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# Contents

# Gender Based Knowledge on the Reservation System in Nepal

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## Abstract

*The reservation system encourages equity under the law, which upholds the rights and duties of impoverished populations, making it a democratic decision. However, public awareness is essential for effectively implementing and exercising the reservation system. So, this study analyses the relationship between gender and knowledge of a reservation system using data from the Social Inclusion Survey conducted by Nepal Government in 2020. The author used SPSS software and conducted parametric and non-parametric tests, including Chi-square and binary logistic regression. Through this analysis, it is found that there is a close relationship between gender and knowledge of the reservation system because the p-value of the Chi-Square test is 0.00. Nevertheless, the logistic regression result proved that people have moderate knowledge of the reservation system and suggested that education and training initiatives are needed to improve people's awareness of the reservation system.*

***Keywords:*** *Awareness, democracy, reservation system, parameter estimates, moderate variation.*

## 1. Introduction

People around the globe are divided into various classes and castes, each with a particular level of social, political, and economic standing. Some have significantly improved their socio-economic situation, while others have different standing. The gap between the upper and lower classes widened after the Second World War, with social exclusion as the primary factor. The world then started formulating and implementing social inclusion policies to deal with this transition from an exclusive to an inclusive environment and to improve access and equity.

A social justice-based approach to development gives citizens equal participation in social, political, and economic life in their nation and gives them accountability and responsibility. It is the most popular strategy in the present context because it is the process of improving the participation in society of disadvantaged people based on sex, disability, gender identity, sexual orientation, and economic status through enhanced opportunities, access to resources, voice, dignity, and respect for rights (Bank, 2020). In addition, social inclusion is "the process of improving the terms of participation in society, particularly for disadvantaged people, through enhancing opportunities, access to resources, voice, and respect for rights" (Mayer et al., 1958). Enhancing equity can be achieved through social inclusion. However, for proper implementation, citizens should be aware of such programs and policies.

Social inclusion has grown into a worldwide agenda, with the seventeen Sustainable

Development Goals (SDGs) recognizing its importance. "UNESCO and most of the Intergovernmental Council have recognized that building skills in public policymakers is essential for realizing the aspirations of the SDGs" (Sue Vize et al., 2018). However, Nepal has recently addressed the issue of social inclusion. "Nepal's post-1990s political discourse has witnessed many issues of inclusion and exclusion, which have taken center stage" (Bhatta, 2021). However, the issue of social inclusion in Nepal is different than in other countries. Mr. Gurung claimed that "the racial, ethnical, cultural, linguistic, and religious diversities had characterized Nepal as what Toni Hagen calls "the ethnic turntable of Asia" (Gurung, 1970). Nepal has a complicated social structure because it is a multi-ethnic, multi-lingual, and multi-cultural country. Thus, addressing all classes and castes with a single policy is challenging. However, the Nepalese government attempts to address this issue through a decentralization policy. For example, 270 formations of sectorial Section (1) are designed for Section 257 of the Act, stating that a district development committee may formulate, operate, monitor, and evaluate the programs relating to improvement and assembly to be launched within the district development area (Nepal Government, 1999). With the help of this policy, the local government entities can devise practical ways to reduce prejudice and guarantee that citizens receive an equal share of resources and materials. They can create an inclusion strategy that is appropriate for the region as they have better understanding about the local environment and social context.

This interim Constitution provided social inclusion for the first time in Nepal, addressing everyone regardless of caste, class, or gender. For example, it is written to assist Madhesi, Dalits, indigenous ethnic groups, women, laborers and disadvantaged classes, and differently abled people to play a part in all organs of the state structure based on proportional inclusion (Government of Nepal, 2007). By eliminating discrimination based on class, caste, region, language, religion, and gender, as well as all forms of racial harmony, it can embrace multi-caste, multilingual, multi-cultural, and geographically diverse species. This will protect and promote unity in diversity as well as social and cultural solidarity, which are based on harmonious attitudes. The Government also declare commitment to building an egalitarian society based on the ideas of proportional inclusion and participation in order to promote social justice, a prosperous economy, and equality for all, (Nepal Government, 2021). Not only this, but reservation system also emphasizes encouraging participation and moving beyond merely appreciating diversity, toward leveraging and integrating diversity into everyday work life (Sakai, 2015).

The Nepal federal constitution (2015) provides special quotas for Women, Dalits, Janajatis, Terai/Madhesis, minorities, and people with disabilities in the political and social sectors. These provisions have been fully implemented in practice (Paudel, 2020). A quota system has allowed women, Dalits, Janajatis, Madhesis, minorities, and disabled people to participate in parliament, ministries, government officials, and

development committees. Since a variety of policies have the ability to help reduce social exclusion and raise the degree of social inclusion, everyone benefits from this social inclusion policy. Based on the unique social inclusion policy priorities, the best combination of policies will be chosen. Wide, deep, or concentrated exclusion are all addressed in the above-mentioned useful manner of thinking about social inclusion programs.

Following 2015, the Nepali government prioritized the social inclusion policy. It made acts, policies, and plans to implement an effective social inclusion system in Nepal. Examples include the Social Security Act of 2018 and the Local Level Planning Guidelines for 2022. The Nepal government Social Security Act of 2018 states that it is appropriate to make the necessary provisions for the protection of the right to social security for destitute citizens, unable and defenseless citizens, dependent children, deprived adults, and inhabitants who belong to tribes on the verge of extinction. It strongly supports the social inclusion policy mandated in the Constitution. From this social inclusion policy, Dalits, disabled people, minorities, females, and Janajatis people get job opportunities; participate in the legislative, executive, and judicial branches of government. Therefore, majority of professionals agree that the "new distribution of authorities is an advantage on the theoretical level," but "it faces considerable difficulties in practice" (Kusá & Kvapilová, 2005). Thus, for inclusion or reservation policy to be implemented in the systematic manner with additional constituents, including the public officials, activists, and individuals, it needs to be strengthened internally.

The major objective is that a number of initiatives have been started at the policy, legal, institutional, and programming levels for inclusion. Some academicians have claimed that, "new government policy and program approaches that can contribute to removing these barriers include attention to identifying the excluded" (Ghimire, n.d.). However, the majority of people are against the social inclusion policy. They expressed their views against social inclusion in interviews, speech programs, daily conversations, and table talk. Hence, the author has tested people's knowledge of the social inclusion policy in Nepal in this article.

## 2. Methods

The social inclusion survey 2020, conducted by the Nepali government and financed by USAID, provided the data for this article. A total of 34723 male and female respondents, comprising 17247 (49.7%) men and 17476 (50.3%) women, were interviewed. Instead of "sampling the village," the social sampling approach was used as the basic tenet of "sampling the village." This study's sampling is based on the caste and ethnic makeup of the current population. The author chose to take information from the 2020 Social Inclusion Survey regarding knowledge of the quota system, free health care, and employment opportunities for women, Dalits, quotas or reservations in education, proportional representation, the Reservation of 33% seats for women, and representation of Dalits and other minorities. Statistical devices for social sciences are used to analyze

those data. The association between gender and knowledge of the preservation system is studied using the chi-square test. The binary logistic regression is used in this paper to estimate the level of knowledge. The model fit test is conducted using the Omnibus test. And reservation knowledge is measured using a dichotomous variable.

## 3. Discussion and results

The reservation system must be fully understood to implement social inclusion policies for sustainable development in Nepal. It also promotes equality and equity in the socio-economic and political sectors while increasing the available alternatives and access to marginalized, disabled, single women, and discriminated individuals. Nevertheless, most people from upper castes and classes, as well as some minorities and underprivileged groups, are vocally opposed to the social inclusion system. As a result, the author tests their understanding of the preservation system using the following significant indicators: the quota system, employment opportunities, proportional representation, representation of minorities and Dalits, the preservation of women at a rate of 33%, preservation in education, and accessible health care services. The data for those indicators are discussed in this part, and the outcomes are shown after the discussion.

**Table 1 Gender of having knowledge of quota system respondents**

| Gender | Frequency | Percent | Valid percent |
|--------|-----------|---------|---------------|
| Male | 17247 | 49.7 | 49.7 |
| Female | 17476 | 50.3 | 50.3 |
| Total | 34723 | 100.0 | 100.0 |

*(Source: Social Inclusion Survey, 2020)*

Table No. 1 shows the gender distribution of respondents who have knowledge of the quota system in Nepal as part of a more extensive Social Inclusion Survey conducted in 2020 by Nepal Government. 34,723 respondents were taken as respondents, with an almost equal numbers of males and female respondents that is 17247 (49.7%), and 17476 (50.3%) respectively, who reported having knowledge of the quota system suggesting no significant gender difference in awareness of social inclusion policies in Nepal.

**Table 2 Having knowledge of the free health care provision respondents**

| Gender | Good | Fair | No knowledge | Total |
|--------|------|------|--------------|-------|
| Male | 3511 (20%) | 9624 (56%) | 4112 (24%) | 17247 (100%) |
| Female | 2485 (14%) | 9279 (53%) | 5712 (33%) | 17476 (100%) |
| Total | 5996 (20%) | 18903 (53%) | 9824 (27%) | 34723 (100%) |

P=0.00 *(Source: Social Inclusion Survey, 2020)*

Table 2 shows that among the total number of respondents: 34723, the maximum number of male respondents 9624 (56%) reported having fair knowledge of the free health care provision, compared to 9279 (53%) of females. Similarly, 3511 (20%) of males reported having good knowledge of the free health care provision, compared to only 2485 (14%) females which is less in compare to male respondents. The number of females reporting

having no knowledge of free health care provision is 5712 (33%) which is relatively higher than that of males 4112 (24%). The chi-square test: P-value less than 0.05 show a statistically significant association between gender and knowledge about free healthcare provision. The descriptive statistical result suggests that there is a gender gap in knowledge about free healthcare provision in Nepal, with males having more knowledge than females. This information could be used to develop targeted interventions to improve knowledge and understanding of social inclusion policies, particularly among less-aware groups.

**Table 3 Having knowledge of employment opportunities for women, dalit**

| Gender | Good | Fair | No knowledge | Total |
|---|---|---|---|---|
| Male | 2757 (16%) | 7394 (43%) | 7096 (41%) | 17247 (100%) |
| Female | 1006 (6%) | 5027 (29%) | 11443 (65%) | 17476 (100%) |
| Total | 3763 (11%) | 12421 (36%) | 18539 (53%) | 34723 (100%) |

Chi-Squire test P>0.00                                        *(Source: Social Inclusion Survey, 2020)*

Table 3 presents the participation of male and female respondents who participated in the study of knowledge of employment opportunities for women and Dalits in Nepal, which is almost equal. The table reveals that out of 34723 (100%) respondents, 18539 (53%), the highest proportion of respondents, have no knowledge about the employment opportunities for Dalit women. The number of female respondents having no knowledge of it is 11443 (65%), higher than the number of male respondents, which is 7096 (41%). On the other hand, 2757 (16%) male respondents reported having good knowledge of employment opportunities for women and Dalits, compared to only 1006 (6%) female respondents. The chi-square test P-value being less than 0.05 specifies a statistically significant relationship between gender and knowledge of employment opportunities for women and Dalits. The results show that there is a gender gap in knowledge about employment opportunities for women and Dalits in Nepal, with males having more knowledge compared to females. And highlight the need for targeted interventions to improve knowledge and awareness of employment opportunities for women and Dalits in Nepal.

**Table 4 Having knowledge of the quota/reservation on education**

| Gender | Good | Fair | No knowledge | Total |
|---|---|---|---|---|
| Male | 3894 (22%) | 9940 (58%) | 3413 (20%) | 17247 (100%) |
| Female | 2252 (13%) | 9030 (52%) | 6194 (35%) | 17476 (100%) |
| Total | 6146 (18%) | 18970 (55%) | 9607 (27%) | 34723 (100%) |

Chi-Squire test P>0.00                                        *(Source: Social Inclusion Survey, 2020)*

Table 4 presents nearly equal number of male and female respondents were taken to analyze knowledge of the quota and reservation system in education among people in Nepal, based on the data of the Social Inclusion Survey conducted in 2020. Out of the total of 34,723 (100%) respondents, 9940 (58%) male respondents reported having fair knowledge of the quota and reservation system in education, which is higher compared to the 9030 (52%) female respondents. However, 3 (13%) female respondents reported having good knowledge of the system, which is less than the 3894 (22%) male respondents. The chi-squared test P-value is less than 0.05. It indicates a statistically significant relationship

between gender and Knowledge of the quota or reservation system in education. The results suggest there is knowledge gap between males and females understanding about the quota and reservation system in education in Nepal, with males having more knowledge than females. The descriptive analysis highlights the need for targeted interventions to improve knowledge and awareness of the quota/reservation system in education in Nepal, particularly among women. Due to this, further analysis is needed to understand the factors contributing to these gender differences and to develop effective strategies to address them.

**Table 5 Having knowledge of proportional representative**

| Gender | Good | Fair | No knowledge | Total |
|--------|------|------|--------------|-------|
| Male | 2744 (16%) | 8131 (47%) | 6372 (37%) | 17247 (100%) |
| Female | 873 (5%) | 5615 (32%) | 10988 (63%) | 17476 (100%) |
| Total | 3617 (10%) | 13746 (40%) | 17360 (50%) | 34723 (100%) |

Chi-Squire test P>0.00                    *(Source: Social Inclusion Survey, 2020)*

Table 5 presents the proportion of respondents taken to study the level of knowledge about proportional representation in Nepal, considering the almost equal number of male and female respondents. A higher number of female respondents, i.e., 10988 (63%) female respondents, reported having no knowledge about proportional representation, which is relatively higher than 6372 (37%) of male respondents. In contrast, 8131 (47%) male respondents reported having fair knowledge of proportional representation compared to 5615 (32%) female respondents. Similarly, 2744 (16%) of male respondents reported having good knowledge about proportional representation, compared to 873 (10%) of the female respondents. The Chi-Square test value p = 0.00. It proves a statistically relationship between respondents gender and knowledge about proportional system. Learning about the system is important given the potential impact of the quota system on promoting social inclusion and addressing historical inequalities in Nepal.

**Table 6 Having knowledge on the reservation of 33% of seats for women**

| Gender | Good | Fair | No knowledge | Total |
|--------|------|------|--------------|-------|
| Male | 3023 (18%) | 7279 (42%) | 6945 (40%) | 17247 (100%) |
| Female | 993 (6%) | 5024 (29%) | 11459 (65%) | 17476 (100%) |
| Total | 4016 (12%) | 12303 (35%) | 18404 (53%) | 34723 (100%) |

Chi-Squire test P>0.00                    *(Source: Social Inclusion Survey, 2020)*

The table above shows the level of knowledge people in Nepal have about reservation of 33% of seats for women in different categories. Majority of females respondents, 11459 (65%) out of 17476, reported not having knowledge about 33% reservation policy for Women, compared to a higher proportion of males, 7279 (42%), who had fair knowledge of it. On the other hand, 3023 (18%) of the male respondents have good knowledge about the policy, compared to a lower number of female respondents, namely 993 (6%). The Chi-Square test statistic indicates a significant relationship between gender and knowledge about the reservation policy. The Chi-square results confirm that gender plays a significant role in determining the level of knowledge about social inclusion policies in Nepal. Factors contributing to the difference in knowledge levels include differences in education, exposure to information, socio-cultural norms, and personal experiences.

**Table 7 Having knowledge of the representation of dalit and minorities**

| Gender | Good | Fair | No knowledge | Total |
|---|---|---|---|---|
| Male | 2483(14%) | 6608 (38%) | 8156 (48%) | 17247 (100%) |
| Female | 724 (4%) | 4198 (24%) | 12554 (72%) | 17476 (100%) |
| Total | 3207 (9%) | 10806 (31%) | 20710 (60%) | 34723 (100%) |

Chi-Squire test P>0.00                                   *(Source: Social Inclusion Survey, 2020)*

Table 7 shows the levels of knowledge the Nepalese people have about the representation of Dalits and minorities in different categories based on the data collected by a social inclusion survey conducted in 2020. A higher number of females, 12554 (72%), reported having no knowledge about the representation of Dalits and minorities, which is higher compared to males, which 8156 (48%). Additionally, 2483 (14%) of the male respondents reported having good knowledge about the representation quotas for Dalits and minorities, while only 724 (4%) of the female respondents reported having good knowledge about this provision. The Chi-Square test statistic shows a significant relationship between gender and knowledge about the representation of Dalits and minorities (P = 0.00). The P-value confirms that gender plays a significant role in determining the level of knowledge about social inclusion policies in Nepal.

**Table 8 Model summary**

| Step | -2 Log likelihood | Cox & Snell R Square | Nagelkerke R Square |
|---|---|---|---|
| 1 | 44518.096[a] | .099 | .132 |

a.  Estimation terminated at iteration number 4 because parameter estimates changed by less than .001.

Model Summary: The model's goodness-of-fit is evaluated using the -2 log-likelihood, Cox & Snell R square, and Nagelkerke R square. The model fits the data quite accurately, in accordance to the -2 log likelihood value of 44518.096. The R-square values of Cox & Snell and Nagelkerke are 0.099 and 0.132, respectively. These values suggest that the independent variables explain 9.9% and 13.2% of the variance in the dependent variable.

**Table 9 Omnibus tests of model coefficients**

| Characters | B | S.E. | Wald | df | Sig. | Exp(B) |
|---|---|---|---|---|---|---|
| Record_701a | 0.269 | 0.024 | 124.479 | 1 | 0 | 1.308 |
| Record_701B | -0.444 | 0.024 | 332.006 | 1 | 0 | 0.641 |
| Record_701c | 0.277 | 0.027 | 108.138 | 1 | 0 | 1.32 |
| Record_702A | 0.37 | 0.031 | 145.789 | 1 | 0 | 1.447 |
| Record_702b | 0.306 | 0.029 | 113.238 | 1 | 0 | 1.358 |
| Record_702c | 0.063 | 0.037 | 2.877 | 1 | 0.090 | 1.065 |
| Record_702d | 0.217 | 0.035 | 39.23 | 1 | 0 | 1.242 |
| Constant | -2.645 | 0.057 | 2131.86 | 1 | 0 | 0.071 |

*(Source: Social inclusion survey, 2020)*

Omnibus Tests of Model Coefficients: The omnibus test evaluates the overall significance of the model coefficients. The Chi-square value for the Step 1 omnibus

test is 3616.692 with 7 degrees of freedom, indicating that the model as a whole is statistically significant at p < .001. Variables in the Equation: For each independent variable, the coefficients, standard errors, Wald test statistics, degrees of freedom, significance levels, and exponentiated coefficients (Esp. - (B)) are shown in the table. The odds ratios for each independent variable are represented by the exponentiated coefficients, which show the change in the odds of the dependent variable caused by an increase of one unit in the independent variable. All independent variables appear to be statistically significant predictors of the dependent variable. More specifically, knowledge of the quota system, knowledge of free health care**,** and knowledge of employment opportunities for women, Dalit, and quota/reservation in education shows positive coefficients, indicating that a rise in each of these variables is correlated with an increase in the odds of the dependent variable.

The knowledge of free health care has a negative coefficient, which means that rise in this variable is related to a decrease in the odds of the dependent variable. The knowledge on the reservation of 33% of seats for women is not statistically significant at conventional levels (p = .090), indicating that it may not be a reliable predictor of the dependent variable. The logistic regression analysis provides evidence that the independent variables are valuable predictors of the dependent variable. However, the model's explanatory power is moderate, and additional research may be necessary to identify other relevant predictors of the dependent variable.

**Discussion and results**
- In comparison, a higher percentage of female respondents reported being unaware of Nepal's free health care program than males, showing a gender gap in awareness of the preservation system.
- There is a gender gap in knowledge about employment opportunities for women and Dalits in Nepal, with males having more knowledge about employment opportunities for women Dalits than females.
- There is a gender gap in knowledge of the quota and reservation system in the education of Nepal, with a higher percentage of female respondents claiming to have no knowledge of the system than males.
- The results suggest a significant need for more programs and projects to provide knowledge about the quota system in Nepal among the general population.
- Gender plays a significant role in determining the level of knowledge about social inclusion policies in Nepal.
- The logistic regression analysis provides evidence that the independent variables are helpful predictors of the dependent variable. However, the model's explanatory power is moderate.

**4. Conclusion**
In conclusion, the study's findings shed light on the gender gaps that still persist in Nepal with regard to knowledge and understanding of crucial social inclusion policies. The

data unambiguously shows that there is a gender disparity in a number of areas, including an understanding of the quota and reservation systems in education, employment possibilities for women and Dalits, and knowledge of Nepal's free health care program. The findings highlight the urgent need for focused efforts to close this knowledge gap, especially in connection to the quota system, which emerged as this study's main focus. Additionally, these inequalities between men and women highlight how important gender is in influencing how people understand social inclusion programs. The study emphasizes the complex interactions between gender and awareness levels and emphasizes the significance of addressing gender-specific knowledge barriers. Although the independent variables' predictive skills were shown by the logistic regression analysis, it is important to recognize that the model's explanatory power is still only moderate. This shows that even while the discovered components are very important in predicting awareness levels, there may be more factors or complicated relationships that affect how well people comprehend social inclusion programs. Policymakers, educators, and stakeholders must work together to develop comprehensive initiatives that educate and empower people of both genders in order to solve these discrepancies and raise awareness. These tactics could include community involvement programs, interactive seminars, and targeted instructional campaigns. By providing accurate and thorough information to the populace, Nepal may work toward a more equal society where everyone has a firm understanding of social inclusion laws, promoting a more inclusive and knowledgeable future for the country.

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