# WOMEN'S PERCEPTION ON GENDER DISCRIMINATION

## (Perception of women currently residing in Kathmandu Valley)

By
**Lila Adhikari**

A Dissertation Submitted to
The Central Department of Population Studies (CDPS), the Faculty of
Humanities and Social Science in the partial fulfillment of the requirements for
the Degree of Master of Arts
in Population Studies

Tribhuvan University
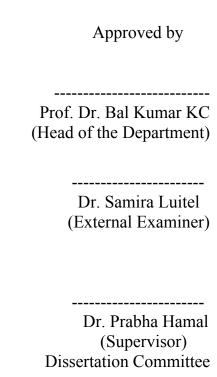
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# RECOMMENDATION

It is my pleasure to recommend that **Ms. Lila Adhikari** has carried out the dissertation entitled **"Women's Perception on Gender Discrimination (Perception of women currently residing in Kathmandu Valley)"** under my supervision and guidance. It is the candidate's original work and present useful information in the concerned field. I strongly recommend that the dissertation be accepted for the partial fulfillment of the requirements for the Degree of Master of Population Studies.

December 2007

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Dr. Prabha Hamal
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# LETTER OF ACCEPTANCE

The dissertation work entitled **"Women's Perception on Gender Discrimination (Perception of women currently residing in Kathmandu Valley)"** by **Ms. Lila Adhikari** is prepared for the partial fulfillment of the requirements for the Degree of Master of Arts in Population Studies.

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December  2008                                                      Lila Adhikari
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# TABLE OF CONTENTS

# LIST OF TABLES

# ABBREVIATION

| | |
|---|---|
| CBS | Central Bureau of Statistics |
| CEDAW | Convention on Elimination of All Forms of Discrimination against Women |
| GAD | Gender and Development |
| ICPD | International Conference on Population and Development |
| MoHP | Ministry of Health and Population |
| SPSS | Statistical Package for Social Science |
| UN | United Nations |
| UNDP | United Nation Development Programme |
| UNFPA | United Nation Population Fund |
| WAD | Women and Development |
| WID | Women in Development |

# ABSTRACT

With major objective of identifying women's perception on gender discrimination, 150 women aged 20 years and above were interviewed using a structured questionnaire. Influenced by the literature suggesting, women suffer from everyday discriminatory practices that hinder women to march forward. The study was conducted among the women living in Kathmandu valley who were indifferently selected maintaining educational, occupational and caste/ethnic diversity.

Descriptive statistics concludes that women suffer from discrimination on the cultural, economic and political grounds. Discrimination in educational opportunities is the most common faced by women. The eco-effect of discrimination in education is never ending and also transfers to generations. For example, women with educated mothers are less likely to suffer discrimination in education. Most of the women believe violence against is the by-product of male dominated social structure, culture/tradition and low profile of women. Meanwhile, may be because of inadequate counselling and awareness, a large proportion of women are reluctant to disclose the discriminatory practices due to fear of reputation and social restriction. But convincing and interesting, a large proportion would seek legal treatment in case of any discrimination in the future.

To support polices and programmes addressing women empowerment, a quiet large proportion of women are optimistic for elimination of gender discrimination. They believe enhancement of education facilities is key to reduce discrimination against women for which women themselves and state should be responsible. Meanwhile a large majority of women are unsatisfied with the state's roles at present.

A logistic regression model was used to draw the inference from the study. The regression model identified, women in joint family are more likely to experience gender discrimination (OR=3.26, significant at 0.001 level) and less likely to get equal environment (OR=0.31, significant at 0.05 level) compared to those in nuclear family

whereas women with post-secondary education are less likely to experience gender discrimination (OR=0.08, significant at 0.05 level) and more likely to get equal environment (OR=23.94, significant at 0.05 level). Important to note, women with literate mothers are less likely to experience discrimination in education (OR=0.05, significant at 0.001 level) compared to those with illiterate mothers.

Women believe unless they are empowered through education, economy, culture and politics, discrimination against them cannot be removed though it is agreed to remove before two and half decades by CEDAW and successive conventions and covenants.

# CHAPTER ONE

# INTRODUCTION

## 1.1 Background of the study

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

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

Gender discrimination, a form of social discrimination but often comprehensive and widespread than other forms, is defined as 'differential treatment with reference to sex of a character' irrespective of other qualifications. The Wikipedia online encyclopaedia defines gender discrimination as 'discrimination against a person or group on the grounds of sex, sexual orientation, or gender identity'. Socially, sexual differences have been used to justify societies in which one sex or the other has been restricted to significantly inferior and secondary roles. While there are non-physical differences between men and women, there is little agreement as to what those differences are.

Gender discrimination is usually understood as the unfair treatment against people of

either of sex. But the examples and statistics from around globe show women are less advantaged and discriminated because of just being female. An example even widely practiced in developed societies is 'glass ceiling' and there are no societies where women enjoy equal opportunities as men. The term "glass ceiling" is to describe the process by which women are disapproved from promotion by means of several invisible barriers.

In many communities of Nepal, discriminations against women are almost perpetual. Such discriminations have inevitably deteriorated the lives and wellbeing of women. Women face discriminations in legal, cultural and societal practices. Women are denied from the public lives, political participations, economic contribution and decision making. Such denials are promoted on the grounds of cultural and legal provisions made by male dominated social, legal, political and cultural systems. For example, Nepali law denies equal property right to don daughter which is made on the grounds of male dominated culture or patriarchal social system.

Because of inescapable fencing of discrimination, women in many societies justify discrimination against them. They admit to be discriminated or being oppressed is because of their merits and demerits in earlier lives (*purba juni*). The wide persistent of discrimination in developed societies is also evidenced by the women movement that started in mid 20<sup>th</sup> century. In many developed countries women till mid 20<sup>th</sup> century were not enjoying political rights of voting, rights of decision making at family, social and national affairs.

There are significant changes over the lives of women at the end of 20<sup>th</sup> century and beginning of 21<sup>st</sup> century. The need of addressing issues of women and reducing, at large eliminating, all forms of discrimination against women has become the major issue of policy initiatives. Enhancement of capabilities of women and increasing participation in all spheres of economic and social lives are the major commitments made at national and international level.

Convention on Elimination of All Forms of Discrimination against Women

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

The International Conference on Population and Development (ICPD), 1994 further claimed that gender discrimination not only deforms women's wellbeing more than that it retards the approach of sustainable development. Therefore, it confirms that "….advancing gender equality and equity and the empowerment of women and elimination of all kinds of violence against women and ensuring women's ability to control their own fertility are cornerstones of population and development related programmes" (UNFPA, 2004).

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

## 1.2 Statement of problem

Despite the confirmation that gender discrimination is all encompassing and hitting all aspects of social, economic, political, legal and cultural lives, women's perception on the discrimination against them is to be assessed in order to root out the causes of discrimination. Research to date have general consensus that the perpetual discrimination against women irrespective of their social-economic, political and demographic status are responsible for their unequal status. Political empowerment, the most important tool for eliminating discrimination, has become a major problem for rooting-out all forms of discrimination because it is unable to value and recognize

women's roles. Despite the achievement in reducing gaps between males and females in terms of socio-economic indicators, several developed countries are lagging behind in reducing gender in political participation.

In relation to the developing countries, women's status is far behind than the cut-off point. The situation is aggravated by the unbreakable socio-cultural norms set by the patriarchal society. Sometimes the religious norms make women to incline towards superiority of males. The discriminations are observed to all sub-populations at family, community and national level. Forms of discrimination vary. Consequences of discrimination depend on the forms and nature of discriminations. Many women despite knowing they are discriminated seldom complain or resist against such ill-practices. The reasons for tolerating discriminations may be several. And the most important may be the unequal status of women in comparison with men.

Self perception of women with regard to discrimination marks important aspect for administering intervention programmmes to eliminate all forms of gender discrimination. Unless evidences are available and women realize that they should be aware and take leadership for readjusting those norms that are harmful for their wellbeing, the expected outcomes are not possible to achieve.

Studies are confined for exploring women's status and the deprivations they are suffering from. Studies also correlate the widespread causes and consequences of gender discriminations. However, this study will concentrate on psychological aspects of gender discrimination, especially attempting to excavate the dimensions of women's self perception on discrimination. Many Nepali women are less independent in terms of cultural, social, economic and political dimensions. Despite achieving education and economic independency, they are unable to exercise equal privileges compared to male counterpart. Such discrepancies are often observed from birth to death.

Nobel Laureate Amartya Sen (2001) has well identified seven areas of discriminations between males and females. He was convinced that women experience differential

4

treatments in mortality, natality, basic facilities, special facility, professional, ownership and household. Many forms of discriminations are difficult to eliminate because, women perceive such discriminations are because of their fate and they had no complaint against. Such acceptance promotes the discriminating behaviours of perpetuators. And in many cases the authority and the concerned institutions turn to deaf because of such tolerance.

Girls are less valued than boys. They receive less medical care and education, and chauvinistic attitudes preclude vital opportunities. Female illiteracy (54%) (CBS, 2003) and female foeticides are alarming. Girls are married early, despite the government's official minimum age requirements. The lack of education perpetuates the problem of child marriage and the problem of child marriage perpetuates the lack of education. Early marriage also contributes to poor maternal and child health, as young girls are unprepared for pregnancy.

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

Women are frequently prosecuted for having abortions, which has been recently legalized conditionally. Women who seek employment face hierarchical and repressive work structures. Women work more and receive significantly lower wages. Their employment is limited to the unorganised sectors, and despite affirmative action programmes, their participation in the government is very low. They are expected to manage all domestic tasks, making employment outside the household even more difficult. Additionally, among working women, there is discrimination and a hierarchy based on caste and ethnicity. Prostitution and trafficking loom threateningly in the lives of many rural women. Minorities, especially Tibeto-Burman groups, are disproportionately targeted, partially because of their poverty, but also because they

are considered "exotic" and thus desirable.

Poverty and social devaluation are other reasons to influence families to sell their daughters. Further aggravating the problem is the lack of awareness of the issue among girls in rural districts, allowing traffickers and recruiters to lure village girls to brothels with deceptive tales of cosmopolitan opportunity. The few girls who manage to escape or are rescued return to Nepal with deep psychological scars and often sexually transmitted diseases, only to be met with social marginalisation. Enforcement of anti-trafficking laws is weak, and corrupt police often abet traffickers.

Our socio-demographic composition is carrying generations with different principles. The clear demarcation in terms of culture, education, understanding, psychology and goals have given the society a complex panorama. Definitely, the demarcations are observed in terms of gender discrimination and the perception toward it.

Therefore, this study is primarily concentrated to explore women's self perception regarding the discrimination against them focusing on the social, economic, political and cultural dimensions.

## 1.3 Research questions

Following research questions are formulated for collecting information in response to the aforementioned objectives:

- Whether women are experiencing gender discrimination?
- If yes, what types of discriminations they experience/observe?
- Are the differences in gender discriminations based on the women's contemporary socio-economic and political profiles?
- How do women perceive gender discrimination in natality; and social, economic, and political opportunities; and cultural discriminations?
- What would women do if they experience discrimination?
- What kind of consequences they have identified from discrimination and from

their life experience?

## 1.4 Objectives of study

This study is designed to meet the main objective of exploring women's self perception on gender discrimination.

The specific objectives of the study include:

- To assess women's experiences of gender discrimination;
- To explore women's perception on gender discrimination in social opportunities;
- To assess women's opinion on discrimination in economic and political opportunities;
- To explore women's perception on consequences of gender discrimination.

## 1.5 Limitations of study

This study depends self perception of women regarding gender discrimination and not on data generation through empirical study. So it provides only general perception of women regarding gender discrimination rather than personal experience. Therefore, the socio-psychological aspects of the responses have been emphasized. Male perceptions are duly missing because of research objectives. The study is limited to women residing in Kathmandu valley during the period of study. Therefore, the findings may be cautiously generalized.

## 1.6 Significance of the study

The expectation of researcher is that the outcome of this research will be important to fill the gaps of knowledge on the socio-psychological aspects of gender discrimination. Despite having academic importance, this study will be useful to the policy makers, planners and administrator; and all other institutions working on elimination of gender discrimination. The researcher will be careful to unveil the true response from women's witnessing gender discrimination which will, possibly, make

the research outcome valuable and worthy.

## 1.7 Organization of study

The entire research report is divided into five chapters. The first chapter documents background, statement of problem, objectives, limitation and significance of study. The second chapter is entirely devoted to document previous literature related to gender discrimination. Methodology of study is explained in the third chapter. The fourth chapter is allocated to presentation and analysis of data. The last chapter presents summary of finding, conclusion and recommendations.

# CHAPTER TWO

## LITERATURE REVIEW

Discrimination is perceived as a judgement that one has been treated unfairly because of his or her social group membership (Major, Quinton, and McCoy 2002). It is however, difficult to judge whether a person is discriminated in the same amount that he or she perceives because discrimination is contextual (Kaiser and Major, 2006). Individual's likelihood of seeing themselves is influenced by personal, situational and structural factors.

Gender discrimination is multifaceted phenomenon terms as "social disease" destroying lives of hundreds of thousands women, often letting them to depart from life or live a miserable lives. Sen (1999) confirms, given even roughly equal treatment and opportunities for girls and boys, and for men and women, there should be over 100 million more females in the world today than are presently alive. The reality of 'missing' women testifies the discrimination against women right from the birth (Sen, 2001). When further explored, the discriminations cover almost all aspects of human lives, particularly disadvantaging women's wellbeing.

Perceiving prejudice and discrimination has both negative and positive implication in one's self life, social psychologists argue. Although there is little disagreement among social psychologists that prejudice and discriminations are harmful to disadvantaged groups, there are fewer consensuses about the psychological well-being consequences of perceiving oneself or one's group as a victim of discrimination. One perspective suggests that perceiving prejudice can be beneficial because it helps members of disadvantaged groups to discount the casual role of the self in bringing about negative outcomes (Crocker and Major 1989). Another perspective suggests that perceiving discrimination is harmful to the psychological wellbeing of members of the disadvantaged groups because it represents the realization that one's in-group is rejected by the majority and the ingroup's life opportunities are limited in a way that others' are not (Schmitt and Branscombe, 1998).

The versatile form of discrimination was recognized, by the universal declaration, for the first time by The Universal Declaration of Human Rights (1948). Understanding the painstaking discrimination, gender discrimination a form of that, the document at the very beginning stated that ……..*every human being is born free and equal in dignity and rights* (O'Byrne, 2005).

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

Women's movement demanding equal opportunities social, economic, cultural, political and legal opportunities noticed tremendous coverage in the last three decades of 20th century. The ICPD 1994 claimed meeting gender equality and equity is supported if only women's full participation in social, political, economic, civil and cultural lives is ensured eliminating all forms of discrimination. The document is concerned that the power relations, in which women exercise less power, impedes women's attainment of healthy lives. Empowerment and autonomy of women and improvement of their political, social, economic and health status are, therefore, highly important end themselves. World's leaders were agreed to initiate programmes and plans to achieve equality and equity based on harmonious partnership between men and women and enable women realize their full potential (UNFPA, 2004).

Pradhan (2006) argues stereotyping of women and men regarding responsibilities and works have contributed to formalize the discrimination against women. She is convinced that the society demonstrates a male character as - productive, household head, bread-winner, career-holder, executive and responsible for external activities whereas females are characterized as - limited to reproductive roles, housewife,

subordinate, recognition derived from husband, limited to internal activities. The natural functioning of women's body is used to draw a line to declare them polluting and imposing controls in their body and feelings. As a result the males gain privileges over women. The centuries with this trend finally justified male domination over female as a cultural trait.

Sexism is, another prevalent form of discrimination, opposing women's development. Sexism simply means to the ideology that one sex is superior to the others. But the usage of the term is popular to represent male prejudice and discrimination against women. Institutional discrimination, yet another form, is the denial of opportunities and equal rights to individuals or groups that results from the normal operations of a society. Women are victims of both individual acts of sexism (such as sexist remarks and acts of violence) and from institutional sexism (Schafer, 2003).

The continued practices of discrimination are aggravated by the culture of particular social groups. In Nepal the low status of women, systems of partilineal descent, parti-local residence and rules of inheritance interact to isolated and subordinate women throughout the country. Gender issues are thus interwoven systematically into the basic social structure of the society as ore other traditional cultural values. Deeply embedded, they obstruct the empowerment of the poor and the disadvantaged groups throughout the country (UNDP, 2004).

Duncan and Loreto (2004) argue despite being known that discrimination persists, reporting it is not as easy in the absence of measurable indicators. Because, people may perceive they are being discriminated when they are not; or they may be unaware when they are being discriminated against. However, notions of powers and patriarchy influence the extent of discrimination. The complexity of discrimination as it is influenced by the culture, work place, power relation, occupation and some of the inherent characteristics can not drawn by a some specific questions.

In a research outcome from cross-country study of 24 countries on family violence Morrison (2004) argues that cultural influences shape individual perception of abuse.

The research shows that family violence and abuse appeared to be common in every country. Religious, cultural and class differences shape nature of violence, and functions and meanings of violence also differ based on the composition of groups or individuals. However, the research concludes that the victims often represent low status in family structure - elders, children and women with few resources.

Gender stereotypes for many instances provide grounds for initiating and formalizing discriminations against women. Gender stereotypes are used to set characteristics about a person without knowing any thing much better about the person. For example, simply trying to entertain a person's characteristics on the basis of one's sex is promoted by such gender stereotypes (Stangor, 1998). The constellation of traits and attributes that are thought to uniquely describe men and women are called descriptive stereotypes. In contrast to descriptive stereotypes, prescriptive stereotypes refer to the set of attributes and characteristics that describe how men and women "should" be (Burgess and Borgida, 1999; Eagly, 1987; Heilman, 2001; Terborg, 1977). Perceptions of people are therefore guided simultaneously by cognitive representations of their category-based traits and attributes and their normative beliefs about what is appropriate and inappropriate for them to do, given their gender categories. Perspective stereotypes therefore, prohibit women from being aggressive and dominant. The violation of these perspectives leads disapproval, often taking the forms of social penalties (Welle and Heilman, 2005).

The classifications of works, for example more females are working nurses whereas more males are working as engineers, also represent gender stereotyping (Lips, 2003). At the same time, successful performance in these jobs is viewed as requiring gendered traits, skills, and attributes. A successful manager, for example, is described as having stereotypically masculine, or agentic, traits (Heilman, Block, Martell and Simon, 1989), while a successful nurse may be expected to exhibit more feminine, or communal, traits (Glick, Wilk and Perreault, 1995). Such classifications form basis for flourishing the culture of gender discrimination.

The Beijing Conference on women has significant contribution to eliminate

discrimination against women. The better reasons are because the conference has well documented the areas where women are discriminated mostly and should be taken necessary steps. The 12 Critical Areas of Concerns documented in the Beijing Platform of Action are important landmarks for the government and other institutions responsible for institutional arrangements to reduce such discriminations (UNFPA, 2005).

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

Differential treatment in family, society and national state-mechanism has prevented the females' access to education. Traditionally confined to elite, education has only recently been recognized as a fundamental right and in many areas this attitude has yet to become the norm when considering girl children (UNESCO, 2005). Despite having unbeatable importance of women's education in society, girls are require to fulfil a vital role within the home and are often unable to attend school as well as complete their domestic tasks. Often considered 'temporary property' as girls move to a husband's home after marriage, it is not thought to be economically sound to invest in their future. In relation to the developing countries, women's educational status is far behind than the cut-off point. The situation is aggravated by the unbreakable socio-cultural norms set by the patriarchal society.

Treating gender issues in isolation has randomized the progress of women. Gender is both structural and individual. It is also an axis along which power, hierarchy and

inequality, among others, are distributed, explained and rationalized (Acharya, 2004). Therefore, imparting knowledge and skill alone to women and making them more responsible to the households will not achieve the goal of gender equality (UNESCO, 2004) and many literacy programmes of Nepal are unable to internalize this sociology.

Though discrimination against women is perpetual, women with disability are at greater risk of discrimination. Feminization of poverty, violence, reproductive health choices, employment, education and basic services are common features of discrimination, especially making women with disability more vulnerable (Oxfarm, 2005). Australian women, for example, with disability may experience violence in the institutional settings, at the hands of personal care workers and through forced sterilization whereas in some Pacific Island communities, violence against women with disability is not considered as crime.

Women around the globe suffer different form of discrimination. Discriminations are almost perpetual in every society, however, the forms differ. In most of the cases women are discriminated in political spheres, for example. Centre for the American Woman and Politics (2001) claims in the United States only 10 percent of the states (5 of 50) had a female governor and the percentage of women representing in Congress was 16.1 (86 of 535). Despite advances in higher education for women, women still face major barriers when they attempt to use their educational achievements to advance in the workplace. For example, women rarely hold more than 1 to 2 percent of top executive positions (Schaefer, 2003).

Participation of women in paid labour force is considerably low in developed countries either. For example, Italy, Germany, France and Japan had less than or approximately half of the women were engaged in paid labour force whereas Britain, Canada and USA were above the half (Bureau of Labour Statistics, 2001). Women almost always work in occupations with lower status and pay than men. In both developing and developed countries, many women work as unpaid family labourers. United Nations (2000) notes that women and men live in different worlds- worlds that differ in access to education and work opportunities and in health, personal security

and human rights.

Perpetual violence against women is a lifelong battle that everyone has to fight. One out of three in the world has been beaten, coerced into sex or abused in some other way and most often by a man she knows, including her husband or other male relatives. Women, being the dominated class and less facilitated, are silent suffers for many violence is undiagnosed and untreated (UNFPA, 2005). The deaths and disability caused by violence against women and girls is larger than by cancer, malaria, traffic accidents and wars.

Discrimination against women in educational opportunities is a global phenomenon owing to customary attitudes, early marriages and pregnancies, inadequate and gender-biased teaching and educational materials, sexual harassment and lack of physically and otherwise accessible school facilities (UN, 1995). Globally, nearly 600 million women are illiterate compared to 320 million men. Gender disparities in education have many causes including parents' seeing fewer economic benefits from educating girls (UNFPA, 2005). Constraints in family resources result higher priority to education of sons. Decisions on schooling of girls are further influenced by social norms of early marriage. Australian women, for example, with disability may experience violence in the institutional settings, at the hands of personal care workers and through forced sterilization whereas in some Pacific Island communities, violence against women with disability is not considered as crime (Oxfarm, 2005).

Gender discrimination has not defined areas. It is prevalent in all types of setting be that academia, politics, social, economic, culture or others. In a study by Phyllis *et al*. (2000) among the 3332 faculty of 24 medical schools in United States, the authors argue gender based discrimination and sexual harassment are common in medical practice and may more prevalent in academia. About 77 percent of women respondents agreed to have perceived gender specific biases in academic environment and the corresponding figure for men is 30. The study also claims women are more likely to experience any kind of discrimination compared to men. Discrimination is

further influenced by caste/ethnicity and age of the individual woman.

Parents' socio-economic status has a close relationship with the children's equal access to wellbeing. In a study of Pakistan it has been claimed that only 35 percent of girls have attended school compared to 73 percent of boys (Haque, 2001) and the percentage of girls attending school if the mothers are literate is 97, which is more than double if the mothers were illiterate. Clear gender discriminations, favouring boys, are observed in parents' attitudes regarding children education. Most of the Pakistani wanted young girls to work to supplement their family income. A very few parents were in support of girls' mobility, even in day-to-day family activities. However, boys also face restriction on mobility but the restrictions for girls are stronger. Boys' ability to make decisions on family and personal matters were more respected than that of girls. However, girls' decision on education was largely accepted than decision on any other spheres.

The statistics of discrimination are often high in Nepal. The cultural traits are favourable to males. Nepal Demographic and Health Survey 2001 and 2006 identify still a large group of males and females justify wife beating, a notorious form of domestic violence and discrimination, on reasonless household matters. Notoriously, some 29 percent (1991) and 23 percent (2006) women during the survey justified wife beating in any of the specified reasons - burns the food, argues with husband, goes out without telling husband, neglects children, and refuses to have sex with husband. Some 25 percent (1991) and 19.9 percent (2006) agreed wife beating is justified if she neglects the children whereas 27.4 percent (1991) and 15.3 percent (2006) men agreed wife beating is justified on the similar ground. The percentage of men arguing wife beating is justified is on any of the specified ground was 34.1, about 6 percent point higher than of women in 1991 and the corresponding figure was 20.7 in 2006. Men were found more furious if wife goes out without telling their husbands and even if wives argue with husbands (MoH, New ERA and Macro International, 2001; MoHP, New ERA and Macro International, 2007). The findings are indicative of the socio-psychological engrave of discriminations. Inhuman practices, like wife beating justified on the insignificant grounds, have cultural interpretations justifying the rights

of being husband.

Acharya (2003) argues the patriarchy ideology as the root for pervading all aspects of social lives. Women's subordination is all round - economic, social, religious, cultural, political and ideological, each of which reinforce each other. Therefore the efforts to liberate women from the oppressive gender relations must be all round. She seems to be optimistic on improvements of women's status and reduction of gender discrimination because an improvement in Gender-related Development Index (GDI), an index to measure women's achievement in education, decent living and healthy live, has been observed. In 1991 the GDI was 0.312 which was increased by about 0.16 points and reached to 0.479. But she confirms a breakthrough is required in cultural and socio-psychological traits in order to accelerate the anti-discrimination practices.

The overall poor performances of Nepalese women in the economic, social and political sectors justify the domination and deprivation since the century long period. Following table shows how women are discriminated in social, economic, and political achievements.

Table 1: Gender Differential in Nepal, 2001

| Subjects | Male | Female |
|---|---|---|
| 1. Population (%) | 49.96 | 50.04 |
| 2. Average age (in years) | 61.80 | 62.20 |
| 3. Literacy rate (above 15 yrs in %) | 62.20 | 34.60 |
| 4. Participation in Council of Ministers (%) | 94.45 | 05.55 |
| 5. Member of House of Representatives (%) | 86.67 | 13.33 |
| 6. Participation in Civil Service (%) | 91.45 | 08.55 |
| 7. Judges (%) | 97.96 | 02.04 |
| 8. Teachers (%) | 74.00 | 26.00 |
| 9. Participation in communication sector (%) | 88.00 | 12.00 |
| 10. Participation in foreign employment (%) | 89.15 | 10.85 |
| 11. Land ownership (%) | 89.16 | 10.84 |
| 12. House ownership (%) | 94.94 | 05.06 |
| 13. Contribution to agriculture production (%) | 39.50 | 60.50 |

Source: CBS, 2003.

When with the objectives of mainstreaming women into development process, the concept of Women in Development and Women and Development, popularly known as WID and WAD approach respectively, introduced they could not obtain the expected result urging to introduce new concept 'Gender and Development', known as GAD. The GAD identifies the weaknesses are underneath with the descriptive and perceived gender roles. Therefore, the approach advocated popularly by the Fourth World Conference on Women, held in Beijing 1995, enforced to re-conceptualize the gender traits and eliminate all forms of discrimination against women. Though the commitments were made when adopting the CEDAW, those commitments are being translated into functioning late recently.

# CHAPTER THREE

# METHODOLGY OF STUDY

This study is, preferably, based on primary data. Objectively, the study has been designed to explore the perceptions of women on gender discrimination focusing the socio-psycho analysis. Following is an outline of the methods of study that was adopted during this study.

## 3.1 Study area

Study was conducted within Kathmandu Valley which was conveniently selected on the grounds that the valley provides residence for population representing all geophysical and cultural variations of Nepal. In addition, the researcher was interested to know the perceptions of urban females who are significantly exposed to education, communication and other opportunities. Therefore, Kathmandu valley is compatible research area.

## 3.2 Study population

The sample includes all women despite their marital status, education, occupation, caste/ethnicity, religion and other characteristics. However, the age is the selection criteria for respondents. Therefore, the study population is comprised of all those females of ages 20 and above currently residing in Kathmandu valley.

## 3.3 Study design

The purposed study has employed survey method for collecting statistics and descriptive analysis is used to produce major findings.

## 3.4 Sample size

A total of 150 females of the aged 20 above were interviewed for quantitative information. Sample size was determined based on the resource, time and statistical

acceptability. Sequential sampling technique (respondents meeting the selection criteria were indiscriminately selected to meet required sampling) was used to identify individual respondent.

## 3.5 Method of data collection

Direct personal interview method was applied to administer the structured questionnaires. The researcher herself with the support of other personnel was involved in the entire process of research.

## 3.6 Questionnaire design

Questionnaire for this study was divided into two major sections - i) background characteristics and ii) experiences and perceptions on discrimination. The background has covered the socio-demographic, economic and cultural information while the later covered the experiences of discriminations on socio-cultural, economic and political dimensions. The most important part of the study is to identify perceptions of women on gender discrimination. Therefore, sufficient attention is paid while selecting variables and designing questions for measuring women's perceptions. Pre-testing of questionnaire is done to eliminate inconsistencies and give perfect shape. Necessary modifications on questionnaire are made based on the pre-testing.

## 3.7 Operational definition of variables

For the purpose of this study, the variables used in the research are defined as follows:

**Perception:** is the understanding of a person specific to the subject.
**Gender discrimination:** is differential treatment between male and female based on the sex.
**Experience:** is event that happened in respondent's own life.
**Consequence:** is result of gender discrimination in women's lives.
**Violence:** is one of the consequences of gender discrimination which may be physical, psychological and verbal abuse.

**Elimination:** is removal of discriminatory practices.

**High economic group:** refers to people living a wealthy and sophisticated life.

**Middle economic group:** refers to people living a moderate and having no problem to survival, particularly economically.

**Poor economic group:** refers to people living a life below or around the national poverty line and having difficult times to survival, especially economically.

**Unequal environment:** is a condition where both boys and girls don't get similar opportunities in education or other activities.

## 3.8 Data management

The raw data after completion of questionnaire administration were edited, recoded and scrutinized before to transfer into computer. SPSS program was used to transfer questionnaire into computer. Further analysis of the data was done using the same (SPSS) software.

# CHAPTER FOUR

## PRESENTATION AND ANALYSIS OF DATA

This chapter is concentrated for presentation and analysis of data. Information of respondents explaining socio-economic and demographic characteristics and knowledge and perception and experiences of gender discrimination is presented in the first section of the chapter while the second section illustrates influencing factors for determining perception and experiences of gender discrimination.

### 4.1 Socio-demographic characteristics

A total of 150 females above 20 years of age were selected for interview to complete this study. Higher concentration of respondents was observed in the lower age and gradually decreasing to higher ages. For example the age group 20-24 to contributes 33.3 percent respondents whereas the corresponding figure for age 40 and above is 12.7.

Table 2: Socio-demographic Characteristics of Respondents

| Characteristics | N | Percentage |
|---|---|---|
| **Age group** | | |
| 20-24 | 50 | 33.3 |
| 25-29 | 39 | 26.0 |
| 30-34 | 25 | 16.7 |
| 35-39 | 17 | 11.3 |
| 40 and above | 19 | 12.7 |
| **Total** | **150** | **100.0** |
| **Caste/Ethnicity** | | |
| Brahmin/Chhetri | 113 | 75.3 |
| Nationalities (*Janajatis*) | 25 | 16.7 |
| Dalit (occupational caste) | 6 | 4.0 |
| Madheshi (Terai caste) | 6 | 4.0 |
| **Total** | **150** | **100.0** |
| **Religion** | | |
| Hindu | 136 | 90.7 |
| Buddhist | 8 | 5.3 |
| Christian | 6 | 4.0 |
| **Total** | **150** | **100.0** |

Table 2: Contd…

| Educational status | | |
|---|---|---|
| Illiterate | 14 | 9.3 |
| No schooling | 6 | 4.0 |
| School education | 48 | 32.0 |
| Post-secondary | 82 | 54.7 |
| **Total** | **150** | **100.0** |

Source: Field Survey, 2007.

An overwhelmingly large majority of respondents (75.3%) were from Brahmin/*Chhetri* caste group followed by Nationalities -*Janajaties* - (16.7%). Contribution of *Madheshi* (Terai caste) and *Dalits* (occupational caste) was recorded to 4 percent each. Only three religions were identified - Hinduism (90.7%), Buddhism (5.3%) and Christianity (4.0%). Only about 9 percent respondents were identified to be illiterate. More than half (54.7%) of the respondents reported to have post-secondary level of education and 32 percent respondents were having school level education (Table 2).

More than 6 in 10 respondents were currently married whereas the corresponding proportion for never married was 3 in 10 and 4 percent respondents were recorded to as widow.

Highest percentage of respondents (36.5%) was from business occupation followed by student (28.4%). Nearly 13 percent respondents were housewife whereas 12.2 percent were engaged in government/private sector services.

Differences were observed between the respondents' occupation and reported main source of family income. Those differences may be justified because many of the respondents were migrated and reported income source of family living in countryside. Highest percentage of respondents (44.7%) reported business as family income, followed by service (govt./private) and agriculture, 27.3 percent and 26.7 percent respectively (Table 3).

Table 3: Respondents' Marital Status, Occupation, Household Income Source and Parents' Literacy Status

| Description | N | Percentage |
|---|---|---|
| **Marital status** | | |
| Never married | 45 | 30.0 |
| Currently married | 99 | 66.0 |
| Widow | 6 | 4.0 |
| **Total** | **150** | **100.0** |
| **Occupation** | | |
| Business | 55 | 36.7 |
| Student | 42 | 28.0 |
| Housewife | 20 | 13.3 |
| Service (govt./private) | 18 | 12.0 |
| Politics/social service | 7 | 4.7 |
| Daily wage | 6 | 4.0 |
| Agriculture | 2 | 1.3 |
| **Total** | **150** | **100.0** |
| **Household income source** | | |
| Business | 67 | 44.7 |
| Service (govt./private) | 41 | 27.3 |
| Agriculture | 40 | 26.7 |
| Daily wage | 2 | 1.3 |
| **Total** | 150 | 100.0 |
| **Father literate** | | |
| Yes | 121 | 80.7 |
| No | 29 | 19.3 |
| **Total** | **150** | **100.0** |
| **Mother literate** | | |
| Yes | 71 | 47.3 |
| No | 79 | 52.7 |
| **Total** | **150** | **100.0** |

Source: Field Survey, 2007.

Table 3 further shows that literacy status of respondents' fathers was better compared to mothers. About 8 in 10 respondents reported their fathers were literate whereas the corresponding figure for mothers was nearly 5 in 10.

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

of 5 in a household.  Justifying urban characteristics more than 6 in 10 respondents reported to have nuclear family. More than 7 in 10 respondents were migrants out of Kathmandu valley. The contribution of non-migrant in the study was 25.3 percent (Table 4).

Table 4: Respondents' Family Size, Family Type and Place of Birth

| Description | N | Percentage |
|---|---|---|
| **Family size** | | |
| 4 and less | 71 | 47.3 |
| 5 and more | 79 | 52.7 |
| **Total** | **150** | **100.0** |
| **Maximum size** | | **15** |
| **Minimum size** | | **2** |
| **Average** | | **5** |
| **Type of family** | | |
| Nuclear | 96 | 64.0 |
| Joint | 54 | 36.0 |
| **Total** | **150** | **100.0** |
| **Place of birth** | | |
| Kathmandu district | 38 | 25.3 |
| Non-Kathmandu | 112 | 74.7 |
| **Total** | **150** | **100.0** |

Source: Field Survey, 2007.

## 4.2 Knowledge/Awareness on gender discrimination

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

### 4.2.1 Knowledge on areas and nature of gender discrimination

Almost all respondents (95.3%) were aware prevailing gender discrimination. Highest percent of respondents (74.1%) were aware that women are discriminated in educational opportunities, followed by employment (53.3%) and participation (48.9%). A total of 7 areas of discrimination were identified during the study. A follow up question was asked to identify the nature of discrimination. Highest percentage of respondents (56.7%) reported differential treatment was major form of

discrimination followed by unequal opportunity (55.3%). About 5 in 10 respondents agreed exploitation/harassment as a form of discrimination and the corresponding figure reporting restriction/barriers was more than 4 in 10.

Table 5: Respondents' Knowledge on Areas and Nature of Gender Discrimination

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

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

## 4.2.2 Categories' of discriminated women

Respondents were further asked to report which group of women were most discriminated. More than 5 in 10 respondents reported poor/marginalized/disadvantaged women are discriminated followed by widow/single women (44.1%). About 23 percent respondents reported women of any category is equally discriminated whereas some 25.9 percent respondents reported *dalits* women are discriminated most. Conclusions can be made that, though the figures may vary, almost all categories' women are discriminated at different spheres of lives (Table 6).

Table 6: Respondent's Knowledge on Categories of Discriminated Women

| Categories | N | Percentage |
|---|---|---|
| Poor/marginalized/disadvantaged | 81 | 56.6 |
| Widow/single | 63 | 44.1 |
| Young/adolescents | 37 | 25.9 |
| *Dalits* | 37 | 25.9 |
| Childless women/infertile | 34 | 23.8 |
| Unemployed | 33 | 23.1 |
| Elderly/aged | 30 | 21.0 |
| Differently-able | 27 | 18.9 |
| Girl child | 26 | 18.2 |
| Pregnant | 18 | 12.6 |
| Migrated/displaced | 14 | 9.8 |
| All women | 33 | 23.1 |

Source: Field Survey, 2007.
*\* Percentage total may exceed 100 due to multiple responses.*

From Table 6, it can be further concluded that discrimination against women in selective to her social, economic and family status. Women representing some groups - like poor, marginalized, disadvantaged women are more likely to experience discrimination compared women from other characteristics.

### 4.2.3 Experiences of discrimination

Table 7 shows the distribution of respondents by observation and ever and childhood experiences of discriminations. Respondents were questioned whether they have closely observed gender discrimination or experienced in personal lives. Giving a stunting result nearly 9 in 10 respondents reported to have close observation of gender discrimination. When asked further to state the relation with the victims, highest percent of respondents (42.5%) reported they were relatives, followed by friends (40.3%) and co-workers (17.2%). Verities of forms of discriminations were recorded during the study. More than half (56.2%) respondents reported to have witnessed physical/psychological/verbal abuse followed by sexual abuse (31.4%) and restriction in mobility (25.5%). Relatively smaller but significant proportion of respondents also observed discrimination in opportunities and economic/social/political participation.

Despite observing discrimination other women, respondents were further asked to

report personal experiences. Though relatively smaller figure than earlier response, more than half respondents (52.7%) reported to have experienced gender discrimination in their lives with remarkable proportion (38.0%) reporting to have experience from very childhood. More than half (52.3%) remembered restriction in mobility in their childhood, followed by educational facilities (46.2%) and household workload (43.1%). About 1 in 10 respondents also recalled the discrimination in food and similar proportion experienced discrimination while fulfilling desires.

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

Table 7: Respondents' Observation/Experiences of Discrimination

| Description | N | Percentage |
|---|---|---|
| **Observation of discrimination** | | |
| Yes | 134 | 89.3 |
| No | 11 | 7.3 |
| Don't know | 5 | 3.3 |
| **Total** | **150** | **100.0** |
| **Relation with discriminated women** | | |
| Relatives | 57 | 42.5 |
| Friend | 54 | 40.3 |
| Co-workers | 23 | 17.2 |
| **Total** | **134** | **100.0** |
| **Nature of discrimination*** | | |
| Physical/psychological/verbal abuse | 77 | 56.2 |
| Sexual abuse | 43 | 31.4 |
| Restriction in mobility | 35 | 25.5 |
| Unequal opportunity | 34 | 24.8 |
| Restriction in political/social/ economic participation | 29 | 21.2 |
| **Ever experience of discrimination** | | |
| Yes | 79 | 52.7 |
| No | 71 | 47.3 |
| **Total** | **150** | **100.0** |
| **Experience of discrimination in childhood** | | |
| Yes | 57 | 38.0 |
| No | 93 | 62.0 |
| **Total** | **150** | **100.0** |

Table 7: Contd….

| Nature of discrimination* | | |
|---|---|---|
| Restriction in mobility | 34 | 52.3 |
| Education facilities | 30 | 46.2 |
| Household workload | 28 | 43.1 |
| Food | 8 | 12.3 |
| Fulfilment of desires | 8 | 12.3 |
| Health facilities | 1 | 1.5 |
| Discriminators* | | |
| Family members | 58 | 79.5 |
| Relatives | 19 | 26.0 |
| Neighbours | 18 | 24.7 |
| Strangers | 8 | 11.0 |
| Friends | 4 | 5.5 |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.

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

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

doing at least a work because of being women. Despite continuous efforts and long walk, discrimination against women is a common in almost all types of societies. These figures are standpoints for generalizing prevalence of gender discrimination (Table 8).

Table 8: Respondents' Current Experiences of Discrimination

| Description | N | Percentage |
|---|---|---|
| **Current experiences of discrimination** | | |
| Yes | 63 | 42.0 |
| No | 87 | 58.0 |
| **Total** | **150** | **100.0** |
| **Discriminators*** | | |
| Family members (other than husband) | 28 | 40.0 |
| Husband/Boyfriend | 25 | 35.7 |
| Employers | 17 | 24.3 |
| Senior women | 14 | 20.0 |
| Relatives | 12 | 17.1 |
| Friends | 8 | 11.4 |
| Male coworkers | 6 | 8.6 |
| **Discrimination because of being a woman?** | | |
| Yes | 107 | 71.3 |
| No | 9 | 6.0 |
| Don't know | 34 | 22.7 |
| **Total** | **150** | **100.0** |
| **Equal opportunity in family?** | | |
| Yes | 74 | 49.3 |
| No | 68 | 45.3 |
| Don't know | 8 | 5.3 |
| **Total** | **150** | **100.0** |
| **Experience of denial in work because of being a woman?** | | |
| Yes | 60 | 40.0 |
| No | 78 | 52.0 |
| Don't know | 12 | 8.0 |
| **Total** | **150** | **100.0** |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

Table 8 shows that more than 7 in 10 respondents reported to have discrimination because of being a female and nearly 50 percent revealed an unequal opportunity in family. This reflects the intensity of discrimination in women's lives. When 4 in 10 women reported that they were denied to participate in any work they desire because of being a female, the pervasive and intensified gender discrimination is reflected.

**4.2.4 Perception on gender discrimination**

Respondents were further asked their perception on gender discrimination and its consequences. Women were asked whether they believe gender discrimination is common in the society supported by the probing questions as how they take such discriminations. Nearly half of the respondents (48.0%) were against the concept that gender discrimination has become common in every day life whereas the percentage believing it's almost common is 42. Contrast to general perception, highest percent of respondents (43.2%) believed gender discrimination is common in high economic group followed by medium economic family (25.2%). The percent of respondents believing gender discrimination is common in poor family is half (22.3%) than of respondents reporting for high economic group which requires further study to confirm the facts. For this study, the economic groups were formed based on the general perception - like poor are those who have difficulties to maintain daily needs, medium economic groups are identified as those who maintain daily needs and have some endowments and higher economic groups are those who live a sophisticated lives. When asked about the perception regarding discrimination against women, about 61 percent responded it as inhuman behaviour whereas nearly 3 in 10 agreed as culture and same proportion as male's intervention. Interestingly, about 7 percent respondents reported such discriminations generally (Table 9).

Table 9: Perception of Respondents on Gender Discrimination

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

Table 9: Contd…..

| Perception on gender discrimination* | | |
|---|---|---|
| Inhuman behaviour | 90 | 60.8 |
| Male's intervention | 39 | 26.4 |
| Culture | 39 | 26.4 |
| General | 10 | 6.8 |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

## 4.2.5 Perception on disclosure and legal treatment of gender discrimination

When respondents were inquired whether discrimination against women should not be disclosed, a very few (7.3%) were found in favour of keeping such discrimination secret. An overwhelmingly large majority (86.7%) of respondents who reported to disclose such discrimination implies the increasing awareness and empowerment in women. Though a large majority of women agreed to disclose discriminatory practices, More than 6 in 10 respondents confirmed women are discouraged to disclose discriminatory practices because of prestige, followed by social restriction (52.0%). Interestingly and miserably, nearly 4 in 10 respondents reported women cannot disclose discrimination because of their dependency with husband and some 20 percent pointed to culture

But relatively fewer percentages of women (84.0%) who agreed to disclose discriminatory practices (86.7%) supported for legal treatment against discrimination implying hesitation for public defend (Table 10).

Interestingly, more than nearly 7 in 10 respondents reported women themselves are responsible for discrimination but further reasons were not explored, leaving a research gap (Table 10). This perception makes women mentally and psychologically weak to fight against discriminatory practices.

Table 10: Respondent's Perception on Disclosure and Legal Treatment against Gender Discrimination

| Description | N | Percentage |
|---|---|---|
| **Discrimination against women should be disclosed?** | | |
| Yes | 130 | 86.7 |
| No | 11 | 7.3 |
| Don't know | 9 | 6.0 |
| **Total** | **150** | **100.0** |
| **Reasons not for disclosing discriminatory practices*** | | |
| Fear of reputation | 92 | 61.3 |
| Social restriction | 78 | 52.0 |
| Dependency on male | 54 | 36.0 |
| Culture | 31 | 20.7 |
| Legal restriction | 14 | 9.3 |
| **Seeking legal treatment against discrimination?** | | |
| Yes | 126 | 84.0 |
| No | 21 | 14.0 |
| Don't know | 3 | 2.0 |
| **Total** | **150** | **100.0** |
| **Are women responsible for discrimination against themselves?** | | |
| Yes | 104 | 69.3 |
| No | 34 | 22.7 |
| Don't know | 12 | 8.0 |
| **Total** | **150** | **100.0** |
| **Feelings when opinion is not respected*** | | |
| Feel frustrated | 88 | 59.1 |
| Habituated (Feel normal) | 83 | 44.7 |
| **Reasons for not respecting women's opinion by family or male*** | | |
| Male dominated social structure | 83 | 55.3 |
| Women's voices are not strong | 59 | 39.3 |
| Male's egoism | 39 | 26.0 |
| Male's fear of loosing power | 26 | 17.3 |
| Women are disrespected | 23 | 15.3 |
| Women's opinion are not important | 13 | 8.7 |

Source: Field Survey, 2007.
* Percentage total may exceed 100 due to multiple responses.

Women's opinions are less respected in family and society which decreases their self-esteem and confidence. Respecting women's opinion encourages them to take responsibility. Respondents were further asked their perception when their opinions were not respected. Nearly 6 in 10 respondents reported that they feel frustrated. Contrary to this, about 45 percent respondents reported to be habituated and feel normal because of continuous and everyday experiences of discrimination. This shows that many women are psychologically prepared to tolerate discrimination against

them. Respondents were further questioned the possible reasons for not valuating women's opinions. More than half (55.3%) argued it is male dominated society which is not accountable for females opinions. Nearly 4 in 10 respondents argued females voices are not strong so as to respect by the society whereas nearly 3 in 10 respondents gave an alternative opinion that it is all because of male's egoism as they want female be devaluated and about 15 percent (Table 10) argued the root cause for ignoring female's opinion was women are fundamentally disrespected in everyday life. Most of females agree women's opinions are less respected because of male's control in social, cultural, economic and political power.

Table 11: Suggestions for a Discriminated Woman and Possible Practices

| Description | N | Percentage |
|---|---|---|
| Suggestions if any woman is discriminated * | | |
| Seek legal treatment | 74 | 49.3 |
| Ask the reason of discrimination | 67 | 44.7 |
| Disclose the discrimination | 42 | 28.0 |
| Remain quiet | 11 | 7.3 |
| If you were discriminated? * | | |
| Ask the reason of discrimination | 90 | 60.4 |
| Seek legal treatment | 62 | 41.6 |
| Disclose the discrimination | 28 | 18.8 |
| Remain quiet | 7 | 4.7 |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

Respondents were also questioned what they would suggest to a woman who is victim of discrimination from husband or family members. Responses were not uniform. However, a large proportion (49.3%) would suggest for legal treatment. About 45 percent respondents would suggest asking reason for discrimination and 28 percent would suggest disclosing discriminatory practices in the society. Interestingly, though a few, 7.3 percent would suggest to remain quiet. A follow-up question was asked to examine the differences in perception of women if they were the victims of discrimination. Some differences were observed in the perception of women if were the victims of discrimination. Six in 10 respondents would ask the reason of discrimination, 41.7 percent would seek legal treatment, 18.8 percent would disclose the problem and 4.7 would remain silent (Table 11). Comparatively, a fewer women

would disclose the discriminatory practices when they were victims than those who would suggest to disclose. Similarly, fewer women would seek legal treatment than those who would suggest seeking legal treatment but a higher percent of respondents would ask the reason of discrimination than those who would suggest the same. This shows that women still don't have uniform response against the discrimination. It may because of their personal status in their family and society.

## 4.2.6 Knowledge on consequences of discrimination

Knowing consequences of discrimination may be milestone to reduce discriminatory practices. If women knew the consequences of discrimination, they would be more conscious to reduce such practices. Respondents were asked their knowledge on consequences of discrimination. An overwhelmingly large proportion of respondents (95.3%) reported to have knowledge about the consequences of discrimination. A few but important proportion of respondents were still unaware of consequences of discrimination. Respondents were further asked to report the possible consequences of discrimination. More than 6 in 10 respondents pointed psychological harm/depression/frustration. Nearly 4 in 10 respondents reported negative effect on personality development. Respondents were aware on several consequences of discrimination. Physical harm, limited opportunities, distress on public lives/participation and loss of creativity were among others (Table 12). Despite having knowledge on consequences of discrimination, women are largely experiencing discrimination in everyday life.

Table 12: Respondents' Knowledge on Consequences of Discrimination

| Description | N | Percentage |
|---|---|---|
| **Knowledge of consequences of discriminated** | | |
| Yes | 143 | 95.3 |
| No | 7 | 4.7 |
| **Total** | **150** | **100.0** |
| **Consequences of discrimination\*** | | |
| Psychological harm /depression/ frustration | 93 | 63.7 |
| Negative impact on career development | 69 | 47.3 |
| Physical harm | 51 | 34.9 |
| Distress on public lives/participation | 48 | 32.9 |
| Limited opportunities | 35 | 24.0 |
| Loss of creativity | 30 | 20.5 |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

Respondents were further asked their perception on violence against women. Natures, places and perpetrators of violence were also explored during the study. About three quarter respondents (74.0%) agreed that women have to suffer violence in everyday life. Nearly half of the respondents agreed mental/psychological abuse was the major form of violence against women followed by sexual abuse (46.1%) and verbal abuse (45.2%). Comparatively smaller but considerable proportion of respondents (39.1%) reported prevalence of physical abuse. The most secure place for people i.e. family was reported as the common place of violence by 70 percent of respondents, followed by workplace (16.7%) and public place (13.3%). This study provides a room for further discussion on the issue of domestic violence. When asked about perpetrator of violence, highest percent (41.7%) blamed to husbands followed by senior females (36.8%) and senior males (32.6%). A considerable proportion (28.5%) reported politician/state as perpetrator.

Table 13: Perception of Respondents Violence against Women

| Description | N | Percentage |
|---|---|---|
| **Knowledge on violence against women** | | |
| Yes | 111 | 74.0 |
| No | 26 | 17.3 |
| Don't know | 13 | 8.7 |
| **Total** | **150** | **100.0** |
| **Nature of violence\*** | | |
| Mental/psychological abuse | 57 | 49.6 |
| Sexual harassment | 53 | 46.1 |
| Verbal abuse | 52 | 45.2 |
| Physical violence | 45 | 39.1 |
| **Place of violence** | | |
| Family | 105 | 70.0 |
| Workplace | 25 | 16.7 |
| Public place | 20 | 13.3 |
| **Total** | **150** | **100.0** |
| **Perpetrator of violence\*** | | |
| Husband | 60 | 41.7 |
| Senior females | 53 | 36.8 |
| Senior males | 47 | 32.6 |
| Relatives | 44 | 30.6 |
| Politicians/state | 41 | 28.5 |
| Employers | 40 | 27.8 |
| Male household head | 37 | 25.7 |
| **Reasons for violence against women\*** | | |
| Male dominated social structure | 84 | 56.0 |
| Culture/Tradition | 61 | 40.7 |
| Low profile of women | 35 | 23.3 |
| Limited opportunities to women | 30 | 20.0 |
| Discriminatory legal provisions | 23 | 15.3 |

Source: Field Survey, 2007.
*\* Percentage may exceed 100 due to multiple responses.*

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

**4.2.7 Elimination of discrimination**

At end of the interview women were questioned whether discrimination against is

possible to eliminate. The results are shown in Table 14.

Table 14: Respondents' Perception on Elimination of Gender Discrimination

| Description | N | Percentage |
|---|---|---|
| **Elimination of gender discrimination is possible?** | | |
| Yes | 124 | 82.7 |
| No | 15 | 10.0 |
| Don't know | 11 | 7.3 |
| **Total** | **150** | **100.0** |
| **Measures to eliminate gender discrimination *** | | |
| Enhance educational opportunities | 102 | 70.3 |
| Reform social and cultural traits | 80 | 55.2 |
| Increase women's participation in political, social and economic affairs | 76 | 52.4 |
| Reform legal provision | 65 | 44.8 |
| Ensure women's role in decision making | 61 | 42.1 |
| **Who is responsible to eliminate gender discrimination?** | | |
| Women themselves | 68 | 45.3 |
| State | 38 | 25.3 |
| Males | 24 | 16.0 |
| Family members | 10 | 6.7 |
| Women right activists | 4 | 2.7 |
| Political parties | 3 | 2.0 |
| Social organizations | 3 | 2.0 |
| **Total** | **150** | **100.0** |
| **Role of state/political parties/women activists to eliminate gender discrimination** | | |
| Satisfactory | 18 | 12.0 |
| Unsatisfactory | 129 | 86.0 |
| Don't know | 3 | 2.0 |
| **Total** | **150** | **100.0** |
| **Current legal provision to eliminate gender discrimination** | | |
| Sufficient | 11 | 7.3 |
| Not sufficient | 128 | 85.3 |
| Don't know | 11 | 7.3 |
| **Total** | **150** | **100.0** |

Source: Field Survey, 2007.
*Percentage total may exceed 100 due to multiple responses.*

A large proportion of respondents (83.3%) were found determined to eliminate discrimination which is a good indication for the policy makers and planners. Respondents were further asked the possible measures to apply for elimination of discrimination against women. A little less than three quarters (70.3%) respondents emphasized on enhancement of educational opportunities whereas more than half

were in favour of reforming discriminatory social and cultural values. About 52 percent emphasized on political, social and economic participation of women in order to reduce discrimination. Not less than 4 in 10 respondents advised to reform discriminatory legal provisions and ensure women's position in decision making level (Table 14). Though a large proportion of women were found well informed about the possible measures to eliminate gender discrimination, few successes have been achieved which indicate the gap in applying appropriate measures.

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

Respondents were further asked about the roles of different organization and institutions to eliminate discrimination against women. Nearly half (45.3%) of respondents argued women themselves should be more responsible to act against the discrimination. Their argument was unless women are aware of their rights and become active to claim it, discrimination won't be eliminated by external pressure. Many women will be suffering discrimination in indoor and outdoor. About a quarter respondents argued that the state is more responsible to prevent women from discrimination. They argued state should remove discriminatory practices and provide an equal opportunity to all women. Some 16 percent respondents argued males should be more responsible to remove all forms of discrimination against women. They argued that it is important to realise unless males contribute to enhance females status, discrimination will not be eliminated. Some other pointed to Family members (6.7%), women activists (2.7%), political parties (2.0%) and social organizations (2.0%).

When respondents were asked present role of state/political parties/ women activists to eliminate gender discrimination, an overwhelmingly large majority (86.0%)

respondents were unsatisfied with their roles. A very few (12.0%) were only satisfied. This can be generalized that they have many expectations from the state which are not met yet. This is a serious feedback to the concerned authorities. Respondents were also asked about the current legal provisions. More than 8 in 10 respondents reported that the current legal provisions are not sufficient to eliminate gender discrimination (Table 14). They further demanded a reformed and adequate legal provision to remove all forms of gender discrimination.

## 4.3 Inferential analysis

Based on descriptive analysis, some variables have been selected for inferential analysis. Many respondents reported to have been experienced discrimination at present. Most common discrimination was observed in education facilities. And many others reported to have differential environment in the family. In this section the relationship between background variables of respondents and dependent variables is established. To establish relationship binary logistic regression analysis has been used.

Binary logistic regression (odds ratio) is used when the dependent variable has only two responses (0=No and 1= Yes) and independent variables are categorical in nature. Odds ratio is the ratio of probability of happening with probability of not happening.

Which is derived mathematically as:

Odds Ratio (OR) $= \dfrac{P}{1\text{-}P}$     where: P = probability of happening

or,

$$e^z = \dfrac{P}{1\text{-}P}$$

or,

$$e^z = \alpha + \beta_1 X_1 + \beta_2 X_{2 + \ldots\ldots\ldots\ldots} \beta_n X_n$$

where,

$X_1$ = type of family

$X_2$ = father's literacy

$X_3$ = mother's education

X$_4$= respondent's education

X$_5$ = respondent's caste/ethnicity

And three different dependent variables - experience of discrimination, equal environment in the family and discrimination in educational facilities are taken for analysis. However, in this analysis odds are calculated using SPSS.

**4.3.1 Respondents' background characteristics and experience of discrimination**

In the table given below six different variables are introduced in each additional model. In the first model, type of family is introduced. Father's and mother's literacy, respondent's education and caste/ethnicity are introduced in each successive model. Type of family is found to have an effective influence on experience of gender discrimination. For example, women in joint family are 3.26 times more likely to experience discrimination with reference to women in nuclear family (significant at 0.001 level). Father's and mother's literacy have not significant effect on women's experience on gender discrimination. But women with secondary level (OR = 0.09, p≤ 0.05) and higher education (OR = 0.08, p≤0.05) are less likely to experience gender discrimination than illiterate women. *Madhesi/Dalits* women are 3.95 times more likely experience discrimination compared to Brahmin/chetteri women (significant at 0.1 level). The increasing value of Nagelkerke R Square justifies the accuracy of successive model. The last model can predict 29.8 percept variance in the value of dependent variables.

Table 15: Odds ratio (Dependent variables - experience of discrimination)

| Independent variables | Model 1 | Model 2 | Model 3 | Model 4 | Model 5 |
|---|---|---|---|---|---|
| **Type of family** | | | | | |
| Nuclear ® | | | | | |
| Joint | 3.46*** | 3.70*** | 3.71*** | 3.61*** | 3.26*** |
| **Father's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | 0.58 | 0.57 | 0.77 | 0.853 |
| **Mother's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | 1.07 | 1.39 | 1.56 |
| **Educational status** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | | 0.14 | 0.09 |
| Secondary | | | | 0.09** | 0.09** |
| Post-secondary | | | | 0.075*** | 0.08** |
| **Caste/ethnicity** | | | | | |
| Brahmin/chetteri ® | | | | | |
| *Janajaties* | | | | | 0.85 |
| *Madhesi/Dalits* | | | | | 3.95* |
| Nagelkerke R Square | .109 | .122 | .122 | .274 | .298 |

Source: Field Survey, 2007.

*p≤0.1, **p≤0.05, ***p≤0.001

## 4.3.2 Respondents' background variables and experience of equal environment in family

Type of family and education of respondents are two major determining factors which have significant influence on women's feeling of unequal environment in the family. Women in the joint family are 0.31 times less likely to experience equal environment in the family (significant at 0.05 level). Women with higher education are more likely to experience equal environment in family compared to those illiterate women. For example, women with higher education are 23.94 times more likely to experience equal environment in the family compared to illiterate (significant at 0.05 level). Father's and mother's literacy and caste/ethnicity do not have significant influence in this analysis. The last model can predict 22.7 percent variance in the dependent variable.

42

Table 16: Odds Ratio (Dependent variable - equal environment in family)

| Independent variables | Model 1 | Model 2 | Model 3 | Model 4 | Model 5 |
|---|---|---|---|---|---|
| **Type of family** | | | | | |
| Nuclear ® | | | | | |
| Joint | 0.37** | 0.34** | 0.34** | 0.34** | 0.31** |
| **Father's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | 1.65 | 1.18 | 0.92 | 0.94 |
| **Mother's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | 1.98* | 1.57 | 1.62 |
| **Educational status** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | | 24.58* | 24.93* |
| Secondary | | | | 11.71* | 14.81* |
| Higher education | | | | 18.78** | 23.94** |
| **Caste/ethnicity** | | | | | |
| Brahmin/chetteri ® | | | | | |
| *Janajaties* | | | | | 1.74 |
| *Madhesi/Dalits* | | | | | 1.62 |
| Nagelkerke R Square | .074 | .085 | .113 | .217 | .227 |

Source: Field Survey, 2007.

*p≤0.1, **p≤0.05, ***p≤0.001

## 4.3.3 Respondents' background characteristics and experience of discrimination in education

Mother's education is found strongly related to educational opportunities children. Women having literate mother are less likely (OR = 0.05, p≤0.001) to experience discrimination in educational opportunities. Women with higher level of education are also less likely to experience discrimination in education facilities. For example, women with secondary level of education are 0.17 times less likely (significant at 0.1 level) to experience discrimination in education and the corresponding figure for women with higher education is 0.08 (significant at 0.05 level). Contrary to general perception, women in joint family are less likely (OR = 0.27 and p≤0.1) to experience discrimination in educational facilities compared to women in nuclear family but the reasons are unknown and loosely significant. However, father's education and caste/ethnicity have no any significant influence. The final model is able to predict 42.4 percent variance in the dependent variable.

Table 17: Odds ratio (Dependent variable - experience of discrimination in education opportunities)

| Independent variables | Model 1 | Model 2 | Model 3 | Model 4 | Model 5 |
|---|---|---|---|---|---|
| **Type of family** | | | | | |
| Nuclear ® | | | | | |
| Joint | 0.70 | 0.77 | 0.64 | 0.37* | 0.27* |
| **Father's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | 0.45* | 1.20 | 1.96 | 2.50 |
| **Mother's literacy** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | 0.05*** | 0.05*** | 0.05*** |
| **Educational status** | | | | | |
| Illiterate ® | | | | | |
| Literate | | | | 0.25 | 0.21 |
| Secondary | | | | 0.17* | 0.17* |
| Higher education | | | | 0.07** | 0.08** |
| **Caste/ethnicity** | | | | | |
| Brahmin/chetteri ® | | | | | |
| *Janajaties* | | | | | 1.42 |
| *Madhesi/Dalits* | | | | | 3.40 |
| Nagelkerke R Square | .007 | .036 | .307 | .406 | .424 |

Source: Field Survey, 2007.

*p≤0.1, **p≤0.05, ***p≤0.001

From above analysis, it can be concluded that gender discrimination is determined by several background characteristics. Women in joint family are more likely to experience gender discrimination compared to women in nuclear family. Educated women and women from Brahmin/chetteri caste/ethnic group are less likely to experience gender discrimination. This was also verified during the key informant interview and informal discussion with women. Many women were too sensitive and serious while remembering the discrimination they have suffered during their lifetime. They agreed discrimination has become an everyday routine of their life. The continuous suffering of discrimination has made them tough and rigid as a result they stopped caring any more. But they wish a society without discrimination where women get equal opportunity to men.

# CHAPTER FIVE

## SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study in an outcome of the responses of 150 women aged 20 and above who were residing in Kathmandu valley and many other women who were discussed for understanding their perception about gender discrimination. Most of the information are qualitative in nature that are quantified for convenience of analysis. Several important and interesting facts were discovered during the study.

### 5.1 Summary of findings

### 1. Background characteristics

- The average age of the respondent was 29.81 (SD 9.83). The age range was 20 to 80.

- Brahmin/Chettri was the dominating caste/ethnic group with 75.3 percent share in the total sample size. Hindu (90.7%) was major religion.

- Majority of the respondents (54.7%) were having post-secondary level of education and only a few (9.3%) were illiterate. More than 6 in 10 respondents were currently married.

- Business was the occupation for 36.7 percent respondents. About a quarter respondents were students and one-tenth were housewife.

- Business (44.7%), service (27.3%) and agriculture (26.7%) were major sources of family income.

- A large proportion (80.7%) of respondents' fathers were literate whereas less than half (47.3%) respondents' mothers were literate.

- A fair majority of respondents (64.0%) were from nuclear family whereas a simple majority (52.7%) respondents' family size was 5 and more.

- A large majority (74.7%) of respondents were from out of Kathmandu.

### 2. Knowledge and perception on discrimination

- More than 9 in 10 respondents were aware of discrimination. Highest percent

(74.1%) of them believed discrimination in education is common. Respondents also believed the possibility of facing discrimination in employment (53.3%), participation in public life (48.9%), politics (39.3%), health (38.5%), law (37.8%) and movement (36.3%).

- The most common forms of discrimination reported were differential treatment (56.7%), unequal opportunities (55.3%), exploitation/harassment (48.9%) and restriction/barriers (44.0%).

- Respondents believed women from poor/marginalized/disadvantaged group are more likely (56.6%) to be discriminated. However, respondents agreed women from all categories (23.1%) have equal probability of being discriminated.

- More than 7 in 10 respondents were aware of violence against women. Most common forms of violence reported were mental/psychological abuse, sexual harassment, verbal abuse and physical violence.

- Seventy percent respondents reported family is common place of violence against women. And highest percent (41.7%) of respondents reported husbands are the major perpetrator. The other perpetrators reported were senior females (36.8%), senior males (32.6%), relatives (30.6%), politician/state (28.5%), employers (27.8%) and male household head (25.7%).

- A large majority (89.3%) of respondents reported to have observed discrimination in any of their associates. They have reported to observe physical/psychological /verbal abuse (56.2%), sexual abuse (31.4%), restriction in mobility (25.5%), unequal opportunities (24.8%) and restriction in political/social and economic participation (21.2%).

- Majority of respondents (52.7%) were victims of discrimination in their childhood. They experienced discrimination in restriction in mobility (52.3%), education facilities (46.2%) and household workload (43.1%). A large majority (79.5%) of respondents were discriminated from family members.

- About 42 percent of respondents were experiencing discrimination at time of interview too. Family members (40.0%0, husband/boyfriend (35.7%), employers (24.3%) and senior women (20.0%) were the major reported

discriminator.

- More than 7 in 10 respondents believed they have faced discrimination because of being a woman, 45.3 percent reported unequal environment in family and 40.0 percent experienced denial in work because of being a woman.

- Forty two percent respondents agreed gender discrimination is common. Women from all economic level are discriminated.

- Three fifths respondents viewed discrimination against women as inhuman behaviour, a quarter as male's intervention and an equal proportion as culture.

- Majority of women (56.0%) blamed male dominated society for domestic violence against women. Other reported reasons were culture/tradition (40.7%), low profile of women (23.3%), limited opportunities to women (20.0%) and discriminatory legal practices (15.3%).

- Three fifths of respondents agreed women do not disclose discrimination against them because of reputation, social restriction (52.0%), dependency on male (36.0%), culture (20.7%) and legal restriction (9.3%). About one-tenth respondents accepted husbands as form of god.

- More than four fifths of respondents were in support of disclosing discrimination against women and seeking legal treatment.

- About 7 in 10 respondents believed women are themselves responsible for increasing discrimination against women.

- About three-fifths respondents reported to feel frustrated when their opinions were not respected whereas 44.7 percent reported to be habituated so they have no any effect.

- Majority of respondents blamed male dominated society for not being respected women's opinion. Other reported reasons were women's voices are not strong, male's egoism, male's fear of loosing power, women are disrespected and women's opinions are not important.

- Three-fifths respondents would ask the reasons for discrimination if they were discriminated, two-fifths would seek legal treatment and one-fifth would disclose.

- Respondents were aware of different consequences of dissemination. Reported consequences were psychological harm/depression/frustration (63.7%), negative impact on career development (47.3%), physical harm (34.9%), distress on public life/participation (32.9%), limited opportunities (24.0%) and loss of creativity (20.5%).

- About four-fifths respondents were convinced for elimination of gender discrimination. They have suggested to enhance educational opportunities (70.3%), reform social and cultural norms (55.2%), increase women's participation in political, social and economic affairs (52.4%), reform legal provisions (44.8%) and ensure women's role in decision making (42.1%) for eliminating discrimination against women.

- More than two-fifths respondents agreed women themselves should be responsible for elimination of discrimination, followed by state (25.3%) and males (16.0%).

- More than four-fifths respondents were unsatisfied with the role of state and 85.3 reported current legal provisions are not sufficient to eliminate discrimination.

## 3. Inferential analysis

- Women in join family are more likely to experience gender discrimination (OR = 3.26, $p \leq 0.001$). Women with secondary (OR = 0.09, $p \leq 0.05$) and post-secondary (OR = $p \leq 0.05$) are less likely to experience gender discrimination compared to those illiterate women. *Madhesi/Dalit* women are more likely (OR = 3.95, $p \leq 0.1$) to experience discrimination compared to Brahmin/Chettri women. However, father's and mother's education status have not significant impact.

- Women with post-secondary level of education more likely (OR = 23.94, $p \leq 0.05$) to get environment in family compared to those with illiterate women. Women in joint family are less likely (OR = 0.31, $p \leq 0.05$). However, others variables do not have significant influence.

- Mother's education has a significant impact on children's education, especially of girl children. For example, women with literate mother are 0.05 times less likely to experience discrimination in education facilities compared to women with illiterate mothers.

## 5.2 Conclusion

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

Women experience differential treatment most commonly in education, mobility, decision making, health and nutrition. When women are victims of prejudice and discrimination, the society accepts it as in the form of culture or tradition. The society has inculcated tolerant characteristic in women and wants them to tolerate if any injustice occurs to them. Women in Nepali society accept discrimination as part of their fate or reward of earlier life (*purba janma*). Gender stereotypes often promote discrimination against women and influence women to remain inert.

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

49

and provides the fuel for formal discrimination to occur.

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

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

## 5.3 Recommendations

- Women perceive to be discriminated in education facility most. Therefore, a further research is required to investigate gender discrimination in education.
- Family members, particularly husband/boyfriend are found to be major discriminator. A further research is required to identify gender based discrimination in domestic spheres.

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