

**Women's Land Property Ownership and Decision Making Power  
(A Study based on Gender Relation in Lekhnath  
Municipality-12, Kaski District)**

**A Dissertation Submitted to  
Faculty of Humanities and Social Sciences  
Department of Sociology/Anthropology  
In partial Fulfillment of the Requirements  
For the degree of Master of Arts in Sociology**

Submitted by:  
**KRISHNA PRASAD POUDEL**  
Roll no. 26/2062  
**Tribhuvan University**  
**Department of Sociology/Anthropology**  
**Prithvi Narayan Multiple Campus, Pokhara**  
**2013**

## LETTER OF RECOMMENDATION

This is to certify that Mr. Krishna Prasad Paudel has completed this dissertation entitled "**Women's Land Property Ownership and Decision Making Power: A study of Lekhnath Municipality**" under my supervision. This is an original work. I, therefore, recommend this dissertation for final approval and acceptance.

---

Sarad Kumar Paudel  
(Teaching Assistant)  
Department of Sociology/Anthropology  
Prithvi Narayan Campus Pokhara

## LETTER OF APPROVAL

We hereby certify that the dissertation entitled **Women's Land Property Ownership and Decision Making Power: A Study based on Gender Relation in Lekhnath Municipality, 12, Kaski District**, submitted by Mr. Krishna Prasad Poudel to the Department of Sociology/ Anthropology, Prithvi Narayan Campus, Pokhara, in the partial fulfillment of the requirements for the Degree of Master's of Arts in Sociology has been found satisfactory in scope and quality. Therefore, we accept this dissertation as a part of the mentioned degree.

### Members of Dissertation Evaluation Committee

---

**Shanti Bhusal**

Head, Department of Sociology/ Anthropology  
Prithvi Narayan Campus, Pokhara

---

**Dr. Lekha Nath Bhattarai**

External Examiner

---

**Mr. Sarad Kumar Poudel**

Supervisor

March, 2013

## RECOMMENDATION BY LANGUAGE EDITOR

This is to certify that I have read through the draft of dissertation entitled **Women's Land Property Ownership and Decision Making Power: A Study based on Gender Relation in Lekhnath Municipality, 12, Kaski District**, prepared by Mr. Krishna Prasad Poudel as a language editor and made necessary correction and improvements there in. I have been impressed his intelligible presentation of facts through the medium of plain and correct English

---

( **Sabindra Bhandari** )

Teaching Assistant

Department of English

Prithvi Narayan Campus. Pokhara

## ACKNOWLEDGEMENT

Prepared the dissertation entitled "Women's Land Property Ownership and Decision Making Power: A Study based on Gender Relation in Lekhnath Municipality, 12, Kaski District," is a part of Tribhuvan University for the partial fulfillment of the requirement for the Master's Degree in Sociology. It attempts to investigate the consequences of Women's Land Property Ownership and Decision Making Power.

I would like to express my warm and sincere gratitude to my research supervisor Mr. Sarad Kumar Paudel for his tireless guidance, constructive comments, gracious suggestions and encouragement with invaluable ideas in preparing this work into this final look. My sincere gratitude goes to Mrs. Shanti Bhusal, Head of the Department, of Sociology/Anthropology of Prithvi Narayan Campus for consenting me to write the dissertation in this topic.

My sincere acknowledgement bent also goes to the Lekhnath Municipality for providing necessary information to complete this study. Similarly, I especially appreciate and acknowledge to the School Head Teachers, and teachers.

I extend my heartfelt thanks to all my respected teachers Dr. Prakash Upadhyay, Mr. Hari Ojha, Mr. Surya Bhakta Sigdel, Amrit Bhandari and all the respected teachers at the Department of Sociology/Anthropology, Prithvi Narayan Campus and the department itself for creating me a desirable environment to conduct study on this topic. I would like to express my heartfelt thanks to all of those respondents, who helped me for collecting data. I am also thankful to Mr. Babu Ram Aryal for his co-operation during my field works and other dissertation related works.

**Krishna Prasad Poudel**

## TABLE OF CONTENTS

Letter for Recommendation	
Letter of Approval	
Recommendation by Language Editor	
Acknowledgements	
Contents	
List of Tables	
Abbreviations	
<b>CHAPTER – I : INTRODUCTION</b>	<b>1-8</b>
1.1 Background of the study	1
1.2 Statement of the Problems	3
1.3 Objective of the Study	4
1.4 Rationale of the Study	5
1.5 Conceptual Framework	5
1.6 Limitation of the Study	7
1.7 Organization of the Study	8
<b>CHAPTER – II : LITERATURE REVIEW</b>	<b>9-18</b>
2.1 History of Land Ownership	9
2.2 History of Property Ownership and Right	11
2.3 Gender Relation in Nepal	13
2.4 Property Rights and Decision Making Practices in Nepal	14
2.5 System of Land Classification and Ownership to Women	16

<b>CHAPTER – III : RESEARCH METHODOLOGY</b>	<b>19-21</b>
3.1 Selection of the Study Area	19
3.2 Research Design	19
3.3 Sampling Procedure	19
3.4 Nature and Scope/Source of Data	19
3.5 Tools and Technique of Data Collection	20
3.6 Data Processing and Analysis	20
<b>CHAPTER – IV : OVERVIEW OF THE STUDY AREA</b>	<b>22-32</b>
4.1 General Introduction of the Study Area	22
4.1.1 Caste and Ethnicity	23
4.2 Socio-Economic Characteristic of the Respondents	25
4.2.1 Occupation of the Respondents	25
4.2.2 Livestock of the Respondents	25
4.2.3 Population Composition of Sample Households	26
4.2.3.1 Distribution of Age Group	26
4.2.4 Cultural and Religious Status of the Respondents	27
4.2.5 Casts/Ethnicity of Respondents	28
4.2.6 Marital Status of Respondents	29
4.2.7 Educational Status of Sample Respondents	30
4.3 Economic Condition of Households	31
<b>CHAPTER – V : STATUS OF WOMEN'S LAND OWNERSHIP</b>	<b>33-36</b>
5.1 System of Land Classification and Registered Land Ownership	
Status of Household	33
5.2 Land Ownership status of women	34
<b>CHAPTER – VI : ATTITUDE AND EFFECTS OF WOMEN'S LAND PROPERTY OWNERSHIP ON DIFFERENT STATUS</b>	<b>37-45</b>
6.1 Effect of Women's Land Property Ownership on Marriage	37
6.2 Effect of Women's Land Property Ownership on Land Fragmentation	40
6.3 Effect of Women's Land property Ownership on HH Economy	40
6.4 Effect of women's Land property Ownership on Son Preference	42
6.5 Effect of women's Land property Ownership on Education	43
6.6 Effect of Women's Land Property Ownership on Cast/Ethnicity	44

**CHAPTER – VII : RELATIONSHIP BETWEEN LAND OWNERSHIP AND  
DECISION MAKING OF WOMEN** **46-50**

7.1 Gender Disparity in Decision Making 46

7.2 Effect of Women's Land Property Ownership on decision making 48

**CHAPTER – VIII : SUMMARY, CONCLUSION AND RECOMMENDATION**  
**51-63**

8.1 Summary 51

8.2 Findings 54

8.3 Conclusion 54

8.4 Recommendation 56

**BIBLIOGRAPHY**

**APPENDIX I**

## LIST OF TABLES

4.1 Distribution of HHs Population by sex for ward no 12	23
4.2 Distribution of Population by Cast for ward no. 12	24
4.3 Distribution of Occupation in Sample HHs	25
4.4 Distribution of Population of HHs by age group	26
4.5 Respondents Sample women by Age group	27
4.6 Distribution of Sample HHs by Religion	28
4.7 Respondents HHs by Caste/Ethnicity	29
4.8 Distribution of Population of HHs by Marital status	30
4.9 Distribution of Population of HHs by Educational status	31
4.10 Respondents of sample HHs by Their Economic Status	32
5.1 Distribution of Sample HHs by Land Ownership Status	34
5.2 Sample HHs by Land ownership status	35
6.1 Distribution of HHs by Decision on Marriage	37
6.2 Distribution of HHs by Effect of women's Land property ownership on marriage	38
6.3 Distribution of HHs by Effect of women's Land property ownership on land Fragmentation	40
6.4 Effect of Land property ownership of women's land ownership of House Economy	41
6.5 Effect of Land property ownership of women son prefence	42
6.6 Effect of Land property ownership of women on Education	43
6.7 Effect of Land property ownership of women on cast/Ethnicity	45
7.1 Condition of Gender based Household Head	47
7.2 Effect of Land Property ownership of women on decision making	48

## ABBREVIATIONS

ILO	–	International Labor Organization
UN	–	United Nation
FWLD	–	Forum for Women, Law and Development
NESAC	–	Nepal South Asia Centre
CBS	–	Central Bureau of Statistics
UNFPA	–	United Nation and Population Found
HH	–	Households
LORW	–	Land Ownership Right for Women

# CHAPTER – I

## INTRODUCTION

### 1.1 Background

In spite of its cultural, ethnic and religious diversity, the majority of Nepalese communities within it are patriarchal in structure. The patriarchal mode of life in these communities is readily visible from the surface, with its kinship structure, political residence pattern, patrilineal descent system and nomenclature of the family. However a closer look within the patriarchal family [Type a quote from the document or the summary of an interesting point. You can position the text box anywhere in the document. Use the Text Box Tools tab to change the formatting of the pull quote text box.]

It reveals male domination and female subordination at large as the very word “patriarchy” suggests. Patriarchy by definition is the “Role of father” but the term “patriarchy” in general is used to refer to a social system characterized by male domination over women (Karki, 2002). Likewise the studies and statistical profiles on status of women continue to show gender disparity and low status of women compared to that of Nepalese men.

The term property refers to the assets and cash that are under the authority of disposal of the person. By and large, property is measured as an indicator of living standard of a person. Commonly property includes house, land, livestock, jewellery, cash, land deposits, shares and the like. In broader sense, property includes all of the legal rights of whatever description. Theoretically, the life, liberty, reputation all are referred to property of an individual (Lamichane, 2002) civil code (2020) also defines the property as immovable (Achal) and moveable (chal) things. The immovable property refers to the land, house and other fixed assets and moveable includes all property except immovable (HMG/N, 2020). The Nepalese joint family joint property system makes sense if one realizes that the property is considered as owned by the unit and the male line is considered to be a family. The head of the family controls the property, but he is supposed to do so for the whole family. It is expected that the property will remain in the family perpetually from generation to generation and be passed down to the male line (Saakha Kusum, 1989:21). Women have very few rights regarding the property this will not be tradition from Nepalese view of the matter because they would claim that

head of the family just controls the property which the family owns. To the extent if we view Nepalese family as a corporate unit we can agree with this view, but if we see the family as a collection of individuals each entitled to rights, the Nepalese system is very unfair particularly to women (ibid).

Property, in its widest sense, includes all of a person's legal rights of whatever description. In this sense, a man's life, liberty, reputation etc. is property (Salmond 1996,411).

In a narrower sense, property includes not all a person's rights but only his property as opposed to his personal rights. In this sense, a person's land, cattle, shares and the debts due to him are property, but not life or liberty or reputation (Salmond 1996:412).

In other sense freehold or leasehold estate in land or patent or copy right, are property, but debt or the benefit of a contract is not (Salmond 1996, 412).

In regards to the law of property, women may be classified under the categories, the daughters and the daughter in laws. Taking these two types of womanhood, the daughter of a family each has her right and positions. Daughter's rights in partition Daughter-in-law (wife or widow) rights in partition. Mother's right in partition women's right to succession, women's property Act (Stri-Amshadham) etc. Which arise in connection with joint family property (Mulaki Ain, 2020).

The average property ownership of women reported in census of Nepal 2001 shows only 17.13 percent of household had women's property ownership. Among development regions the eastern development region has highest percent 22.03 percent of women property ownership, where the far western region has lowest one 11.61 percent (CBS, 2001). The figures show that out of the total property, 17.13 percent owned by women, only 5.4 percent is livestock, 5.2 percent is land, 8.8 percent is house and land, 0.94 percent is house and live stock (CBS,2001).

The above fact clearly reveals that women in Nepal are far from the ownership of their household property. Even though the constitution of the kingdom of Nepal 1990 guarantees legal equality to all its citizens, many of existing provisions are discrimination toward women in many dimensions. One of the most of such dimensions is inheritance right of women and their share in property owning. Absence of legal share of property and property obtained either from the partition prohibits women to all

better opportunities in their overall development, such as educational attainment, health care facilities, better occupation, social and political participation as well as the household decision making power. It is believed that unless women are involved in the decision and policymaking process at all levels of state, changes in women's political and to some extent social and economic status will continue to be marginal. Efforts have been made, particularly in the past decade to engage and enhance women's role in local, provincial and national political process. However, the women's will, access and efficiency to participate in such broad structure, as decision makers or planners depend on her positioning within the household and her power within the household structure for herself and the family.

Thus, based on above definition, it is clear that property not only refers to the land, house and other cash income but also refers to the life and liberty. During these days, either in parliament or in remote communities, a hot discussion matter has been introduced as in the form of "Chrorilai Anmsa" (property for daughter). This issue has also been treated as a political or election issue rather than the core of gender issues. Some says property must be given to women and some other say must not. Whether it is right or wrong, the subject matter has been interestingly penetrated in our several remote and urban communities also. Women property specially focusing land ownership right related issues will be considered as a central point of this dissertation to which I will try to diagnose through an intensive research work.

## **1.2 Statement of the Problem**

Equal property right to women does not mean to take away men's right because it is part of the developing process of the society and country itself. Neither men nor women are enemies of each other but our traditional belief, custom, norm, culture, rituals and social practice are making women inferior than men, which causes the conflict between the two. The world is changing and there are provisions for amendment in the constitution, laws and regulations. So this particular aspects must be resolved. There is no doubt that in our society, women are relegated to lower status than their male counterparts. This subordination of women has been further perpetuated by the system of patriarchy. Bhasin notes that patriarchy, which is prevalent in many societies, including south Asia has controlled women's productive labor (women's labor is

expropriated by their husband and others) women' reproduction (women do not have the freedom to decide how many children they want to have), women's mobility (limiting women into the domestic sphere) and control over property and resources.

Furthermore, the triple roles performed by women via, reproductive, productive and community role are often obscured and devolved in a society dominated by male (Moser, 1993).

Right, the rest of other concepts such as will opportunity and traditional are sidelined (ibid).

Thus, property owning and decision-making power directly affect the process of women empowerment. Achieving equality and equality between men and women is essential to realize their full potential, to involve women fully in policy and decision making in all aspects of economic, political and cultural life (UNFPA, 1998).

Considering all the above mentioned issues, this study has focused on the following research questions.

- What is the socio-economic background of the population in property ownership?
- What are the attitude of women about the equal property ownership rights (land ownership right)?
- Is their any significant relationship between property ownership and decision making process in the household level?

### **1.3 Objective of the Study**

The general objectives of this study is to analyse the situation of women's ownership on land and its influence on household decision. The specific objectives of the study are as follows.

- To identify the status of women's land ownership and their decision making.
- To examine the attitude of the people towards land ownership of women.

#### **1.4 Rationale of the Study**

The equal property right issue is national issue even if is totally related to economy. It is most important factor for the development of human society. The discriminatory provision on aspects of personal development. Moreover women's involvement in decision making is also affected by unequal distribution in property. Regarding such a great issue it is better to enhance a scientific study on this issue of property right and their decision making power. It is useful to know women's perception as well as the property which is necessary for the balanced development between men and women.

Constitution guarantees equal right between men and women. However, discrimination is still observed between citizen in application of general laws on grounds of religion, race, sex, caste of ideological conviction any of these. The constitution mentions that all citizens are subject to existing laws have the right to acquire own, otherwise dispose of property. As mentioned earlier, several still believe that giving equal property rights to women would disturb social harmony in the Nepalese society.

The strong beliefs are in this community "A women ruled house is served to be destroyed" and "women are always shortsighted". Thus, the main reason behind the selection of this place is discrimination of gender in parental property right especially land and its effects on decision making.

Thus, property owning and decision-making power directly affect the process of women empowerment. Thus, the findings of the study would be helping all stakeholders to take right decision. This study is important for all people who want to know the situation of women ownership. Such research has not been conducted till now and it is being quite now.

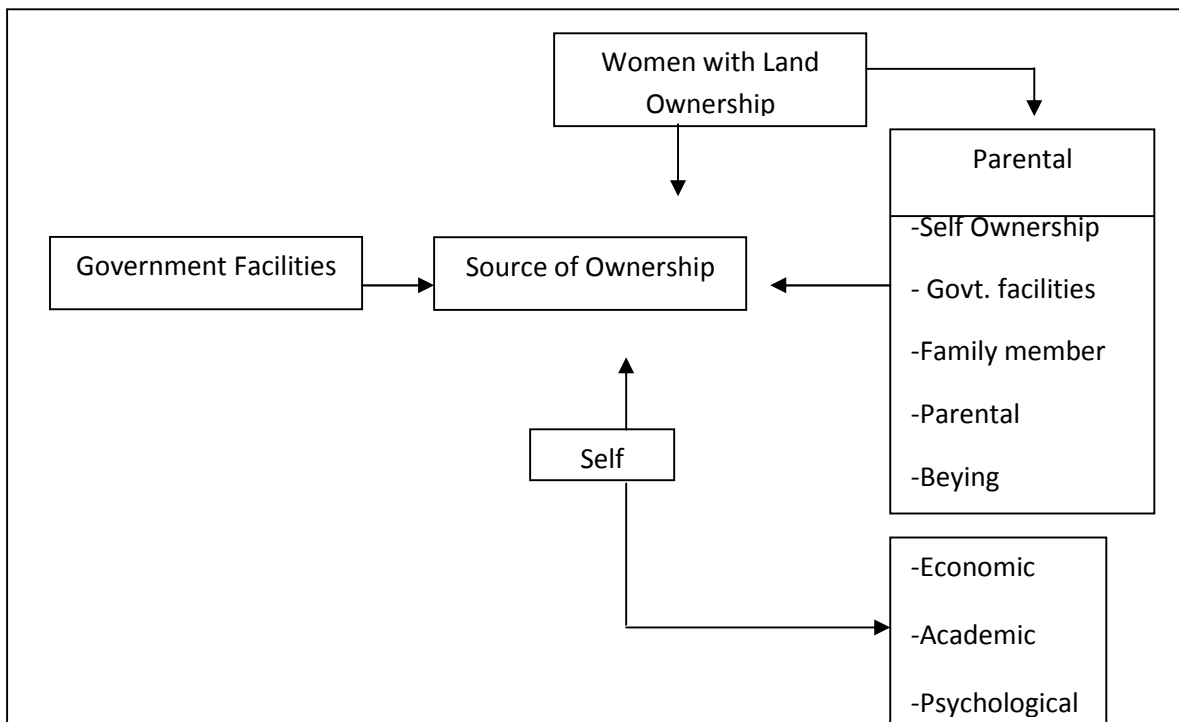
#### **1.5 Conceptual Framework**

This issue of equal property ownership right will have more or less impingement on socio-economic and cultural sector and it illustrates that the access to women's land ownership right and its effect on different sector. Women's land ownership right and

marriage, land fragmentation, household economy, decision making, son preference, education and ethnicity/caste are interrelated to each other.

The variable is much more important than others. It is the single important event in the life of women. According to Nepal's Muluki Ain, a husband is permitted to remarry if his wife has incurable venerable disease or if she has no "child" often a "child" is interpreted to mean a son. Thus, the discrimination of law affects that less access on land ownership right to women. Like wise, if women's have lack of land property ownership, they will dependent to men and they will suffer from exploitation and injustice in household economy. Economic factor affects women role in household decision making both directly and indirectly. If women bring more dowries from her father's home she has a greater power of decision making. Ethnicity is also a critical variable in the study of Nepalese women status. In Muslim and Badi communities of Nepaljunj, 100 percent of the initiation, consultation and decisions are made by men even though women may not agree 100 percent of time (Stri Shakti, 1995). Decision regarding major transaction such as land, building and large animals are predominantly made by male. Socially pressure and family obligations to get a son, couples with the fear of losing husband's favor, also play important role in women fertility decision. According to Dr. Meena Acharya, an educated wife and mother naturally has better communication with her educated male counterparts in the family and commands greater respect than one without education. Hence, in addition to marriage options, educational attainment has become a most valuable indicator of women's social status. But, gender disparity in access to modern resources and power structure is also increasing, traditionally; rural women have contributed substantially to household income and participated considerably in household decision making. Large farmers usually adopt first, given their better economic and institutional access to inputs. There are those who say that it will, and reduce productivity, but even after the 'Green Revolution' small size farmers continued to have higher output get land there is going on reason to expect that if women get land there is going to be decline in productivity (Agrawal, 1994). Conceptual Framework of the study

**Fig- 1.1: Conceptual Framework of the study**



So, it is necessary to select the main effectual variable from complex whole like family, marriage, household economy, decision making, son preference, education and ethnicity/cast on various socio-economic and political sectors. Thus the above figure framework will be drawn up to come to the subject matter which make easy to get opinion of the people and easy to analyse the data.

### **1.6 Limitation of the Study**

Every study has its own limitations. This study is an academic research conducts as a partial fulfillment of a degree in M.A Sociology where only 200 households members (respondents) were interviewed. This was conducted in the Lekhnath municipality, ward no. 1, 12 and 13 mid hill district of Nepal. Due to the lack of time and resources, the researcher could not take a large sample which would have been of more advantage to the study. This study is carried out based on land ownership right to women. Women property has included as dowry, Pewa etc. only land has been taken here as properties in this study. The people of the community may have different views on women's freedom and right which may be difficult to get more specific findings. This study has not attempted to dig out the deep causes of every variable but it has been tried to know

specific attitudes about land ownership right for women. To finding of this study may or may not be applicable in other such areas. The findings of the study may not be generalized in other places area. The total no. of households in ward no. 12, researcher has taken 200 sample households.

### **1.7 Organization of the Study**

This research report is divided into Eight chapters. The first chapter discusses the introduction of the study including statement of the problem, objective of the study, rationale of the study, conceptual framework and limitation of the study. The second chapter discuss the literature review, The third chapter discusses the Methodology of the study including selection of the study area, research design, sampling procedure, nature and scope/source of data, tools and technique of data collection and data processing and analysis. The fourth chapter discuss the overview of the study area.. The fifth chapter discusses the women's land ownership right, the sixth chapter discusses attitude and effects of women's land property ownership on different status, the seventh chapter discuss the relationship between land ownership and decision making of women and the eight or last chapter discuss the summary, conclusion and recommendation of the research.

## **CHAPTER - II**

### **LITERATURE REVIEW**

#### **2.1 History of Land Ownership**

Marx believed that human society had evolved through a number of successive stage on the basis of ownership. He found these stages as evolutionary stages of human society. According to Marx, each historical stage of human history is characterized by the preserve of two hostile camps based on the ownership of property. He named these two camps as 'Haves' and 'Haves not'. The evolutionary stages of human history as given by Marx are discussed below

##### **i. Primitive stage**

According to Marx, primitive society is the first stage of human society. At this stage, there was no any concept of private property, so the properties were communally owned. Thus the society was classless and there was no oppressor or oppressed. The society was simple in nature which had no sedentary nature. People were nomads who used to move from place to place for collecting food. They used to hunt wild animals and collect wild fruits and nuts. Foods gathered in such a way which were communally distributed and consumed. Marx has also called this stage as 'Primitive Communism'.

##### **ii. Slavery stage**

In this stage, concept of private property came into existence. Communal property was replaced by private property. This is the first stage of human society where society was divided into two classes, slave and owner on the basis of ownership of property. When the consciousness of private property came in the mind of people, clever people immediately took control over the natural resource especially the land and became the owner of property whereas the ordinary people, who were unable to do so, became the slave or servant of clever people. In this way, people were again divided into two camps, the people who owned the means of production became owners and the people who did not own the means production became slave. In this situation, the status of owners was determined by the number of slaves they owned. The owners were not only

the owners of property but also the owner of servants. In this stage, pastoralism, agricultural activities, use to metal, house buildings and many others economic activities were seen. In order to regulate and control human behaviours, different types of norms and values, rules and regulations, traditions and customs came into existence.

### **iii. Feudal stage**

According to Marx, this stage, limited number of people became owners of land and other means of production. Due to this ownership of property, two classes were seen in society. They were land lords who owned land and other means of productions and serfs or land cultivators who owned nothing more than agricultural equipment. The relationship between these two classes was more antagonistic because the landlords used to have more and more profit by exploiting the serfs and serfs wished to free from the exploitation by landlords. So, there was exploitative relationship between landlord and serfs.

### **iv. Capitalist stage**

Today's modern world is categorized under this stage. In this stage, capital and industries are considered as the means of production. These means of production, are privately owned and controlled by limited number of people. The majority of the people own nothing more than their labor power. The labor power is purchased by the payment of money wages by the owners of capital. In this way two classes are seen in capitalist society.

- a. Capitalist or industrialists who owned the means of production.
- b. Laborers, who owned just their own labor power.

The concept of private property is high. The activeness of people are related with the carrying of money and power (Afanasayam, Victor, 1985).

## **2.2 History of Property Ownership and Right**

"All human beings are born free with equal dignity and rights" is the basic theme of UN declaration of human rights. Therefore, there should not be any discrimination in terms of color, caste, race and sex or any other socially created provisions to gain opportunities. All people should have the right to develop their full potential (ILO,2001:1)

Thus equitable distribution of property and right among its entire people is a prerequisite and history of female ownership on land basic condition to be a just and developed nation. There are number of concepts that theoretically and practically deal with the power to control over the property.

The absence of property right to women and unequal and conditional right to property given to women creates the environment of complete lack of access to resources for them permission of daughter is not required for transaction of property that members are supposed to be heads of the family and they have also right to mobilize the ancestral property. Women in the family have very little share in the mobilization of household resources. Their participation in decision-making process is negligible (FWLD, 2000).

In the context of Asia, very great majority of women are made landless by unequal divorce and inheritance laws. That law denies them access to land owned by men. In the middle East, women have no legal independence. They must have a man to act as "guardian" and affect all their legal transaction including buying and transferring goods and making credit and loan application (Devid, 1998).

In south Asia, most of the women are poor because of lack of access in economic resources. They have no provision of inheritance property rights. These conditions result in poor demographic and socio-economic indicators (Acharya, 1997).

According to a preliminary report of "census 2001" presented and central Bureau of statistics, women outnumber men by over 25 thousand (Cited in TKP. 2002). As elsewhere, women in Nepal hold the triple responsibility of reproduction; production and community work (Mosser 1993). Women suffer from discrimination practices in opportunities for education. Likewise, personal mobility, which is required among others for skill development and independent decision-making, is highly restricted. As in most of the world, women in Nepal work for longer hours than men, have lower

opportunity for gainful employment and possess extremely limited property rights (NESAC,1998).

According to a study carried out by "Strishakti" in 1995, It has stated that women work for 10.9 hours. The study also depicts that there is an increase in male control over decision-making 61.7 percent and a corresponding lessening influence of women 29 percent and over these decision. As such, low income to property has limited the role of women in decision-making about the allocation of household income. Lack of decision making power deprived women more than men of the basic elements of descent life such as food and nutrition, education and skill development and health and family planning. This has ultimately undermined the access to gainful employment opportunities, participation in professional jobs and mainstreaming in the development and political process (NESAC, 1998).

A girl in Nepal is not a desired child and so, she does not get chance to education, bear a low social and moral values in the society, performs the most arduous jobs throughout her life and often possesses a lower self-image than her male counterparts because of the area of work envisaged, for her as an adult, the need for her labor at home and the poor economic condition of the parent (Cited in Luitel 1996).

Economically, women have no rights to parental property as well as in the husband's home. They bear 70 percent of the household work burden and yet have no success to economic resources. Even doing the same work, they get lower wages as most to the women work as unskilled labor in carpet and garment factories and get paid low due to illiteracy.

Thus, it can be stated that though the constitution of Nepal upholds, that there shall be no discrimination against any citizen, gender inequality is still pervasive in Nepalese life. As such women lag for behind in all aspect of social political and economic life compared to their male counterparts. The traditionally sanctioned position of women in the household sphere has perpetuated this disadvantaged status. And due to this disadvantaged position, they lack the power to make decision. This lack of decision making power has deprived women from the basic elements of life such as education, skill development for gainful employment, thus relegation them to lower property rights as compared to the male (Luitel, 2000).

This issue of property right of women and their power of decision making in every household affair is a national issue. It is true that without balanced socio-cultural environmental and domestic socio-economic status of women that place of development can't take place. Socially and economically empowering women and girls is a key strategy for eliminating violence against women and protection of human rights. Women will never escape from existing violence as long as they are financially dependent on men. A woman who has no property right at home also has no decision making power elsewhere. Legal codes and customary practices in Nepal still treat women as second class citizens, denying them the right to own and dispose property, to travel freely and to gain access to economic and productive resources (FWLD, 2001).

Though the constitution has given equal right to both men and women, there is a lot of discrimination in our society in every part of life. The property law has given preference to son. Son has right in property at his birth whereas daughter has to remain unmarried up to the age of thirty five to get her share in property. If she gets married after getting her share, she has to return back the remaining property to her parents. This is one valid example of our existing law, where women are openly discriminated in our society. Numerous seminars, workshops and group meetings have been among the people in this issue. In response to this movement the Supreme Court has already directed the government to legislate a law towards equal property

### **2.3 Gender Relations in Nepal**

The term of gender relations refers to the relations of power, between women and men, who are revealed in a range of practices, ideas, representations including the division of labors, roles and resources between men and women. Constitute these practices and ideologies in interaction with other structures of social hierarchy as largely socially constructed and varies over time and space (Bhasin, 2000).

Gender is syntactical classification of words most often evident in the indo-European and semantic language. Nearly all the languages show the difference between a masculine and a feminine gender some have a neuter gender as well and some have an animate and inanimate gender (E.B. Tylor, 1998). Gender is learned and is related to how we are perceived and expected to think and act as men and women because of the

way society is organized, not because of biological differences. Gender roles and identity are variable change over time and are culturally and socially specific rather than biological (UNFPA, July 1998). Hence, sex and gender are closely related terms but provide some different meanings. Sex is one of the biological division of organism whereas gender is much more socio-cultural and socio-economic division of mankind in the social world.

Gender is constructed as a relationship of inequality by the rules and practices of different institutions, often without deliberate attempt to do so and thus go unnoticed. This is so, because gender differentiation and inequality is constructed as a natural phenomenon rather than a cultural one and gets less attention than other differentiations such as class, race, nationality, caste and religion. Waila has rightly pointed out four key institutional sites (State, community market and household) within the development process that are interrelated with each other and are important sites for construction of gender.

#### **2.4 Property Rights and Decision Making Practices in Nepal**

National Planning Commission (1992) "A situation analysis of children and women in Nepal" depicts that women have less access to income, Wealth, modern avenues of employment, education and health facilities etc. than men. Women figure are per dominantly has been explained as four concentric spheres of activates: 1) household chores 2) agricultural production activities 3) local market economy 4) outside the village economy i.e. implement though short term migration. In the same way, the major quantitative indicator of female status used was the relative input into two areas of decision making (i) farm management and (ii) involvement in local market economy and domestic activities. Disparities in relation to unequal inheritance on women affect various aspects of their lives thereby impairing their overall self-development and limiting their capability to contribute in family, community and the national development FWLD, 2003).

In 1963, His the majesty king Mahendra promulgated a new national code from which women were benefited to some extent. It abolished forcible marriage child marriage and unequal marriage. The right of wife to divorce under certain conditions was made

applicable to all ethnic groups for the first time. But the marriage and property that time, too.

The international women's year brought a new dimension to women regarding their property right. The social status was also up lifted with the 6<sup>th</sup> amendment. The law leaves certain ground for bigamy but it does-not all bindery or polyandry.

6<sup>th</sup> amendment recognize the right of the wife to succeed to her husband's property, she has a real control over only half of such property or gift or deed of dale only if she gets the consent of persons prescribed by law. Even her own property (Stridhan) could be presumed as joint if she sails to furnish conclusive evidence that the property is her Daizo or pewa given by her parents or her own earning of her husband is a member of a joint family not only but all his co-partners may claim her property (Luitel, 1992). Shilla Singh stated that a divorced women claimed her husband's house which as she claimed was purchased by her own money. The Division Bench of the court held that even the property registered in the name of a divorced women would be regarded as the property of her ex-husband's family if the property was registered in her name before the divorce and if she could not prove conclusively that the property had been purchased from her "Daijo" or "Pewa".

Due to the lack of financial security, women become economically dependent, which render them to face problems like domestic violence, psychological family harassment for always and in many cases acceptance of prostitution as a way of life etc. the hardly have any choice during their marriage which in many cases, results in unequal or child marriage. As a daughter taken as on obligation and liability, there is no expectation from her, and as the son is expected to take care of the family, the resulting in the neglect of her education and health (FWLD, 2003).

Women's decision regarding marriage and residence depend upon their use of the support system of kin and their position as a member of two lineage groups their husband's and their father's (Molnar, 1981).

Overall, as women, they do not have equal property right, they face discrimination from childhood in matters of nutrition, health, education and distribution of family resources. This discrimination continues against them all throughout their lives.

So, if the nation wants to gain something from women, its first duty should be to give equal opportunities of education, property, health, empowerment etc. to them. And control of family by the use of family planning measure and drastic change will come in the nation automatically in every field like economic development status of women's decision making power. Based on above literature review for the analysis and the conceived conceptual framework illustrates that the access to women's property right includes house (family, marriage), land live stock and any property. The impact of these kinds of property ownership and women's decision making power are interrelated to each other. Ultimately the property right and decision making power affects all sector of women social, political participation (involvement in policy making level). Thus the conceptual framework represents the clear vision of this research study.

## **2.5 System of Land Classification and Ownership to women**

The classifications of the geographical setting comprising different ecological zones are manifested mainly in the language used for referring to different parts of land. The empirical categorization of different ecological zones in the present environment is to some extent consistent with the scientific nodes of classifying the topography (Chahetry, 1996). In addition to the top types formulate in the local classification system, it is evident that the people classify the ecological zones according to their potentials for agriculture. The criterion of agricultural potential is, however, intermingled with considerations on certain aspects such as temperature, wind and soil type in relation to crop yields. The classification of the agro-ecosystem adopted by the groups is of two types that are named as sim and chahor. This is the standard land classification adopted by the government for taxation for the purpose of revenue collection (Regmi, 1965). Later these classifications were found to be adopted by the local people. Locally, sim refers to the land where the sun shines for a short time and the land is characterized by having high content of moisture and water (Chhetry, 1996). Chahar, on the other hand, is dry and receives abundant sunlight that absorbs water very quickly thus displaying condition opposite to sim (ibid). The land domain use types are broadly classified in four major segregates each having a distinct name of its own. The foremost are known as Khet, Bari, Pakho and Ban/Jungle.

Thus, in economy "land" is one of the main factors of production, the others being labor and capital. In this sense, land includes not only soil, but all natural resources found on the top and below the soil, including wildlife, forest, water and mineral resources the legal meaning of land differ from the economic meaning in that all man-made structure, such as building fences and pavement are included in the definition (Agrawal, 1995). Land is major form of property and there are such strong vested. The interests in keeping the system intact that women will not achieve effective right without a major struggle which is only a productive, wealth-creating and livelihood – sustaining asset is South Asia (ibid). Land has been and continues to be the most significant form of property in rural South Asia including Nepal. It is a critical determination of economic well being, social status, and political power. The concept of "women as property" that selling wives in the market places can be found in the 18<sup>th</sup> century history of England. In India, many tribal societies follow a system of "bride price" where the bride's parents are paid a sum of money and the girl's work and wages become the property of the husband. In Hindu societies too, women are treated as good, which are transacted through the dowry system. It is high rime we buried this bogey of tempering with culture, and look up the long and difficult task of gender development, which affects half our partners who, till now, have remained silent spectators (Metha, 1991).

Thus, lack of women access to land is especially critical for the 20 percent of household in Bangladesh and India that are headed by women as a result of widowhood, desertion or male migration. Many factors obstruct women's access to land. Legally, inheritance law for agricultural land favors men in many communities. Women in Nepal are still confined to their traditional roles, lower status, and subordination to men within socio-cultural, economic, political and legal framework. Throughout Nepal highly and less highly genders dichotomized ethnic caste group alike-low, religion, land right and social customs are traditionally patriarchal (Strishakti, 1995). Women in rural sites, account for just under at third of income for wage or salary and in the urban site 29.6 percent women of the total are engaged in outside employment. But, a large number of men (68.6 percent in rural and 70.4 percent in urban) are engaged in outside employment (ibid).

Conclusively, government policies, programs and projects generally lack of gender sensitivity, and instead view women as marginal groups to be treated under welfare

programs. But, there is no regular monitoring and evaluation of gender policies programs and projects. Nowadays, emphasizing only on increasing women's participation and not on women's empowerment through equal distribution of aspects and resource. Hence, emphasize on women only as welfare problem and not as equal participant and beneficiaries in development process.

## **CHAPTER - III**

### **RESEARCH METHODOLOGY**

#### **3.1: Selection of the Study Area**

This study was conducted at Lekhnath Municipality ward no. 12, Kaski District of Nepal. It is located about 20 Km. east from Pokhara, one of the most popular tourist destinations of Nepal. The municipality consists of many castes, ethnic groups and lower occupational castes. The main reason behind the selection of this area is to study the condition of women's land ownership and its impact on decision making.

#### **3.2 Research Design**

This study is based on descriptive research design to discover insight on gender balance or imbalance in land ownership rights of the Lekhnath Municipality, ward no 12 while diagnostic research has been conducted on effect on decision making. Descriptive design has been adopted to describe the prevalent condition of the women in particular setting while exploratory research has been conducted so as to assess the effects of land ownership to women and whatever facts have been collected from the particular society. This study is based on both primary and secondary data.

#### **3.3 Sampling Procedure**

The total no. of households in ward no 12 are the universe. There are 1015 households and 200 households were selected as sample households for the study. Sample households were selected purposively so that they represent all caste, ethnic group and other occupational groups.

#### **3.4 Nature and Source of Data**

Both qualitative and quantitative data were collected and used in this study. Primary data were collected by interview schedule, observation case study and household survey. The information from LMC and other organizations were collected. Secondary

data were collected from many books, journals, article and published and unpublished sources.

### **3.5 Tools and Technique of Data Collection**

The following methods were adopted to collect the primary data.

#### **Interview Schedule**

Interview schedule was developed to collect information from the study area. Information regarding the causes of women land property ownership and decision making activities followed after community was gathered using open form of structured questionnaire and discussion.

#### **Observation**

Observation is also validates the data collected through interview and discussion. While interviewing as respondent, researcher has been observed their household activities, hesitation, dressing pattern, working environment and taking care of their own properties (Pewa) like cattle, land etc. On the same time, the attitude and behavior of male towards females who hold land was observed by non-participatory observation method.

#### **Case Study**

Case studies of 3 women who hold land have been included in this study. Women have been interviewed who were either HH head or have own registered land. Their socio-economic condition, development trend of family, education, feeling of life and opinion in related issue were recorded. These who have ownership will be observed.

### **3.6 Data Processing and Analysis**

In this research, both qualitative and quantitative tools have been used. Information obtained during group discussions were classified and tabulated before analysis and presented in written text. The results obtained from matrix ranking were tabulated and

produced as column diagrams. Data for close ended questions of personal interviews were analyzed using computer based Ms Excel and Ms Word program to produce descriptive statistics in the form of line graphs and column diagrams. Data for open ended questions will be analyzed qualitatively and presented both in tabulated and textual forms. Statistical tools and methods such as bar diagram, pie chart will be used to present and analyze the data.

## CHAPTER - IV

### OVERVIEW OF THE STUDY AREA

#### 4.1: General Introduction of Study Area

The study area is Lekhnath Municipality, a town, which is situated on the east of Pokhara Sub-metropolis, in Kaski District. People residing in this ward have a easy access to all the facilities and services available at Lekhnath and Pokhara. It is located about 20 Km. east from Pokhara, one of the most popular tourist destinations of Nepal.

Most of the people from this ward come to pokhara everyday for different purposes, i.e. employment, education, business and for other services. All this has influenced the life styles of the people in this ward. Many people from other village development and district remote area are immigrating to this ward each year. In recent time, this ward was slowly changing into a mixed society, in term of socio-economic and socio-cultural aspects, representing people from different social strata. Because of all these characteristics of this ward, it represent most of society of Nepal, to a greater extent. Thus the selection of this study area was very suitable and useful for the purpose of this study.

There are 11859 household in Lekhnath municipality Similarly total population this municipality is 55,105. Out of total, male and female population is 27721 and 27384 . It shows 15.2 percent household are in ward no 1. This is biggest ward according to the size of household as well as population (8305). Similarly ward no 13 and 12 of this municipality are occupied by 9.2 and 8.6 percent households respectively. Ward no. 10, 6 and 15 have a lowest household. The average household size of this municipality is 4.6. Sex ratio (number of males per hundred females) is 101.2 in this municipality.

Explain the majority of this household has 3-4 persons (38%) followed by 5-6 persons in (35%) households. 1-2 persons of household members is third position (13%) and more than household members is only 14 percent in this municipality. The majority of the selected household have the size of 3-4 persons.

Lekhnath municipality followed the same trend of Nepal that is the majority of household are male headed household. Out of the total household, the proportion of female headed household is 34 percent.

#### **4.1 Distribution of Household and population by sex for wards no 12**

<b>Ward no.</b>	<b>Household</b>		<b>Population</b>			<b>Average household Size</b>	<b>Sex Ratio</b>
	Number	Percent	Male	Female	Total		
<b>12</b>	<b>1015</b>	<b>8.6</b>	<b>2532</b>	<b>2469</b>	<b>5001</b>	<b>4.9</b>	<b>102.8</b>

**Source: HHs survey, 2013**

There were 1015 household in the study area. Total population in this ward was 5001. Out of total, male and female population was respectively 2532 and 2469. The number of households in the study area was 1015 which was only 8.6 percent of the total number of households in LMC. Sex ratio was 102.8.

#### **4.1.2 Caste and Ethnicity**

The study area is also diverse in terms of caste and ethnicity which plays important role for social and cultural progresses.

**Table 4.2 Distribution of population by caste for ward no. 12**

S.No.	Cast/Ethnicity	No of HHs	Percentage
1	Brahmin	2046	40.9
2	Chhetri	580	11.6
3	Gurung	590	11.8
4	Magar	640	12.8
5	Newar	190	3.8
6	Dalit	500	10
7	Muslim	275	5.5
8	Others	180	3.6
	Total	5001	100

**Source: HHs survey, 2013**

Most of the respondents HHs were from Brahmin chhetri caste because the study area is consisted by two of major caste groups. Among the households 52.5 percent were Brahmin and chhetri caste group, 28.4 percent were ethnic group (gurung, magar and newar) and 19.1 percent were from lower caste dalit and other caste groups.

## 4.2 Socio-economic Characteristic of respondents

### 4.2.1 Occupation of the respondents

Agriculture is the main occupation of the local people of the study area. Over the past 10-12 years the people of Lekhnath Municipality have been cultivating different types of crops. Large cardamom cultivation is the first position in terms of crops cultivated, which is followed by paddy, maize, wheat, potatoes and others. In terms of commercial utilization large cardamom tops the list followed by others. Besides that small shopkeeper, domestic industrialist, under-employer, teachers and others are also engaged in this occupation.

**Table 4.3 Distribution of Occupation in sample Household**

S.No.	Occupation	No. of HHs	Percent
1	Agriculture	120	60
2	Business	24	12
3	Animal husbandry	33	16.5
4	Others	23	11.5
	Total	200	100

**Source: HHs survey, 2013**

As seen from the table 4.1, 60 percent of the household has agriculture as their main occupation. 12 percent HH has small business as their main occupation. The last 28 percent HHs are animal husbandry. The last 11.5 percent are a mixed group whose main occupation is teaching, tailoring and labor work. Only fifteen women found as teachers in the study community. Damai and Kami were followed their traditional occupation like tailoring and mining including agriculture. Poor category household have been engaged in wage labor.

### 4.2.2 Livestock of the respondents

Beside from agriculture most people have some livestock because livestock plays a major role in the households, which contributes both to the consumption needs and the market. Among the people of Lekhnath community farm animals have socio-cultural,

religious as well as economic values. Every household in varying numbers own cows, buffaloes, goat and poultry farming and poultry birds, cows and buffaloes are basically meant for milk. The households which are poor category groups has concentrated their livestock raising goats and poultry birds. Reason behind that these household do not have so much land and cannot afford to raise big animals. Likewise, mainly the rich and moderate households own cows and buffaloes.

### 4.2.3 Population Composition of Sample Households

#### 4.2.3.1 Distribution of Age group

Age is an important demographic factor which makes difference in under of work, ability to work and involvement in economic activity. But sex and age compositions are the main factor of social development that influences the fertility, marriage and economic activities.

In total 675 population within 200 households, Males were 330 (49%) and females were 345 (51%).

**Table 4.4 Distribution of Population by Age Group**

Age	Male	Percent	Female	Percent	Total	Percent
0-5	54	8	68	10	122	18
5-14	74	11	61	9	135	20
15-60	182	27	203	30	385	57
60+	20	3	13	2	33	5
<b>Total</b>	<b>330</b>	<b>49</b>	<b>345</b>	<b>51</b>	<b>675</b>	<b>100</b>

**Source: HHs survey, 2013**

The age of the respondents of the sampled households ranges from fifteen years and above. The national standard of dependent population is below 14 to above 60 years but

the study found 11 years above population work as a mutual worker, wages labor and household works independently. Majority of the population has been found between the ages 21 to 35. Ranging 16 to 25 years of age, higher numbers of female are married, which indicates that the marriage age of girl earlier than boy.

**Table 4.5 Respondents Sample women by Age group**

Age Age	15-25	26-35	36-45	46-55	56-60	60+	Total
No.	34	38	42	40	30	16	200
Percent	17	19	21	20	15	8	100

**Source: HHs survey, 2013**

Altogether 200 respondents women had been selected from 200 households by distributing their age group. In the study period, researcher had tried to get different categories of respondent by age group. Among the respondents 15 to 35 years of range 72 (36%), 30 to 55 years of range 82(41%), 56 to 60 years of range 46 (23%) and the rest were 60 above years range 16 (8%).

Majority of the population has been found between the ages of 19 to 40. Ranging 16 to 25 years of age, higher number of females get married, which indicates that the marriage age of girl earlier than boy.

#### **4.2.4 Cultural and Religious Status of the Respondents**

Religion is one of the important social institutions that shapes the everyday life and influences daily experiences. Religion is an influential social institution that plays a power role in the construction of gender in every society. Although the people of Nepal are known as Nepalese and the national language in Nepali, most of the janajati use their own language and others cast people use Nepali language. Dashain, Tihar, Saune Shankranti and Maghe Shankranti are the main festival of this community. Dashain and Tihar is the main festival in Hindu.

**Table 4.6 Distribution of Sample HHs by Religion**

Religion	No. of HHs	Percent
Hindu	170	85
Buddhist	20	10
Christian	10	5
Total	200	100

**Source: HHs survey, 2013**

As shown from the table 4.1, 85 percent of the sample households are Hindu. That means the majority of the people of Lekhnath community follow Hindu religion. The second largest religion group is Buddhist which is 10 percent and others (Christian and Muslim etc) groups are 5 percent.

#### **4.2.5 Caste/Ethnicity of respondents**

Cast is the extreme form of social class in which mobility, up and down, the status ladder, occupation, life changes, individual's rank and positions are ascribed on the basis of birth into a particular caste group or ethnic group. Caste and ethnicity also influence the gender roles and status of men and women. Generally in cast group, women are in low status and men and ethnic groups women are in better condition than women of caste groups. As regarding the Caste and ethnic group of respondents, the following Table is taken as sample for the study.

**Table 4.7 Respondents HHs by Caste/Ethnicity**

<b>Caste/Ethnicity</b>	<b>No. of HHs</b>	<b>Percent</b>
Chhetri	23	11.6
Brahmin	82	40.9
Gurung	26	12.8
Magar	24	11.8
Newar	7	3.8
Dalit	20	10.1
Other	18	9.1
<b>Total</b>	<b>200</b>	<b>100</b>

**Source: HHs survey, 2013**

To get different attitude in decision making power of women on land property ownership right, from different views of women; the study area was divided into three clusters according to their educational and economic condition of women. Most of the respondents HHs were from Brahmin chhetri caste group because in the study area is consisted by two of major caste groups. Among the selected households 52.5 percent were Brahmin and chhetri caste group, 28.4 percent were ethnic group (gurung, magar and newar) and 19.2 percent were from lower caste dalit and other caste groups.

#### **4.2.6 Marital Status of Respondents**

Marriage in general, is a social, legal or religious contract between one or more male and one or more female for the purpose of procreation; sex enjoyment and satisfaction of psychophysical needs ( Dr. Vatsyan, 1991). Early marriage is rooted to the concept of purity of the female body in the Indo-aryan community (Bennet, 1979). Child marriage is restricted legally in Nepal, but the statistics show that 22.5 percent girls are married before the age of 14 years (Shrestha, 1994). Marriage practices, too, are distinct. Brahmin women are married at their natal home and the Brahmin priest conducts the ceremonies while ethnic group marriage are performed at their husband's

home by their ritual specialists. Widows are not allowed to remarry undergoing essentially the same ceremony as the first marriage in the study area.

**Table 4.8 Distribution of Population of HHS by Marital Status**

<b>Marital Type</b>	<b>No. of Female</b>	<b>Percent</b>
Married	120	60
Unmarried	72	36
Widow	8	4
<b>Total</b>	<b>200</b>	<b>100</b>

**Source: HHs survey, 2013**

According to data and above mentioned Table, it is shown that 60 percent respondents were married which is important to collect views because most of the married women had come from different groups, 36 percent and 4 percent were unmarried and widow. In the study area there was equal position of all married, unmarried and widow women. All women have to struggle in each and every step of their social life except the nursing of children.

#### **4.2.7 Educational Status of Sample Respondents**

In the present situation, education has an equal opportunity for female as well as male in our country. Unlike in the past, female used to have a hard time to achieve desired education. Nowadays education policy has become transparent and there is no discrimination. But the education problem for female still persists in rural areas where women are forced to involve in household duties and agricultural activities. Since males are regarded as the supporter (financially) for the house and women are regarded only as a caretaker. This kind of thinking has overtaken almost all part of the country except in the city cores.

Although, both men and women in the sample are poorly educated in the study area but according to data female illiteracy is sharply higher (10%) in comparison to male (5%). Female bias education or the traditional concept of "women have no need to give more

education" and "Girl would not contribute to family income afterwards" was also deeply rooted in community.

**Table 4.9 Distribution of Population of HHs by Educational Status**

<b>Educational Status</b>	<b>male</b>	<b>Percent</b>	<b>Female</b>	<b>Percent</b>	<b>Total</b>	<b>Percent</b>
Illiterate	31	5	61	10	92	15
1-10 class	166	27	184	30	350	57
SLC above	104	17	68	11	172	28
<b>Total</b>	<b>301</b>	<b>49</b>	<b>313</b>	<b>100</b>	<b>614</b>	<b>100</b>

**Source: HHs survey, 2013**

From the table 4.6, it is seen that the educational status of the female group is found to be low. Considering the educational background of the respondents, 10 percent were unable to read and write. 30 percent respondents can read and write and only 11 percent respondents could share about their right.

### **4.3 Economic Condition of households**

When there is a financial crisis in family now and then property dispute might arise. In there is no understanding between the family members so they might start abusing each other's property. So, similarly in the national economic agriculture, animal husbandry is the backbone of the economy in Lekhnath Municipality. Most of the households are involved in small scale non-agriculture economic activities. In the study area, many more youth groups had gone to different countries to earn money during the research period. Considering of all the economic conditions as II have categorized in three types of economic status of the household. Like, Rich, medium and poor. Majority of the households were medium economic status who were from Brahmin cheetri and Gurung/Magar/Newar families and found with minimum one or two army men, pensioner, teacher, service-holder and working out of the country as labor. Some

households were under low economic status. They maintain their expenditure by occupational work, agriculture labor and seasonal wage labor.

**Table 4.10 Respondents of Sample HHs by Their Economic Status**

<b>Status</b>	<b>No. of HHs</b>	<b>Percent</b>
Rich (with saving)	26	13
Medium (Sufficient for expenditure but not surplus)	104	52
Poor (Unable to maintain HH expenditure)	70	35
<b>Total</b>	<b>200</b>	<b>100</b>

**Source: HHs survey, 2013**

As shown from the table, 26 household (13 percent) having surplus and balanced food status, had also service and pension or more than 22 thousand rupees extra income per annum conclusively HHs having more than 10,000 net saving per year are categorized here as rich economic status, 104 households (52Percent) could easily maintain their family expenditure from service, pension and other sources and have no saving and lastly, 70 HHs (35 percent) has more than 7 month food deficit, less than 10 ropenies productive land and unable to maintain expenditure and income and they have compulsion to indebted from high class day by day.

## **CHAPTER – V**

### **STATUS OF WOMEN'S LAND OWNERSHIP**

#### **5.1 System of Land Classification and Registered Land Ownership Status of Households**

Land is not important only for agriculture production but it is the main base of all natural process and free of gift of nature. Being an unindustrialized and traditional agricultural country, the measurement of economic condition of people depends on their land holdings size and level of productivity. So, the classifications of the geographical setting comprising different ecological zones are manifested mainly in the language used for referring to different parts of land. The empirical categorization of different ecological zones in the present environment is to some extent consistent with the scientific modes of classifying topography.

Most of the land within the Lekhnath Municipality watershed area is in the form of sloping terraces and plain with minimum irrigation facilities. The land domain use types with the municipality are broadly classified in sis major segregates each having a distinct name of its own. Most of the land is found in lekhnath municipality in terms of Khet, Bari, Pakho, jungle. Bari is rainfed land where crops grown and do not need water-holding capacity. Thus, in the study area, the crops grown in this types of land include maize, millet, wheat, potatoes, fruits, and many types of vegetables. Another Khet also found along the low altitude area or plain area. The Khet lands require irrigation for growing crops such as paddy. Pakho refers to any area of land that has been partially cleared of grass. The Lekhnath community especially use this type of land as charan where their livestock are allowed to graze. Ban jungle is an important resource in the study area. Most of the girls were engaged in jungle for fuel wood. Without fuel wood thd community people can't take any cooking in home. But the forest areas are very less and very far from the community. Thus, it directly affects to lower caste group of girls in their education. Mostly they spend their time to collect the fuel wood.

**Table 5.1 Distribution of Sample HHs by Land Ownership Status**

Land Ownership Status (Ropanies)	Types of Land and HHs Number			
	Khet	Bari	Pakho	Jungle
Non	13	0	76	86
1-10	64	78	46	74
11-20	80	94	30	40
21-30	25	20	34	0
31-40	13	8	14	0
40 above	5	0	0	0
<b>Total</b>	<b>200</b>	<b>200</b>	<b>200</b>	<b>200</b>

**Source: HHs survey, 2013**

As shown from the table, four types of land namely khet, (irrigated land) Bari, (un irrigated land), Pakho (grasses area) and Ban/jungle are registered in community. Majority of the household has (80 HHs) 3 to 4 ropanies land followed by (64 HHs) 0.5 to 2 ropani khet and they have khet and jungle, They have no jungle, bari 5 to 5 , 7 to 8 and 9 + ropani, and They have no bari and pakho 9+ ropanies.

## **5.2 Land Ownership Status of Women**

Women contribute a very significant percentage to Gross Domestic Product, but they have very little access to the economic resources that they generate. The agriculture sector contributes 40 percent of total GDP on Nepal and out of which more than 60 percent is contributed by women. However, only 10.84 percent of household have land ownership of women in Nepal. Even among women, who have ownership over land, around 90 percent women have less than 1 acre lands in their name (FWLD, 2003). So land has a very especial place because it provides not just economic security, but social status and political power also. If women do not have and man has land right, it reduces the women's power in the households (Agrawal, 1994). She has also given the Chinese

experience in late 1949s, when women began registering land in their own names. This was the first time they had a sense of self. They could leave unhappy marriages and fend for themselves. In the study area very few women have registered land in their own name. Those women have registered land, some women were widowed, some women were separated with their household and few female have bought from her Pewa or Daijo. If husband has well income sources and living with joint family then he may buy land in his wife's name, due to the fear of sharing property with others or secure for their future.

**Table 5.2 Sample HHs by Land Ownership Status**

<b>Types of registered Land (in Ropani</b>	<b>Khet</b>	<b>Bari</b>	<b>Jungle</b>	<b>Total</b>
Married	36	47	17	102
Widow	18	13	32	63
Unmarried	12	15	8	35
<b>Total</b>	<b>66</b>	<b>77</b>	<b>57</b>	<b>200</b>

**Source: HHs survey, 2013**

In the study are, 66 ropanies khet and 77 ropanies bari had been found registered land with 65 women. But overall women have occupied very low percent land area in total. It shows that there is no good access on economic activities of women in this community.

### **Case study I**

About 54 years illiterate unmarried female who belongs to the very poor category. She had a small house and lived alone. She lost her father at the age of 22 and mother at the age of 34. She had a younger sister and a younger brother who got married. She said that her sister and her brother left her when they got married. She had no special income and problem to daily hand to mouth. Her dresses were not seemed properly neat and clean, kitchen environment was found totally smoked. As a very laborious female, she used to work 18 hours per day. Usually, she had spent her time as a lever to others. She added that there had no time to read and write for daughter because of most conservative society and her lower economic status. She had two goats and several poultry birds. She had just 7 ropanies land (Bari) with her own named and was unknown to land ownership right issue for women. "My mother was always worried about me because I did not get marriage and she registered 7 ropanies Bari in my own name before death but this is the main reason that my brother and sister does not care me." She said. Her brother has well income and living at Kathmandu with his family.

She had coughed and gastric problem due to the addicted with alcohol and smoke and she used to go hospital for frequent checking. "I was unable to pay the money in the hospital and sold 3 ropanies land without taking promising of my brother because I though, the land is registered in my own name and I have fully right to do any kind of decision. But my brother scolds me very strictly and suggested me not sell rest of the land." She said. After all she had decided that rest of the land will take her brother after her death. Conclusively, she had no believed that the Civil Code has given equal right to land property ownership to unmarried daughter of 35 years or above.

For the above case study it can be inferred that access to land ownership to unmarried females seem that having their own land registration, they are unable to use their rights in Land. Although the country code provides free legal services to all unmarried women, very few women actually have access to them.

## CHAPTER – VI

### ATTITUDE AND EFFECTS OF WOMEN'S

#### LAND PROPERTY OWNERSHIP ON DIFFERENT STATUS

##### 6.1 Effect of Women's Land Property Ownership on Marriage

When the men and women respondents were asked about their marriage, it was found out that most of the marriages were arranged by the parents with or without the consent of the respondents. Most of the household respondents were from Brahman and chhetri cast. Although, the dominant marriage trend in the community is Love arranged marriage is emerging. While many more female respondents said that they had full authority to decide over their marriage and they again said that they had authorized to get remarriage if their households always hurt them. Now a days more marriages accompanying in the form of love-arrange marriage was found and love elopement marriage in the community. But some respondents were found worried that mainly of the girls will remain unmarried for longer age.

**Table 6.1 Distribution of HHs by Decision on Marriage**

Caste	Self	Percent	Joint	Percent	H. of Family	Percent	Total HHs
Chhetri	5	2.5	7	3.5	11	5.5	23
Brahmin	7	3.5	30	15	45	22.5	82
Gurung	15	7.5	6	3	5	2.5	26
Magar	12	6	5	2.5	7	3.5	24
Niwar	1	0.5	2	1	4	2	7
Dalit	5	2.5	5	2.5	10	5	20
Other	9	4.5	4	2	5	2.5	18
<b>Total</b>	<b>54</b>	<b>27</b>	<b>59</b>	<b>29.5</b>	<b>87</b>	<b>43.5</b>	<b>200</b>

Source: HHs survey, 2013

As seen from table, 27 percent of the household respondents that they had chance to participate in the decision of their marriage, 29.5 percent of the households claimed that

they had joint decision from their family and 43.5 percent households which said that head of the family member had decided their marriage.

Considering the relation of marital status and land ownership to women, most of the unmarried girls were found positive. Old age respondents were not found in favor of land ownership because they fear of taking care in old age.

**Table 6.2 Distribution of HHs by Effect of Women’s Land Property Ownership on Marriage**

Household	Effect on Marriage				
	Positive	negative	No effect	Don't Know	Total
Rich	21	12	-	-	33
Medium	45	37	-	20	102
Poor	29	24	-	12	65
<b>Total</b>	<b>95(47.5%)</b>	<b>73(36.5%)</b>	<b>-</b>	<b>32(16%)</b>	<b>200</b>

**Source: HHs survey, 2013**

As seen from the table 47.5 percent households responding that marriage system will be affected positively and logically said that daughter will decide herself means decision making power of women will boots up, dowry system may decrease. 36.5 percent responding that in totally existing marriage system will be affected negatively because dowry system will be increased, no or less land owner boy will try to choose more land owner poor family daughter will face more problem of marriage and divorce rate will be increased after land ownership for women and 16 percent households specially they were from lower castes were found unknown about this question.

In the study area, very few women were aware to the legal provision only for male by the new national code and other acts especially in favor of land ownership right to women issues. Some of the women were little bit known as a rumor and a remarkable number of respondents were found unknown to property right issue for women.

## **Case Study II**

The informant is a 49 years illiterate widow who was married 24 years age. She has two daughters. Her husband was working as wage labor at Aasam in India she lost her husband at the age of 28. She had joint family. After lost her husband, she started facing lots of domestic and mental violence. But she did remarriage with another male who was 7 year younger than her. Her second husband was teacher of primary school. She was very laborious and still now she works around 15 hours per day. Being suffered by mental violence continuously, they decided on separation with their family. Again she had born a daughter and a son from her second husband. Unfortunately, her second husband also dead by heart attack in 2063. All the family members have been blaming her that she is the main reason to death both of her husbands. However, she has Rs 1500 pension per month from her husband side. Her eldest daughter has intermediate qualification. All daughters are intelligence, laborious and good education trend. She sends her son to the boarding school in class six. She has 3 goats and one buffalo. The other income sources are livestock, livestock's production. Education, health and wage labor are the main sector of expense. When she claimed her land ownership to her family, they rejected her claimed and just 1.5 ropanies land (bari) has given as a rented land. Now she has not any registered land on her own named.

About mentioning the women's land property ownership right issue she opined that it must be quickly implemented. The new system also carries out the balance situation in the society, slowly. She has no belief that the social structure will be damaged after the land ownership right for women. She said that there will be positive effect.

From the above case study, it can be inferred that lack of support system is another barrier for women to claim the right. Besides other challenges, one of the major challenges in achieving land ownership right by widow women is the threat perception against the concept of equal right.

## 6.2 Effect of Women's Land Property Ownership on Land Fragmentation

It has been that the land fragmentation is rapidly increasing to-days also because of conservative son preference trend, individualistic, unscientific and untrained traditional land holding pattern in which agriculture production is mostly affected. This trend has been reported that further be increased while making land property ownership provision for women.

**Table 6.3 Distribution of HHs by Effect of Land property Ownership of Women on Land Fragmentation**

Household	Effect on Land Fragmentation				
	Positive	Negative	No effect	Don't Know	Total
Rich	12	12	8	-	32
Medium	32	52	7	11	102
Poor	20	25	13	8	66
<b>Total</b>	<b>64(32%)</b>	<b>89(44.5%)</b>	<b>28(14%)</b>	<b>19(9.5%)</b>	<b>200</b>

Source: HHs survey, 2013

As seen from the table 89 household (44.5%) were found negative effect to women. They said that social structure will be disturbed. 64 households (32%) were found positive impact on this issue they opined the integrated and co-operative farming system would be emerged, 28 households (14 %) were found as no effect because marriage daughter will sell their land to relative and 19 households (9.5%) were found unable to opine about land property.

## 6.3 Effect of Women's Land Property Ownership on Household Economy

Each household in the community owns land to a lesser or greater extent. As elsewhere in Nepal, in the study area also highly values landed property and the produce from the land is the primary sources of their livelihood. Most of the households belonging to the medium classes' category and women in the study area are considered to be the households' heads. Women from the ethnic groups households are also not so much

dictated by their husbands for the fact that both of them are dependent upon each other for their and family's livelihood. Inside the household, women are required to undertake all the household chores and their husbands helping them is a rarity. However, women of the study area have a major role to play in productive activities of the household. Considering the positive relation between economic status of respondents and land ownership to women, medium economic status holder informants are having higher support to land ownership to women than poor and rich economic status holders.

**Table 6.4 Effect of Land Property Ownership of Women on House Economy**

Household	Effect on Household Economy				
	Positive	Negative	No effect	Don't Know	Total
Rich	15	11	8	-	34
Medium	27	35	20	16	98
Poor	34	13	17	4	68
<b>Total</b>	<b>76(38%)</b>	<b>59(29.5%)</b>	<b>45(22.5%)</b>	<b>20(10%)</b>	<b>200</b>

**Source: HHs survey, 2013**

Household reported that land fragmentation is not a major issue, increasing and increasing of agriculture production pattern put in area. Regarding the impact, 38 households have been opined that it will be increased based on their increasing courage, curiosity and decisive power by day to day activities. Land property ownership will make women laborious and independent, reduced autocratic power of men, land use will be more with 2-3 crops per year. Above table shows, 29.5 percent were found negative point of view. They opined that conflict between brother and sister, between husband and wife will increase, women need education is not property and dual property for women is not good idea. 22.5 percent were found no effect and 10 percent household has no idea about that issue. But most of the household opined that lack of the land property ownership right for women is the main cause of their dependency and they emphasized to education and training respectively to be the women independent on economy.

#### 6.4 Effect of Women’s Land Property Ownership on Son Preference

Hindu culture, which has prevailed for centuries in Nepal, has been traditionally characterized by hierarchy, purity, pollution and gender discrimination against girls and women. Deep rooted gender discriminatory value system gives a high degree of preference for sons for religious, economic and socio-cultural reasons as sons guarantee the continuation of their families' lineage, economically support the family members and supposedly ensure a place in heaven after the parents' death (FWLD, 2003).

In the study area, 85 percent were chosen son instead of daughter if they have been given the chance of only one child choice. It shows that society is mostly rooted with son preference tradition. Dhilo paye Chhora Paye (let it be late, but let it be a son.) Chhori ko Janma Hareko Karma (A daughter born with a diined fate.) and Pothi Base Ghar Mahscha (A women ruled house is sure to be destroyed.) are the popular saying in that community. So the dominant concepts of the women are known most responsible for son bith. But, now observed that majority reported both are responsible known both.

**Table 6.5 Effect of Land Property Ownership of Women on Son Preference**

Household	Effect on Son Preference				
	Positive	Negative	No effect	Don't Know	Total
Rich	10	5	25	-	40
Medium	18	10	40	22	90
Poor	13	9	39	9	70
<b>Total</b>	<b>41(20.5%)</b>	<b>24(12%)</b>	<b>104(52%)</b>	<b>31(15.5%)</b>	<b>200</b>

**Source: HHs survey, 2013**

An overview on the table, the majority of the households, 52 percent has said that no effect regarding of the land property ownership to son. Only 20.5 percent households were found in positive and they argued that son preference trend will be minimized some extent after the land property ownership to daughter and equal responsibility between male and female will be borne which carry out new socio-cultural and economic order. 12 percent households were found land property ownership will

maximize son preference trend, the reported that property will go to the other side and more son need will remain as such to take care of old age and only 15.5 percent households were found no any idea about this issues.

### 6.5 Effect of Women’s Land Property Ownership on Education

It is undoubtedly accepted that education opens the door of knowledge, practices and mysteries in social, economical, technical and political sectors of any societies either in developed or developing at their won state. Most of the households had opined that education is very important and they want their children to go to school and study. Most people said that they would allow their children to continue studying. It is also the opinion that both girls and boys should study. But the question in the alternative choice between education and land property ownership 45 percent were found in favor of both. 35 percent has been chosen education and rest of the others 30 percent emphasized land property than education. According to a higher secondary teacher education opportunity trend for daughter is increasing now a day. After land property ownership right although they will get more chance to education sector in relation of property, the parents may try to early age because of double investment to daughters for Ansa and education.

**Table 6.6 Effect of Land Property Ownership of Women on Education**

Household	Effect on Education				
	Positive	Negative	No effect	Don’t Know	Total
Rich	23	15	22	-	60
Medium	25	22	29	14	90
Poor	7	14	19	10	50
<b>Total</b>	<b>55(27.5%)</b>	<b>51(25.5%)</b>	<b>70((35%)</b>	<b>24(12%)</b>	<b>200</b>

**Source: HHs survey, 2013**

Above the table has shown, while studying the households' responses to educational impact from land property ownership to women at this community, 27.5 percent were found in positive views. They reported that women will have more chance to get education, even they can sell their share of land or they can manage of property and

access land and housing and parents will get more knowledge to give education as equal to son. As a same ways, 25.5 percent were found negative point of views and they argued that education is more important than land. Daughter may be cut of schooling because of grudging motive of co-partner of property, they will be over free and no interest to educate and they will be more engaged and imposed in domestic activities from parents and brother's side gradually. 35 percent were no effect to women and 12 percent were found no answer.

It can be concluded that most of the people were concerning both on education and land ownership right to women.

### **6.6 Effect of Women's Land Property Ownership on Caste/Ethnicity**

Although Nepal is small country, there are 61 indigenous ethnic groups speaking more than 125 languages and dialects. The people of Nepal are divided into two broad cultural groups, Indo-aryan and Tibeto-Barman. The Indo-Aryan groups include high and low caste Nepali speaking hill groups: Brahmin, chhetri as well as Maithili, Tharu and Newar. The Tibeto-Burman groups include Mustang Bhote, Gurung, Khas Magar, Rai , Limbu and Tamang (FWLD, 2003). The Indo-Aryan women keeping with the uni-lineal and agnatic principles off Hindu social organization,women belonging to the Tibeto-Burman culture group have considerably greater freedom in matters of marriage, such as choice of partners, ago of marriage etc. In comparison to Indo-Aryan women, women of Tibeto-Burman group also hold liberty in selecting the economic activities they wish to pursue (ibid).

So, the present study focuses on both Magar and gurung especially dalit of the community. Among the magar and gurung women, when a married daughter leaves her husband and returns to her parent's home, she again becomes a member of her parent's family. Statistically Ethnic groups of respondents has the highest average percentage supporting positive to land property ownership to women as compare to low castes group.

The main reason behind the higher of Magar and Gurung supporting on land property ownership to women has been observed due to their more freedom/liberal culture and practices.

**Table 6.7 Effect of Land Property Ownership of Women on Caste/Ethnicity**

<b>Household</b>	<b>Effect on Caste/Ethnicity</b>				
	<b>Positive</b>	<b>Negative</b>	<b>No effect</b>	<b>Don't Know</b>	<b>Total</b>
Rich	7	14	19	10	50
Medium	25	22	29	14	90
Poor	23	15	22	-	60
<b>Total</b>	<b>55(27.5%)</b>	<b>51(25.5%)</b>	<b>70((35%)</b>	<b>24(12%)</b>	<b>200</b>

**Source: HHs survey, 2013**

Table clearly indicates that most of the households 27.5 percent had positive views on land property ownership to women. They argued that every caste has own norms and values so, it will be adjusted by societal mechanism. 25.5 percent were found negative views on land ownership in related ethnicity and caste conflict. They said that marriage, land holding and settlement pattern will be mostly effected because inter caste marriage may be grown up by the freedom of women. Land parcel also will be mixed through marriage pattern. These causes will carry out bad result. 35 percent household respondents that it will have no effect in this issue, social system will be same and running same as now. 12 percent households respondents had no idea about this issue.

It reveals that almost all the caste and ethnic groups' women are more liberal and almost all the decision can be taken comparatively by the women of Bharmin and low caste.

## **CHAPTER VII**

### **RELATIONSHIP BETWEEN LAND OWNERSHIP AND DECISION MAKING OF WOMEN**

#### **7.1 Gender Disparity in Decision-Making**

This chapter deals with the relationship between land ownership and decision making process of women in the household and control over the factors of production.

Kaur (1987) argues that women have greater input in household decision making if they are from household from medium sized landholdings. She goes on to say, women are totally confined to agriculture and domestic labor in households with less landholding. This implies that women are barely considered worthy of decisions. Again, in households with higher landholding, women barely partake in farm activities and therefore have a lesser say in farm decision. They are the women with a higher social status attached to them. Gender discrimination is minimal among those indigenous ethnic groups who will follow their tradition but those have come under the influence of Sanskritization, Hinduization and Nepalization. They are practicing more and more discrimination and conservative social values borrowed from the Hindus (Bhattachan, 2001). So, the involvement in family decision making process indicates one's higher or equal or no status in the family. In terms of caste and ethnicity, Brahmins and Chhetris practice serve forms of gender discrimination. The decision-making roles of the women have been analyzed in terms of the stages of the decision-making process. Among the indigenous ethnic groups, the status of women is high comparatively Brahmins and Chhetries women.

Nepal government launched a new law in 2067/062 B.S. for the upliftment of women's right of land, where, the tax reduction of 10 percent increased to 20 percent in fiscal year 2062/063 and 25 percent tax reduction in the year 2064. It seems that programme is very effective for the women's ownership and right but the decision making power is still in the hand of men power and only for target tax free, the ownership is made for women's 9daily news, Kantipur).

Thus, the ethnic women family members often make household decisions and they have high social mobility in this community. But, the land is a major property in contest of world as well as Nepal. Due to the lack of land ownership right to women become economically dependent, which render them to face problems like domestic violence, psychological domination and no decision-making power in the family. Likewise, in this study area also the land is given most priority to male family members there by resulting in the neglect of daughter education and health. Decision power plays the major role to take a family activities whether good or bad. In the study area, majority of the households has taken decision about the land by male who was the head of the family members. In the poor households including dalit caste in the study area, the security of women's income is less than that of men's income, because they lack individual land ownership of assets. They have less access to education and have very low decision power.

It has been observed in the study area, the cattle, poultry and land owned by women and found slightly better than male owned, especially daughter and daughter-in-law's property are cared themselves deeply and used to be. But some other women who are taking family responsibility after her husband, the Pewa has no ownership meaning because it has been used for all family and she has not especial right to use it with her own idea.

**Table 7.1 Condition of Gender based Household Head**

<b>Head</b>	<b>No. of HHs</b>	<b>Percent</b>
Male Headed	156	78
Female Headed	44	22
<b>Total</b>	<b>200</b>	<b>100</b>

**Source: HHs survey, 2013**

Similarly, number of households reporting female ownership of asset like house and land was minimal. 78 percent households were found male headed family and only 22 percent households were found female headed bigger asset as land or house were

women who had separated from their husband due to second marriage of the husband. Some households with widowed women as head were found and reported they have ownership of the asset.

## 7.2 Effect of women's Land Property Ownership on Decision Making

The social status of women at this community is of variable nature. The decision making power of women is related within their social status and ethnic culture also. According to available report from individual women, economy is the major factor of decision making power. Women take the final decision regarding food item for the fact that cooking is the exclusive domain of the women. But with regard to land, final decisions are taken by their husbands. Most of the household claimed that women had full authority to do decision on personal matters like marriage, children and labor allocation but the decision depended on land property ownership, building and education sectors are taken by males. Regarding the consultation about land ownership, all women from the rich and medium classes' households are consulted by their husbands or head of the family members. Likewise, also in the poor households, husbands determine the final decision regarding the expenses on clothing. Even though, women of the rich and medium classes households stated that they could do decision on their self income or pewa (gold, silver, money etc). But for the poor households, they could not do the decision in terms of self income.

**Table 7.2 Effect of Land Property Ownership of women on Decision Making**

Households	Effect on Decision Making				
	Positive	Negative	No Effect	Don't Know	Total
Rich	10	25	5	-	40
Medium	20	52	16	12	100
Poor	15	24	5	16	60
<b>Total</b>	<b>45(22.5%)</b>	<b>51(25.5%)</b>	<b>26(13%)</b>	<b>28(14%)</b>	<b>200</b>

Source: HHs survey, 2013

Out of the 200 households, positive views were found 22.5 percent. They responded that land property ownership to women make them independent which is the cornerstone of decision making. They can determine buying and selling of house goods after it. 25.5 percent had taken negatively and responded that more quarrel take place between mother-in-law and daughter-in-law, the number of divorce may increased, disturbance of relationship between brothers and sisters and women can not manage the property and also peaceful discussion and bargaining system will be developed to have conclusion between husband and wife. 13 percent said there will be no effect in this sector and 14 percent had no any logical idea about this issue.

### **Case study : III**

This information is of a 67-year-old women, her name is Putali K.C. she was illiterate who belongs to the medium class family. She has five daughters age of 39, 37, 34, 22 and 19 respectively and a son age of 32. Her son has already got married. Her eldest two daughters have no any academic qualification and rest of the daughters have intermediate qualification. Her youngest two daughters had been married. The household has a milked cow, 7 goats and some poultry birds. She said that she had 5 ropanies irrigated land registered in (khet) her own name out of 15. She had brought the land from her parent's home as a Daijo. "I was single daughter of my parents. I have 4 brothers with well education qualification. But my father had not given me a chance for education and they made me marry at the age of 14. After three years, they had brought some money and had bought 5 ropanies land in my own named." She said , though she had not right to do any decision over the land, as a laborious housewife, still she works around 15 hours per day. She is worried about her unmarried daughters. She said that if they do not get married, she will definitely force to her husband and son to give land as Ansa for her unmarried daughters. But her husband and son are against her.

Conclusively, about the mentioning the women's land property ownership right issue, she has clear views that daughter must have property right as equal as son. Simply because they come from same womb. She believes that it will make women independent and strong. There will be positive effect and she further conformed that she will provide the land to her daughters let they have no legal right.

From the above case study III it reveals that, women contribution to household income is overlooked and she has very less control over the household income and major decision of household. Its shows that male dominations were found on the power to retain income in all the caste and ethnic groups.

## CHAPTER VIII

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 8.1 Summary

This chapter includes summary of the research carried out with conclusion for the study and recommendations for the research carried out.

The field survey of this study has covered 49 household respondents of the community. The major conclusions drawn are strictly based upon our assessment of status of women in the land property ownership right, in terms of effect in socio-economic in the household level and their village level development activities. The selected 200 households with majority of 52.5 percent, 105 households from Brahmin and Chhetri caste, 28.4 percent from Ethnic group (Gurung, Magar and Newar) 10 percent Dalit (Damai, Kamai etc) households respectively for this research have also been listed. Additional information was collected from 3 case studies of women response as well as by interviewing some male partners of the study community.

Gender relation in this community is biased where females do not enjoy the same status as compared to the males. The study observation revealed that out of 200 household respondents male were free for answering and discussing where females were busy in kitchen, livestock caring and agricultural activities. All the household's kitchen environment was found totally smoked which has indicated the negative effects on their health especially in eyes and chest of the housewives. The whole source of energy was fuel-wood. The majority of the households have household words respectively where only females were busy in these all activities. Out of the agriculture dependent population male and female contribution has been analyzed 39 percent and 61 percent respectively, which denotes the dominant role of women in agriculture. Among lower castes group, they followed their traditional occupation like tailoring and mining respectively, including agriculture. But, tailoring and mining occupations are reported deviating mainly because of the domination of the imported readymade commodities.

The majority 85 percent Hindus and 15 percent are the followers of other Religion Buddhist and Christian. Of the total 614 population of the respondents, 49 percent were male and 51 percent were female. While analyzing the 0-5 years children, female were

found almost double than the male child, which indirectly reflected the status of son deep-rooted preference trend in the community. Even educated citizen were also found suffering from the son preference trend. Out of the 200 household, 155 were male headed and only 45 were female headed. The only female headed households were the once owned by widowed without elderly sons or separated from their husband due to the husbands' second marriage. While observing the family types, majority of the family was found nuclear. Very few families were found joint family. The trend of extended and joint families has been found in decreasing order in contrast to the nuclear ones is increasing.

Overall educational circumstance of the girls has indicated the inconsistent enrollment dominated by the traditional concept of the community. Majority of the population was engaged in agriculture. Land ownership pattern of this community is not much different from the other parts of the country. Majority households had 1-10 ropanies land registered and followed by 11-20 ropanies in the second. Whatever, the average land holding size of the community was found 23 ropanies and 6 parcels per family. Very few women have land registered in their own name. The decision-making trend in agriculture activities determined by both male and female has been found, where as in case of domestic expenditure, property selling etc was dominated by males. The women who reported having full authority over the land as she please were elderly single women and mostly household head. But, cloth washing, cooking and cleaning house and utensils were done by women. Male people have no remarkable contribution in such activities. Most of the women work more than 15 hours a day, while majority of males uses to played cards, gathered and talked about political issues and participated in community meetings. Men on the other hand are responsible for different services and deal with major activities.

According to the respondents, 'positive' and 'negative' responses to family of land property ownership for women were found in equal position where as the same position of 'no effect'. Regarding the view point of household respondents in related to caste/ethnicity after land property ownership to women, majority of the respondents said that there would be no problem and few households respondents land cluster will be mixed and domestic violence will increase for women. Most of the educated people support for land property for daughter as equal as son. But they argued that land fragmentation trend will be increased. In total most of the respondents were found

believing the ritual and religious systems. Some households were not agreeing in giving land ownership to women, they reported that property will go to the other side and son needs to earn more to take care for old age.

Decision on land ownership regarding the women, very few female respondents said that they had full authority to decide about land. But most of the households had taken all the decision over the land by males. They argued that dowry system may increase, no or less land owner boy will try to choose more landowner (one side), poor family daughter will face more problem of marriage, elopement marriage will also increase and divorce rate will be increased after land ownership right giving to women. But, 22.5 percent respondents reveal positive views on decision making over the land to women. They reported that land ownership make independent, which is the cornerstone of decision making, they can determine buying and selling of house goods after it and women will be free to carry out more dictatorship to men.

In other side, several complications are raised such as: increase in son and daughter role and status conflict, settlement pattern and land related dilemma, uncontrolled heterogeneity in society etc. but, these expected complains are not fundamentally problematic and can be resolved with appropriate strategic management, some of the respondents were found worrying about the problem (negative effects) of kinship relation also.

Conclusively, at this moment especially teenagers' girls have the higher average support to land property ownership to women than middle and old age informants. In the study area, majority of the Limbu ethnic groups of the respondents has the highest supporting to land ownership to women as compare to lower caste groups and also medium economic status holder informants are having higher support to land ownership for women than the higher and lower economic status holder. The main reason behind the higher average of medium economic status holder has been studied due to their more dynamic nature where as both higher and lower observed comparatively resistant to change. The higher economic status holders were observed resistant to change mainly due to their preservation and good will of traditional hard liner Hindu culture where the lower due to their poor knowledge, disorganized and harassed psychology. Thus, the Limbu women have more freedom/ liberal culture and practices even though the land property ownership right has handed by male, like other castes groups.

## **8.2 Findings**

- ) Ethnic group women are also predominant by male in the sample household, although both men and women of the community were found to live a very marginal life with poverty and illiteracy as the main problem.
- ) It was also seen that the unequal relationship inside the household is carried outside the household sphere when the woman said that it was difficult for her to attend such meetings as her elderly in-laws would be present there.
- ) Measuring the property ownership of women is very poor and far from the property ownership of their household. Least of them keep but large percentage of them has only livestock and other small property.
- ) Women are also far from the access to make decision about social, economic, political as well as land ownership. They could not decide themselves even about small household activities like about household expenditure, family education, laboring and agricultural activities.
- ) Land ownership condition of women is very low in the community. Government attempts are needed to increase the women's land ownership right by reducing 25 percent tax as well as other duties. For dwelling units that are regarded to women seems land ownership of women are increasing these days. But the decision making on land is still in the hand of men. Thus, the government programmed reveals that male perception is only duty for target tax free, almost all the decision done by male.

## **8.3 Conclusion**

From the above descriptive analysis of land property ownership to women in the community level it can be said that in case of Lekhnath Municipality ward no 12, women are much more lagging behind than men over the land ownership right. Various views were expressed regarding land property ownership to women and its effect on society. Unmarried female and widow women are in farm of land ownership right than married women. Similarly younger women also viewed the issue of land property right positively, while the older generation that belong to the group 50 and above reacted negatively.

Though the constitution has provided an equal right to men and women, in general practice of our society women have always become the victims of discrimination. Our social system is very unfair particularly to women, which is a bitter fact. To improve this situation, it is more necessary to bring awareness among the people through the help of improvised education system rather than going beyond our culture and tradition to put up a complicated issue. If the law has already given equal rights to men and women it is only the job of executors to implement to satisfy both. Since most of the policy makers and advisers in planning commission come from educated background especially lecturers and professors, this study would also be based on their ideas, so that it could be a reference to judge whether the equal property right issue is practical or not.

Not only the male and female issues but also the female-female dissimilarities in concept practice and attitudes are observed during the study process. Some women said that the land ownership right to women is the most important, at the same time some other expressed that it is minor and they forward education and training as major things. The discussion primarily focuses in uniting the women based on the common problem, prospectus and possibilities. They themselves should be capable in achieving and using the opportunities, which are really in their support.

Out of total 200 house holds women has only 12 percent registered land in their own name? All the women having registered land were married and remarkable that the registration was accompanied only after their marriage. Male people have no remarkable contribution in households' chores like cooking, washing, fetching water, rearing children etc. Comparatively, male informants had taken land property ownership to women negatively and they opposed mainly on issue of kinship, ethnicity/caste, land fragmentation and culture. Measuring the land property ownership of women, it can be concluded that most of the women are far from the access to make decision. So, women are not considered qualified for making any decision of household activities as well as social and educational affairs.

From the overall study, land property ownership condition of women is very poor. But that is not the major problem of women empowerment. Land ownership right along the vocational training, education, employment, loan, inputs and market supports etc, are equally essential to maintain the owned land as expressed by the respondents, while asking them choose either land ownership right or education, majority opined both of

them jointly as equal as men with emphasis to the appropriate legal provision, co-operative farming system, other supports etc.

#### **8.4 Recommendation**

On the basis of review and findings of the present study, the following recommendation could be made to uplift women's land property ownership and give them equal rights such as,

1. A detail study of the community, women's land property ownership has seen more positive among educated people. So, education and training are fruitful to promote the capability, awareness, efficiency etc. in particular and their status in general. Education and information should be taken to develop and implement legal literacy campaign at the grassroots level to improve the legal awareness of women. Also, the employment opportunities should be provided more easily which will ultimately assist in reducing the wide spread poverty. So, training, education and employment for women should be managed in co-operation and collaboration with all possible stakeholders.
2. Women's decision making power has been lowest even in deciding small social and economic affairs with in household such as while making decision about household expenditure, family education and participation in social programs. So, the policy should be taken as such which can increase women's role in the public affairs and they could also be able to play important role in the decision making process of household affair equal to men.
3. In the study site politics, various conflicting political groups resulted in the lack of conformity in ideas mainly due to vested interest of the elite groups and also lack the self-motivation as well as mobilization capabilities of the local authority. But, the participation of women in politics is lowest. So, political leadership programs should be held based on gender at the grassroots level. Because the participation of women in politics is also one of the means to increase the decision making power of women.
4. Significant women have owned livestock than other property i.e. land, house and cash. This might be the burden for women rather than asset.

## BIBLIOGRAPHY

- Acharya, Meena, 1997, *Gender Equality and Empowerment of Women*. United Nations Population Fund, Nepal
- Afamasauam, Victor, (1985) *Elementry Knowledge of Philosophy* Translated by progressing publication, Moscow.
- Bhasin, Kamala, 1993, *What is Patriarchy?* New Delhi, Kali for Women
- Bhasin, Kamala, 2000, *Understanding Gender*. New Delhi Kali for women.
- CBS,Central Bureau of Statistics, 1997, *Statical Pocket Book*, Kathmandu
- Central Bureau of Statistics, 2004, Population Monograph of Nepal (Kathmandu: BS)
- Sangraula, Yubaraj, 1996, *Parental Property: Equal Right to son and Daughter* (Kathmandu: institute for Legal Research and Resources)
- FWLD, 2000, *Discriminatory laws in Nepal and their impact on women: A Review of the current situation and proposal for change*, Kathmandu, Forum for women, law and Development forum.
- FWLD, 2001, *Country Code, (Eleventh Amendment) Bill and Women's Right* (Kathmandu)
- FWLD, 2003, *Inheritance Rights of Nepali Women: Journey Towards Equality*. Kathmandu, forum for women, law and Development forum.
- HMG/N 2020, *Muluki Ain (Civil Code) Eleventh Amendment* (Kathmandu: Ministry of law justice and parliamentary Affair)
- International Labor Organization, 2001, *Introduction to Population and Social Justice. For Master in Population studies* (Kathmandu: ILO)
- Karki K. Anita, 2002, *“Voices from within: experience of Patriarchy in Traditional Marriage and Family Life of High Caste/Class Hindu Women of Kathmandu,”* unpublished thesis, University of the Philippines, Philippines.
- Luintel, S. 1996, *Empowerment? What being literature means to Maithali women in Nepal* PhD Dissertation, Edmonton: University of Alberta.
- FWLD 2000, *Baseline Study on Inheritance Right of Women* (Kathmandu: Forum for Women, law and Development)
- Moser, Caroline M, 1993, *Gender Planning and Development. Theory, Practice and Training*, London: Routledge.

- NESAC, 1998, *Nepal Human development Report, 1998*, Kathmandu,
- NESAC.
- Saaka, Kusum, 1989, *Property Right to Women comparative Study of Nepalese and American property law.*
- Shretha, Pushpa, 1996, *Parental Property: Equal Right to Daughter and Son.* (Kathmandu: institute for legal Research and Resources)
- Taylor, E.B, 1988, *Dictionary of Anthropology*
- UNFPA, 1998, *Profiles of Adolescents in SAARC Countries-Conference on the Adolescent Socio-Economic, Demographic and Reproductive Health*, New Delhi, July 21-23.
- Regmi, M.C. 1965, *Land tenure and taxation in Nepal*, volume three: The Jagir, Rakam and Kipat tenure system, Berkely: Institute of International Studies, University of California.
- Stri Shakti, 1995, *Women Development and Democracy*, A Study of the socio-Economic changes in the Status of Women in Nepal (1981-1993). Kathmandu
- Nepal District Profile, 1994.
- Bhattachan, B. Krishna, 2001, *Sociological Perspective on Gender Issues in Changing Nepalese Society.*
- Kaur Satnam, 1987, *Women in Rural Development.* A Case Study, Mittal, Delhi.
- National Planning Commission, 1992, *A situation Analysis of Children and Women of Nepal.*
- Shrestha Shanta Laxmi, 1994, *Gender Sensitive Planning What, Why and How in Nepal*, Women Awareness Center, Kathmandu, Nepal.
- Agrawal, Beena, 1995, *Populi Bulletin.*
- Lamichhne, Kamala, Devi, 2002, *Property Rights of Women and Its Impact on Fertility*, Unpublished M.A. Dissertation.
- Bennet, Lynn, 1997, *Status of Women in Nepal* Traditional Change in the Legal Status of Nepalese Women Vol. 2 (CEDA, Kathmandu)
- Subba, Chaitanya, 1995, *The Culture and religion of Limbus*, Bani Offset Mudranalaya Teku, Kathmandu.
- Chherty, M. 1996, *Ethnobotany of the Limbus, A case Study of Panchthar District Nepal*, An Unpublished M.A. Thesis. T.U. Kathmandu.

**APPENDIX I**

**QUESTIONNAIRE FOR HOUSEHOLD SURVEY 2013**

**"(A Case Study based on Gender Relation in Lekhnath municipality, 12, Kaski District)**

**HOUSEHOLD SURVEY FORM**

**A: Basic Information:**

1. Name.....Age.....Sex.....Caste...  
.....

2. Religion:.....Education.....Marital Status.....

Head of the household..... House hold size..... Land holding Size-  
In Ropani.....Types of Family.....occupation.....Name of the  
Municipality.....Ward No.....

**B: Related to Economic**

a) Do you have independent source of income?

i) Poultry ii) Shop iii) other

b) Who keeps the household income in your family?

i) Myself ii) Husband/Father iii) other

c) Do you have any property belongs to you?

i) yes ( ) ii) No ( )

d) If yes, what types of property that you have owned?

i) Cash ii) Land iii) House iv) Livestocks

e) Do men keep all the money they earn by themselves or give to women as well?

.....  
.....

Activites adopted	Male	Female	Both
Washing clothes			
Cooking			
Clearing			
Fetching water			
Caring Livestock			
Agriculture activity			

### C: Participation in Decision Making

a) Who reforms the economic activities in your family?

i) Myself    ii) Husband    iii) other

Decision maker Item decision	Who first initiated that	Who was consulted?	Who made the final decision?
Land			
Education			
Key Handeling			
Income			
Marriage			
Visiting			
Labor allocation			
Others			

b) Who was the decision maker in this case?

i) Myself ( )      ii) Spouse ( )    iii) Other male household member ( )

iv) Other female

household member ( )

c) Do you ask the male members to help?

i) Yes ( )      ii) no ( )

d) Do the women perceive any changes in gender relationship now?

.....

..

e) Do you believe that women are underprivileged than men?

i) If yes, why?.....

ii) If no, why?.....

**D: Attitude of women towards on land**

a) What are the main causes for low status of women in society

i) Economy ( )    ii) Education ( )    iii) Socio-culture ( )    iv) Politics ( )  
)

b) Have you ever heard of the issue of women's property right?

i) Yes ( )    ii) No ( )    iii) Don't know ( )

c) What is the perspective regarding the land holding ownership right by women?

i) As equal as son ( )    ii) No one has right ( )    iii) Voluntary system ( )  
iv) Don't know ( )

d) What will be changed in family while LOR for women?

i) Positive ( )    ii) Negative ( )    iii) No change ( )    iv) Don't know ( )  
)

e) What effect will be carried in marriage system after LOR for women?

i) Positive ( ) ii) Negative ( ) iii) No change ( ) iv) Don't know ( )

f) What will be the expected changes in cultural pattern after LOR for women?

i) Positive ( ) ii) Negative ( ) iii) No change ( ) iv) Don't know ( )

g) What will be on land fragmentation trend?

i) Good ( ) ii) Bad ( ) iii) No effect ( ) iv) Don't know ( )

h) In your opinion, what should be given to women?

i) Property ( ) ii) Education ( ) iii) Both ( ) iv) Don't know ( )

j) What is your perspective effecting on decision making after LOR?

i) Property ( ) ii) Education ( ) iii) Both ( ) iv) Don't know ( )

**Thanks for Your kind Co-operation**