

# Structural Formation of Gender and Existing Gender Practices in Nepali Societies

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**ABSTRACT:** Why a man and woman have different status in a society although both of them are human being? Biologically males and females are different whereas socially, culturally, politically, economically and sexually they are similar but so-called intelligent masculine mind is not ready to accept it. It is reality that gender is generated within the circumstance of a particular socio-cultural arrangement and transmitted all the way through a process of collective and social learning. Women and men are biologically as well as socially and culturally different that has led to the appearance of different gender relations. These gender relations such as role, power, belief, freedom, mobility, recognition, sexuality etc. which emerged in the beginning of human history were institutionalized because they were adaptive and it assisted for the survival of societal relationships. The process by which, a particular society's principles, values and norms pertaining to gender, gender associations and affairs are trained and institutionalized result into the formation of gender polarization in Nepali societies. The main aim of this research is to observe the structural formation of gender and overall gender relationships in Nepali societies. So, this article discusses about the structural formation of gender and existing gender practices as it emerges one of the core paradigms of gender reading in Nepali societies which, by and large, shares a major stake in restructuring and remaking of the equitable society. From this research analysis, diverse practices are found to equally existing in the process of gender formation, there is strong prevalence of gender discrimination, differentiation and equity in society among people who have recognized those values and principles, focusing especially in the perceptions of professional men and women in different fields.

## INTRODUCTION

The social construction of gender can be understood through the observation of life cycle of male and female relations, religious gender orientation, gender motivation, cultural expectation and cultural guidance of sex category. In other word, gender is

constructed throughout the history and lifetime of the culture. Gender formation of society is specifically related to gender construction socialization process which is the responsible factor for determining different roles to male and female since their birth. The gender is constructed after the birth of child if the child is boy; he is referred to the masculinity

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character. The process of socialization passes through the different four stages. Firstly, manipulation: mother of the girl child combs the hair and teach her about her makeup including female appearance, duty and identity. Secondly, canalization: playing with the toys related to their gender roles where female child plays with toys and 'female related objects' and male child plays with gun and 'male related objects'. Thirdly, verbal appellation: use of the words like 'haughty boy', 'strong and smart boy' to boys and 'pretty girls' to lady. Lastly, activity exposure: female children are exposed to intra-household activities but the male children are exposed to outside activities. So, manipulation, canalization, verbal appellation and activity exposure are the main process of socialization as defined by the feminists where a boy and girl learn to perform their individual role and responsibility in relation to their identity since their early childhood. As a result, women handle the household chores and male handle the outside home jobs because they are taught to accomplish such roles and responsibilities.

Gender socialization theories explain about the perpetuation of beliefs and social principles concerning the gender personalities, gender identities and gender roles. According to psychoanalytic standpoint, personality is a result of a boy's and girl's socio-relational experiences from earliest infancy. The nature and the quality of social relationships that the child experiences are appropriated, internalized and organized by her/him and come to constitute her/his identity and personality. It is the fact that males and females experience this social environment differently as they grow up and account for the development of basic sex differences in gender personality. Feminine personality comes to define itself in relation and connection to other people more than masculine personality does. The structural situation of child rearing reinforced by female and male role training produces these differences, which are replicated and reproduced in the sexual sociology of adult life (Chodorow, '89, 2012).

Nowadays, it is more common to denote this by saying that gender is socially and culturally constructed. Gender is a relationship between women and men and gendered traits like being nurturing or ambitious are the intended or unintended product of social and cultural practices. By and large, masculinity

and femininity are thought to be products of nurture or how individuals are brought up. They are *causally constructed* social forces either have a causal role in bringing gendered individuals into existence or to some substantial sense shape the way we are *qua* women and men. And the mechanism of construction is social learning (Haslanger, '95). Gender, like culture, is a human production that depends on everyone constantly doing gender (West and Zimmerman, '87). Gender is frequently produced and reproduced out of fair human interrelations, interactions and interconnections and it is the sense and position of that social existence. Gender, however, is a socially and culturally constructed, based upon society's recognized norms, values and judgments with reference to optimistic performance and expressions intended for both sexes.

#### THEORETICAL DEBATE

Sociologically oriented theories emphasize the social construction of gender roles mainly at the institutional levels (Lorber, '94). The belongings which feminists focused in 1970s have remained objects of sociological enquiry. Feminist sociologists have continued to produce research and empirically grounded theory around such issues as gender segregated labor markets (Witz, '92; Siltanen, '94) issues of power and exploitation within families (Delphy and Leonard, '92; Folbre, '94; Fraad *et al.*, '94; Van, '95) and sexual violence (Hester *et al.*, '96). They have also brought distinct sociological perspectives to bear on newer issues such as the body (DeNora, '97; Lindemann, '97). In this process feminists have continued the process of transforming society and societal relationships (Maynard, '90).

Whereas most feminist theorists focused on issues of gender inequality, the hallmark of contemporary feminist theory is the breadth and intensity of its concern with oppression (Jagger, '83). Feminism deconstructs the established system of knowledge by showing their masculinity biasness and gender politics framing them. But relativist and deconstructionist pressures from within its own theoretical boundaries especially in the last decade (Lengermann, '96). Moreover, the period of feminism in which sociology made a more visible contribution, particularly the 1970s is frequently associated with

theories that sought and explain the totality of women's oppression and male domination. This stage of feminist theorizing has been dismissed, especially by postmodernists, as inevitably tainted by universalism, foundationalism, essentialism, racism and heterosexism (Flax, '90). The non-sociological accounts of feminist theory are now so pervasive is a result of shifting disciplinary hierarchies and changing intellectual fashions. It is argued that the 'cultural turn' of the 1980s led feminists to shift their focus from 'things'-such as housework, inequalities in the labor market or male violence to words to an emphasis on language, representations and subjectivity (Barrett, '92).

The key challenges that feminist theories face today are those outlined at the beginning of this introduction and remain in understanding diversity among women and understanding the complex changing world within which women are variously located. Similarly, feminist theories for the future must continue to acknowledge the specific localized actualities and global context which shape women's lives in a changing world (Jackson and Jones, '98). For last few decades modern feminism has dominated the theories of feminist study worldwide. In post modern age that we live today, the earlier feminist theory may not correspond to the present context of society as 'truth' has different facet which varies from society to society. As we have entered into a new era of modernization, the overall view of post modern feminism holds the impression that the problem subsist for everyone and not just women. Women in the different instances have become or becoming equal in today's society which is also geared by different movements, conferences and conventions worldwide. As per the thinking originated in post modern feminism women have become a debate category complicated by class, ethnicity, sexuality and power aspects of identity and thus is per formative based on the natural heterosexuality rather than socially and culturally created and manipulated. Therefore, post modern feminism addresses broad range of issues like infanticide, prostitution, rape, taboo and incest, apart from how gender inequality and injustice interacts with other issues like class, sexuality, identity, domination or oppression in the rigid and soft structural patriarchal formation and there

are countless events of gender problems and serious gender issues in our Nepali societies.

#### RESEARCH METHODS

This research is conducted to study of the structural formation of gender and gender practices in existing Nepali societies and cultures in 2010, focusing especially in the perceptions of professional men and women in different fields. So, the main aim of this research is to observe the gender formation and existing gender practices. For this purpose, 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, equal sex ratio of the respondents are involved in this study. The total numbers 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 method using interview schedule, general interview 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 ( $\chi^2$ ) test has been applied to measure the statistical test of significance which is used to compare observed frequencies with expected frequencies. In other words,  $\chi^2$  test examines the significant difference on 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 formation of gender and the existing gender practices in Nepali societies. 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.

#### RESULTS AND DISCUSSION

It is true that more established gender inequalities and discriminations are prevalent throughout the life

cycle of an individual in Nepalese societies and cultures. Socially and culturally determined more rigid gender roles, responsibilities, norms, values, duties, perceptions and beliefs that are surrounded in social institutions of family, community, society, market including state is responsible for the construction of gender discriminations and hierarchies in Nepali societies. Usually, gender norms and values attribute greater access to and control over resources and power to men as compared to women, which results

in unequal position in power relationships. In general practice, all these relationships are based on power and power structure. So, power and power structure is a fundamental aspect to construct gender and gender relationships. From the research analysis, diverse practices are found to equally existing in the process of gender construction, there is strong prevalence of discrimination, equity and differentiation in the society among the educated people who have recognized those values.

Table 1. Respondent's Views on Existing Gender Practices in Nepali Societies

Existing Gender Practices		Gender		
		Male	Female	Total
Equity	Count	45	22	67
	% within Practice	67.2%	32.8%	100.0%
	% within Gender	23.1%	11.3%	17.2%
Differentiation	Count	32	20	52
	% within Practice	61.5%	38.5%	100.0%
	% within Gender	16.4%	10.3%	13.3%
Discrimination	Count	118	153	271
	% within Practice	43.5%	56.5%	100.0%
	% within Gender	60.5%	78.5%	69.5%
Total	Count	195	195	390
	% within Practice	50.0%	50.0%	100.0%
	% within Gender	100.0%	100.0%	100.0%

Source: Field Survey, 2010

The Table 1 shows that among the total educated people studied, majority of them said that there is a high degree of discrimination in practices that is of 69.5% and various challenges for the gender equity and differences in the distribution of benefit. In case of male, it is seen that, high degree (60.5%) of various kinds of discrimination is focused. But some changes or direction are still assumed for equality as an improving situation. Likewise, 23.1% in case of equity and 16.4% of differentiation are taken as the existing

practices of gender construction which is due to physical structure, not because of the hierarchal and social structure. For educated female respondents, it is more discriminatory in nature (78.5%) rather than equity of 11.3%, similarly, 10.3% of differentiation nature respectively.

The following table explains the relationship between the existing practices of gender construction and the views of males and females through Chi-Square ( $\chi^2$ ) test.

Table 2. Chi-Square Tests of Gender and the Existing Practices of Gender Formation

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.185 <sup>a</sup>	2	.001
Likelihood Ratio	15.386	2	.001
Linear-by-Linear Association	14.507	1	.001
N of Valid Cases	390		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 26.00.

The study of testing significance evidence of association between gender and the existing practices of gender construction, the  $\chi^2$  test assumed that: Null hypothesis ( $H_0$ ): There is no significant evidence of difference between genders in the proportion of the existing practices of gender construction. Alternative

hypothesis ( $H_1$ ): There is a significant evidence of difference between genders in the proportion of the existing practices of gender construction. The result in Table 2 shows that the calculated value of  $\chi^2=15.185$  is found to be significant at one percent critical value. So, the null hypothesis is rejected and hence the

alternate hypothesis  $H_1$  is accepted. Therefore, there is a significant evidence of difference between genders in the proportion of the existing practices of gender formation. In other words, gender wise the existing practices are found to be unequal.

Likewise, the Table 3 below explains the correlation between the views of males and females and existing gender practices of gender formation through Karl Pearson's and Spearman correlation.

Table No. 3: Correlation between the Gender and Existing Gender Practices

Interval by Interval	Pearson's R	Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Ordinal by Ordinal	Spearman Correlation	.193	.049	3.877	.001 <sup>c</sup>
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 observed that the level of relationship between gender and the existing practices of gender construction measured through Karl Pearson's is found to be positive 19.3 percent and Spearman correlation is also found to be positive 19.7 percent. Both of them are moderate relationship and significant at one percent critical value.

In a genuine practice, women do not enjoy equal benefits as men in the civil, political, social, religious, legal and economic advancement because of the existing perceptions and practices like inequality, differentiation and discrimination institutionalized by family, society, market and state. As a conclusion, I

can say that, gender discrimination starts at birth or even before birth and with an obligation to sex category based on culture and tradition of the society. Still, the cultural interpretations placed on biological differences are around us. What matters most is the meaning attached to differences, legitimated or imagined in a society. For further detail study of existing gender practices, it is required to understand the correlation between caste/ethnic groups wise respondents' perceptions and existing gender practices. The following table investigated the relationship between caste and ethnic group's wise respondents' views and the existing gender practices.

Table 4. Caste and Ethnic Groups Wise Distribution of the Existing Gender Practices

Existing Gender Practices		Caste/Ethnic Groups				Total
		Brahmin and Chhetri	Ethnic Groups	Newar	Dalit	
Equity	Count	38	22	6	1	67
	% within Practice	56.7%	32.8%	9.0%	1.5%	100.0%
Differentiation	% within Caste/Ethnic Groups	13.0%	36.1%	23.1%	9.1%	17.2%
	Count	32	13	5	2	52
Discrimination	% within Practice	61.5%	25.0%	9.6%	3.8%	100.0%
	% within Caste/Ethnic Groups	11.0%	21.3%	19.2%	18.2%	13.3%
Total	Count	222	26	15	8	271
	% within Practice	81.9%	9.6%	5.5%	3.0%	100.0%
Total	% within Caste/Ethnic Groups	76.0%	42.6%	57.7%	72.7%	69.5%
	Count	292	61	26	11	390
Total	% within Practice	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 Table 4 shows that among the total educated people studied, majority of them said that there is a high degree of gender discrimination in various socio-cultural practices in both private and public life. In case of Brahmin and Chhetri, it is seen that, high degree (76.0%) of gender discrimination practices is focused. Just as, 13.0% in case of equity or equal gender

practices and 11.0% of differentiations (gender/sex preferred positive and negative differentiation and segregation) are taken as the existing practices of gender construction in Nepali society. The views of the educated ethnic respondents, it is comparatively less of the discriminatory practices (42.6%), nearly followed by 36.1% for equity. In the case of Dalit

respondents, it is noticed that, very high degree (72.7%) of gender discrimination is practiced in society. In the modern context, some social and cultural transformations and way of life of people, however, are still assumed for egalitarianism as a succeeding

position.

The following table explains the association between the existing practices of gender construction and caste and ethnic group through Chi-Square ( $\chi^2$ ) test (Table 5).

Table 5. Chi-Square Tests of Caste/Ethnic Groups and the Existing Practices

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	30.249 <sup>a</sup>	6	.001
Likelihood Ratio	28.011	6	.001
Linear-by-Linear Association	8.946	1	.003
N of Valid Cases	390		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is 1.47.

In the study of testing significance evidence of association between caste/ethnic groups and the existing practices of gender construction, the  $\chi^2$  test assumed that: Null hypothesis ( $H_0$ ): There is no significant evidence of difference between caste/ethnic groups in the proportion of the existing practices of gender construction. Alternative hypothesis ( $H_1$ ): There is a significant evidence of difference between caste/ethnic groups in the proportion of the existing practices of gender construction. The result in Table 5 shows that the calculated value of  $\chi^2=30.249$  is found to be significant

at one percent critical value and 6 degrees of freedom. So, the null hypothesis is rejected and hence the alternate hypothesis  $H_1$  is accepted. Therefore, there is a significant evidence of difference between caste/ethnic groups in the proportion of the existing practices of gender construction. In other words, caste/ethnic groups wise the existing gender practices are found to be unequal.

Equally, the table below explains the correlation between the existing practices of gender construction and the caste/ethnic groups through Karl Pearson's and Spearman correlation.

Table 6: Correlation between Caste/Ethnic Groups and the Existing Gender Practices

Interval by Interval	Pearson's R	Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Ordinal by Ordinal	Spearman Correlation	-.152	.051	-3.022	.003 <sup>c</sup>
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 seen that the level of relationship between caste/ethnic groups and the existing practices of gender construction measured through Karl Pearson's is found to be negative 15.2 percent and Spearman correlation is also found to be negative 22.7 percent.

Both of them are in moderate relationship and significant at one percent critical value (Table 6).

Similarly, the following table inquired the relationship between education wise respondents' views and the existing gender practices.

Table 7. Education Wise Analysis of the Existing Gender Practices

Existing Gender Practices	Level of Education				Total	
	BA	MA	MA+Mhil	Phd+		
Equity	Count	26	30	7	4	67
	% within Practice	38.8%	44.8%	10.4%	6.0%	100.0%
Differentiation	% within Level of Education	13.5%	18.4%	35.0%	28.6%	17.2%
	Count	24	21	4	3	52
Discrimination	% within Practice	46.2%	40.4%	7.7%	5.8%	100.0%
	% within Level of Education	12.4%	12.9%	20.0%	21.4%	13.3%
Discrimination	Count	143	112	9	7	271
	% within Practice	52.8%	41.3%	3.3%	2.6%	100.0%

Contd...

Total	% within Level of Education	74.1%	68.7%	45.0%	50.0%	69.5%
	Count	193	163	20	14	390
	% within Practice	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 6 indicates that among the total professionals studied, the majority of them claimed that there is a high degree of gender discrimination and exploitation in genuine practices. Among BA level respondents, it is 74.1% of graduates who strongly believed in gender discrimination practices in Nepal. In case of post graduates respondents, it is seen that, higher percent (68.7%) of gender discrimination practices is focused. Only, 18.4% in case of equity or

equal gender practices and 12.9% of gender differentiations are taken as the existing practices. Similarly, the views of the fifty percent PhD holder respondents, it is comparatively less of the discriminatory practices, followed by 28.6% for equity.

The following table explains the association between existing gender practices and the levels of education through Chi-Square ( $\chi^2$ ) test.

Table 8. Chi-Square Tests of Education and the Existing Gender Practices

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.032 <sup>a</sup>	6	.087
Likelihood Ratio	10.239	6	.115
Linear-by-Linear Association	8.595	1	.003
N of Valid Cases	390		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is 1.87.

In case of testing significance evidence of association between education and the existing gender practices, the  $\chi^2$  test assumed that: Null hypothesis ( $H_0$ ): There is no significant evidence of difference between education in the proportion of the existing gender practices. Alternative hypothesis ( $H_1$ ): There is a significant evidence of difference between education in the proportion of the existing gender practices. The result in table no. 8 shows that the calculated value of  $\chi^2 = 11.032$  is found to be

significant at 10 percent critical value and 6 degrees of freedom (Table 8). So, the null hypothesis is rejected and hence the alternate hypothesis  $H_1$  is accepted. Therefore, there is a significant evidence of difference between the levels of education in the proportion of the existing gender practices. In other words, education wise the existing gender practices are found to be unequal.

Likewise, the table below explains the correlation between education and the existing gender practices in Nepal through Karl Pearson's and Spearman correlation.

Table 9. Correlation between Education and the Existing Gender Practices

	Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.	
Interval by Interval	Pearson's R	-.149	.053	-2.961	.003 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	-.134	.052	-2.660	.008 <sup>c</sup>
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 observed that the level of relationship between education and existing gender practices measured through Karl Pearson's is found to be negative 14.9 percent and Spearman correlation is also found to be negative 13.4 percent. Both of them are in

low relationship and significant at one percent critical value (Table 9).

Likewise, the following table has analyzed the relationship between occupational status of the respondents and the existing gender practices.

Table 10. Occupation Wise Analysis of the Existing Gender Practices

Existing Gender Practices		Occupation of the Respondents						Total
		Army Officers	Doctors Lawyers	Judges/ Teachers	T U	Bureaucrats	Journalists	
Equity	Count	10	13	11	8	12	13	67
	% within Practice	14.9%	19.4%	16.4%	11.9%	17.9%	19.4%	100%
	% within Occupation	14.3%	18.6%	27.5%	11.4%	17.1%	18.6%	17.2%
Differentiation	Count	9	9	8	11	6	9	52
	% within Practice	17.3%	17.3%	15.4%	21.2%	11.5%	17.3%	100%
	% within Occupation	12.9%	12.9%	20.0%	15.7%	8.6%	12.9%	13.3%
Discrimination	Count	51	48	21	51	52	48	271
	% within Practice	18.8%	17.7%	7.7%	18.8%	19.2%	17.7%	100%
	% within Occupation	72.9%	68.6%	52.5%	72.9%	74.3%	68.6%	69.5%
Total	Count	70	70	40	70	70	70	390
	% within Practice	17.9%	17.9%	10.3%	17.9%	17.9%	17.9%	100%
	% within Occupation	100%	100%	100%	100%	100%	100%	100%

Source: Field Survey, 2010

The above Table 10 shows that among the total professionals studied, the majority of respondents believed that there is a greater degree of gender unfairness and intolerance in different types of social practices in different Nepali cultures. Among the army officers, it is 72.9% of armies who strongly assumed that there is a high degree of gender discrimination practices in Nepal. Likewise, in the case of medical doctors, it is seen that, higher percent (68.6%) of gender discrimination practices is focused and only 18.6% in case of equal gender practices and 12.9% of gender differentiations are taken as the existing gender practices in different Nepali cultures. Correspondingly, in the view of more than fifty percent judges/lawyers (52.5%), it is comparatively less discriminatory practices, followed by 27.5% for equity.

Likewise, in the view of university teachers, it is perceived that, more than seventy percent (72.9%) of gender discrimination practices is practiced. And only, 11.4% in case of gender equality and 15.7% of gender differentiations are instituted as the existing gender practices. In the same way, in the observations of government officers, it is seen that, more than seventy percent (74.3%) of gender discrimination is practiced.

Very similar, in the judgments of journalists, it is professed that, the higher percent (68.6%) of gender discrimination practices is reported. Just, 18.6% in case of gender equality or gender equity and 12.9% of gender differentiations are associated as the existing gender practices.

To sum up, women's rights and status, various traditional and modern unfairness beliefs and ideologies against them are prevalent that restricts their privilege, potentiality, freedom, choice and mobility both in private and public life. The diverse causes and strong foundations of women's discriminations and unequal gender relationships are powerfully and intensely deep-rooted in history, religions, culture, traditions, regions, socio-economic structures, political and legal institutions, traditional/modern principles, values and beliefs and social ethics and judgments. The equity construction, therefore, requires an inclusive as well as fairly new perspective and model to address and readdress embedded and logical domination, discrimination and oppression in every field of the society.

The following table explains the association between the existing gender practices and occupation through Chi-Square ( $\chi^2$ ) test (Table 11).

Table 11. Chi-Square Tests of the Existing Gender Practices and Occupation

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.323 <sup>a</sup>	10	.502
Likelihood Ratio	9.261	10	.508
Linear-by-Linear Association	.002	1	.966
N of Valid Cases	390		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.33.

In case of testing significance evidence of association between the existing gender practices and



occupation, the  $\chi^2$  test assumed that: Null hypothesis ( $H_0$ ): There is no significant evidence of difference between occupations in the proportion of the existing gender practices. Alternative hypothesis ( $H_1$ ): There is a significant evidence of difference between occupations in the proportion of the existing gender practices. The result in Table 11 shows that the calculated value of  $\chi^2$  is not found to be significant. So, the null hypothesis is

accepted. Therefore, there is no significant evidence of difference between occupations in the proportion of the existing gender practices. In other words, occupation wise existing gender practices are found to be equal. In the same way, the table below explains the correlation between the existing gender practices and occupation of the respondents through Karl Pearson's and Spearman correlation.

Table 12. Correlation between the Existing Gender Practices and Occupation

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.002	.050	.043	.966 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.004	.050	.084	.933 <sup>c</sup>
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 observed that the level of relationship between occupation and the existing gender practices measured through both Karl Pearson's and Spearman correlation are not found to be significant.

The following table has analyzed the association between religion wise respondents' views and the existing gender practices in Nepal.

Table 13. Religion Wise Distribution of the Existing Gender Practices

Existing Gender Practices		Religion				
		Hindu	Muslim	Buddhism	Christian	Total
Equity	Count	50	0	15	2	67
	% within Practice	74.6%	.0%	22.4%	3.0%	100.0%
	% within Religion	16.5%	.0%	19.5%	25.0%	17.2%
Differentiation	Count	37	1	12	2	52
	% within Practice	71.2%	1.9%	23.1%	3.8%	100.0%
	% within Religion	12.2%	50.0%	15.6%	25.0%	13.3%
Discrimination	Count	216	1	50	4	271
	% within Practice	79.7%	.4%	18.5%	1.5%	100.0%
	% within Religion	71.3%	50.0%	64.9%	50.0%	69.5%
Total	Count	303	2	77	8	390
	% within Practice	77.7%	.5%	19.7%	2.1%	100.0%
	% within Religion	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2010

The above Table 13 clearly shows that the majority of respondents believed that there is a greater degree of gender injustice and biased gender judgment in various practices in both private and public spheres of women's life rather than men's one. Among the Hindu respondents, 71.3% of people claimed that there is a high degree of gender discrimination practices. Surprisingly, the Muslim respondents are equally

observed (50.0%) between gender discrimination and gender differentiation practices in Nepal. Among the Buddhists, it is 64.9% of respondents who said that there are various gender discriminatory practices in existing Nepali cultures.

Likewise, the following table explains the association between the existing gender practices and religion through Chi-Square ( $\chi^2$ ) test.

Table 14. Chi-Square Tests of the Existing Gender Practices and Religion

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.276 <sup>a</sup>	6	.509
Likelihood Ratio	4.624	6	.593
Linear-by-Linear Association	1.656	1	.198
N of Valid Cases		390	

a. 5 cells (41.7%) have expected count less than 5. The minimum expected count is .27.

The study of testing significance evidence of association between the existing gender practices and religion, the  $\chi^2$  test assumed that: Null hypothesis ( $H_0$ ): There is no significant evidence of difference between religions in the proportion of the existing gender practices. Alternative hypothesis ( $H_1$ ): There is a significant evidence of difference between religions in the proportion of the existing gender practices. The result in Table 14 shows that the calculated value of  $\chi^2$

is not found to be significant. So, the null hypothesis is accepted. Therefore, there is no significant evidence of difference between religions in the proportion of the existing gender practices. In other words, religion wise existing gender practices are found to be equal.

Correspondingly, the table below explains the correlation between religion and the existing gender practices through Karl Pearson's and Spearman correlation (Table 15).

Table 15. Correlation between Religion and the Existing Gender Practices

	Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.	
Interval by Interval	Pearson's R	-.065	.053	-1.288	.199 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	-.070	.052	-1.384	.167 <sup>c</sup>
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 seen that the level of relationship between religion and the existing gender practices measured through both Karl Pearson's and Spearman correlation are not found to be significant.

So, it is clear that 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, and 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. Single or unmarried, widowed, divorced and separated women across family/family members, relatives and communities suffered from various gender-biased angles and are measured as socio-economic and physical burden to their families. Correspondingly, numerous educated or uneducated, jobholders or housewives women noticeably suffers from inhuman treatments, violent behaviors and tortures in both private and public spheres.

### CONCLUSION

Gender equity and equality is always in demand for fairness and justice in women's and men's access to socio-economic positions as well as power structures. But, the patriarchal structure in Nepali societies, male social power constructs a rigid social structure and ideology, creates and recreates a new

and intellectual patriarchal thinking and systematically modifies the influential patriarchal formation and discriminatory thinking and ideology that lead to female subordination and injustice. Similarly, deep-rooted perceptions of masculinity and femininity pressurize to continue male supremacy furthermore constructed and reconstructed through socialization processes. Hence, well managed system of gender inequality, differentiation and discrimination, in which there is an uneven structural gender formation and unequal distribution of rewards and punishment logic as well as treatment system between men and women has existed throughout the entire Nepali cultures including modern or so-called modern one. By and large, these types of established gender inequalities and discriminations are prevalent throughout the life cycle of Nepali women. In the same way, it is true that socially and culturally determined more rigid gender roles, responsibilities, norms, values, duties, perceptions and beliefs are surrounded in major social institutions like family, community, society, market including state is responsible for the formation of this type of gender structure and develop the discourse of gender discriminations and hierarchies in Nepali societies. Thus, to construct gender equity and gender justice in Nepal, a strong and recognized networking systems and practically embedded procedures have to be implemented among related foundations, institutions and authorities from local to national and global level to go jointly for the gender justice and gender equity in Nepal.

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