

“WORK LIKE ANY OTHER, WORK LIKE NO OTHER”

The need to strengthen
legal protections for
women domestic workers
in Nepal

Policy Brief
June 2025

EXECUTIVE SUMMARY

Women in domestic work constitute a significant portion of Nepal's labor force, yet their contributions remain largely invisible within the legal and policy frameworks governing labor rights in the country. They are concentrated in unorganized and unregulated sectors and as a result, excluded from labor welfare schemes, social security benefits and redress mechanisms, making them particularly vulnerable to exploitation and abuse.

The Constitution of Nepal (2015) guarantees the right to labor of all citizens as fundamental which includes the right to appropriate remuneration, facilities and contributory social security. Despite these guarantees, existing sectorial labor laws such as the Labor Act (2017), Contribution-Based Social Security Act (2017), as well as the country's Muluki Civil Code (2017) fall short in recognizing domestic workers as formal laborers, which effectively undermines their constitutionally protected right to labor. Further, this exclusion is contrary to Nepal's obligations under international human rights instruments such as the Universal Declaration of Human Rights (UDHR), Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and International Covenant on Economic, Social, and Cultural Rights (ICESCR), among others.

Drawing from the lived experiences of domestic workers based on Tarangini Foundation's extensive campaign and research findings on women's right to work, this brief identifies key legal and policy gaps in the valuation, recognition and protection of women in domestic work in Nepal. Recognizing that ensuring domestic workers' rights requires both legislative change and a perspective shift in how domestic labor (and women's labor) is valued, it calls for the explicit inclusion of domestic workers within national labor law, the ratification of core International Labor Organization Conventions, particularly Convention No. 189 (Domestic Workers) as well as extension of labor welfare and social protections, legal reforms addressing workplace violence, and the regulation of employer-employee relationships.

* This policy brief was authored by Ashlesha Joshi, under the guidance of Dr. Renu Adhikari in June 2025.

INTRODUCTION

“I was let go from my job for taking a leave to observe my mother’s funeral rites.”

*Dil Kumari Tamang, 38
Domestic worker from Kathmandu*

Despite their vital role in sustaining Nepali households and the informal economy, domestic workers remain legally unrecognized and socially undervalued in the country. This line of work falls under the unorganized sector, is one where women constitute a majority of the workforce, and consequently is marked by lack of employment contracts and job security, low pay, poor working conditions, and limited or no access to social security protections.¹

According to the International Labor Organization (ILO), approximately 84.3 percent of domestic workers in Asia and the Pacific region are engaged in informal employment², a pattern mirrored in Nepal’s own labor market dynamics. The 2017/18 Labor Force Survey reveals that women’s labor force participation (26.3%) is roughly half that of men (53.3%), with stark wage disparities and an overrepresentation of women in unpaid care and underpaid sectors.³ Moreover, while social protection coverage appears roughly gender-balanced at face value, this is due primarily to targeted schemes for women and girls, while gender-neutral programs continue to favor men.⁴

Legal and institutional frameworks in Nepal have yet to effectively extend core labor rights such as minimum wage guarantees, occupational safety, and social security entitlements to women engaged in domestic work. The Labor Act, while progressive in parts, excludes these workers from formal definitions of employment⁵, leaving them in a regulatory void. This is inconsistent with Nepal’s obligations under the UDHR⁶, CEDAW⁷, and ICESCR⁸, all of which recognize dignified labor and social security as a fundamental right for all.

The situation is further complicated by socio-cultural norms and casual hiring practices, especially in domestic work, where the employment relationship is often

¹ Based on findings of the Feminist Participatory Action Research on Right to Work, Tarangini Foundation (2022), available at <https://tarangini.org.np/download-category/research/>.

² International Labor Organization, ‘Making Decent Work a Reality for Domestic Workers in Asia and the Pacific’ (2021), p. xii.

³ Nepal - Labor Force Survey (2017/18), p. xi.

⁴ International Labor Organization, Decent Work Country Programme for Nepal (2023-2027), p.7.

⁵ Labor Act (2017), sec. 10.

⁶ Universal Declaration of Human Rights, United Nations (1948), art. 22.

⁷ Convention on the Elimination of All Forms of Discrimination Against Women (adopted 18 December 1979, entered into force 3 September 1981) 1249 UNTS 13, arts. 11, 14.

⁸ International Covenant on Economic, Social and Cultural Rights (adopted 16 December 1966, entered into force 3 January 1976) 993 UNTS 3, art. 9.

informal, individualized, and bound by patronage systems rather than contractual obligations. This dynamic, widely prevalent in Nepal⁹ and common across Asia, prevents recognition of domestic work as “real” work and sustains the systemic undervaluation of women’s labor.¹⁰

Domestic workers typically perform a wide range of tasks including cooking, cleaning, laundry, and child care, among others. As feminist scholar Martha Chen notes, these include essential services that allow others to work outside the home and thus, are critical to the operation of the formal labor market and the functioning of the economy.¹¹ Yet, their contribution is rarely acknowledged in economic terms.

According to Article 1(b) of the ILO Convention No. 189 or the Convention on

Understanding Domestic Work from a Feminist Perspective

Domestic Workers, the term domestic worker refers to “any person engaged in domestic work within an employment relationship.” This definition is crucial as it recognizes domestic work as work, and the domestic worker as a worker who is entitled to rights and protections under the law. It challenges the feminized narrative of domestic work as labor that is overwhelmingly carried out

by women and thus, systemically invisible.

The structural distinction between domestic work and other forms of labor lies mainly its location, i.e., the private household. The household is traditionally considered a private domain, a site of familial intimacy shielded from state regulation. Domestic workers are mostly employed by private individuals in the private realm, creating a double barrier to visibility and accountability.¹² Although the working relationship between a domestic worker and their employer exists on a personal level, this intimacy does not equate to equality. Domestic workers are frequently treated “like family but worked like slaves”.¹³ The location and informal

⁹ Shreejana Shrestha, ‘Modern day domestic slaves’, Nepali Times (16 June 2017), available at <https://archive.nepalitimes.com/article/nation/Modern-day-domestic-slaves-domestic-workers,3785>

¹⁰ See generally, Bridget Anderson, ‘Worker, Helper, Auntie, Maid?’, International Labor Organization (2016).

¹¹ Martha A. Chen, ‘Recognizing Domestic Workers, Regulating Domestic Work: Conceptual, Measurement, and Regulatory’, Canadian Journal of Women and the Law, vol 23:1 (2011), p. 168.

¹² See generally, Bridget Anderson, ‘Doing the Dirty Work? The Global Politics of Domestic Labour’ in Global Dimensions of Gender and Carework, Stanford University Press (2006) pp. 226-239.

¹³ Sandhya Sitoula, Kripa Basnyat, ‘Treated as family but worked like slaves’, The Record Nepal (2021), available at <https://www.recordnepal.com/treated-as-family-but-worked-like-slaves>.

nature of the employment relationship makes the workers more vulnerable to abuse by the employers while being hidden from the authorities and the public.

This nature of domestic work produces specific vulnerabilities:

- It is relational, often built on emotional labor and care, but the terms of that relationship are deeply asymmetrical.
- Its inequalities are compounded by isolation and surveillance from the employers.
- It is marked by caste, class, and ethnic hierarchies.

*“I’ve worked in their home for years now. We’re close, they say, like family. But if I ask for time off, I must bear all sorts of abuses. Is this what a family does?”**

PERVASIVE INFLUENCE

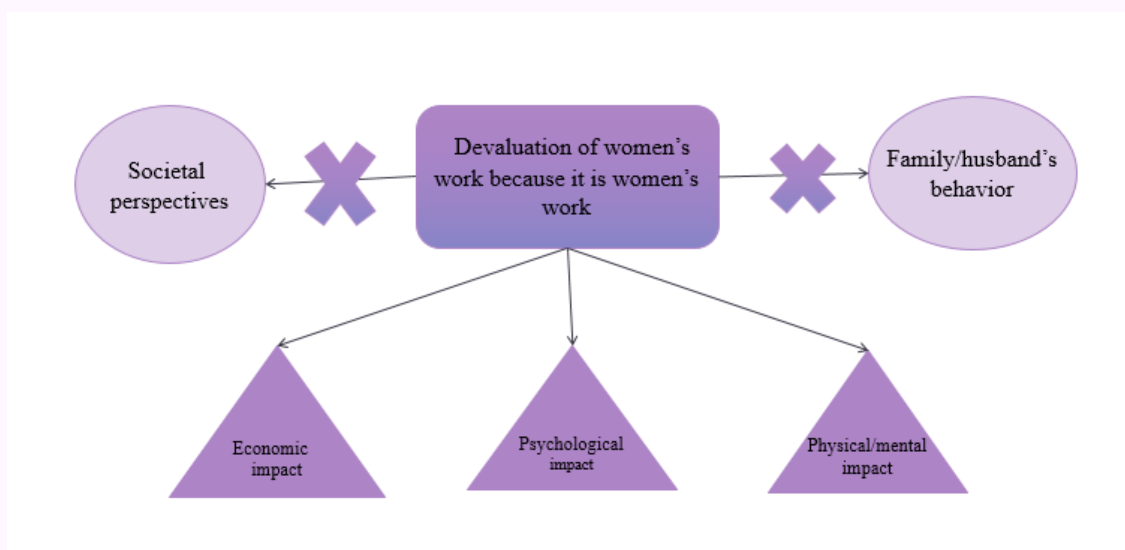


Figure: Findings of FPAR on domestic workers of Kathmandu Valley (2019-2021) by Tarangini Foundation

This informality has led to consequences such as:

- Denial of their legal identity as workers.
- Exclusion from social protection schemes and redress mechanisms.
- Reinforcement of gendered and caste-based devaluation of labor.

Recognizing domestic work, therefore, is not simply a matter of extending technical labor protections. It requires a rethinking of how the law conceptualizes work, value, and dignity, particularly for women in invisible occupations.

Further, while the ILO characterizes domestic work as decent work, it acknowledges that this line of work is still colored by certain deficits such as deficits in

employment opportunities, legal protections, social security coverage, and representation in social dialogue.¹⁴ Domestic workers often learn their skills through lived experience, not formal training, which further undermines their recognition as skilled laborers, contributing to their concentration in unorganized sectors.

Legal and Human Rights Foundations

As part of every citizen's fundamental rights, Nepal's Constitution 2015 explicitly guarantees the right to labor and social justice.¹⁵ Further, it also has also safeguarded, in particular, the right of women, under which, women are entitled to special opportunities in employment (among others) on the basis of positive discrimination.

"When I'm sick or dealing with problems at home, they don't say, 'Take rest.' They say, 'Send your daughter instead.'"

However, these constitutional guarantees remain aspirational for many women in informal sectors, especially domestic workers, due to gaps and exclusions in the national labor laws coupled with ineffective implementation of the included protections.

Muluki Civil Code 2017

Under the Muluki Civil Code, Section 664 provides minimal or basic guidance on the contractual relationship between domestic workers and employers. While these sections mandate that domestic service must be compensated and outline basic expectations of care, employers treat the employment relationship more as a matter of household obligation than as a standard labor contract.¹⁶ This reinforces the perception of domestic work as unorganized, familial, and outside the purview of labor law.

Moreover, there are no mandatory legal requirements for written contracts, recordkeeping, or formal registration of domestic workers, conditions that would otherwise facilitate access to justice and entitlements.

¹⁴ See International Labor Organization, 'Reducing the Decent Work Deficit: A Global Challenge' (2001), available at <https://webapps.ilo.org/public/english/standards/relm/ilc/ilc89/pdf/rep-i-a.pdf>.

* These testimonies are sourced and translated from Mahuri: Stories of workers' resilience by Tarangini Foundation.

¹⁵ Constitution of Nepal (2015), arts. 18, 29, 34.

¹⁶ Nepali Times (n 9).

Specifically, Section 663 includes a general prohibition on employing any person for over eight hours a day. However, under sub-section (3), it is stated that such a prohibition shall not apply to the employment of a domestic “helper”. Not only is the language discriminatory, but also the manner in which this provision legitimizes the ability of employers to overwork domestic workers without any overtime compensation.

“If I make even a small mistake, they say, ‘Don’t come from tomorrow.’ That’s how fragile our jobs are—one word, and years of work mean nothing”

Next, Section 644 establishes specific provisions concerning domestic “helpers”, aiming to delineate the responsibilities of employers and safeguard the rights of domestic workers. While it introduces certain protections, its framing and implementation reveal significant limitations, particularly when viewed through a feminist and intersectional lens.

It requires employers to:

- Determine and pay wages on a monthly or annual basis.
- Provide meals thrice daily and appropriate clothing, considering the employer’s capacity.
- Ensure suitable housing, toilet, and bathroom facilities.
- Facilitate education for domestic helpers under 18, if they wish to study.
- Arrange medical treatment during illness without deducting expenses from wages.
- Refrain from assigning tasks beyond the worker’s capacity or during illness.
- Cover funeral expenses in the event of the worker’s death.
- Avoid inhumane or degrading treatment and domestic violence.
- Adhere to other agreed-upon terms (if applicable) between the employer and domestic worker.

Additionally, subsection (3) also mentions that employers may notify the local ward committee within one month of employing a domestic worker.

Despite these safeguards, the effectiveness of these provisions is questionable on multiple grounds. First, the use of discretionary language such as “according to the capacity of the employer” adds ambiguity to the level of commitment the law requires employers to engage with and also allows them to evade legally mandated responsibilities. Second, the lack of legal measures in case of non-compliance hints to a weak enforcement mechanism. Third, while the clause regarding providing notice of a domestic worker’s employment to the local body is a progressive step towards formalization, it does not compulsorily require employers to do so.¹⁷

Labor Act 2017

¹⁷ Referring to the use of the word ‘may’ instead of shall in the provision.

While the Labor Act 2017 is an important legal basis for governing employment and related matters, including the informal sector, its application to domestic work is limited. For instance, Sub-section 88 (1), which addresses domestic work, states that,

“The Government of Nepal may fix separate minimum remuneration for domestic labors.”

This provision is discretionary, non-binding, and fails to guarantee a legal standard of minimum remuneration for domestic workers, which thereby institutionalizes their exclusion from key labor protections such as regulated working hours, occupational safety, and minimum wage guarantees. This is particularly due to the government’s inability to specify a minimum standard of wages to domestic workers despite the fact that a clear provision allowing for it exists in the Act. As a result, a majority of domestic workers earn below the general statutory minimum (NPR 17,300 per month as of June 2025).

“They don’t give me leave even when I’m sick. Instead, they cut my wages for not showing up.”

Further, live-in domestic workers are often paid below the minimum wage, or not at all. This wage discrimination is exacerbated by the absence of formal employment contracts and lack of enforcement mechanisms. Sub-section (2) entitles domestic labors to public and weekly leave as prescribed under the Labor Rules of 2018. However, many workers, especially live-in workers, work six to seven days per week with 12 to 16-hour days, exacerbating health risks. Similarly, sub-section (4) acknowledges domestic workers’ cultural and religious rights by allowing for festival leave.

On the other hand, sub-section (3) provides that for a live-in domestic worker, for whom the employer has either arranged for food and shelter, or assisted study, they may deduct such amount from the remuneration. This provision is prone to being misused in a manner that may shift the burden of quantifying “fairness” onto a worker who barely earns the minimum wage. In addition, there is no safeguard to ensure that after such deductions, a domestic worker’s net pay does not fall below the statutory minimum.

Labor Rules 2018

Complementing the Labor Act, particularly, the provision on leave benefits, Section 88 of the Labor Rules entitles domestic workers to the following:

Public Leave (Paid)	Weekly Leave (Paid)
12 days per year	1 day per week

In case a worker is made to work on either of these days then the employer must arrange for a substitute leave within 21 days or provide them with overtime remuneration. These provisions are a step toward the direction of an attempt to formalize the boundaries of rest and ensure some degree of flexibility and respect for the domestic workers.

“Because I work as a domestic worker, even my relatives and neighbors look down on me. My family has also drifted away.”

Sub-section (3), however, opens the way for a bilateral agreement to exist between the two parties provided that it is consistent with the Act and Rules, which, owing to the power imbalance between the worker and the employer, can be a challenge.

Contribution-Based Social Security Act 2017

Section 5 of the Act extends social protections to informal sector workers, including domestic workers. It affirms that informal workers and self-employed individuals, may participate in national social security schemes by depositing contributions into the designated fund, as notified by the Ministry through the Nepal Gazette.

To encourage participation, the Act stipulates that the Government of Nepal will co-contribute a matching amount based on the domestic workers’ own contributions. This matching system, if implemented effectively, could counteract the historical exclusion of women workers from social protection due to the gendered devaluation of domestic labor.

Furthermore, the provision allows the Social Security Fund to work in collaboration with cooperatives, unions, and community-based organizations to mobilize participation among domestic workers.¹⁸ This creates space for feminist collectives and labor rights groups to play a transformative role in raising awareness, organizing workers, and supporting their inclusion in formal schemes.

Social Security Scheme Operating Procedure 2022

According to these guidelines, informal sector workers are required to contribute 20.37% of the government-determined basic salary to the fund, amounting to NPR 1,912 per month. Of this, 11% is to be paid by the worker, while the remaining 9.37% is contributed by the government. However, if the central, provincial, or local governments fail to contribute their share, the worker must bear the full amount.

Despite these legal commitments to social security, women domestic workers are functionally excluded from Nepal’s Social Security Fund, which is only accessible to

¹⁸ Contribution-based Social Security Act, 2017, sec. 5(3).

formally registered workers. The absence of social security coverage means domestic workers are denied access to essential protections including:

- Health insurance
- Maternity benefits
- Old-age and disability pensions
- Workplace injury compensation
- Dependent family protections

Nepal's International Human Rights Obligations

International human rights law clearly recognizes the right to dignified labor and social security as fundamental rights, yet Nepal's domestic workers remain largely excluded from social protection. This exclusion stands in direct conflict with multiple provisions under human rights treaties which Nepal is a party to.

"They don't let me use the same toilet. They act like I'm unclean."

CEDAW contains two provisions on women's right to social security. One, under Article 11 which instructs States Parties to "take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights" with respect to social security and two, under Article 14 to ensure that women from rural areas benefit directly from the state's social security programs. In addition, Article 9 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) and Article 22 of the Universal Declaration of Human Rights also affirm social security as a fundamental human right. Article 7 of ICESCR also mandates fair wages and labor protections for all workers.

These instruments establish a clear legal obligation to extend labor protections to all workers, regardless of the sector or employment arrangement. The omission of domestic work from effective legal protection violates these obligations.

Under the Treaty Act of 1990, in particular, Section 9, which outlines the enforcement of international treaties in Nepal, it provides that "treaties and agreements to which Nepal is a party shall be enforced as if they are the laws of Nepal"¹⁹ and "if a treaty's provisions conflict with existing national laws, the inconsistent national law is considered void to the extent of the conflict, and the treaty provisions take precedence."²⁰ Thus, the current legal framework, by excluding women in domestic work, places Nepal at odds with its international commitments and constitutional promises²¹

¹⁹ Treaty Act (1990), sec. 9.1

²⁰ Ibid.

²¹ Constitution of Nepal, art 51(b) (3).

Lived Experiences of Women Domestic Workers

Domestic workers perform critical services within homes, including but not limited to cleaning, cooking, childcare, and elderly care, but are often treated as if their work is less valuable than formal labor. The phenomenon of domestic workers being “treated as family but worked like slaves” is a paradox that underscores the invisibility of their labor.

Since domestic work is not covered by remuneration standards, most workers are paid cash under the table or via “pocket money” for live-in workers, often far below the formal minimum wage.²² Seasonal and part-time arrangements are common. For example, although live-out workers could be paid the legal minimum, but live-in workers (who often are very young or still children) have no wage guarantee.²³

The typical domestic worker’s day is extremely long with reported workdays of 12 or more hours, seven days a week, with no guaranteed rest day.²⁴ The live-in arrangement especially erases any boundary between work and personal time. Even during the COVID-19 lockdowns, when entire households stayed home, live-in domestic workers saw their workloads increase dramatically while still having “very few hours for proper rest”.²⁵

Sexual and physical violence, psychological abuse²⁶, economic exploitation and even denial of food or sanitation towards domestic workers are commonplace in private households. While the definition of domestic relationship under the Domestic Violence (Crime and Punishment) Act 2008 does cover “dependent domestic help living in the same family”²⁷, it fails to include live-out domestic workers in the definition. Further, the Sexual Harassment at Workplace (Prevention) Act 2015 fails to cover domestic workers at all, especially domestic workers, as the private home

²² Pratichya Dulal, ‘Plight of domestic help: Few rights, little freedom and meagre pay’, The Kathmandu Post (30 March 2016), available at [https://kathmandupost.com/miscellaneous/2016/03/30/few-rights-little-freedom-and-meagre-](https://kathmandupost.com/miscellaneous/2016/03/30/few-rights-little-freedom-and-meagre-pay#:~:text=How%20much%20a%20domestic%20help,and%20Rs%205%2C000%20a%20month.)

[pay#:~:text=How%20much%20a%20domestic%20help,and%20Rs%205%2C000%20a%20month.](https://kathmandupost.com/miscellaneous/2016/03/30/few-rights-little-freedom-and-meagre-pay#:~:text=How%20much%20a%20domestic%20help,and%20Rs%205%2C000%20a%20month.)

²³ WIEGO, ‘Domestic Workers, Risk and Social Protection in Nepal’ (2020), p. 3, available at

[https://www.wiego.org/wp-](https://www.wiego.org/wp-content/uploads/2020/11/WIEGO_PolicyBrief_N20_Nepal%20for%20Web.pdf#:~:text=NPR3%2C000%20%28USD4,estimate%20they%20need.)

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²⁴ Tara Kanel, ‘Toil and trouble’, The Kathmandu Post (2 October 2016), available at

[https://kathmandupost.com/opinion/2016/10/02/toil-and-](https://kathmandupost.com/opinion/2016/10/02/toil-and-trouble#:~:text=These%20are%20just%20two%20examples,accepted%20socially%2C%20culturally%20and%20even.)

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²⁵ WOREC Nepal, ‘Recognizing and Ensuring Rights of Domestic Workers’ (30 September 2020),

available at [https://www.worecnepal.org/content/170/2020-09-](https://www.worecnepal.org/content/170/2020-09-30#:~:text=been%20an%20increase%20in%20workload,On%20the%20other%20hand%2C%20for.)

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²⁶ CEDAW General Recommendation 26 on Women Migrant Workers (5 December 2008), UN Doc CEDAW /C/2009/WP.1/R, para. 20.

²⁷ Domestic Violence (Crime and Punishment) Act 2008, sec. 2(b).

is seen as distinct from the “workplace”. This abuse is compounded by the lack of formal employment contracts, which prevents workers from seeking redress.

“I hide my caste. If my employers knew, they wouldn’t let me inside their home.”

In Nepal, domestic workers are predominantly all women.²⁸ This reflects the patriarchal norm of the household being viewed as a woman’s domain, so well-off families routinely outsource “women’s work” to poorer women.²⁹ Many domestic workers come from marginalized castes or ethnic groups (for example, Madhesi, Dalit and Janajati communities) and rural areas, compounding their vulnerability.³⁰ Caste hierarchies mean that some Dalit women report overt discrimination in private homes such as being forbidden to use the employer’s toilet, forced instead to use an unhygienic makeshift facility outside.³¹

Such practices signal the extreme social exclusion faced by domestic workers as their labor is essential yet stigmatized, and many feel ashamed to admit their occupation.

“They have no problem eating from the same utensils I wash. But I’m not allowed to eat from them myself.”

CONCLUSION

Second-wave feminist activists famously declared women’s personal lives as a matter of political concern, affirming that activities often confined to the home are inherently social, political, and economic. In Nepal, decades of patriarchal tradition have cast women’s labor in domestic work being perceived as a natural extension of their duties, rather than as formal labor deserving of rights and dignity. Women who cook, clean, and care for families perform essential services that free others to pursue education or jobs, yet this crucial work goes unrecognized by law, paving way for further exploitation and inequality in the Nepali society.

Nepal’s own Constitution and international commitments envision a different reality. The 2015 Constitution guarantees the right to labor and social justice for every citizen (including special provisions to advance women’s equality), and it has ratified treaties like CEDAW and ICESCR that affirm fair work and social security as fundamental human rights. In principle, these guarantees should extend to all

²⁸ International Labor Organization, ‘Socio-economic impact of COVID-19 and beyond on women domestic workers in Nepal: Challenges and the way forward’ (2020), p.2., available at https://nepal.un.org/sites/default/files/2021-02/wcms_769695.pdf#:~:text=residence%20%28live%20out%29,the%20public%2C%20and%20they%20generally.

²⁹ Tara Kanel (n 24).

³⁰ ILO (n 28).

³¹ WEIGO (n 23) p. 4.

workers, including those in individuals' private homes. Yet Nepal has not ratified the key ILO Convention aimed at the welfare of domestic workers and thus in practice, domestic workers remain excluded from these protections, keeping these women at the margins of both the economy and social protection.

Instead of filling gaps with token inclusions in laws and policies, Nepal must redefine the foundations of labor justice that would place domestic work at the center, recognizing it as economic activity essential to society. In doing so, policymakers must confront intersecting inequalities that a majority of domestic workers come from marginalized castes or poor families, so gender, caste, and class politics all reinforce their exclusion and consequently, contribute to their invisibility.

Confronting these biases means extending protections and representation to these workers, ensuring they have voice and visibility in decisions about labor and welfare. By recognizing domestic workers not as invisible background parts but as core contributors to Nepal's economy (especially the informal sector), Nepal can achieve true dignity for women in domestic work.

RECOMMENDATIONS

1. Immediately ratify ILO Convention No. 189 (Domestic Workers Convention, 2011) and No. 190 (Violence and Harassment Convention, 2019) to formally recognize domestic workers' rights and protect them from workplace violence and harassment.
2. Amend the Muluki Civil Code and Labor Act of 2017 to explicitly include domestic workers as workers with enforceable employment agreements including the same labor protections afforded to formal labors in the country.
3. Establish and ensure timely revision of a prescribed minimum wage for domestic workers (live-in and live-out) in line with Nepal's minimum remuneration amount.
4. Extend social security and related welfare schemes to sufficiently cover domestic workers by compulsorily mandating the existing provision under the Contribution-based Social Security Act of 2017.
5. Establish labor desks at the local level and formalize the employment relationship between domestic workers and employers by requiring registration and distributing identity cards.

6. Implement the existing legal protections for domestic workers provided under the Labor Act and Labor Rules such as leave and overtime remuneration.
7. Amend the Domestic Violence (Crime and Punishment) Act of 2008 to include live-out domestic workers as also having a domestic relationship with the employers, effectively protecting them from violence that occurs in the employer's domestic sphere.
8. Amend the Sexual Harassment at Workplace (Prevention) Act of 2015 to recognize workplace violence and harassment that occurs in domestic workers' place of work.
9. Develop a code of conduct for households employing domestic workers, clarifying the employers' obligations as well as duties of the domestic worker.
10. Guarantee that domestic workers are included in governmental social assistance programs during crises.
11. Include domestic workers in the country's labor metrics such as periodic plans and national statistics.

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