

Law Making for Women Empowerment in Gandaki Province, Nepal

Girdhari Dahal, PhD

Prithvi Narayan Campus, Tribhuvan University
Department of Political Science, Pokhara, Nepal
Corresponding author: gddahal1234@gmail.com

ABSTRACT

The main objective of this study was to evaluate the status of women's empowerment through lawmaking in Nepal's Gandaki Province. Women face oppression and battle for empowerment. According to Nepal's new constitution, women now enjoy legal protections and rights. Similarly, major political parties such as Nepali Congress, Nepal Communist Party UML, and Nepal Communist Party Maoist, which have led the Nepal government from time to time now have the chance to hold positions of leadership, including those of chief justice of the supreme court of Nepal, speaker of the House of Representatives, and President of the federal democratic republic of Nepal. Even though Nepal's Dawarika Devi Thakurati was the first minister in 1959. The Constitution of Nepal (2015) has made the provision of 33% inclusion of women in all the sectors of government including the federal, the provincial, and the municipal. Women are participants at various levels such as legislature, executive, professors of universities, civil servants, Nepal police, Nepal Army, and teacher. Women are currently involved in planning, implementing, and formulating policies. However, they have to overcome many obstacles in order to pursue their opportunities. Nepal is a developing nation that has made an effort to empower women and has given them good opportunities for the country's overall development. In Nepal, women have equal access to opportunities in the social, economic, political, and cultural sectors as well as Nepal's economic development. The present study reveals that the Gandaki province's legislators have played a crucial role in the overall development of this province, and just like the women legislators in the other seven provinces, they empower themselves and institutionalize women's rights by upholding democratic values and norms.

Keywords: Inclusive model, equal opportunity, women participation, women empowerment.

Introduction

Men and women are the two wheels of the same chariot. For a chariot to move forward, both wheels need to be in their respective positions. In the English-speaking world since the late 1970s, academics and workers have widely used the

phrase "empowerment" in areas like social services, social psychology, public health, adult literacy, and community development (Simon 1994 as cited in Calvès, 2009). Gender equality is not just a fundamental human right, but also a requirement for a prosperous, stable, and sustainable planet. Despite recent advancements, gender equality will not be attained by the projected year of 2030 (ESCAP, 2016; Prior & Woodward, 2017). The Nepalese constitution has provisions and rights regarding political, economic, social, human, and women's rights in addition to a 33 per cent share in all the organs of the state (The Constitution of Nepal, 2015). Likewise, both women and men have equal responsibilities for running any country and its overall development. Unfortunately, in developing countries like Nepal, women are still deprived of their participation, responsibility and rights though the efforts to empower women by increasing their participation at the policy level as well as other implication levels like civil servants, Nepal police, Nepal Army and education institutions have been started. It was a great opportunity for women after the 1990s' people's movement. However, the state and the law have not given equal opportunities to women. Therefore, women's empowerment is necessary in Nepal. The major concern of a nation is the advancement of women. If women were provided opportunities, they would do every effective work for women's empowerment by making law and implication of it through good governance. Women have excelled in their obligations and tasks in a variety of roles and positions, including those of House of Parliament members, Nepali government secretaries, and Chief District Officers. However, Nepalese political parties only provide proportional participation to meet their quota of 33 per cent female participants, failing to offer the ticket for the federal and the province's parliament in the first past the post system. Women's political participation and inclusion in various decision-making bodies are crucial. Empowerment is possible with the inclusion of women at all levels of governing organizations (Shvedova, 2005). Women are the major components of society; without them, society cannot be perfect and civilized. So, women are supposed to have occupied half the space of the sky. In fact, both women and men are essential factors in human society (Dahal, 2021). Women can feel empowered in a variety of ways, including wealth on a social, physical, and intellectual level, education at the vocational, scientific, legal, technical, and development of entrepreneurial skills, enhancing one's personality and media exposure, and holding a range of high positions at the federal, state, and local levels (Duflo, 2012).

Women currently hold the positions of Prime Minister (Giorgia Meloni, elected on October 21, 2022, in Italy), President (Natasja Pirc Musar, elected on December 22, 2022 in Slovenia), and President of the Nation (Natasja Pirc Musar, elected on December 7, 2022, in Peru). The research shows that women today have more voting rights and responsibilities in the US and Canada than they did in 1920. They

have, however, avoided assuming the lead in developing national and state policy (Boyd, 1968). The Indian Constitution calls for the states to establish particular provisions for women simultaneously guaranteeing equality in society. Though Women continue to struggle for social equality, India's politics have little representation (Alam, 2015). The nation has served as a model for women's voting equality. The Bangladeshi Constitution (1972) ensured that women have the same voting rights as males. Equal opportunity was also guaranteed by the constitution, including election to public office (Halder, 2004). Since 1920 in the USA and since 1946 in France, women have had the constitutional rights to vote (Sullivan, 2002). Despite these efforts and provisions for women's empowerment and participation, women face obstacles to their political participation all over the world. Socio-economic factors as well as existing social structures are considered barriers to their advancement. In 2008, the rate of female representation stood at 17.7% globally (Bano, 2009).

Before discussing how to advance the concept of women's leadership, it is critical to understand the situation of women leaders. By doing this, we will be able to better understand why women and girls seek to hold leadership roles, how to remove obstacles and challenges associated with gender-based leadership, and how to foster the development of more female leaders (Goryunova, Scribner & Madsen, 2017).

Popular monarch Queen Victoria (1819–1901), British Prime Minister Margaret Thatcher (1925–2013), and Indian Prime Minister Indira Gandhi (1917–1984) were the most powerful women in the political history in the world. Yogmaya Neupane, Sahana Pradhan, and Mangaladevi Singh were notable women leaders in Nepal's movement on equality, rights and justice for women during the country's fight against the Rana government. Similarly, Bidhya Devi Bhandari, the first female President of Nepal, Onsari Ghartimagar, the first female Speaker of the House of Representatives, and Sushila Karki, the first female Chief Justice of Nepal's supreme court and Santa Chaudhari, who advanced from a *kamlari* to a member of the Constitution Assembly by embracing possibilities are also prominent woman leaders fighting for women empowerment in Nepal.

Women's empowerment on a global scale is a novel idea. The problem of women's empowerment has been more important during the second half of the 20th century (Duflo, 2012). In Nepali society, women suffer from social, political, religious, and economic subordination and exploitation. They are also treated unequally and cannot participate in democratic activities as equally as to men. Democracy becomes meaningless and paralyzed unless fifty per cent of its population participates in the democratic decision-making processes and joins in the economic, social, and political activities (Duflo, 2012). Women often hold unequal positions and statuses in almost every community and aspect of life, it is crucial to

give them equal opportunities in order to empower them. The idea of empowerment is a complex societal process that helps people take control of their own lives. (Duflo, 2012).

Eight of the top ten lower and single houses of parliament for female involvement in 1995 were in Europe, with two each in sub-Saharan Africa and the Americas. In 2020, there were two European nations, five American nations, and two sub-Saharan African nations, and for the first time ever, women hold 50% or more seats in the lower or single houses of parliament in four countries, with one chamber having over 60% (Rwanda). Only the top-ranked nation (Sweden) attained 40% in 1995. In 109 of the 174 nations for which data were available in 1995 (Union, 2020).

Table 1: Top 10 nations, from 1995 to 2020, for women's representation in single and lower houses of parliament

1990		2020	
Country	% Women	Country	% Women
Sweden	40.4	Rwanda	61.3
Norway	39.4	Cuba	53.2
Denmark	33.5	Bolivia	53.3
Finland	33.5	United Arab Emirates	50.0
Netherlands	32.7	Mexico	48.2
Seychelles	27.3	Nicaragua	47.3
Austria	26.8	Sweden	47.0
Germany	26.3	Grenade	46.7
Iceland	25.3	Andorra	46.4
Argentina	25.3	South Africa	46.4

(Union, 2020)

In the US and Canada, women now have more voting rights and duties than they had in 1920. Nonetheless, they have been reluctant to take the lead in establishing national and state policy (Boyd, 1968). From the early nineteenth century to the start of World War II, women got involved in politics in several different ways (Hannam, 2008). While the country was struggling for independence, India's first health minister was a woman, serving from 1947 to 1957. A bill that the Indian government introduced in Parliament in September 1996 would reserve one-third of the seats in the Lok Sabha (Central Government) and in the State Assemblies for women (Clots-Figueras, 2011). The goal of Indian women's political involvement is to achieve gender parity. Because women appear to be underrepresented in Indian politics, everyone has to inform them of their rights and to promote their involvement in mainstream politics (Alam, 2015). Because women often hold unequal positions and statuses in almost every community and aspect of life, it is crucial to empower them by giving them equal opportunities. The concept of empowerment is a multifaceted social process that aids individuals in taking charge of their own lives (Duflo, 2012).

Dalit women are suffering for a long time in history. After the federal democratic republic nation Nepal, the condition of Dalits has been changed. Social and political movements such as the Joint Mass Movement 2006 have brought drastic changes in the condition of marginalized people. The Constituent Assembly made the constitution of Nepal that has made the provision of Dalit rights (Dahal, 2021). The case for the significance of women's engagement in politics has changed since 1995 when the United Nations (UN) World Conference on Women issued the Beijing Platform for Action (United Nations, 1995) with early ideas on women's empowerment (Goryunova, Scribner & Madsen, 2017).

It is now a well-known fact that the issue of women's empowerment for the positive change and transformation of the existing unequal society is more crucial. While women's traditional roles as mothers, housewives, wives, and sisters are well known, their ability to change a nation's whole power structure is a modern one. (Duflo, 2012).

Constitutional rights should be upheld by political parties and the government. The women are only elected by propositional representation in order to fulfill the 33% quota set forth by the Nepali constitution (2015), rather than providing possibilities to be elected through a first-past-the-post voting method. The male leaders of the political parties believed that if given the opportunity, women should be willing to assume responsibility for their roles as president, speaker of the House of Representatives, and chief justice of the Supreme Court of Nepal. As a result, these barriers were built by the political parties.

Nepal is facing several issues related to women's empowerment. The subject of equal rights and treatment for both men and women is currently prevalent. The 2022 census report of Nepal reveals that there are more women than men. Only 33 per cent of opportunities are sent, and only provincial and national proposals are represented (Census Report, 2022). The purpose of this study is to investigate the ways to empower women in the Gandaki Province parliament.

Objectives

The main objective of the paper is to examine Law Making for Women Empowerment in Gandaki Province, Nepal. It also assesses the level of freedom that women have in the nation and presents possibilities for advancing women's empowerment in Nepal.

Methodology

This study has used both primary and secondary data. Primary data were gathered through interviews, while secondary data were gathered from books, reports, theses, and other research publications. This study concentrated on the female leaders of the Gandaki province who were recently elected in the general election of 2022 and who made promises to the electorate in their election manifesto. The elected representatives discussed their opinions on Nepali women's emancipation. The points made by the reply are beneficial for the empowerment of women in

Nepal and the gathering of data via focus group discussion, questionnaires, one-on-one interviews, and observations of several women's empowerment initiatives in the court system in Nepal's Gadaki province. During the general election in December 2022, all 21 women were just elected in the Gandaki province. The focus of this inquiry was on the Gandaki Province women. I began by compiling their phone numbers and email addresses. I have so far requested some time to discuss the legal empowerment of women in the Gandaki Province. In a similar spirit, I call each of them individually and hold phone interviews with them in person to discuss women's rights, lawmaking, and their empowerment. Despite the fact that I oversaw the discussion group, the final small-group discussion's main topic was the empowerment of women. Between March 26 and April 27, 2023, data were collected. In a similar manner, secondary information was obtained from other sources and used for analysis, finding, and conclusion.

Figure 1: Gandki Province Members of Parliament



Table 2: Gandaki Province Women Members of political parties

SN	Political Parties	Numbers	Remarks
1	Nepali Congress	9	
2	Communist Party of Nepal (UML)	8	
3	Communist Party of Nepal (Maoist)	3	
4	Rastriya Prajatantra Party	1	
	Total	21	

Table 2 only includes the female members of the four parties. Through the proposal representation, they are almost representative. Direct voting is used to elect just two members among the 21. It is in a terrible state. Political parties lack faith that women would prevail in general elections. They are not given the chance to

succeed. Some well-liked leaders may be up for direct election if the political parties offer their platform.

A focus group discussion (FGD) is a qualitative research tool used in the social sciences. In this kind of qualitative research, FGDs are questioned regarding their views, attitudes, beliefs, opinions, or ideas. FGDs are semi-structured interviews that are facilitated by a seasoned researcher and allow participants to interact with other group members (Caretta & Vacchelli, 2015). FGD should be used to offer meaning and comprehension to already known facts, the "why" and "how" of a subject, when it is necessary to understand a situation more thoroughly than a survey can. It encourages discussions with other participants to learn more about and analyze a topic, like a novel product. The group talks about the issue at hand and shares opinions, views, and facts. Gandaki province study will serve as a mirror for all of Nepal. Nepal is a federal democratic republic that has only recently adopted the federal system; the country had previously used the unitary system for more than 240 years. After making an announcement, the Constitutional Assembly drafted Nepal's constitution in 2015. It is known as a people-made constitution, and a federal system is one in which three levels of government share authority. The respondents of this survey were 21 legislators from the Gandaki province. The researcher and women legislators agreed that they had a big responsibility for the happiness of the people in Gandaki province and how they used their resources for the province's overall growth on all fronts—social, economic, political, and cultural—as well as women's emancipation through the creation of policies.

Figure 2. Gandaki Province Women Parliament Members



Findings

Women are suffering in various sectors at the policy level, including the Federal, provincial, and local levels. After the federal democratic republic, there was also discrimination between men and women. Our constitution provision states that if the nation of Nepal is a man, the president and vice President should be women, but at the present, both are men. Similarly, the provincial and local levels have a speaker and deputy speaker, a mayor and vice mayor, or a chairman and vice chairman, but the government of Nepal has not followed the constitutional rights for women's employment of giving their representation in at least either one. Although the Constitution gives women rights, they are not being implemented. The laws are also altered contextually (B. K. Thapa personal communication, 26 March 2023). Constitutional rights are not upheld, and gender discrimination against women and men is pervasive in Nepali society. Inclusion and complete equality should be implied. All political parties play a patriotic role by denying women executive positions. The mother's name determines citizenship, comparable to two important posts, one of which is for a woman, even if the president and vice president are men. However, this is not the case. The rights of women are being fought for in the Constitution. Only 33% of women are given the opportunity. A lot of difficulties that impact women are caused by political parties and the Nepali government. (K. Bhudha, personal communication, 28 March 2023).

Income generation empowers women in self-defense. They are dominated by status and do not always receive justice. Dalit women in underdeveloped areas like Manag, Mustang, and Gorkha suffer from a variety of issues, including poor health and education. To empower women, we need laws that are both man and women-friendly. The economic situation of the people could be better. Cast discrimination is a real problem in our society. We need sound public policy to effectively manage the three pillars of government. Participatory Lawmaking for a more inclusive society (D. Paubi, personal communication, 28 March 2023). Women have limited rights in terms of fraction (share) and descent, and only through coordination of access can they have access to opportunities. Following the 2006 People's Movement, a clause of the 2007 Interim Constitution stated that 33% of women took part in the Constitutional Assembly and the creation of the New Constitution. Elections for local, provincial, and federal levels in Nepal was held in 2017 in compliance with constitutional stipulations. Men are also empowering consciousness to give that opportunity, in a similar way. Despite the constitution's guarantee of equality, women are treated like second-class citizens in parliament. Women's voices are not prioritized in the legislature, for example, and female members are not assigned important portfolios in the cabinet of ministry though women make up 33% of the population in the parliament. Similarly, even in rural and municipal assemblies, women have less opportunities and voices than men.

There is no significant engagement of women at various levels of government or in the formulation of policy. (D. Ruchal, personal communication, 29 March 2023).

Although there is a constitutional guarantee for an inclusive democracy, no laws or regulations have been formed by the government to advance the status of women. Although Nepali society is constitutionally and theoretically supportive of women, women are still treated as second-class citizens. Women's rights are not addressed by the legislature, but one will be written soon. In the foreseeable future, sustainable development will spread more widely. The major political parties and the current ruling parties ought to alter their party-level and government-level actions. Political parties have so far become more democratic in all of their operations. Men and women have the same rights when it comes to distributing our budget, just like directly elected or propositional elected members likewise have the same rights when it comes to distributing the 2 Karod budget on their district's behalf (N. Thapa, personal communication, 29 March 2023).

Women must have equal rights; they are competent, but some quotas have caused them to wither away. Only 33% of women participate in parliament, although this is not the case in the government. Competition is preferable to discrimination against qualified women. As a result of nepotism and favouritism, political party leaders these days tend to send only members of their families and close friends to important positions (K. Tiwari, personal communication, 1 April 2023). Similar to this, in a backward culture, why not leadership, the constitution, and the law? Here are the most important constitutional standards, values, and implications of change. In a similar vein, women are not solely responsible for their own homes; their families are as well. Her only duty to a newborn child is a biological and natural one, and her husband or other family members are responsible for all other tasks. We require a real transformation in government operations, homes, families, and society. Women suffer more in our society than in any other group, ethnicity, or particularly backward society (P. J C Shrestha, personal communication, 2 April 2023).

In our society, discrimination between Dalits and non-Dalites is rampant. Women from all political parties in the province of Gandaki are increasingly speaking out for the empowerment of women (P. Tamang, personal communication, 3 April 2023). "We are doing good work for the overall development of the people, which started in the village and with the passage of laws empowering women. The Constitution has similar implications for women's rights" (S. Aryal, personal communication, 3 April 2023)

We create laws to satisfy the needs of all people; at the moment, the Constitution only permits the creation of laws about women's rights. Now that women have more room in politics, the government should offer free sanitary pads to all women

as part of their healthcare. Since filthy garments can cause cancer in women, we have to safeguard their health. We have to take special care of women's cases. Although there is a hair loss issue, it cannot be stated that women are hiding. The issue of women must be addressed. The husbands of these women also beat the women in their homes to preserve their dignity, women don't say it. We speak out against this injustice because it is. But things at home go worse. A kitchen should also be a son, not only a daughter (S. Gurung, personal communication, 5 April 2023). We are all the representatives we can be for the country and the people, but we are not accountable to our party. The political party's head is correcting their acts. We ought to produce agricultural goods that are self-defeating. Women play different roles in society and invest more money to become leaders. I and only women create the prosperous Gandaki province. The state gave women opportunities and was morally accountable to the country (B. Paudel, personal communication, 5 April 2023). The development requires political stability; the province does not exercise its constitutional powers. Women suffer because society does not respect their human rights and denies them opportunities for advancement. They have no economic rights. Despite the media's increased pro-women messaging and the lack of property rights for women (C. D. Khadka, personal communication, 7 April 2023).

Because men predominate in all decision-making roles, equality for women is challenging. Equal social, economic, and political participation, as well as equal work and remuneration for women, social security, and unpaid domestic labor, all contribute to the national income. The empowerment of women is an issue for the government. The future of Nepal is bright because of factors like universal access to healthcare, established social fairness, and a participation rate of 50% for women in all leadership roles. (S. Simkhada, personal communication, 15 April 2023). We discuss the need for women to speak up for their rights, the fact that the major parties do not support constitutional rights, and the deplorable state of Nepal. Equal rights and responsibilities for planning and inclusion of women are lacking at the municipal level. Similarly, women representatives signed but do not engage in meaningful involvement, which is a sign of democracy or inclusivity. Currently, we should act in accordance with our laws, but because they are flexible, no one must act following them (N. Damai Nepali, personal communication, 15 April 2023).

Constitutions and laws play a significant role in the empowerment of women. In the same way, making laws, passing them, and assessing them all serve vital purposes. Women's empowerment is a result of their struggle as well as the efforts of the political parties, societies, and other concerned stakeholders. Women work to lessen inequity in our society. Women still have a smaller role than men even after policy reforms (D. Pahari, personal communication, 18 April 2023). There are numerous movements for women's empowerment worldwide. Similar to this,

Yogamaya Neupane fought against the Rana administration in Nepal in 1941, eventually drowning together 67 other women. It was the initial battle for equality between men and women. Similarly, Sahana Pradhan and Magaladevi Singh were the origin of the women's fight and a representation of women's empowerment in Nepal's political history. Women are now at the forefront of the democratic movement and are fighting everywhere against gender discrimination on social, political, economic, and cultural levels. Prior to the economic prosperity of our country, a 50/50 split between men and women must be achieved nationally (A. Rimal, personal communication, 21 April 2023).

Women in Nepal live at various levels and face a range of challenges, thus their emancipation is vital. It is necessary to take the finest course possible in order to empower women in Nepal. Women bear a backwards culture. They are in extremely poor physical and financial conditions, and they lack knowledge. By educating women, female teachers can solve a range of problems that they encounter. Women in politics deal with various concerns. While some people are waiting for opportunities, others have them. An inclusive democracy provided excellent prospects. Federal, provincial, and local elected women leaders are at various levels. All kinds of women and others who support women's rights can be empowered through programs that offer education, guidance, employment opportunities, and respect (S. K. Sundash, personal communication, 21 April 2023). Women face significant discrimination, and not all political parties have been granted equal opportunities. We need policies that offer free health care and education to empower women at all levels. It is a matter of consciousness that discrimination affects both men and women. Similarly, although all women in our federal democratic republic have access to opportunities, this does not actually happen in reality. So far, the province of Gandaki has a woman-friendly strategy in place (R. Gurung, personal communication, 21 April 2023).

Family roots provided an excellent culture and intellectual background. If women actively participate in numerous institutions that promote empowerment. The government and political parties provided opportunities for the women who were responsible for that. Between 1990 and 2006, women were heavily involved in the unified democratic people movement. Women are currently fighting for women's emancipation in interparty and government conflicts. To establish a country, we currently need real engagement from women at the federal, provincial, and municipal levels in the policy-making process. Bidhadevi Bhandari, a former president of Nepal and a prominent woman, fights for the rights of women (R. Bhujel, personal communication, 21 April 2023). First, for the empowerment of women through a profession or talent that provides an income. At the local level, it is important to give talented women leadership positions such as ward and municipality chairman. Young women should be given excellent opportunities to

contribute on their own, and single women should also be empowered by strong policies (T. K. Basyal, personal communication, 21 April 2023).

In Gandaki Province, 21 women were elected, allowing them to influence the laws and policies of the province for empowering women. When they are elected by the people, they should enact the best legislation for the overall development of Gandaki because they are representatives from political parties representing different geographical locations. They now bear a heavy burden for the residents of Gandaki Province. On one they are obliged to work for women's empowerment and on the other hand, they have to deal with a variety of issues from their political parties and the government. They need to have passed sound legislation that would have allowed active and meaningful women representation in both nominated and elected sectors. Women should participate in planning, budgeting, and other levels of decision-making to ensure quality service, the Nepal Army the Civil Servants and the Nepal Police, etc. The provincial Gandaki women's leaders were elected in the 2022 elections. They are responsible to the Nepalese people as well as the individuals they have elected and have sovereign authority over the province. Within five years, they have sovereignty. They have a big responsibility to create the greatest laws that will benefit the next generation, the economic growth of this province and country, and the advancement of socialism. They also have to empower women and ensure that men and women have the same opportunities everywhere.

DISCUSSION

Nation and Government

The joint people's Movement's 2006 mandate called for the establishment of a federal, democratic republic in Nepal. Following then, Nepal's political history has been linked to institutional and constitutional protections of political rights. The Constitution of Nepal provision the country of Nepal is now a federal democratic republic for power sharing to the three tires of government. People's empowerment, participation in policymaking, and implications for the people are the main objectives of the mass movement of the people in 2006. The constitution required women to participate in policymaking at a rate of 33%, having consequences for both theory and practice. To facilitate the inclusion of women in all spheres of government, including the federal, provincial, and local ones, the nation adopts legislation. Currently, women are being hired by the government for lawmaking positions. In Nepal, the government plays a big part in empowering women. How can we define power-sharing while giving opportunities to women who have been harmed by national activities? The government has a crucial role to play in ensuring that women are actively involved in the development of the nation. The people's movement for a new Nepal adopted this slogan in 2006. Nepal was

reorganized through the Constitution Assembly and now has a federal democratic republic. The people of Nepal now have access to all opportunities under the new constitution. The people should hold political parties accountable, and women are empowered by the state's equal involvement.

Political Parties

The people have complete power under the democratic system. All citizens participate completely in the construction of the nation under a democratic government. Political equality is the foundation of democracy. Women should currently have an equal voice in the decision-making process. There are many aspects of our society in Nepal where women struggle. Similarly, to this, the political parties asserted that women do not have equal opportunities despite our democracy. Only 33% of the workforce in the government and the entire nation are women. Political parties should be heavily involved in uplifting women. The political parties, however, do not encourage women to participate in politics as a means of empowering them. The foundation of multi-party democracy is provided by the political parties. Political parties in Nepal have historically played a significant role in establishing the federal democratic republic through a concerted mass democratic movement, but in actuality, they do not adhere to democratic values and norms, and their political cultures do not institutionalize the federal democratic republic. Nepotism, favoritism, and groupies are now used by Nepali political parties to justify the arbitrary decisions made by their top leaders.

Nepali Societies

Society has a significant role to play in ensuring that women have an equal voice and are empowered. The man is socialized from the home, society, schools, colleges, universities, and other professional institutions, among others. It is responsible for many types of women. Numerous customs are endured by women in society. The impoverished must be made more aware to increase women's ability to demand equal rights and obligations from society. They could be given orientation, instruction, discussion, inspiration, and knowledge to accomplish this.

Universities and Academic Sectors

There is no gender discrimination at the university; men and women are treated equally. Women or men should be the university's top performers, provided they are offered equal opportunities for personal growth. Books, study summaries, journal articles, and other widely accessible written works are examples of comparable academic contributions. Intellectual pursuits have historically empowered women. There is no need to enrol your daughter in school to teach her about Nepali traditions. Nowadays, there is no distinction made between sons and daughters when it comes to education. When comparing son and daughter

enrollment rates, the girl outnumbers the boy. The majority of the educational institutions and universities today provide women who attended public school's excellent possibilities and scholarships. The university is the finest setting for providing women with equal opportunity and an impartial role in higher education.

Women's Participation in Gandaki Province

According to the 2015 Nepali Constitution, the people are in charge. The three sorts of governments are granted more power by the federal political system through power sharing. Similarly, to this, the nation's laws and constitution give women more influence. The reserved quota for Gandaki Province only allows women to occupy 21 of the province's 60 seats. Men play a significant role in the Gandaki province since they are more knowledgeable, experienced, influential in their parties, and in command, therefore it hardly qualifies as participation. Women are more underrepresented in politics than men because they lack the chance to obtain prior legislative experience and have lower educational levels and party ranks. Women are seeking to develop their knowledge and abilities through study and self-empowerment since it is a reality. Women are empowered and their competence and capacity to practice law are enhanced in large part by the nation, political parties, society, and academic sectors. The Nepali constitution's provision for a women's commission. It is a statutory body that works to empower women to create policies and programs about women's welfare for the Nepali government and submit them for adoption. It plays a significant part in the empowerment of women and has actual effects on Nepalese society. The Nepali government appointed women to commissions. Now, all women from underdeveloped societies should develop locally (Secretariat & Durbar, S. 2015). It is a terrific opportunity for Nepal's Dalit women that the Nepali government has implied that one Dalit woman must be a representative in the local ward member.

Conclusion

The mandate from the Joint People's Movement-2006 called for the establishment of a federal, democratic republic in Nepal. Since then, Nepal's political history has been linked to institutional and constitutional protections of political rights. The constitution declares that the people are sovereign, and ensures 33 per cent of women's involvement in making decisions about public policy at all levels of government. In the Gandaki region, men play a significant role in making decisions. Women perform admirably in evacuative roles, including those of Nepal's President, Speaker of the House of Representatives, and Chief Justice of the Supreme Court. One of the most important components of empowerment is women's engagement in politics and involvement in various decision-making organizations. The involvement of women at all levels of governmental authority is currently the most important demand of the hour for true women empowerment.

Nepali women are suffering and dealing with several societal problems. There is no freedom, equality, or fraternity among them. They are not expressing their opinions fully following democratic norms. Reservations and the inclusive democratic model gave certain women leaders some possibilities but also hampered society and denied Dalati and other minority ethnic group women the chance to influence policy. They have managed to save their reputation and that of their family and parents, but they are still having issues. As of now, they have been empowered by the government, political parties, society, academic institutions, and academicians who have picked up the bulk of the federal democratic republic's storm.

***Acknowledgements**

I am grateful to all of the Gandaki Province women parliament members who participated in the current study and provided their collaboration and support to carry out this research. I appreciate Dr. Pitambar Paudel's efforts to improve this manuscript's language.

Declarations

Ethical Consent and Consent to Participate

I declare that this research was conducted ethically and take sole responsibility for any plagiarism or misconduct.

References

- Acharya, K. K. (2021). Federalism practice in Nepal: Does it move in the expected course. *Dhaulagiri Journal of Sociology and Anthropology*, 15(1), 20-34.
- Alam, S. (2015). Participation of women in Indian politics and the role of media. *International Journal of Advanced Research in Management and Social Sciences*, 4(1), 77-83.
- Bano, S. (2009). Women in parliament in Pakistan: Problems and potential solutions. *Women's Studies Journal*, 23(1), 19.
- Boyd, R. R. (1968). Women and politics in the United States and Canada. *The Annals of the American Academy of Political and Social Science*, 375(1), 52-57.
- Calvès, A. E. (2009). Empowerment: The history of a key concept in contemporary development discourse. *Revue Tiers Monde*, 200(4), 735-749.
- Cheung, F. M., & Halpern, D. F. (2010). Women at the top: Powerful leaders define success as work family in a culture of gender. *American psychologist*, 65(3), 182.
- Clots-Figueras, I. (2011). Women in politics: Evidence from the Indian States. *Journal of Public Economics*, 95(7-8), 664-690.

- Caretta, M. A., & Vacchelli, E. (2015). Re-thinking the boundaries of the focus group: A reflexive analysis on the use and legitimacy of group methodologies in qualitative research. *Sociological Research Online*, 20(4), 58-70.
- Dahal, G. (2017). Constitution of Nepal and political development: Adaption and challenges of implication. *Janapriya Journal of Interdisciplinary Studies*, 6, 148-159.
- Dahal, G. (2021). Women participation in local development: A study of Kaski district. *Journal of Political Science*, 49-59.
- Dahal, G. (2022). People's Participation in Local Governance of Besishahar Municipality of Lamjung District in Western Nepal. *Tribhuvan University Journal*, 37(1), 86-98.
- Duflo, E. (2012). Women empowerment and economic development. *Journal of Economic Literature*, 50(4), 1051-1079.-1.
- Evans, D. P. (2014). Aspiring to Leadership... A Woman's World?. *Procedia-Social and Behavioral Sciences*, 148, 543-550.
- Goryunova, E., Scribner, R. T., & Madsen, S. R. (2017). The current status of women leaders worldwide. In *Handbook of research on gender and leadership* (pp. 3-23). Edward Elgar Publishing.
- Government of Nepal. (2007). Interim constitution of Nepal.
- Census Report (2022). <https://censusnepal.cbs.gov.np/>
- Halder, N. (2004). Female representation in parliament: A case study from Bangladesh. *New Zealand Journal of Asian Studies*, 6, 27-63.
- Hannam, J. (2008). Women and politics. In *Women's History: Britain, 1850-1945* (pp. 193-218). Routledge.
- Jubril, B., Olubiyi, T. O., Sojini, O. S., & Ngari, R. (2022). Strengthening gender equality in small business and achieving sustainable development goals (SDGs): Comparative analysis of Kenya and Nigeria. *Economics, Management and Sustainability*, 7 (2), 19-31.
- Secretariat, C. A., & Durbar, S. (2015). Constitution of Nepal 2015. *Constituent Assembly Secretariat*, 19.
- Shvedova, N. (2005). Obstacles to women's participation in Parliament. *Women in parliament: Beyond numbers*, 33, 22-45.
- Sullivan, K. M. (2002). Constitutionalizing Women's Equality. *Calif. L. Rev.*, 90, 735.
- Union, I. P. (2020). Women in parliament: 1995-2020—25 years in review.
- Werhane, P. H. (2007). Women leaders in a globalized world. *Journal of Business Ethics*, 74, 425-435.