



Feminist Participatory Action Research (FPAR) 2022

On

Right to work

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EDITORIAL

Nepal is a developing country where practice of patriarchal norms has had profound impact on women residing in Nepal. Although 90 percent of the employed women are working in informal sector¹, the informal work sector is yet to be recognized and identified as work by the government of Nepal. However, Government of Nepal has introduced social security policy and has amended the Labor Act 2074 to take on the formalization of informal work. However, despite of all of these positive steps, there still is no clarity on how women's care work can get identified, recognized and valued. Women therefore who are working at home or involved in care work without any employer will not get covered by the present social security schemes. The care work is devoid of benefits, protection, low wages, leaves and holidays. This situation demands transformation in existing policies and laws through which the outlook towards working women can be changed.

Feminist Participatory Action Research (FPAR) aims to change systems and structures to improve the lives of marginalized women. It is different from traditional research methodology and includes women as co-researchers and not just the participants. Through FPAR, data are not just collected and analyzed but there is the occurrence of in-depth discussion, focused group discussions, key interviews, sharing and lots of learning. Therefore, by undertaking this FPAR on Right to Work, Tarangini believes that until and unless the workers are aware and well versed in their issues, they will be unable to advocate for themselves and transformation in the system and individual is only possible if and only the workers raise their voice for change. Tarangini is more than happy to assist in amplifying voices of these women workers and becoming an essential part in this transformative journey.

It is hoped that this research will be helpful in evidence-based advocacy and be the gentle guidance for those involved to lead formulation of policies and programs that acknowledges women's work.

¹ <https://kathmandupost.com/national/2022/01/07/90-percent-employed-women-are-working-informally-in-nepal>

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ABBREVIATIONS

FPAR:	Feminist Participatory Action Research
PPE:	Personal Protective Equipment
NAWHRD:	National Alliance of Women Human Right Defenders
NMES:	Nepal Mahila Ekta Samaj
JMMS:	Jagriti Mahila Mahasangh
WOFOWON:	Women Forum for Women in Nepal
FPIC:	Free Prior and Informed Consent
IMDW:	Internal Migrant Domestic Worker

CHAPTER I: INTRODUCTION

1.1 Background

Although many studies of informal economy tend to have overlooked gender, people with disabilities and minorities group, being male or female affects one's movement, possibilities and career trajectories in informal sector. Partly because of societal, cultural and familial patriarchal constraints, women especially become vulnerable, super exploitable labor force.

Right to employment or right to work is a human right. Article 34 of Constitution of Nepal states that every laborer shall have the right to proper work practices where laborer means a worker or laborer who offers physical or mental work for an employer for remuneration. Similarly, the same article states that every laborer shall have the right to appropriate remuneration, facilities and contribution based social security.

Nepal has ratified 1996 International Convention on economic, social and cultural rights. According to its articles 6 and 7, the right to work and the right to a place of work includes the right of every citizen to choose employment, the right to recognize labor, equal pay in the workplace during employment, women's reproductive rights, and the right to food. Similarly, the convention indicates towards formulating legal provisions to ensure workers' right to social security, form and organize unions, promotion of sustainable livelihood options based on principles of equality and non-discrimination.

In developing countries like Nepal workers are particularly vulnerable because the government has not been able to provide work, proper working condition, social or health protection to the workers in informal sector despite of the fact that 90% of the workers are in informal sector². The informal sectors where women workers are engaged in the capacity of domestic workers, construction workers, entertainment sector workers, and sex workers are highly insecure and neglected sectors. There are various reasons for this non-recognition of women's work in these

²

[https://www.gefont.org/assets/upload/pressarticles/Informal_Economy_New_Challenges_for_Trade_Unions_\(by_Bishnu_Rimal\).pdf](https://www.gefont.org/assets/upload/pressarticles/Informal_Economy_New_Challenges_for_Trade_Unions_(by_Bishnu_Rimal).pdf)

sectors, one of which is a clear dominant prevalence of patriarchal norms that views this work as a mere extension of care work as determined by patriarchy but not limited to it. COVID-19 pandemic has had a major impact on workers' incomes and livelihoods. Workplaces are currently closed due to COVID-19 pandemic and workers are facing financial crisis, violence and poor mental health due to non-payment of wages, not being able to get vaccinated, and being kicked out from their employers.

Universal Declaration of Human Right (UDHR) claimed that, "All human beings are born free and equal in dignity and rights and that everyone is entitled to all rights and freedom set forth therein, without distinction of any kind, including distinction based on sex." However, the status of men and women are not equal comprehensively.

Nepal Census Report of 2021 records total female population of Nepal of being 1,49,01,169 (51.04%) which is greater than the male population that is 1,42,91,311 (48.96%) but still women are treated as second class citizens³. Nepalese women are being discriminated in every societal aspects. Institution developed created and sustained by strong patriarchal values have continuously played a pivotal role to maintain this. Two big people's movement in country in 1990 and 2005, including 10-year-long People's war ending in peace accord in 2006 respectively could bring political change in terms of party politics, but failed to bring change in women's status and lives as expected. Even in present political context, there has been little change in the status of women, although it is to be noted that women as political actors have engaged equally in par with their male counterparts.

Constitution of Nepal 2015 guaranteed equal rights to women based on which there was 33 percent women representation in first Constituent Assembly in 2015. However even this could not be upheld by major political parties since the election of second Constituent Assembly in 2013. In 2017 local elections for local governance bodies, the election commission introduced a provision that called for a mandatory nomination of women politicians in each local unit either for the Mayor or Deputy Mayoral, Chair or Deputy Chair position. This provision resulted in election of women

³ <https://loksewavision.com/census-report-of-nepal-2078/>

politicians in 40.9% of elected local seats. However, this was not the case in recently held second local election in 2022 where women candidacy was downplayed by political party alliance, as a result of which, women candidacy became lesser in local election which naturally meant less women being elected for local governance. 2022. Similarly, the federal parliament has fulfilled women representation criteria that is 33.7% in House of Representatives, and 37.28% in National Assembly and it is the relative case in provincial assemblies. But in executive bodies, women are heavily under-represented. In the federal council of ministers, women representation is 26% and provincial ministries are also dominated by male ministers.

Patriarchal assumptions are highly common in Nepali communities. Due to entrenched patriarchal system in the society, status of women has remained unchanged. The economic and political rights of women living across Nepal remain curtailed. Their standing in society is mostly contingent on their husband's and parents' socio-economic position. Women's lives remain centered on their traditional roles - taking care of the house hold works, i.e., fetching water and animal fodder, nurturing children, and undertaking farm work. Furthermore, a woman, despite of her education, and economic empowerment, is subjected to socio-political oppression induced by patriarchy.

Conceptualization of Work

Work is a virtue and an essential tool to achieve our goals of life, maintain livelihood, keep the well-being, and a tool to achieve our goals and have a meaningful life. Work provides us with an ability to be independent, to flourish, to develop, and most importantly, its importance lies in helping us to shape our personal identity, and plays an important role to build communities and societies.

There are two kinds of work – productive and reproductive – that can be done in two different spheres, i.e., in domestic setting and outside of the home. The productive work covers paid work which is mostly done outside of the home whereas reproductive work is unpaid services provided to service recipients and are mostly done within domestic sphere. Due to patriarchal practice and existing unequal power relation between men and women, women are relegated to being service providers and nurturers due to which the work in which mostly women are engaged that is,

domestic work, entertainment sector work and sex works are taken as unproductive work and informal work, here in Nepal.

1.2 Statement of the Problem

Present economic structure and systems aligned, has created large working spaces which are informal in structure. Worldwide, there are enough evidences to confirm that mostly poor, people without proper education and required skills are getting engulfed by these spaces ⁴. As these sectors are informal, they lack proper protection and regulation from State mechanisms, thereby increasing vulnerability of workers engaged in this sector. Globally, women's work is primarily considered as work within private space as care work, it can be seen that major part of informal sector of work gets occupied by women labor force. This is not an accidental result. This can be argued that this is an important outcome of patriarchal structure, values and practices which considers women's work in public as extension of women work in private. Nepal is not an exception. Being a country ruled by long standing feudal system of governance coupled with strong patriarchal structures and values and part of larger neo liberal economic system, its economic structures are dominated by informal economical systems where primarily women that to from marginalized (economically and socially) sector/groups are employed as major workforce. There are thousands of women employed in this sector. In Nepal, 84.6% of the employed population (7.1 million people) is engaged in informal work. It is estimated that there are three million women in Nepal's labor marker, with 90.5% in the informal sector. A higher percentage of women workers are engaged in informal economy than men, despite their lower absolute numbers. The informal sector is highest employer of Nepal's workforce (62.2%), of which 66.5% are females while 59.7% are males, which does not include agriculture employability⁵. Work in this sector is usually low-paid, dirty, difficult, treated as undignified, and at times dangerous. They are subjected to various human rights violations such as forced labor, slavery, trafficking, sexual violence including rape, and sometimes even death.

In Nepal's context, women in informal employment sectors are mostly involved in domestic work, entertainment sector, and sex work. Majority of them are unpaid. (Nepal Jobs Diagnostic, 2020).

⁴ <https://www.ilo.org/global/topics/dw4sd/themes/informal-economy/lang--en/index.htm>

⁵ <https://thehimalayantimes.com/opinion/women-in-the-informal-economy-recognise-their-contribution>

Women make up 37.2% of the employed labor force in Nepal, but only 33.5% of employed women are engaged in formal sector with 66.5% working in informal sector⁶. In the same way, a study suggests that, women in the formal sector represent less than 3.5% of employment (FWLD, 2006, 2014 and NFLS, 2008)⁷. This suggests that a major portion of women are engaged in country's informal economic sector. Informal economy in Nepal is characterized by irregular employment, uncertain wage rates, low income, long and uncertain working hours, no written contract and non-existent or poor legal protection; and this exposes women to several forms of labor exploitation. Through this, it can also be understood that women and their work is not viewed seriously, therefore, through formulation of policies and regulations to formalize women's engagement in informal sector, aspects related to country's economic stability will also be enabled.

Domestic work is one of the most accessible options for women to be involved in labor market. Survey results show that more than 80% of domestic workers have no written contract. Most are employed in live-out arrangements with multiple employers while many of the adolescent girls, live in the home of a single employer. Also, Nepal's minimum wage does not apply to live-in domestic workers⁸. However, in the absence of decent wages, job security and inclusion in other social security and protection mechanisms, internal migrant domestic workers (IMDW) are particularly vulnerable to abuse and exploitation. Although the existing legal framework (Labor Act 2017) covers the protection of domestic workers, weak implementation of law has led to domestic workers remaining unprotected and subjected to various forms of human rights violations. According to the Nepal Labor Force Survey 2017-18, there were 111,000 women employed by the construction industry, compared to 867,000 men but majority of these women work under less-than-ideal conditions⁹.

Women working in entertainment sector, for having entered into a profession which is considered inappropriate by patriarchal notions are facing discrimination in their working lives. According to a study conducted by WOFOWON in Kathmandu, Butwal, Chitwan, Pokhara and Itahari, out of

⁶ Nepal Labor Force Survey 2017/18

⁷ https://www.gaatw.org/publications/Safe_and_Fair_FPAR/FPAR_Report_WOFOWON.pdf

⁸ https://www.wiego.org/sites/default/files/publications/file/WIEGO_PolicyBrief_N20_Nepal%20for%20Web.pdf

⁹ <https://www.recordnepal.com/women-at-work>

400 entertainment sectors (Restaurants, dance bar, massage parlor, Dohori¹⁰) 216 are not registered and are functioning discreetly out of which, 199 are Khajaghar (restaurants), 3 are Dohori, 2 are dance bar, 1 cabin and 1 massage parlour. According to Sirjana Pun, founding chairperson and executive director of Mahila Manch Nepal for Women, the workers working in this sector have not been able to get their wages as per the government criteria. For their rigorous 8-hour-long work a day, they earn only 5 to 15 thousand Nepali Rupees¹¹. Women in this sector face several challenges to continue their profession given the negative social and governmental perception about the entertainment sector and the workers employed therein.

Similarly, sex work is criminalized and sex workers have continuously faced high levels of stigma and discrimination. Although there are no ‘official’ brothels or red-light districts in Kathmandu, many sex workers operate from massage parlors, bars, night-clubs and the streets. However, despite of the sex industry being visible, sex work is technically illegal under existing legislation, many sex workers routinely experience police harassment¹².

Sex workers are commonly arrested for alleged violation of “public order” and “obscenity” laws. Due to social taboos surrounding sex industry, female sex workers often face difficulty in accessing public services including services in area of their sexual and reproductive health. According to Jagriti Mahila Maha Sangh (Nepal’s national peer-led network for women working in sex industry), sex workers are often uncomfortable in discussing their profession and related occupational health concerns with healthcare service providers, due to both perceived and tangible discrimination. Many sex workers have also reported that they felt harassed by health care workers due to extreme stigma surrounding sex work and gender inequality stemming from cultural expectations of women and their ascribed role within Nepali society.

These works are different but their issues, challenges and causal factor remain the same. Patriarchal structures of power resulting into non-recognition of women’s work as productive work and

¹⁰ Nepali folk song genre where two sides (it can be man vs man, or man vs woman, or woman vs woman) sing to outwit the other side. Hence, Dohori restaurants are the restaurants operating in the evening similar to bar where this genre of songs is sung.

¹¹ <https://wofowon.org.np/?p=16277>

¹² <https://www.apnsw.info/3011>

women as workers is the main cause of discrimination, abuse, and exploitation in the area of women's work and recognition.

1.3 Rationale of the study

The women's rights and labor rights movements are making progress and evolving in Nepal. However, an amalgamation of women domestic workers, women entertainment workers and sex workers' issues in the movements is still missing in the context. The major fight against these injustices is still ongoing. Political parties mention agendas of gender equality at a theoretical level in their election manifestos; however, patriarchal notions dominate the matter of implementation¹³.

A Feminist Participatory Action Research with Internal migrant domestic workers (IMDWs) was conducted by National Alliance of Women Human Right Defenders (NAWHRD) in partnership of APWLD from 2019-2021. Through this FPAR study, the issues of IMDWs, the challenges they have to face on a day-to-day basis, how COVID-19 affected their work and their demands from the government were put forward. The study allowed NAWHRD and involved individuals for evidence-based advocacy with the policy makers, parliamentarians, government representatives, medias and other stakeholders.

Our research participants as in other FPAR research are not just the respondents we engaged with but they are the ones who set the agenda, select and prioritize questions, participate in data collection, collection and analysis, and control the use of results, and plan for the future. They also make working decisions and then accurately present a strong basis or data for advocacy at the local, state and federal level. This method basically creates conducive environment for short-and-long-term collective action and solidarity for social change along with provision for the sense of accountability to concerned authorities.

FPAR is a process that plays an important role in movement building. Through FPAR process, NAWHRD has identified and recognized the following as some key areas where change need to be:

¹³ Nepal ma Mahila Andolan, 2066, Shiva Maya Tumbahamfee`

- ✚ Capacity and skills development of the participants (co-researchers and those involved directly or indirectly)
- ✚ Formation of tools and resources along with fostering knowledge and facts/data for the movement building
- ✚ Evidence-based advocacy and exchange of dialogues to change laws, policies and existing practices.
- ✚ A movement is created and occurrence of collective pressure for structural change.

1.4 Issues with Workers in the Informal Sector

1. Informal sector only offers work opportunity largely to the poor, illiterate and unskilled workforce.
2. The informal sector lacks protection and regulation by the government who conveniently ignores this sector due to the sheer difficulty of the challenges.
3. This sector is labelled as women's work. Hence, men are not being attracted to work in this sector though they are jobless but attracts women since women usually 'lack' necessary skills or capital required for better work in the formal sector. In Nepal, the girl child of poor families is more susceptible to taking up this type of work.
4. Work in this sector is usually low-paid, dirty, and difficult, without dignity and at times is dangerous.
5. They are subjected to various human rights violations such as forced labor, slavery, trafficking, sexual violence and rape, and sometimes even death.

1.5 State Labor Policies in Nepal

On May 27, 2018, the government of Nepal enacted new labor laws, which are formulated under new Labor Act 2074 B.S. (2017 A.D.) repealing previous Labor Act of 1993, which were in force for over two decades. The Labor Act provides additional guidance on various provisions:

1. Provision of payment through Banking Channel

2. Provision of Provident Fund and Gratuity: The Labor Rules prescribes procedures regarding depositing provident fund and gratuity until a fund is established under Contribution-Based Social Security Act 2017.
3. Workplace Safety: An employer must prepare and implement Health and Safety Policy addressing, among other issues, precautionary measures that must be taken when operating machinery, equipment and chemical substances.
4. Workers' Compensation: An employee who is disabled due to a workplace accident is entitled to compensation based on his/her severity of disability. The procedures for assessment of disability are prescribed.
5. Labor Suppliers: The Labor Rules impose several obligations on third-party labor suppliers. For example, labor suppliers must obtain a license from the Ministry. They must also renew their license annually and submit yearly filing at the Ministry.

Though the Government of Nepal have introduced above mentioned policies, these are yet to be implemented.

1.6 Research Objectives

1.6.1 General Objective

To strengthen self-representative feminist movement for right to work in general, centering women working as domestic workers, entertainers and sex workers in particular.

1.6.2 Specific Objectives

- To establish a common understanding by analyzing factors that hinders the work of sex workers, entertainment sector workers and domestic workers.
- To document success stories and challenges faced by the co-researchers throughout the FPAR process.
- To increase deeper feminist understanding of the issues at organizational level and prepare advocacy actions.

1.7 Research Questions

1. What are the problems and challenges the workers have to suffer because of being engaged in informal sector?

2. How can we move forward so that our work be recognized as formal work?
3. What are the gaps in current initiatives of government agencies, international agencies and NGOs that cannot address the realities of women workers in these sectors?
4. Are women workers supported by the families and society while migrating and working in this sector, or not?
5. How are women working in these sectors challenging patriarchy?

1.8 Specific Legal Provisions in relation to the groups of study

(With reference to labor act 2017)

For construction workers:

- Tools and materials required by workers engaged in construction works on any construction site shall be supplied in adequate quantities by the general manager.
- The general manager of a temporary construction site where 50 or more workers work shall arrange for quarters, food, drinking water for workers having no place of residence near the site.
- The general manager shall arrange to insure workers on construction sites against accidents in the prescribed manner.
- The general manager shall make necessary and suitable safety arrangements and PPE for the workers employed in the construction works.

There are no any specific provisions to entertainment sector workers and sex workers in the labor act but the labor act mentions no work as informal work therefore the following legal provisions are included in the law:

- No worker shall be engaged to work for more than eight hours a day or 48 hours a week. Every worker shall be given one-day leave each week.
- The time of commencement of working hours of workers and employees shall be as prescribed by the general manager.
- Workers or employees of any establishment where work can be stopped at any time shall not be engaged to work for a period longer than five hours continuously without a recess of at least 30 minutes for refreshment.

- If any worker or employee is engaged to work for more than eight hours in any day, or for more than 48 hours in any week, he/ she shall be paid remuneration for such overtime work at the rate of 150 percent of his usual remuneration. Provided that no worker or employee shall be compelled to work overtime.
- The general manager of each establishment shall maintain separate registers of each of its workers and employees indicating their names, nature of work and remuneration.
- There should be provision of public holidays, sick leave, annual leave, maternity leave, bereavement leave, special leave, leave with or without pay

CHAPTER II: LITERATURE REVIEW

Women make up a disproportionate percentage of workers in the informal sector; from street vendors and domestic workers to subsistence farmers and seasonal agriculture workers. In South Asia, over 80% of women in non-agricultural jobs are in informal employment¹⁴.

Informal employment is a greater source of employment for men than for women at the world level (63 vs 58%), in developed countries (19 vs 18%) and in emerging countries (69 vs 64%). However, in developing countries the percentage of women workers who are informally employed (92 %) is substantially higher than the percentage of men workers (87 %). Further, in a majority of countries (56 %), the percentage of women workers in informal employment exceeds the percentage of men workers. This does not result in higher global averages due to higher shares of informal employment for men relative to women in emerging countries with large populations such as Russia and China as well as most countries of the Middle East and Northern Africa. Further, although more women workers than men workers, are informally employed in India and Pakistan and in some other countries of Southern Asia, low female labor force participation rates limit the effect of high female informal employment rates in the global and regional estimates¹⁵.

Within the informal sector, women are generally found in low-income activity which barely guarantees survival. This is likely to be in self-employment or in casual or seasonal paid labor, often of an unskilled and physically demanding nature, with low productivity, long hours, and little opportunity for upward mobility or for acquiring or improving skills. Such work is rarely protected by labor legislation, and its precarious nature makes women an easy prey for unscrupulous money lenders and contractors¹⁶.

Due to family responsibility, cultural and social responsibilities and lack of skills amongst other reasons, women engage in petty trading and set up their enterprises and become self-employed to earn income in the informal sector¹⁷.

¹⁴ <https://www.unwomen.org/en/news/in-focus/csw61/women-in-informal-economy>

¹⁵ https://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---travail/documents/publication/wcms_711798.pdf

¹⁶ <https://www.jstor.org/stable/4029352>

¹⁷ <https://www.tandfonline.com/doi/full/10.1080/23311983.2020.1788878>

The unequal gendered division of domestic chores existed even before the onset of the pandemic, but COVID-19 induced lockdowns have further worsened the situation. In terms of paid employment, women tend to work in risky, hazardous and stigmatized jobs as front-line health workers, waste-pickers, domestic workers, but do not receive minimum wages as specified by the government. India has recorded one of the most unequal gender divisions of household work, and according to the first (and only) national Time Use Survey (1998–99), women spend around 4.47 hours per week on direct care work (that is, looking after children, elderly, sick and disabled), while men spent only 0.88 hours per week. Along with the gross imbalances in gender distribution of unpaid care work, COVID-19 pandemic has high chances of worsening the situation by increasing women's burden of domestic chores, unduly cuts and lay-offs in employment. Therefore, the study suggests that the impact of the pandemic on informal workers was devastating and there is a need to permanently oversee their situation by the government.¹⁸

Informal sector workers constitute a large and increasing part of labor force in most developing countries. Many of them are not able or willing to contribute significant percentage of their income to finance formal sector social insurance benefits that do not meet their priority needs. Therefore, informal sector workers themselves need to (and have) set up health and other social insurance schemes that better meet their needs and contributory capacity. In addition, special social assistance schemes are necessary to protect the most vulnerable groups outside the labor force.¹⁹

A study was conducted in China in 2007 with an objective of acknowledging the willingness to pay for social health insurance among informal sector workers in which the contingent valuation method was used. The study found that informal sector workers were willing to pay substantial amounts for basic health insurance. The study suggested that Chinese municipal governments should allow informal sector workers to participate in basic health insurance. The study predicted that at a price equal to the average premium contribution of formal sector workers, 35% of informal sector workers will enroll in basic health insurance.²⁰

¹⁸ https://www.isstindia.org/pdf/1600241417_small_Com_ShineyChakraborty_29August2020_Pages_17-21.pdf

¹⁹ <https://onlinelibrary.wiley.com/doi/epdf/10.1111/1468-246X.00033>

²⁰ <https://link.springer.com/article/10.1186/1472-6963-7-114>

In India, more than 90 percent of workforce and about 50 percent of the national product are accounted by informal economy. A high proportion of socially and economically under privileged sections of society are concentrated in informal economic activities. In developing world, informal employment is generally a larger source of employment for women than for men. Low-income women workers, especially in informal sector form one of the most vulnerable groups in Indian economy. The reasons for their vulnerability are found to be (a) irregular work, (b) low economic status, (c) little or no bargaining power, (d) lack of control over earnings, (e) need to balance paid work with care for children and homework, (f) little or no access to institutional credit, training and information, and (g) lack of assets. Unequal gender relations play a very important role in defining their insecurities. Given their vulnerable status at home and at work, income generation alone may not improve socio-economic status of women attached to the informal sector. Their economic empowerment needs to go along with political empowerment, which could improve the worker's bargaining power both in household and at work. The study suggests that organizing women workers in the informal economy could have beneficial impacts on their work and their life if such organization combines voices representation along with access to resources such as credit and information – a holistic strategy that provides political empowerment allied with economic empowerment.²¹

Women in informal sector may be married or single heads of household. As women married to male heads of household, they may take part in informal sector activities either as part of the family labor force involved informal sector activity or as workers in their own right pursuing incomes complementary or supplementary to those of their spouses. It is found that, women heads of household, abandoned, separated or widowed more often depend on their informal sector work for the majority of household income. Women who work independently of their husbands are disadvantaged in setting up micro enterprises such as sewing workshops or street vending stalls by their lesser access to capital and to the skills needed for buying and marketing. Because of the limitations on their mobility associated with gender ideologies, women have fewer opportunities to establish the contacts required for developing successful businesses²².

²¹ <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1050.6882&rep=rep1&type=pdf>

²² <https://journals.sagepub.com/doi/abs/10.1177/0094582X9802500206>

Citing family responsibilities, lack of skills, social and cultural barriers, the formal sector has often denied employment opportunities to women because of which informal sector is often the only possibility for women to get access to employment and to earn an income. Consequently, women dominate informal sector. Policies and developments affecting informal economy thus have distinctly gendered effect. The informal sector has high labor-absorption capacity and there is the need to increase the level of stimulation of employment opportunities. The study concludes that although the informal sector has its challenges especially for women, such as inaccessibility of credit, the women's role in the informal finance sector is significant. Partnerships must be built with the emerging associations of women to create an enabling environment which should include making credit available to women at affordable rates, with the private sector assisting government efforts to get credit to women. A more enlightened, more participatory, and more equitable form of intervention that provides a more appropriate and flexible regulatory framework is needed.²³

Contrary to the expectations of much of the early development literature, the informal sector has not only persisted but actually grown in many developing countries, it dominates the economy both in terms of output and employment. This growth has occurred in conjunction with increasing globalization and opening up of economies, which has provoked a debate about the impact of these processes on the informal sector. In this debate it is often argued that the poor, usually women, lose out in a globalized world as multinationals seek to exploit low labor costs in developing countries.²⁴

The Indian economy can be studied in two distinct sectors, organized and unorganized (informal). The widespread informal sector in the country is found to be a major contributor to its development but at the same time it is plagued by several problems such as no proper service rules, no wage rules and no possibilities of career advancement. Another notable fact is that as many as 94% of total women workers work in the informal sector in India but they have to face gender discrimination which is almost inexistent in formal sector. Besides, their contribution in terms of income generation turns out to be less than their male counterparts, which means almost half of the population contributes to less than half to the national income. This study aimed at understanding this lopsided utilization of human capital and its fall outs. A small survey had also

²³ https://d1wqtxts1xzle7.cloudfront.net/31961615/Women_and_the_Informal_Sector_in_Nigeria_Implications

²⁴ https://conference.iza.org/conference_files/worldb2006/verick_s872.pdf

been conducted in the State of Uttar Pradesh to find the realities. Study concludes that women workers do not have a choice to work, or not to work, due to dire need of income. The limited opportunities available to women are mostly low paid, low status jobs in the informal sector; jobs which do not have any possibilities of betterment, advancement of efficiency or training, to enable them to enter better jobs at a later stage. In the overall state of unemployment and lack of opportunities, women hold a secondary place to men in employment race. Also, it has been observed that women find it difficult to enter structured system of organized sector. It is also found that there is no economic reason for paying lower wages or giving only a particular type of work to women workers²⁵.

A study conducted among 158 women working in informal sector in Mauritius revealed that the informal sector has provided a self-employment outlet for unemployed and retrenched women in Mauritius. Even if for a majority, their earnings remain low, their informal activity has indeed helped to contribute to their livelihood and household earnings. Therefore, the results indicate that informal activities contribute positively to women's livelihoods, hence policy should be aimed at encouraging women agency even if it is in the informal sector.²⁶

There is a growing tendency to focus on violence against women and on cultural deprivation. While this in itself is very important, it is often not clear, how this can go beyond seeing women as mere victims and how it relates to the work sphere. A study done in India among the women in informal sectors found that there were young women between 16 and 25 years who were sold into virtual bondage by contractors and spend their lives under unbelievably inhuman conditions with 12-15 hours of work and totally inadequate housing and sanitation. It was found that the working women earned between Indian Rupees 800-1100 a month though as promised otherwise of Indian Rupees 1200. They were not provided any medical expenses and food expenses used to be cut through their salary. They used to suffer from several occupational hazards and lived up to 30 to 50 people in one room, with only few latrines.²⁷

²⁵ https://www.researchgate.net/profile/Tripti-Singh-5/publication/266806200_Women_Working_in_Informal_Sector_in_India

²⁶ <https://www.emerald.com/insight/content/doi/10.1108/EDI-04-2013-0022/full/html>

²⁷ <https://www.jstor.org/stable/4402933>

A study by Weigo in 10 developing countries found that informal employment is generally more common than formal employment in developing countries and women hold a significant share in it. The study shows that there is a need to improve identification of informal employment²⁸.

²⁸ https://www.wiego.org/sites/default/files/publications/files/Herrera_WIEGO_WP9.pdf

CHAPTER III: RESEARCH FRAMEWORK, PARTICIPANTS AND METHODOLOGY

3.1 Feminist Participatory Action Research (FPAR)

This study employed FPAR as the primary framework of inquiry. FPAR aims to bring out the hidden experiences of marginalized women and to create and foster local knowledge and movements for social justice. FPAR builds upon the immense knowledge base that resides in daily life experiences of women and underlines the power that every woman has to analyze and translate her life experiences into voice leading to social change.

This research was not about expertise; rather it was about sharing/expressing, listening/feeling, reflecting and analyzing. Another main difference between FPAR and other research methodologies is that FPAR does not see women and community as subjects to be studied, rather in this research the co-researchers themselves bring out the issues and different level of solutions. Similarly, in this FPAR, women workers were active and integral part of the research processes. From academic perspective, this research can be considered as a qualitative as well as quantitative, empirical and exploratory study.

Therefore, FPAR on Right to work conducted on 2022 was participatory and process oriented. The theme of FPAR was mutually agreed by the researcher, mentors and Tarangini foundation which is NAWHRD secretariat. Women workers have participated in selecting the study area, identifying main research questions, documentation, as well as participatory data analysis. Tarangini was very conscious in breaking the possible binary hierarchy between researchers and women workers.

3.2 Building FPAR in the Community

Pertaining to one of the FPAR objectives, *to foster organizational feminist understanding and learning*, the concept, processes and principles were frequently discussed with our FPAR mentors, Ms. Bhagwati Adhikari (who has previously done FPAR on Internal Migrant Domestic Workers in 2019 and works closely with the women construction workers), Ms. Srijana Pun Magar (has previously done FPAR on Entertainment sectors in 2018 and works closely with entertainment sector workers), representatives from Nepal Mahila Ekta Samaj, WOFOWON , Jagariti Mahila

Mahasangh, staffs and board members of Tarangini Foundation through several meetings and focused group discussions throughout the study. These meetings involved discussions of the research topic and questions, methodologies, sharing of literature reviews and previous FPAR by National Alliance of Women Human Right Defenders.

The feminist perspective in this study was built upon by discussion and shared organizational understanding within Tarangini Foundation. The shared understanding can be summarized as, feminism is a perspective as well as practice that recognize different identities and the need to dismantle unequal hierarchies whether based on gender, caste, ethnicity, economic status, occupational choices, color or any other categories. Feminism is inclusive and as feminists, we raise voice against oppression and violence against women. The concept and practice do not oppose the male gender but advocate equality among human beings irrespective of sexual and gender identities.

Initial consultations with women workers: On 3 March 2022, an interaction program was organized with 35 women workers in construction sites, entertainment sector, and sex industry to collectively define research questions and to draw final outline of research design, including selection of research areas. The research design was finalized based on discussion during the meeting.

Finalization of data collection tools was also done collectively through meetings and discussions with active general members, board members, mentors, mentee and staff members of Tarangini Foundation.

Reaching out to women workers: Tarangini Foundation reached out to more than 150 female workers working at construction sites, entertainment sectors and sex workers to establish friendly relations between the researchers and the workers. This was possible due to the collective effort of three organizations; Nepal Mahila Ekta Samaj, WOFOWON and Jagriti Mahila Mahasangh. During the meetings and discussions, it was made sure that the visits would not hamper the worker's work, the researchers introduced themselves, shared information about Tarangini and FPAR along with its objectives. An environment of trust was created among the co-researchers

towards the research and the researchers through in details sharing about Tarangini²⁹ and its work in the sector of right to women's work, body, identity, labor rights and violence against women.

3.3 Capacity Building Training and Data Collection

We had conducted training on 3 and 4 March, 2022 in SAP Falcha, Babarmahal with 34 participants representing construction, entertainment sector and sex industry. During the training, the co-researchers did power mapping, critical pathways, theory of change in collective manner and in team. The co-researchers also shared their experiences, challenges, opportunities and solutions in the session. The participants were also taught about the existing policies and laws related to the work. There was Mandala drawing practice done through which detailed introductory session was taken forward. The patriarchal composition, existing unequal power relation and harmful societal values along with its effect on women's work and their identity was also put forward in the session. Likewise, the meaning and significance of FPAR along with its principles was also explained and discussed in the capacity building training with the co-researchers. The co-researchers mentioned that they felt relieved, free and enlightened after participating in the activities. The training workshop was facilitated by Bhagwati Adhikari and Srijana Pun Magar.

3.3.1 Power Map

Firstly, the co-researchers were explained that this FPAR is a journey and together, even in future we will be together, work together, be in contact and fight for our rights and advocate for our rights in front of the concerned authorities and Ministry of Labor. The power map was performed in order to identify easily and efficiently who will be our possible supporters and opponents, who can influence and impact our objectives positively or negatively. The power mapping session involved teaching of Power Map research tools. It will also allow us to realize who are the influential/powerful groups in our given situation, and to know the position of the community within the power map.

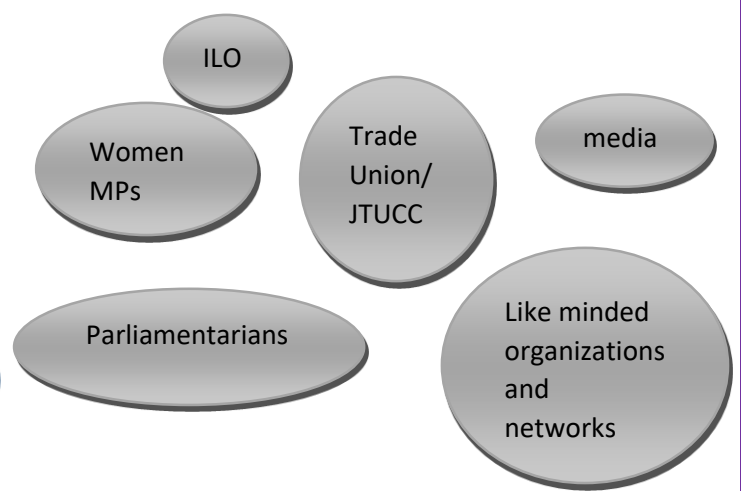
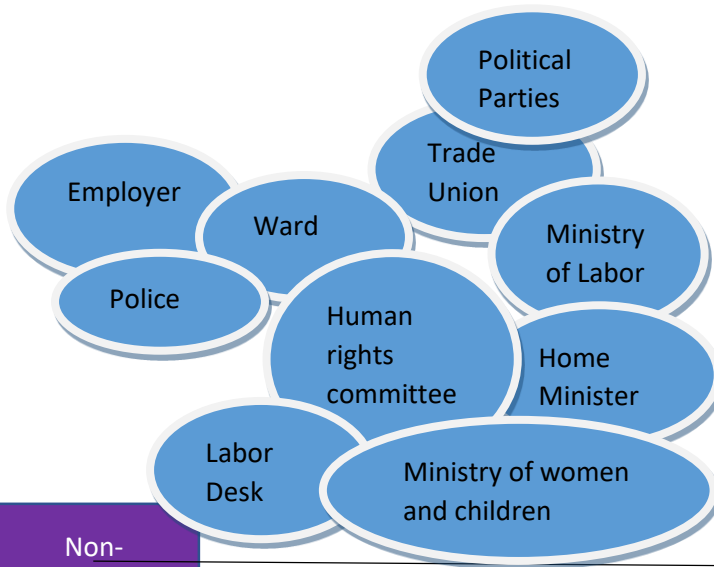
²⁹ Tarangini is an organization that works and advocates for the women's right to work, body and identity and is working to ensure labor rights, ending all forms of violence against women workers. For more: <https://tarangini.org.np/>



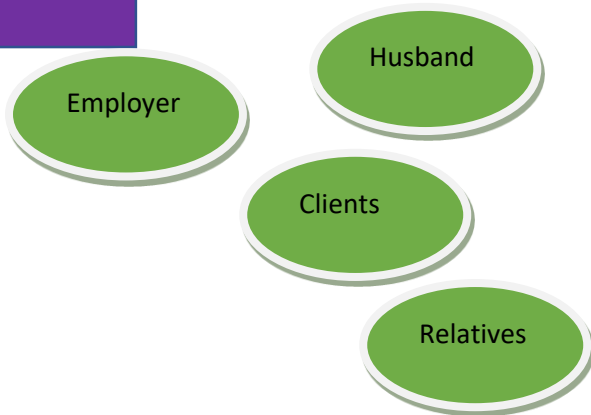
The above was the power map that was made by the co-researchers.

Figure 1: Power Mapping in which women construction workers, entertainment sector works and sex workers were engaged

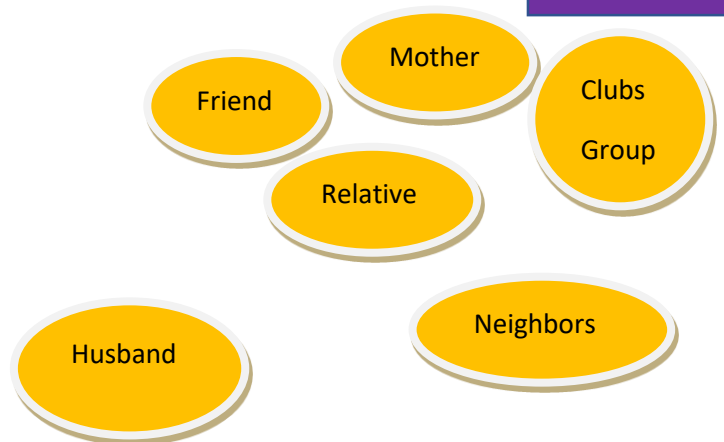
Most influential and powerful



Non-Supportive



Supportive



Less influential and less powerful

The Power map shows that:

- The Parliamentarians and women MPs are influential and seem supportive as they mostly speak for the informal sector women workers in several seminars.
- It shows that like-minded organizations and networks working in the similar arena are supportive and they can be influential as well as they speak and work for these workers. Organizations like Nepal Mahila Ekta Samaj works for the construction workers, WOFOWON works for entertainment sector and JMMS works for sex workers. They have supported Tarangini and the workers for the coordination and further assistance. They have been supporting and helping them in many ways like capacity building, training, facilitations and being available when needed.
- Similarly, few media outlets are seen to be supportive towards these workers as they sometimes talk about the women in informal work sectors and feature the talk show and the interviews related to them.
- Whereas community clubs and families can be seen as supportive but are less influential and less powerful as their daughters and sister help them in house works and do understand the workers.
- In the other hand, their husband and relatives can be seen as non-supportive as well as less influential and less powerful as they do not help the workers in any way.
- The Ministry of Law, Labor Department, Political leaders, ward, and employers can be found as most influential and powerful, but likewise can be found as non-supportive.

3.3.2 Theory of Change

Women construction workers, entertainment sector workers and sex workers have been facing many issues regarding their work environment, problems in workplace, wages, violence, benefits and many more which have already been mentioned above. Therefore, their situation should be changed through collective effort that can be achieved only by joint movement. Thus, there needs to be proper planning of this movement in order to achieve the objective of this research. In every movement campaign, there exists the Theory of Change; basically, containing of the four domains, through which the movement change is possible.

The four main domains of the Theory of Change discussed with the co-researchers are as following:

- I. Capacity building
- II. Knowledge, tools and resources
- III. Advocacy opportunities
- IV. Movement architecture

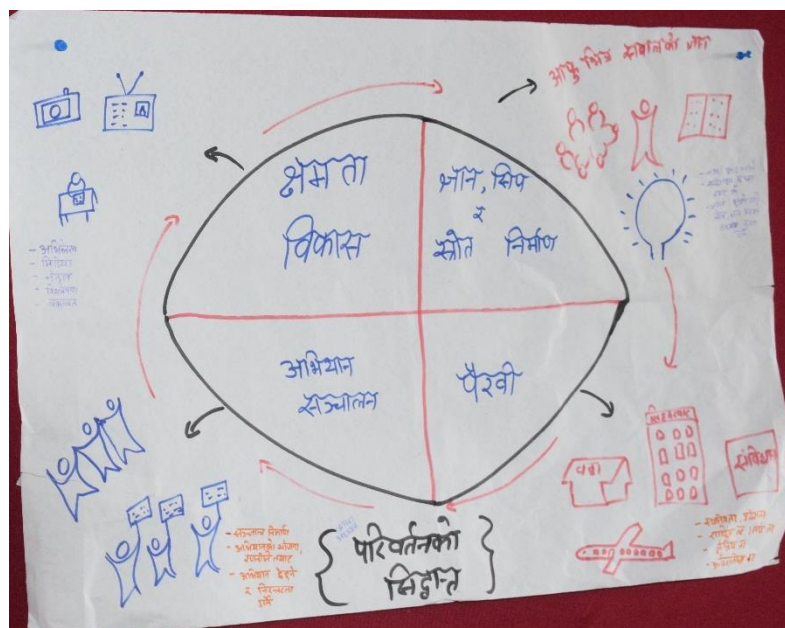
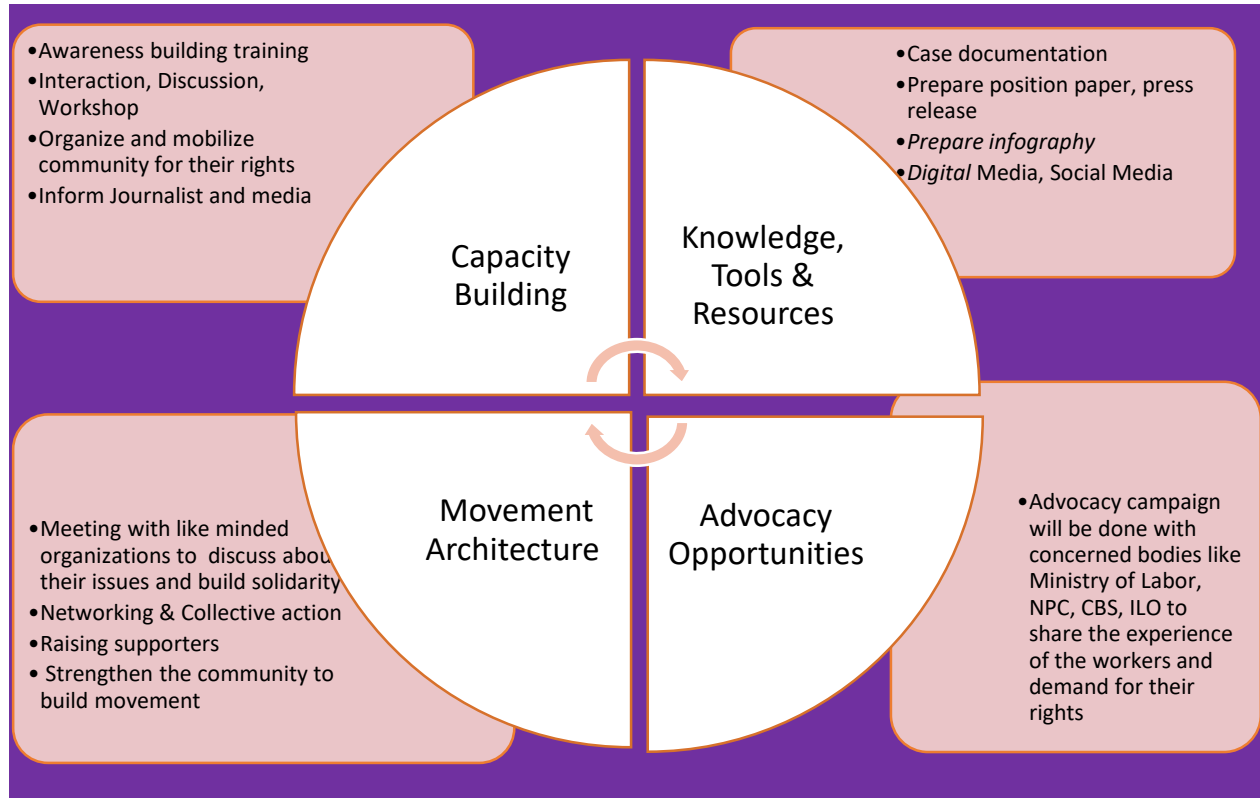


Figure 2: Theory of change by the co-researchers



i. Capacity Building

Through this domain, the women construction workers, entertainment sector workers and sex workers were supported to develop their capacities, provision of new knowledge regarding various subjects were provided as well as the workers shared their experiences and learnt about this holistic approach, about the societal similarities in each other's experience and suffering which also helped us to gather information about their issues. Along with it, women have increased their skills in organizing and mobilizing themselves to voice out their situation and demand their rights.

ii. Knowledge, tools and resources

Through this domain, we documented stories and cases of the workers which allowed us to acknowledge their views. It has been planned to use this report for fact-based advocacy and the report will be presented to the parliamentary team and trade unions to address the issues as recommendations on what needs to be done in favor of these workers. The co-

researchers were oriented regarding how the knowledge, tools and resources can play a huge part in creating change and what sorts of tools and resources can be used for the overall process.

iii. Advocacy opportunities

Together, in a collaborative way, the participants discussed how advocacy can be done. Advocacy can be done with concerned authorities in local, provincial, federal level and international level. Furthermore, it was discussed how some entities like Trade Union, National Planning Commission, International Labor Organization can be sensitized and advocacy can be taken upfront.

iv. Movement Architecture

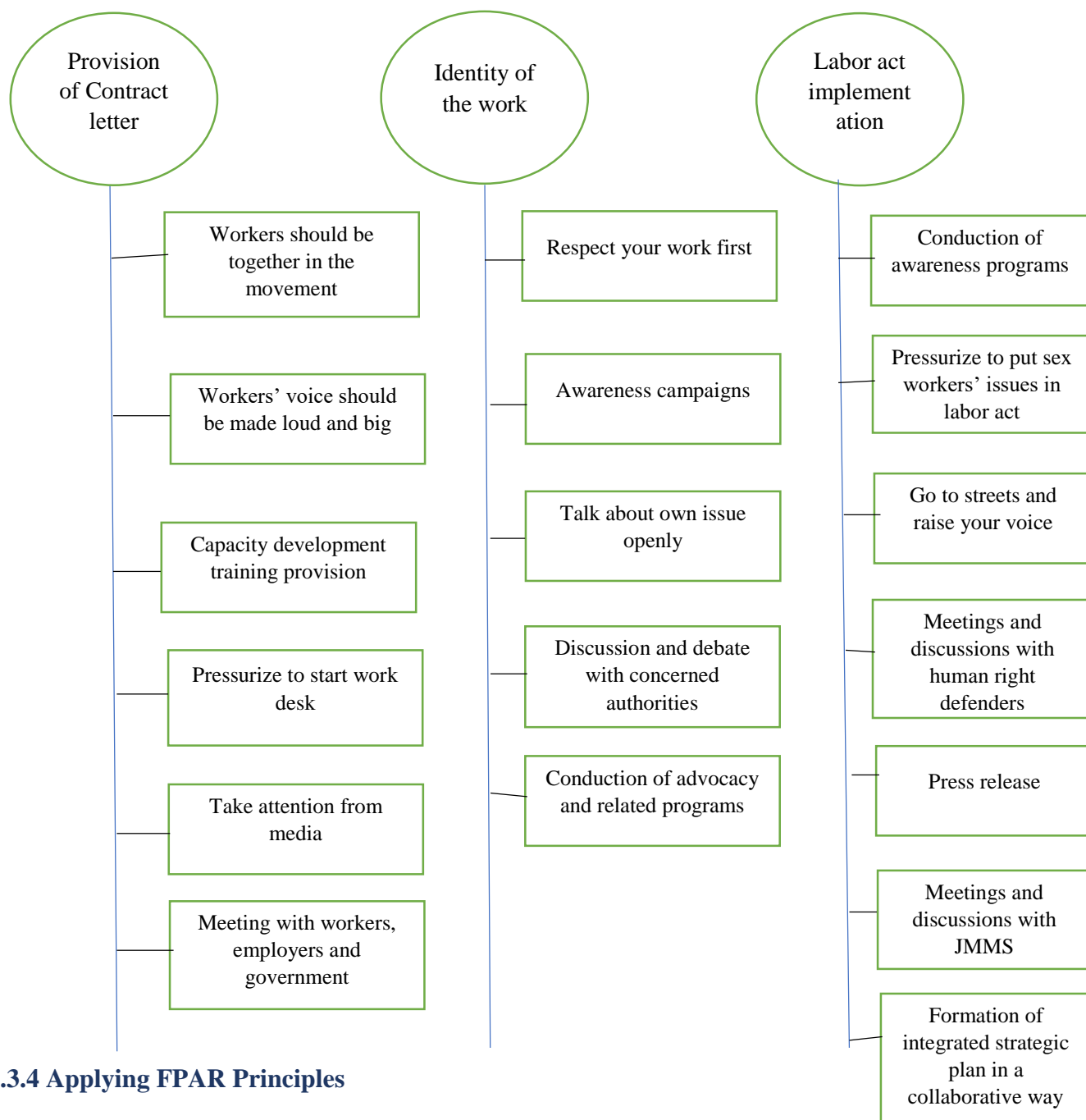
Further, how the movement can be built was discussed in the session. Several activities can be conducted to reach our common goal of research which is to create pressure on Ministry of Labor, Employment and Social Security to recognize and value these work as formal work and protect and ensure their rights.

- Formation of forums
- Preparation of campaign planning and strategies
- Raising supporters
- Meeting with like-minded organizations to discuss their issues to build solidarity
- Strengthen the community for movement building
- Continuation of the movement with togetherness and solidarity

3.3.3 Critical Pathway

While conducting the critical pathway, the co-researchers first of all had to bring out three major things that should be done so that their work would be considered as formal work along with the security and facilities as well. From the group work, the three majors need to be done things were identified and brought forward and then to each component, ‘what should be the pathway to reach there’ was recognized with collaborative effort of each individual.

Figure 3: Critical Pathway by the co-researchers



3.3.4 Applying FPAR Principles

Nine principles of Feminist Participatory Action Research (FPAR) discussed in the training are as following:

1. Purpose is structural change: Our FPAR research generated knowledge on realities of the women workers and world of work we live in. The information will be our basis of further

campaigns/movements in leadership of self- representative women workers with the principle of “nothing about us without us”. Collective sharing, shared learning and strengthening each other’s understanding based on case study sharing and analyzing existing national and international policies frameworks in form of workshop were conducted to identify key issues and challenges to get every single woman’s work recognized and respected. Based on these learnings, it collectively identified the areas requiring structural changes to make women’s invisible work visible focusing on so far marginalized sector of work such as domestic work, sex work and in entertainment sector through capacity building of the involved workers in order to organize and amplify their voice.

2. Amplifies women’s voice: with collective sharing and learning exercises all co-researchers identified the major issues and challenges to be identified and taken forward to make the difference collectively. Exercises supporting learning from each other’s life experiences and knowledge were key throughout the research. Analyzing existing legal and policy frameworks, national and International human rights mechanism, policy frameworks and contextualizing those in national context strengthen the existing understanding of co researchers and enabled to come out with joint action plan to act collectively to break the structural barriers.

3. Owned by community: FPAR research is inherently designed to achieve maximum participation by the workers/participants which is the co-researchers themselves. This approach of research actively involving the participants/workers as researchers has enhanced feeling of ownership on the entire process.

4. Takes an intersectional approach: The cause of women and work in Nepal involves deeper roots of caste, religions, regions, age, and ethnicity that all combine to create diverse experiences. An intersectional approach cutting across all these diversities has created a sense of coherence and consensus on women and work.

5. Aims to shift power: By amplifying the voice, building capacity and fostering collective action from construction workers, entertainment sector workers and sex workers, the research aims to bring about a strategic shift in power structures, empowering the involved workers and other women in the world of work.

6. Fosters movement building/collective action: By including participatory action from the workers, the research process itself has been seen as a collective process that strengthens solidarity amongst the participants, which can also be translated into a movement and taken forward.

7. Builds capacity of all: The research has built the capacity of all researchers by learning from each other and through equal and active role in the research. It has involved individual and collective understanding of the issues of women and work, allowing a better collective political action in the future.

8. Free prior informed consent (FPIC): Free Prior Informed Consent is a practice of informed, non-coercive negotiations between researchers, development agencies, companies or governments and local communities prior to any undertaking, research, development or business that involves the community people. In FPAR study, FPIC of all participants was upheld and respected at all times:

- Free: The participants were involved in this study without any manipulation.
- Prior: The participants were informed about the research and its objectives prior to the study.
- Informed Consent: The participants were asked for the informed consent during qualitative as well as the quantitative data collection.

In this way, the FPIC of the co-researchers were respected.

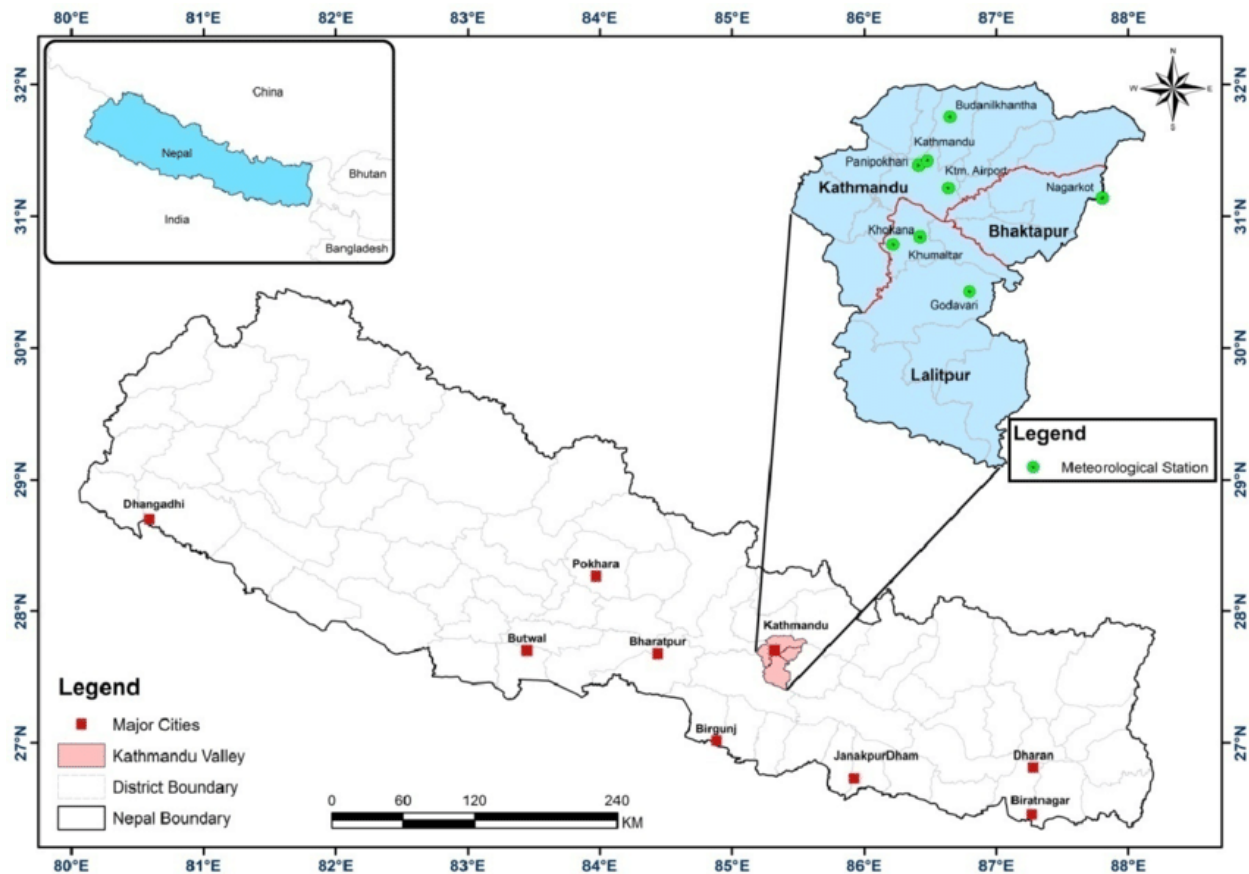
9. Safety, care and solidarity: The overall FPAR process is all about togetherness, care and feeling of solidarity among each other. We believe, throughout this research process, the co-researchers have learnt, shared and experienced joint growth in several aspects and this truly is the essence of FPAR.

3.4 Research Participants/Co-researchers

There were 35 women workers who directly participated in the research as co-researchers: 9 women working in construction sites, 12 women working in entertainment sector and 14 women working as sex workers. The co-researchers were involved as per their convenience and availability due to which there exists unequal number of participants from each sector.

3.5 Scope of the FPAR

Research sites



Our FPAR research was conducted in three districts, i.e., Kathmandu, Lalitpur and Bhaktapur, of Kathmandu Valley, Nepal. Kathmandu Valley, being the capital region, is the most developed and populated place in Nepal. Being the capital, most government offices, line ministries and state services are in the valley, making it the political and economic hub of Nepal. It is also popular with tourists from abroad for its unique architecture, and rich cultural heritage practices including highest number of jatras³⁰ in Nepal.

Kathmandu's urban cosmopolitan character has made it the most populous city in Nepal, recording a population of 20, 17,532 according to the 2021 census³¹. The Newas are indigenous inhabitants

³⁰ Jatra is a social-religious-cultural activity of Newa Community in Nepal which is taken out on social-religious-cultural occasions that marks the identity of Newa community, indigenous inhabitants of the valley.

³¹ <https://kathmandupost.com/national/2022/01/27/nepal-s-population-is-29-192-480>

of Kathmandu valley. Over the years this city has been home to people of various ethnicities, adding on to diversity of Kathmandu valley's traditions and cultural practices. In one decade, the population increased from 975,543 in 2011 to 20, 17,532 in 2021. The population was projected to 1,319,597 by 2021. The population density which was 85 in 1991 and 85 in 2001; is 205.36 in 2022.³².

The main occupation of people in Kathmandu valley is agriculture with 58.51% of the population engaged in this field. Households in Kathmandu Valley largely depend on non-agribusiness (33.09%). Similarly, 89.6% of the people are literate in the valley.³³ It is found that only around 31.3% of women are household heads and rest is led by men.³⁴ Historically, Nepal has been a predominantly patriarchal society where women are generally subordinate to men. The presence of unequal power relation between men and women in society, harmful societal values have become a core reason for bias between men and women.

3.6 Data collection

The following techniques were adopted to collect the data:

Interview method

In-depth interviews of the key informants were done. These interviews were in both structured and unstructured format. Their stories were documented and case studies were brought forward as it will be one of the best methods through which their real stories can be brought forefront.

Focus Group Discussion (FGD)

Focused Group discussion was done with the construction workers, entertainment sector workers and sex workers to identify challenges and problems while working. The FGDs was mainly focused in collecting information on socio-economic status, workplace challenges, safety and security, wages and benefits and their livelihood. Four FGDs were done in total for this research.

Quantitative data collection

³² <https://www.macrotrends.net/countries/NPL/nepal/population-density>

³³ <https://opendatanepal.com/dataset/distribution-of-household-head-by-occupation>

³⁴ <https://data.worldbank.org/indicator/SP.HOU.FEMA.ZS?locations=NP>

Quantitative data was collected among 136 workers through dissemination of questionnaire through google form and analysis was done accordingly.

Group Activities

There were several group activities done with the workers such as mandala exercises, critical pathway, and theory of change, games, group works and daily clock activities. These allowed them to share their past and present experiences along with future expectations.

Observation Method

Observation method was also used to collect relevant data. Participation observation was used for establishing rapport building with the works and for the direct collection of primary data from the immediate study of events of an area. The researchers observed certain behaviors and different aspects of women's life that is, economic setting, occupational life, health status, behavioral condition and their social settings.

3.7 Data analysis and Presentation

The data of this FPAR were analyzed in the following ways:

1. Desk analysis: The analysis was done by researchers at Tarangini Foundation through desk analysis.
2. The quantitative data were analyzed through google form database.
3. Initial consultation and feedback of findings: Initial findings were presented to the co-researchers and Tarangini Team, where working conditions at the workplaces were discussed and possible factors obstructing organized movement of women workers in the study area were collectively identified.

Electronic and manual processing of documented data were done throughout and after completion of data collection processes. Analytical categories were formed on the grounds of main research questions. Different primary and secondary data are compared wherever applicable for triangulation of the data.

3.8 Limitations of the study

Our FPAR based approach focused on qualitative research along with quantitative and involved trained workers from construction site, entertainment sector and sex workers conducting research among their peers in their natural settings. Such an approach allowed us unprecedented access into the private world of the workers. It provided us with genuine and deep information about beneficiaries which would not have been possible to achieve in any other methods.

The following limitations are outcome during our research:

- The report represents the findings and analysis based on the life experiences of 34 co-researchers and recognizes that there can be diversity of women's experiences, who have not directly participated in the research.
- Direct participation of women workers as co-researchers was the priority during the research. However, owing to time constraints of research participants for consecutive meetings and time limitation of the study, the participation of women workers in all stages of literature review, data collection and analysis, and report compilation was not possible.
- The researchers compiling this report do not have professional background of directly working in the informal sector. However, they have attempted to minimize the outsider's view as much as possible and attempted representing the workers' own voices truthfully.
- Some co-researchers were not as forthcoming as others on their personal lives and work done.

3.9 Ethical Considerations

Participation, non-discrimination, inclusion, confidentiality, solidarity, continuous free and prior informed consent with all research participants were adopted at all stages of primary data collection. The research participants' right to privacy is maintained by confirming anonymity and confidentiality during presentation of the findings.

CHAPTER IV: FINDINGS AND ANALYSIS

In Nepal along with other South-East Asian countries the service-oriented work is considered by people as women's work³⁵. In context of Nepal, the informal works such as construction work, work in entertainment sector, and sex work are not accepted as proper work. Although there are differences to look and accept different areas of work differently such as construction work is more or less accepted as work whereas work in entertainment sector is slowly getting accepted. Sex work is most stigmatized sector far from getting accepted as work. However, it should be noted that the trend of not accepting women's work as genuine work remains the same. Majority of women are employed in these areas. By not accepting these areas of work as work the structures of Governance has created environment where women workers in these areas to get exploited, abused and physically and sexually molested. Paying less/minimum to non-payment, exploitative work environment and different forms and intensity of abuses has become a reality for workers in these sectors.

According to FGDs and interviews in this research, it is stated that there is no contract between the employers and employees due to which there is no agreement or proof for the workers. Due to lack of contract, the workers can be fired or paid less according to the want of the employees.

Through different FGDs that were conducted, it was clear to us that most of the workers were comfortable sharing their problems with the group rather than sharing it in individual setting, i.e., they were not keen on having one-to-one meetings. Even in group, they preferred their own homogeneous group, i.e, workers from the same profession. Most of the entertainment sector workers and sex workers had experienced domestic violence from their husband and family members. Most of the female sex workers had already worked for more than 10 years. They had now suffered from several health-related problems arising due to their occupation. Most of the sex workers had problems related to their uterus. *"I had to visit hospital once due to severe lower stomach pain."*

³⁵ <http://www.unicef.org/rosa/what-we-do/gender-equality>

Sabita (name changed) has been engaged in sex work since the last 12 years. She has four children. Her husband left her and because she had to look after her children, she became a sex worker. At present she is sick because of some problems in her uterus and has no source of income as such.

Sita (name changed) is a sex worker. She is a woman with disability. She thinks that she has to face double burden of problems and discrimination in her work. First, she is a woman with disability. Second, she is a sex worker. Her clients do not behave well with her. They would use profanity throughout their time with her whether it is scolding or verbally abusing her. Furthermore, the employer does not pay her the amount that they are supposed to give. She has also been in police custody and has experienced torture by police for being a sex worker. She has also once tried to kill herself due to all these sufferings.

Babita (name changed) has previously worked as a receptionist in clothing centers, tailoring shops and as a waitress in hotel. She has also worked as a domestic worker. The income from her previous work was not enough to continue her livelihood. Her friends suggested her to work at dance bar since high income can be generated in that area. It has been five years since she began to work in this sector with a hope of earning enough money to take care of her family and herself.

Majority of co-researchers from entertainment sectors in this research, have entered in this sector due to financial crisis, to sustain themselves financially. However, there were fair number of co-researchers who entered in this sector because of their passion in singing and dancing. They wanted to earn their livelihood sustaining their passion.

In sex work, women are profiled, valued and desired on the basis of the physical appearance by customers and pimps. The women with 'appealing bodies' (thin body and fair skin) are given good money where as others are treated differently. Sex workers also experience physical violence from their customer.

"I am very happy doing this occupation. I am able to care and feed my two children with this occupation. However, sex work is still not considered as work and people overlook our profession as dirty work. It is the society that discriminates us."

The above-mentioned stories are not just of two or three women but they are representative of large number of women work force in construction, entertainment and sex industry. These women

on the basis of their gender, have been treated differently and discriminated throughout their work journey.

Problems/Health issue/challenges due to the occupation

In case of sex workers, they mostly have reproductive health issues. According to the workers, their bodily pain is in lower abdominal area, lower back, while there are wounds and injuries in the vaginal opening. They also have rashes around their vagina, continuous vaginal discharge of watery fluid, itching and cyst formation in uterus. One of the sex workers had also undergone cyst removal surgery. Similarly, most of the sex worker are on birth control pills to avoid unwanted pregnancy in continuous manner which will lead to more health issues. The clients do not want to use condom and employers managing the client provides only one condom per client due to which possibility of unwanted pregnancy is always there. Clients do not bring their own condom therefore; it is provided by the employer. The sex workers are also not allowed to take condom by themselves. Sometimes, the condom breaks and sometimes the clients have penetration more than once due to which they have to take the pills. This way, workers are compelled to use birth control pills. In the same way, some of the clients inflict physical violence too – they beat the workers, force the workers to drink alcohol and smoke with them despite of the workers' wishes. The employer does not care about all these violence inflicted on their workers, and clients exude sense of entitlement citing that service fee has been paid, will do anything and behave in their willful way disrespecting the will of the sex worker. Unwanted pregnancy in many sex workers has occurred. The child gets born and father is unknown. These kinds of cases are mostly seen among the sex workers. Due to no claimant of parenthood from the father, there arises an issue of identity. Not just the issue of identity but without birth registration children become vulnerable which means they have few or no rights. In Nepal, unregistered children only have access to basic health care and struggle to receive a proper education. In 2015, the Nepalese government said every child required birth registration documents to join formal schooling which leaves the children without access to education.

According to the discussion, there are many cases of sex workers being pregnant and not knowing what to do. In some of the cases the organizations like Jagriti Mahila Mahasangh does support by taking to hospital and aborting but there are many cases which are still hidden.

Women construction workers have problems of back pain. They have to continuously carry heavy loads of materials and use shovel. Muscles pain, hand and leg pain; injuries, wrist pain, stomach pain are some of general health related issues seen in this occupation. It becomes difficult to work during menstruation time. The workers exchange their work with their friends but employer try to ignore and overlook their issues and does not bother to show care as well. *“Once, my cesarean section got torn while carrying heavy loads at the work site. I was then taken to the hospital. It still gets painful sometimes while working. Medical expenses were covered by myself.”* The workers have knee issues as they have to carry the cement sacks with the support of their knee. The workers also have respiratory issues and chest pain since they have to work in dusty environment without any personal protective equipment (PPE) leading to chest pain as well. *“While chipping granite, a piece of it had once entered my left eye. I then, went to the hospital and extracted that piece and this cost was covered by me and not of the employer. Now, I cannot see clearly with that eye of mine.”* While working in the construction site, many people have got injured and some of them have also died. *“If we demand or complain about anything, the employer tells us to stay at home if we cannot work”* which is a mild indication that the complaining or demanding worker has been asked to leave the work. We are not provided with any Personal Protective Equipment. *“If we want to wear any PPE, we have to buy it by ourselves. We can buy vegetables with the money for gloves, so we work without any PPE.”*

The entertainment sector workers also have problems related to their eyes as they have to spend much of their time in the bar with flashlights. They also have difficulty in breathing as they have to sit in smoky environment. Due to continuous wearing of the heel, the workers suffer from leg pain and joint problems. *“I had resumed my work 45 days after my child birth, and I think now the effects of it have started to surface.”* The employer provides stale foods to the workers which causes several gastrointestinal problems. *“At present, I cannot drink and digest the alcohol but we have to drink it with the guests. If we do not drink with the guests then there is no business of the employer and if there is no business then the employer will easily take us out from the job. So unwillingly, we have to drink liquors throughout the night.”* While dancing or performing, the workers are not provided with any break. They have to stand or dance non-stop wearing pencil heel shoes. They are not allowed to wear anything other than those heel sandals. During menstruation, it becomes really difficult to perform with those heels on, and if we do not do so we are easily thrown out from the job. Likewise, the workers are pressurized to call the guests by

themselves in bars. The workers are always stressed over the prospective abuse in the hands of their customers. Their customers abuse them physically/sexually while dancing and these are almost always non-consensual touch and abuse of the workers. In the same way, the workers suffer physical violence from their employer and customers both. Almost all of the workers, who are also our co-researchers, have faced different forms of violence in one way or the other. “Due to the beating of the police my eardrums have been torn. If any problem occurs, the employer runs away, it is us who have to suffer from violence and abuses directed from all around.”

Income

The income of these workers varies from time and again and it depends on several factors. In case of sex workers, most work under an employer. The employer takes half the money provided by the client and half is given to the worker. Sometimes the employer gives much less than that as well. Sometimes, the employers turn out to be fraudsters. They finalize the deal saying it is only one client but there will be 2 or 3 clients while the fee is for one client. Some of the sex workers work as freelancer and some are connected to employers. The workers get call from employers and they have to go when needed. Mostly, the working hours range from 9 pm to 5 am. There is no holiday, i.e., they will have to work even on Saturdays. Sometimes, they get tipped by the clients.

In case of the construction workers, they are paid on a daily wage basis. They work for 8 hours a day and money is received in every 8 to 9 days. The Labor Act 2017 states that no discrimination shall be made between the labors in remuneration for equal value of work on the ground of sex³⁶ but in practice, according to the co-researchers, they are paid less than their male colleagues. Women workers are paid in the range of Rs.700 to 800 on a daily basis. The male workers are paid a little more than female workers for the same work. If they have worked for half day, they get money only for half day. “We have to go to places that are far from our home as well and sometimes huge percent of the income is spent on transportation only.”

Workers in entertainment sector are paid on a monthly basis. They should be present in all 30 days. The shift usually starts from 6 pm to 2 am. Dancers are provided paid around fifteen thousand Nepalese rupees per month. However, several unseen terms and conditions exist in this

³⁶ <https://www.lawcommission.gov.np/en/wp-content/uploads/2021/03/The-Labor-Act-2017-2074.pdf>

arrangement. *“The employer tells us to bring the guests then only our salary will be given.”* Sometimes, the customer goes out without paying the bills and in that condition, it is the worker who has to pay the bills. *“Once one customer ran away and I had to pay around 25000 Nepalese Rupees.”* If the workers are sick or are unable to come due to some reasons, then that day’s wage gets deducted. Likewise, even if the workers have arrived five minutes late, their work hours will be considered as half day and not full day.

Outlook toward the work and behavior from family members and the society

Most of the workers now believe that until and unless they themselves respect their work no one else will respect their work. Though, all of these works are interconnected with each other, the societal perspective has profiled works of being better than another, even if it is by the slightest. For instance, entertainment sector work is considered dirtier than construction work. However, construction workers are also not treated in a respectable manner by the societal components. *“As I am an entertainment sector worker, I leave home in the evening and return in the morning. My neighbors give me dirty looks whenever I reach home in the morning. I can feel in their behavior that they do not think good of me.”* Most of the entertainment sector workers have said that their family members know about their work but they are not supportive at all. *“My husband also works in this same sector. When he also does not understand me or consider my work as work then how can I expect others to understand me.”* According to the workers, being involved in these sectors, it is difficult for them to find a room for themselves.

The entertainment sector workers and construction works can talk about their work but the sex workers are unable to openly talk and advocate the issues impacting their work. *“There is biasness in the way we or our work is seen. Entertainment sector workers think their work area is better than ours. We can advocate for others but I have no idea when will I be able to freely say that I am also a sex worker and advocate for myself.”*

According to most of the workers, they have to suffer violence in their workplace and when they reach home, they have to experience violence from their husband or any other family members. Their work allows their family to sustain but they are being beaten, threatened and violated every day. The workers think they are treated in this way because they firstly are not respected in the family and secondly even their work is also not respected and valued.

Our research had also included quantitative data collection where data was collected with the help of google form among women construction workers, entertainment sector workers and sex workers and later, data was analyzed and interpreted accordingly. The total sample size of our study is 136 (n=136). The quantitative data collection and analysis was done in order to provide back up to our qualitative research study and to make this research much more valid and reliable to create the strong base for the fact-based advocacy in near future.

4.1 Age and ethnicity

Table 1: Age and ethnicity of the respondents

Age	Percentage (n=136)	Ethnicity	Percentage (n=136)
Below 18 years	5.1%	Brahmin	4.4%
19-36 years	64%	Chhetri	16.2%
37 years and above	30.9%	Janajati	63.1%
		Dalit	16.2%

The above table shows that, out of total respondents, most of them belonged to 19 to 36 years of age group. Likewise, 63.1% of the respondents were Janajati followed by Chhetri and Dalit.

4.2 Permanent Address and Religion

Table 2: Permanent address and religion of the respondents

Permanent Address	%	Religion	%
Province 1	15.4%	Hindu	70.6%
Madhesh Pradesh	2.2%	Buddhist	20.6%
Bagmati Pradesh	61.8%	Christian	8.8%
Gandaki Pradesh	11%		
Lumbini Pradesh	7.4%		
Karnali Pradesh	2.2%		

Out of the total respondents, most of the respondents were from Bagmati Pradesh that is 61.8%. From province 1 there were 15.4% of the respondents. In the same way, 70.6% of the respondents were Hindu followed by Buddhist; 20.6% and Christianity; 8.8% respectively.

4.3 Education and Marital Status

Table 3: Educational level and marital status of the respondents

Education level	%	Marital Status	%
Primary education (up to class 5)	22.1%	Unmarried	17.6%
Secondary education (class 6 to 10)	30.9%	Married	54.4%
Higher secondary and above (Class 12 or above)	14%	Single (Widow)	6.6%
Illiterate	33.1%	Divorced	20.6%
		Living Together	0.7%

The table shows that 33.1% of the respondents are illiterate followed by 30.9% who have studied up to secondary level. More than half of the respondents were married that is 54.4%, The percentage of unmarried workers was 17.6%, 6.6% of the workers were widow and 20.6% of them were divorced.

4.4 Occupation

Table 4: Occupation of the respondents

Occupation	%
Construction worker	35.3%
Entertainment sector worker	38.2%
Sex worker	26.4%

Out of the total respondents, 38.2% were entertainment sector workers, 35.3% were construction workers and 26.4% were sex workers..

4.5 Workers and their children

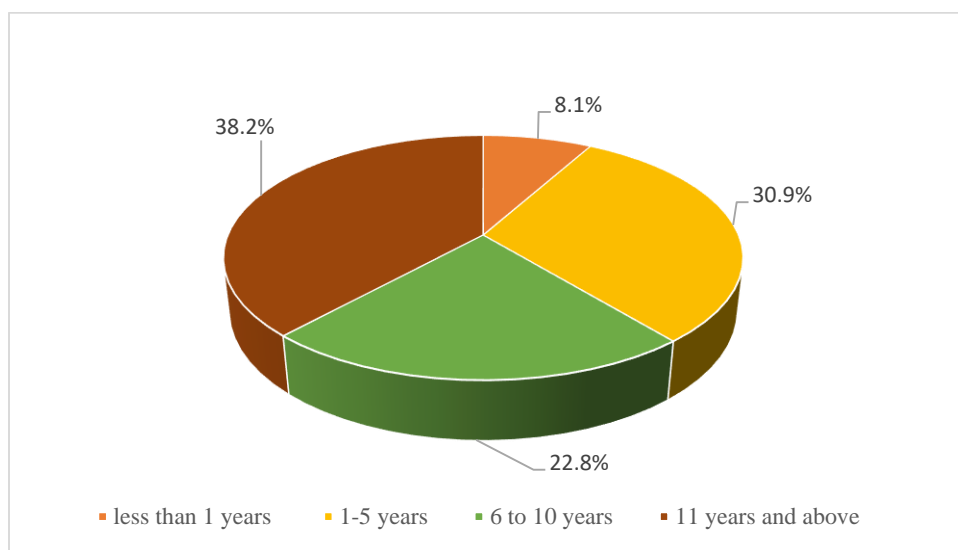
Table 5: Workers having children

Children	%
Yes	75.7%
No	24.3%

Out of the total respondents, 75.7% has children.

4.6 Timeframe of working in this field

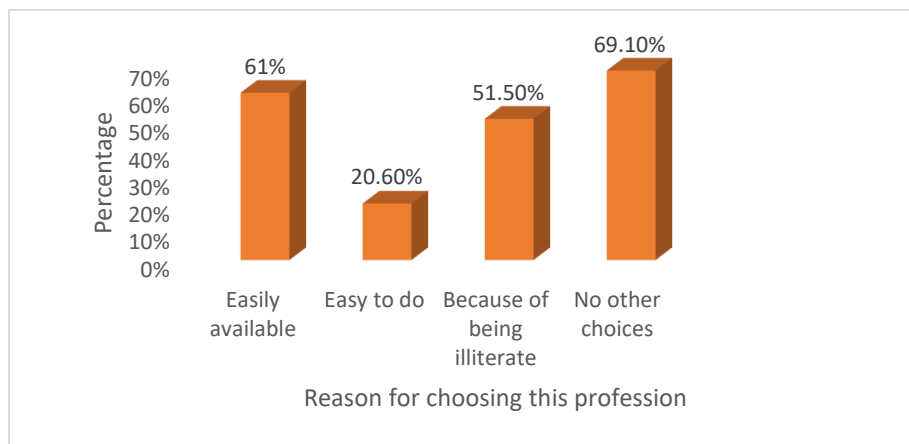
Figure 4: Respondents' work experience in the same field



The above figure depicts that out of total respondents, 38.2% had worked in the same sector for about 11 years and above. Likewise, 22.8% of the respondents had worked for about 6 to 10 years and 30.9% of the respondents had worked for about the time frame between 1 to 5 years.

4.7 Reason behind indulging in this sector (multiple response)

Figure 5: Reasons for coming in this work sector



According to the respondents, 69.10% of the workers joined this profession because of having no other choice. Likewise, 61% were doing this job as it was easily available, 51.50% were doing this job because they were illiterate and could not work in any other fields.

4.8 Occupation before entering into this job

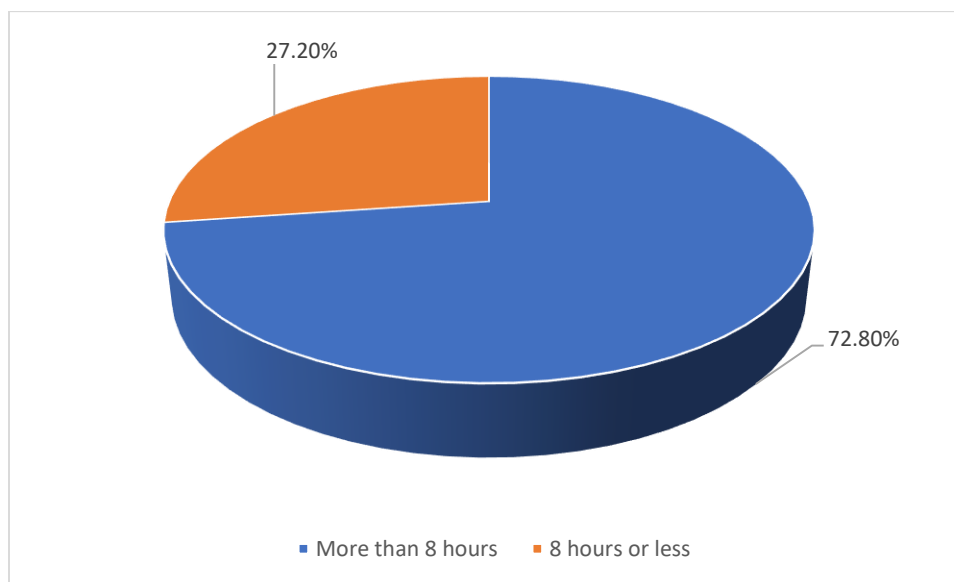
Table 6: Respondent's previous occupation

Occupation	%	Other occupations specify (n=45)	Frequency
This was the first job	44.1%	Hotel staff	10
Domestic worker	22.8%	Entertainment worker	6
Others	33.1%	Garment Factory	7
		Agriculture	7
		Marketing	2
		Tailoring	5
		Handicraft making	1
		Construction workers	3
		Shopkeeper	4
		Total	45

Out of the total respondents, this was the first job of 44.1% of the workers where as 22.8% had worked as domestic worker previously. In the same way, 33.1% of the workers had been engaged in other fields of work like staff in a hotel (10), entertainment sector workers (6), garment factory workers, agricultural field, marketing, tailoring, handcraft, construction workers and as shopkeeper.

4.9 Working hours in a day

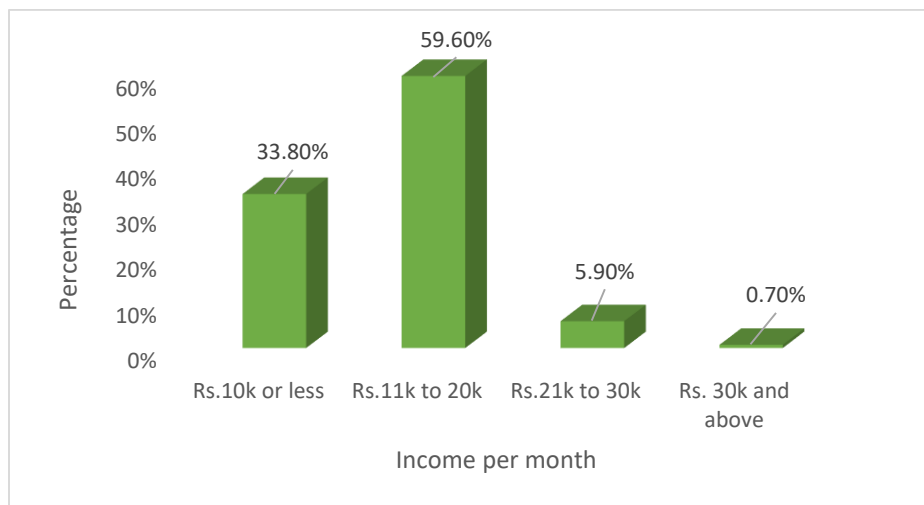
Figure 6: Working hours per day



The above pie chart shows that out of the total respondents, 72.80% of the workers used to work for more than 8 hours in a day.

4.10 Income in a month

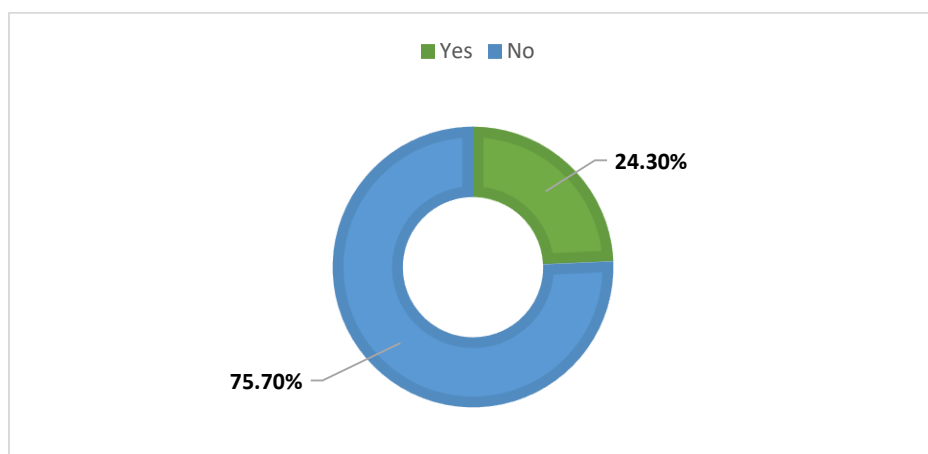
Figure 7: Respondents' income per month



The above bar graph shows that out of the total respondents, 59.60% of the workers' monthly income would be in the range of 11000 to 20000 Nepalese Rupees. Likewise, 33.80% of the respondents' monthly income would be 10000 Nepalese Rupees or less.

4.11 Is the income satisfactory

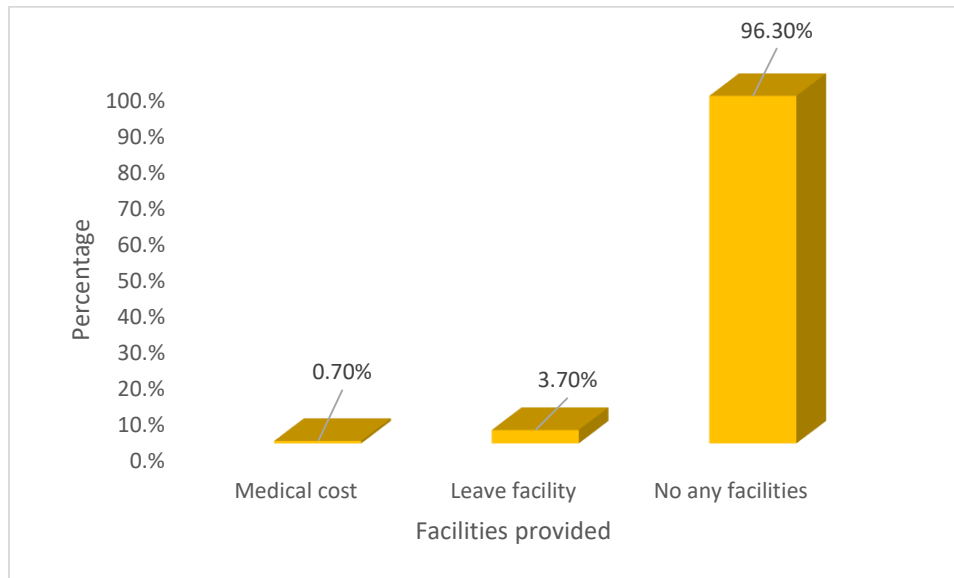
Figure 8: Income and satisfaction



Out of the total respondents, 75.70% of the respondents were not satisfied with their income in reference to the hardships they have in their work.

4.12 Other facilities besides salary

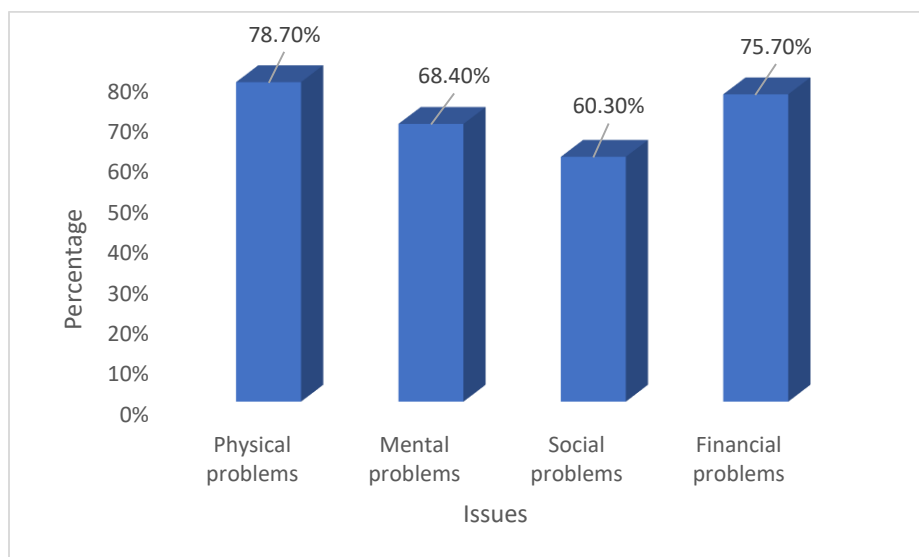
Figure 9: Other facilities provided to the workers



The above given bar graph reflects that out of 136 respondents, 96.30% of the workers have experienced no any facilities from their workplace other than their salary.

4.13 Challenges/issues while working (multiple choice question)

Figure 10: Challenges/ issues in the work

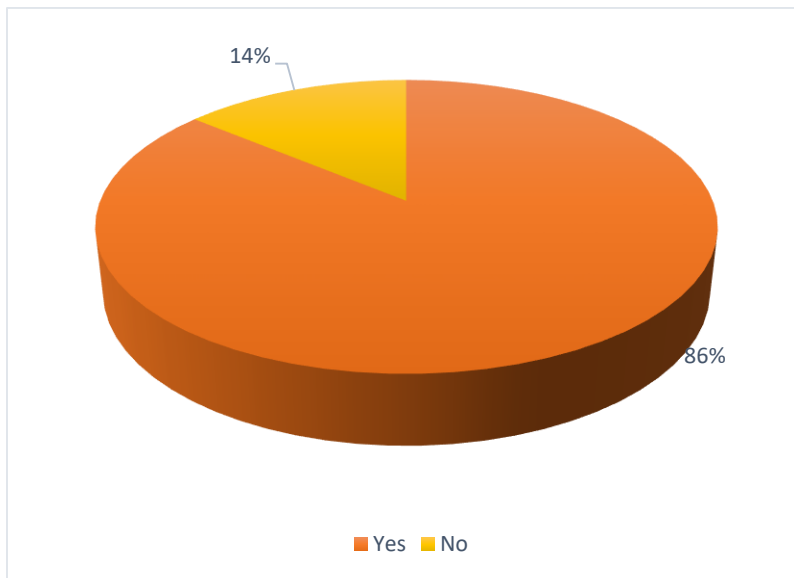


Out of the total respondents, 78.70% of the workers have experienced physical problems due to their occupation, 68.40% of the workers have experienced mental problems, 60.30% have

experienced social problems and 75.7% have experienced financial problems because of being engaged in this work.

4.14 Salary deduction if in leave

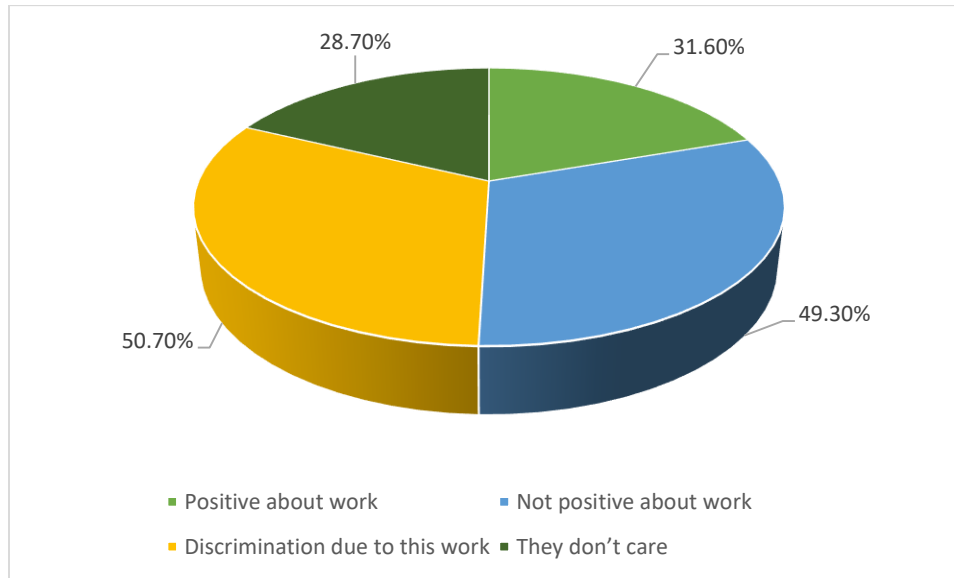
Figure 11: Salary deduction if in leave



Out of the total respondents, 86% of the workers' salary gets deducted if they stay in leave that is skip their work day.

4.15 Family and Society's view towards work (multiple choice question)

Figure 12: Family and society's perception towards their work



The above pie chart depicts that out of the total respondents, 49.30% of the respondents' family members and society's perception towards their work is not positive. Likewise, 50.70% of the workers' family and society members discriminate the workers because of the work they have been doing.

4.16 Things to be done for the solution of the issues (multiple choice questions)

Table 7: Solutions for the worker's issues

Things to be done	% (n=136)
Everybody's work should be respected	91.9%
Every work should be valued and income should be provided	54.4%
At first, our work should be respected by ourselves	60.3%
Social security schemes should be provided	54.4%
Sick leave should be provided	52.9%
There should be holiday once a week	50%
The work should be secured	51.5%
Contract letter should be provided by the employer	62.5%

The above table showcases that to minimize and eliminate the issues in their work, 91.9% of the respondents believe that everybody's work should be respected. Similarly, 54.4% of the workers believe that every work should be valued and income should be provided to every worker. In the same way, 60.3% believe that first of all their work should be respected by themselves, 54.4% believe that social security schemes should be provided, 52.9% believe that sick leave should be provided, 50% of the workers believe that there should be holiday once a week, 51.5% believe that their work should be secured and 62.5% of the workers believe that contract letter should be provided by the employer so that the issues and problems in their working area would be deducted.

CHAPTER V: CONCLUSION

Labor is basically a basis of life. In our country, only physical labor is considered as labor and called laborer. Nepal as a patriarchal country has always seen women as a second citizen. They are not given priority in most of the things. Especially to those women who are engaged in service-oriented profession like entertainment sector workers, construction workers and sex workers, they are neither prioritized by the government nor by the society.

Feminist Participatory Action Research (FPAR) has helped a lot in various findings. It helped women construction workers, entertainment sector workers and sex workers to open up and share their success stories and how they have been challenging the deep-rooted patriarchy in the society. FPAR has helped the co-researchers to learn a lot about their rights and other laws and policies which were made for them. Although, research population are from different backgrounds, the study concludes that their issues are quite same and through same mechanism, together in a holistic approach their voice can be heard and the changes can be brought forward. All these professions are therefore interconnected.

According to article 18 of the Fundamental Rights of the Constitution of Nepal 2072, sub-section 4 of the right to equality, there should be no discrimination in remuneration and social security on the basis of gender for equal work. Article 33 states that every citizen has the right to employment and to choose employment. Similarly, Article 34 states that in case of labor, every worker has the right to fair labor practice, workers have the right to fair wages, facilities and social security based on contributions. Article 51-J-4 of the state policy states that the work and contribution such as child rearing and family care will be evaluated financially.

Preamble of Labor Act 2074 mentions that the rights, interests and facilities of the workers should be arranged, good labor relations should be developed by making clear arrangements for the rights and duties of the workers and employers and all conditions of labor exploitation should be ended. In the Sixth Periodic Report of Nepal on Convention on the Elimination of All forms of Discrimination (CEDAW), 2018, the above recommendations include National Labor Inspection System to effectively monitor the status of women in all sectors covered by the Labor Act 2017,

including domestic work, and to increase women's access to justice in the labor market. To end sexual harassment in the workplace, confidential and secure complaint mechanism should be established, code of conduct and law should be informed.

The research findings reveal that the workers no matter if they are from construction sites, entertainment sector or sex work; all have been facing discrimination and violence because their work is not considered as work and is not respected, valued and recognized. The worker's wage is very low which is not satisfactory and does not allow them to sustain their lives. Similarly, the workers are not provided with any additional money even if they work overtime. The workers are not given any leave during the weekends and public holidays. Even when they are sick, they are not given leave. Some of the entertainment sector workers and all of the sex workers hide their jobs in front of their community in fear of getting judged and looked down. Women construction workers are paid less than their male colleagues. The workers sometimes face violence from their husband and family members and also in their workplace as well; from clients, customers, police and employers. The laws have not been able to protect them leading to the deterioration of their mental and physical health due to several related factors.

CHAPTER VI: RECOMMENDATIONS

- 1.** The construction sector, entertainment sector and sex work sector have to be recognized and protected under labor laws. The sex work should be decriminalized.
- 2.** Labor Act and Social Security act should be inclusive and gender sensitive towards the protection of rights and facilities of women, including those working in the construction sector, entertainment sector and sex work.
- 3.** Minimum wage standards should be applied across all work sectors with the aim to establish a living wage for all workers.
- 4.** These works should be registered as employers and workers should be documented whereas, non-documentation should not be considered as a factor restricting women workers from their right to security in workplaces and society.
- 5.** Information and complaints desks should be established from local to central level government offices in order for workers to have access to accurate information as well as to file complaints.
- 6.** Proper labor monitoring mechanisms should be set up to address special needs to workers working in these sectors, thereby creating spaces for listening to the workers' inputs in the setting up of the mechanisms.
- 7.** Provisions for securing women's rights should be made available at all workplaces.
- 8.** Minimum regulatory provisions regarding the establishment and operation of business in entertainment sector and sex work should be formed, implemented and monitored by the government.
- 9.** Sex work should be decriminalized by the government.
- 10.** The human rights violations of arbitrary arrests, charging women workers under Public Offence Act, should be immediately stopped by the police and the administration.
- 11.** There should be provision of contract letter before taking in to the job with proper managed facilities like insurance, holidays and sick/ household leave.
- 12.** The construction workers should be able to work in an environment which is free from any possible hazards therefore, the employer should be able to provide PPE to the workers, decreasing their risk to injuries.

ANNEXES

FPAR Workplan

S.N	Activities	Method	Timeline	Remarks
1.	Desk Work 1	Final Draft Research Design/ Concept paper	Within Feb 2 nd week	
2.	Meeting with three organizations and briefing (Meeting 1)	Zoom meeting	17 Feb, 2022	
3.	Desk work 2	Preparation of schedule and materials for conducting training and induction program	February last week	
4.	Preliminary meeting/ Induction with Domestic workers, entertainment sector workers and sex workers (First Activity)	Induction, introduction, FPAR related sharing and orientation	2 nd March- Residential	
5.	Pre-Research Consultation (Second Activity)	<ul style="list-style-type: none"> • Training on FPAR related principles. • Identifying the challenges and solutions in a collective way • Power Mapping, 	3 rd March- Residential	

		<ul style="list-style-type: none"> • Critical Pathways, • Picture Analysis, • Theory of Change and 		
6.	Capacity Building Training (Third Activity)	<ul style="list-style-type: none"> • Drawing, Storytelling and Timeline (Before, during and after) • Daily Clock Activities and Body Mapping 	4 th March- Residential	
7.	Desk work 3	Preparation of training report	7 th March to 11 ^h March, 2022	
8.	Desk work 4	<ul style="list-style-type: none"> • Preparation of guidelines for FGDs • Finalize guidelines for FGDS • Preparation and finalize of questionnaire for quantitative data collection (tentative n= 150) 	14 th March, 2022 18 th March, 2022	
9.	Dissemination of quantitative questionnaire through google form		On 18 th March to 1 st April, 2022 (15 days)	
10.	Fourth Activity	FGDs with group 1 (2 FGDs can be done)	21 st March, 2022	
11.	Fifth Activity	FGDs with group 2 (2 FGDs can be done)	22 nd March, 2022	
12.	Desk work 5	Preparation of FGDs Report	23 rd March to 29 th March, 2022	

13.	Data Analysis+ Report writing- Desk work 6		30 th March to 5 th April, 2022	
14.	Reporting and Feedback		Till the last of April	
15.	Advocacy program to recognize this work as formal work	Webinars, in person meetings with relevant stakeholders	-	

FGD checklist

परिचय

- तपाईं यहाँ काठमान्डौमा आएको कति भयो? आफ्नो ठाउँ छोडेर अहिलेको काम रोज्नु परेको आवश्यकता कसरी सिर्जना भयो?

Probing question:

- ✓ आर्थिक स्थिति कस्तो थियो?
 - ✓ रोजगारी- के काम गर्नु हुन्थ्यो?
 - ✓ परिवारको आय श्रोत के थियो?
 - ✓ सामाजिक- छरछिमेकसंगको सम्बन्ध ?
 - ✓ गाउँको वातावरण कस्तो थियो?- प्राकृतिक प्रकोप, द्वन्द ...
- तपाईं उक्त पेशामा कसरी आवद्ध हुनु भयो?
 - पारिवारिक सहयोग कस्तो रह्यो? परिवारमा को कसले कसरि तपाइको पेशालाई लिईएको छ?
 - निर्माण श्रमिक/ मनोरन्जन श्रमिक/ यौन श्रमिक काम गर्दा के के काम गर्नु हुन्छ ?
 - मासिक रुपमा कति पारिश्रमिक पाउनु हुन्छ ? सन्तुष्ट हुनुहुन्छ?

Probing question:

- ✓ सामाजिक सुरक्षा भत्ता पाउनु भएको छ कि छैन ?
 - ✓ सम्झौता पत्र प्रदान गरिएको छ कि छैन ?
 - ✓ ओभर टाइम काम गर्दा पारिश्रमिक थप पाउनु हुन्छ कि हुन्न?
- दैनिक कति घण्टा काम गर्नुहुन्छ?

Probing question:

- ✓ कामको समय कति बजे पुग्नुपर्छ र कति बजे सम्म बस्नुपर्छ ?
- ✓ यस समयको बिचमा आराम गर्न पाउनु हुन्छ कि हुन्न ?
- ✓ बिदाको सुविधा के कस्तो छ होला? साप्ताहिक,चाडपर्वमा ?...

७. कार्यस्थलमा कस्तो खालको व्यवहार भोग्नु पर्छ ?

Probing question:

- ✓ काम गर्ने क्रममा तपाईंलाई केहि स्वास्थ्य समस्या भयो कि भएन ? कस्तो खालको समस्या?
- ✓ कामको क्रममा पर्न आएको स्वास्थ्य जटिलताको लागि कस्तो सुबुधाहरु काम गर्ने ठाउँबाट पाउनु भएको छ ?

८. तपाईं बस्ने समाज र परिवारले तपाइको पेशालाई कसरि मुल्यांकन गर्छ?

९. काम गर्दा चोटपटक लाग्यो भने वा बिरामी हुँदा औसधि उपचार वा बिदा पाउनु हुन्छ? कि तलब काटिन्छ ?

Probing question:

- ✓ औसधि उपचार वा बिदा नपाउँदा कसरी मिलाउनु हुन्छ?
- ✓ बिरामी भएर काममा नजादा अरुलाई काममा राखेको अनुभव हुन्छ?

१०. तपाईंले काम गर्ने क्रममा के कस्तो समस्याहरु वा चुनौतीहरु भोग्नु परेको छ वा भोग्दै आउनुभएको छ ? (जस्तै: शारीरिक, मानसिक, आर्थिक)

Probing question:

- ✓ शारीरिक: यौन दुर्व्यवहार
- ✓ मानसिक: गाली गलौच
- ✓ आर्थिक: समयमा पारिश्रमिक नदिने, पुरा पारिश्रमिक नदिने, पारिश्रमिक बाट कटौती गर्ने ...
- ✓ तपाईंले काम गर्ने ठाउँमा तपाईं माथि भएका शारीरिक, मानसिक वा आर्थिक हिसा हुँदा तपाईंले कसलाई बताउनु हुन्छ वा उजुरी गर्नु भएको छ ? जस्तै घरपरिवार, साथि, महिला अधिकारकर्मी, पुलिस वा अन्य
- ✓ के उहाँहरुले सहयोग गर्नु भएको छ त?
- ✓ छ भने कसरी ?

११. तपाईंले भोगी राख्नु भएको समस्याहरु वा चुनौतिहरु समाधान गर्न के गर्नुपर्छ होला?

१२. कामको सम्मान र पारिश्रमिकबाट सन्तुष्ट हुनुहुन्न भने यसको पहल गर्न को जवाफदेहि हुन सक्छ ?
१३. सरकार र सम्बन्धित निकायबाट कस्तो पहल गर्न जरुरी छ ?
१४. कामको पारिश्रमिक लगायत अरु के के सुविधा भइदिए हुन्थ्यो जस्तो लाग्छ?
१५. अन्तिममा केहि भन्न चाहानु हुन्छ कि?

Photos

