and radical feminists, on the other hand, raise their voices in a different way. With liberal perspectives. They agreed that we should avoid our society's patriarchal framework. Abstract individualism, certain individualistic approaches to mortality and society, valuing the mental/rational over the physical/emotional, and the traditional liberal way of drawing the line between the public and the private are among the philosophical positions for which liberal feminism is frequently chastised. Furthermore, the clearest political commitments of liberal feminism, such as equality and opportunity, are not essential for women's emancipation and are not necessarily incompatible with it.

Individual rights and power-sharing have been prioritized by liberal feminists over social structure. Women's dominance is primarily due to the patriarchal foundation of societal structure. "Subordination is the circumstance in which one is forced to stay under the authority of the other," (Walby 1990;20) has stated. Women's subordination refers to the societal situation in which women are obligated to follow the orders of men. To keep women under men's control, patriarchy uses the socialization process to enforce some societal practices, traditions, and social duties. To maintain male domination, patriarchy used a gendered socialization process to create 'masculine' and 'feminine' features, as well as private-public domains. Socialization is thought to occur mostly during childhood, when boys and girls learn how to interact with one another.

2.3.2 Marxist (Socialist) Feminism on Women Participation

Similarly, socialist feminists have argued for women's emancipation in a different way. Socialist feminism is primarily concerned with the economic equality brought about by social structures. To achieve a classless society, we must destroy capitalism and patriarchy. Without first grasping the fundamentals of how the unbalanced relationship between men and women works. It is impossible to overcome it, so we must investigate why the origins of labor division are more exploitative. Following that, women will be economically empowered. (1981, Mie's). In order to understand women's oppression, Einstein discusses the necessity for a synthesis of Marxist and feminist traditions. She deftly examines the limitations and potential of each paradigm for understanding women's issues, using Marxism as the thesis and radical feminism as the antithesis. Whereas Marxism overlooks the gender division of labor and reduces oppression to exploitation, radical feminism ignores the historical intricacies of women's oppression due to class, race, and ethnicity. Eisenstein claims that socialist feminism best integrates both theories' insights into a more thorough view of capitalism and patriarchy's mutual dependency (Zillah 1999).

The Marxist viewpoint, on the other hand, takes a different approach to elimination and empowerment. From the perspectives of notable philosophers Karl Marx and Friedrich Engels, Marxist feminism examines women's status and oppression. The capitalistic mode of production, according to Marxist feminists, is one of the fundamental causes of male dominance and women's oppression in society.

They looked for a material foundation for women's subjugation in society. They attempted to identify a tangible basis for women's enslavement: they sought to establish a link between the method of production, or capitalism, and women's status; in other words, they sought to establish a link between realm, production, and reproduction. Women's liberation, according to socialist feminism, must take place in the framework of global social and economic justice. They regard the fight to end male domination as critical to social justice, but it is not the only issue at hand; it is only one of many interwoven kinds of oppression (Lepovsky2008).

2.3.3   Radical Feminism on Women Participation

Radical feminism is a subset of feminism that advocates for a radical reorganization of society in which male supremacy in all social and economic contexts is abolished, while also acknowledging that other social divisions such as race, class, and sexual orientation have an impact on women's experiences. To put it another way, radical feminists believe patriarchy is the root of women's dominance (Elien1984). Radical feminists believe that society is fundamentally patriarchal, in which men oppress and dominate women. As part of a larger movement to "liberate everyone from an unfair society by questioning current social norms and structures," radical feminists want to abolish patriarchy. Fighting sexual objectification of women and raising public awareness about rape and violence against women are all part of this effort. The concept of gender roles is being challenged, as is what radical feminists regard as a radical vision of the racialized and gendered capitalism that exists in the United States and many other nations. According to Shulamith Firestone, in the sex dialectic. The Feminist Revolution's Case (1970): The end of the feminist revolution must be different from the beginning, not only in terms of the removal of male privilege, but also in terms of the sex differentiation itself. Differences in human genitalia would no longer be relevant in terms of culture.

Other feminisms have been critical of radical feminism. To examine, some radical feminists thought that various kinds of hierarchy arose from and were modeled on male dominance early in the radical feminism movement. As a result, opposing male supremacy became a top priority, because the emancipation of women would entail the liberation of everyone. Intersectional feminism and black feminism, in particular, oppose this viewpoint. Ideology, critics claim, endorses the idea that identities are distinctive and distinct rather than numerous and intertwined. Understanding women's oppression as disparate, for example, requires that "men in the creation and maintenance of this system are operating exclusively as men in accordance with distinctly male qualities or specifically male supremacist purposes" (Willis 1984).

While going over the various theoretical frameworks for women's growth. Individual rights and power-sharing have been prioritized by liberal feminists over social structure. Women's dominance is primarily due to the patriarchal foundation of societal structure. The term "Patriarchy" refers to a social structure and practice in

which men rule, oppress, and exploit women. It results in an unbalanced labor division between males and females. Males are compensated more than females. Males have a sense of superiority both at home and in society. As a result, we should eliminate the patriarchal foundation of our social system in order to ensure that everyone has equal rights. In general, socialist feminism emphasizes economic equality. The primary goal is to deconstruct capitalism and patriarchy in order to establish a classless society. They also believe that women are oppressed in almost all known countries, but that the type of this oppression varies due to economic realities. Capitalism and patriarchy are inextricably linked. The patriarchy that is entrenched in capitalism should be abolished.

2.4 Women's Political Participation: Empirical Studies
2.4.1 The Global Context of Women in Politics' Experiences

The purpose of this article was to look into the potential and experiences of women participating in local decision-making. There are limited studies on women's opportunities and experiences in decision-making at the local level, with more emphasis on women's chances and experiences in agricultural, economic, educational, and leadership. The study used a qualitative research method to acquire a deeper knowledge of the issue.

The researcher employed a case study research design, which allows for in-depth examination of a phenomenon. After that, the researcher used theme analysis to come up with conclusions and discussion. In addition, the study included both purposeful and referral chain sampling methodologies. The study's findings were derived from semi-structured interviews and Focus Group Discussions (FGD). The outcomes of the study revealed that women encounter a number of barriers to participating in local decision-making. Cultural views, illiteracy and low levels of education, economic and financial problems, religion, nature, home activities, unfavorable perceptions of society, men's oppression, women's lack of confidence and interest; and a weak bureaucracy were among the restraints. There were opportunities inside those encounters that enabled and designed to keep women engaged in decision-making.

International law and conventions, constitutional and different legal orientations, packages, programs, policies, and initiatives, various governmental structures of women, education, training, and awareness, periodic meeting preparation, economic empowerment, and the quota system were among the opportunities.

The study suggests that an enabling atmosphere be created to empower women's decision-making abilities. Women make significant contributions to the global growth of social and economic value. Even still, when it comes to making decisions, women all around the world confront numerous obstacles. When it comes to resource distribution, political office appointments, and political involvement, women confront exclusion and discrimination on cultural, economic, social, and religious grounds.

The study used the three instruments interview and DGF to gather data on the opportunities and experiences of women participating in decision-making processes in the administration of the city of Debre Tabor in the period after 2010. System for taking samples. This might be owing to the fact that most parents and families would prefer send their sons to school than their girls; in addition, women lost their self-confidence as a result of numerous oppressions; and, last, they feared ridicule and criticism if they entered politics. Various options were expanded to keep women in the political arena, including the passage of various laws and international conventions, the constitution and different legal orientations towards women, guidelines, programs and initiatives for women, different structures for women's government, education, training and awareness-raising, the preparation of regular meetings, economic and financial empowerment, and the quota system (Ageanen 2019).

Women's political engagement is viewed as a critical component in the advancement of democracy in all of its manifestations; yet, India's gender equality policies are still under scrutiny. Many steps were done after India's independence in 1947 to boost women's political representation through decentralization of power in various local self-governance bodies. Panchayat Raj organizations' actions have boosted the participation of marginalized groups in political institutions, especially women, with decision-making roles. As a result, this study uses qualitative methodologies to investigate the political leadership of women in local self-governing organizations, such as document analysis of the Panchayat Raj Institutions Amendment Law and

expert interviews with elected women in a Kerala district. The goal of the publication is to identify the experiences of women in political leadership positions in India, the world's largest democracy. The study's findings reveal that there have been substantial advancements in gender equality in leadership posts; yet, there are still some significant impediments for women in politics.

In the Idukki region, there are 52 gram panchayats that deal with development and welfare activities. The Panchayat's key responsibilities include evaluating the use of various finances, monitoring the Panchayat's fundraising process, organizing all births and marriages, approving Panchayat ordinances at the village/city level, and distributing cash. It has to do with monitoring. The activities of PRI have increased dramatically since its inception. The goal of this area is to analyze the governance of the area because it is one of the locations where development activities have been validated. An empirical analysis was undertaken based on direct interviews with 25 female leaders (presidents) in Panchayat to confirm the concerns of the elected female delegates. As illustrated in the study, respondents' personal and professional balance, economic constraints, gender stereotypes, administrative learning, representational solidarity, political party claims, and gender-based violence are all examined (Varghese 2019).

2.4.2 Nepali Context of Experiences Face by Women in Politics

The successful conclusion of municipal, provincial, and federal elections in 2017 is a watershed moment for the country; local elections were held for the first time in nearly two decades, and they became a crucial tool for the country to meet its constitutional requirement of gender and inclusion. administration and bring an end to the country's long-running political deadlock. Female representatives have a long history of being elected to government, providing them with both chances and experiences. Gender Equality and Social Inclusion (GESI) is likely to benefit from current power, but the road to significant women's participation in leadership and decision-making is laden with challenges. In this context, the Asia Foundation, in collaboration with Samjhauta Nepal, conducted a mixed-methods exploratory study in 20 rural/urban communities across seven provinces to assess the needs and capacities of locally elected women representatives, as well as societal and political

representatives, as well as the economic experiences and opportunities these women face.

Although 47 percent of female reps asked indicated they did not perceive any problems or experiences at work, 53 percent said they have encountered some form of issue or problem. Time management (19%), economic concerns (9%), caste/gender discrimination (6%), and transportation (3%), according to the 53% who mentioned issues, are among the challenges they face in their roles. Women from rural areas outnumber those from metropolitan areas.

Women's challenges span micro and macro levels, affecting their social, economic, and political standing, hence comprehensive action plans are required. At both the political and programmatic levels, all barriers to women's full involvement must be identified and addressed. Addressing persisting misconceptions about women while focusing on supporting new responsibilities as elected representatives, developing "secondary" positions for women, and taking a broader approach to gender-based violence are all necessary steps in empowering women-elected representatives to be effective leaders. Housing, community, employment, and so on. Women's political participation is inextricably linked to social and economic circumstances (The Asia Foundation 2018).

To summarize, while the reservation system in local politics allowed women to participate, it did not allow for meaningful engagement." Contextualizing and locating "meaningful engagement" necessitates a more fundamental understanding of involvement. The most common definition of participation is the ability to participate in policymaking and have influence and decision-making power. In this environment, donor and non-governmental organization (NGO) training to "raise women's consciousness" is insufficient: women in politics are aware of their roles and obligations and are actively attempting to exercise constitutionally mandated authority, but they are unable to do so. Changing societal norms and values, as well as power dynamics, necessitates planning beyond the tenure of current DMs and ward representatives, as well as long-term investments that have an impact on the community.

Tamang (2018) investigated the overall concerns surrounding locally elected women MPs. Sierra Leone's research focused on the mandate of women elected representatives, their capacities and experiences, as well as their articulated challenges and needs; the socio-cultural environment in which women elected representatives must operate; infrastructural limitations across places, particularly given the country's topographical realities; and the intersectionality of gender with caste, ethnicity, religion, education, geographical location, and age, among other factors. Sierra researched the experiences, challenges, and capacities of elected women representatives at the local level, but the techniques used to deal with the day-to-day obstacles of working in local politics were not explored; this gap is filled in this thesis.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

The research methodology is a method for solving a research topic that is scientific and systematic. It is a method of studying how research is done in a scientific way (pant 1975). This thesis focused on women's political Participation and experiences face by them. It was highlighted how women face experiences in patriarchal society. were empowered through political participation in local-level political structures. Descriptive methodHere, this part denotes the methodological process of this thesis including the rational of site selection, research). The research employed descriptive method and employed in-depth interview technique as a tool to collect the working experiences of the elected women at local politics and the strategies adopted by them to address the challenges faced by them. design, source of data, Universe and sampling procedures, Technique of data collection, the process of data analysis, etc.

3.2 Rational of Site Selection

Jeetpur-Simara Sub Metropolitan city was selected as the universe for this study. It is a semi-urban setting. It is located in the southern Nepal. I was planning to do research in this Municipality to know experiences face by women in local politics. Most of the women participated in a different political movement to get a political position. The number of women especially from marginalized communities who came into power, currently argue for gender equality and social inclusion in this Municipality. In patriarchal country like Nepal, Women are facing the different experiences. Thus, its need to be understood the types of experiences face by newly elected women in family as well as in ward office.

Choosing Jeetpur-Simara sub metropolitan as the site of my research has several reasons and logic behind. I am a student researcher and infant in the field of research that comes with different shortcomings. To proceed any research is a easy task but to complete it following each and every protocols, demands and criteria of good research is not easy for a student researcher. Issues of good knowledge about research methods

and methodologies, budget, time and interdisciplinary knowledge are some disadvantages of a student researcher. Jeetpur-Simara municipality is my home town, it is easy, accessible and feasible for me to extract information my research questions and objectives demands. Since the respondents in my study are known people to me moreover, they are my representatives too.

3.3 Source of Data

There are primarily two sources of data from which the data required for the study is gathered. The data comes from both original and secondary sources. Original data is information gathered directly from primary sources by researchers, whereas secondary data is information gathered from primary sources and made easily available for researchers to use in their own research. Secondary data sources include government papers, websites, books, journal articles, and internal records, to name a few. Data is collected using a variety of methods and procedures, including surveys, observations, experiments, questionnaires, personal interviews, and so on.

In this study, source of my data was entirely primary source. I have collected my primary data by exploiting in-depth interview tool.

3.4 Universe and Sampling Procedure

A population or universe is a well-defined and recognizable group, while a sample is a small number of people or an aim. In research, there are primarily two sampling strategies that mix random sampling with non-random sampling. Random sampling, as the name implies, is the process of randomly selecting a sample from a population without regard to any specific requirements. This can be accomplished by picking a sample from a list, such as a directory, or by physically visiting the survey place. Non-random sampling, on the other hand, is used in studies where the sample needs to be gathered based on a specific population characteristic and is often used in studies where the sample needs to be acquired based on a specific population feature. Non-random sampling methods include convenience, judgment, quota, and snowball sampling, which are also known as purposeful or subjective sampling.

The universe of my study is Jeetpur-Simara sub metropolitan where I have selected 20 out of 48 locally elected women representatives as the respondents of my research. I have used purposive sampling technique to select respondents for my research.

3.5   Technique of Data Collection

Data gathering techniques include structured, semi-structured, and unstructured interviews, questionnaires and surveys, participant and non-participant observations, focus group discussions, documents and records, and oral histories, among others. In this study, "Experiences Faced and Management Strategies of Elected Local Women Representatives," I used in-depth interview technique .to extract data in regard to experiences and management strategies of the elected local women representatives. At first I made calls to each respondents, later I fixed the date, time and place according to the ease and comfortability of the respondents. During the interview none of the respondents were forced to answer the questions by any means.

3.6   Data Analysis

The data analysis process summarizes the information gathered. It entails the use of analytical and logical reasoning to data in order to identify patterns, correlations, and trends. The process of analyzing, cleansing, manipulating, and modeling data with the objective of identifying usable information, informing findings, and assisting decision-making is known as data analysis (Wikipedia).

In my research where I am studying the experiences faced and management strategies adopted by elected local women representatives, I have divided the data analysis part in two sections which combines; first sections discusses about the experiences of elected local women representatives and section two discusses in detail about the management strategies adopted by the elected local women representatives.

3.7   Limitation of the Study

The study's limitations are those aspects of the design or methodology that impacted or influenced the interpretation of the research findings. In my research, I used limited resources, techniques, tools, and time to study the experiences faced and management strategies of the elected local women representatives.

As a student researcher, I had numerous experiences when conducting research, including a lack of proper knowledge of research methodology and approaches, money constraints, and time constraints. The methodology employed in this study was cross sectional research, which only collected information of the particular point of time in regard to the experiences and strategies of the elected women representatives at local. Because the knowledge created only represents a small sample of 20 ward members of 10 wards of Jeetpur-Simara sub metropolitan, the findings of this study cannot be generalized as the experiences and managementstrategies of the overall elected local women representatives of elected local women representatives of whole Nepal.

CHAPTER FOUR

WORKING EXPERIENCES AND STRATEGIES OF ELECTED WOMEN LEADERSHIP

4.1 Background of the Respondents

In this research I have selected 20 respondents form 15 selected wards of Jeetpur-Simara sub-metropolitan. With the 50% of share in the total number of respondents Madhesi elected women representatives leads the list followed less than half a way behind in the figure with 20% occupancy pahadi Brahmins are in the second position. Finally, Chhetri and Dalit elected local women representatives sharing 15% each respectively.

Discussing about the age, among my 20 respondents, 70% are between the age (40-50) years and the remaining 25% of them belong to the age group of (30-40) years and only 5% respondents are of the age (50-60) years. Discussing about the education status, 10% of respondents are qualified of bachelor's degree and similar is the figure in higher secondary and primary level education. Nearly half i.e., is 40% of the respondents have passed secondary level followed by 20% of the respondents completing their pre-primary level. Remaining 10% of the respondents combines, 5% literate and 5% illiterate. Further, discussing the occupation status of my respondents 60% of them are housewives followed by 30% of involving in business and only 5% in teaching and remaining 5% in accounting.

4.2 Individual Level Experiences

Women participation is the key factors of women empowerment. The government provide the reservation quotas which are best strategies to developed the marginalized women in particular. In a patriarchal society like our country Nepal, women are behind the decision making process. In the same way, they are busy with household child caring and raring activities. Despite the fact that, marginalized women are getting an opportunity to participate in local politics. However, elected women are facing the different type of experiences by themselves. Different factors are associated to make experiences while working as a representative. Lack of education and

women's exposure to political leadership is a problem related to women's participation in politics. Due to their poor education and professional background, they are mentally inadequate to enter the world of male-dominated politics (ObiIwuagwu 2018). Nature of the respondent and level of education and health status are the making difficult to representative women to role the women representative in their community.

4.2.1 Attitude of the Respondent

Some of the elected local women representatives feel shy in the public sphere. They cannot explain the different situations of community work. Respondents seemed less confident while working as a representative in the local community. The introverted nature of women poses different experiences in the public sphere. The introvert is someone with qualities of a personality type known as introversion, which means they feel more comfortable focusing on their own inner thoughts and ideas, rather than on what's going on outside. They like to spend time with one or two people, rather than in large groups or crowds. The interviewee who has this nature makes it difficult for them to deal with the community. Most women themselves are also unwilling to engage in the type of activities which seem necessary for election to public office (Thanked and Sugirtha 2007).

One of the informants reported that, "*The lack of self-confidence in the public place is the major experiences for me in the local politics. I don't want to talk with many people. So I become quite nerves to work as a ward member* ".

As stated by respondent, she faces experiences because of her introvert nature. She seems to be less confidence to speak in the public. The low confidence level among women who hesitate to speak in the presence of large male domain. The experiences face by herself in the daily life because of her introvert personality. The respondent mentioned that she doesn't want to coordinate with many people. Even though she is representatives from the community. She has facing many problems by her nature.

Thus, when she got involved in politics. She had to face many problems due to her lack of confidence. She had never spoken in public. She did not have the courage to speak. The above data clarify that she seems unwilling to engage in public place

which reflects the findings in (Mahat 2003) that states, introvert personality acts as the barrier to express anyone in the public space..

4.2.2 Education Status

Education status is another major experiences to elected local women representatives. Lack of education may bring the difficulties to become a ward member. The uneducated and professional attainment is the result of less professional ability, and poor leadership skills. Illiteracy or a low level of education is a widespread issue that limits women's participation in local decision-making. According to the participants' experiences, illiteracy and a low level of education limited women's participation in decision-making. Ironically, women who do venture into politics are expected to demonstrate the high caliber type of education and exposure either equal or above that of men. Unfortunately, some of the newly elected women were getting less education which is the greater problem to them to play the role in decision making process. Their representation is a gift from the political elite; they do not understand party politics due to a lack of formal education; they do not think critically or independently and thus require guidance (Osinulu and Mba 1986)

One of my informants reported that, " *I just had my informal education. So, I have to get help from others when I need to write something. My educational status brings many bitter experiences everywhere*".

She said, "*Once I was requested to read the report in the meeting, the report was in regard to the single women, the report was full of data which was beyond my comprehension. I could not read the report properly nor I could comprehend it.*"

The informants reported that, she has a health problem. She has faced obstacle while working as a women ward representative. Sometime she could not able to participate in the ward meeting. On the other hand, because of her uneducated status she is bearing many problems in political life. Her political participation was constrained by a lack of education. Due to the low level of status, she is always in behind the decision making process. She has to take help by others. Illiteracy limit the her the ability to understand the political system.

In this way, Illiteracy or a low level of education is a widespread issue that experiences face by women's participation in local decision-making. According to the participants' experiences, illiteracy and a low level of education limited women's participation in decision-making. Women who were illiterate or had a low level of education faced difficulties in approaching positions of decision-making (Thresia 2004).

4.2.3 Health Status

The unhealthy situation is becoming a main barrier to the elected local women representatives. They are unable to participate in different programs. Women who are physically unable to attend the meeting and programs, never go to the decision making process. Some of the informants bearing this such type of experiences which leads the greater problems in their political journey.

One of my informants reported that, "*Due to my unhealthy situation, I am facing many problems. I am having problems with headaches. Sometimes I could not stay a long time in a meeting. I get headaches in a crowd if I participate in a program*".

She said, "*once during the program I had severe headache, due to the headache I was unable to participate properly in the program which was very crucial since, the program was on women empowerment.*"

The informants reported that the elected women representatives have a health problem. She has faced obstacle while working as a women ward representative. Sometime she could not able to participate in the ward meeting. Even she could not stay for long time because she was having a headache.

To sum up, the unhealthy situation makes more obstacles to the elected local women representatives. They could not participate every ward level meeting. So, it is main barrier within the individual experiences, such type of illness affect her flexibility in her political journey.

4.2.4   Lack of Confidence

The main impediment to increasing women's participation in decision-making is a lack of interest. Women lack confidence and interest in local issues because they have been subjected to various forms of oppression. Some participants revealed that they still lack confidence in their ability to participate in politics because men and society denigrate them and their work. Women's voices are frequently ignored during decision-making at political gatherings. This has a significant impact on their confidence. It is possible to conclude from this that a lack of attention for women at political gatherings is one of the causes of lack of confidence (Mahat 2003).

One of my informants reported, "*My main experiences in my political career has been a lack of confidence. I had never give the speech before, so it was difficult for me to speak in front of the mass.*"

She said, "*once I was requested by the ward chairman to host the program on single women economic status, I was very nervous and trembling while speaking, I could not deliver my ideas with ease and coherence.*"

As stated by respondents, she has no confidence and interest in local issues as a result of numerous systems of discrimination. She revealed that lack self - confidence to participate in the political activities make her less powerful to function properly. Women's issues are generally overlooked all through decision-making at political rallies. This has a massive effect on their confidence. It is reasonable to conclude from this that inattention for women at political rallies is one of the factors that cause of lack of confidence.

Thus, lack of confidence facing the mass is the another experiences of the elected local women representatives that needs to be addressed. The inability to develop political progress is hampered by lack of capacity.

4.3   Socio-Cultural Experiences

The entrenched socio-cultural practices constitute a serious experiences to elected local women representative's women. They are not permitted involve in public life from childhood. Representatives women often not permitted involve in public life

from childhood via adulthood by authority figures such as husbands, fathers, mothers and other relations due to cultural image. women still believe and embrace the traditional perspectives that view women as inferior to men, second-class citizens, weaker sex to be seen and not to be heard, Child bearers, primary caregivers, etc. More so, the lack of family support is a critical experiences to women active participation in politics. Women face prejudice as leaders because people tend to assume that leadership is a masculine trait. And when women do lead, they face a problem. People evaluate autocratic behavior by women more negatively than the same behavior by men (Kunovich et. Al 2007).

4.3.1 Domestic Level Experiences

Apart from the being representative women, elected local women representatives have to look the family responsibilities. They are busy with child caring and raring. Such activities however take their toll on her family responsibilities and attract experiences from the society. It is almost always common to see women doing household chores. It is possible to argue that more women are housewives. The experiences of participants revealed that the priority for women was not decision-making, but rather their home, family, and children. As a result, they pass the time by managing their family, children, and completing their homework. This actually makes it difficult for women to leave their homes and participate in political and decision-making issues. Another barrier to women's participation in decision-making is culture. The participants' experiences helped us understand how culture influenced task classification. Women were assigned the tasks of childrearing and housework. That is, the task classification had a negative impact on the process of women's decision-making participation(Shiferaw2007).

One of my informants reported that, *"I live in a joint family. Most of the time, I have to spend time in the kitchen. Sometimes I have to get to the meeting and program in a hurry. After finishing my work in the kitchen, I could leave the house. It is very challenging for us to become women's representatives*.

As stated by respondents, they are more responsible at home, especially with kitchen work. Even though she is busy with the outside work, they have to be responsible for preparing the food for family members. She is living with her joint family. So, it is

difficult for her to manage her time at home and at the ward office. The experiences of the informants revealed that the priority for women was to be busy with household chores rather than do community work. She always has to be in a hurry while she needs to go to meetings and programs. My son and daughter are too young to go to the meeting. Most of the time you have to spend at home. You can't stay until the end of the whole program.

One of the informant reported, " *I have to spend time at home. Most of the time, I am busy with my children's care. Even though I manage the time when they go to school. I have to return home to receive it from school. Being a women's representative is very challenging for me*".

As stated by respondents, she is busy with household work. Most of the time, she is busy with the children's care and rearing. She has to be responsible at home. After being elected, she managed her time with children. She has been participating in different programs, but she could not until she finished the programs. So, she plays a double role as a housewife and a ward member. The data clearly specifies that women are only responsible for household tasks. Therefore, they while away their time by managing their family, children and completing the homework. This actually hinders women to come out of their homes and participate in any political and decision-making issues.

Thus, elected local women representatives perceived that their primary identity as a housewife vs. a political leader. Gendered expectations are defined by deeply entrenched patriarchal social norms and roles in which women have traditionally been confined to domestic duties appear to be changing newly discovered political identity (Jerryll 2017).

4.3.2 Cultural Experiences

Another barrier to women's participation in decision-making is culture. It never gives value women doing tasks outside the home and participating equally with men in economic, political and social issues. This issue was still affecting women's participation in local decision-making. The participants' experiences helped us understand how culture influenced task classification. Women were assigned the tasks

of childrearing and housework. That is, the task classification had a negative impact on the process of women's decision-making participation. Culture suppress women to let in only in home tasks and activities and job of politics outside home is given to men (Shmelis2015).

One of my informants reported,"*During a festival time, I have to take on the submissive role at home, serving the husband and in laws. So, sometime I am not able to participate in meeting*".

She said, "*Due to practices of some rituals at homes sometimes I am unable to attend my regular duties at my ward. For example, 'once there was Ssatyanarayan puja at my home, and I am being daughter in law as well as mother in the family I had certain responsibilities in the puja that cannot be escaped. Another example sometimes we got to perform rituals like 'weaning ceremony, gunyocholo,bartabnda,wedding ceremony etc. All these life cycle rituals experiences to perform regular duties as an elected women representatives*.

As stated by informants, she has given more time to the family especially in festival time. She need to prepare food and serving the family. Having said that she plays the role as housewife at home. The above data reflected that favorably or unfavorably the society views women's involvement in politics depends on where its culture lies in the egalitarian-hierarchical cultural barrier. She experiences greater obstacles toward political office in societies where traditional attitudes are still existing. Tradition continue to emphasize women's primary roles housework. This is the environment, in which a certain collective image of women in traditional, a political role continues to dominate which she is facing in everyday life. The stereotyped notion about women constitute major barrier; Societal perception about leadership ability of women is taking minor which is highly impact her to do any work in the community. As a result, she has facing many problems in patriarchal society.

In this way, the entrenched socio-cultural practices prevail in favor of men against women which constitute a serious experiences to women. Most times, they feel the game of politics is exclusive to men and women should dare not venture into it, and those who struggle to venture are usually contented with back seat (Abayomi 2013).

4.4 Work Place Experiences

Political participation alone will not empower women. Women are active at the grassroots level, supporting candidate campaigns and showing up in large numbers to rallies. This does not translate into political leadership positions because elected local women representatives facing many experiences in work place. Women's equal involvement in authority and decision-making with men is a fundamental right of women in politics, and it is crucial to gender equality and women's empowerment. Although women's representation in local governments is impressive, their meaningful participation in political decision-making lags behind. However, this public space is often highly contested from a gender perspective, and women are usually bearing many experiences in political arena (The Asia foundation 2021).

4.4.1 Discrimination

Discrimination is the major experiences to elected local women representatives. It has negative impact on women's status in society and limit their opportunities in political and public life. The reservation quotas are giving an opportunity to elected local women representatives. Even though they are facing different experiences. Dalit elected women representatives excludes women from the mainstream of leadership even in the local politics. It is suggested that Dalit women representatives are unable to speak for themselves, or that Dalit women are incapable of public speaking or even speaking in front of the political party to which they belong. Their lack of formal education is frequently cited as a source of contention (Pariyar 2019).

One of my informants reported," *From the very beginning, the population hesitated to publicly accept me as a representative. Last year, Non-Dalit did not invite me to a meeting. So, me and other Dalit women have begun asserting ourselves by being more vocal and aware about Dalit women's rights*".

As stated by informants, she has got an opportunity to participate in local level politics but she faces many experiences in political life. At first, the public did not accept her as a community leader. In previous years, non-Dalit leaders didn't even invite Dalit women to party meetings. The chairman did not listen to the Dalit women's voices. A few false stereotypes obscure the Dalit women's representatives.

She has been facing this type of discrimination every day from a non-Dalit member. After that, she became aware of Dalit women's rights. Now she demanded the budget for the upliftment of Dalit women.

To sum, Dalit women were chosen at random without any prior exercise or training about their participation. This occurs because political parties must meet certain criteria in order to select one Dalit woman from their ward. Furthermore, the political parties appeared to have only met their criteria for the mandatory provision of selecting one Dalit woman for the ward level while failing to support the interest focused on Dalit or Dalit women issues. So, Dalit elected women representatives face in gaining acceptances despite acquiring a share of power. They still face many experiences in political life (The Asia Foundation 2018).

One of my informants reported, "*We even don't know the plans for the budget. The reservation quota is merely a show of force. We have to discuss and debate how to plan the budget for women. The patriarchy is always rooted in everywhere. Male are in decision making level then us. So we are facing the experiences in patriarchal male dominated society"*.

As stated by respondent, political inclusion has not resulted in empowerment because women continue to lag behind in decision-making. Participants stated that men officials and decision makersexperiences women to carry out decisions and hold decision-making and leadership positions because men believe women are incapable of doing so. As a result, the patriarchal culture has not yet been eradicated. Women, in the eyes of men officials and decision makers, are not capable of doing so and are viewed as weak under any circumstances. They have been involved in politics, but women have never been informed when making decisions. She asked about the budget for the women's awareness program but did not get an answer. She believed that women had less participation in decision-making than their male counterparts in the political arena. It's very challenging to pass a budget for women's development. They have to discuss and debate with the male representative in their ward. She never gets information from the ward while they are holding the meeting.

Thus, political participation is not only main tool of women empowerment. It should be given equal opportunities as men. Political inclusion alone does not mean women's empowerment until and unless women are in meaningful participation. Women are as likely to be involved in municipal activities as men, but they are less likely to be hired in key decision-making positions.It is main problem of elected local women representatives (Greham and Ellem 2018).

4.4.2 Party Affiliation

Further, obstacles may vary with the different political party affiliation at local. The inequality has within the ideology of different political parties. Local women representatives were elected from various political parties. There is a contradiction among the elected ward members in the municipality. In those cases, elected women have faced many problems while working as community leaders. There is always debate and discussion when planning the budget for any development work. In doing so, the women representatives belong to one party, and the chairman comes from another party. They never listened to her voice in the ward. Consequently, women who were situated in close proximity to men with political power benefited the most. This shows political parties are not committed to the principle of inclusion and only legal and constitutional strategies are driving them to accept some inclusion (Manandhar 2021).

One of my informants reported," *It is very difficult to us in our ward because we won the elections from different parties. In my ward I am the only member win the election from NC. Chairman and other members are from other party. I have been facing many experiences while I am planning any budget. Last year, I asked the budget to honor single women's participation, some members from other parties came to against it. Friends of the other party came to against it. Being a partisan, it is very difficult to make any decision".*

The informants reported that she is facing another obstacle in her political journey. Because of the different party affiliations, it's very hard to make any plans for the development. She has to discuss and debate with the chairman and other members. The data clearly mentions that there is party unity among the ward members. Other

members are arguing with him. It seems that there is a lack of solidarity because of the different party affiliations.

To sum up,the evidence indicated that the route by which the women entered positions of power tended to determine their degree of political affiliation. The reservation only does not lead to effective participation to elected marginalized women. They have to face many obstacles even in local politics. Ignorance of women voice in the office where they have to debate and discuss with chairman is the major problems to the elected women representatives.

4.5 Experiences of Elected Local Women Representatives and Their Management Strategies

Strategies in the study were referred as the techniques, strategies, and strategies used by the women leaders to ensure their jurisdictional and institutional rights from the male representatives. In order to cope with the prevailing situation and to overcome their constant denial and deprivations of their rights in the local government. The women members adopted various formal and informal strategies and methods to fortify their position and to reinforce their rights at local level. It is important to note that most of the participants admitted that they are aware about the rights and privileges as public representatives. Although in many occasions, they are deliberately denied of their rights and privileges. Since they are aware of their rights it is possible for them to adopt some definite strategies to fortify their rights. Finally, when analyzing the situation from the standpoint of feminist leadership, it was discovered that women leaders in UC cope to deal with four fundamental components of feminist leadership, namely power, principles, politics, and practices (Batliwala 2010). Some of the formal means by which women leaders sought to assert their rights and deal with the experiences of local politics are depicted below.

4.5.1 Argumentation in Favor of their Rights

Arguments were the usual strategies through which the elected local women representatives tried to address their experiences of deprivation by the male members in local government. Having been gaining knowledge of the rules and regulation, some of the women ward members were able to gain access to some of the important

areas at the local level through the constant struggle with their rights. In decision making process women leaders were neglected by the male counterparts in meeting. It also asserts that women members are being deprived by the male counterparts. However, some of them are able to fight and negotiation with male counterparts (Rahman 2018).

4.5.1.1 Protest in Meeting

Protest in the meeting is another strategy to management the experiences for elected women representatives at local level. Nowadays, most of the women representatives used management strategy adopted by women leaders. In the meeting, being informed about their rights and privilege. Elected local women representatives became extremely nervous when they experience deprivation and discrimination by the male counterparts. Being a continue struggle, the chairman need to comply with many of the demands of the women leaders at local government. As a result, women leaders gradually began to enjoy their rights at local level.

One of my informants reported, "*I used to control myself in the meeting. I just wanted to see what is happening around and how far they could go, but after a few meetings, I gradually started raising my voice. This is how I gave a message to them. I do not let my rights waste away so cheaply*". For example, "*Once there was a discussion regarding facilitating drinking water in the ward chairman and others members concluded more than 70% of budget expenditure in their particular influenced area. At first, I waited they may have asked my assent but they did not, then after I protested in the meeting saying, the budget must be evenly distributed in the whole ward without discrimination*".

As stated by informants, At the initial stage, she has accepted the male deprivation with patience. Since a male counterpart do not give any attention to the her. Gradually she started her voice against the male members in meeting. She was able to encountered male domination in both of her tenures which she managed with extreme patience, honesty and sincerity. When it was happening the meeting regarding the drinking water. The chairman and other members wanted to take more budget for water in influences area. It means they were not segregating the budget equally. Then

she raises the voice against the unequal distribution. After that they all agree with the evenly distributed in evenly area.

To sum up, based on the empirical evidences and information from the female members adopted the strategies which makes her successful in political journey. Against the backdrop of male dominated political structure, she able to raise her voice in ward level meeting.

4.5.1.2 Using Legal Rights

Holding the position of ward members, elected local women representatives face serious problem in male dominated political arena who explicitly experiences her leadership position. In fact, the structure of local government is one of the major experiences for women representatives. The position of chairperson is holding by men. However most of the women representatives are manage their experiences by management legal rights. They are able to manage the experiences whatever they face the problems. When elected local representative's women started with ensuring equal rights for women in decision making process. Finally, they overcome the barrier by using highest intrigratety and legal provision with men in work place.

One of my informants reported "*The first time, I had to go through a very difficult time. I'm currently working on overcoming obstacles. We now have a better understanding of our rights. We are now fully aware of our rights as women participating in local government activities*". For example, "Before I did not know about the equality of decision making despite, of gender difference, now I know whether, the ward members be a male or female we have equal rights of making decision in the issues concerning with the local people".

As stated by informants, she had to face the many experiences at the initial stage as a local leader. Later on, she was able to overcome the experiences at local politics. She managed the experiences she faced by male members. According to legal provision, she aware with gender equality even in politics. When she started ensuring equal rights for women in local government. The previous managerial qualities which she obtained out of work at the local community also helped her to manage the problem in the local government. This case demonstrates how a legal provision subjugates

women by depriving them of their legal rights. It is irrational that legally women leaders are only assigned one-third of total projects despite representing an area three times larger than a male member. So,awareness of legal rights regarding the women issue is the managementstrategies to the women representatives.

To summarize, the data clearly show how women leaders are overlooked by their male counterparts in local government. It also reflects how women representatives are being denied their rights and how the legal provisions in local government make the role of women leaders shaky and obedient in comparison to the role of male members. Finally, management strategy represents the fact that she became a good leader by overcoming the experiences of patriarchal society (Rahman 2018).

4.5.1.3   Seeking Assistance from the Municipality office

Municipality is the controlling authority of the local politics, and government funds flow to local government through the local administration in general. As a result of their inability to obtain remedies for malpractices, corruptions, and deprivations at the local level, the majority of women leaders sought assistance from the local municipality. In the majority of cases, such incidents resulted in a compromise or the sharing of some sort of benefit with the female leaders. As a result, the female leaders instilled their positions and roles in local government. One female member expressed her displeasure in the following way:

One of my informants reported, "*I initially objected in the meeting. When the Chairman ignored my advice, I went to the municipality Officer and informed him of the situation. He took some proactive steps, and I was given some space to work*".

The informants reported that political inclusion has not resulted in empowerment because women continue to lag behind in decision-making. They have been involved in politics, but women have never been informed when making decisions. The Chairman ignored her while making any decision. After that, the respondent informed the municipal officer regarding this issue regarding the gender bias in ward community work. In a way, she is management with the experiences of local level politics. She has one kind of confidence to deal with in the workplace. She knows

how to handle the situation well. She even doesn't hesitate to talk about gender equality and getting equal space as men in local level political structures.

Thus, elected local women representatives have to do negotiation with the male ward members at local level politics. Being a representative in her community, it is very challenging to work in ward office. They have to face patriarchal domination to make any decision. Though, she is able to get solution by informing her problem with the officer in municipality (She leads Nepal 2018).

4.5.1.4   Informing Husbands and Near Relatives

When women leaders were unable to act, they would frequently consult with their husbands and close relatives. In most cases, issues arose when it came to allocating development projects and distributing social security benefits, as male members were hesitant to give the women leaders their fair share. Their husbands or relatives took the initiative to solve the problems, either through their usual political network or by adopting a sober approach to relieve some of their deprivation. According to one female member.

One of my informants reported, "*My husband is the communist party's political leader. When I asked my husband to use his political power to help me, he advised me to adjust to everything. However, following my repeated requests, he brought the matter to the attention too our Chairman. As a result, I noticed that things were changing because I was given due consideration in many of the organization's decision-making cases*".

As stated by informants,family play the important role to make empower the women members. Her husband is a communist party leader. At first, she shared her problems with her husband whatever she faces the problem in workplace. Before, her husband never listened her. He advised her to adjust and coordinate with other members. Later one, since she has been requested many times, her husband talked with the chairman.

To summarize, family background is critical in providing newly elected local women representatives with enabling political practices and a supportive environment which are important foundations for grooming women for political leadership. The social

construction of gender starts at the household level, and parents and family members play a central role in the process. Some of the female ward members were dealing with the experiences of making the political journey less difficult.

4.5.2   Using Social Network

Using social capital Being deprived of their legal rights in the local government. Many women leaders tried to use various social capitals to address their multifarious problems. In some cases, these women leaders successfully used their social capitals to handle their problems at local level. Based on empirical evidences and information received from the elected women representatives, a brief summary of the using social network strategies opted by the women leaders have been described and analyzed in the following.

4.5.2.1   Using the NGO Network

NGOs and legal aid organizations frequently appeared as supporters of the elected local women representatives. NGOs have been providing various training programs to sensitize women leaders about their roles and rights since the beginning. As a result, the women leaders were aware of the services and roles of a community leader to varying degrees. When women leaders were denied one-third of their rights to project assignments and other benefits enshrined at the local level, some of them approached local NGOs authorities to confirm their rights and privileges in the local government. These female leaders were frequently seen seeking advice from local legal aid NGOs in order to redress their political deprivation.

One of my informants reported, "*At the first time, I had to pass a very terrible time. Nowadays, women leaders are given importance by many NGO/INGO. Many self-help group organization Women are now fully conscious of their rights and experts in the women development*".

As stated by informants, she has accepted her deprivation and male domination with patience, honesty and sincerity. Before, nobody listened when she spoke in municipal meeting because she never prepared her remarks ahead of time. So, she has to pass the very difficult situation after elected. Since she participated in different NGO/INGO

training, she developed her confidence level. Now she learned how to present her opinions effectively so that other members pay attention what she is going to sais. She found the training so useful and conscious about her rights. She also spread the awareness programs to the other women in her community. Nowadays many NGO/INGO were given important to the local elected women leaders. Participants in "She Leads" are using the training to play a more central role within their political parties and demonstrate greater leadership in their positions, reporting increased confidence in voicing their opinions in local government meetings and using training skills to prepare their meeting remarks. As the 2022 local elections approach, IFES and CDWN are also preparing to help "She Leads" program participants who want to run for another term gain skills that will help them run successful reelection campaign (She Leads Nepal 2021).

Thus, NGO/INGO helped to the newly elected women representatives to enhance their capability and build the self confidence in the local politics. It is highly beneficial to develop the socio skills in the public sphere. So, the NGO/INGO is the best managementstrategies to elected local women representatives. Now, many of the respondent could handle the situation effectively.

4.5.2.2 Using Patronage through Local Political Parties

Women face unique experiences in the political sphere due to the way elections are organized and run, particularly in the selection of candidates, whether they are selected for a constituency-based election or appear on a party list of candidates. Women face structural barriers to participating in elections for public office at all levels of representation due to a lack of knowledge, access to patronage networks, and active or perceived prejudice against female candidates.The chairman and the male members are robbing elected local women representatives. In some cases, women leaders sought assistance from local political parties in order to protect their rights and privileges in local politics. After learning about the Chairman's political connections, the women leaders decided to use political clout. They have been utilizing the husband and relatives in order to ensure that they receive some of their shares from the Chairman by utilizing a sense of fellow feeling and belonging to the same party (Rahman 2018).

One of my informants reported "*The male members would frequently exclude us from decision-making and participating in meeting Local politics occasionally helps me with negotiation with ward chairman. I have a political background as well. As a result, we do not have to suffer because of aspects of their social identity, such as gender inequality*". For example, *"Once my ward was funded by INGO for skill development of single women. My ward chairman tries to use most of the grant to other normal women skill development despite of significant numbers of single women in my ward. When I argued, why is he spending money on women who were not the true beneficial of the grant. The answer given by him was not satisfactory. Later, I informed this story to my father in law who has been senior central party member in the NCP. Finally, my voice was heard and responded positively by the ward chairman. The fund was finally speeded totally on single women in my ward who were the true beneficial*".

The informants reported that, she has been management with the different experiences by using help from the local politics. She stated that she was never informed when they held the meeting. She is sometimes unaware of the numerous development plans and projects. Male members are only participating in the decision-making process. The reason is that she informed the local politics about who chose the candidate to win the election. She always negotiates with the chairman and other male ward members. She asked for help and received assistance from local political parties in order to get equal rights and privileges in local politics. This is the way she has been doing well in her work in the community. She also comes from a political background. So, she is well informed about gender equality and women's rights in local politics.

Thus, local politics is the primary patronage for women's leaders seeking support while serving as ward members. They have a family, and community support should be increased as a result of advancing women's leadership in local politics. More efforts are needed in the local government to develop feminist leadership. It will strengthen their ability to deconstruct the institution of patriarchy, or male dominance politics.

4.5.2.3 Using the Social Media

In today's world, the media has become one of the most powerful tools for ensuring accountability, transparency, and good governance in Nepal. The increasing social media play the role of watchdog for ensuring justice and safeguarding civil for individual and society. Similarly, women leaders are also known to use the media to publicize their disgraceful grievances denials and omissions. Some of the cases of deprivation were obvious and perplexity of female leaders had already been published in the social media. When the women leaders found themselves powerless to seek redress from any source, some of them resorted to informing local journalists about their plight, who in turn assisted in getting the ideas published in the media. Some of the malpractices were reduced after they were exposed in the media, and the Chairmen were even suspended in some cases.

One of my informants reported, "*As the use of social media grows, it is becoming the primary means for us to communicate our problems. I have been joining Facebook with the locally elected women's groups. Whatever we are having a problem with, we share it with each other and post it on Facebook to ensure that other male ward members can see it*".

As stated by informants, she used social media to cope with the experiences of being a female leader in their community. She said that she joined the elected women's groups on Facebook. Through Facebook, they share the problem if there is any disagreement between the chairman and other male ward members. In that case, they share and write the status to give an ironical message to their male counterparts. This ensures that it should be given equal space in the decision making process. Nonetheless, she attempts to bargain with others in order to obtain equal rights as a male at the local level. Most of the team raise their voice against gender-based discrimination at the community level. It spreads the message that women can become good leaders by dealing with experiences in different ways.

To sum up, through the using social media elected representatives are make unity. It also facilitates the elected women to communicate easily. It helps to oppose against the gender based discrimination even in the politics. They got much information and articulate conscious of their power and learn effectively tackle the problems arises

4.5.2.4 Using Mobile Phones

In an age of globalization and technological revolution, few female leaders were discovered to have developed vast networks and social capital in rural society through the use of mobile phones. They kept in touch with relevant nation-building officials and actors. As a result, keeping any information from the women leaders secret became extremely difficult. Even in some cases, women leaders were informed about the benefits and facilities that would be channeled to the local government through their network and social capital. As a result, the Chairman and male members could never conceal such information.

One of my respondent said, "*The use of mobile phones is beneficial to us because we are updated with every program in the municipality. We also know all the information related to the women's issue through Mobile. Mobile has become the source of information that is very essential for us to be informed as a political person. Mobile also helped us a lot in contacting our political allies and also common people and stay updated."*

As stated by informants using mobile is important for communication. The respondent stated that she is highly benefited with mobile to know the all information in a ward as well as in municipality. It could help skill building, information sharing, emotional support, seeking help from tackling struggle they face every day which ultimately management the experiences. She also enhancing social capital in patriarchal society. She got information about the program held by municipality. It is significant change in her life as a women representatives.

Thus, elected local women representatives do not have experience and knowledge of government working procedures and systems. They are not fully aware of their roles and responsibilities due to a lack of sufficient information on the updated new law. So, the use of mobile phones to help newly elected women representatives enhances their capacities by getting all the information (Women Act 2019).

CHAPTER FIVE

SUMMARY AND CONCLUSION WITH THEORETICAL REFLECTION

5.1 Summary

This thesis attempted to provide an answer to the research question: what types of experiences do local elected women representatives face in local politics? Further, this thesis tried to establish the linkage between managementstrategies adopted by elected women representatives to face such types of experiences.

This thesis has focused specifically on two major problematic areas: first, what types of experiences newly elected women representatives face in local level politics; and second, what types of managementstrategies are adopted by them. How they struggle as women's representatives in a patriarchal society like our country, Nepal. It also explains how they are able to do different community work as leaders by following different strategies. Being a women's representative, they use different strategies when they freely work in the community. To overcome the problems that female members face, they work together with family members and the organization to achieve success as prefect leaders.

In doing so, Jeetpur-Simara Sub Metropolitan City was selected as the universe for this study. My choice of Jeetpur-Simara sub metropolitan as the site of my research has several reasons and logic behind it. My home town, Jeetpur-Simara municipality, is my home town. It is easy, accessible, and feasible for me to extract information that my research questions and objectives demand. Since the respondents in my study are known to me, they are my representatives too. The universe of my study is the Jeetpur-Simara sub-metropolitan area, where I have selected 20 locally elected women representatives as the respondents of my research. I have exploited a purposive sampling technique to select respondents for my research. In my study, "Experiences Faced and rategies of Elected Local Women Representatives," I used an in-depth interview technique to extract data in regard to experiences and strategies of the elected local women representatives.

In my research where I am studying the experiences faced and strategies adopted by elected local women representatives, I have divided the data analysis part in two sections which combines; first sections discusses about the experiences of elected local women representatives and section two discusses in detail about the strategies adopted by the elected local women representatives.

The first finding of this thesis came with individual experiences. Regarding the individual experiences, the attitude of the respondent is the experiences where elected local women representatives face difficulties during their political journey. In the first finding, the introverted personality feels shame speaking in public places. A problem associated with women's political participation is a lack of education and exposure to political leadership as well. In other words, the unpleasant situation is becoming a serious hindrance to the elected local women's representatives. They are unable to engage in social programs. There are women who are physically unable to attend the meetings and programs. Thus, another experience that elected local women representatives must address is a lack of confidence in the face of the masses.

The second finding came with the socio-cultural experiences. The institutionalized socio-cultural practices pose significant experiences to elected local female representatives. The finding with regard to the socio-cultural experiences is the domestic experiences and cultural experiences. The majority of elected local women representatives are preoccupied with household tasks such as child care and kitchen work, which is the main experience for them. Their primary identity was perceived to be that of a housewife rather than a political leader. Gendered expectations are defined by deeply entrenched patriarchal social norms, and roles in which women have traditionally been confined to domestic duties appear to be changing in response to newly discovered political identity. The entrenched socio-cultural practices that favor men over women pose a serious experience to women. Due to the practices of some rituals at home, she is unable to attend to regular duties (Barau&Jerryll 2017).

The third finding came with the workplace experiences. This workplace is frequently highly contested from a gender perspective, and women face numerous experiences in the political arena. Men's oppressions in public office, according to our findings, are yet another barrier to women's participation in decision-making. The political arena in public office is organized around masculine norms and values. In public office, there

is a masculine model of politics. Women's participation in decision-making is marginalized as a result of men's oppression. The masculine viewpoint and patriarchal culture have not been avoided, and man's oppression has persisted. This has an effect on women's decision-making participation. Most women did not participate in politics or decision-making because men oppressed women and did not believe in women's decision-making abilities. The major experiences for elected local women representatives is women's ignorance of their rights and responsibilities, as well as misguided bureaucracy and male counterparts' interests (Abdul et al. 2011).

The evidence suggests that the path the women took to reach positions of power influenced their political affiliation. The reservation alone does not result in elected marginalized women participating effectively. Even in local politics, they face numerous experiences. Ignorance of women's voices in the office, where they must debate and discuss with the chairman, is one of the major issues confronting elected women representatives.

In a fourth finding, strategies were as the techniques, strategies, and strategies used by women leaders to protect their rights. The female members used a wide range of formal and informal pathways and methods to strengthen their position and rights at the local level politics. The argumentation in favor of their rights and using social network is the main strategies followed by elected local women representatives.

The finding with regard to argumentation in favor of their rights is protest in meetings. Elected local women's representatives cope with the experiences by raising their voice in meetings if the other members are not paying attention. Similarly, they also follow the legal rights to get equal access at the decision-making level in local politics. Having awareness about rights is the main direction of women's development at the local level. In addition, another finding in argumentation in favor of their rights seeking assistant from the municipality office (Rahman 2018). Elected local women's representatives have to negotiate with the male ward members. By informing the public about every activity in the municipality, they manage the experiences, whatever the problem arises during work.

According to the final finding, family background is important in providing newly elected local women representatives with enabling political practices and a supportive

environment, both of which are critical foundations for grooming women for political leadership. This is the way they handle the situation.

The last finding draws in the management strategies is social network. The first finding says, NGO/INGO helped to the newly elected women representatives to enhance their capability and build the self confidence in the local politics. It is highly beneficial to develop the socio skills in the public sphere. The second finding states, local politics is the primary patronage for women's leaders seeking support while serving as ward members. They have a family, and community support should be increased as a result of advancing women's leadership in local politics. The way she copes the experiences is considering as a women development.

The third finding advocate, elected representatives are achieving unity through the use of social media. It also makes it easier for the elected women to communicate. It is beneficial to oppose gender-based discrimination in politics. They learned a lot of information, became more aware of their own power, and learned how to deal with problems as they arose.

The fourth finding on the theme of management strategies through social networking is using mobile phones. Locally elected female representatives lack experience and knowledge of government working procedures and systems. Due to a lack of information on the updated new law, they are not fully aware of their roles and responsibilities. As a result, using mobile phones to assist newly elected female representatives improves their capacity by providing them with all relevant information.

5.2   Conclusion and Theoretical Reflections

The research aimed to explore the experiences of the elected local women representatives and the strategies they adopted at local level politics. The result in regard to the their experiences at local level politics indicated, lack of confidence to perform in the public space, the health status, educational status act as the barrier to the everyday political life of the respondents. In addition to it, respondents need to play multi roles such as; public representatives and household roles at once this makes the political carrier of the women representatives tougher. Similarly, women

representatives face discriminations at different levels in their work space which includes; discrimination with respect to their gender, caste, skill and educational status.

The study further, invested in the strategies of elected local women representatives reflects, self-argumentation in the favor of their rights is very crucial strategies to manage the the challenges and barriers faced by them in everyday political life, which combines; protest in the meetings, using their legal rights, seeking assistance from the municipality office and informing the near relatives. Along with self-argumentation elected women use their social networks to address their day to day political issues at local level which includes the activities like; using their networks in NGO, using the patronage through local political parties, using mobile phone and social media.

To sum up, social structures influenced by the patriarchy are the major challenges and barriers experienced by the elected local women representatives and the strategies to address the challenges cannot work unless the structure of patriarchy is challenged strongly and dismantled. The overall conclusion of the findings of this study, one on one reflects the idea of radical feminism (Elien1984) that advocates for a radical reorganization of society in which male supremacy is abolished in all social and economic contexts, while also acknowledges that other social divisions such as race, class, and sexual orientation have an impact on women's experiences. In other words, radical feminists believe that patriarchy is the main cause of women domination.

Further, reflecting my thesis's findings with socialist feminist (Mie's 1981) who have drawn another argument about women's empowerment. Socialist feminism mainly focuses on economic inequality created by social structure. It further advocates today's present economic structure (capitalism) is entirely based upon patriarchic philosophy. The findings of this research also advocates and goes parallel with the idea, patriarchy and the social structure based upon patriarchic philosophy is the major challenge and obstacle of the elected women representatives at the local level politics.

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APPENDIX

Questionnaire

Working Experiences and Strategies of Elected Local Women Representatives at Local Level Politics: A Study in Jeetpur-Simara Metropolitan

A. Respondent's Basic Information

    a. Full Name::

    b. Age:

    c. Marital Status:

    d. Religion:

    e. Address:

    f. Education Status:

    g. Occupation:

    h. Party Affiliation:

B. Experiences of the Elected Women Representatives at Local Level Politics

    a. What are your everyday experiences and challenges at local level politics as an elected women representative?

        i. Individual Challenge (attitude, confidence, skill, education, health)

        ii. Socio-cultural Challenge (domestic, cultural)

        iii. Work Place Challenge (Discrimination: gender, caste; party affiliation)

C. Strategies Adopted by Elected Women Representatives at Local Level Politics

    b. What are the strategies adopted by you to manage the everyday challenges encountered at home, workplace and other social spheres?

        i. Argumentation (protest, legal rights, seeking assistance etc.)

        ii. Social Network (NGO network, patronage, social media, gadgets)