

Brief Report on Involvement of Indigenous Women in the Observation of Second General Election 2079 BS

2023
Nepal



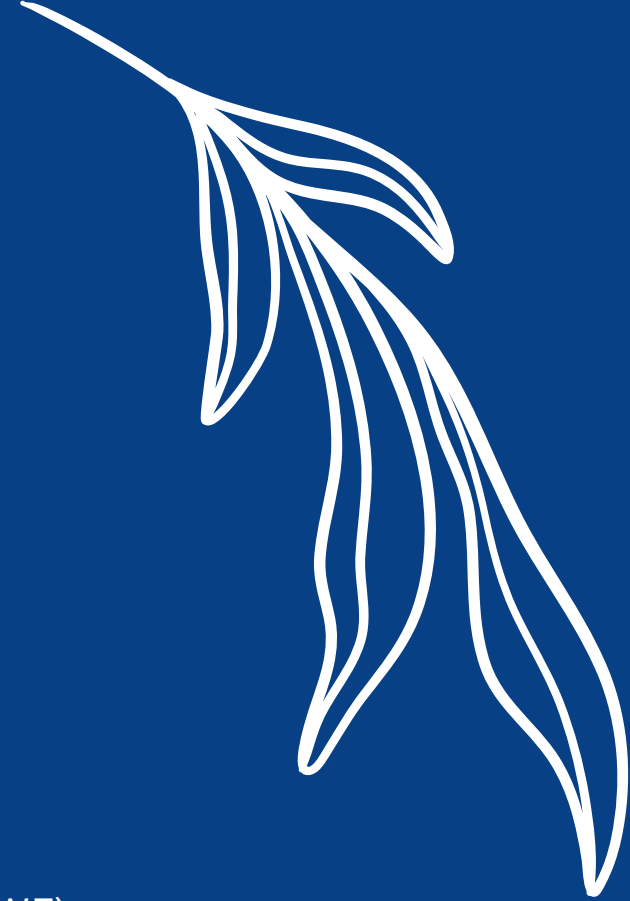
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Email: niwfnepal@gmail.com
Web site: www.niwfnepal.org.np
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ACKNOWLEDGEMENT

I would like to express my deepest appreciation to National Indigenous Women Forum and Election Commission Nepal for the opportunity to undertake this important report preparation on the involvement of Indigenous Women in the second general election 2079 BS. My heartfelt gratitude to Mr. Amit Tamang, Anthropologist and Researcher for his input and time in editing and finalizing the report. I would like to thank Ms. Reya Shreya Rai, Ms. Sanila Lama, Ms. Sabnam Lama and Ms. Jina Angdembe Limbu for their contribution in the compilation and editing of the report. I would also like to acknowledge our focal persons, Ms. Maya Bantawa Rai and Ms. Sarala Dahal Yolmo from Province 1, Ms. Anuja Chaudhary from Province 2, Ms. Sunkumari Tamang, Ms. Mayalu Lama, Ms. Panmaya Tamang, Mr. Shyam Lal Tamang, Mr. Shyam Danuwar and Ms. Januka Tamang from Bagmati Province, Ms. Harikala Magar from Lumbini Province, Ms. Manu Thapa from Karnali Province and Ms. Hiramoti Chaudhary from Sudurpashim Province.

This endeavor would not have been possible without the contribution of all of our 163 Election Observers from different Indigenous and non-indigenous backgrounds who sincerely contributed their time and energy during the Election Day. Finally, I would like to recognize all the board members and staffs of NIWF and the partner organization, CFLI for their support throughout the project.

Nuva Rai



FOREWORD

PREFACE

In Nepal, the “mainstream” women are recognised as a legal entity under the Constitution 2015, laws and policies; in contrast, indigenous women and indigenous women with disabilities are not recognised. We continue to be one of the most marginalised and excluded groups in society and are rendered vulnerable by the lack of our political voice and lack of attention to our specific needs, human rights and collective rights.

National Indigenous Women Forum (NIWF) always closely observes and analyses the situations of Indigenous women in relation to the political shifts, among others, and identify the appropriate interventions. NIWF conducted a study on transitional justice in Nepal, and prepared a profile of elected indigenous women following the country's first general election since a civil war ended and the monarchy was abolished. We are preparing similar type of profile based on the results of 2022 general election. This will inform us the trend of indigenous women's engagement in politics and law-making processes. We have also been conducting various activities to increase the number of candidacies from indigenous women.

This observation is one of our endeavours to strengthen the substantial contributions of Indigenous Peoples' movement to democratization in Nepal.

Suni Lama

Chairperson

National Indigenous Women Forum





Message from Ms Amanda Strohan

**Deputy Ambassador
of
Canada to Nepal**

I am proud of Canada's support to the National Indigenous Women Forum (NIWF) through the Canada Fund for Local Initiatives in Nepal. This important and timely project supports inclusive governance, a key priority for both Canada and Nepal: it aims at strengthening the democratic participation of Nepali indigenous people, including Indigenous Women, as election observers to ensure the indigenous communities' fair participation during the 2022 federal and provincial election in Nepal.

The Embassy of Canada had the honour to witness first hand the important work of NIWF's election observers on 20 November 2022 during Ambassador MacKay's Electoral Commission-sanctioned visit to polling stations in Kathmandu. He reported being very impressed by the dynamism and professionalism of Indigenous observers as well as NIWF's dedication to promote an inclusive election process. I am delighted that Canada supported

NIWF's important work again in 2022-2023, after a successful earlier partnership to build the leadership and networking skills of Indigenous women and girls in Bagmati and Gandaki provinces.

This Election Observation report, and especially its recommendations, are important to understand lessons learned and best practices to include all communities of Nepal to the election process, including indigenous women and men.



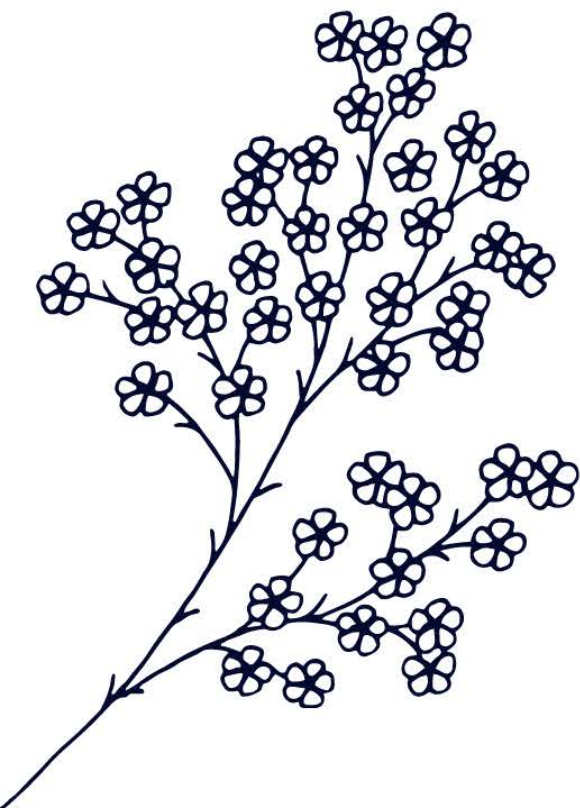
I am hopeful that both Canadian and Nepali stakeholders will learn from its findings and continue to work together to promote shared values of democracy, diversity, and rule of law.

I congratulate NIWF and all of those who believed in this project and made it a success. I wish to convey my warm thanks to the Indigenous people of Nepal for their dedication in further advancing diversity, inclusion and the empowerment of all communities in Nepal.

I look forward to maintaining strong bonds between Canada and NIWF in support of a more equal, prosperous and sustainable world.

Amanda Strohan

Deputy Ambassador of Canada to Nepal



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Indigenous Peoples of Nepal

Today's Nepal is the result of territorial consolidation activities that began from the relatively impoverished tiny kingdom of Gorkha in the early 1740s. Under the absolute control of the King, Nepal functioned as a socially hierarchical Hindu polity with no legal or constitutional recognition of ideas related to the concept of equality until the mid-19th century when Hindu ritual-based hierarchy and inequality was legally recognized as the basis of the state (Onta 2006).

Ethnic inequality began when IPs were incorporated in the state-building process on unequal terms. They were burdened by taxes and labour obligations, and often lost their lands to high-caste Hindus (Hangen 2007). During the reign of the Panchayat system (1962-1990), Nepali language, Hinduism and monarchy constituted the triumvirate of official Nepali national culture. Onta (1996) explains how the post-Rana and especially the Panchayati state appropriated the bir (brave) history of Nepal as one of the central themes of Nepali nation culture. Even after the political reforms after 1990, there was a continuation of the systematic and structural marginalisation of IPs officially founded earlier by the Muluki Ain (Civil Code) of 1854. Kumar (2019) even remarks that the Panchayat polity, begun with the promise of creating an exploitation-free society turned out to be most exploitative.

With the desire to uproot centuries of feudal culture that enslaved the Dalits, IPs, poor peasants and villagers, the Maoist rebelled from 1996 to 2006 (Pandey 2010). Following the People's Movement II in 2006 and elections in 2008, a new Constitution was promulgated in 2015. The new constitution has paved the way for federalism and inclusive governance at the local, provincial and federal levels. The constitution expresses the state's determination to build an equitable society through proportional inclusion and participation, ensuring economic equality, prosperity and social justice for all. However, LAHURNIP (2016) points that 11 articles of the Constitution are against the rights of Indigenous Peoples (IPs), 23 are discriminatory to the IPs, 49 are exclusionary to them and 5 tend to establish the supremacy of ruling caste groups. Also, despite being a signatory to UNDRIP, ILO C. 169, CERD and CEDAW, Nepal has failed to implement them effectively.

A total number of 59 Indigenous Nationalities (hereafter referred to as 'Indigenous Peoples') have been recognised in Nepal. The official census data of 2011 show that 35 per cent of the total population of the country are Indigenous Peoples (IPs). The IPs, however, claim that their population accounts for about 50 per cent of the total population. IPs reside all over Nepal, and in all ecological regions.

As noted above, IPs have had very little or no meaningful participation and representation in the decision-making process or state apparatus. Various social, economic, and political barriers have posed a great threat to their effective, meaningful participation and representation. A study shows that the barriers to inclusion faced by IPs have less to do with their place in caste hierarchy than with aspects of identity and recognition and access to natural resources.

¹ Adivasi Janajati Adhikar ko Sandarbha ma "Nepal ko Sambidhan" ko Adhyayan tatha Bishleshan (Study and analysis of the Constitution of Nepal from the perspective of indigenous peoples), Kathmandu: Lawyers' Association for Human Rights of Nepalese Indigenous Peoples.

They have been discriminated against, marginalized, excluded, subjugated, dominated, exploited, and internally colonized by the dominant groups throughout Nepal's history in terms of land, territory, resources, language, culture, customary laws, political and economic opportunities, and collective way of life (IWGIA, 2020). This problem is exacerbated for Indigenous Women (IW) as they face multiple forms of discrimination. Due to the lack of participation and representation, their human and collective rights have been continuously violated. The Constitution of Nepal (2015) has ensured the presence of at least 33 per cent women in the national parliament and provincial assemblies, and at least 40 per cent in local governments.

Electoral Provision

The Constitution (2015) provisioned first past the post system (FPTP) for the election of Local Level, and the mixed electoral system of first past the post and proportional representation for the election of State Assembly and House of Representatives. In Nepal, the first past the post electoral system within plurality/majority electoral system and list-based proportional electoral system within the proportional electoral system are practised. There shall be a total of 334 members in the Federal Parliament, out of which the House of Representatives will have 275 members and the National Assembly will have 59 members.

The House of Representatives shall consist of 275 members to be elected as follows:

¢ One hundred sixty-five members are elected through the first past the post electoral system, with one member from each of the 165 electoral constituencies delimited based on population and geographic convenience and specialty;

¢ One hundred ten members to be elected from political parties through a proportional representation electoral system that considers the whole country as one single electoral constituency;

In this way, 60% of the members of the House of Representatives will be elected through the first past the post and 40% members shall be elected through the proportional electoral system.

While filing candidacy for the election to be held as per the proportional electoral system, political party shall have to prepare the close-list having ensured representation of the following eight groups based on population - Women; Dalit; Indigenous people; Khas Arya (Chhetri, Brahmin, Thakuri, Sanyasi Dasnami community); Madhesi; Tharu; Muslim; Backward region. Similarly, while filing candidacy, balance between geography and States must be taken into account and representation of the persons with disability shall also have to be made.

² See STATE OF SOCIAL INCLUSION IN NEPAL | Central Department of Anthropology (anthropologytu.edu.np)

Methodology

NIWF was among the 46 national organizations that received accreditation from the Election Commission of Nepal (ECN) to observe the general elections held on 20 November 2022 (Rashtriya Samachar Samiti, 2022). After ECN accepted NIWF's application, NIWF reached out to its network in all 7 provinces to collect data on potential individuals that could effectively contribute in the observation of the election and filled out their application forms. Out of this, 163 individuals were selected, among whom 158 were election observers while 5 of them were responsible to monitor the EOs. The criteria for selection of the EO, as mentioned by the Election Commission of Nepal, were:

1. Above the age of 21.
2. Not affiliated with any political party.
3. Must have a Voting Card.
4. Must have a citizenship card.
5. Minimum educational qualification of grade 12 completion.

While selecting the EO, priority was given to women and Indigenous Women, in particular. Other than women from Indigenous groups, women belonging to Khas/Arya, Madheshi, Dalit, and Muslim were prioritised. These individuals were then trained by the Election Expert, Mr. Begendra Paudel and Mr. Tak Bahadur Tamang, who had received the TOT for EO directly from the National Election Commission of Nepal itself. The EOs were trained on monitoring the voting processes against the legal framework guiding the elections. In the field, the EOs were equipped with checklists to observe and analyse the process of election which was developed by the core team of NIWF. The data collected by the EOs were summarized and analysed by the NIWF core team which will be discussed in this report.

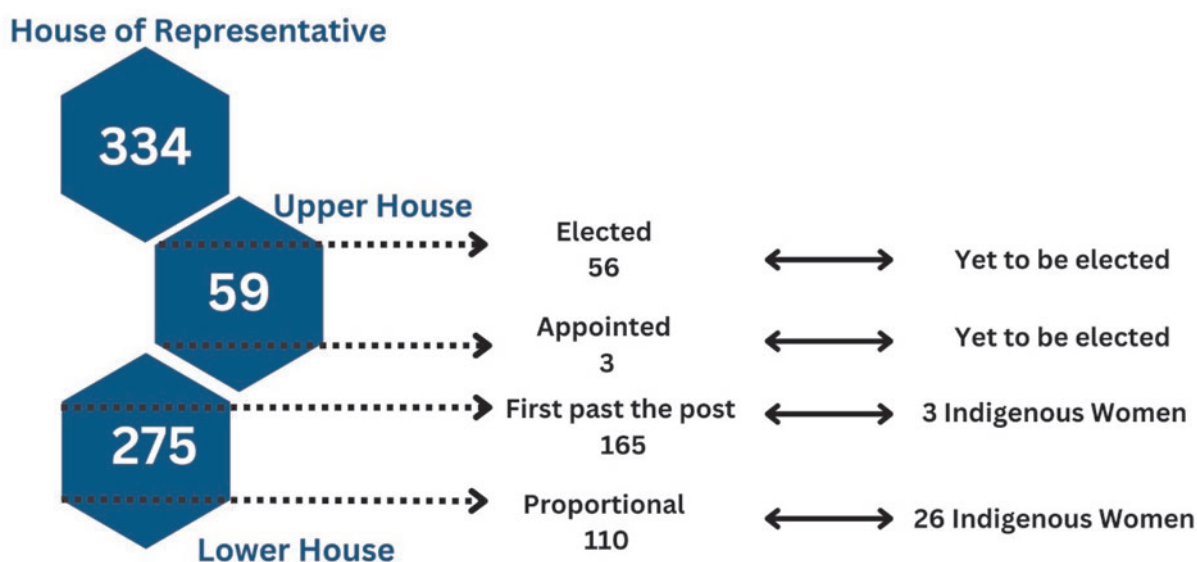
Indigenous Women and Leadership

Following the 2008 Constituent Assembly (CA) election, Nepal became one of 46 countries to satisfy the 1995 Beijing Plan of Action (BPA) of having at least 30 percent women in the national legislature. Even when the Indigenous Peoples represent 36% of the total Nepal population although Indigenous Peoples' organizations claim a larger figure of more than 50% (IWGIA, 2020), the participation of IPs in decision-making spaces is still highly questionable. From intersectional perspective, Nepal still has not been able to form an inclusive government despite the abolition of the monarchy, a decade-long civil war, the Peoples' Movement II, the Madhesh Andolan, the establishment of the federal republic, and the formulation of the new constitution. Across various levels of leadership, it is conspicuous that Indigenous Women, Madheshi women, Dalit women, Muslim women, and LGBTIQ+ individuals are either underrepresented or severely underrepresented. At the bureaucratic level too, women's representation is extremely low. The diversity and intersectionality of Indigenous women are not taken into consideration. Even with the approval of proportional representation, the government has always looked at women as having homogenous identities

and has failed to address the multiple identities that women can hold. The need for reorganizing the existing power structures and the ideals of an inclusive political system is not always addressed by political inclusion; on the contrary, it can even reinforce the co-optation and continuation of excluded communities (Limbu Thebe, 2018). Due to this lack of proportional representation, Indigenous Women have less visibility, and their representation in first-past-the-post (FPTP) elections is almost negligible. According to the final results of the 20 November elections announced by the Election Commission (EC), only nine women have been elected to the 165 seats of the House of Representatives under the first past the post (FPTP) election system and just 14 out of 330 provincial assembly members.

Fig 1. Figure depicting number of House of Representatives.

Nepal Second General Election 2022



In the first election, out of 275 House representatives, only 26 were Indigenous Women (VOW, 2022) which accounted for only 0.09%. This was seen as a considerable achievement in the Indigenous Women's movement but in the recent 2022 election, in the House of Representatives, out of 167 representatives, only 3 were Indigenous Women which accounts for only 0.01%. Out of 550 Provincial Assembly Members only 67 (12.18%) of them were Indigenous Women. In the First Past the Post, Gandaki Province, Lumbini Province, Karnali Province, and Sudurpaschim Province did not have any representation from Indigenous Women Leaders. From the data in table 1 we can clearly infer that Indigenous Women's representation has been ensured in all of the provinces only in the proportional representation even where their representation is very low. This further goes on to prove that Indigenous Women are being excluded in the mainstream decision-making spaces in the political spaces of Nepal.

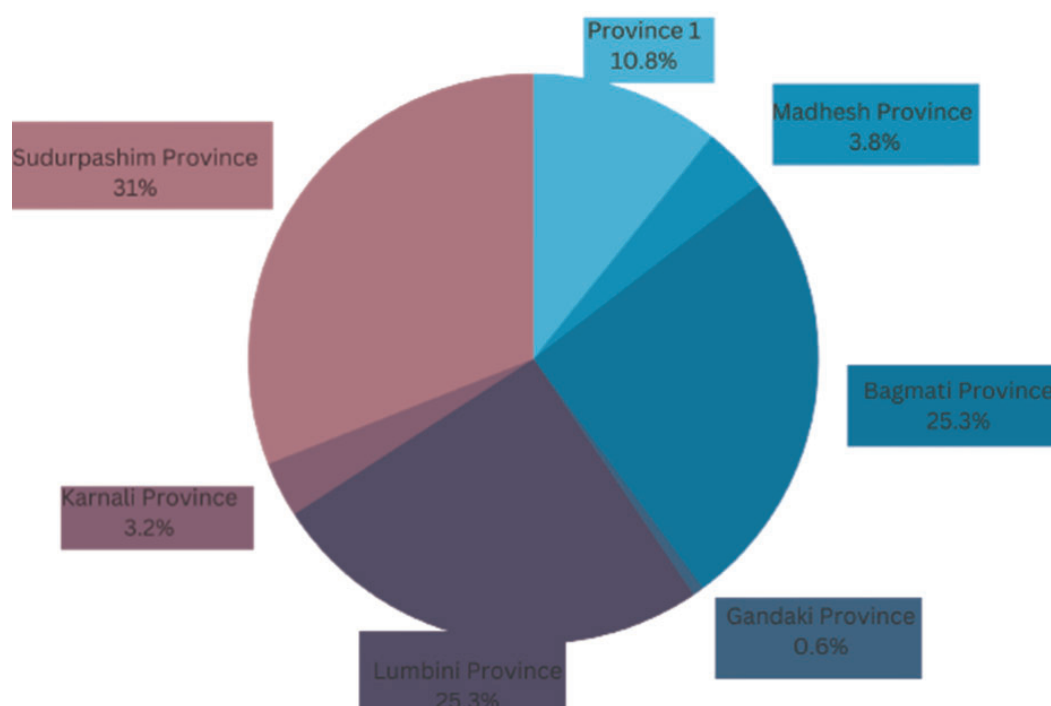
Table 1. The total number of Indigenous Women (IW) in the Provincial Assembly according to the Province.

Province	First Past the Post		Proportional	
Province 1	56	IW = 1 (1.78%)	37	IW = 17 (45.94%)
Madhesh Province	64	IW = 1 (1.56%)	43	IW = 4 (9.30%)
Bagmati Province	66	IW = 4 (6.06%)	44	IW = 21 (47.72%)
Gandaki Province	36	IW = 0 (0.00%)	24	IW = 8 (33.33%)
Lumbini Province	52	IW = 0 (0.00%)	35	IW = 8 (22.85%)
Karnali Province	24	IW = 0 (0.00%)	16	IW = 3 (18.75%)
Sudurpaschim Province	32	IW = 0 (0.00%)	21	IW = 2 (9.52%)
TOTAL	330	IW = 6 (1.81%)	220	IW = 61 (27.72%)

Selection of Observers

NIWF was able to deploy 163 EO (158 observers and 5 monitoring observers), 83.44% of whom were Indigenous Peoples, and the remaining 16.56% belonged to Dalit, Khas, Muslim, and Madheshi groups. Most of the EO were from Sudurpaschim Province, which accounted for 30.06% of the participants. 71.17% of the EO were women, and 64.42% of them were Indigenous Women.

Pie Chart 1. Composition of the EO.



Election Observation

158 of the EO's 163 members were stationed at various election booths, while the remaining five moved around to monitor the observers at various booths. The EO did not intervene but instead observed the elections and jotted down any forms of irregularity or incidents that they believed to be of importance. The EOs were required to note down the total number of election team members, the total number of voters, ballot boxes within the polling centre, and women and men security personnel involved. Furthermore, they were also instructed to observe the presence of Indigenous Peoples, Indigenous Women, Indigenous Youths, and Indigenous Persons with Disabilities. This was done to understand the presence and participation of Indigenous Peoples, especially Indigenous Women in the election.

Participation of Indigenous Peoples

It is crucial for Indigenous Peoples to vote to ensure that their issues and concerns are addressed by the GoN. But according to the EOs' report, the majority of them (58.28%) were stationed in areas that were predominantly resided by Indigenous Groups but 52.14 % of them reported to have seen comparatively more non-indigenous voters. Even among the Indigenous Voters, it was observed that 60.10% of them were Indigenous men which reflect a severe lack of Indigenous Women's participation in the political sphere. 49.7% of the EOs reported not having seen any Indigenous Peoples with Disability (IPwD) voters while 69.3% of them reported that there were no Indigenous Women with Disabilities (IWwD) voters. This highlights the reality of Indigenous Women having to bear double marginalization in every group. On the positive side, 90.60% of the EOs reported having seen young Indigenous Youths voters in the voting booth.

According to the data collected by the EOs, the average number of EOs per booth was 1.96 while the average number of Indigenous EOs was 1.23 and the average number of Indigenous Women EOs was 0.99. From this data, we can infer that in many of the booths, there was no presence of Indigenous Women EOs. In terms of police personnel working in each booth, the difference between the average number of male police and the average number of female police was 7.73 where male police had the higher number. 40.50% of the EOs reported that there was no Indigenous Women police personnel working on the site. These data show that Indigenous Peoples have comparatively less representation while Indigenous Women have even less representation and participation in public spaces.

Discrimination on the Basis of Indigenous Identity

According to the EO data, 9.2% of Election Observers witnessed direct discrimination against Indigenous Voters during the election process. One of the EOs from Province 7 reported having seen a Khas-Arya officer yell at the Tharu voters not to stay in the queue and go back home and come later, as the queue was very long. Given that non-indigenous voters did not behave similarly, the observer believes that the voter was subjected to prejudice because of

their Indigenous status. As one of the Indigenous EOs was reportedly challenged about how someone like her would be able to fulfil such an important role, it appears that in some instances the competency of the Indigenous Women was also questioned. Some of the Indigenous voters were seen to be confused about the voting process, and instead of helping them, the non-indigenous EC staff was quoted as saying, "These people do not know anything." It was also reported that some of the voters had a difficult time navigating the voting process as they only knew their Indigenous language.

Moreover, 3.1% of the EO reported having witnessed discrimination against Indigenous Peoples with Disabilities (IPwD). There were no direct discriminations as IPwD voters were prioritized and given easy access to the voting booth but it was reported that some IPwD voters were neglected and not offered help even if the voting booths were not disable-friendly.

Disturbance during the Election

Most of the EO claimed to have witnessed a fair election process, while a few of them mentioned specific incidents that caused disturbances in the election process. One of the EOs from Province 1 reported having witnessed a fight between supporters of two opposition political parties while discussing who to vote for. She also further added that individuals from political parties were asking the election officer to extend the voting time even after 5:00 p.m., stating that a greater number of voters were on their way. Before things got out of hand, the election officer and the local police force promptly took control of the situation. An EO from Madhesh Province claimed to have witnessed that one of the staff members from the Election Commission working in the booth had let one of the candidate's relatives cast a double vote. One of the EOs from Sudurpaschim Province reported having witnessed two homemade pressure cooker bombs near a polling centre. It was further reported that one of the bombs was set off while another was dismantled by the local police authorities.

Uncertainty on Rules and Regulations of Election

EOs are reported to have faced problems as some of the staff of Election Commissions were seemingly not aware of the duties and roles of Election Observers deployed by non-governmental institutes. One of the observers from Bagmati Province mentioned that the ECN employees themselves were confused if the voters may cast their ballots using a photocopy of a document instead of the original. Only after a short while voters were later informed that they required original copy in order to vote.

Experiences and Learnings

Around 11.03% of the Indigenous Women EO out of 136 claimed to have felt discriminated against during their time working as observers. An Indigenous Women Observer recalled that she was initially denied permission to observe the election, despite showing her ID card

to the police officers stationed at the polling station, while male EO was not questioned. Another Indigenous Women observer mentioned that she was not given the information that she asked for by the election officer which made her feel belittled. She mentioned to have felt that her position was invalidated by him.

Many of the EO also reported having had a pleasant experience working as an observer in the election. Though there were reports of a lack of cooperation and validation from the election officers working at the booth, some of the EO mentioned having a good experience with them, with election officers congratulating them at the end of the election. Two of them also mentioned being offered snacks by election officers. A few of them even mentioned that they observed that Indigenous Peoples have been treated better as compared to the previous general election in Nepal as they did not see any direct discrimination against Indigenous Peoples.

89% of the EO mentioned that they would take part in an election EO again if given the chance. They mentioned that IW should be given more of these opportunities as non-indigenous women have comparatively more privilege and access to them. They even suggested that Indigenous Peoples should be provided more of these opportunities in political activities as it helped them learn more about the process as well as the importance of elections. Many of the Indigenous Women EOs mentioned having felt isolated and vulnerable being the only Indigenous Women EO in the voting station. This highlights a need for the inclusion of Indigenous Women.

Some of the EO were thankful for this opportunity as they got to do something meaningful with their time, which also helped them economically. They also mentioned feeling a sense of accomplishment for the smooth and fair conduct of the election. One of them mentioned that only highly educated individuals know fully about the processes of elections, but due to this opportunity, she was able to learn a lot about elections.

Rai (2022) shares her experience of working closely while staying in touch with many of the Observers from all seven provinces, though the majority reported not experiencing any issues working as an EO, it is important to document the incidents of discrimination and fraudulent activities as it will help to avoid similar concerns in the future elections.

Recommendations

Indigenous Women have always been unheard of or ignored in the public sphere but through this project, they have been able to take up some spaces in the public sphere. Though this can be seen as an achievement as it was for the first time that Indigenous Women-led organizations and Indigenous Women were able to take part directly as Election Observers, there is still a long way to go for their effective and meaningful participation. Among the recommendations made by election observers are the following:

1. The ECN should collect disaggregated data on voters rather than only based on the gender binary. Availability and accessibility of disaggregated data would help in the

formulation of better and well-informed policies necessary for grassroots citizens.

2. Provide adequate training to all officials deployed at polling stations on election procedure and process. Include clear and accurate information regarding the importance of election observation, and institute appropriate behavior toward election observers.
3. Voter education to the public should be provided before an election. To ensure accessibility for all, voter education should be provided in the local Indigenous languages and Sign Language alongside the Nepali language.
4. Indigenous Youths need to be given a platform where they can be actively involved in political activities which will lead to their increased awareness of the state mechanisms like elections. This helps ensure that Indigenous Youths are capacitated to ensure their meaningful and effective participation.
5. Appointment of at least two EO in every voting booth as it was found that some of the voting booths did not have any. It was also suggested by the EOs deployed by NIWF that at least two EO should be stationed at a booth that could provide them with a sense of security.
6. There is a need for proper management of the voting booths. Some of the EO mentioned that their voting booth was very crowded while the voting area was very small which resulted in a huge and unmanaged crowd.
7. There is a need for proper instruction on the process of voting, even on election day. It was observed that some of the voting booths did not have a proper direction labelled, which resulted in confusion among the voters. It was also reported that some of the Indigenous voters were criticized for not knowing how to cast their votes by the non-Indigenous staff of the Election Commission.
8. The political parties should ensure participation and representation of Women, Dalits and marginalized communities as required by the Constitution.

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ANNEX:

Annex1. Names of Elected Indigenous Women in the House of Representatives

S.N.	Names	District	Province	Area No.
1.	Ranjita Shrestha	Kailali	7	1
2.	Sita Gurung	Tehrathum	1	1
3.	Bhagwati Chaudhary	Sunsari	1	3

Annex2. Names of Indigenous Women in Proportional Representation in the House of Representatives

S.N.	Name	District	Province
1.	Naina Kala Thapa	Chitwan	Bagmati
2.	Surya Kumari Shrestha	Dailekh	Pradesh 6
3.	Urmila Thebe	Taplejung	Province 1
4.	Ishwori Gharti	Rolpa	Pradesh 5
5.	Rana Kumari Balampaki Magar	Sindhuli	Bagmati
6.	Shanti Shrestha	Kathmandu	Bagmati
7.	Saraswoti Shrestha	Sarlahi	Madhesh Pradesh
8.	Saraswoti Bajimaya	Khotang	Province 1
9.	Lila Devi Bokhim Limbu	Taplejunga	Province 1
10.	Sita Kumari Rana	Dailekh	Pradesh 5
11.	Sushila Theeng	Sindhuli	Bagmati
12.	Sapana Rajbhandari	Kathmandu	Bagmati
13.	Maya Rai	Bhojpur	Province 1
14.	Kusum Devi Thapa	Rukum	Pradesh 5
15.	Manorama Sherchan	Rupandehi	Pradesh 5
16.	Anjani Shrestha	Chitwan	Bagmati
17.	Mina Tamang	Kavrepalanchowk	Bagmati
18.	Urmila Majhi	Lamjung	Pradesh 5
19.	Chhiring Lhamu Lama Tamang	Jumla	Pradesh 6
20.	Indira Tamang	Jhapa	Pradesh 1
21.	Sunina Shrestha	Kathmandu +	Bagmati
22.	Bina Lama	Dhading	Bagmati
23.	Sushila Shrestha	Udayapur	Pradesh 1
24.	Durga Rai	Bhojpur	Pradesh 1
25.	Sona Murmu	Morang	Pradesh 1
26.	Binita Kumari Shah	Siraha	Madhesh Pradesh

Annex3. Names of Indigenous Women in Provincial Assembly First Past the Post

S.N.	Name	District	Province	Area no.
1.	Radhika Tamag	Nuwakot	Bagmati	1
2.	Rama Ale Magar	Kathmandu	Bagmati	2
3.	Kumari Moktan	Makwanpur	Bagmati	1
4.	Hariprabha Khadgi	Kathmandu	Bagmati	1
5.	Khinu Lungwa Limbu	Ilam	Province 1	
6.	Bechi Lungeli	Sarlahi	Province 1	

**Annex4. Name of Indigenous Women in Proportional Representation in Provincial
Assembly of Province 1**

S.N.	Name	District	Province no.
1.	Srijana Danuwar	Udayapur	1
2.	Kamala Thapa Magar	Jhapa	1
3.	Mina Shrestha	Sunsari	1
4.	Shrijana Rai	Bhojpur	1
5.	Malati Kumari Limbu	Morang	1
6.	Yashoda Kumari Kayastha	Sunsari	1
7.	Lalita Kumari Chaudhary	Morang	1
8.	Maiya Shrestha	Paanchthar	1
9.	Dolma Tamang	Solukhumbu	1
10.	Lila Kumari Rai	Udayapur	1
11.	Mamata Tamang Magar	Sunsari	1
12.	Sobha Chemjong	Morang	1
13.	Bandana Jhagar	Jhapa	1
14.	Samjhana Tamang Yamsuhang	Udayapur	1
15.	Namsari Rajbanshi	Jhapa	1
16.	Nirmala Limbu	Taplejung	1
17.	Bidhya Chamling Rai	Morang	1

**Annex5. Name of Indigenous Women in Proportional Representation in Provincial
Assembly of Madhesh Pradesh no.2**

S.N.	Name	District	Province no.
1.	Mina Kumari Lama	Bara	2
2.	Manju Kumari Thapa Magar	Bara	2
3.	Bhagyashree Kumari Chaudhary	Siraha	2
4.	Mala Kumari Karna	Saptari	2

Annex6. Name of Indigenous Women in Proportional Representation in Provincial Assembly of Bagmati Province no.3

S.N.	Name	District	Province
1.	Bindra Shrestha	Kathmandu	Bagmati
2.	Maili Tamang	Sindhupalchowk	Bagmati
3.	Suk Maya Tamang	Sidhuli	Bagmati
4.	Sakuntala Shrestha	Bhaktapur	Bagmati
5.	Urmila Sunuwar	Dolakha	Bagmati
6.	Sumita Khadgi	Kathmandu	Bagmati
7.	Laxmi Devi Shrestha	Makwanpur	Bagmati
8.	Gita Gurung	Chitwan	Bagmati
9.	Yamuna Devi Shrestha	Kathmandu	Bagmati
10.	Yangkila Shrestha	Kathmandu	Bagmati
11.	Maya Shrestha	Chitwan	Bagmati
12.	Urmila Kumari Gole	Lalitpur	Bagmati
13.	Bhuvan Keshari Shrestha	Bhaktapur	Bagmati
14.	Pushpa Bhujel Neupane	Sindhuli	Bagmati
15.	Kumari Tamang	Sindhupalchowk	Bagmati
16.	Asha Lama	Kathmandu	Bagmati
17.	Dhaneshwori Prajapati	Bhaktapur	Bagmati
18.	Monika Shrestha	Dolakha	Bagmati
19.	Om Kumari Shrestha	Kathmandu	Bagmati
20.	Shrijana Sainju	Bhaktapur	Bagmati
21.	Sarita Khadgi	Kathmandu	Bagmati

Annex7. Name of Indigenous Women in Proportional Representation in Provincial Assembly of Province 4, Gandaki Province

S.N.	Name	District	Province
1.	Bina Kumari Thapa	Baglung	Gandaki
2.	Nirmala Thapa	Syangja	Gandaki
3.	Ram Kumari Bhujel	Kaski	Gandaki
4.	Bimala Gauchan	Myagdi	Gandaki
5.	Rekha Gurung	Parbat	Gandaki
6.	Saraswoti Gurung	Syangja	Gandaki
7.	Parbati Tamang	Lamjung	Gandaki
8.	Kusum Budha Magar	Baglung	Gandaki

**Annex8. Name of Indigenous Women in Proportional Representation in Provincial
Assembly of Lumbini Province no.5**

S.N.	Name	District	Province
1.	Sarita Pun	Rukum	Lumbini
2.	Yamuna Roka Tamang	Rolpa	Lumbini
3.	Dhan Laxmi Shrestha	Pyuthan	Lumbini
\$	Maya Pun	Nepalgunj	Lumbini
%	Dil Kumari Budha	Rukum	Lumbini
^	Mina Kumari Shrestha	Nepalgunj	Lumbini
&	Nirmala Devi Tharu Chaudhary	Rupandehi	Lumbini
*	Gita Gurung	Rupandehi	Lumbini

**Annex4. Name of Indigenous Women in Proportional Representation in Provincial
Assembly of Karnali Pradesh no.6**

S.N.	Name	District	Province
1.	Nanda Gurung	Surkhet	Karnali
2.	Balimaya Budhha	Surkhet	Karnali
3.	Jumkita Lama	Humla	Karnali

**Annex5. Name of Indigenous Women in Proportional Representation in Provincial
Assembly of Madhesh Pradesh no.2**

S.N.	Name	District	Province
1.	Koili Devi Chaudhary	Kailali	Surdurpaschim
2.	Gita Kumari Chaudhary	Kanchanpur	Sudurpaschim

"Collective Campaign for Collective Rights"

National Indigenous Women Forum (NIWF)
Kathmandu Metropolitan City-32
Old Sinamangal, Pepsicola, Kathmandu, Nepal
G.O.P. Box No.: 11923, Nepal
Tel: +977-1-5156113
E-mail: niwfnepal@gmail.com
Website: www.niwfnepal.org.np



CFLI/FCIL

Canada Fund for Local Initiatives
Fonds canadien d'initiatives locales



Photos

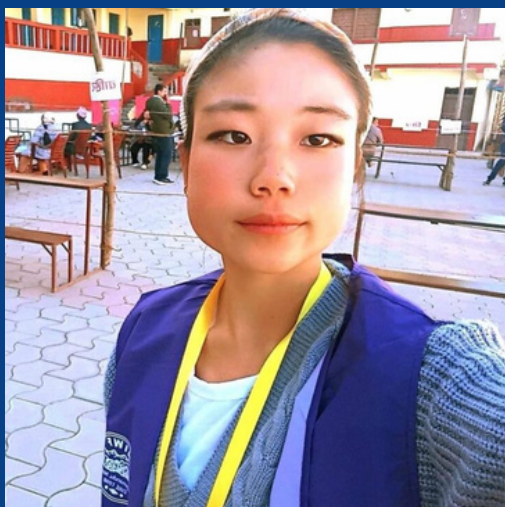


Photo of EO, Priya Rai from Phikkal, Suryodaya, Ilam-1



Photo of EO, Anuja Chaudhary from Saptari, Madhesh Pradesh- 2



Photo of EO, Panmaya Tamang from Chautara, Bagmati- 3



Photo of EO, Gyan Kumar Chantyal from Baglung, Gandaki- 4



Photo of EO, Kanti Kumari Chaudhary from Nawalparasi, Lumbini- 5



Photo of EO, Babita Kumari Thapa Magar from Bardiya, Karnali- 6

Photos



Photo of EO, Raju Pun Magar from Kailali, Sudurpaschim- 7



Photo of election ballot being sealed.



Phot of election ballot being protected by a police officer after being sealed.



Photo of EOs collecting their election cap, jacket and notebooks.



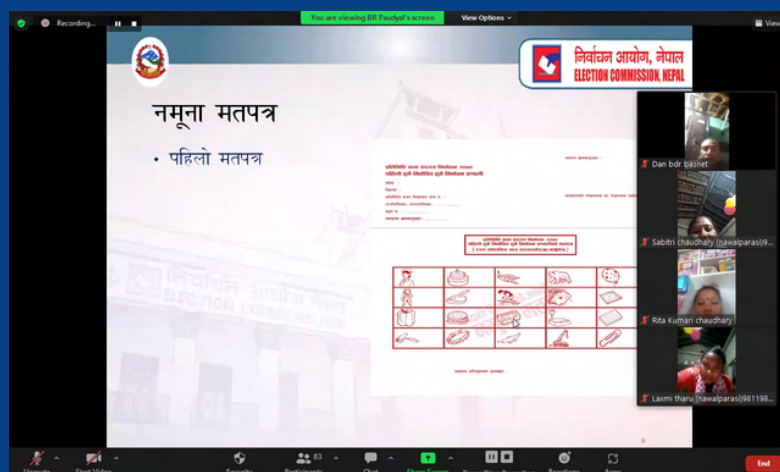
High Commissioner, CFLI, Cameron MacKay with NIWF Representatives Gargee Pradhan Shrestha and Program Officer Nuva Rai



Some stills from the Election Observer Training held physically at New Baneswor, Kathmandu on 14th November 2022. (Photographer: Prittam Gurung)



The newly assigned Observers pose for a picture with their designated Observer Caps and Jackets.



A still from the virtual session held for Election Observers Training with Begendra Sharma Poudyal and NIWF's Tak Tamang, on 13th November 2022.