

**SHORT REVIEW WOMEN AND CIVIL SERVICE IN NEPAL.****By****Dr. Mana Hari Dhakal**
Kirtipur Kathmandu, Nepal**Article History**

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Abstract

In general the word "women" is the plural form of the word "woman". It is used to refer to more than one adult female person. The government services performed by public officials are referred to as civil services. Women and public service in Nepal. In modern state systems, the civil service plays a crucial role by providing expert advice to the government for policy-making, offering information and statistics related to policy decisions, supporting the implementation of plans and programs, and delivering basic services and benefits to citizens. There is no universally accepted definition of civil service. There is also no globally recognized standard for which services are included under civil service. The structure of civil service varies from country to country. In some countries, teachers are considered civil servants, while in others they are not. On one hand, to make the implementation of women's rights mentioned in the Constitution and laws effective, we need to adapt to changing circumstances and include women's concerns in emerging areas. Ensuring women's participation in all sectors requires first and foremost the inclusion of women in policy-making and implementation. The civil service, which is a key area for policy formulation and execution, must be prioritized in this regard. Therefore, as long as women's participation in the civil service is not effective, permanent growth in women's involvement in other sectors cannot be achieved.

Keywords: Gender, Women Development, Civil Right and Civil Service, Constitution, Policy Making, Implementation, Changing Pattern.

1. Introduction

In general, the word "women" is the plural form of the word "woman". It is used to refer to more than one adult female person. The government services performed by public officials are referred to as civil services. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. There has been progress over the last decades, but the world is not on track to achieve gender equality by 2030. Government services performed by public officials are referred to as civil services. Within the administrative framework, this term is limited to state employees. The Constitution of Nepal, in Part 23 under the heading "State Service Commission," states, "In order to make appointments and promotions for civil services or any other services of the Government of Nepal, the responsibility shall lie with the State Service Commission."

Civil service is the cornerstone for the efficient functioning of government administration. The act has defined civil service as the machinery of the government, responsible for managing the administrative framework of the country Civil Service Act (1993). The scope of civil service extends to creating policies and ensuring their effective implementation. Moreover, civil

service also includes permanent bureaucratic structures that support governmental policy-making and implementation. It plays a crucial role in upholding the state's administrative framework, ensuring the delivery of services, and maintaining public trust in governance. The International Encyclopedia of Social Science defines civil service as "The administrative system of government in which employees, in a permanent and professional capacity, serve the state, ensuring continuity and effectiveness of governance." According to I.E.N. Gladden, "Civil service is the administrative system of the state, primarily governed by political neutrality, merit-based recruitment, and professional integrity."

Although civil service is rooted in tradition, it continues to evolve as per the needs and expectations of modern society. It is an indispensable organ of the state and is crucial for implementing constitutional provisions and national policies effectively.

The civil service is considered a permanent government, as civil servants continue to run the administration even during political changes (Sharma, 2054). The civil service is the only effective and reliable mechanism that provides citizens with services and benefits granted by the state. The German

sociologist Max Weber positively defined the civil service as the administrative mechanism that practices legal authority in the most ideal manner (Aryal, 2079). In modern state systems, the civil service plays a crucial role by providing expert advice to the government for policy-making, offering information and statistics related to policy decisions, supporting the implementation of plans and programs, and delivering basic services and benefits to citizens. E.N. Galden has defined civil service on two bases. The first basis refers to non-military government employees, while the second refers to a group of administrative employees who are recruited based on merit, politically neutral, and focused on serving the state and the public. In the UK, civil service refers to government employees who are not involved in political or judicial offices and who receive salaries and allowances approved by Parliament. Similarly, in France and the United States, all employees working from federal to municipal levels are included under this service (Tiwari, 2061). The establishment of civil service in the country is defined as the structure through which the government prepares economic infrastructure, provides goods and services to citizens, creates a competitive environment in the economy, resolves group conflicts, conserves natural resources, ensures the accessibility of goods and services to vulnerable communities, and maintains stability in the economy (Hughes, 1998).

There is no universally accepted definition of civil service. There is also no globally recognized standard for which services are included under civil service. The structure of civil service varies from country to country. In some countries, teachers are considered civil servants, while in others they are not. In some countries, nurses and police officers are considered civil servants, while in others, they are not. Similarly, in some countries, judges of higher courts are not considered civil servants, but judges of lower courts are. Hence, there is no uniformity regarding which services and sectors are included under civil service. In many countries, local government employees are not considered civil servants, but in some countries, specific types of employees working at the local level are regarded as civil servants. Although it is difficult to precisely define which employees belong to the civil service, various scholars have attempted to define it. According to Herman Finer, civil service is a professional group of permanent, salaried, skilled employees (Mainali, 2076). According to Part 3, Article 18, Subsection (3) of the Constitution of Nepal (2072), under the right to equality, special provisions can be made by law for the protection, empowerment, or development of socially or culturally marginalized groups such as women, Dalits, indigenous communities, Madhesi, Tharu, Muslims, oppressed groups, backward classes, minorities, marginalized people, farmers, laborers, youth, children, senior citizens, gender and sexual minorities, persons with disabilities, pregnant individuals, the disabled or helpless, underdeveloped regions, and economically disadvantaged Khas Arya, among others.

According to Article 243 of the Constitution of Nepal (2072), "the term 'civil service position' refers to positions in the military, Nepal Police, Armed Police Force, and other civil

service positions in the government of Nepal." The political and administrative sectors are like two wheels of a chariot. The political system enacts laws, and the civil service is the body that operates daily activities under the rule of law. Looking at world history, the merit-based recruitment system has successfully replaced the old recruitment system based on patronage, which began in China and has now been successfully adopted by many countries (Wagle, 2074).

2. Objectives and Methodology

Main objective of this article is to find out women position in government job. This article assesses the theoretical and conceptual issues of civil service. The fundamental objective of this article is to analyze the different perspectives and theoretical arguments civil service and position of women. This article is fully based on the systematic review of secondary literature published in journals, books, reports, and other academic publications. It has applied the qualitative method. The arguments developed in this article are based on the critical approach mainly the article is analytical and descriptive.

3. Review in different perspectives:

3.1. Women's Participation in the Civil Service

The role of administration is crucial in establishing gender rights. However, the presence of women in administration has not been strong. Whether in administration or any other field, social and cultural barriers often create obstacles to women's participation. Violence and discrimination against women are widespread in society. The Constitution of Nepal guarantees fundamental rights to women, including the right to participate in all state bodies on the basis of proportional inclusivity, as well as equal rights to lineage, safe motherhood, and reproductive health. Nepal has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (1979) and has implemented policies and programs accordingly. Similarly, gender equality and the empowerment of girls are included in the Sustainable Development Goals. There is a need to involve women's capacity, labor, skills, and creativity in the development process in order to maintain social equality in line with the spirit of the Constitution (15th Plan, National Planning Commission).

The participation of women in administration has become a concept that has gained attention recently. Without women's participation, the modern concept of administration remains incomplete. Administration based on gender equality is the foundation of modern administrative concepts. This concept ensures participation of all genders, classes, and sectors in administration. A society based on equality is the foundation of just development. According to modern perspectives, development is not just about the construction of physical infrastructure or economic growth. Instead, empowerment of all genders and classes is important. For women, development includes education, health, participation, the guarantee of rights, and political involvement. When every class is involved in state governance, only then can equality and inclusivity truly be realized. Without participation in the

governance process, ownership is not achieved. In the past, women were excluded from administrative processes, which is why Nepal has not seen adequate participation of women in civil service. Women were regarded as second-class citizens, which led to their absence from civil service. This lack of participation also hindered women's empowerment. Since women make up more than half of the population, their exclusion from state affairs has naturally slowed down the country's development. Nepal is in need of a developmental revolution. To compete in the global economy, Nepal must make substantial progress. However, the country can only take that leap forward if women are included in every sector of governance. A chariot cannot move with just one wheel. Women are biologically different, but in terms of gender, they are equal to men. Therefore, women must be moved forward alongside men. In order to establish social justice and equality, involve women in creative work in development, promote cooperation and harmony in family life, utilize women's unique experiences and skills in administration, recognize women as agents of change, strengthen and empower women, adopt the principles of rights, and increase women's leadership capacities in policy-making, participation of women in civil service is essential.

The transformation of any one sector does not encompass the entire development of the state. It must involve all genders, classes, and sectors. There is now widespread debate about whether state development is possible without women's participation. However, in practice, women's expected participation has not been achieved. In fact, nowhere in the world do men and women have 100% equal participation and access to opportunities. The lack of equal opportunities and access is due to traditional roles, work styles, and domain definitions. However, the degree of participation and access varies significantly between developed and developing countries. In developed countries, women's participation is relatively higher. In the context of Nepal, traditional beliefs, perspectives, and norms have hindered women's entry into the mainstream of administration. Our society believes that men deserve respect and women deserve love. Women are seen not as individuals with roles and opportunities, but as figures of love and compassion. This mindset must be broken by involving women in all sectors, making government services more equitable and humane. The change must begin from the family. Traditional religions, cultures, discrimination, gender-based division of labor, the lack of justice, and gender violence are some of the reasons why women are lagging in development. The belief that daughters are destined to marry and sons are destined for success still persists in society. Sons inherit property, while daughters are burdened with responsibilities (Pokharel, 2016).

Recently, the participation of women in government services has increased, but it is still limited in numbers. The issue of participation should be explored not just in numbers, but in quality. Simply increasing numbers does not guarantee real participation. Participation is determined by numbers, voices, significance, and traditional values. While there has been notable growth in the presence of women in some areas,

decision-making remains dominated by men. Women have become passive witnesses in some situations. Women are still given less importance, and respectful representation is lacking. Therefore, the debate should not just focus on participation, but also on meaningful participation (Mainali, 2019). In Nepal, awareness about women in government services has increased. Women are starting to take part in administrative activities. With their participation, all aspects of women's rights can be addressed. Positive changes will begin to emerge in women as well. While women's issues were previously limited to freedom and equality, they are now linked to participation in all areas of governance. Administration governs the country, implements government policies and programs, and holds influence across all sectors. Therefore, women's participation in administration is now understood as participation in the core framework of the state. Women's freedom, equality, participation, reservation, empowerment, and other issues are currently significant topics for women's rights. Access for women in services has increased. The issue of gender equality—equal distribution of resources—is now widely discussed. Nepal's Constitution ensures that all citizens are equal before the law, there shall be no discrimination based on gender, equal pay for equal work between men and women, specific programs for the upliftment of women, special provisions for women's health, education, and employment, and a positive discrimination policy for women's advancement. Nepal, as a signatory to the Convention on the Elimination of All Forms of Discrimination Against Women (1979), also has international legal obligations.

Women's participation in civil service is closely related to empowerment. Equality means the expansion of access and distribution of power, giving priority to those with less capacity, and ensuring participation in all sectors. Women's development needs to be linked with social, economic, educational, technical, and judicial aspects, as well as with the administrative framework. This is because administration is not a separate topic, but a mixture of all sectors. Administration touches every aspect of governance. Politics, economics, and society all play roles in the formulation of policies that guide the governance of the country. Change in one sector does not automatically signify women's participation. Therefore, empowerment must be achieved in all sectors (Mainali, 2019).

3.2. Civil Service from a Secular Perspective

From the Vedic period, women in Nepal have been worshipped as Durga, Saraswati, and Lakshmi. The saying "Where women are respected, there is the abode of God" is also prevalent in our society. However, the discrimination, exploitation, and social evils faced by women prevent their development. To end the exploitation of women and build an equal society, it is necessary to eliminate social evils and create an aware society. Ending social inequality and adapting to timely social transformation is vital (Shahi, 2077).

Although Nepal's constitution and laws mention women's freedom and rights, transforming this freedom into practice has not been possible. Despite women contributing equally to

democracy and their rights, they remain confined to a specific boundary due to various gender structures. Even today, it is difficult for women to live freely and equally in society. For the implementation of inclusive policies, it is essential to first change and improve the societal perspective on women. Women should be included not as charity but as responsible participants. It is necessary to review the established standards of qualifications, skills, and competencies for women in society (Sa.Pa.Ma, 2072).

Since the Sixth Plan, special arrangements have been made for women's rights, and in the recent plans, gender equality, women's empowerment, and gender mainstreaming have been focused. The current 15th Plan proposes long-term strategies for building a gender-equal nation, with a goal of establishing substantive equality with meaningful participation of women. Achieving this goal requires institutionalizing accountable governance and including every class in the process. Only when women are included in governance can equality and inclusiveness be realized. Historically, women's participation was excluded from administrative processes, leading to their underrepresentation in government services. Considering women as second-class citizens has hindered their involvement in public services. As more than half of the population comprises women, excluding them from mainstream governance naturally impedes national development. Nepal is a country at a crossroads of development and needs a significant leap to compete in the global economy. However, this leap can only happen if women are included in every sector. A one-legged chariot cannot move forward. While women may differ biologically, they should be treated equally in terms of gender. Therefore, women must be advanced alongside men.

For social justice and equality, it is essential to involve women in creative roles in development, foster cooperation and harmony in family life, capitalize on women's unique skills and experiences in administrative sectors, acknowledge women as change agents, and include them in decision-making processes. Strengthening women's empowerment, embracing the principles of rights, and enhancing women's leadership skills in policy formulation is crucial for their participation in civil services. The change in any one sector cannot drive national development unless it encompasses all genders, classes, and regions. Although there is a growing debate on women's participation in national development, the expected participation has yet to be realized.

In developed countries, women's participation is comparatively higher, but in our context, traditional views, perspectives, and beliefs have prevented women from entering mainstream administration. Our society holds that men should be respected and women loved. Women are often seen as figures to be cared for rather than given equal opportunities and roles. To break this, women's participation should be integrated into every sector to make government services more just and humane, starting from the family level. In Nepal, traditional religion, culture, gender-based labor division, lack of equity, failure of mainstreaming, gender violence, and gender perspective contribute to the

backwardness of women in development. The belief that daughters are to be married off and sons open the doors to heaven still persists in society. Sons inherit property, while daughters are burdened with responsibilities (Pokharel, 2073).

Although women's participation in civil services has increased in recent years, it remains limited in number. The question of participation should be sought not in numbers but in quality. A larger number does not guarantee genuine participation. Participation is determined by numbers, voice, meaning, and traditional values. Even though women are present in considerable numbers in some areas, decision-making remains dominated by men, and women are merely bystanders. Women continue to be given less importance, and respectable representation is still lacking. Therefore, the focus must be on meaningful participation, not just participation itself (Mainali, 2076).

In Nepal, awareness of women's participation in civil services has increased. Women have begun to engage in administrative activities. With women's participation in administration, their issues are more likely to gain attention, and positive changes are starting to take place. In the past, issues related to freedom and equality were limited to women, but now participation in every sector is emphasized. Administration governs the country, implements policies and programs, and holds influence over all sectors. Therefore, women's participation in administration is now viewed as integral to the mainstream of governance. Women's issues like freedom, equality, participation, reservation, and empowerment are now central topics. The reach of women in civil services has increased, and discussions on gender equality and equal share are ongoing. Nepal's constitution guarantees equality before the law, prohibits discrimination based on gender, ensures equal pay for equal work, and introduces special programs for women's upliftment in health, education, and employment. Nepal, as a signatory of the Convention on the Elimination of All Forms of Discrimination against Women (1979), is also committed to international law.

Women's participation in civil services is closely related to empowerment. Empowerment means expanding access and power distribution, prioritizing those with lesser capacity, and ensuring their participation in all sectors. The social, economic, educational, technical, and judicial aspects of women's development need to be linked with the administrative sector because administration encompasses all sectors. Administration touches every aspect of the country. The state's policies in politics, economics, and society influence administration. Change in one sector does not equate to acknowledging women's participation unless all sectors ensure their empowerment (Mainali, 2076).

3.3. Gender Perspective in Civil Service

In Nepal, women have been worshipped as Durga, Saraswati, and Lakshmi since the Vedic period. There is also a saying in our society that where women are respected, God resides. However, the discrimination, exploitation, and social evils faced by women hinder their development. To eliminate exploitation against women and create an egalitarian society,

it is necessary to abolish social evils and bring about social awareness to end inequality, ensuring timely social transformation (Shahi, 2020).

Although Nepal's constitution and laws highlight women's freedom and rights, these freedoms have not been fully realized in practice. Women have contributed significantly to democracy and the realization of their rights, but due to various gender structures in society, they are forced to live within certain limits. Even today, it is challenging for women to live freely and equally in society. To implement the policy of inclusion, first and foremost, there is a need to change society's perspective on women. Women should be included not as a charitable cause, but as responsible participants. It is necessary to review the qualifications, capabilities, skills, and standards set by society for a long time.

Since the Sixth Plan, special provisions have been made regarding women's rights. In recent plans, various policies and programs have been implemented focusing on gender equality, women's empowerment, and gender mainstreaming. The current 15th plan proposes building a gender-equal nation with a long-term vision, aiming to ensure fundamental equality with women's equal and meaningful participation. To achieve this goal, successive plans have aimed at institutionalizing accountable governance, ensuring an environment where women can live dignified lives, eliminating all forms of discrimination, violence, and exploitation against women, and promoting women's equal leadership roles in economic prosperity and sustainable development.

While the number of economically active women in Nepal is high, many still lack access to financial resources. Three-fourths of women are involved in unpaid domestic responsibilities, including agricultural work and household management. The lack of formal employment or alternative livelihood opportunities limits women's participation in the country's economic growth, and their contributions have not been adequately recognized. Due to gender norms, the responsibilities performed by women are not given the same respect as those performed by men. In Nepal, earning is often equated with holding a government or non-government job. The percentage of women in the civil service is about 27%, which indicates that a large number of women are deprived of direct income opportunities. After the amendment of the Civil Service Act to introduce reservation policies, it is clear that women have become more encouraged. Not only from the inclusive group but also from the open category, women have been increasing their participation. In civil service, the representation of women has doubled in 10 years. In the fiscal year 2006/07, 13.84% of civil servants were women, and this figure increased to 26.67% by the year 2017/18, showing a growth of 12.83%. According to the National Library statistics of the month of Shrawan, 2078, out of a total of 88,242 employees in the civil service, 64,705 are men, and 23,537 are women (about 27%). This is a significant increase from 11 years ago when the participation of women was only 10,773. However, the details of women entering civil service

through provincial public services are not mentioned in this data (Ra. Ma. Aa., 2022).

In the fiscal year 2021/22, 380 women candidates were recommended through advertisements exclusively for women. A total of 738 women candidates, including both internal open and inclusive advertisements, were recommended for permanent appointments, making up 27.62% of the total recommendations (Lo. Se. Aa, 2022).

Although there have been significant achievements in the field of women's rights in a short time in Nepal, women still lag behind men in all areas—social, economic, educational, political, and administrative. Women's access and presence in all state sectors remain minimal. Violence against women, unequal treatment, social evils, caste-based discrimination, early marriage of girls, preference for sons over daughters, discriminatory practices regarding property rights, and unequal access to citizenship are some of the causes that maintain social and cultural divisions against women. The existing gender inequality results in limited access to resources, economic dependence, and lack of equality in education, health, and employment, further keeping women behind in comparison to men. The constitution of Nepal has made provisions for the protection of women's rights and legal remedies (Ra. Ma. Aa., 2022).

3.4. Religious Perspective on Women

Religious beliefs are an organized collection that connects cultural systems, humanity, and human existence. Religion influences almost every culture. In religious scriptures, women and men are often described differently. There are various religions in the world, such as Christianity, Islam, Hinduism, Buddhism, and Sikhism. In times when the world was not yet advancing in industry, exploration, inventions, agriculture, and trade, people created numerous symbolic representations of nature. They began praying to the supernatural and regarded it as the creator of the world. Over time, different traditions or cultures became the foundation of life, and women adapted to these traditions (Sharma, 2020).

According to Hinduism, there is often a desire for sons to ensure the continuity of the family lineage. In a patriarchal society, the son plays a crucial role in rituals such as performing the last rites for parents. In marriage rituals, the status of women is considered lesser than men. The roles of mother and wife in a patriarchal society differ. The wife is often regarded as impure, dangerous, or a source of desire, while the mother is considered sacred, loving, and life-giving. A woman without a husband and a cow without horns are both seen as incomplete, as the name they carry is usually that of their father before marriage, their husband after marriage, and their son after death. Despite this, ancient Hindu scriptures accord women special significance. There is a tradition of considering women as the goddess of wealth in the home. However, over time, the interpretation of religious scriptures has been altered, leading to discrimination in the name of religion (Thapa, 2005).

Albert Einstein said, "If there is any religion that could cope with modern scientific needs, it would be Buddhism,"

highlighting the significance of this religion. Buddhism is considered to be more tolerant of women than other religions. In Buddhist teachings, various religious texts mention the high status women should have. According to Buddha, there is no difference between men and women, and if women are given the same education as men, they can achieve the same accomplishments. If a princess is given the education to govern, she can govern a kingdom just as well, and if she chooses to become a nun, she can also attain enlightenment. Buddha was one of the first to advocate for equal opportunities for women in religious practices. However, he also critiqued certain human shortcomings inherent in women. After attaining enlightenment, women were not allowed to become nuns for a long time. It was only after the death of Buddha's foster mother, Gautami, that she was able to receive approval to become a nun at the age of 80, with the help of Buddha's disciple, Ananda. Eventually, women were allowed to join the religious order, but Buddha established different rules for monks and nuns, which is why nuns still face stricter regulations today (KC, 2018).

In Islamic law, the rights of women are still governed by religious scriptures, family law, and community-based legal systems. In Islam, women's rights to marry, engage in certain relationships, or enter mosques to pray have been questioned. Compared to other religions, women's freedom in Islam is notably restricted. In many Muslim countries, women are still not allowed to freely walk outside, must wear a burqa, and cannot participate in certain social activities (KC, 2018).

According to the Bible, women are helpers to men. It is said that when man was alone, God created woman from one of his ribs. Therefore, women are considered an integral part of men, created from the same flesh, bone, and blood. In Christianity, men are seen as the symbol of God. While early Christian history indicates that women were part of the Christian movement, there is no record of them participating in church rituals. In Christianity, women do not have the right to become leaders in the church (Gaisi, 2018).

Thus, different books and articles express varying opinions on women's participation in civil services. While the sector may not offer vast employment opportunities, it is seen as a crucial decision-making area. Around the world, there is an emphasis on the participation of women and other marginalized groups in civil services. Although there have been calls for increasing women's participation in Nepal's civil services, concrete achievements have not been made. In highly competitive positions like civil service, some argue that reservation policies conflict with the merit-based system. However, reservation is not entirely wrong. Various programs should be conducted to develop women's capabilities, enabling them to compete with men and prepare female civil servants who are on par with their male counterparts.

3.5. Development of Civil Service in Nepal

The development of civil service in Nepal can be traced back to the Kirat period. During the Kirat rule, religious texts were considered highly authoritative, and the principal religious text, *Mundhum*, also served as the legal framework for

governance. Administrative, judicial, religious, and political activities were carried out in an orderly manner under the guidance of *Mundhum*.

The Lichhavi rule lasted from 551 to 1115 Vikram Sambat. During this period, the state employees were directly supervised by the king. The appointment and remuneration of employees were carried out on an annual basis. The middle levels of administration included feudal lords, ministers, and military commanders. At the grassroots level, employees helped in building infrastructure such as roads and bridges, protecting religious institutions, collecting taxes, administering punishment, and managing foreign relations. Due to its well-organized governance system, the Lichhavi period is often referred to as the "Golden Age" in Nepal's history (Pandey, 2075).

The Malla period, which lasted from 1115 to 1825 Vikram Sambat, followed the principles of the Lichhavi rule but introduced some modifications. King Jayasthiti Malla's reform plans are particularly noteworthy. These reforms led to improvements in the economic, social, cultural, and religious sectors, although political and administrative reforms were hindered due to internal conflicts among the kings and nobles. The assassination of Kaji Bhim Malla, conflicts between six ministers in Patan, and the internal battles between the last Malla king of Kathmandu, Jayaprakash, and his army serve as examples of the failure to implement administrative reforms.

After the unification of Nepal, during the period from 1825 to 1903 Vikram Sambat, there were attempts to institutionalize administrative management, but significant reforms were not achieved. King Prithvi Narayan Shah, after unifying the country, made efforts to improve the governance system. He tried to guide the country through *Divya Upadesh* (divine instructions) to establish an effective administrative system. One of the examples is his statement that those who take or give bribes are the country's enemies and that there is no sin in punishing them. Similarly, despite the desire to appoint Viraj Bakheta as Kaji, he ultimately appointed Kalu Pandey as Kaji based on the wishes of the neighboring states and the people. However, due to the lack of clear and transparent laws, and the fact that the country was governed under the king's active leadership, substantial reforms in the administrative sector were not realized (Bhatt, 2065).

3.6. The Need for Women's Participation in the Civil Service

The role of administration is crucial in establishing gender rights. However, the presence of women in administration has not been strong. Whether in administration or any other field, social and cultural barriers often create obstacles to women's participation. Violence and discrimination against women are widespread in society. The Constitution of Nepal guarantees fundamental rights to women, including the right to participate in all state bodies on the basis of proportional inclusivity, as well as equal rights to lineage, safe motherhood, and reproductive health. Nepal has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (1979) and has implemented

policies and programs accordingly. Similarly, gender equality and the empowerment of girls are included in the Sustainable Development Goals. There is a need to involve women's capacity, labor, skills, and creativity in the development process in order to maintain social equality in line with the spirit of the Constitution (15th Plan, National Planning Commission).

The participation of women in administration has become a concept that has gained attention recently. Without women's participation, the modern concept of administration remains incomplete. Administration based on gender equality is the foundation of modern administrative concepts. This concept ensures participation of all genders, classes, and sectors in administration. A society based on equality is the foundation of just development. According to modern perspectives, development is not just about the construction of physical infrastructure or economic growth. Instead, empowerment of all genders and classes is important. For women, development includes education, health, participation, the guarantee of rights, and political involvement. When every class is involved in state governance, only then can equality and inclusivity truly be realized. Without participation in the governance process, ownership is not achieved. In the past, women were excluded from administrative processes, which is why Nepal has not seen adequate participation of women in civil service. Women were regarded as second-class citizens, which led to their absence from civil service. This lack of participation also hindered women's empowerment. Since women make up more than half of the population, their exclusion from state affairs has naturally slowed down the country's development. Nepal is in need of a developmental revolution. To compete in the global economy, Nepal must make substantial progress. However, the country can only take that leap forward if women are included in every sector of governance. A chariot cannot move with just one wheel. Women are biologically different, but in terms of gender, they are equal to men. Therefore, women must be moved forward alongside men. In order to establish social justice and equality, involve women in creative work in development, promote cooperation and harmony in family life, utilize women's unique experiences and skills in administration, recognize women as agents of change, strengthen and empower women, adopt the principles of rights, and increase women's leadership capacities in policy-making, participation of women in civil service is essential.

The transformation of any one sector does not encompass the entire development of the state. It must involve all genders, classes, and sectors. There is now widespread debate about whether state development is possible without women's participation. However, in practice, women's expected participation has not been achieved. In fact, nowhere in the world do men and women have 100% equal participation and access to opportunities. The lack of equal opportunities and access is due to traditional roles, work styles, and domain definitions. However, the degree of participation and access varies significantly between developed and developing countries. In developed countries, women's participation is

relatively higher. In the context of Nepal, traditional beliefs, perspectives, and norms have hindered women's entry into the mainstream of administration. Our society believes that men deserve respect and women deserve love. Women are seen not as individuals with roles and opportunities, but as figures of love and compassion. This mindset must be broken by involving women in all sectors, making government services more equitable and humane. The change must begin from the family. Traditional religions, cultures, discrimination, gender-based division of labor, the lack of justice, and gender violence are some of the reasons why women are lagging in development. The belief that daughters are destined to marry and sons are destined for success still persists in society. Sons inherit property, while daughters are burdened with responsibilities (Pokharel, 2016).

Recently, the participation of women in government services has increased, but it is still limited in numbers. The issue of participation should be explored not just in numbers, but in quality. Simply increasing numbers does not guarantee real participation. Participation is determined by numbers, voices, significance, and traditional values. While there has been notable growth in the presence of women in some areas, decision-making remains dominated by men. Women have become passive witnesses in some situations. Women are still given less importance, and respectful representation is lacking. Therefore, the debate should not just focus on participation, but also on meaningful participation (Mainali, 2019). In Nepal, awareness about women in government services has increased. Women are starting to take part in administrative activities. With their participation, all aspects of women's rights can be addressed. Positive changes will begin to emerge in women as well. While women's issues were previously limited to freedom and equality, they are now linked to participation in all areas of governance. Administration governs the country, implements government policies and programs, and holds influence across all sectors. Therefore, women's participation in administration is now understood as participation in the core framework of the state. Women's freedom, equality, participation, reservation, empowerment, and other issues are currently significant topics for women's rights. Access for women in services has increased. The issue of gender equality—equal distribution of resources—is now widely discussed. Nepal's Constitution ensures that all citizens are equal before the law, there shall be no discrimination based on gender, equal pay for equal work between men and women, specific programs for the upliftment of women, special provisions for women's health, education, and employment, and a positive discrimination policy for women's advancement. Nepal, as a signatory to the Convention on the Elimination of All Forms of Discrimination Against Women (1979), also has international legal obligations.

Women's participation in civil service is closely related to empowerment. Equality means the expansion of access and distribution of power, giving priority to those with less capacity, and ensuring participation in all sectors. Women's development needs to be linked with social, economic,

educational, technical, and judicial aspects, as well as with the administrative framework. This is because administration is not a separate topic, but a mixture of all sectors. Administration touches every aspect of governance. Politics, economics, and society all play roles in the formulation of policies that guide the governance of the country. Change in one sector does not automatically signify women's participation. Therefore, empowerment must be achieved in all sectors (Mainali, 2019).

4. Conclusion

The Constitution and laws of Nepal emphasize women's freedom, rights, and equality, these rights have not been effectively implemented in practice. Women have contributed equally alongside men in all the country's transformations, but due to various gendered societal structures, they are forced to live within specific confines. Even today, it remains equally challenging for women to live freely in society as men do. Women's participation in civil service is closely related to empowerment. Equality means the expansion of access and distribution of power, giving priority to those with less capacity, and ensuring participation in all sectors. Women's development needs to be linked with social, economic, educational, technical, and judicial aspects, as well as with the administrative framework.

The fact that women are lagging behind in every sector of society cannot be denied. This article specifically focuses on the participation of women in Nepal's civil service, and hence, the study's content has been prioritized and presented through various research reviews and methodologies. In order to make the study more objective and realistic, the research has been connected with different dimensions of reviews.

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