Fundamental Reasons for Gender Discrimination in Nepalese Societies

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Abstract

Gender is constructed in the circumstances of particular socio-economic arrangements and gets transmitted through a process of collective and social learning. Women and men are biologically as well as socially and culturally different which has led to involvement in different gender dealings. The well-managed system of gender inequality, differentiation, stratification, and discrimination, in which there is an uneven gender construction and distribution of rewards and punishment logic and treatment between men and women existed throughout all Nepali cultures including modern or so-called modern ones. The socialization of Nepali womanhood and manhood is associated with the connections and interconnections of caste/ethnic groups, religion, education, occupation, tradition, culture, and deep-rooted and embedded patriarchal ideologies and practices. The ideological representations of gender and gender socialization are central to the exercise of patriarchal values, cultural beliefs, and economic domination. While sociologists and feminists study the collective social inequalities and variations, they attempt to understand how different forms of unfairness interconnect and affect each other. In the same way, it is very difficult to realize gender suppression and subordination without also looking at the practice of men and women in diverse social milieus such as caste/ethnic groups, occupation, education, religion, and other social categories. In this context, this study provides an analysis of the main causes of the construction of gender discrimination and discriminatory gender relationships in Nepali societies within the background of different socio-cultural dimensions and standpoints.

Introduction

Gender is socially and culturally constructed roles, responsibilities, behaviors, attitudes, and positions that a particular society considers to be suitable for men and women, leading to the formation of the concept 'of masculinity' and 'feminity'. Masculinity and feminity are defined not by biology but by social, cultural, and psychological attributes acquired through becoming a man or a woman in a particular society at a particular time (Jackson, 1998). Masculinity has been socially constructed with such values as powerful, aggressive, competitive, rational, reasonable and feminine with caring, emotional, tender, cooperative, and expressive (Chodorow, 1978). Hence, gender is constructed throughout the history and lifetime of the culture. Likewise, the gender construction of society is specifically related to gender norms and the gender socialization process, which is responsible for determining different roles and

positions for males and females since their birth. The process of gender socialization plays a crucial role in the allocation of roles, status, and power, in all societies. Agents of socialization such as family, educational institutions, peer groups, mass media, religion, profession, state, and market influence our self-concept, emotions, attitudes, and behavior. In this conceptualization, gender is not a characteristic of individuals but of societies (Connell, 1993; Connell, 1996; Ferree & Hall, 1996). Thus, the process of gender socialization plays a crucial role in the allocation of roles, status, and power, in all societies.

The social construction of gender can be understood through the observation of the life cycle of males and females, religious gender orientation, cultural guidance of sex category, gender motivation, and cultural expectations. Commonly, gender is generated within the circumstance of a particular socio-economic arrangement and transmitted through a process of collective and social learning. It is a fact that women and men are biologically as well as socially and culturally different which has led to the appearance of different gender relations and gender dealings. These gender relationships such as role, responsibility, belief, freedom, mobility, recognition, power, sexuality, etc. which emerged at the beginning of human history are/were institutionalized because they are/were adaptive and assisted for the survival of human interrelationships and interactions. The process by which, a given society's principles, values, norms, and beliefs about gender, gender associations, and gender relationships are trained and institutionalized results in gender separation and polarization.

The binary opposition between men and women constructs antithetical sets of characterizes that position men as superior and women as inferior. This scheme includes dichotomies between rational/emotional, assertive/passive, strong/weak, and public/private. These are strategic opposition, which privileges men in the superior position of the hierarchy and women in the inferior position, as the second sex (Best & Kellner, 1991). The patriarchal nature of society has produced and regulated gender discrimination to the degree of permitting male domination and female subordination. In the same way, the socialization processes have fueled various miserable gender positions. In addition, patriarchy should be seen as it is, that is, as a social construction. Women should also be cultured so that they know how culture detains them since the majority of them have acknowledged and received the status quo to the extent that they accept and respect male domination. However, large actors and factors involved in mass schooling should endeavor to highlight how culture has created a huge gap between men and women. Likewise, McDowell & Pringle (1992) further claims that women are not only constantly defined concerning men, but are defined as dependent and subordinate to them as well. As a result, women are socialized to acquire those qualities, which fit them into a relationship of dependence on men. These qualities include kindness, passivity, submission, and striving to please men always.

Patriarchy is the extreme form of gender relations where women are always underprivileged and mistreated by men, patriarchy, and patriarchal structure. Likewise, men control women's productivity both within the household and outside, in paid work (Bhasin, 1993). It is argued that the roles of men in the family are closely linked to the attributes of masculinity (Silvia, 1999). Likewise, patriarchy is a social system in which a father is the head of the family, property ownership and surname or family name are traced from first to last the male line, and men have legally and socially recognized power over women and children. A family and society based on this similar system or ruled by men.

Hence, patriarchy is seen as a hegemonic gender order imposed through individual, communal, and institutional behaviors. So, the recommendation for improving women's condition is fairly apparent; once the scripts or rules of patriarchy are understood, it might be an entry point to improve women's ability to bargain with patriarchy (Sen, 1990).

Correspondingly, differences in the behaviors between men and women can be explained primarily due to gendered norms and values. The effect of applying these religious principles and traditional values to life has resulted in a distinct set of moral values (Hamzah, Madsen & Sin, 1989). Common gender norms assume that women carry out only reproductive work in society and their productive roles are overlooked. The concept of male superiority in different spheres has been largely instrumental in promoting this kind of social reality (Ghimire, 2005). It is the reality that gender is endorsed according to social and religious scripts and imaginations that are taught and reviewed until the actors internalize them. Such traditional including some modern gender norms and values are still a socialization process to and within family morals, peer pressures, labor market including all other private and public affairs in gender relationships.

In the Nepalese context, various social and cultural types of gender norms and values invite various gender inequalities such as stereotyping, multiple burdens, discrimination, subordination, marginalization, violence, etc. This signifies the importance of gender cultural norms, values, and practices of respecting and enriching each other, and not nullifying one another's existence. Most challenging are the changes that bring family members directly up against a society still organized along rigid and orthodox gender lines. Gender norms are a major driver of gender inequalities and discrimination in gender relationships. Likewise, gender stereotypes such as reflections of gender norms, traditional values, and conventional rules for males included but are/were not limited to traits such as being authoritative, self-confident, domineering, athletic, decisive, and aggressive than women. Nepalese society of the 21st century, the study of gendered dimensions in real practice, Nepali government and other non-governmental organizations' policies and programs often underpin these biased and one-sided norms, values, and practices.

In this context, this paper provides an analysis of the main causes of the construction of gender discrimination and discriminatory gender relationships in Nepali societies within the background of different socio-cultural perspectives, aspects, and measurements.

Research Methods

This research is conducted to study the main causes of the construction of gender discrimination in Nepali society in 2010, focusing especially on the perceptions of professional men and women in different fields. The main aim of this research is to search out the discriminatory gender relationships and their main causes. For this purpose, a purposive sampling technique is adopted. Ministry, Nepal Army, Hospital, Media, Campus, and Court have been selected as the research areas. To make the study more reliable and precise, an equal sex ratio of the respondents is involved in this study. The total number of respondents selected for this study includes 390 professional males and females in different fields. There is an equal participation of both (195) males and (195) females which comprises

the proportion of 50:50. This study is based on descriptive and exploratory research design. Personal interview methods using interview schedules, general interviews, and observation have been used to acquire the necessary information. This study has used both univariate i.e. single variable for frequency counts, bivariate i.e. two variables as well as multivariate i.e. more than two variables by cross-tabulations analysis to examine the patterns and relationships between variables. For this, the chi-square (χ^2) test has been applied to measure the statistical test of significance which is used to compare observed frequencies with expected frequencies. In other words, the χ^2 test examines the significant difference in the perceptions of different attributes. The Chi-Square Test assesses perceptual analysis based on the reactions and information drawn from the sample respondents regarding the construction of gender discrimination in Nepali societies and its main causes. Likewise, Spearman Rho correlation, a nonparametric or distribution-free rank statistic proposed by Spearman in 1904 as a measure of the strength of the associations between variables has also been used.

Findings and Discussion

Commonly, gender discrimination is a common phenomenon in Nepali societies and cultures. It is more or less accepted in every aspect of the Nepali cultural practices. By and large, Nepali women suffered from inequality, intolerance, unfairness, discrimination, injustice, violence, and violent behavior both physically and mentally. Equally, many women are socially and physically vulnerable to mistreatment and injustice from the public eye and public interpretation. It is the reality that across all Nepalese traditions and cultures, there are more dominant structures of masculinity in all spheres of society. Political, legal, social, cultural, economic, and religious factors or causes replicate male dominance and authorize systematic discrimination and exploitation to permeate women and women's existence. So, it is always observed in all traditional and modern Nepalese communities as discrimination favoring men against women. This is caused by various social institutions which have built their discriminatory practices in the same rule and position.

The socialization of Nepali womanhood and manhood emphasizes the connections and interconnections of caste/ethnic groups, religion, education, class, culture, and deep-rooted and embedded patriarchal ideologies and principles. The ideological representations of gender and gender socialization are central to the exercise of patriarchal, cultural, and class domination. While sociologists including feminists study the collective social inequalities and variations, they attempt to understand how different forms of unfairness interconnect and affect each other. For instance, it is more complicated to know social discrimination without also investigating social class and gender inequality. In the same way, it is very difficult to realize gender subjugation without also looking at the practice of men and women in diverse caste /ethnic groups and other social categories. In the following table, an attempt is made to analyze the main causes as the pushing factors for the construction of gender discrimination in Nepali societies and cultures.

Table 1:

Gender-wise Analysis of the Main Causes of the Construction of Gender Discrimination

Causes		Gender		Total
		Male	Female	
Gender-Biased Education System	Count	40	39	79
	% within Causes	50.6%	49.4%	100.0%
	% within Gender	20.5%	20.0%	20.3%
Economic Inequality	Count	35	62	97
	% within Causes	36.1%	63.9%	100.0%
	% within Gender	17.9%	31.8%	24.9%
Traditional Socio-Cultural Practices	Count	68	41	109
	% within Causes	62.4%	37.6%	100.0%
	% within Gender	34.9%	21.0%	27.9%
Formal and Informal Legal System	Count	19	42	61
	% within Causes	31.1%	68.9%	100.0%
	% within Gender	9.7%	21.5%	15.6%
Bio-Psychological Orientation	Count	33	11	44
	% within Causes	75.0%	25.0%	100.0%
	% within Gender	16.9%	5.6%	11.3%
Total	Count	195	195	390
	% within Causes	50.0%	50.0%	100.0%
	% within Gender	100.0%	100.0%	100.0%

Source: Field Survey, 2010

Traditional sociocultural practices, economic inequalities, and gender-biased education systems are the major causes for the construction of gender discrimination by which they are haunted, troubled, and compelled to adhere to subordinate destines allocated to them by the threat of rigid systems, conventional practices form in the male's views, 34.9%, the highest among all other causes for the construction of gender discrimination. Again, the gender-biased education system is in the second highest position at 20.5%, with economic inequality of 17.9%, the bio-psychological orientation of 16.9%, and the least 9.7% in the case of formal and informal legal systems in the male's views. In females' views, economic inequality (31.8%) is taken as the significant cause of gender discrimination, followed by 20.0% of the gender-biased education system which was the same in the case of males too. Remarkably, the average percentage of both the traditional socio-cultural practices (21.0%) and formal and informal legal systems (21.5%) were in female view.

The following table explains the association between the main causes of the construction of gender discrimination in Nepal and the opinions of the males and females through the Chi-Square (χ^2) test.

Table 2:

Chi-Square Tests of Gender and Main Causes of the Construction of Gender Discrimination

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.888[a]	4	.001
Likelihood Ratio	34.788	4	.001
Linear-by-Linear Association	3.398	1	.065
N of Valid Cases	390		

a. 0 cells (.0%) have an expected count of less than 5. The minimum expected count is 22.00.

In case of testing significant evidence of association between the main causes of the construction of gender discrimination and gender, the χ^2 test assumed that: Null hypothesis (H_0): There is no significant evidence of difference between the main causes of the construction of gender discrimination in the proportion of the gender. Alternative hypothesis (H_1): There is significant evidence of differences between genders in the proportion of the main causes of the construction of gender discrimination. The result in Table no. 2 shows that the calculated value of χ^2 33.888 is found to be significant at 1 percent critical value and 4 degrees of freedom. So, the null hypothesis is rejected and hence the alternate hypothesis H_1 is accepted. Therefore, there is significant evidence of differences between genders in the proportion of the main causes of the construction of gender discrimination. In other words, gender the main cause of the construction of gender discrimination is found to be unequal.

Similarly, the table below explains the correlation between the main causes of the construction of gender discrimination and gender through Karl Pearson's and Spearman's correlation.

Table 3:

Correlation between Gender and the Main Causes of the construction of Gender Discrimination

		Value	Asymp. Std. Error	Approx. T[b]	Approx. Sig.
Interval by Interval	Pearson's R	-.093	.050	-1.849	.065[c]
Ordinal by Ordinal	Spearman Correlation	-.086	.051	-1.692	.092[c]
N of Valid Cases		390			

a. Not assuming the null hypothesis.
b. Using the asymptotic standard error assuming the null hypothesis.
c. Based on normal approximation.

It is perceived that the level of relationship between gender and the main causes of the construction of gender discrimination measured though Karl Pearson's is found to be negative 9.3 percent and Spearman correlation is also found to be negative 8.6 percent. Both of them are low relationships and significant at 10 percent critical value.

Similarly, the following table has investigated the relationship between caste/ethnic group respondents' views and the main causes of the construction of gender discrimination in Nepal.

Table 4:

Caste and Ethnic Groups Wise Analysis of the Main Causes of Gender Discrimination

Main Causes		Caste/Ethnic Groups				Total
		Brahmin/ Chhetri	Ethnic Groups	Newar	Dalit	
Gender-Biased Education System	Count	55	19	4	1	79
	% within Causes	69.6%	24.1%	5.1%	1.3%	100.0%
	% within Caste/ Ethnic Groups	18.8%	31.1%	15.4%	9.1%	20.3%
Economic Inequality	Count	79	12	5	1	97
	% within Causes	81.4%	12.4%	5.2%	1.0%	100.0%
	% within Caste/ Ethnic Groups	27.1%	19.7%	19.2%	9.1%	24.9%
Traditional Socio-Cultural Practices	Count	79	16	10	4	109
	% within Causes	72.5%	14.7%	9.2%	3.7%	100.0%
	% within Caste/ Ethnic Groups	27.1%	26.2%	38.5%	36.4%	27.9%
Formal and Informal Legal System	Count	42	10	5	4	61
	% within Causes	68.9%	16.4%	8.2%	6.6%	100.0%
	% within Caste/ Ethnic Groups	14.4%	16.4%	19.2%	36.4%	15.6%
Bio-Psychological Orientation	Count	37	4	2	1	44
	% within Causes	84.1%	9.1%	4.5%	2.3%	100.0%
	% within Caste/ Ethnic Groups	12.7%	6.6%	7.7%	9.1%	11.3%
Total	Count	292	61	26	11	390
	% within Causes	74.9%	15.6%	6.7%	2.8%	100.0%
	% within Caste/ Ethnic Groups	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2010

The above table shows that the traditional socio-cultural practices, economic inequalities, and gender-biased education system are the main causes for the construction of gender discrimination in Nepali society. In the views of Brahmin and Chhetri professionals, it is seen that the same percent (27.1%) focused on the traditional socio-cultural practices and economic inequalities among all other causes for the construction of gender discrimination. Similarly, they focus on the gender-biased education system in the second highest position at 18.8%, the formal and informal legal system at 14.4%, and only 12.7% in the case of bio-psychological orientation in the Brahmin and Chhetri's observations. In the views of ethnic professionals, gender biased education system (31.1%) is taken as the main reason for gender discrimination, followed by 26.2% of the traditional socio-cultural practices. Likewise,

according to the opinion of the Newar respondents, traditional socio-cultural practices (38.5%) are taken as the most important cause of gender inequity and discrimination, equally followed by 19.2% of the economic inequalities and formal and informal legal systems. In Dalit's views, the traditional socio-cultural practices and formal and informal legal system (36.4%) are equally observed as the main reason for gender discrimination in Nepali societies and cultures, the same followed by 9.1% of the other three reasons.

The following table explains the association between the main causes of the construction of gender discrimination and caste and ethnic groups through the Chi-Square (χ^2) test.

Table 5:

Chi-Square Tests of Caste/Ethnic Groups and the Main Causes of Gender Discrimination

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	14.558[a]	12	.267
Likelihood Ratio	13.953	12	.304
Linear-by-Linear Association	.225	1	.635
N of Valid Cases	390		

a. 7 cells (35.0%) have an expected count of less than 5. The minimum expected count is 1.24.

In case of testing significant evidence of association between caste/ethnic group and the main causes of the construction of gender discrimination, the χ^2 test assumed that: Null hypothesis (H_0): There is no significant evidence of difference between caste/ethnic groups in the proportion of the main causes of the construction of gender discrimination. Alternative hypothesis (H_1): There is significant evidence of differences between caste/ethnic groups in the proportion of the main causes of the construction of gender discrimination. The result in Table No. 5 shows that the calculated value of χ^2 is not found to be significant. So, the null hypothesis is accepted. Therefore, there is no significant evidence of difference between caste/ethnic groups in the proportion of the main causes of the construction of gender discrimination. In other words, caste/ethnic group-wise causes of the construction of gender discrimination are found to be equal.

In the same way, the table below explains the correlation between the main causes of the construction of gender discrimination and the caste/ethnic group through Karl Pearson's and Spearman's correlation.

Table 6:

Correlation between Caste/Ethnic Groups and the main Causes of the Construction of Gender Discrimination

		Value	Asymp. Std. Error	Approx. T[b]	Approx. Sig.
Interval by Interval	Pearson's R	.024	.048	.474	.635[c]
Ordinal by Ordinal	Spearman Correlation	-.005	.050	-.090	.928[c]
N of Valid Cases		390			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

It is noticed that the level of relationship between caste/ethnic group and the main causes of the construction of gender discrimination of gender measured through both Karl Pearson's and Spearman's correlation are not found to be significant.

Similarly, the table below has analyzed the correlation between education-wise respondents' views and the main causes of the construction of gender discrimination in Nepal.

Table 7:

Education wise Analysis of the Main Causes of the Construction of Gender Discrimination

Main Causes		Level of Education				Total
		BA	MA	MA+Mphil	PhD+	
Gender-Biased Education System	Count	40	30	5	4	79
	% within Causes	50.6%	38.0%	6.3%	5.1%	100.0%
	% within Level of Education	20.7%	18.4%	25.0%	28.6%	20.3%
Economic Inequality	Count	62	25	5	5	97
	% within Causes	63.9%	25.8%	5.2%	5.2%	100.0%
	% within Level of Education	32.1%	15.3%	25.0%	35.7%	24.9%
Traditional Socio-Cultural Practices	Count	52	50	5	2	109
	% within Causes	47.7%	45.9%	4.6%	1.8%	100.0%
	% within Level of Education	26.9%	30.7%	25.0%	14.3%	27.9%
Formal and Informal Legal System	Count	28	28	3	2	61
	% within Causes	45.9%	45.9%	4.9%	3.3%	100.0%
	% within Level of Education	14.5%	17.2%	15.0%	14.3%	15.6%
Bio-Psychological Orientation	Count	11	30	2	1	44
	% within Causes	25.0%	68.2%	4.5%	2.3%	100.0%
	% within Level of Education	5.7%	18.4%	10.0%	7.1%	11.3%
Total	Count	193	163	20	14	390
	% within Causes	49.5%	41.8%	5.1%	3.6%	100.0%
	% within Level of Education	100.0%	100.0%	100.0%	100.0%	100.0%

Source: *Field Survey, 2010*

The above table shows that the traditional socio-cultural practices, economic inequalities, and gender-biased education system are the main causes for the construction of gender discrimination in

Nepali society. In the views of graduates of BA level professionals, it is seen that the higher percent (32.1%) focused on the economic inequalities among all other causes for the construction of gender discrimination. Similarly, they are focused on the traditional socio-cultural practices in the second larger position of 26.9%, gender-biased education system of 20.7%, just 14.5% in the case of the formal and informal legal system, and only 5.7% in the BA level respondents explanation. Likewise, in the views of MA-level professionals, traditional socio-cultural practices (30.7%) are taken as the main reason for gender discrimination, followed by 18.4% of gender-biased education systems. Interestingly, the opinion of the MA and M.Phil. Respondents equally focused (25.0%) on three causes such as the gender-biased education system, the traditional socio-cultural practices, and economic inequalities. Correspondingly, in the views of PhD holder professionals, economic inequality (35.7%) is taken as the main cause of gender discrimination, followed by 28.6% of gender-biased education systems.

The following table explains the association between the main causes of the construction of gender discrimination and the education of the respondents through the Chi-Square (χ^2) test.

Table 8:

Chi-Square Tests of Education and the Main Causes of the Construction of Gender Discrimination

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	26.528[a]	12	.009
Likelihood Ratio	27.227	12	.007
Linear-by-Linear Association	2.058	1	.151
N of Valid Cases	390		

a. 9 cells (45.0%) have an expected count of less than 5. The minimum expected count is 1.58

In the study of testing significant evidence of an association between the education of the respondents and the main causes of the construction of gender discrimination, the χ^2 test assumed that: Null hypothesis (H_0): There is no significant evidence of a difference between education in the proportion of the main causes of the construction of gender discrimination. Alternative hypothesis (H_1): There is significant evidence of the difference between the levels of education in the proportion of the main causes of the construction of gender discrimination. The result in Table No. 8 shows that the calculated value of $\chi^2 = 26.528$ is found to be significant at a 1 percent critical value and 12 degrees of freedom. So, the null hypothesis is rejected and hence the alternate hypothesis H_1 is accepted. Therefore, there is significant evidence of the difference between education in the proportion of the main causes of the construction of gender discrimination. In other words, education-wise wise main cause of the construction of gender discrimination is found to be unequal.

Equally, the table below explains the correlation between education and the main causes of the construction of gender discrimination through Karl Pearson's and Spearman's correlation.

Table 9:

Correlation between Education and the Main Causes of the Construction of Gender Discrimination

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Interval by Interval	Pearson's R	.073	.051	1.437	.152[c]
Ordinal by Ordinal	Spearman Correlation	.118	.051	2.348	.019[c]
N of Valid Cases		390			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

The above table shows that the level of relationship between education and the main causes of the construction of gender discrimination measured through Karl Pearson's is not found to be significant while Spearman correlation is found to be significant with a value of 11.8 percent with a low relationship and significant at 5 percent critical value.

Hence, gender discrimination is socially constructed and is influenced by several causes. All these causes and factors are socially and culturally, therefore, legitimized that they become reproduced within social class because of the complicated ways in which traditional socio-cultural practices. The gender-biased education system and gender are intertwined strongly and are supported by so many other inequalities and bias orientations as a whole. In this manner, a cycle of discrimination is constructed, justified, and reconstructed based on the expectations of society about women and men. In conclusion, well-established social discrimination against women is a core cause of women's subordination or discrimination. Similarly, the inequitable distribution of assets and power is another vital barrier to gender equity. Likewise, the patriarchal societal power structure and prevailing discriminatory rules and regulations, perceptions, and practices are also influential barriers to reducing women's subordination, oppression, and discrimination.

Conclusion

In Nepali societies and cultures, there are various rigid, orthodox, and conservative gender norms and values. All these types of socially and culturally determined gender roles, responsibilities, norms, values, duties, perceptions, and beliefs are enclosed in social institutions and organizations such as family, community, society, and market including the state is held responsible for the construction of gender discriminations and hierarchies. In genuine practices in Nepali societies, men are assumed to be natural rulers, rule makers, leaders, decision-makers, and providers and at the same time, women are supposed to be caregivers, supporters, and followers of men. Correspondingly, the male-female superior and inferior hierarchy along with certain traditions, behaviors, norms, values, performances, practices, and attitudes still exist in public places and opportunities. In a common analysis, a superordinate/subordinate hierarchy is recognized based on sex differences whereby males are assigned the outside work and women are restricted only to the domestic work. These types of cultural norms and values

influence gender roles and positions with also construct the expectations of men, women, and society. It is seen that very young boys and girls are encouraged to take on different roles in different circumstances. In the same way, girls are trained to do housework while boys are projected to be active outside the home or influential public works. Thus, macro and micro social institutions such as family, marriage, education, culture, religion, economy, market, state, and related rules and regulations all reinforce the different gender roles and positions.

In real practice, women do not enjoy equal benefits as men in civil, political, social, religious, legal, and economic advancement because of the existing perceptions and practices like inequality, differentiation, and discrimination institutionalized by family, society, and state. Therefore, Nepali women suffered more from inequality, intolerance, unfairness, discrimination, injustice, violence, and violent behavior both physically and mentally. Equally, many women are socially and physically vulnerable to mistreatment and injustice from the public eye and interpretation. So, it is concluded that traditional socio-cultural practices, economic inequalities, and gender-biased education systems are the major causes for the construction of gender discrimination by which they are haunted, troubled, and compelled to adhere to subordinate destines allocated to them by the threat of rigid systems and conventional perceptions and practices.

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