

GENDER DISCRIMINATION IN NEPAL

(A CASE STUDY IN THARU COMMUNITY OF BAKDHUWA VDC,
SAPTARI DISTRICT)

By:

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RECOMMENDATION LETTER

This Dissertation entitled '**Gender Discrimination in Nepal; A Case Study in Tharu Community of Bakdhuwa VDC, Saptari District**' has been prepared by **Raj Kumar Adhikari** under my supervision and guidance. This work is the outcome of his own intensive and independent research work and has been prepared in the format as required by the faculty. I hereby recommend this thesis for approval and acceptance.

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APPROVAL SHEET

This Dessertation entitled “**Gender Discrimination in Nepal**” A Case Study in **Tharu Community of Bakdhuwa VDC, Saptari District**” Submitted by **Raj Kumar Adhikari** has been accepted as Partial fulfillment of the Requirements for the Degree of Masters of Arts in Population Studies

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Abstract

Gender is a socially prescribed role and responsibility influenced by the culture of the society. The Hindu cultural norms and values are ruled by Nepali socio-culture. Every household has patriarchal type of family system. Gender discrimination is a multi-dimension and complex problem. The cause of gender discrimination has also multiple linkages. The situation and the consequences of gender discrimination are also multi-faces. The worldwide effort through millennium development goal has already started. The social development factors such as, nature of mode of production, availability of resources, biological factors cultural value system, social system etc are responsible to generate the gender discrimination and other discrimination from one generation to another. Economic, social and technological backwards too are responsible for low status of women and existing gender discrimination.

The number of female population in Nepal is slightly higher than males. However, females are deprived from the opportunities as well as facilities. Literacy rate of female is low then males. Females are economically less active than males and the most females are involved in non-formal sector of economy. Most of the females are dominated by their husband and discriminated in different issues.

Comparatively Tharu community is backward as they lack education, awareness and always face the problem of hand to mouth. The status of women in this community reveals a tragic profile. Female have low status in this society and they are deprived from various facilities and opportunities. They have low access to resources. There is gender discrimination which is persisting in our society deeply. Unenvolvement of women in the main stream of development, the goal of social justice, equity and sustainable development will be unfulfilled dream. Therefore, we should empower and emancipate the women to develop their status as well as the nation with proper policies and program.

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ABBREVIATION

CBS	Central Bureau of Statistics
CDPS	Central Department of Population Studies
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
DDC	District Development Committee
GAD	Gender and Development
GDI	Gender Development Index
HDI	Human Development Index
HMG	His Majesty's Government
I.e.	That is
INGO	International Non-Governmental Organization
MoWCSW	Ministry of Women, Children and Social Welfare
NAS	National Accounting System
NGO	Non Governmental Organization
NHDR	Nepal Human Development Report
NLA	National Labor Academy
NPC	National Planning Commission
NWC	National Women Commission
SAARC	South Asian Association of Regional Cooperation
UN	United Nation
UNDP	United Nation Development Programme
UNICEF	United Nation International Children Emergency Fund
VAW	Violence Against Women
VDC	Village Development Committee
WAD	Women and Development
WID	Women in Development

CHAPTER-I

INTRODUCTION

1.1 Background to the Study

Men and women are the equal partners of human society. According to the concept of Hinduism they are called better half of each other. The life of men and women will be incomplete in the absence of another because a family is a social institution where people can get all the facilities from their families. Husband and wife are interrelated partners. In one sense, it is being said that the husband and wife have equal status but in practical field, the female cannot be free and always subordinate to men. The rules and regulations of Nepal are highly being influenced by Hindu philosophy and culture. It is being rationalized by law that under childhood, the girl is protected by parents, under the young age she is protected by husband and at the old age she is under the protection of son.

Nepal is among many countries of the world where gender disparities are conspicuous in all aspects of life, and patriarchy pervades across all castes and ethnic groups. Existing patriarchal norms, attitude behavior and legislation have further widened this chasm impending women's advancement. Women are therefore trapped in a vicious circle of poverty and subjected to varied forms of exploitation and injustice. In addition, age-old patriarchal values and norms being practiced in the name of religion, culture and tradition have buttressed structured poverty, gender inequality and discrimination in all spheres of life.

The improvement in the status of women could not be achieved much due to various reasons. It is because the traditional outlook of the society towards women and not improve as expected, neither expected improvement in legal framework had introduced in the gender discrimination. The government investment in some areas of social sector remained low. The emergence of competitive atmosphere in economic activities emerged due to globalization and the limited access of women to the new technology development and their utilization are also contributing factors for such situation. Majority of women are forced to work at low wage in unsafe working conditions. As a matter of fact, no improvement has occurred in their domestic as well as social condition. Their access to economic resources and opportunities are also limited. (NPC, 2002)

Nepalese social structure is patriarchal. Female are discriminated in various field though the policies and laws are indiscriminative to any sex and class. But there is prevalence of clear gender disparity in Nepal. Male child is respected in society while female is considered as burden for household. Women do not enjoy equal rights with men in the social, political, religious and economic fields that they are ill-treated and that they cannot claim any share in the family property. Women never has an independent living according to her own likes and dislikes but is made to like as her patrons direct her to like. She, from the cradle to the grave, has to bear degradation and insult silently and if husband dies, she is forced to live a widow life and is not allowed to marry again. So, it is quite clear that the society itself has created a gender imbalances or discrimination in every field.

In the world life expectancy of women is high but in Nepal it is reverse. Only 42.8 percent females are literate in Nepal and 65.5 percent male are literate (CBS, 2001). This shows literate females are more than 23 percent lesser than literate males. In decision-making offices like Planning Commission, HMG Office Secretary, women are totally neglected. Unless the women cannot get the responsible post.

Realizing the crucial role of women for the countries development, various women development program has been instituted by HMG/N, bilateral and multilateral donors, INGOs and NGOs. At present, Nepalese women constitute more than half population but they are not getting equal opportunities in every walks of the public life. Civil service is also one of the crucial structures of the governance system formulation of policy, plan of action, implementation of policy/programs and evolution of such policy/program are carried out massively. This function plays greater role in the economic and social development of any country. Furthermore, women's low participation in public life, especially in civil service is realized globally. (UNDP, 2000)

Nepal is predominantly a patriarchal society that has been recognized globally as one of the greatest constraints in the process of national developments. It has ratified the United Nations Conventions on the Elimination of all forms of Discrimination Against Women (CEDAW) in April 1991 (CEDAW, Initial Report, HMG, 1997). Nepal has participated on the Fourth World Women's Conferences and made commitment on the declaration and plan of action. The latest Conference on Women was held in 1995 September in Beijing, China. This conference is known as

"The Conference with a Difference" and signified a turning point in the global struggle for women's rights.

Discrimination may take different forms. It is direct when norms or practices explicitly differentials although norms or practices do not make explicit reference to gender.

They include that requirements that advantage persons of one sex discrimination is *dejure* when it is envisaged by law, *de facto* when although the law in gender neutral discrimination exists in practice.

Comparatively Tharu community is backward community as they lack education, awareness and always face the problem of hand to mouth. In Nepal, they are scattered in the river basins in the area between Sarlahi and Morang districts in eastern terai. This ethnic group is quite different from other groups. They think themselves inferior to other ethnic groups in education, culture and other social activities. In this community, gender discrimination still exists in this ethnic group. So this study mainly focuses on gender discrimination among Tharu community.

1.1.1 Gender Concept

The term 'gender' was first coined by psychologists and used by feminists to get away from the biological inferences of the word 'sex'. Gender is a shorthand term that encodes a very crucial point that our basic social identities as men and women are socially constructed rather than based on fixed biological characteristics. In other word, the term 'gender' is used to analyze the roles, responsibilities, constraints, opportunities and needs of women and men in all areas and in any given social context.

The gender approach holds that "Gender differences and the experiences of differences are socially and psychologically created and situated. They are created relationally and we cannot understand the differences apart from these relational construction. Gendering is not a simple or single process but highly complex, involving both psychological events and socialization, starting almost at birth. All discriminatory performances from birth to death are examples of gendering people who are born without gender but with sex.

"Gender and Development Approach" began from a holistic perspective looking at the "totality of social organization, economic and political life in order to understand the shaping of the particular aspects of society". (Timalsena, 2005)

1.1.2 Concept of Gender Discrimination

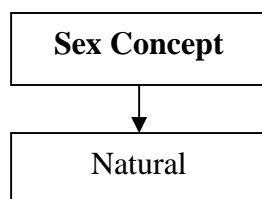
Discrimination means the denial of opportunities and rights to certain groups on the basis of race, sex, ethnicity, age or disability.

Gender discrimination is defined in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as "Any discrimination, exclusion or restriction made on the basis of sex which has the effect on purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective or their marital status, on the basis of equality of men and women, of human rights and fundamental freedom in the political, economics, social, cultural, civil or any other field".

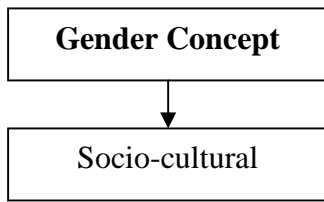
In other hand, sex discrimination is the practices where by one sex is given preferential treatment over the other sex. In most societies that are observed as discrimination favoring men against women. (Acharya, 2003)

Sex is the biologically determined differences between men and women, for e.g., visible sexual organs that distinguish men from women where as gender is socially determined expectations for what it means to be male and female, it is caused by the psychological and social development of individuals within society.

The status and role of male and female given by the socio-cultural system is always differing from one society to another. (Acharya, 2003)



Female	Male
Femaleness	Maleness
Femininity	Masculinity
Uterus	Prostate glands
Ovaries	Testes
XX-chromosomes	XY-chromosomes



Female	Male
Dependent	Independent
Weak	Powerful
House workers	Bread winners
Passive	Active
Subjective	Objective
Nursing	Impetuous
Gentle	Stoic
Soft speaker	Forceful
Followers, care-takers	Achievers, protector
Long hair	Short hair
Wear jewelers	Non-wear jewelers
Cheerful	Aggressive, strong
Cooperative	Competitive
Patient	Assertive
Supporter	Judgmental, brave, leader
Factual, excitable	Intuitive
Fragile	Hard
Emotional	Logical

(Source: Acharya, Balaram, 2003)

The factors of social development process: nature of mode of production, social system, cultural system, psychological factor, availability of resource, biological factors etc are responsible to generate social construction of gender. Therefore gender discrimination in Nepalese society is exists up to the society of hunting and gathering. Because of the positive signal of norms, feminist movement, democratic system, human right, social justice, the worldwide effort started to remove gender discrimination. The consequences of are known by the situation of women in various aspect of development. (Acharya: 2003)

Gender discrimination is main factor which reflects the whole scenario of the nation in terms of socio-economic as well as political and environmental development. In developed country there is less gender gap but in third world countries i.e. a developing country there is vast gap between women and men. It reflects the situation of gender discrimination. Gender discrimination is crucial part which has great role in retarding the path of development.

1.2 Statement of the Problem

Male and female are the important part of the human society. In the absence of one, another cannot survive easily. In ancient time, the situation of women was not good because they were in the barrier of the social custody. At present the situation and the treatment towards women are being changed partially due to the changing environment of the age.

The world has already entered into 21st century, the age of high technology through which the people of advanced countries are more mechanized. The women have reached into advance stages where their marriage is regarded as a contract for the time-being. But in our Nepalese society the traditional concepts are still remaining in social thinking. In the urban area, the social behavior, attitudes have slightly changed, but in the rural areas there is still availability of gender discrimination. Women are entangled into the traditional bondage and patriarchal system. Women are working in the household to the agricultural field, whole day long. They have no off time to other development oriented works of the country. As Bakdhuwa VDC lie in rural parts women of that area also leading a very tragic life. The life style is quite different in comparison to that of the women of other ethnic groups. The women of this Tharu Community are working as a labour in land, factory and the in landlords house. There is existence of serious gender discrimination in society and they cannot even fight against such discriminatory activities with their male counterparts. Due to lack of education, lack of socio-cultural imbalance they are not aware of the modern world. The legal code of 2020 and new constitution 2047 have tried to remove the discrimination between male and female but in practice it is entirely different. The family members of every Hindu society think that the birth of a son is a boon and the birth of a daughter indicates unsuspicious sign to the family. The traditional bondage has dominated the social feelings through which the human being cannot be separated.

There is no much problem of gender discrimination in developed countries but in developing countries it is the most problematic issue. In Nepal it is deep-rooted in society. The same household male child is regarded as first class while female child has ranked second. Sons are considered as the property of own family while daughter as others property. The vast gender discrimination in Nepal which is one of the main causes of remaining the country underdeveloped.

Indigenous ethnic group also bounded from this issue. There is vast gender discrimination in social, cultural and political aspect in Tharu Community of Bakdhuwa VDC. This is the major problem appearing in Tharu Community. So no studies have been conducted with regards to gender discrimination issues in Tharu Community in Bakdhuwa VDC of Saptari district. Therefore, the study will address the following research question:

1. What is the past and present condition of the Tharu Community?
2. What are the causes and effect of gender discrimination in socio-economic status of women in Tharu Community?
3. What are the pre-requisites to aware the Tharu Community with regard to gender and development activities?

1.3 Objectives of the Study

The main objective of the study is to reflect the picture of gender discrimination among Tharu Community in Bakdhuwa VDC of Saptari district. However, some other specific objectives are:

1. To find out socio-economic condition of male and females in Tharu Community.
2. To find out the causes and effect of gender discrimination in social, cultural and economic field in Tharu Community.
3. To provide relevant recommendation to policy makers.

1.4 Importance of the Study

Male and female are considered as two wheels of a same cart. In the world, as well as Nepal, both male and female constitute about half of the total population respectively. It is necessary to move society ahead, both wheels have equal responsibility. It is not possible without equal participation of both wheels i.e. both male and female. If one of them is neglected or provided less priority the movement of society may not move forward. Both male and female have great significance in

terms of over all development and sustainability either in society or community or in nation or in whole world.

This study is a small academic research to find the picture of gender discrimination in rural terai. This study is first attempt ever made in Bakdhuwa VDC. Beside in depth study of gender discrimination, the comprehensive account of the study area might help other for different types of research in the same area.

This study attempts to reflect the gender discrimination in terms of socio-economic, political participation and their activities by analyzing the social educational, occupational, health, decision-making power and ownership of assets and also tries to interpret the existing gap between males and females.

This study is useful even for policy makers, NGO/INGOs and other organization, in relation to the introduction and formulation of planning for development considering gender issues. It may be helpful for the students of research or gender studies and those people who are interested in gender issues. It tries to reflect the overall scenario of gender discrimination of Tharu Community in Nepal to some extent.

1.5 Limitation of the Study

The following are the limitations of the study:

1. Gender discrimination is only a concept of gender studies. Therefore it is not sufficient to understand the different status of women in Nepalese society.
2. This study is concerned in a specific area of Bakdhuwa VDC, i.e Saptari district. Therefore generalization made in this study may be or may not be equally applicable to other ethnic group of Nepal.
3. This study is academic case study. So, it has its limitation like time, resources: human as well as money and other essential materials and knowledge.

CHAPTER-II

LITERATURE REVIEW

The term 'gender' was first coined by psychologists and used by feminists to get away from the biological inferences of the word 'sex'. Gender is a shorthand term that encodes a very crucial point that our basic social identities as men and women are socially constructed rather than based on fixed biological characteristics. In other word, the term 'gender' is used to analyze the roles, responsibilities, constraints, opportunities and needs of women and men in all areas and in any given social context.

2.1 Definition of Gender

The differences mentioned as under between sex and gender will help us to internalize the concept of gender. However, it would be better if we visualize some definitions on gender by different schools.

According to William J. Chambers & Richard P. Apperbaum "The term gender is used to refer to behavioral differences between males and females that are culturally based and socially leashed. We will therefore reserve the terms "male" and "female" for sex differences that are biologically in origin while using the terms "masculine" and "feminine" to refer to the corresponding culturally specific gender differences that are social in origin".

According to Anthony Giddens "While sex refers to physical differences of the body, gender concerns the psychological, social and cultural differences between male and female. The distinction between sex and gender is fundamental. Since many differences between males and females are not biological in origin".

According to Kamala Bhasin "Gender refers to the Socio-cultural definition of men and women, the way societies distinguish men and women and assign them social rates".

According to Ann Oakley "Gender is a matter of culture; it refers to the social classification of men and women into masculine and feminine".

According to Townsen and Momsen "It is a category derived directly or indirectly from interactions of material culture with biological differences between the sexes. Gender is socially constructed, while sex is biologically determined".(Acharya,2003)

2.1.1 Difference between Sex and Gender

After defining gender, it is relevant to know the differences between sex and gender. Since these words are being used interchangeably, we should distinct between these words. The major differences identified by Kamala Bhasin are as follows:

Table 1: Difference between Sex and Gender

Sex	Gender
Sex is natural	Gender is socio-cultural and it is man made.
Sex is biological. It refers to visible differences in genitalia and related differences in procreative function.	Gender is socio-cultural and it refers to masculine and feminine qualities, behavior patterns, roles and responsibilities etc.
Sex is constant. It remains the same everywhere.	Gender is variable; it changes from time to time, culture to culture, even family to family.
It is natural and cannot be changed	Gender can be changed.

Source: Bhasin,, 2000

Many NGOs and INGOs have specific womens program, but they generally lack a broad gender perspective. The understanding and commitment required implanting the strategy of mainstreaming calls for a completely new vision and outlook on gender issues. So there is a need for Gender Awareness. The basic considerations for gender awareness are as follows:

2.2Gender Awareness: Basic Consideration

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

2.3 General Review on Gender Discrimination

Nepalese society is based on patriarchy system according to the Hindu mythology. The word "patriarch" used to describe a specific type of male-dominated family which includes women, junior men, children, slaves and domestic servants all under the rule of dominant male. This denotes the family structure where man has dominated women in the family. Gender discrimination exists in male-dominated family where the role of father in the family ranks top and the role of the women are subordinate. The subordination that we have to experience in daily life, regardless of the class we might belong to, takes various forms of discrimination, disregards, insults, control, exploitation, and violence with in the family or in society. Women are obliged to provide sexual services to their men according to their needs and desires. Thus in a sexual matter also the husband cannot take the permission of his wife. So this is great gender discrimination in biological relation as well.

Culture is man made. Nepalese cultural norms and values are based on patriarchal systems where there is always the rule of father after uncle and brothers. But the situation has been changed after the UN Decade World Conferences. Especially after the Beijing Conference and the amendment of the constitution of 2047, the women from higher level to local level are being treated as a first citizen due to the voice of the women of the policy making bodies. But still in the rural and hilly areas of Nepal, the traditional conceptual framework of Hinduism has played a vital role in the Nepalese society.

In the primitive era, gender was not as much stratified as today. Hunting-gathering, pastoral and agricultural modes of production were contributed by male as well as female. At the end of nomadic life and origin of family compelled women's discrimination. Feudalism was the stage of discrimination between landless and servant. That period was the very tragic period in the human history when Das or slavery system was in practice. People were divided into two classes – 'Haves' and 'Haves not'. The feudal land used power to exploit 'haves not' or weak. Women though of least power and weak in nature, which took them in the grasp of oppression and discrimination. Capitalist mode of production profit motive followed the same trend and continuing to the highest peak of exploitation. People were more naturalized and their labor was used as commodity. But later, the industrial revolution of Britain geared the women voice in the world.

Since 1975, United Nations has been organizing women's conference in different countries to raise mass awareness on women issues and mainstream gender equity program in national as well as international agenda. The first conference held in 1975. Mexico City marks the starting point for achieving international consensus on women right. The United Nations Decade for women 1976-1985 whose theme – “Equity, Development, and Peace, highlighted global issues of women's rights and women's role in development and inspired a wide range of activities through out the world, especially the establishment and reinforcement of national bodies to monitor and promote the advancement of women. The second world conference on women held in Copenhegan in 1980 declared that equality entails not only legal recognition and elimination of *dejure* discrimination, but the *de facto* equality of responsibilities and opportunities for the third world conference on women participants adopted by consensus the Nairobi Looking Forward Strategies to the year 2000. The comprehensive strategies called for the participation of women in all spheres of life as equal partners with men including opportunities. It further declared that the role of women in national liberation struggles should be recognized.

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

Strii Shakti (1994) reveals that Nepal is predominantly a patriarchal society. It has been revealed that 90 percent of parents stated that they would prefer a son in case they are going to have only one child. It is obvious that the mindset of parents in Nepal tilts in the favour of male children compared to the female child. The gender discrimination exists not only in the preference of a male child but also in according preferential treatment to bonus and relegating subordinate status to girls in the society; female roles are associated with domestic work and rendering services to the male members of their families. This system is largely responsible for perpetuating violence and injustices against women in the society in the form of child marriage, rape, wife battering, sexual harassment, and even girl trafficking.

As mentioned in the CWIN-BALIKA programs, of the total child labour force in Nepal, 61 percent are girl children. Girls between 5 and 9 years of age contribute

3.39 hours of work daily, while boys of the same group contribute only 2.33 hours. Similarly, girl's children between the ages of 10 and 14 spend 7.31 hours on domestic chores in comparison to 4.93 for boys of the same age group. The Stri Shakti study showed that 29 percent of parents still feel that girls are valuable for household work and education for girls was not considered as a good investment. In the case of education for boys 100 percent of parents affirmed that a boy should go to school. (Stri Shakti, 1994)

Giri stated that HDI is equally dismal in the health sector. Life expectancy for women is 61 as against 60.4 for men. 70-80 percent women are anemic. This disparity is further perpetuated owing to the patriarchal structure of the society in which women belong to the residual category in the society and that is further upheld by the Muluki Ain, the national legal code that has more than 26 discriminatory provisions against women. (Giri, 1997)

The phenomenon of discrimination against women, overt or covert intended or otherwise, cuts across geographical boundaries or levels of development. It varies, however, in degree and areas of operation. While the gender bias in the South Asian countries is often deliberately practiced and offends all canons of human rights and dignity, even in highly developed countries gender-based discrimination, perhaps unintended and probably a relic of the past, exists in some areas. Over the last of the century or so, there has been significant concerted global action to promote realization of the principle of equal rights for men and women. The main thrust in this regard has been provided by the United Nations, which ever since its inception, has spearheaded international action to right the wrong perpetrated on women over centuries. (Agrawal & Rao, 2004)

The Tenth Plan of HMG puts emphasis on Mainstreaming gender in the national development process. Among the various policies detailed to meet this objective is, to create egalitarian society based upon women's rights by improving Gender Development Index (GDI), and by abolishing all sorts of discriminations against women for the realization economic growth and poverty eradication. (NPC, 2002)

Discrimination includes gender-based violence, that is, violence that is directed against women because she is a woman or that affects women disproportionately. It includes acts that inflict physical, Mental or sexual harm or suffering, threats of such acts, coercion. Discrimination against women violates the

principles of equality of rights and respects for human dignity. It hampers the growth of the prosperity of society and makes more difficult for the full development of the potentialities of women. The gender based violence whether by public or private act, is a form of discrimination that seriously inhabits women's ability to enjoy rights and freedoms on the basis of equality with men. Traditional attitudes and superstitions by which women are regarded as subordinate to men or as having stereotyped roles perpetuate widespread practices involving violence or coercion, such as family violence and abuse, forced marriage, dowry deaths, acid attacks, witchcrafts and female circumcision. Such prejudices and practices may justify gender based violence as a form of protection of control of women. The effect of such violence and discrimination on the physical and mental integrity of women is to deprive than he equal engagement, exercise and knowledge of human rights and fundamental freedom. (Khanal, 2003)

MoWCSW published a brochure of United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). It states that Nepal also ratified the CEDAW on 22 April, 1991 without any reservations. CEDAW is an international instrument designed to protect the human rights of women. The primary objective of the convention is to eliminate discrimination against women and to maintain equality between men and women. There are 30 articles in the convention. The convention imposes legal accountability for all signatory state parties to recognize the human rights of all women. The major articles of the convention provide following rights respectively.

Article 7: Right to participate in public and political life

Article 9: Right to Nationality

Article 10: Right to Education

Article 11: Right to Empowerment

Article 12: Right to Health

Article 13: Right to Economic and Social Benefit

Article 15: Equality before law

Article 16: Right to Marriage and Family

(Source: MoWCSW, 2002)

2.4 New Issues

The Beijing + 5 Review Nepal, UNDP, 2002 addresses the following issues were identified by organization as meriting attention;

- Women and society

- Women and politics
- Women and culture
- Women and community development
- Women/girls right
- Protection of physically disabled women
- Untouchable women
- Bonded women and girl child labour
- Women and leadership

2.5 Strategy

In order to achieve the specified objectives government has adopted a strategy to implement gender-sensitive rights based development approaches all the three level of intervention micro, meso and macro.

2.5.1 Central Level Strategies (Micro)

- Support the government to formulate state policies and legislation based on the universally accepted concepts of equality and to implement and monitor CEDAW.
- Assist the Ministry of women, Children and Social Welfare and other line ministries in mainstreaming gender equity within the framework of CEDAW and BPFA.
- Intensify the ongoing consultation, advocacy and consensus for the formulation of gender sensitive policies.

2.5.2 District Level Strategies (Meso)

- Build the capacity of local bodies of governance for mainstreaming gender equality in their plans, policies and budget allocations.
- Strengthen the decentralization process to mitigate gender disparities.
- Increase local human resources in order to reduce dependence, on external expertise to deal with gender discrimination issues.

2.5.3 Community level Strategies (Macro)

- Reduce gender discrimination at the grass roots level in the area of production, reproduction, and equitable distribution of resources through intensive gender sensitivity trainings of DAGs and minorities.
- Build capacities of local women, community and modification committees to address VAW, and link DAGs and minorities with local service agencies. (<http://www.mgep.org.np>)

2.6 Government Policies

The following provision has been made under the government's policies.

Constitutional Provision

The constitution of the Kingdom of Nepal has the following provisions in favour of women.

Part-3 Fundamental Rights

Article (11): Rights to equity

Article 11 (1): All citizens shall be equal before the law; No persons shall be denied the equal protection of the laws.

Article 11 (2): No discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these.

Article 11 (3): The state shall not discriminate among citizen on the grounds of religion, race, sex, caste, tribe or ideological conviction or any of these

Provided that special provision may be made by law for the protection and advancement of the interests of women, children, the aged or those who belong to a class which is economically, socially or educationally backward.

Article 11(5): No discrimination in regard to remuneration shall be made between men and women for the same work.

Part-4, Directive Principles and Policies of the State

Article 26 (7): The state shall pursue a policy of making the female population participates, to a greater extent, in the task of national development by making special provision for their education, health and employment.

Article 26 (9): The state shall pursue such policies in matters of education, health and social security of orphans, helpless women, the aged, the disabled and incapacitated persons and will ensure their protection and welfare.

Part-8, Legislature

Article 46(b): Thirty five members including at least three women members, to be elected by the House of Representation in accordance with the provisions of law, on the basis of system of proportional representation by means of the single transferable vote.

Part-17, Political Organization

Article 114: For the purpose of election to the House of Representatives, at least 5 percent of the total number of candidates contesting an election from any organization or party must be women candidates. (*The Constitution of Kingdom of Nepal, 1990*)

2.7 Discriminatory Laws

Nepal has a vast amount of laws that discriminate on the basis of sex. There are various laws existence that directly discriminate against women. The following are the few examples. (NHDR, 1998)

Inheritance of Property and its succession

- a) According to the Muluki Ain (Public Law), under the heading of partition of property, section 1, a daughter is debarred from her share of parental property, whereas property right is the birthright of son.
- b) Section 16 of the chapter on the partition of property grants a daughter the right to parental property if she remains unmarried until the age of 35. The law is silent on how 35 years old unmarried daughter can claim her rightful share of property, if it has already been partitioned among the brothers by them.
- c) The same section dictates that if the daughter marries after inheriting the parental property. She has to relinquish the property after deducing 10 percent for marriage cost.
- d) Section 2 of the chapter on female property states that an unmarried daughter, having obtained her share of parental, can dispose of only 50 percent of her immovable property on will and disposal of the remaining 50 percent requires the consent of the male guardian.
- e) Section 10 of the chapter on the partition of property does not make it mandatory for the fathers to maintain the daughter's upkeep or give a share of property as specified for the wife and son if the husband or father fails to provide food and shelter.
- f) Section 5 of the chapter on women's property grants a daughter the right to her mother's exclusive property (Daijo, Pewa) at her death only if her father and brother are not alive.
- g) Section 2 of the chapter on inheriting property allows a daughter to inherit her deceased parent's property only when there is no surviving male (son or son's son) of either parent.

- h) According to section 10 (a) of the chapter in partition of poverty, a wife is entitled to a share in her husband's property after attaining 35 years of age and completing 15 years of married life. A wife can legally claim a share in the property only if her husband fails to provide food and shelter.

Husband/ Wife

- a) Section 1.1 and 1.3 in the chapter on husband/wife dealing with divorce say that a husband is not obliged to provide maintenance to his wife if she has been physically torturing/deserting her husband or if the divorce takes place with the consent of both husband and wife.
- b) A husband is granted divorce from an adulterous wife, as absolute fidelity is demanded of a wife to her husband (section 2 in chapter on husband/wife) however, a wife cannot seek divorce from her husband on similar grounds.
- c) Marriage
- a) Section (8) of the chapter on marriage provides for annulment of a marriage if the bride untruthfully claims to be a virgin.
- b) Section (9) of the chapter on marriage allows a man to marry a second time even if his first wife is living, if she
-) becomes incurably insane;
 -) is issueless after 10 years of marriage;
 -) turns blind completely;
 -) becomes crippled;
 -) contracts a sexually transmitted disease that is incurable; and
 -) is separated after taking the share of her husband's property.

However, the same rights do not apply to a wife under similar circumstances.

- c) Although polygamy is illegal, section 10 of the chapter on marriage recognizes it. The second marriage of a man, after a punishment of 1 to 2 months imprisonment and payment of a fine of Rs 1000 to 2000.

Citizenship

- a) According to section 6 (2) Citizenship Act 2020, a woman of foreign nationality is granted Nepali citizenship on marrying a Nepali citizen, provided she gives up her foreign citizenship. However, this provision does not apply to a non-Nepali marrying Nepali women.

- b) According to section (3) of the same act, an individual is entitled to Nepali citizenship if her/his father is a Nepali citizen. An individual cannot obtain Nepali citizenship on the basis of mother's citizenship.
- c) Birth, Death and Personal Incident Registration: The right to Child Registration is recognized under the name of the male head of the family, and in his absence, under that of the eldest male of the birth, death and personal Incident Registration Act 2033. The child's mother is barred from this right.

Adoption

Section (12) on adoption states that a family with only one son is prohibited from giving him for adoption. In the case of a single daughter, her adoption would be legal.

Abortion

Abortion is dealt with under the heading of homicide. It is declared illegal and permitted only when performed for the "Welfare" of the expectant mother (section (28) of chapter on homicide). The welfare clause is not clearly defined as referring to the mother's physical and mental health. Abortion of a six month-old foetus carried out with the consent of the mother is punishable by imprisonment of up to one year. Section (32) on abortion states that an abortion committed as an act of calculated revenge by any other person is punishable by only three months imprisonment. In case of pregnancy of six months or more, this imprisonment increases to six months.

There exists no provision for abortion in cases of unwanted pregnancies as a result of rape, incest and failure of contraception, as abortion is illegal, it is tantamount to committing infanticide, and the majority of women so changed are liable to life-long imprisonment.

Sexual and Other Harassment

- a) The chapter that deals with intentions to indulge in physical relationships states that if any man touches any part of the body of a woman except his wife, above eleven years of age with mal-intentions, he will be fined Rs 500 or imprisoned for up to 1 year or both.
- b) Section 2(g) of the Public Offences and Punishment Act, 2027 states that any person found guilty of maltreating or seducing a woman in public is liable to a fine of up to Rs. 10,000 along with a claim for compensation.

c) Section (8) of the Defamation Act, 2016 states that any person abusing a woman verbally, or by gesticulation or encroaches upon her privacy, shall be fined Rs. 100-500, along with an imprisonment of up to six months.

There are no legal safeguards against sexual harassment or domestic violence targeted at women. Such cases are also, however, difficult to prove.

2.8 Progressive Reviews of Women Situation

The Civil Code (11th amendment) has been passed in an effort to abolish discrimination against women. The amendment was positive in respect of women's right to property, abortion, sexual exploitation, minimum marriage age and marriage and divorce. The high level committee constituted for review of all types of legal discrimination against women, has already submitted its report. (NPC, 2002)

The women section has been set-up in all the ministries and established National Women Commission (NWC). Efforts are continued to empower the working committees, center as well as district level, constituted for controlling trading and trafficking of girls. The national work plan for gender equality and women empowerment was prepared in line with Beijing work plan. The government has expressed its determination to implement the article of SAARC convention on prostitution relating to the trading of women and children, which was passed in the eleventh SAARC Summit Conference. In 16 districts of the kingdom, female police cells have been created to deal women and children issues more sensibly and sensitively. In order to measure the women's participation in the national development statistical information of gender differences as well as female labor used in domestic work has started to reflect in the assessment of National Accounting System (NAS).

In an effort of merging women into the mainstream of development, and as a result of special arrangement, almost 40,000 females have been elected in the local level elections. Certain special arrangements have been introduced in the Civil Service Act to increase female participation in the civil service. In addition to this, special coaching classes for women were organized for entrance examination in civil service and in this respect, positive changes have been noted. (NPC, 2002)

Programs related to publicity and training were implemented to bring awareness on topics like gender issues of central to local level and women related international convention and treaties. The non-government organizations working in this sector are also undertaking public awareness, rehabilitation and economic empowerment programs. Women's life expectancy has been increased as a result of

efforts to improve their health condition and also has come down their reproduction rate. As compared to female education and training, female literacy rate has gone up to 34.4 percent and the share of female teacher in the total has reached 26 percent. (NPC, 2002)

Programs such as micro financing for women economic empowerment, women development programs, intensive banking program, women awareness and income generation program, informal enterprises program, skill development program and cooperative programs have already been implemented. The involvement of women particularly in the savings and credit programs indicates that mobilization of women has taken place in social form. Women access to production technology (which is required to increase efficiency of female farmers), inputs, production, credit, training, marketing facility has become easy and simple. In order to increase tourism and forestry, the women's involvement has increased in the implemented programs, such as, enterprises and management training, easy finance and employment. Similarly, separate consumers groups in forestry sector have been formed. (NPC, 2002)

2.9 The Concept of Women in Development (WID), Women and Development (WAD) and Gender and Development (GAD)

2.9.1 The WID Approach

) WID concept emerged in the early 1970s, after ESTER BOSERUP published her book "The Role of Women in Economic Development" in 1910. She analyzed the changes in traditional rural practices as societies modernized and examined the different impact of those changes on the work done by men and women. She was the first analyst who systematically used gender as a variable in analysis. Her work pointed that modern development had neglected the women and left them behind. As a result the concept of integration emerged. Integrating Women into Development (WID) concept was advanced. The women's committee of the Washington D.C., and Chapter of the Society initially used the term "WID" for International Development. WID approach was based on several assumptions. They are;

- ❖ It began from acceptance of the existing social structures into the ongoing development initiations. It avoided questioning the sources and nature of women's subordination and oppression and focused instead on the advocacy for more equal participation in education, employment and other spheres of society.

- ❖ Its major focus is on economy, its women's work was not recognized as a part of the national economy. Market economy, education, training and opportunities were seen as essential pre-requisites for women to move into the market, money-oriented development process.
- ❖ It does not challenge the basic social relationships of gender. It is based on the assumption that the gender relationship will change them, once women become full economic partners in development.
- ❖ It tended to focus exclusively on the productive aspects of women's work, ignoring or minimizing the reproductive side of women's life. Thus, WID projects typically have been income-generating activities added with welfare outlook, where women are taught hygiene, literacy and childcare at the same time.
- ❖ It did not question the nature of development, as it existed. (Acharya, 2003)

2.9.2 The WAD Approach

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

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

- Struggle against the structure of the system of inequality between man and women cannot be separated from the struggle of those who are poor and powerless.
- Women position will only improve it and when international and national structure become more equitable.

WID and WAD both tended to focus on the development of income generating activities without taking much into account the time burden that such strategies place on women. The labor invested on family maintenance, including child bearing and rearing, care of the ill and elderly and the like has been considered to belong to the

private domain and outside the purview of development projects aimed at enhancing income-generating activities. (Acharya 2003)

2.9.3 The GAD Approach

As a result, as an alternative to the earlier approach Gender and Development (GAD) approach to development evolved in the 1980s.

GAD is not concerned with women per se but with the social construction and social structure of the gender and the assignment of specific roles, responsibilities and expectations to women and to men. GAD projects would examine not only the sexual division of labor. "Who is doing what", but the sexual division of resources "who has what" and recognized the burden and psychological stress of women and men.

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

2.10 Gender and Development: Some Highlights

Gender and Development approach could be highlighted in the following points; (MoWCSW, 1997)

-) Is about both what men and women do.
-) Looks at the impact of development on both men and women, and their impact on development.
-) Seeks to see that both men and women participate and benefit equally from development.
-) Recognizes that women may be involved in development, but may not necessarily benefit.
-) Seeks to understand the root causes of gender inequality and addresses itself to these causes.

-) Emphasizes gender relationships and focuses on the reduction of disparities.
-) Emphasizes equality of benefit and control.
-) Recognizes the need to look at equity of impact.
-) Not concerned with women per se, but with social construction of gender and assignment of specific rights, roles, responsibilities and expectation to women and men.
-) Addresses the inter-relationship between gender roles, access to and control of resources and power. (MoWSCSW, 1997)

2.11 Difference between the Development Approaches – WID and GAD

The following comparative table can best understand the differences between WID and GAD.

Table 2: Differences between WID and GAD

Women in Development (WID)	Gender and Development (GAD)
1. Approach	
An approach which views women as the problem.	An approach to development.
2. The Focus	
Women.	Relations between men and women.
3. The Problem	
The exclusion of women (Half of productive resources) from the development process.	Unequal relations of power (Rich and poor, women and men) that prevents equitable development and women's full participation.
4. The Goal	
More efficient, effective development.	Equitable sustainable development with women and men as decision-makers).
5. The Solution	
Integrate women into the existing development process.	Empower the disadvantaged and transform unequal relations.
6. The Strategies	
Women's projects. Women's components. Integrated projects. Increase women's productivity. Increase women's income. Increase women's ability to look after the household.	Identify/address practical needs determined by women and men to improve their condition. At the same time, address women's strategic interests. Address strategic interests of the poor through people-centered development.

Source: Acharya, 2003.

2.12 Approaches Adopted for Third World Women

The following approaches have been experienced for the advancement of women. They are as:

2.12.1 Welfare Approach

This is most popular and earliest approach of development from the 1950s to 1970s. It started as a social welfare activity during the colonial rules but is still widely used even today. The main objective of this approach is to bring women into the development aspect as better mothers, a role which is still regarded as the most important one.

2.12.2 Equity Approach

This approach was popular during 1975-1985. This is the original WID approach. It is an influence of the first world feminist and the Percy Amendment of UN Decade for women. The objective of this approach is to gain equity for women in the development process, in which they are seen as active participants.

2.12.3 Anti-poverty Approach

This is the second WID approach, which is started from 1970 onwards. The main objectives of this approach are to ensure increase in the productivity of the poor women and to look at the women's poverty as a problem of underdevelopment and not of subordination. Its program focused on the productive roles. However, the approach has a limited popularity.

2.12.4 Efficiency Approach

The third and now pre-dominated WID approach is started from the 1980s and is presently the most popular one. Its purpose is to ensure a more efficient and effective development. The approach seen women's participation as being associated with equity.

2.12.5 Empowerment Approach

This is the most recent approach which arisen act of the failure of the equity approach. The approach started from 1975 onwards and accelerated during the 1980s. The purpose of the approach is to empower women through greater self-reliance. Women's subordinates are seen not only as problem of men but also of colonial and neo-colonial oppression. This approach, however has limited popularity

Conceptual Framework of Gender Discrimination of Tharu Community

Origin

Birth Ritual

Marriage System

Festival & Religious

Socio-Culture

Gender Variation

Death Rituals

Ornaments & Dresses

Educational Status

Family Structure

Gender Discrimination

Food & Shelter

Health & Sanitation

Socio economic

Standard of Living

Division of Labour

Independent Variable

Dependent Variable

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

The research design of this study will be based on descriptive to discover detail insight on gender balance or imbalance of the study area.

3.2 Selection of the Study Area

Based on the nature of the study, Bakdhuwa VDC has been selected for the study where Tharu settlement has dominated in some wards. The study area is located in the Saptari district of Sagarmatha Zone. This study will try to analyze the gender discrimination among Tharu community. The rationale of selecting this particular area is that till now nobody has discussed about the gender discrimination as well as other aspects of Tharu Community of this area. Similarly, another aspect for determine to select this area is because of accessibility, which makes possible to collect primary data for research.

3.3 Nature and Sources of Data

The study has based on the primary data as well as secondary data. The primary data has been collected from the field survey through questionnaire, key information's interview, and focus group discussion and field observation. Secondary data has been collected through the report of VDC office, CBS report and other available sources such as: books, literature and journals. However, the study has been mostly based on the primary data.

3.4 Sampling Procedure

According to the Census Report 2001, there are 1917 population of Tharu community in study area. Bakdhuwa VDC ward no.6, 7, 8 and 9 is the main study area of this study. There are 339 households in the study area. Of the total households in the study area, 50 percent households have been selected randomly. From 50 percent households, 200 respondents including 100 males and 100 females are interviewed purposively.

3.5 Data Collection Techniques

3.5.1 Households Survey

One of the techniques of primary data collection is household survey. For this purpose, household survey has been conducted.

3.5.2 Questionnaire

Structured questionnaire has been prepared to generate the realistic and accurate data from household survey of the Tharu community. The respondent has been requested to fill up the questionnaire. But in case of respondents who cannot fill up the questionnaire, the questions has been asked to the respondents and answer will filled up by researcher himself to collect required data.

3.5.3 Key Informant Interview

The primary data was collected from key informants using semi or unstructured interview method. The male and female members of the same VDC were asked the questions concerning the Tharus' settlement, migration, socio-economic condition etc from a gender perspective.

3.5.4 Field Visit and Observation

Field visit and observation method is also an important tool of the data collection which is incorporated in the field study to find out their situation regarding production, reproduction and community level works. In selected households, women's day to day activities and the role of men and women in the family and society has been observed.

3.5.5 Data Analysis

The qualitative data has been analyzed in a descriptive way and the quantitative data has been analyzed with the use of simple statistical tools like percentage, average, table, figures graphs etc.

CHAPTER-IV

STUDY AREA PROFILE AND INTRODUCTION OF THARU COMMUNITY

4.1 Profile of the Study Area

4.1.1 Description of Saptari District

Saptari is developed district in eastern region and is situated in south-east part of Sagarmatha Zone. The political boundaries of this district are Sunsary district in east, Siraha in west, Udaypur is in north and Bihar (India) is in south. The total area of this district is 1241 sq km. The total household of this district is 101141; and total population of this district is 570282, where 291409 are male and 278873 are female (CBS,2001). The density of population in this district is 418 per km. The average household size is 5.64. The average maximum temperature is 38.4⁰ C and minimum is 6.4⁰ C. This district lies 86⁰ 28" east to 87⁰ 70" east latitude and 26⁰ 25" north to 26⁰ 47" north longitude and 61 m to 305m altitude above the sea level (Saptari Bivaran).

4.1.2 Description of Bakdhuwa VDC

Bakdhuwa VDC is a less developed village largely populated by poor group like Tharu, Brahmin, Chhetri, Damai, Kami, Sarki, Newar, Rai, Musahar, Yadav, Mahato Musalman etc. Bakdhuwa VDC occupied approximately 34sq km of area. Agriculture is the main occupation of this VDC. About 58.64 percent people engaged in agriculture, 33.58 percent in agricultural labor, and 1.98 percent in small business and 1.72 percent in services and 3.80 percent engaged in other occupation.(*VDC Profile, 2002*). Irrigation facility is available from Mahuli khola. Landlords take most of the fertile land. There is no occupation for the poor. Bakdhuwa VDC is connected with Mahuli River in west and Rai khola in north and east side.

There is one sub-health post, extra post office, telephone, electricity, local institution in Bakdhuwa VDC. In order to provide education, six primary schools and, two primary boarding schools are available. Here is no plus two or college for higher education. That's why students of this VDC go to Dharan, Biratnagar, Rajbiraj, Lahan and other places for higher education. The literacy rate of this VDC is 67 percent with regard to marketing facilities, people of Bakdhuwa VDC go to "Kanchanpur

Bazar"and 'Rajbiraj' but small shops and small business centres are available in this VDC.

4.1.2.1 Location

Bakdhuwa VDC is one among 114 VDCs of Saptari district which is located in the eastern part of this district and 15 km far from north-west part of district head-quarter. It lies on Mahendra Highway. It is surrounded by three VDC's namely Jandol, Lohajara, Thelia, and Chure hill in north side.

4.1.2.2 Population

According to the CBS 2001, the total population of Bakdhuwa VDC is 7730, among them 3919 are males and 3811 are females. The total population is organized into 1367 households. There are 9 wards and more often two or three villages are included in one ward in the VDC.

The total population of the study area belongs to different age-groups. Age-wise distribution of total population is shown in the table.

Table. 3: Distribution of Population by Age-groups

Age	Population	Percentage
Below-14 years	3056	39.53
15-29	4064	24.42
30-44	4963	18.37
45-59	781	11.32
60 above	492	6.36
Total	7730	100.00

Source: VDC Profile, 2002.

In the above table, total population is shown by age groups of the total 39.53percent population belong below 14 years age groups, 18.37 percent population belongs to 30-44 years age group, 11.32 percent population belongs to 45-59 year age group and 6.36 percent population belongs to above 60 years age groups.

4.1.2.3 Caste and Ethnic Composition

People of various castes and ethnic groups are living in this VDC which are as follows;

Table. 4: Caste Wise Distribution of Population and Households in the Study Area

S. N.	Caste	Households	Male	Female	Total	Percent
1	Tharu	339	921	996	1917	24.80
2	Muslim	187	537	518	1055	13.65
3	Brahmin-Hill	138	407	375	782	10.11
4	Musahar	127	360	355	715	9.24
5	Yadav	112	325	306	631	8.16
6	Koiri	51	150	136	286	3.70
7	Chettri	48	156	114	270	3.49
8	Teli	46	125	139	264	3.42
9	Magar	34	110	84	194	2.51
10	Barai	31	80	98	178	2.30
11	Damai	30	94	75	169	2.19
12	Dhanuk	26	75	70	145	1.87
13	Khatwe	22	60	65	125	1.62
14	Kami	19	57	49	106	1.37
15	Thakur	18	53	50	103	1.33
16	Chamar	17	50	47	97	1.25
17	Others	122	360	336	696	9.00
Total		1367	3919	3811	7730	100.00

Source: VDC Profile, 2002.

Above table shows that population of Tharu is 24.80 percent which is major caste group in the study area. Similarly, Musahar, Musalman, Magar, Brahmin-Hill, Yadav etc are minority castes in study area. The percentage of Musalman, Musahar and Yadav are 13.65, 9.24 and 8.16 respectively.

4.1.2.4 Population by Mother Tongue

Table: 5 Populations by Mother Tongue

S.N	Mother Tongue	No of people	Percentage
1	Maithali	3396	43.93
2	Tharu	2181	28.21

3	Nepali	1918	24.81
4	Magar	170	2.12
5	Hindi	63	0.81
6	Others	2	0.03
7	Total	7730	100.00

Source: CBS, 2001

Above table shows that major mother tongue in this VDC is Miathali, which comprises 43.93 percent. Similarly, others major mother tongues are Tharu, Nepali, Magar, and Hindi comprise 28.21, 24.81, 2.12 and 0.81 percent respectively.

4.1.2.5 Occupation

The people of Bakdhuwa VDC are engaged in various occupations. But most of the households and population are engaged in agriculture. So agriculture has been proved to be a major source of employment and income of the households of this VDC. The total households and population engaged in various major occupations are shown in the following table

Table 6: Distribution of Total Households and Population According to Major Occupation

S. N.	Major Occupation	Household		Population	
		No.	Percent	No.	Percent
1	Agriculture	804	58.84	4648	60.13
2	Labour/Agri	457	33.45	2459	31.81
3	Service	26	1.89	148	1.91
4	Business	28	2.03	173	2.23
5	Others	52	3.78	302	3.90
Total		1367	100.00	7730	100.00

Source: VDC Profile, 2002.

According to table, 58.84 percent household's main occupation is agriculture which consists highest section of population i.e. 60.13 percent. Similarly, 33.45 percent households and 31.81 percent of total population are engaged in labour/agricultural labour and 7.70 percent households are engaged in non-agricultural occupation which absorbs 8.04 percent of total population.

4.1.2.6 Literacy Status

Literacy status of six-years and above population in Bakdhuwa VDC is as follows;

Table 7: Literacy Status of Bakdhuwa VDC (above 6 years)

	Literate	Percent	Illiterate	Percent	Total population	Total percent
Male	1787	52.20	1636	47.79	3423	100
Female	1105	34.00	2145	66.00	3250	100

Source: National Labour Academy, 2004.

The table shows that, above 6 years population 52.20 percent of male and 34.00 percent of female are literate. Similarly 47.79 percent of male and 66.00 percent of female are illiterate in this VDC.

4.1.2.7 Size of land Holding

From the point of view of land holding size, there are a large number of households in the VDC who are landless or whose land holding size is relatively small. According to land holding size, the households are categorized into five groups which is shown in the table below.

Table 8: Distribution of Households by the Size of Land Holding.

S. N.	Size of land (in Bigha)	No.of Households	Percentage
1	0(Landless)	618	45.19
2	Up to 0.5	208	15.23
3	Above 0.5 to 2.5	382	27.95
4	2.5 to 5	90	6.60
5	Above 5 +	69	5.02
Total		1367	100

Source: VDC Profile, 2002.

The table shows that the landless households are 45.19 percent, upto 0.5 bigha are 15.23 percent, above 0.5 to 2.5 bigha are 27.95, above 2.5 to 5 bigha are 6.60 percent and above 5 bigha are 5.02 percent in this VDC.

4.2 Brief Introduction of Tharu

Origin

Tharu's are found mostly on the foothill's of Churiya and Siwalik area. This region used to be a densely forested area stretching from eastern to western Nepal with only scattered patch of cultivated land. The whole region is also known as the terai –the plain area. Thus, Tharus are found along the terai of Nepal and also in some part of northern India. As mention above, there has been a continuous stream of migration from Hill to Terai in recent years.

Physically and especially in facial features, the Tharu look like, they stem from Mongoloid stock. They speak an Aryan language. In the ancient time the Tharu may have accepted Buddhism but latter they were influenced by Hinduism. During the 13th century when Buddhism faded from north India, the Tharu, may have gradually converted to Hinduism. There is still dearth of contemporary literature about the Tharus of Nepal. Some of the previous works on Nepali Tharus and Agricultural Project Service Centre in Kathmandu is currently in the process of doing a study about the Nawalour Tharus. Although the dispute regarding the exact origin of the Tharus have not yet been solved.(Rajure,1977),and several theories have been put for the by various authors.(Guneratne,1994) Some of the more plausible once are;

-) The Tharus came from the "Thar" desert of Rajasthan in India and hence the name Tharu.
-) They are people from the terai region, and hence, the name Tharu.
-) Some scholars have mentioned the Tharus' relation with the Shakya dynasty among the Newars of Nepal.
-) Linkages have also been noted with the Kirats of Bangal in India.

Residential Area of Tharu

Mostly, this ethnic group has found in major districts are Kanchanpur, Kailali, Banke, Bardiya, Dang, Kapilbastu, Rupandehi, Nawalparasi, Chitwan, Saptari, Sunsary, Morang. (Guneratne, 1977:56)

In Saptari, there are 114 VDC's and 94 caste/ethnic groups. Among the total 570,282 population, 12.86 percent are Tharu, 15.76 Percent are Yadav, and 8.23 Percent are Musalmani 63.15 are others.

Similarly, in Bakdhuwa VDC, there are 7730 population, with 3919 males and 3811 females. Out of the total population 24.80 percent are Tharu.

Population of Tharu

Population refers to total number of people residing in certain geographical area or boundary. According to the National Population Census 2001, there was 1,33,1546 population of Tharu which is 5.86 percent of total population, where as the percent of Tharu population in the census years 1981 and 1991 was 5.37 and 5.86 percent respectively.

Language of Tharu

The 1952/54 census listed 36 languages as mother tongue but now there are more than 93 types of language in Nepal. A mother tongue is defined as one spoken by a person in his childhood. Tharu has on mother tongue but only few Tharu are using this language as mother tongue.

The percentage of population who speak Tharu language was 4.37 percent in 1952/54, 4.36 percent in 1981, 5.37 percent in 1991 and 5.86 percent in 2001. (CBS, 1995 and CBS, 2003 Vol 1)

Educational Status of Tharu

Education is one of the most important indicators of human life. This is also known as representing the qualitative characteristics of any community. But very less Tharu people are educated than the other ethnic groups and most of the literate Tharu have passed SLC and they want to involve in different types of work, for purpose of services. This group is deprived from chance of educational attainment but more than half Tharus are literate or it means only 55.9 percent are literate in this ethnic group.

Economic Activities of Tharu

Most of the Tharu lives in village or Tharu area. Usually hard field works such as ploughing, going to forest and cutting firewood, etc are men's jobs. Animal's husbandry jobs such as cooking, dish washing, cleaning out the houses are women's jobs. Activities such as transplanting, weeding, and harvesting are jointly done by both sexes.

Cultural Activity of Tharu

Culture is a way of life. Among several festivals which Tharu observe are Raib, Fagu, Dashain, Tihar, Maghe Sakranti and Jitia (Pyakuryal, 1982).

There is also seen early age marriage and dowry related system as well as spending a lot of money in marriage in this community. Among the Tharu, when a boy is seventeen and girl is fifteen or sixteen years, they are considered to be marriageable age.

Occupation

Tharu's main occupation is agricultural labor. Tharus are good agricultural workers but not many of them are even self-sufficient. Many among them are agricultural laborers. They keep cows, buffaloes, goats and flocks of chickens. They sell milk, goats, chicken and eggs in the market. Their agricultural products are paddy, wheat and barley and they eat what they grow. There are very few Tharu people engaged in government services and private sector jobs.

CHAPTER-V
CHARACTERISTICS OF SAMPLE RESPONDENTS AND
DISCRIMINATION IN DIFFERENT ISSUES IN THARU COMMUNITY

5.1. Age and Sex of the Sampled Respondents

The total respondent of the study area belongs to different age groups. Age greatly affects the social attitude, economic activities and other psychological relation. Age-wise and sex distribution of total population is shown in table.

Table 9: Distribution of Sampled Respondents by Age and Sex

Age group	Male	Percent	Female	Percent	Total	Percent
Below-20	4	4.00	8	8.00	12	6.00
21-40	40	40.00	52	52.00	92	46.00
41-60	40	40.00	36	36.00	76	38.00
61 above	16	16	4	4	20	10.00
Total	100	100	100	100	200	100

Source: Field Survey, 2005.

On the process of collecting the primary data 100 males and 100 females are taken. The respondents are divided into four age groups, which represents that 6 percent respondents belongs to below 20 years age groups in which 4 females are unmarried. 46 percent respondents belongs to 21 to 40 years age group, 41 to 60 years respondents carries 38 percent and 61 above respondents carries 10 percent. This shows the varied age distribution of respondents in the study area.

5.2 Literacy Status of Respondents

Education is one of the most important characteristics for social process. It is the vital indicator of respondent's social status. The educational status of the respondents is shown in table below.

Table. 10: Literacy Status of Respondents

Status	Male		Female		Total	
	No	%	No	%	No	%

Literate	12	12.00	10	10.00	22	11.00
Illiterate	88	88.00	90	90.00	178	89.00
Total	100	100	1000	100	200	100

Source: Field Survey, 2006.

The above table shows that the literacy status in Tharu community is very poor. Only 12 percent male and 10 percent females are literate and rest all are illiterate. This tragic profile reveals the condition of Tharu in the study area.

5.3 Occupational Status of Respondents

The people of Bakdhuwa VDC are engaged in various occupations. But the Tharu people of this VDC mostly engaged in daily wage labour and in service, business, construction, are very few engaged. The occupational status of respondents in the study area is shown in the following table.

Table 11: Occupational Status of the Respondents

Occupation	Male		Female		Total	
	No	%	No	%	No	%
Daily wage labor	64	44.44	80	55.55	144	72.00
Service	20	100	-	-	20	10.00
Business	4	100	-	-	4	2.00
Construction	2	100	-	-	2	1.00
Household works	2	11.11	16	88.88	18	9.00
Others	8	66.66	4	33.33	12	6.00
Total	100		100		200	100

Source: Field Survey, 2006.

The table and figure presents that out of 144 respondents engaged in daily wage labor, 44.44 percent is male and 55.55 percent is female. This shows the gap between the proportion of male and female engaged in agriculture labour. This is because of lack of education, training opportunities and limited mobility due to social responsibility of women.

On the other hand, Service in Tharu community is taking as an occupation by very less people out of 20 service holders, all are male. There is highly gender gap between male and female. Similarly, household works in Tharu community is being progressively feminized. Out of 9 percent of total respondents, being engaged in Households works, women holds 88.88 percent and male holds only 11.11 percent. This shows that women are highly subordinated by male in households' work

5.4 Marital status of Respondents and Their Age at the Marriage Time

Marriage is most basic personal and social components for every male and female to fulfill their sexual need and continuity to gene of generation. It is an important aspect of population of any territory. Marital status of total respondents is shown in the tables below.

Table. 12: Marital Status of Respondents.

Status	Male		Female		Total	
	No	%	No	%	No	%
Married	88	51.76	82	48.24	170	85.00
Unmarried	0	0.00	4	100	4	2.00
Widow	12	50.00	12	50.00	24	12.00
Divorced	-	-	2	100	2	1.00
Total	100		100		200	100

Source: Field Survey, 2006.

The table presents that out of 200 respondents, 85 percent respondents are married which included 51.76 percent of male and 48.24 percent of female. Overall there are 2 percent unmarried respondents in Tharu community which constitutes of 100 percent of female. There are 24 widow respondents consisting 50-50 percent of male and female while collecting the data. Only 2 female respondents occurred divorced status in the study area.

Marriage marks the point in women's life at which child bearing becomes socially acceptable. Age at first marriage is crucial factor which determines the future of either males or females. Females are more affected by marriage. Marriage hampers their education as well as career. Early marriage creates problem of early child bearing which affects female to achieve their education and other opportunities. The age at first marriage is low in Nepal with comparison to developed countries. Age at first marriage is even lower for females than that of males. Females get early marriage than males. The following table shows the age at first marriage in Tharu community.

Table. 13: Respondents age at marriage time

Age at marriage	Male		Female	
	No	%	No	%
Below-16	16	16.00	24	25.00
16-20	52	52.00	72	75.00
21-25	32	32.00	-	-
26 above	-	-	-	-

Total	100	100	96*	100
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Source: Field Survey, 2006.

Out of 100 male respondents, 16 percent respondents were married at the age below 16, whereas 25 percent female respondents were married at the age below 16 out of 96 respondents. Two respondents are found unmarried. Similarly, 52 percent male were married at the age between 16 to 20 whereas 75 percent females were married in that age. Again, 32 percent of the males were marriage at the time between 21 to 25 years, but there is zero percent as regards female is concerned.

This figure shows that no female respondent had married in between the age 21 to 25. This reveals that the marriageable age of the Tharu girl is below 20. This variation reveals that there is still existence of the gender discrimination in marriageable aspects and girls are forced to untimely marriage.

Table . 14: Attitudes of Tharu at Marriageable Age of Boys and Girls

Age	Male				Female			
	Boy		Girl		Boy		Girl	
	No	%	No	%	No	%	No	%
Below-15	-	-	-	-	-	-	-	-
15-20	68	68.00	96	96.00	84	84.00	96	96.00
21-25	28	28.00	4	4.00	16	16.00	4	4.00
26 above	4	4.00	-	-	-	-	-	-
Total	100	100	100	100	100	100	100	100

Source: Field Survey, 2006.

The table shows that out of 100 male respondents, 68 percent male argues that the marriageable age of a boy is 15-20 years whereas 96.00 percent males reveals the marriageable age of the girls is 15-20 years. Similarly, 28.00 percent male reveals the marriageable age of the boy is 21 to 25 years whereas only 4 percent male argues about girl's marriageable age is between 21 to 25 years. Again, out of 100 females' respondent, 84.00 percent female argues that the marriageable age of the boy is 15-20 years whereas 96.00 percent females reveals the marriageable age of the girl is 15-20 years. Only 16 percent female argues that the marriageable age of the boy is 21-25 years and only 4 percent female argues in the girl's side.

This variation reveals the existence of gender discrimination in marriageable age of Tharu boys and girls. No female express the marriageable age of girls is above

*Out of 100 female respondents, only 96 married respondents are interviewed.

26 years because they have lack of knowledge. They still live within traditional rules and regulations. Their discriminating attitude towards marriageable age of boys and girls is still existence in Tharu community.

5.5 Gender Discrimination Towards

5.5.1 Education

Education is knowledge and knowledge is power. It is very necessary to have knowledge to empower women by emphasizing on education for women at all levels. The view towards the education for boys and girls in Tharu community is shown in table.

Table 15: Attitudes towards the Education for Boys and Girls in Tharu Community

Attitude	Male				Female			
	Boy		Girl		Boy		Girl	
	No	%	No	%	No	%	No	%
Yes	88	88.00	72	72.00	80	80.00	70	70.00
No	12	12.00	28	28.00	20	20.00	30	30.00
Total	100	100	100	100	100	100	100	100

Source: Field Survey, 2006.

Out of 100 male respondents, 88 percent have positive attitude towards the education for boys and 72 percent towards girls. Only 12 percent males have negative attitude towards the education for boys and 28 percent towards girls. This fact reveals the discrimination against girls in education to some extent. Similarly, out of 100 female respondents 80 percent have positive attitude towards boys education and 70 percent have positive attitude towards girl's education. Only 20 percent female express negative attitude towards boy's education and 30 percent towards girl's education. This fact reveals that there is not vast gap in providing education. But in some extent there is still discrimination against girl's education than boys.

5.5.2 Family Planning

The concept of family planning was not understood properly in Tharu community. Majority of married population of Tharu community have not used any family planning method. The status of adopting family planning method in Tharu community is shown in table.

Table. 16: Use of Family Planning Method

Gender	Family planning method						Total	
	Permanent	%	Temporary	%	Not use	%	No	%

Male	8	8.00	40	40.00	52	52.00	100	51.02
Female	34	35.42	26	27.08	36	37.5	96	48.98
Total	42		66		88		196	100

Source: *Field Survey, 2006.*

Among the total married male population (i.e. 100), only 8 percent have adopted permanent family planning and 40 percent have adopted temporary family planning methods. Similarly, out of 96 married female respondents, 35.42 percent have adopted permanent method and only 27.08 percent have adopted temporary family planning method. There are 42 respondents who are adopting permanent family planning method. Among them 34 female respondents (80.95%) and only (19.05%) male respondents have adopted this method. There is vast gender discrimination in adoptions family planning method in this ethnic group. They have forced to their wife for permanent family planning. They thought that male should not allow taking any family planning methods. They thought, due to this, health became weak and they would not strong in sexual intercourse. So women are compelled to adopt permanent family planning in this community. Most of the male respondents(104) never used any family planning method in the study area but female (57.5 %) are also not conscious about the family planning method.

5.5.3 Regular Checked up During Pregnancy

During pregnancy, regular check-up is more essential. Due to lack of knowledge, unsafe pregnancy and unsafe delivery may lead to untimely death. The condition of regular checked up during pregnancy time in Tharu women's is as shown in the table below.

Table 17: Regular Check up During Pregnancy

Condition	Respondents	Percentage
Yes	16	16.66
No	80	83.33
Total	96	100

Source: *Field Survey, 2006.*

In the above table, out of 96 married female respondents, only 16.66 percent females have regular check-ups during the time of pregnancy and 83.33 percent of them do not have regular check-ups during pregnancy. It is also found that more than 70 percent of the females have home delivery. This condition is due to lack of knowledge and lack of money. And they have to force by their husband, mother-in-

law to delivery in home. They have not supported by their husband for the safe delivery in hospital.

5.5.4 Causes of Backwardness of Women in Tharu Community

Concerning about the cause of backwardness of women in Tharu Community, the respondents views towards this is shown in table.

Table 18: Backwardness of Women in Tharu Community

Causes	No of respondents	Percentage
Lack of education	80	40.00
Custom	16	8.00
No freedom	24	12.00
Excess workload	56	28.00
No support	10	5.00
Shyness	6	3.00
Social norms and values	8	4.00
Total	200	100.00

Source: Field Survey, 2006.

The data shows that most of the respondents (40 %) give emphasis on the lack of education as the main cause of the backwardness of women. 28 percent respondents thinks that due to excess workload women do not have enough time to be engaged in extra curricular activities. According to 12 percent of respondents, the main cause for the backwardness of women is the lack of freedom. According to them, women are not permitted freely to be engaged in societal development activities and 8 percent of the respondents said that it is due to custom that women have to be inferior to man. No support for the women is pointed by 5 percent whereas 4 percent of the respondents blame on the society for they do not encourage the women to be active.

From this figure it has been seen that discrimination is main factor for the cause for backwardness of women.

5.5.5 The Opinion of the Respondents about Property Rights for Women

Women's access to resources- land, property and assets are seriously limited due to discriminatory laws regarding inheritance and property rights. Women's access to land and property is derived through her marriage relationship. A married woman has no right in her parental property. She gets an equal share in the husband's property together with her sons, if she remains faithful to him and his clan. This is a severe limitation on women's access to all productive assets. So regarding the property rights,

the effort is make to capture the desire and feelings of the Tharu respondents of Bakdhuwa VDC.

Table .19: Attitude towards Property Rights for Women

Attitude	No. of respondents	Percentage
Positive	28	14.00
Negative	128	64.00
Don't know	48	24.00
Total	200	100.00

Source: Field Survey, 2005.

Out of 200 respondents, 14 percent of them think that women should inherit the parental property and 64 percent have negative attitude towards the inheritance of the parental property. According to their opinion, if the property rights are given to the daughter, the struggle will originate between the siblings. As today, lots of combat can be seen between the brothers claiming for their property. They do not want this kind of situation to be arising between the sisters also. Of the total 24 percent respondents are still ignorant about property rights, they even do not know that they are being discriminated in the society and they don't have any idea about the right of the women also.

This great discrimination towards property rights reveals the negative attitude of men and women in Tharu community.

5.6 Pregnancy Condition on Tharu's Women in the Study Area

In the study area, pregnancy under the age of 18 is considered as untimely pregnancy. Out of the total married female respondents (48), major respondents became pregnant in an early-age. This is shown in table below:

Table. 20: Pregnancy Condition of Tharu's Women in the Study Area

Condition	Respondents	Percentage
Untimely pregnancy	60	60.00
Timely pregnancy	36	36.0
No children	4	4.00
Total	100	100

Source: Field Survey, 2006.

The table shows that out of 96 married female respondents, 60 percent of the females are untimely pregnant and 36 percent of the females are timely pregnant and 4 percent

females have no children. This tragic profile reveals the conditions of women's health in Tharu community. It has seemed that the girls of Tharu community have forced to marriage in early age (i.e. below 20 years) and ignorantly they have become a mother. This discrimination carries tragic life of women and early child-bearers have great possibilities of miscarriage, abortion and infant deaths. These factors also put the life of the mother into risk.

5.7 Desire for Children

The parents always like to have particular number of children with desired sex in the family even though the birth of the child is purely biological phenomena. In the Tharu community, couples may continue child bearing beyond their overall desired family members of sons and daughters. As the same in the case of Tharu community of Bakdhuwa VDC, the following data presents the degree of desire to have more sons or daughters.

5.7.1 Birth of Daughters for Son

Table 21: Birth of Daughters for Desire of Son

No of daughter for the desire of son	No of female respondents	Percentage
0	24	25.00
1	28	29.16
2	24	25.00
3	16	16.66
4	2	2.08
5	2	2.08
Total	96	100.00

Source: Field Survey, 2006.

The table shows that out of 96 female respondents, 25 percent of the females have no daughter. Besides this, 29.16 percent of the females have given birth to 1 more daughter for the desire of son. Similarly, 25 percent of female have given birth to 2 more daughters, 16.66 percent of female have given birth to 3 more daughter, and 2.08 percent of the female have given birth to 4 and 5 more daughters respectively for the desire of the son.

From the respondents view, the main reason for the desire to have sons is that particularly in patriarchic societies, a greater long-term economic return is expected by parents from the sons than from the daughters. They believes that only sons are

allowed for burn the dead body of his father and mother but daughters are prohibited for this ritual. So Tharus were always in desire of sons, are also considered as security in old age and insurance against risks.

5.7.2 Insistence to have Sons

Table 22: Insistence to have Sons

Insisted	No	Percentage
Self	20	20.83
Husband	28	29.17
Family members	8	8.33
Mother-in-law	8	8.33
Both (husband & wife)	32	33.33
Total	96	100.00

Source: Field Survey, 2006.

To have sons, females have been insisted by 29.17 percent by their husbands, 8.33 percent by their family members and 8.33 percent by their mother in laws. 20.83 percent of these females made their decisions themselves and 33.33 percent of the decision to have son have been decided by both husband and wife. This figure shows that both husband and wife were insisted to have sons. Apart this, husband plays major role to insist to have sons in Tharu community.

This shows that Tharu community is male dominated ethnic groups where son is treated as good sign of family while daughter as unsuspecting.

Apart from this, some females are also found who have desire to have at least one daughter. According to them daughters can help in their household chores, understand the problems of mother and also they love more than the sons do for their parents.

5.8 Discrimination on Health Sector

Good health is fundamentally and intrinsically important to living a worth while human life. In addition access, use and enhancement of all other basic human capabilities are fundamentally to continued survival and maintenance of good health. UNICEF (1992) gives overview of the social neglect of female children as it is a scientifically proven fact that female children are stronger than male, children during their infancy and early childhood. Given equal treatment, their rations would equalize

around 15 years of age. If a large proportion of girls die during infancy and childhood. It must be due to social discrimination.

Women are prohibited from discussing details of their health and medical problem with other members of the household in Tharu community. Girls get less food and health care than boys. Pregnancy and frequent child bearing further jeopardize these young females' lives. There is little more discrimination in health sector in Tharu community. The discrimination between male members and female members when they get ill is shown in the table.

Table No. 23: Place of Male Members Go to Check up When Get Ill

Place	No of respondents	Percentage
Hospital	20	10.00
Health post	120	60.00
Ayurvedic doctor	6	3.00
Dhami/jhankri	52	26.00
Other	2	1.00
Total	200	100.00

Source: Field Survey, 2006.

Table No. 24: Place of Female Members Go to Check up When Get Ill

Place	No of respondents	Percentage
Hospital	4	2.00
Health post	100	50.00
Ayurvedic doctor	-	-
Dhami/jhankri	92	46.00
Other	4	2.00
Total	200	100.00

Source: Field Survey, 2006.

The above two tables show the gender variation in health sector in Tharu community. Out of 200 respondents, 10 percent of male members of Tharu community go to hospital when they get ill but only 2 percent female members go to hospital when they get ill, an 8 percent gender gap is seen there. Again, only 26 percent male members go to the Dhami/jhankri, but 46 percent of female members go to the Dhami/Jhankri when they get ill.

Similarly, 60 percent male members and 50 percent female members go to the Health Post when they get ill. There is little bit variation with regard to treatment between male and female.

It was found that male members of Tharu community often goes to hospital and health post for treatment and get less treatment from Dhama/Jhankri. But the female member's ratio getting treatment from health post and Dhama/Jhankri was high. The percentage of females seeking treatment in hospital is very low and from Dhama/Jhankri was very high. This shows the discrimination is still existence in health sector in the Tharu community.

5.9 Discrimination on Household Heads by Gender

Nepal is underdeveloped country having male dominated society. Households are predominantly headed by males. In Tharu community also, most of the households are headed by males which is shown in table.

Table 25: Household Heads by Sex in Tharu Community

Gender	No of respondents	Percentage
Male	172	86.00
Female	28	14.00
Total	200	100.00

Source: Field Survey, 2006.

The table presents information on household leads by sex for residence. Male headed households constituted 86 percent whereas female headed households are only 14 percent in Tharu community.

This shows the weak position of female in the society in term of household heads by gender. It clearly shows that the women have lower status in the house than their male counter part. There is vast gender gap and discrimination in terms of household head. This discrimination concluded that there is a male domination through household leadership for the whole country in spite of higher female population.

5.10 Ownership of Assets

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

In the Tharu community, female have less access on assets or they have less ownership on assets. They have no authorities to sell the assets during the time of urgency. The given table shows the situation of ownership of assets in the study area.

Table 26: Distribution of Respondents Reporting Ownership of Land, House and Livestock

Variables	Male	%	Female	%	Total	%
Ownership on land	180	90.00	20	10.00	200	100.00
Ownership of house	192	96.00	8	4.00	200	100.00
Ownership on livestock	120	60	80	40.00	200	100.00

Source: Field Survey, 2006.

The above table shows that out of 100 respondents only 10 female have ownership on land and only 4 percent have ownership of house. Most of the male are the head of the households so that they are owner of the assets in the Tharu community. Similarly, 40 percent female have ownership on livestock for e.g. duck; hen, pig, cow etc are kept by female individually. It is because female looks after the livestock most of the time. This figure shows that there is massive discrimination on the ownership of the assets. Male members have no faith upon the female member and it is the traditional phenomenon also which discriminates the female from the ownership of assets.

5.11 Decision-making on the Basis of Gender

Table 27: Decision-making on the Basis of Gender in Tharu community

Activities	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Cropping pattern	88	44.00	8	4.00	104	52.00	200	100.00
Household purchase	60	30.00	4	2.00	136	68.00	200	100.00
Borrowing /lending money	134	67.50	5	2.50	60	30.00	200	100.00
Small household expenditure	12	6.00	24	12.00	164	82.00	200	100.00
Children education	104	52.00	6	3.00	90	45.00	200	100.00
Seeking	36	18.00	8	4.00	156	78.00	200	100.00

treatment								
Family planning methods	48	24.00	92	46.00	60	30.00	200	100.00
Marriage	32	16.00	8	4.00	160	80.00	200	100.00
Community decision-making	120	60.00	-	-	80	40.00	200	100.00

Source: Field Survey, 2006.

This table shows that women are seem to be very weak in decision-making or it can be said that women have low decision-making power. Women are hardly found as final decision marker in many matters. Of the total 60 percent of decision in community has been taken by male whereas only 40 percent of community decision is taken by female. Other financial decision is taken by male themselves as in the sector of children education 52 percent. Borrowing money 67 percent, and so on. The activity decided by female themselves is maximum in small household expenses and family planning methods.

This figure shows that female members of the family are inactive in financial decision. This is due to lack of education, gender discrimination and weak place in society. Women are treated only as household workers and reproductive engine. This kind of discrimination in financial aspects reveals that there is very poor economic status of women in the Tharu society.

In order to increase women's' participation in decision making, efforts to promote a large scale of literacy programs to create more literate environment, training centers in areas where there is lack of gender awareness, would help to improve this situation.

5.12 Political Participation

Political participation is another indicator which shows the leading capacity of female as well as their role in decision making process. Access to political power is considered as an index of overall status of women in society. The low level participation of women in Nepalese politics is a result of complex mixture of interrelated factors. Patriarchal and male dominated society which treats women as the second class citizens and compels women to accept the low and subordinate status in society.

The female in Tharu community in the study area are not participating in politics. None of the female participates or elected as a representative in a local level (ward) but one male elected in the ward member. It was found that women's

participation in politics is very low due to low level of literacy, lack of political awareness, economic dependency, lack of family support and lack of confident. They have no time in the social activities. Most of the time, they spend their time in off farm and on-farm activities. Apart from that they work as a labor in others households whereas male seems to be relax in comparison to female. Generally male are busy in the time of weeding and harvesting apart from that male are free. So, that they have time for political participation.

5.13 Value of Decision in the Family on the Basis of Gender

The value of decision making is also one important factor for analyzing the gender discrimination. In Tharu community, decision takes value in the family on the basis of gender is as given below.

Table. 28: Decision making in the Family by Gender

Decision-maker	No of respondents	Percentage
Male	112	56.00
Female	16	8.00
Both	72	36.00
Total	200	100.00

Source: Field Survey, 2006.

The table reveals that of the total respondents, 50 percent male member's decision takes value in the family of Tharu community and only 8 percent female members' decision takes value in the family.

In Nepal, society is male dominated and females are suppressed. Female are poor having low access to resources. Only few households are headed by females. Most of the decisions in the households are taken by heads of household. Women's positions in household decision making are very poor in Nepal. Even they can not say anything when they are sick. Husbands have to decide about their health. Only decision making power of females is stronger than males in term of cooking food. Females are not confident about their decision. They believe in their husband's decision. This kind of disparity still exists in Tharu community.

5.14 Division of Work on the Basis of Gender

Though both women and men work to maintain households and communities, their work tends to be different in nature and value. These differences are a central aspect of gender relations. Society has allocated different roles, responsibilities and activities to women and men. The traditional division of work to men and women

creates great gender discrimination in the society. In the Tharu community of Bakdhuwa VDC, there is also great gender variation in agriculture and animal husbandry work, social works and household works etc which is shown in the table as below.

Table 29: Division of Agriculture and Animal Husbandry Work on the Basis of Gender

Activities	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Ploughing	200	100.00	0	0.00	0	0.00	200	100.00
Seed sowing	176	88.00	8	4.00	16	8.00	200	100.00
Weeding	0	0.00	180	90.00	20	10.00	200	100.00
Harvesting	0	0.00	72	36.00	128	64.00	200	100.00
Fodder collection	0	0.00	92	46.00	108	54.00	200	100.00
Shepherding	20	13.51	44	24.73	84	56.75	148	100.00
Cattle feeding	4	2.22	44	24.44	122	73.33	180	100.00
Milking	28	35.00	12	15.00	40	50.00	80	100.00
Storage of grain/agr.products	60	30.00	40	20.00	100	50.00	200	100.00

Source: Field Survey, 2006.

The survey shows that works done by males only in ploughing is 100 percent, seed sowing 88 percent, milking 35 percent, storage of grains 30 percent shepherding 13.51 percent and cattle feeding 2.22 percent. In another side, works done by females in seed sowing 4 percent, weeding 90 percent, harvesting 36 percent fodder collection 46 percent, shepherding 29.73 percent, cattle feeding 24.44 percent, milking 15 percent and storage of grains 50 percent.

The above data shows that there is gender gap and discrimination in works done by female and male. In ploughing activities, male are involved frequently but no one of the female have done this work. Similarly, 88 percent male are involved in sowing a seed in a field but only 4 percent female have done this work. There is great gender discrimination in this work because the Tharu men thought that women should not be allowed in sowing a seed because of their traditional conservative thought. Again, in the field of weeding, fodder collection and harvesting activities, only male participation is zero. In these activities, females are engaged frequently while males

are engaged in drinking wine and playing cards. This discrimination reveals that most of the agriculture and animal husbandry works were done by females. It was found that in most of the sampled respondents' households, the above mentioned works are also shared by male partners but it is only occasionally.

5.15 Division of Household Works on the Basis of Gender

Table. 30: Division of Household Works on the Basis of Gender

Activities	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Product selling	100	50.00	32	16.00	68	34.00	200	100.00
Portering	52	46.43	16	14.28	44	39.28	112	100.00
Child care	14	6.02	125	62.60	61	31.30	200	100.00
Cooking	-	-	180	90.00	20	10.00	200	100.00
Washing cloths/utensils	2	1.00	196	98.00	2	1.00	200	100.00
Marketing household goods	24	12.00	32	16.00	24	72.00	200	100.00
Mending house	80	40.00	30	15.00	90	45.00	200	100.00

Source: Field Survey, 2006.

The table shows that 88 percent of females are frequently engaged in child care where none male members takes this work. It has been said that children are equal for both father and mother. But only mother gave time for child care. Similarly, 90 percent in cooking, 98 percent in washing clothes/utensils are found. Very few male members are engaged in these works. Wherever they get leisure time, they always drink wine and play cards. This discrimination reveals that there is great discrimination in household work in between male and female in Tharu community.

It is found that in some of the sampled households the above mentioned works are also shared by male partners but it is only occasionally.

5.16 Division of Social Works on the Basis of Gender

Table 31: Division of Social Works on the Basis of Gender in Tharu community

Activities	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Community Construction	144	72.00	8	4.00	48	24.00	200	100.00
Participation in local institution	128	64.00	8	4.00	64	32.00	200	100.00
Funeral ceremony	152	76.00	10	5.00	38	19.00	200	100.00
Religious function	2	1.00	6	3.00	192	96.00	200	100.00
Community discussion	136	68.00	4	2.00	60	30.00	200	100.00

Source: Field Survey, 2006.

The table shows the discrimination in social works in Tharu community. Of the total males are found involved 72 percent in community construction work, 64 percent participation in local institution, 75 percent in funeral ceremony and 68 percent in community discussion. It is found that there is high participation of males in social works but there is very low participation of females in social works. This discrimination is due to lack of education and awareness. Males dominated females that females are not allowed to go on discussion program, community work and to participate in local institution.

Although there is many social works in Tharu community, but only male members are engaged in the programs. But now a day, in some extent, taking part in above functions is also carried out by females in case of the absence of male partners.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary of Finding

Based on the obtained data from the field study, some important major findings about gender discrimination in the study area are listed below:

- Most of the respondents (46%) are from age group 21-40 followed by 41-60 and 60 above accounting 38 percent and 10 percent each.
- In the study area only 11 percent of respondents are literate and remaining 89 percent of respondents are illiterate. In 11 percent of literate respondents only 12 percent of men and 10 percent of female respondents are literate. Illiteracy rate is some more high in female which accounting 90 percent.
- Most of the respondents are engage in daily wage labour which consists 72 percent, of them 44.44 percent are male and 55.55 percent are female.
- Only few respondents are engage in service, business and construction which consists 10,2 and 1 percent respectively. Female participation in these works is nil.
- Most of the respondents (85%) are married. Of them 51.76 percent are male and 48.24 percent are female.
- Almost 52 percent of male and 75 percent of female age at marriage is 17-20 years age group. In 21-25 age group male age at marriage is 32 percent but female it is nil.
- Only 68 percent of male respondents argue that marriageable age of boys is 16-20 but 96 percent of female respondents argue that marriageable age of girl is 16-20 years.
- About 88 percent of male respondent have positive attitude towards education for boy. But only 72 percent of female respondent have positive attitude towards girl education.
- Most of the female respondent have positive attitude towards boys education than girls which consists 80 and 70 percent respectively.

- Out of 96 marriage respondents 60 percent of the female are untimely pregnant and 36 percent of the female are timely pregnant and 4 percent have no children.
- Only 16.66 percent female are regular checked up during the time of pregnancy & 83.33 percent of them do not have regular check up during pregnancy.
- Most of the female respondent give birth do daughter for the desire of son .It a was found that the main reason for the desire to have son is that particularly in patriarchic societies ,a greater long term economic return is expected by parents from the son than from the daughter.
- To have a son , female have been insisted by 29.17 percent by there husband and 33.33 percent of the decision to have son have been decided by both husband & wife .I t was found that husband play major role to insist to have son in Tharu community.
- Among the total married male population only 8 percent have adopted permanent family planning and 40 percent have adopted temporary family planning methods .Similarly 35.42 percent female adopted permanent method & 72.08 percent have adopted temporary family planning method & remaining are non users .It was found that there is vast gender discrimination .They have forced to their wife for permanent family planning because they thought due to their health becomes weak & they would not be strong .
- 60 percent male & 50 percent female go to health post when they get ill & 26 percent of male & 46 percent of female go to Dhama-Jhankri .Only few respondents go to hospital for check up.
- Almost 86 percent household is headed by male, only 14 percent is headed by female. In agriculture & animal husbandry work all male the male respondent are engaged in ploughing (100%), 88 percent in seed sowing .Most of the female engaged in weeding (90%) but harvesting & fodder collection are done by both.
- On the household work most of the male respondents are engaged in product selling (50%), portering (46.43%) percent and mending house (40%). Similarly most of the female respondents are engaged in child caring (62.6%), cooking (90%) and washing clothes and utensils(98%).
- In participation social work most of the male respondents are involved in community construction (72%),funeral ceremony (76%),and community decision (68%). But participation of female in these work are less. Both male and female participation in religious and marriage ceremony is high (i.e. 96%).

- Most of the land and house are owned by male respondents which consist 90 percent and 96 percent respectively. Female ownership on land and house are very low i.e. 10 percent and 4 percent.

6.2 Conclusion

Gender discrimination is a multi-dimension and complex problem. The cause of gender discrimination has also multiple linkages. The situation and the consequences of gender discrimination are also multi-faces. So it is not removed by a single effort of government. To eliminate this problem, there is necessary of co-efforts of government, civil society, private sector, NGOs, INGOs and other international groups. Tharus are one of the indigenous ethnic groups of Nepal and comprise of 6.75 percent of the total population of the country. There is high gender discrimination in Tharu community. Tharu women are confined into their domestic and subsistence activities. The main occupation of those women is household chores, agricultural activities, livestock and waged labor.

The main focus of the study is to find out the gender discrimination in Tharu community. The study shows that the status of female is weaker as compared to their male partner. In each and every aspects female have to bear inferiority than males. They have to play only subordinate role in the society. They have low status in education, health, decision-making, political participation and ownership of assets. Female have limited access to resources and they are deprived from their rights. They are discriminated socially economically and politically within their society.

In education, females' status is lower than that of males because they do not think about the importance of female education. Low enrollment in schools leads low education status of female in comparison to male. It is due to our culture and tradition which give less priority to daughter than son. The health status of female is also miserable than male in this community. Most of time, female are busy in their off-farm and on-farm duties/activities apart from that they work as a labour in others (land lords) field whereas male seem busy only in the seasonal period. Due to heavy pressure of work, female get sick than male but few female visit the hospital and health post. Most of the female visit Dhami/Jhankri in the time of sickness. They have less access on hospital.

In political representation, female are not interested due to their busy life. In the study area, none female participate in the local level election. Only female became a member of "Bachat Karyakram" (Saving programs) whereas male member of Tharu

community have strong participation in politics. Male are the representative of the ward. Female are discriminate in politics due to heavy work load inside and outside the house.

In the ownership of assets, female have less access in comparison to male. Female are only the caretaker of the assets, they have no authority to sell during the time of urgency, while male got ownership from the childhood. Female have contributed more hour to accumulate the assets but there is very much discrimination in the ownership of assets in Tharu community. It is due to the male dominated society or culture.

In the decision making aspects also female are discriminated by the male. Most of household affairs are decided by the male. Female have no decision making power in most of the activities. In this community female have decision making power on agriculture work but not independently. In order to impose the status and empower them socially, economically, and politically and bring them in decision making level, government and other INGO, NGOs should bring new programs and policy and focus on the gender issues. It is fact that female is one part of the same cart so that there would not proper and sustainable development of nation without participating them into the development activities. So it will be possible only when there is no gender discrimination in overall activities.

6.3 Recommendations

It is clear that gender discrimination is rampant in the Tharu community of Bakdhuwa VDC. So the government as well as other concerned authorities should be committed to overcome this problem. For the reduction of gender discrimination in Tharu community of Bakdhuwa VDC, the following points are recommended.

-) Government should give priority to increase the literacy rate of Tharu's male and female with the help of proper education policies and programs.
-) Eliminate all types of health related discrimination and conduct health related awareness programs.
-) Promote women's economic rights and independence including access to employment, appropriate working condition and control over economic resources. Increase women's access to economic resources.
-) Increase women's capacity to participate in decision making and leadership.

-) Eliminate all forms of discrimination against girls and promote the girl Childs awareness to participate in social, economic and political life.
-) Empower women through human rights and to gender unbiased education. Late marriage system among the society should be encouraged.
-) Income generating activities should be introduced to women of the Tharu society so that they can be economically secure and independent. This will help to uplift their standard of living and status.
-) Male member should understand that the female are the counterpart of their life. There is no meaning of male in the absence of the female.
-) Aware females about their importance and rights in the society. If they realized their importance in society, there will low gender discrimination.

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APPENDICES

Appendix-I

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Questionnaire for M. A. Thesis – 2005

**Gender Discrimination in Nepal: A Case Study in Tharu Community of
Bakdhuwa VDC, Saptari District**

1. Name of Interviewee:

Age... .Ward No.... Village: Sex...

Education: Occupation:

Marital Status: a) Unmarried b) Married c) Widow d)Divorced

2. A) Division of Agriculture and Animal Husbandry Work on the basis of Gender on Tharu Community.

Activities	Gender			Time
	Male	Female	Both	
Ploughing				
Seed Sowing				
Weeding				
Harvesting				
Fodder Collection				
Shepherding				

Cattle Feeding				
Milking				
Storage of Grains				

2. B) Division of HH works on the basis of gender on Tharu Community.

Activities	Gender			Time
	Male	Female	Both	
Product Selling				
Portering				
Child Care				
Cooking				
Cleaning Utensils				
Washing Clothes				
Feeding Children				
Marketing HH goods				
Taking Children to Hospital/Healthpost				
Mending House				

2. C) Division of social works on the basis of gender in Tharu Community.

Activities	Gender			Time
	Male	Female	Both	
Community Construction Work				
Participation on Local Institution				
Funeral Ceremony				

Marriage Ceremony				
Religious Functions				
Community Discussion				
Others				

Note: M = Male, F = Female, M/F = Both (male and female)

Sea = Seasonally, Fre = Frequently, Occ = Occasionally.

3. Decision-making on the basis of Gender on Tharu Community.

Activities	Gender		
	Male	Female	Both
Cropping Pattern			
Household Purchase			
Selling Surplus			
Borrowing Money			
Small HH Expenditure			
Children Education			
Money Lending			
Seeking Treatment			
Family Planning Methods			
Marriage			
Community Decision-making			
Deciding Social, Religion Function			

Note: M = Male, F = Female, M/F = Both (male and female)

Sea = Seasonally, Fre = Frequently, Occ = Occasionally.

4. What was your age at the marriage time?

Age

5. In your opinion what is the marriageable age of boys and girls?

a) Boys age b) Girls age

6. What is your opinion about education for your children?

a) Positive b) Negative

7. In your opinion, Is it necessary of education for girls?

a) Yes b) No

