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The Men's Burden: High School Boys' Perspectives

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ABSTRACT

The present research paper explores the perspectives of high school boys regarding living as males in Nepalese society. A total of 20 boys from a high school in Kathmandu took part in this study and provided their written responses to the prompt. The written responses were analysed using a content analysis method from a masculinity perspective. The findings revealed that rather than focusing on their own lives, the boys voluntarily reflected on the gender discrimination against girls such as women violence, dowry, unequal distribution of opportunities, and restrictions. They also accepted that males were more valued and had more freedom and opportunities than females in Nepalese families. However, they were also mindful of obscure aspects of being a male that restricted their emotions and hid their vulnerabilities. They presented a man's life in Nepal as being solely burdened with family responsibilities at the cost of their comfort and choices. According to them, a male's worth in Nepal was based on their economic productivity and assets rather than his character. As a result, they often felt pressured to get a job early to prove their self-worth. Some other problems they mentioned were being in a position of the benefit of the doubt, mental pressure, and having no available support system when they are in a vulnerable situation. This paper contributes to the limited masculinity study and male gender problems in Nepal.

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GENDER STUDIES: NEPALESE CONTEXT

Nepal is a male-dominated country with gender disparity visible in various social sectors (Government of Nepal, 2011). Therefore, women's empowerment and rights are prioritized by the constitution itself (Secretariat, C. A., & Durbar, S., 2015). School education in Nepal also prioritizes girls' education and takes gender parity as the end of discrimination against girls (Government of Nepal, 2019). Although gender order harms both males and females (Connell, 2002), gender studies in Nepal are focused on the impact of traditional gender order upon females and show little concern for its effect on males.

Studies concerning gender in the Nepalese context show male dominance and underprivileged women's status in social structures resulting in women violence (Uprety, 2016; Dahal et al., 2022). Males possess greater value in society and are preferred over females in families thus sons are prioritized over daughters in opportunities such as education (Panthhe, 2015; Khanal, 2018; Dahal et al., 2021) and employment (Yamamoto et al., 2019). The number of female dropouts in high schools is also the result of the prevalent patriarchal structure in Nepal (Dahal et al., 2021). Women have very low participation in community schools despite government provision of inclusion and they are not even regarded as parents in rural communities (Sijapati, 2019). Studies show that female aspirations are negatively impacted by poor family conditions (Madjian et al., 2021). Although recent studies show changing gender roles of women due to male outmigration for employment (Pandey, 2021; Maharjan, 2012; Spangler, & Christie, 2020), discrimination against females persists in various sociocultural roles and opportunities. This prevalent gender discrimination even leads to female feticide (Lamichhane et al., 2011) and unequal gender power relations in the social structure allowing men to exercise power over women reproducing further inequalities (Dahal et al., 2021). A recent study incorporating high school females

in Nepal suggests that gender discrimination others the female even in their families, limits their potentialities, opportunities, freedom, safety and gives them a darker sense of life (Paneru, 2024).

Studies related to the impact of modern education on females suggest contrastive outcomes. Some studies reflect that education contributes to women's independence and empowerment (Karki & Mix, 2022). Contrary to this, some studies concerning gender are critical of the popular homogeneous and imported idea of women's empowerment through education (Castellsagué & Carrasco, 2021; Robinson-Pant, 2004). These studies argue that both textbook contents and teaching strategies overlook the local active and empowered context of women and reinforce the idea of women as passive victims in the text contents through patriarchal educational institutions widening the gender gaps (Castellsagué & Carrasco, 2021; Robinson-Pant, 2004).

The above studies suggest that Gender studies in Nepal focus on the homogeneous marginal position of women, despite their diversity and active social contribution (Castellsagué & Carrasco, 2021; Robinson-Pant, 2004).

In this context, this study explores gender through high school boys and presents how they understand and experience as a man in Nepalese society. In doing so, it contributes to the field of limited masculinity study in Nepal and intersectional studies in broader contexts.

Gender Studies Concerning Males: International and National Contexts

Gender studies concerning males are emerging in international scholarships. Masculinity under gender studies is one such study that focuses on the various types of masculinities in various contexts (Connell, 2002). For example, an individual could be masculine in certain way in a particular context but not in a different context (Suh, 2017). These gender studies explore traditional hegemonic masculinity and its impact on males, and on overall gender equality.

The traditional social stereotype of a strong male image puts men in a difficult position, they have difficulties seeking support when they are in need (Berger et al., 2005). Similarly, men face more physical and mental health risks (Wade, 2009; Bondoc et al., 2022) as they are prone to take risks to prove their strength. Traditional masculinity also discourages males from being expressive of their emotions leading them to depression and suicidal thoughts (Coleman, 2015).

Not only that, but male gender stereotypes also influence male behaviours and become an obstacle to gender equality (Edward, 2015; Mshweshwe, 2020). The males who believe in traditional masculinity do not see gender discrimination as a problem and some of them even regard women as inferior to men. Studies also associate traditional masculinity with domestic violence (Mshweshwe, 2020). Having said that, masculinity is not universal but

In contrast to these studies in international contexts, studies concerning gender focusing on males are fewer in Nepal. Dated research on males in the Nepalese context focuses on the masculinity discourse about Gurkha soldiers and Rana prime ministers based on colonial perspectives and resources (Uprety, 2011). Gurkha Soldiers and two Rana Prime Ministers: Jung Bahadur and Chandra Shamsheer are compared with the then Indian and British masculinities. This book presents various types of masculinities observed by British colonisers in the early 20th century. Another research on British Gurkha Soldiers by Rai (2018) argues that Gurkha soldiers are the subaltern group who join the army for socioeconomic upliftment at the cost of physical and emotional sufferings resulting from war and being separated from their family and society (Rai, 2018).

Another study by Maycock (2017) is more contemporary and shows the shift in the masculinity of a working-class man. According to him, working-class labourers in their working destinations live subaltern lives, however, they become hegemonic when they return home. This difference is created due to differences in their class at the working location and in their family. In the working factory, a working-class male is in the lowest rung, whereas, in his family, he becomes a provider and regains his dominant position. Limited studies on males suggest that masculinity differs according to the historical context and is relational according to the individual position (Maycock, 2017). However, these studies lack actual males' or females' voices regarding their understanding and experience of gender.

Gender theory

This article uses Connell's (2002) idea that gender impacts both males and females. Connell (2002) agrees that present gender arrangements are unfair to females, and they give limited access to women in decisive positions, resources, and wages, and exploit them in familial responsibilities. However, she also argues that gender arrangements are harmful to males as they put them at risk of physical assaults and violence because they are cultured to take risks and show their stronger selves. Health-related impacts on males are already explored by other researchers in various contexts (Berger et al., 2005; Bondoc et al., 2022; Fields et al., 2015). Moving away from this specific focus, this research looks upon hegemonic masculinity (Connell, 2005) from the perspective of young high school students and their opinions regarding its impact. Masculinities differ according to the social contexts (Connell, 2002). While there have been a lot of debates and studies on masculinities in the developed parts of the world, there are only a few studies in the context of the developing world. This study from a Nepalese context incorporating opinions from high school males is expected to extend this scholarship a step ahead in investigating masculinity through the eyes of high school boys to unearth their attitudes regarding the impact of masculinity in their lives.

Content Analysis

A content analysis method (Stemler, 2000) is used to analyse the contents of student writing responses. Content analysis is one of the most popular methods to infer trends and patterns from data. While doing content analysis, students' writing responses were categorized into various emerging themes. The researcher and an independent coder autonomously coded the emerging patterns in the participants' responses. Later, both patterns were compared and resolved to make the final patterns. To maintain the validity, the themes were also contextualized with the available studies on gender issues in the Nepalese context.

DATA COLLECTION METHOD

This article is based on the written responses of the students studying in Year 11 and Year 12 done in 2023. The students were asked to write about their gender experiences and ideas concerning living as a male or female in Nepalese society. As this was a voluntary participation, a total of 36 students (16 girls and 20 boys) from Year 11 and Year 12 took part in this study. This paper, however, deals with the opinions of the boys. The activity was done in the English language and literature class before starting a chapter concerning gender. In a regular English lesson, the students were asked to write their responses regarding living like a male or female in their society. However, seeing that language could be a barrier while expressing their thoughts, they were assured that their writings would not be judged for their language skills. Also, to minimise language difficulty participants were allowed to use Nepali words, phrases, or sentences too. They were asked only to mention their gender and school year for their anonymity. However later male pseudonyms were given to the participants while analysing the responses. A total 45-minute time was given to the students to write their responses. The following day, all the major points written by students across genders were listed on the board in front of them and discussed in the classroom.

The results are discussed in the following two sections: High school boys' understanding of the structural gender impacts and challenges of being a male.

FINDINGS

Even if the instruction directed them to focus on the challenges of their gender, the responses from boys produced three different patterns in their writings. First, a small portion of boys limited their argument on what should/should not be there, and they suggested that there should not be any gender discrimination. Secondly, some of their responses compared the challenges between girls' and boys' lives. They agreed that girls' life is more challenging than boys, and boys are structurally in more beneficial positions. The third pattern included most responses in which they emphasized their gender challenges. Although emphasizing their challenges boys related their challenges with female lives in their writings indicating that gender is relational (Connell, 2002). The results from the responses are presented in the following sections.

Understanding of the Structural Gender Impact

Boys reflected their understanding of Nepalese social gender structure. According to them, gender had different impacts on males and females. On the one hand, gender structurally discriminated females; on the other hand, it gave benefits to males. Their awareness of discrimination and privileges coming from the gender system is presented below.

Awareness of Female Discrimination

Even though the participants were asked to focus on self-gender experiences, they reflected on the opposite gender issues while writing about their experiences. A total of 9 boys out of 20 discussed the issues of the opposite gender.

While writing about discrimination against girls, they gave examples of familial discrimination, social discrimination, and discrimination that came from culture and religion. Most of them mentioned girls were not prioritised to attain education as much as boys.

Regarding social and familial discrimination, Akash mentioned,

“Girls do not get their parent's property and must leave their parents after marriage, but boys can get all the property.” He backs up this privilege with a religious idea and writes, “Boys are born by the help of God and their blessings.”

Rajesh says, “Although there is no discrimination against girls in my family, in my village girls are not heard, they are not sent to school, and not treated equally.”

Mukesh writes, “Girls cannot do anything according to their will.”

Ojash writes, “My society and country say that boys and girls are different. Girls are lesser than boys because girls are others' property, but I know they are the same as us.”

Om also agrees with Ojash's view and claims that boys are more valued in his society and girls are discriminated against boys because they go to others' homes after marriage.

Arjun elaboratively presents the discrimination against girls that he is aware of. He writes,

“Even if the constitution has provided equal rights for both boys and girls, girls do not get their rights and are unequally treated by the families in their education attainment. They are restricted on their movement, expected to do the household works, not allowed to do the job they like, and their life is always under the choice of their family members.”

Suraj writes, “If a new baby is born and if it is a boy the family is happy; but if it is a girl, the family is not happy. Girls are also discriminated against while they are on periods.”

Vivek writes, “Females are victims in many ways like gender discrimination, dowry culture, *Chhaupadi* (A practice in which women during menstruation are regarded impure and restricted to stay at a place), *Jhuma Culture* (a practice where a girl child is donated to the temple and she end up being sexually exploited), child marriage, women trafficking, etc.”

These responses coming from the boys suggest that they are aware of the gender-based discrimination prevalent in society. A similar study including high school girls in a similar context have acknowledged these discriminations against them in Nepalese society (Paneru, 2024). According to Mshweshwe (2020), when individuals, especially males are blindfolded by hegemonic masculinity they fail to see these inequalities creating obstacles on the way to gender parity. However, in this study, boys are aware of the discriminative practices which have a positive impact on gender equality.

Knowledge of Structural Benefits of Being Male

Boys also knew that there are certain benefits of being male and female in Nepalese society.

Most of them agreed that males have more value and freedom in society. Most of the boys have emphasised their freedom against girls.

Regarding the benefits of being a boy, Sameer writes, “We do not have many challenges, can go out at night, can travel anywhere.”

Om Says, “In my society, people give priority to a boy.”

Ram states, “Living like a male is quite good in my opinion, restrictions are less so hanging out with friends is always fun.”

Samit writes, “In our society males’ opinions are taken positively but females’ views are taken negatively, and females are always dominated.”

Rajesh agrees with Samit and writes that boys’ opinions are prioritised more in his society.

Suraj mentions how the birth of a son brings happiness to a family, but the birth of a daughter is not much celebrated.

Amit writes, “Boys are the most important members of a poor family.” Amit’s opinion suggests the Nepalese social tendency where boys stay with their parents and take responsibility for the family as a provider even at a younger age.

Arun writes, “Parents try to give better education to their son rather than their daughter.”

The finding from the boys’ responses indicated they are aware of the structural benefits of being males. Some of the structural benefits highlighted by boys were value, priority, freedom, opportunities, staying in their paternal home, and owning ancestral property. Being able to see these structural benefits indicate they understand gender system that has different gender impacts on males and females which is important to reach gender equality (Mshweshwe, 2020).

Challenges of Being Males

Although boys understand their valued position in their family and society and are aware of their gender benefits, they also know that this position is costly (Connell, 2002). Most of the challenges that the boys mentioned came from social and familial expectations and a lack of support systems.

Family Burden, the most Challenging Job

The responses from the boys had overwhelmingly suggested that the social and familial pressure of looking after the family entirely on their shoulders makes their life burdensome.

Some of their expressions indicating this are as follows:

“There is a constant pressure whether to choose my passion or be enslaved to the responsibilities.” (Bikash)

“Males are often perceived as caregivers of society and a family is commonly dependent upon their father’s income.” (Dinesh)

“Boys have to fulfill the needs of family in the future, so we have to study and get nice jobs for them.” (Sameer)

“In our society, a boy only handles his family.” (Akash)

“A boy is the most important person of a poor family because his responsibility is to handle the family.” (Anish)

They write about the constant economic pressure the familial expectation they face to earn money even in their teenage sacrificing their education. For example, Chakra writes,

“Some boys need to leave their studies due to family problems and start a job to run their family.” (Chakra)

“When the boys are over 18 there is pressure from their families to find a job for money.” (Madan)

“There is a lot of challenge in boys’ life when they leave the study and can’t get jobs.” (Mukesh)

They have even mentioned a modern situation in which they are expected to leave country to maintain their masculine position.

“My parents keep pushing me to go abroad like my sisters, but I do not want to do that.” - Prakash.” (Prakash)

Not only that, but the economic pressure is so high that need to maintain class to prove their self-worth. For example, Ram writes:

“If a boy is jobless, no girl will marry him.” (Ram)

Regarding the impact of family burden Bikash writes,

“My family problems always make me cry; I feel sad and useless.” (Bikash)

The above remarks from high school boys suggest that looking after the family is becoming one of the toughest challenges that they feel as a male in Nepal. Their emphasis on family responsibility as one of the challenges in their life suggests that they are already pressured by their family regarding this, and they find it burdensome.

Restriction in Expression

Any individual regardless of their gender can be emotionally vulnerable and feel weak at certain times. In this situation, they need support from their family and friends who allow them to be vulnerable and weak. However, the high school boys in this study have suggested that they are not encouraged to be expressive. Moreover, they have argued that males are not allowed to be themselves as they are restricted to express their emotions and weaknesses (Connell, 2002).

Regarding this emotional restriction, Ram writes,

“If you are a boy, you cannot show your emotions. You cannot show your weak self. If you show your weak self, nobody will look after you. You just got to kick your problems back and move forward. That’s what our society says. If you don’t you are not only in problem but your whole family might be in trouble. So, you must overcome your problems that is what it is to be a man.”

They even mention how social expectation of tough boys makes them unheard and discourage expressing emotions. Chakra mentioned how boys are unheard of and taken lightly when they want to say something. Chakra also indicates how boys are easy targeted in the situations where girls is playing victim role. He writes,

“Nobody will listen to a boy if a girl complains about him, everyone will think the boy is wrong.”

Due to these emotional restriction and false expectation from the society boys feel trapped and vulnerable to abuses. Bikash accepts his emotional vulnerability when he is under pressure. He writes,

“Sometimes their words really hurt.”

These responses show that boys are under constant pressure from the family and society to maintain their strong image. They feel frustrated and victimised, however, they are not encouraged to express how they feel. This situation might have a negative impact on their mental health (Wade, 2009).

Maintaining the Image of Problem Solvers

Another negative gender impact boys face is pressure to maintain their image as problem solvers. The boys understood social and familial expectations from them. They knew that they are prioritised to get a better education and given value in the family because they are regarded as family assets for the future. They are aware that being a boy in a family, they must overcome the problems and they cannot run away from the problems.

Regarding the social myth of boys as problem they write,

“Our society says, boys are powerful, and all the tension and problems are solved by boys.” (Akash)

“Boys should kick back the problems and move forward.” (Ram)

Bikash writes how even in their teenage they must deal with family problems. In his words,

“When we reach teenage, we have to think about our responsibility, family, problems, etc.”

“In my society, boys handle many problems because problems are their responsibilities.” (Amit)

These responses indicate how constant pressure to be strong and problem solvers puts boys under pressure which could potentially impact their mental health.

No Institutional Support

Another concern for the boys was the lack of support systems for them. They compare their support system with the female and argue that there is a soft corner for the females in Nepalese society and they are supported by various national and international institutions however, there are no such support systems for males.

Regarding the lack of support systems, Madan states that the Government makes laws related to female issues and provides various opportunities but there are no such supports for boys. He then expects that maybe in foreign countries there are support systems for boys. In his words, “Some males might get chance to register their complaint in foreign lands.”

Shyam questions the relevancy of women’s rights institutions when there is already organisation by Human Rights. He argues that various organisations advocate women’s rights in Nepal but none for men.

Some of them suggests how boys as easily doubted as the culprit in comparison to the girls that making them vulnerable to the punishments resulting from biased judgements. Chakra writes that Nepalese society is biased toward boys and blames them easily if a girl is the accuser without even investigating the details.

Bikash also supports Chakra’s claim of gender biased judgement prevalent in the Nepalese society. He mentions that women in Nepal are treated as delicate and innocent beings he indirectly refers that males are treated carelessly. In his words,

“Women are handled with care and treated as innocent, unlike men who have to give their focus to the family responsibilities without the hope of return.”

Ram express this fear of not getting support when he expresses his weakness. He says, “Boys cannot show their weaknesses and emotions because if they do, they are not supported.”

These remarks from boys suggest that they feel unsupported and lonely in their family and society. This suggests a need of support system for boys in the informal and formal institutions to encourage males to be open their emotions and social pressures. Prior to this, people need to be educated that both boys and girls might be victim under gender system (Connell, 2002).

Risk of Mental Problems and Fatal Consequences

Another problem indicated by the boys in their writings is regarding their stress due to family and social gender expectations. This shows how even in a male dominated country males are also victims of social gender order (Connell, 2002).

The frustration of boys is reflected in their expressions. These expressions suggests that boys are in vulnerable position due to the social and familial gender expectations. The expressions that represent their mental pressure are following:

“Some males go to depression and even commit suicide. Some make complain to foreign land as in Nepal there is no support system for males.” (Madan)

“Sometimes I feel like leaving home or even this world.” (Bishal)

“There is not much space for me to live freely and not to think of others.” (Bikash)

“I feel tired to get constant reminders of family responsibilities.” (Ram)

“Boys’ problems are unseen.” (Chakra)

These expressions from teenage boys suggest that the pressure that the boys are facing in the current gender structure is harmful to their mental and physical health (Wade, 2009; Bondoc et al., 2022). Some of them are even aware that these problems grow as they grow, and social and familial expectations give them no option other than looking after the family first.

DISCUSSION

Boys Know ‘Gender is False’

In the written responses coming from boys, they agree that there are challenges of living as both males and females in Nepal. This is suggested by their acknowledgement of discrimination against females in Nepalese society and their challenges as males.

Their written responses suggested that males have problems with taking familial burdens, obstacles due to cultural restrictions in emotional expressions, social assumptions that they are powerful and stronger, and not having any institutional support for them. Whereas females have problems that come along with their birth due to male preferences in society (Panthhe, 2015; Lamichhane et al., 2011; Khanal, 2018).

These gender expectations and bias on the one hand snatch freedom and opportunities from females and makes them victims of a male dominated society (Uprety, 2016). On the other hand, they constantly put men under pressure to maintain their false masculine image. This shows a conflict between what society expects from gender positionings and what is reality of gender. On the surface even if boys are valued and prioritised in society, they are not exempted from the gender related problems (Connell, 2002).

Boys’ understanding that they are not what the present gender order expects from them, is their claim that they understand that gender is false (Connell, 2002). They agree that gender treatments and expectations are harmful to both boys and girls which is positive for gender parity.

References of Unique Non-Western Gender Contexts

There are some unique cultural gender references coming from the Nepalese context and might be unfamiliar to the individuals who are unaware of such contexts.

For example, the participants have mentioned the terms *Chhaaupadi* (ritual of discriminating against females in their periods) (Ranabhat et al., 2015), *Jhuma Culture* (Offering a girl child to the temple) (Siwakoti & Adhikari, 2018), and dowry system (Karki, 2014) while indicating the gender discrimination against girls. These might be unfamiliar to Western readers who are not familiar with the Nepalese or South Asian cultural contexts. These are unique gender related social and cultural issues that need special attention and prevention strategies.

Similarly, some gender social expectations are also different in Nepal than in the Western context. For instant, the social pressure of males to handle family situations and looking after parents and gender discrimination against girls based on her position to leave the paternal family after her marriage might be awkward for the Western audiences as in West children are not expected to stay with them after they reach adult age and they are not much pressurised to look after them in their old age. Nepalese context is however different, as in Nepal, sons stay with their parents even after their marriage and look after them. Even if they leave home for better opportunities, looking after the parents and arranging the support system is on their shoulders but daughters are not burdened from these responsibilities once she is married.

Looking after parents and being economically responsible is also an unfamiliar context for the developed nation where elderly people are supported by the state and if needed kept in the elderly care homes. However, in Nepal, aged parents and grandparents are supported by family itself. Under this system, daughters get married and go to their in-laws’ homes but the son stays back with his wife and together they are expected to look after his parents. Therefore, daughters are responsible for looking after their in-law’s family whereas, sons are responsible to look after their parental family in Nepal. If there are more sons, one of the sons takes the responsibility for looking after the parents and inherits the parental home while others live apart. Here, we can observe how gender roles are based on familial relations (Connell, 2002).

The remarks that boys can inherit parental property are also unique to Nepalese culture. Although the recent constitution promulgated in 2015 (Secretariat Constituent Assembly & Simha Durbar, 2015) has made the provision of equal rights for children

to inherit parental property, until 2015 legally and socially parental properties were only transferred to their sons. This practice is still there as culturally parents transfer their property to their sons and daughters rarely takes the case to the court claim their rights. These unique gender contexts suggest gender differs according to social cultural context (Connell, 2002). Nepalese social gender context suggests how Nepali social structure is still dependent on traditional gender roles and how these inflexible roles are creating a burden to both males and females.

Male Preferences a Costly Affair for Boys

It is stated in many studies that Nepalese society has a male preferring tendency (Panthhe, 2015; Khanal, 2018; Gupta et al., 2021). However, there is a social system of reciprocal behaviour behind this gender structure.

Girls are less prioritised in Nepalese society because they are not expected to stay with their parents after their marriage and take the family burden. In contrast, boys are expected to stay with their parents and look after them in their old age. This social system is made to manage both the parents and children without any other external support system. Even now, most of the parents in Nepal stay with their sons or the son stays in their parental home together with parents. If old parents are not taken care of, sons are blamed for not fulfilling their responsibilities. Therefore, there is constant social pressure to look after their parents on sons.

If parents are old or incapable and there are younger siblings at home, it is the elder child, usually a son who is responsible for looking after the whole family. In the absence of a son, an elder daughter takes this responsibility, but the problem arises when she is married. Because after marriage her husband expects her to be responsible toward his family not to her parental home. However, these days, gradually daughters are standing up to take responsibility for their parents because they are economically independent, however they are not pressurised by society to take this responsibility as sons. They are spared from parental responsibility because they are expected to look after their husband's family.

These familial and relational gender responsibilities as a son, daughter, father, mother, grandfather, grandmother, son-in-law, daughter-in-law, and so on suggests that gender is embedded in these relations (Connell, 2002). The familial responsibility and the economic burdens that the boys mentioned in their responses were the price they were paying as valued members of the family. If parental responsibilities are divided among both sons and daughters, this burden would be lesser for the boys, and girls will also be valued members as boys in the family.

CONCLUSION

This paper explored the opinions regarding being a male in the Nepalese context through high school boys. Even though some interesting points regarding gender context were raised by them, this research is limited to the opinions of the participants who study in a community educational institution. As this educational institution was situated in Kathmandu, popular among the students from middle and lower middle class family backgrounds these views are impacted by the social class they represent. Therefore, the findings from this study are not representative of all the students in Nepal. However, this paper certainly brings up some common gender patterns prevalent in Nepal. It is expected that this paper would suggest a need of focusing attention on the gender issues that are critical to boys. This research recommends further research in other contexts to unearth various other issues related to the gender concerning boys in other contexts and age groups. This study intends to contribute to the understanding of gender as harmful for both males and females.

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