

**WOMEN'S PROPERTY RIGHT:
A STUDY OF BIRENDRANAGAR MUNICIPALITY**



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LETTER OF ACCEPTANCE

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome or Acquired Immunodeficiency Syndrome
CBS	Central Bureau of Statistics
CEDA	Center for Economic Development and Administration
CNAS	Center for Nepal and Asian Studies
FWLD	Forum for Women Land and Development
GDP	Gross Domestic Product
HIV	Human Immunodeficiency Virus
ILLR	Institution for Legal Research and Resources
OSISA	Open society initiative for southern Africa
RDI	Rural Development Institute
SLC	School Leaving Certificate
STD	Sexually Transmitted Diseases
UN	United Nation
UNICEF	United Nations Children Fund
US	United States
VSO	Voluntary Service Overseas

CHAPTER- ONE

INTRODUCTION

1.1 Background

Male and female always comprise the two halves of the population in every society. However, the rights and opportunities are not equal between women and men in every society. The differences in the opportunities of life between male and female have forced female to bear an unequal position in society (FWLD, 2009). This unequal position can be seen in different sphere likely economic, political, social and cultural.

The different position of male and female in society is not a biological but it is socially constructed. That is called 'gender' by sociologists. On the basis of gender, male and female roles and responsibilities are assigned differently in different class, caste/ethnic and religious groups (Bhasin, 2004). She further said that gender is so difficult to understand that what is natural and what is socially constructed we cannot separate, because as soon as a child is born families and society begin the process of gendering. In many south Asian cultures, including Nepal, the birth of a son is celebrated, the birth of daughter is bemoaned; sons are showered with love, respect, better food and better health care. Moreover, the women right to land and their ownerships towards land also influenced by gender. 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. are the property (Salmond, 1996:411).

In narrowest sense property include nothing more than corporeal property. According to Nepalese law property is divided into two categories movable and immovable. According to interpretation of statute, 2010 'Immovable property' means land, hence its benefits and including other things affixed to the earth (section 2(R)), movable property means other than immovable property (section 2 (O)) (Interpretation of Laws Act, 2010)).

Women have been poorly represented among those groups that rewards and privilege in this society, and those work is regarded as the most interesting. Few women are to be found among managers of industry, among the ranks of professionals in medicine, law, and the sciences the manipulators of symbols and of power. It once is not

believed that women wanted such positions or were competent to hold them. Yet over the past decade more and more women have chosen and fought to enter these spheres, and they are demonstrating competence in many fields that were exclusively male domains before (Epstein, 1993).

"All people are created equally in terms of physical being", but why there is this great discrimination between the peoples with their sex. There is also one popular saying "men and women are two wheels of a same cart", but they possess unequal property right in Nepal. Since both wheels of the cart have equal effort from their side for running the cart similarly both men and women have equal effort for smooth running of the every activity. Thus, they should get equal rights, opportunities and duties. Women constitute the disadvantaged and powerless qualities though they cover the half of the population world. They are only limited for indoor works more than social and outdoor work. In relation to property, women are discriminated and treated as second class citizen (Tuladhar, 1993).

According to Muluki Ain (2020); an unmarried girl under the age of 35 years is deprived of claiming the parental property right, except the cases of some property provided by parents in mercy. An unmarried woman, a woman having a husband or widow may use and dispose of the movable or immovable property which they have earned on their discretion. An unmarried woman, a woman having a husband or a widow who are separate from a joint family may use and dispose of all the movable or immovable property of their share on their discretion (Muluki Ain, 2020).

Eleventh amendment of Muluki Ain (2020) defines equal rights to access daughter about the women's property rights over parental property. However, after marriage daughter could not be claim as previously defined provision. Daijo and Pewa are the more common property of daughter. The movable and immovable property of a woman received from her parents' family, her mother's parents' family and the property that she has increased from it shall be her Daijo (dowry). The movable or immovable property given to her with a deed of consent coparceners of all the heirs by her husband or the coparceners on the side of her husband, and the movable and immovable property given to her by other relatives or friends on the side of her husband and property she has increased from it shall be her *Pewa* (exclusive property) (Muluki Ain, 2020).

Intra-household inequalities are found to exacerbate the vulnerability of women and girls. The problem seems to be most severe in parts of Asia (where son preference is pronounced), and may also vary by social class (where poor families may be more likely to discriminate between sons and daughters than more affluent families are). Women's greater vulnerability to poverty is associated with the existence of gender inequalities in household resource allocations and decision-making, in public policies, and in legal codes. Women are more vulnerable to poverty due to lack of property rights in land or access to employment, lower wages, illiteracy, early marriage and childbearing, lack of rights in divorce, incomplete education, and lower wages. It is therefore important to consider ways of reducing the deprivation experienced by poor women and the greater difficulties women face in lifting themselves, and their children, out of poverty. Across the globe, these would include well-designed social programs such as distribution of land, training programs, job-creation, employment services, access to housing, childcare facilities, and reform of discriminatory laws. Social welfare mechanisms need to be strengthened for all, but an effective long-term anti-poverty strategy should address itself to the enhancement of women's entitlements and capabilities, whether in male-headed or female-headed households (Moghadam, 2005).

The women's movement in Nepal didn't take off until the 1990s. A new constitution in 1990 decreed that no individual could be discriminated against on the basis of gender. Through the nineties, new women's organizations emerged and took on domestic violence, trafficking, and women's reproductive and property rights. After a Supreme Court decision in 1993 gave women equal rights over property, it took nine years before a seminal piece of legislation fundamentally changed the lives of women in Nepal. The 11th Amendment to the Civil Code allowed women to inherit property at birth and gave widows the right to claim property from their husbands' families. It also allowed women to seek a divorce from their husbands in instances of abuse or infidelity, increased the penalties for polygamy and rape, and legalized abortion (Zimbio, 2010).

Nepal's patriarchal system still continued to present significant challenges to women's rights. Similar to other Asian countries, sons were preferred over daughters, women were confined to the household, and almost 95 percent of those employed

were in the agricultural sector. Girls were woefully undereducated and malnourished, with Nepal having the ignominy of being one of only three countries with a lower life expectancy for women than men. Globalization brought its own problems – sex trafficking and higher instances of men infecting their wives with HIV. A review conducted by a women's organization in 2000 revealed that Nepal's constitution still contained 188 laws that discriminated against women (Zimbio, 2010).

Nepal is a country of great geographic, cultural, ethnic, religious diversity. Across the diversity, the majority of communities in Nepal are patriarchal. A woman's life is strongly influenced by her father, husband and son. Such patriarchal practices are further reinforced by the legal system. Marriage has a great importance in women's life. The event of marriage determines the way of her life. The early marriage generally depreciates the woman's life. A woman's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status. The status of women is determined by the patriarchal social system, values, and women's right preserved and protected by the state, and state policy for the development of women. Women's relative status, however, varied from one ethnic group to another. The economic contribution of women is substantial, but largely unnoticed because their traditional role was taken as for granted. Empirical data have proved that situation of Nepalese women is too severe to compare with men. Woman's situation is very poor in health, education, participation, income generation, self-confidence, decision-making, access to policymaking, and human rights. The insurgency for more than 10 years between the State and the rebel has further widened this gap (Adhikari, 2011).

1.2 Statement of the problem:

Women's status is very pathetic in Nepal especially in the area of education, social, economic and decision making. The rules and regulations of Nepali society are based on patriarchal thinking and it is important to remember that judges are a product and a part of this dominant hegemony. There is no discrimination in law between man and women but it is only legal provision which isn't generally practiced. Women's right to property have been historically restricted to gift (*Daijo and Pewa*) in the Muluki Ain of Nepal all the way into 1975. The sixth amendment to the *Naya Muluki Ain* in 1977 brought about some of the changes in the property right in favor of women. Divide

chapter dealing with women's property right (*strianshadhan*) is now included in the Naya Muluki Ain. The new amendment property right categorize women's right to property in to limited right (property to which she has limited ownership) and absolute rights (property to which she has absolute rights).

The status of women is defined in terms of their marital or sexual status; the right to *ansha* is fragile, temporary and imperfect. A woman is entitled to her husband's property not as an independent co-larcener but because she is his wife. What she receives in terms of *ansha* from her husband is governed by the continuation of the marital relation with her husband. She can only continue to hold the right to *ansha* until she remains chaste or sexually faithful to the husband. She is uncompromisingly and strictly prohibited to have sexual relation with any man other than her husband, failure to maintain which deprives her of the right to *ansha*. A daughter is not entitled to *ansha* because she gets her status changed by marriage. Yet, under the existing legal system, once she reaches an age of 35 years, she is entitled to *ansha* because the general presumption is that the chance of changing her status through marriage then becomes almost rare.

The Constitution of the Kingdom of Nepal, 1990, under chapter 3 guarantees right to equality to all the citizens as a fundamental right. It states that the State shall not discriminate amongst citizens on grounds of race, caste, and sex. It also states that the Constitution is the fundamental law of Nepal and all laws inconsistent with it shall be void. However, discriminatory laws against women in relation to property right still prevail. Nepal has also become a State party ratifying the CEDAW on April 22, 1991, without reservation. Mandatory country report was submitted after a delay of 6 years. The State has made no deliberate effort to eliminate de jure and de facto discrimination against women in accordance the spirit of CEDAW.

Evidence of discrimination and disparities are as follows:

- a) A daughter is denied from equal inheritance rights,
- b) Daughter is denied the right to maintenance,
- c) Discrimination in the line of succession (The line of succession gives a right to inheritance to the daughter only after mother and brother),
- d) Discrimination on *dolaji* property,
- e) Discrimination against Married Women to get the Property,

- f) Divorcee Woman without Property Right (only conditional maintenance right),
- g) Unfaithfulness loses the right in the husband's property,
- h) A victim of rape is considered as ex-wife by the law,
- i) Discriminatory Property Right of a Widow,
- j) Discrimination on tenancy right,
- k) Discrimination on Transaction, and
- l) Consent needed to dispose of immovable property.

Barriers to guarantee equal Inheritance right for Women are as follows:

- i. Lack of Women in Decision-making Bodies,
- ii. Lack of Political Power or Political Commitment,
- iii. Deep Rooted Gender Discriminatory Value System. (Malla, 2010)

From the various studies, there is a wide gap between the male and female in each and every field in Birendranagar Municipality-7 Itram and one of them is property right. Therefore, the main issue for this study requires the bridge to fulfill the gap. Thus, the study had been headed towards finding the following questions:

1. What is the level of awareness of women of Birendranagar Municipality-7 Itram Surkhet towards property right?
2. What is the role of equal property right in the area of women empowerment in Birendranagar Municipality-7 Itram Surkhet?
3. What are the social, educational, economical, impacts of equal property right between man and women of Birendranagar Municipality ward no.7 Itram Surkhet?

1.3 Objectives of the study:

The overall objective of the study to assess the women's property right of Birendranagar Municipality- 7 Itram Surkhet. Following are the Specific objectives:

1. To study the level of awareness and practice of women's property right.
2. To know the impact of property Right in the lifestyle of women.

1.4 Significance of study:

This is a sociological study which is based on gender perspective. This study has been examining the status of women in property right. The importance of this study is that to show the situation of present inequality against the women in Birendranagar-7 Itram Surkhet with regard to property. It has tried to examine women's property right through caste and ethnic background of the people in Itram village. So this study is importance to know the impact of property in the lifestyle of women. This study mainly focuses to the practices of women's property right and access of women's right in their parental/husband property by caste/ethnic composition, and examines the constraints for women to get parental/ husband property in the study area. Therefore, this study has been the supplementary sources to know the women's property right through caste and ethnic background of the people those who are interested on the issue for further study. Moreover, this study may be relevant sources of information for planner, policy-makers and development practitioner on these issues.

CHAPTER- TWO

LITERATURE REVIEW

2.1 Literature Review

2.1.1 Religious view:

Nepali (1996) in his sociological paper "daughter's share in parental property" said that society is an integrated system where there is more different interest than common interest between the members of the society. Nepalese society is not tightly unified. There are many odd traditional religious cultures are still prevailing in the Nepalese society. The religious book of Muslim is Quoran which strongly governs Muslim societies. Muslim's attitude towards women's right and parental property doesn't coincide with the spirit of proposed statement. Laws are made with the existing social norms, value, rituals, customs. Therefore it is difficult to change the behavior of person.

The Hindu concept of women's property right the *vadic* period (2500 BC to 1500 BC) is discovered to be more favorable age regarding the women's rights issue including their property rights. In 4th Rig-Veda the husband and wife are described as taking equal parts in sacrificial rites. Men and women had equal statue in the social rights and they had equal share in responsibilities and duties. He introduced the concept of *Stridhan* (Women's exclusive property). But two verdicts *Manusmriti* are more regressive against women's property. It is said "As son is like one's self, and a daughter is equal to a son." This is in the side of women. Most of the people of Nepal are Hindu which glorifies womanhood. *Durga*, *Mahalaxmi*, *Sarswati* symbolize the power, prosperity and knowledge respectively (Subedi (2009)).

2.1.2 Legal property right of women in Nepal

Nepal is still running under strong feudalistic social values and norms. There were no clear provisions regarding Nepalese women and property rights until 1975. Following the UN Declaration of 1975, which was International Women's Year, the Nepali government began to celebrate International Women's Day on the 8th of March. That same year, the Civil Code was amended and a clause on women's inheritance and

property rights included. The clause states that if a woman remains unmarried up to 35 years of age, she would have a right to inherit property. However, the amendment limits itself as it continues "if she gets marriage after having property that should be returned back to the brothers by deducting the marriage cost."

Major Achievements through 11th Amendment in Civil Code-2020 (1963)

After all these turning points, the bill was finally passed in parliament on March 14, 2002. It was sent to the King for his seal of approval and came into effect from September 27, 2002. The major achievements of this amendment are as follows: (Pandey, 2014).

Women's Right to Property: Today, women in Nepal can enjoy their right to inherit property from birth. But when they marry any property will be returned to the parent's family. The new law establishes a wife's equal right to her husband's property immediately after marriage, rather than after she reaches 35 years of age or has been married for 15 years as before. A widow's right to claim her share of property from the joint family after the death of her husband, and to use this property even if she gets re-married, is now also established in law (Pandey, 2013).

Women's Right to Divorce: The Bill gives women the right to seek divorce from her husband if he harasses her physically or psychologically; if he establishes sexual relationships with other women; if he is incapable of producing children; or if he is affected by and STD, including HIV/AIDS. Previously, the law allowed a wife to claim only food stuff from her husband for the five years following their divorce. Today, a woman can also claim property (Pandey, 2013).

Increase Penalty for Polygamy: Polygamy is still rampant in Nepal, though it was declared illegal in 1975. Previously, those who violate the law in this regard face a punishment of 1 to 3 months in prison or a fine of 1000 to 2000 Rupees, or both. The new amendment increases these punishments; a man can now face 1 to 3 years in prison or a fine of 5000 - 25,000 Rupees, or both (Pandey, 2013).

Women's Right to Abortion: Previously, abortion was illegal unless a doctor advised that a mother's life was endangered unless a fetus was aborted. Charged with

this crime, more than five dozen women are imprisoned across Nepal. The new law legalizes abortion with some conditions. In normal cases a woman can make her own decision to go through with an abortion, though only within the first 12 weeks of pregnancy. However, if the child's delivery endangers the mother's life, or if a woman becomes pregnant through rape or incestuous sexual relations then abortions can take place within 18 weeks of pregnancy. Nepal is the first South Asian country to legalize abortion in this way (Pandey, 2013).

Stern Action against persons involved in Rape: Rape is one of the major issues that have been raised by the women's movement in Nepal. In this regard, the amendments to the civil code make the law stronger and increase the punishment for rapists. According to the new provisions, a rapist can be imprisoned for 10-15 years, if their victim is below 10 years of age; 7-10 years of imprisonment, if their victim is between 10 and 16 years of age; and 5 - 7 years of imprisonment, if the victim's age is above 16 years. In each category, an additional five years of prison can be given if the victim is a pregnant or disabled woman (Pandey, 2013).

This 21st century but in Nepali women are still treated as second class citizen whereas "Interim constitution of Nepal 2063" said there is equal right and freedom between both male and female. Due to social and religious concept of Nepali citizen, women can't go ahead as men. They are religiously bounded and socially discriminated. To equalize the property right between man and women firstly we should change from ourselves and from our society where this discrimination is still prevailing. Legally women are aware from the first suing of Mira Kumari Dhungana in 2050 B.S. about their right which is against the equal right between man and women such as an unmarried girl under the age of 35 years is deprived of claiming the parental property right whereas man are inborn member of that property. They were legally deprived to get equal right with man. In 2052 Supreme Court ordered to His Majesty of Government to remove all unequal law in the time of one year (National Judicial Academy, 2063).

Subedi (2009) on his article "Elimination of Gender Discriminatory" the court seems to be successful to catch the demand of time because Supreme Court is able to remove the discrimination which is prevailing through the law. after the first women's conference of International women Year 1975 A.D. it amended this new National

Code 2020, in which it is eliminated the system of half share of property for the daughter, and she is entitled equal share of property as like her brother if she is unmarried and attains the age of 35 years.

Article 20(2) reflects Global trend in which modern constitutions explicitly protect reproductive rights. Recent constitutions have taken varied approaches towards protecting different aspects of reproductive rights, including by articulating rights to non-discrimination for pregnant women, to freedom to decide whether and when to bear children, to family planning, and to maternal or reproductive healthcare. So it is declared that; No woman shall be discriminated against in any way on the basis of gender, Every woman shall have the right to reproductive health and other reproductive rights, No physical, mental or other form of violence shall be inflicted on any woman, and such an act shall be punishable by law, Sons and daughters shall have equal rights to ancestral property (Interim Constitution, 2063 B.S.).

Before the 11th amendments of civil code women cannot take property from her father until she will be 35 years and unmarried. A mother cannot give citizenship from her identity to her children. Similarly in foreign employment a daughter\wife should have taken permission from her father\husband. After 11th amendment in civil code change the above provision that daughter and son have equal right in property from their born. A mother can give citizenship to her daughter\son from her identity, similarly code provisioned a girl, married women or widow woman can self-use herself earning, *Daijo\Pewa*. Similarly, the country code amendment has recognized equal right of women in property, but married daughters are excluded from right to inheritance and intestate property. They are not considered as coparceners and fall behind in the line of succession. The separated women married again with other should return the property inherited from her first husband. Similarly, unmarried daughters are eligible to file such application only after the sons and married daughters fall much behind in the line of succession. In the event of the death of the nominee to the saving, the provision of succession is unequal as unmarried daughters fall behind sons in the line of succession. Similarly a woman who has separated cans self-use of her property (Mulukin Ain, 2020).

Interim constitution has recognized various rights of women including right to reproductive functioning and health. It has also recognized equal right to property. In

2006 Parliament passed a special resolution to ensure 33% women's participation in all state restructure and concept of proportional representation is also incorporated in the interim constitution. For the first time proportional election system has been introduced along with the first past the post system and as a result 33% women from different caste, ethnicity, geography and religion are represented in the Parliament/Constituent Assembly of Nepal. Government has already implemented some reservation policies in administrative and security sector as a result participation of women in security sector has reached to 3% in army and 7% in police. Nepal has indeed passed and amended many legislations and provision of laws to improve the status of women that includes Gender Equality Act 2006, Human Trafficking and Transportation Control Act 2007, 12th amendment of Country Code that criminalizes witchcraft and recognizes it as a crime against state, Domestic Violence Control Act 2008. Two major code that is Criminal Code and Civil Code bills have been registered by the government that substitutes Country Code 1963. Similarly bill to establish Truth and Reconciliation Commission and Disappearance Commission is on the process of finalization (Shadow report, 2011).

The courts have been active in responding to public interest litigation and also ensuring justice. Some of the land mark judgment includes citizenship through mother without asking the identification of father, recognition of marital rape as a crime as a result Gender equality amendment Act has created punishment on marital rape with further directives in another case for increasing the punishment as some accused were released on bail due to low punishment. Court has even questioned the power of Attorney General that was exercised unreasonably in releasing the accused and asked government to register the case against them even in the absence of time limitation to file the rape case. Court has also issued writ of mandamus for ensuring safe and affordable abortion services along with the order to respect privacy and awareness against prejudice and for the promotion of law. Other cases from Supreme Court include guideline to maintain confidentiality of victim in access to justice process and guideline to protect exploitation in dance bar in the absence of law. Supreme Court has also recognized uterus prolapsed Pro-public vs. Government of Nepal, writ No 064/0230, decided on 04/06/2008 as a serious reproductive right issue and issued directives for enactment of law as a matter of priority and also directives have been

issued to the ministry of health to provide free health checkup services and treatment (Shadow report, 2011).

Nepal has made considerable progress in policy, legislation and programming to support the rights and development of women, especially since the 2006 peace accord. It is now one of only 29 countries that have reached or exceeded 30% representation of women in parliament. The 2007 Interim Constitution guaranteed women's rights. These high level initiatives now need to be translated to real change on the ground, despite limited resources and persisting cultural and social barriers (VSO Nepal, 2011).

Economy of Gender: In Nepali society, women's roles are narrowly defined as childbearing and domestic chores, with limited input into decisions about household affairs or finances. Women's contributions are devalued by labor force surveys that regard 'own-account' household and voluntary community services as 'non-productive', and classify women engaged in these as 'inactive' (VSO Nepal, 2011).

Women's access to land: Depends on their relationship to a male landowner, limiting women's independent access to utilities, conventional institutional credit, business and agricultural support, and recognition as autonomous farmers. Despite legislative reforms, this situation is slow to change. Women's workloads and restricted mobility also preclude participation in new initiatives even when these are nominally pro-women (VSO Nepal, 2011).

Agriculture in Nepal is a feminized sector: Reflecting traditional divisions of labor. While women are the main farmers, they have little say in what to grow, and the use of land, livestock and crops. Labor migration by men has increased women's work load as well as their decision-making power and responsibilities. While remittance income can empower women, on average less than 20% returns to the household, often brought back personally by the migrant worker. Poor rural households without land are especially reliant on forest products. Good access to forest areas reduces women's workload while increasing livelihood security. But women's membership in user groups does not necessarily mean that they are able to participate or express their views (VSO Nepal, 2011).

Women in non-agricultural wage employment: Mostly work informally in low paying jobs in manufacturing and recycling, sales and service sectors at daily wages lower than those of men. Professional women face disrespect from male colleagues, and more than half report sexual harassment. At home they may be expected to do women's usual household chores (VSO Nepal, 2011).

Economic empowerment: Contributes to women's independence and security, creating space in which women can confront conventional norms and subservient roles. Patriarchal constraints are being challenged by wealthy and educated Nepali women, while traditional attitudes tend to persist in disadvantaged households. For poor and uneducated women, livelihood initiatives need to be accompanied by long term commitment to social mobilization and capacity building (VSO Nepal, 2011).

Nepal leads South Asian nations in gender-responsive budgeting: Including through the Ministry of Women, Children and Social Welfare and National Women's Commission. Budget allocation for women's development can be strengthened by capacity building and gender sensitization at central, district and community levels, and by shifting the focus from inputs to results (VSO Nepal, 2011).

2.1.3 Women's property right in different country:

1. Women's property rights in selected African countries

Comparatively few African countries have legislation in place to assure women's access to land and property. Those that do include: Burkina Faso, Malawi, Mozambique, Niger, Rwanda, South Africa, Tanzania, Uganda and Zimbabwe. Eritrea and Ethiopia lack specific laws, but there are no impediments for women to own land. In Kenya, women have limited access to land. Botswana and Namibia are currently amending the relevant laws. Now that there is growing consensus that the right to acquire and inherit property is a basic human right - applicable equally to men and women-the next step is to identify formal and informal tenure arrangements so that solutions can be tailored to different local social, political and economic circumstances. In some countries, affirmation of co-ownership of land has led to the acceptance of women's equal rights to property, whilst joint-ownership of property is accepted for legally married couples in others. Elsewhere other consensual unions not necessarily formalized by marriage are becoming accepted as embodying property

rights. Thus there is a social movement leading to change, as well as a wider acceptability of equality in social relations (UN report, 2000).

2. Some South Asian country:

In Bangladesh Women sharers (as wives, sisters, grandmothers or daughters) inherit but not equally to their male counterpart (Muslim Personal Law, 1937). In Sri Lanka, Widows receive life estate of non-ancestral property (maintenance from ancestral property if non ancestral is insufficient), then devolves to descendants. For descendants inheritance of ancestral land depends on marriage type (binna or dinna) and origin of ancestral land (paternal or maternal). Paternal ancestral land and binna (groom moves to bride's home), then daughter inherits equally with brothers and unmarried sisters. Paternal ancestral land and diga (bride moves to groom's home), then daughter does not inherit. All children inherit maternal ancestral land equally provided that mother had not married in binna on her father's property (where paternal ancestral land inheritance rules apply) (Scalise, 2009).

2.1.4 Gender Inequality Approach:

Among different gender theory, theory of gender inequality is most popular. There are much discrimination among man and women in opportunities and to use resources. Geroge Rizzer said the inequality into four main principles. (In Aryal, 2068)

1. Men and women are situated in society not only differently but also unequally.
2. This inequality results from the organization of society, not from any significance biological or personal difference between man and women.
3. Although individual human beings may vary somewhat from each other in their profile of potential and trails no significant patterns of natural variation which distinguish the sexes.
4. All inequality theories assume that both man and women has been respond fairly easily and naturally to more equal structure and situation. (Aryal, 2068)

There are mostly three theories to describe the gender inequality theory.

a) Liberal Feminism:

Thinking that individual should be free to develop their own talents and pursue their own interest. Liberal economics accept the basis organization of our societies but

seeks to expand the rights and opportunities to women. Liberal feminist's supports the equal rights amendments and oppose discrimination that opposes the aspiration of women (In Aryal, 2068).

b) Marxist Feminism:

As regards the concept of women's property right issue the great Marxist philosopher F. Engels states that the dependency of economic resources on man deprives the right to property of women. Men's control over private property and the ability thereby to generate an extra changed the family form to a patriarchal form where women, and often slaves, became the property of the father and husband. Engels, thus, affirms that the commencement of patriarchal family structure heralded the deprivation of property of men, and that is great defeat of female sex. In this way western and eastern religious values and norms were entrenched in legal system of both societies that had hardly secured women's right over the ownership of property. So all religious prefer male superiority and female inferiority are responsible for discriminatory approaches of legal system against women's dignity in every society (Subedi, 2009).

C) Radical feminism

Radical feminist argues that every social institution is source of women's oppression. That oppression began from patriarchy, which manipulate by men through physical, economic, ideological, legal mechanism and emotional power. He further states that radical feminism is based on two central beliefs; that women are of absolute positive value as women, a belief asserted against what they claim to be the universal devaluating of women and that women are everywhere oppressed-violently oppressed-by the system of patriarchy. The domination and oppression are seen in class, caste, race, and ethnicity and age categories of people in society (Subedi, 2009).

2.1.5 Status of Nepalese Women

a) Women in the society

The Patriarchal system which has created social injustice in Nepal has made the sons superior compared to daughters. Sons are considered economic insurance in old age. They carry the family name, perform death rituals and rites. Girls are said to be other's property to be given away in marriage. Thus, they are seen as auxiliary contributors

and are neglected, overworked, exploited and deprived. Due to discriminative pattern of society contrary to boys girls are limited at being dutiful wife, loving mother and service provider. Eventually, women have no independence and are controlled by men even on facts like religion, education and rituals (Pandey, 1997).

B) Status of Economy

Agricultural based country like Nepal with per capita GDP of US \$ 202(1994) has almost its half population below poverty line so; it is second poorest country in world. It has been come to know that 57 % of agricultural activities are carried out by women. Despite contributing half of household income they are unnoticed and unvalued in the economy. A little over one-half of the Nepalese populations are women. 95 percent of employed women are confined to agricultural work compared to 75 percent for men. Besides agriculture, they perform sewing and knitting, community service, teaching, commerce and few in civil service but not professional and technical jobs but the jobs are undercounted. Despite the longer dedication of women toward the work they are not paid good salary due to unimplemented laws (Pandey, 1997).

c) Status of education

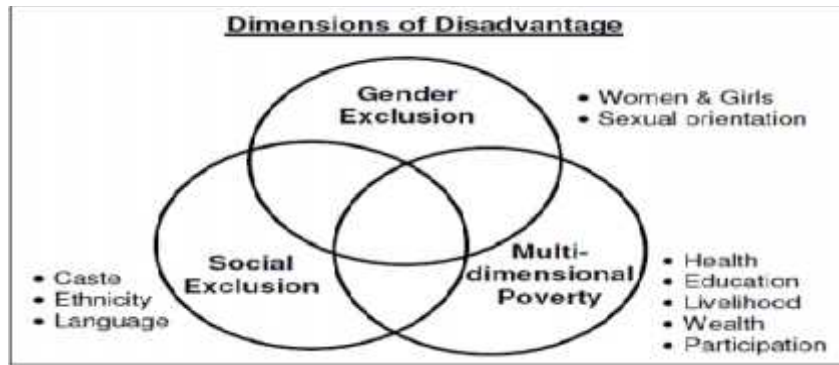
Education system of women has got birth recently after 1948 civil right movement. In 1951 that education is gradually prompted throughout the country. Since women drop the schools in high rate literacy percent is also high. Progress in the promotion of girls' education has been made as a result of international women's year and the international women's decade. For solving the problem of argument of girls' education, female teachers were appointed in each school. Yet, education is not fully able to empower the women in Nepal & is not yet linked with the lives of the people (Pandey, 1997).

Recognizing the urgent need for the universal application to women of the rights and principles with regard to equality, security, liberty, integrity and dignity of all human beings, concerned that violence against women is an obstacle to the achievement of equality, development and peace, as recognized in the Nairobi, forward looking for the advancement of women and to implementation of the convention on the elimination of all forms of discrimination against women. Where it had declared that

there is equal right in liberty and security of person, and has equal right to be free from all form of discrimination (National Judicial Academy, 2063).

Within the African context, the status of women is impacted by increasing poverty, failed states, corrupt leaders, ethnic conflict and natural disasters among other things. In addition, women in sub-Saharan Africa account for half of all people living with HIV worldwide and almost 60 percent of HIV infections in the region. In fact, millions of women continue to live in conditions of acute poverty, struggling to cope with the impact of HIV and AIDS and other epidemics and trying to make ends meet when they are unemployed or earning a pittance in the informal sector. Too many are still without houses, water, electricity and affordable health care. However, women have not been passive within these ever-changing social and political contexts. Globally, women have been campaigning for women's rights and social justice for decades, and have joined or formed movements as a vehicle for achieving their goals. In Africa, the women's movement has, through popular mobilization and protest, been able to secure significant gains for women such as key legal instruments, women's political participation etc. While women everywhere are now resisting and organizing for change at every level, patriarchy is still alive and well and our freedom (or liberation) has proven to be false (OSISA, 2006).

The pro-poor mainstreaming of gender, especially in Nepal, requires attention to all the aspects of disadvantage, Gender, Social, Exclusion and Multidimensional Poverty (see figure). Given the multidimensional character of women's marginalization and its deep roots, effective interventions should be holistic and inclusive, aiming at the underlying causes of disadvantage. Symptomatic relief is important, a recognition that meeting basic needs is a first step in empowerment. There are community level indicators of on-the ground readiness and willingness for change. The multiplier effect triggered by the *Chhaupadi* Elimination Program in Achham, against dowries in Taplejung, against *Kamlari* child labour practices in Tharu communities suggest readiness for change, helped by the right catalyst and effective support. The attraction that the *janaandolan* had in rural communities, especially among youth, is another indicator, although undoubtedly other push-pull factors played a role in recruitment. It is tragic now to feel that the energy for transformative change is being dissipated through political positioning and a return to traditional hierarchies (OSISA, 2006).



2.1.6 Women movement in different country

a. Women's movement in India

Despite women not being a uniform group, Sen and others still use the term women's movement when describing and analyzing gender issues. This is justified by the need to categorize groups in order to be able to analyze structures and developing trends in the society. The primary identity for both male and female Indians is their citizenship that per definition entails the promise of equality within a democratic state. This, however, has been challenged by the patriarchal traditions and the religious and cast structures that have defined women as subordinate to men, and belonging to the family sphere in the setting of a community.

The early seeds for raising the issue of gender in India came with the colonial rule where the British rule embarked on a civilizing mission on a society viewed as barbaric in its treatment of women. Women's status was considered especially low whilst men was considered as exceptionally violent towards women. Through English education Indian men from the upper casts was exposed to a modern view on women's rights. From this educated elite the Social Reform Movement emerged to address the wrongdoings of the patriarchal order. The movement achieved changing some of the easily observable atrocities practiced against women like abolishing sati and providing widows the right to remarry, but the focus was more on changing the negative elements of the old traditions rather than introducing rights equal to that of men. The abolishment of sati has been highlighted as an important achievement, which undeniable is right, but the frequency was limited even before abolishment; documented cases of sati from 1813 to 1828 is round 8000, averaging about 500 pr. year. Considering the practice did not end with the abolishment; the last well

documented case known happened in 1987 other cases have been reported as late as 2008 the achievement is more symbolic than actually having a real impact on the situation for women. It can also be argued on to what extent the new rights had an impact outside the new emerging elite. In the new movement focusing on gender issues men was still women's protector, not their peer. A small group of women benefitted by the colonial modernization of the society through education, employment leadership and political participation, but the privileges were often disbursed through the fathers or husbands, and only to women in the upper casts. Conservative Indian opinion was more resistant to the colonial intervention into the traditional and personal sphere and challenged the ideas of the new liberal elite (Verden, 2009).

b. Women's movement in Nepal

The women's movement in Nepal demands total proportionate representation of women in the Constituent Assembly Election. The postponement of the Constituent Assembly Election has once again pushed Nepal to the brink of despair and misery. But the aspiration of the Nepalese people for a restructured Nepal cannot be achieved without a new constitution. The new constitution cannot be drafted without the inclusion and representation of different caste, culture, gender, topography, language and other groups. However to include the representation of the various groups, it is inevitable that a total proportionate system of Constituent Assembly Election should be held. The women of Nepal have walked together demanding 50% representation of women in all structures of the government who only guaranteed 33% but in spite of this decision of the government, the women of Nepal accepted the decision and instead pushed for Peace and stability in the country. However we are still in the struggle of demanding our representation and we will continue doing so. We, women of Nepal have always walked together fighting against structures who have denied and violated our rights and even during the current situation, we affirm that we can still walk together shoulder to shoulder demanding our agendas to be guaranteed. We believe that Peace cannot be achieved without Social Justice and subsequently Social Justice cannot be attained without proportionate representation of all the groups (Moghadam, 2005).

Nepal's women suffered horribly in the conflict but destructive events can also open up fleeting windows of opportunity. Nepali women conducted highly active campaigns for peace and democracy and put great pressure on the conflicting parties to bring about a ceasefire. This involvement created a platform from which women have been able to demand (and in some cases, win) recognition and new rights. A clause calling for affirmative action for women's political representation was incorporated into the new Interim Constitution. Since the 2008 election 33 percent of the Constituent Assembly (CA) is women, including PVSE women. Universally, women across Nepal consider 33 percent women in the CA a major breakthrough. One-third is numerically important as a threshold though it does not yet guarantee meaningful participation. Women CA members tend to be viewed dismissively as tokens, in office only through affirmative action rather than personal achievement. In addition, both at National and at local levels, Nepal's main political Parties remain significant obstacles to women's meaningful participation in peace-building and governance. Although there are supporters of women's rights within the Parties and women are active in all the major Parties, female members are rarely appointed to key roles or given opportunity to express opinions at Party meetings. In some smaller, less powerful Parties it is easier for women to achieve leadership roles (Abdela, 2010).

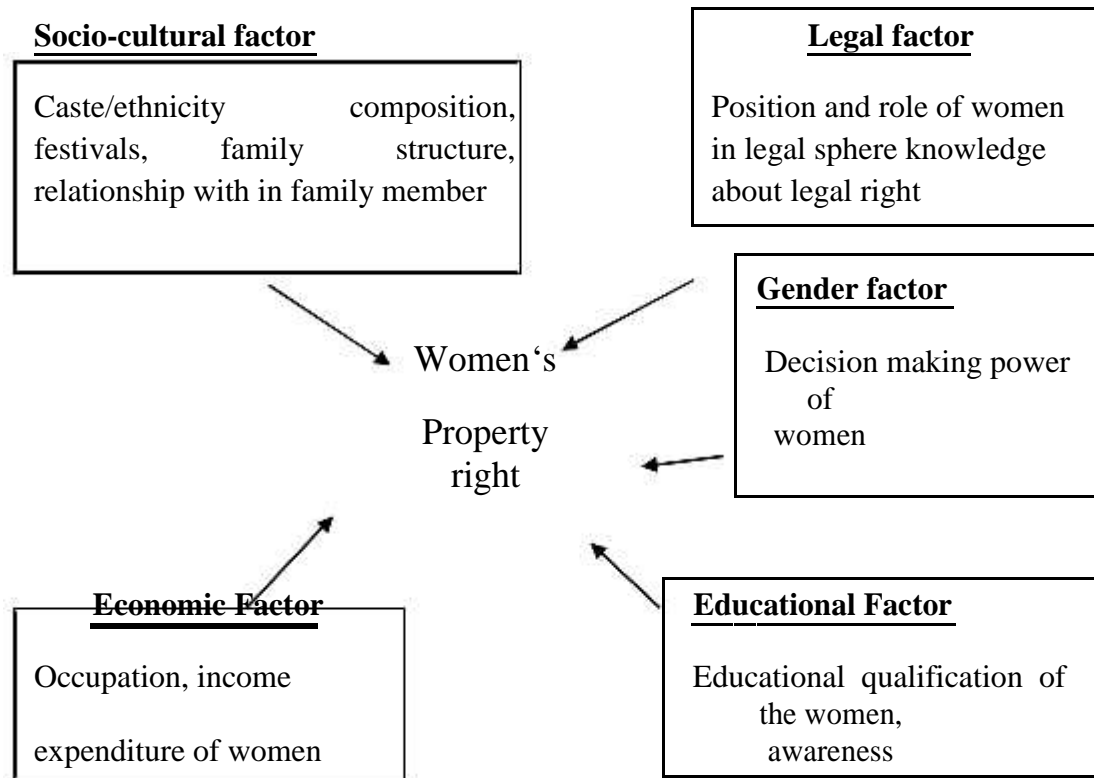
The status of Nepalese women—and rural women in particular—lags far behind that of men. The strong bias in favor of sons in the country means that daughters are discriminated against from birth and do not have equal opportunities to achieve development. The situation for women is characterized by low levels of access to education, healthcare, and economic, social, and political opportunities. Despite increasing efforts from the government, non-governmental organizations, and international development agencies to empower women in Nepal, there has been little improvement in the socio-economic status of women at the grassroots level. This paper clarifies the meaning of empowerment and critiques how it is applied in the context of Nepal (Mahat, 2003).

2.2 Conceptual framework

The issue of women's property right raises a question like whether it could be a pathway to gender equality or not? Since, the issue is very delicate and sensitive that may embrace the people to come and discuss on the subject matter both in its favor as

well as against. So, to get the answer of very beginning question, researcher has tried to study the following factors.

Fig. 1: Conceptual Framework



) Socio-culture factor:|

In socio-culture it include the Caste/ethnicity composition, what festivals do they follow, family structure, relationship of women with in family member

) Educational factor:|

It includes Educational qualification of the respondents, awareness of respondent toward education

) Economic factor:|

It has been try to cover Occupation, income and expenditure of women. It discovers the status of women in the community.

) Gender factor:|

Gender factor is mainly related with discrimination with gender. It may describe decision making power of women in the society and family.

) Legal factor:|

Legal factor determine position and role of women in legal sphere and knowledge about legal right. It shows the legal gender discrimination.

CHAPTER- THREE

RESEARCH METHODOLOGY

3.1 Research Design:

Descriptive as well as exploratory design has been used to describe and explore the finding of the study. The exploratory design has been used to explain the eminent differences between women with and without any asset holding. The descriptive research design has been used in describing the effects of property right of women in the different sector. The main objective of this research is to understand the overall women's property rights.

3.2 Rationale of the Selection of the Study Area:

Surkhet district is one of the hilly districts of Bheri zone. It is also one of the districts among 75 districts. Birendranagar is the headquarter of Surkhet as well as Midwestern development region. My study area is Birendranagar Municipality wards no 7 (Itram) which is the northern part of Birendranagar Municipality. This area is selected because women of this community are backward about equal property right till 21st century and only few women has property in their own name. I also want to know how much work and effort is done in society to get equal property right to women and what is the real condition of property right of women in this community.

3.3 The Universe and Sample:

Women from Birendranagar Municipality ward, 7 Itram Surkhet has been taken as the universe for the research. Total household of Birendranagar 12029 (CBS, 2068) and total population is 47914 where 23396 male and 24518 female. Birendranagar Municipality is divided into 12 wards one of them is Itram. Total population of Itram-7 is 2265 where 1088 male and 1177 (CBS, 2068) female. The present study has been concentrated only in ward no.7 Birendranagar surkhet from the total of 677 households, 120 women has been selected as a sample size which is nearly 10 percent of women's total population. While selecting samples, the women have been selected from women on the basis of purposive sampling of different caste/ ethnicity of

Chhetri, Brahmin, Gurung, Dalit, Thakuri and of Hindu, Christian and Buddhist religion.

3.4 Sources of Data:

Study has been based on both primary and secondary data. Primary data has been collected from key informant interview taken to know the past and present status of women in property right with elderly and educated people, interview schedule with selected women, and observation. Secondary data has collected from relevant books, journals, research report and CBS records.

3.5 Data Collection Techniques:

Following techniques are used to get the objective of the present study related to women's property right.

3.5.1 Interview Schedule

For collecting data, an interview schedule was designed which included both structured and open ended question. It has helped to obtain data on demographic variables related to economic, social and political activities (for example civic participation, control over reproductive life) and variables related to property right. Open ended question are related with property right toward parental property and impact of property in the lifestyle of women.

3.5.2 Observation

Observation is a major technique of data collection in sociology\Anthropology. As a student of sociology I also used this tool to collect some required qualitative and quantitative information. During the course of study mainly I observed the role of women in household decision making. I also observed the social and physical setting of the study area. In my study, observation proved as a main tool to recheck the information that is collected through the use of other tools.

3.5.3 Key informant Interview

During the study fifteen key informants were selected by purposive sampling. They are from different background, two were female elders of community, and five were

women household head. Three were village male elders and three were local politician similarly two were the female students in period of interview with the help of a check list. Questions were asked about women's access in property, their decision in household in their home and village

3.6 Data Processing, Analysis and Interpretation:

The collected data has presented and analyzed in different ways in this study. Qualitative data, which has collected in the form of words, has presented in a descriptive way to strengthen the arguments and analyze them in a logical way. Similarly, quantitative data, which has collected in the form of numbers and classified on the basis of their nature and data has presented in tables, chart, graph etc. After presentation of the data, they has analyzed and interpreted in the logical way based on the facts.

3.7 Limitation of the study:

- |) This study is mainly concentrated in the subject of women's (married and unmarried) property right, not other subjects. These researches only study the practices of women's property right and its impact on life style of women of Birendranagar Municipality 7, Itram Surkhet.
- |) The findings may not be sufficient to generalize throughout the Nepal since the study has been being focused only in the small area.

CHAPTER- FOUR

LEVEL OF AWARENESS AND PRACTICE OF WOMEN'S PROPERTY RIGHT

This section covers the detailed information of the women including their ethnographical study, their level of awareness, constraints on property rights, and their views/attitude on the topic

4.1 Women by Age Group

Age is an important factor to determine their knowledge, skill and practice on the topic. The collected samples are categorized into four major groups, each keeping the interval of ten. The first category starts from 15 to 25 and last from 45 to 55. The interval of age group is 10.

Table 4.1 Women by age group

Age group	Number	Percentage
15-25	42	35
25-35	32	26.7
35-45	28	23.3
45-55	18	15
Total	120	100

Source: Field survey, 2013

Table 4.1 shows that majority belongs to the age group 15-25 which is 42 i.e. 35 percent Out of 120. Similarly, the second largest group is 25-35 which constitutes 32 i.e. 26.7 percent and rest are 35-45 and 45-55 which has 28 and 18 (23.3 percent, 15 percent) respectively. The age group is taken such way because women between age group 15 to 25 are more aware of equal right and they are more literate and easy for study and questionnaires are in English and they are easily give answer. Women of age group below 15 not taken because people under 16 don't get citizenship that's why women below age group 15 don't have any property in their name. Women above age group is not taken because they are not more aware of property right and it is hard

to fill questionnaire because it is in English and which may take longer time for study and women above age 55 are less and to make study more reliable it is taken less.

Level of awareness is found in more educated group like women of age group 15 to 25 and level of understanding decrease on increasing the age group of people. This might be older age group of women are more uneducated and more Superstitious.

4.2 Women by Caste and Ethnicity

Caste and ethnicity also play a key role to know the attitude of women on the topic. This gives information about source of respondent and their view regarding women's property right

Table 4.2 Women by caste and ethnicity:

Caste/Ethnicity	Number	Percentage
Chhetri	66	55
Brahmin	30	25
Gurung	15	12.5
Dalit	6	5
Thakuri	3	2.5
Total	120	100

Source: Field survey, 2013

According to the table 4.2 maximum numbers of women belongs to Chhetri cast. Chhetri occupies 55 percent of total women whereas Brahmin, Gurung, Dalit, and Thakuri and occupies 25 percent, 12.5 percent, 5 percent and 2.5 percent of total women respectively. Population of Chhetri is maximum in community so it is taken more and there is less houses of Thaukuri so sample is taken less for study. Sample is divided as compare with diversity of population of community. Level of understanding is more found on the Brahmin and Chhetri because they are educated and also they have strong occupation for their livelihood. But level of awareness is goes on decreasing in the Dalit because they don't have money for running their home and they cannot send their child to school so their child also don't get education and they are back warded in awareness.

4.3 Women by Religion

Different religion has got its own culture and belief. So, their view on women's property right might be influenced by their religious belief. In this study views of only three religious groups, namely Hindu, Christian and Buddhist are found.

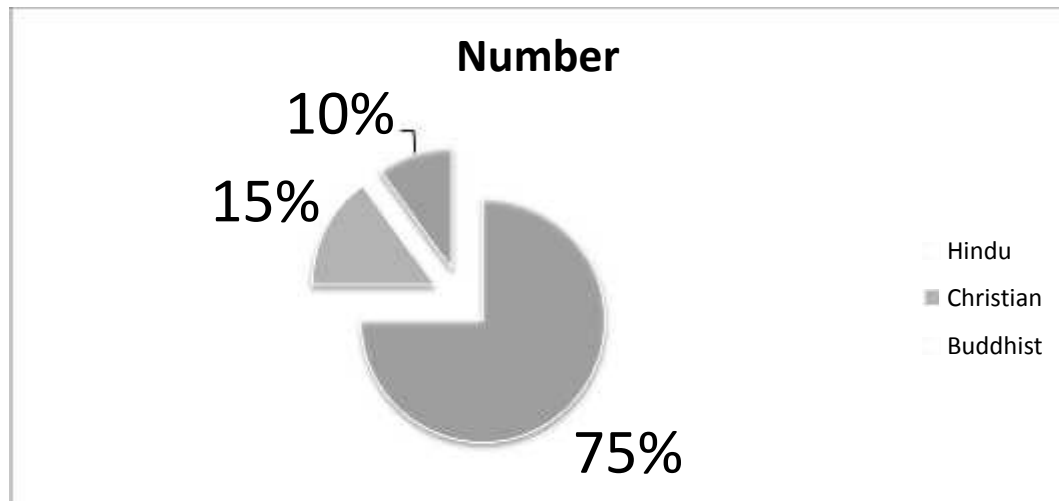
Table 4.3 Women by Religion

Religion	Number	Percentage
Hindu	90	75
Christian	18	15
Buddhist	12	10
Total	120	100

Source: Field survey, 2013

Hindu women are found to be prevalent in that population. 75 percent of the women are Hindu whereas remaining 15 percent and 10 percent are Christians and Buddhists. This can be also shown on pie-chart.

Figure 4.1 Women by Religion



Birendranagar Itam is located in hilly region of Nepal so there is maximum population of Hindu so this religion is maximum in study and most of the population is Hindu in Nepal which is also directly related with study area. Buddhist religion is least in the community so sample is also taken less. Women of Christian religion are more dominating than other religious group this is due to them is freer in home to go different place and they can understand society more nearly than other religion. So

there is maximum women of Christian family have property in their own name more than the other family. After that Hindu women have more property but Buddhist women have leased property in their name. It was found that level of awareness is found more on Christian then after Hindu and Buddhist.

4.4 Women by Family Structure

Family is a base of social structure which is a smallest unit of the society. Without family society cannot be formed. It is a primary institution of the society which is responsible for built up the personality of the individual. Family mainly responsible for determining the status of member of the family. Two types of family have been found in the field survey i.e. joint family and nuclear family.

Table 4.4 Women by Family Structures

Family Structure	Number	Percentage
Joint	45	37.5
Nuclear	75	62.5
Total	120	100

Source: Field Survey, 2013

From table 4.4 we can observe that 62.5 percent of total women are from nuclear family whereas remaining 37.5 percent are from joint family. So majority of women in this study are from nuclear family. Nuclear families are more seen with average family size of 5. Families mainly have parent and 3 children. Joint families also largely seen with 3 generation of people are commonly living together from grandfather to grandson. Women of Nuclear family have more property on their own and joint family have less practice of women property right because in joint family women are more dominated because there are many generation in one family who are more Superstitious.

4.5 Women by Educational Status:

Education is the bulwark of the society. It is one of the basic needs of the people. Level of education reflects the overall configuration of the community. Higher education level determines the holistic perfection in the circumstance i.e. health, sanitation, per-capita income, level of awareness and ultimately standard of living.

However these all are inter-related the overall literacy rate in 2011 census was 65.9 percent for both sexes, and 75.1 percent for male and 57.9 percent for female.

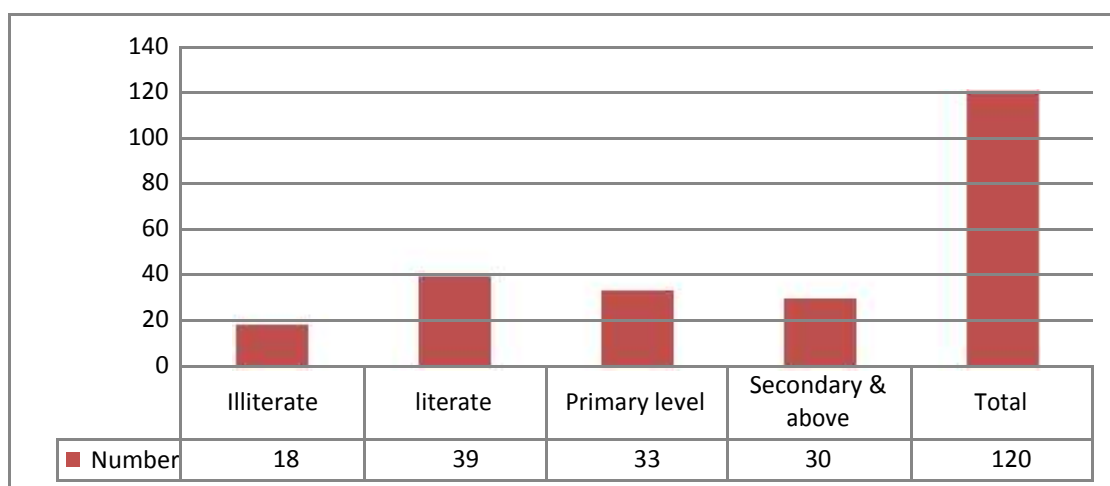
Table 4.5 Women by Educational Status:

Educational Status	Number	Percent
Illiterate	18	15
Literate	39	32.5
Primary level	33	27.5
Secondary & above	30	25
Total	120	100

Source: Field survey 2013

Views regarding women's property right are somehow influenced by educational status. In this study, both educated and uneducated women have been taken. Among total women 15 percent were uneducated. 32.5 percent of women are literate who can read and write. But 27.5 percent had completed primary level and discontinued reading after that. Finally 25 percent of total respondent had read up to secondary and above.

Figure 4.2 Women by Educational Status



Maximum sample population is of age group of 15-25 so study shows most of the women get education near the line of SLC. This age group also has education up to graduation level and above. More of the Women of age group 45-55 have no education and age group of women 35-45 have education less than SLC. This chart shows level of women's education is increasing day by day. Taking about level of awareness, it is highest in women who had education above secondary it is because at

that level women got maximum knowledge about right and duty but women who had read only primary level they are less aware about it. Maximum women who had taken education above secondary are economically dependent, some are governmental staff and some other is social leader. Little or no awareness is found on women of illiterate group.

4.6 Marital Status

Marital status is one of the important parts in community because it determines the status of women in community. If women are married then her status in community is different than when she was daughter.

Table 4.6 Marital Status

Marital Status	Number	Percentage
Married	96	80
Unmarried	24	20
Total	120	100

Source: Field survey, 2013

On the basis of marital status, in this survey majority of women are married i.e. 80 percent of total women. Only 20 percent are unmarried. These data shows early marriage is still prevailing because this study has major women of age group 15-25. Unmarried women fall under age group 15-25 which occupies only around 20 percent. Marriage directly affects the parental property right to daughter. People don't like to give property to married daughter that's why this study has very low quality of parental property right. Awareness about equal property right is more found in unmarried women then married women because more married women lies above the age group 25 and rate of literacy is goes on decreasing higher age group of women. Unmarried women mainly found between age group 15 to 25 so there is more level of awareness. Married women are less power than married women because they are new person for that family and they are dominated by their mother-in-law. Mother-in-law doesn't like to give property to them.

4.7 Women by Occupation

Occupation also plays a key role to hit the issue.

Table 4.7 Women by Occupation

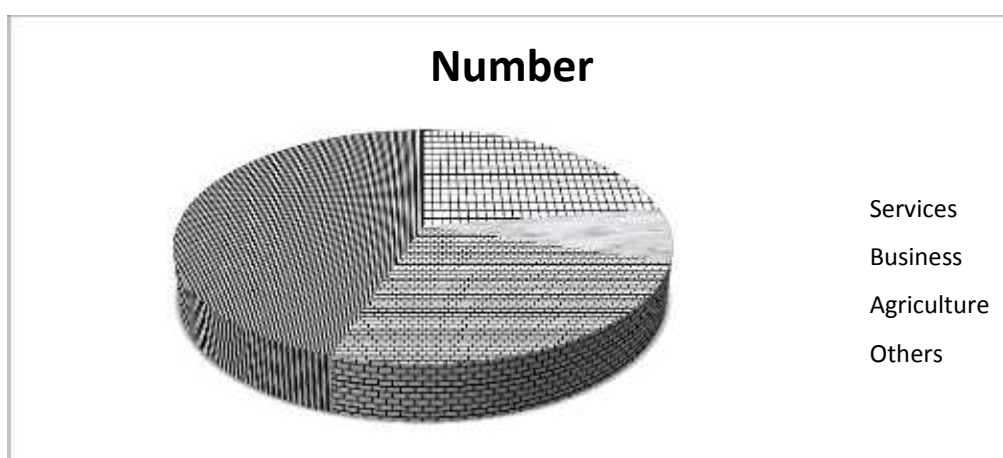
Occupation	Number	Percent
Services	27	22.5
Business	9	7.5
Agriculture	30	25
Others	54	45
Total	120	100

Source: Field survey, 2013

Note: other includes labor, students and homemaker.

Table 4.7, shows the information about their occupation. Out of 120 women, 22.5 percent women are engaged in services, whereas 7.5 percent are engaged in business. Similarly, 25 percent women are engaged in agriculture and women who are engaged in other are 45 percent. These shows larger number of women are engaged in other like; labor, student and housewives whereas least number of women is engaged in business. The population volume of the different occupation group is presented in the following pie-chart too.

Figure 4.3 Women by Occupation



Other group mainly contains household works. This ward is mainly occupied by migrant people because of their governmental service. There are many government offices near by it. Husband of these women work on that office and women only work inside the house so most of the population falls under others category. Other large population does agriculture mainly who are sitting there from ancient time and little population only engaged on service. Women who involved in agriculture are less aware about their property but it was found just reverse in women who involved in business and occupation.

4.8 Is There Any Different Economic Role of Women by Caste/Ethnicity and Religion

Outside household economic activities, here, means income generating activities like wage labor, porter, teaching, trade, agricultural labor etc. In the study area, single women, woman of poor and low caste families are less restricted to involve in economic activities outside their household. On the other hand, women from rich families, daughter of high caste and mother-in-law were not generally involved in outside household for economic activities. It clearly shows that there are restrictions in relation to space of women's economic activities. Nepal is a developing country and there is some discrimination is still prevailing between different castes. From the survey it had been concluded that there is still different economic role between different caste and religion. Out of 120 respondent 54 (45 percent) say there is different economic role by caste and ethnicity but 66 (55 percent) people say same economic role between different caste/ethnicity and religion.

The knowledge on property right on land was also found different according to caste/ethnic differences. Most of the Chhetri and Gurung women had known about the women's right on property whereas only around 60 percent Gurung and 50 percent Dalit male had knowledge on it. In the study most of the programs were run by high caste male and the female members of that groups also knew it. Similarly, the training and awareness programs demanded educated people which were lack in Dalit community. Therefore, they did not get chance to participate in the program which spontaneously blocks to develop the knowledge regarding various issues including property right on land.

The cases clearly state that women have land ownership legally but the power of control was still done by the male in the society. That was also found in the patriarchy society where male has superior power and control the female authority.

4.9 Women Participation on Religious Function

This data shows women are mostly participated in religious function i.e. 90 percent and most of the women are Hindu and they usually conducts religious function but only 10 percent don't participate on religious function. Women of all religious groups take part on all religious activity on community but there is discrimination between any of two religious groups. Hindu women don't like to participate on the activity of Christian women and Buddhists women. But very low percent of women doesn't takes part in the religious function. Only Women of age group 15-25 doesn't take part in the religious function but all people of age group above 25 years take part on the religious function. Religious participation shows the freedom of women in family. It is found that women who participate more on these activities have more ability on decision making and have high level of understanding on the equal property right. More women who are participated on religious function are above the age of 55 but they are more superstitious they don't want to take property from male. They thought to their husband as god. They don't like to take property from husband and they did not speak with their for equal property right.

4.10 Women's Works in Community

This data represents the condition of women in community.

Table 4.8 Women's Works in Community

Women	Number	Percentage
Developmental participation	45	37.5
Local Institutional involvement	30	25
Social sector participation	24	20
Politics	21	17.5
Total	120	100

Source: Field survey 2013

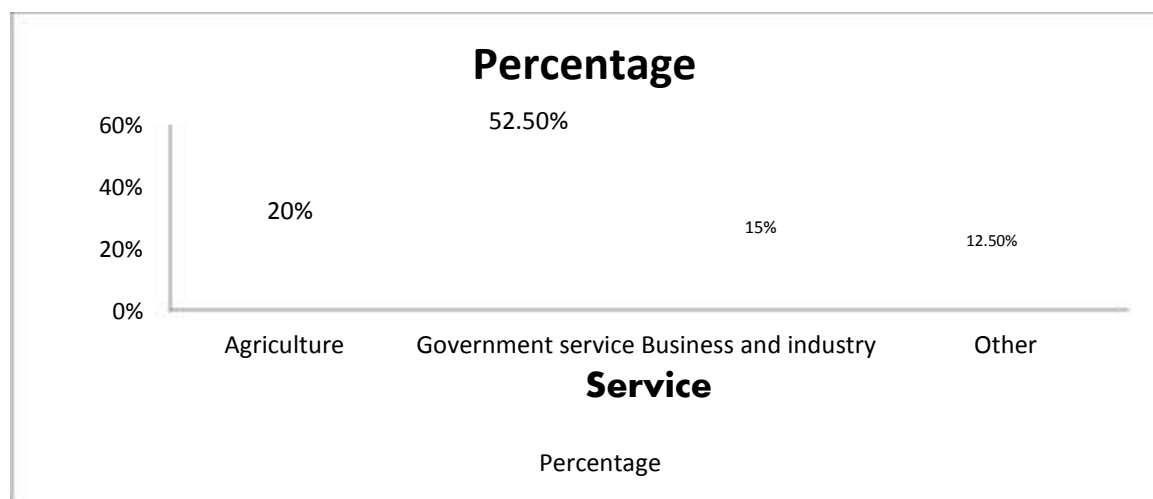
According to this fact, the highest rank is of Developmental participation in which 37.5 percent of women are involved. However 20 percent of women are also engaged

in social sector and rest 25 percent works in Local Institutional involvement and 17.5 percent of women are politics. The other maximum population is engaged on developmental participation and social sector participation. In the case of daughter in law, they sent them public works such as in *Khetala* as well as in wage work. In the other hand, daughter, daughter-in-law and mother-in-law all found to involved in income generating activities outside household works. And other most of the part involved on local institutional participation like some *sahakari sanstha*.

4.11 Income of Family

This area is mainly surrounded by governmental offices and people living in this area are engaged on these offices. People migrated from different part stay here for their work. So income of family is mainly these services. People stayed for ancient time are also engaged on agriculture which becomes their main source of income in their family.

Figure 4.4 Income of Family



Source: Field survey 2013

The above bar explain that, majority of family around 52.5 percent are engaged in the governmental service. There is more migrated population than local so only 20 percent populations have taken their agriculture as their major source of income. Even though, business is not common in Nepal but it is found 15 percent are involved in it. Remaining 12.5 percent is engaged in other job and services. Income is major factor for development of society and personality. They directly and indirectly affect the social status of member of the family. Income not only affects the equal property

right but also it maintains the relation between the members of the family. In this area main economic active are male but only few percent of women are economically active. If family is more economically dependent they try to give to give equal property right to women. They don't discriminate the son and daughter.

4.12 Economic dependency in the family

Out of total 120 women, majority of population 57.5 percent reported that they are economically dependent in the family. The second largest percent about 37.5 percent expressed that they were economically independent. The remaining 15 percent population said that they are neither dependent nor independent i.e. they are partially dependent. Male does not allow women to work outside than home and they want their wife to do only household works. So women must depend on male for their same work which is related to money. Usually in Nepal head of household are male and they earn money for their family. When women are economically dependent they can make decision themselves and they also have equal property right and also have knowledge about equal property right.

4.13 Socio-economic status of son and daughter

From survey it is seen that community women thought about complete freedom they want to give same economic status to son and daughter. Out of 120 women, 33 respondents (around 27.5 percent) say son have greater socio-economic status then daughter, 60 percent says there is equal status between son and daughter and 12.5 percent women said nothing. In society son can do what they want but daughter should ask to her father what to do or what not to do. People of Brahmin and Chhetri are more educated so they are more sensitive toward status of their children and usually they do not differentiate between son and daughter. But it is seen that they send their son in boarding school and daughter to government school which is more common in poor family but it isn't differentiate by caste. People send their son to read aboard but they didn't let to go outside home. If it is necessary to send aboard then they send with their son they never send alone. KII from one of the teacher say like this.

Case I Real Picture of Women in Community

Kamala (Name changed), 38, teacher, this society creates a distinct role for men and women since its formation. Men are the breadwinner, protector, provider and held a superior position within the domestic mode of production and control the distribution of resources and goods in the family. On the other hand, girls are discriminated from the day they are born. From the early ages, boys are prepared towards 'outside world' to involve in productive and decision making function, whereas girls are detained to the 'inside world' to learn the household chores to be a perfect home maker, dutiful and loyal wife, loving mother, subservient and service provider. In the same way, daughters are considered to be given away as a gift in marriages in the name of traditional practices called *kanya daan*. Even if women are employed, they are assigned for lower clerical jobs. Their income is used as supplement. From the very early age, female are treated as if they are not as good as men. Young girls are fed after their brother, young wives are look after husbands, elderly women look after their sons and so the cycle continues.

4.14 Socio-Economic Expenditure and Investment Decision between Son and Daughter

There is nearly same socio-economic expenditure and investment decision between son and daughter. There are nearly 47.5 percent women says there more Socio-economic expenditure and investment decision of son but 52.5 percent says there is equal Socio-economic expenditure and investment decision between son and daughter. Decision-making in household work such as marketing, taking debit/credit and dividing of work in house was also varied in different households, caste/ethnic groups as well as sex. Most of female are engaged in domestic domain but buying and selling of products, animals, borrowing/lending of money, arrangement of marriage of the family members and decision on household daily activities were done by male.

Case II: No need me my parents property

Anita kaphale, (changed name) educated girl, was 20 years old. In her family, there was father, mother, two sons and a daughter. She is studying in BBS at Birendranagar Multiple campus, in surkhet. Her father was a rich person in her community at Itram. Her father wanted to divide his property among sons and daughter in equally. But she denied receiving her parent's property. She requested her father for giving continuity to her education. She said that, property became useless without capacity and education developed the capacity of an individual. So I chose education than parental property.

4.15 Views of women on legal provision to both male and female towards equal rights.

Even the law has given rights to women, there are still some cases where the society has not given any attention to the law and the women are being affected by such practices than men. Out of 120 women, 70 percent women said yes on legal provision toward equal rights for both male and female. 17.5 percent women said No and 12.5 percent women said nothing. This shows, majority of women replied that they are not satisfied on legal provision for giving equal rights to women as men have. Key informant interview with one of women who fight for equal property right.

Case - III Rima's Eyes opened by training about women's right

Rima Khadka (changed name) is 26 years married women. She had love marriage with Hari KC, local resident of Birendranagar municipality, in 2067. But after 2 years, Hari tried to separate her without giving any property. He gathered local people for the discussion on the issue. In the meeting, she demanded the half property of her family if her husband wanted to separate her. However, Hari denied giving his half property to her. The local people also did not agree with Hari's view and supported to her. During the course of interview she said that she had got six day training regarding women's right and children's right in the beginning of 2068 organized by "aawaj" at Birendranagar municipality. After training, Rima knew about her right on husband's land. That training helped her to fight on her husband's property.

4.16 Legal provision for reservation of seats for women in Education, Health, Employment and political Sectors

Table 4.9 Legal provision for reservation of seats for women

Women	Number	Percentage
Totally agree	51	42.5
Partially agree	42	35
Don't agree	27	22.5
Total	120	100

Source: Field survey, 2013

Regarding to Legal provision for reservation of seats for women in Education, Health, Employment and politics Sectors 42.5 percent of women were found totally agree, 35 percent were found partially agree and 22.5 percent were not agreed to this point. It shows that the majority of respondent were agreed for the Legal provision for reservation of seats for women in Education, Health, Employment and political Sectors.

4.17 Decision for selling and buying property

Buying and selling of land was determined by the ownership of land. In the case of studied households, most of the women 57.5 percent have land but rest of women doesn't have land on their name was under the control of male. The potential differences in the rights over the ownership land tend to imply full control over the transfer and use of land.

Table 4.10 Decision for selling and buying property

Women	Number	Percentage
Male	39	32.5
Female	9	7.5
Both	72	60
Total	120	100

Source: Field survey, 2013

According to this table, 32.5 percent males decided for buying and selling property whereas only 7.5 percent female were responsible for making decision for this

concern and 60 percent women were found equal opportunity for making decision. The analysis shows that majority of population made the decision inclusively. One of the Chhetri women said "we carried the agricultural products for selling in market but decision regarding where to sell, how to sell, in which amount to sell was done by my husband." Similarly, in the case of selling of animals, there was a variation among the male and female as well as caste and ethnic groups. The big animals like buffalo and oxen were buying and selling were done by male and small animals like goat and flow were done by female in the study area. A Gurung women told me that she could sell all animals expect buffalo without permission of her husband because it was expensive. Moreover, the higher number of female involvement in buying and selling of animals was lack of male in household as well as head of family was female in household.

Decision regarding the borrowing and lending of money and on marriage of daughter and son were mostly done by male in the study area whereas female involvement were very less. But in the case of Gurung community, women involvement was higher than other caste. Those women were mostly single and absent male in household. It was found that in Chhetri and Dalit community, Hindu ideology influenced the marriage system whereas in Gurung cross-cousin marriage was common.

Case IV: Lalsara Wants to Give Authority to her son

Lalsara Regmi (changed name) (39) is a single woman of itram 7 lived in separated from her father in law and brother in law. Her husband had died 10 years ago. She had two sons and a daughter who were not adult legally. In the early years, she took suggestion to her relatives like father in law, brothers in law and brothers while taking decision of buying and selling of property like land, cattle, and agro-products even chicken. In the later years, she did not take suggestion for buying and selling of property like cattle, agro-products but still took suggestion from male relative while selling of land and now she want to give authority to her son.

4.18 Women's participation in Politics

Out of total women, 75 women (62.5 percent) views the women's participation in politics were favorable. They thought it would be good if women participated in

politics. There were only 17.5 percent women who thought the participation of women in the politics would not be good. There was 20 percent of respondent who had not given any opinion. From survey it has been found that around 30 percent of women are participated in politics in that community. In the study women of Brahmin have more participation on politics. Dalit women are also involved on the politics but Gurung women are not more forward on politics participation. Women are gaining stronger political voice. Legal reforms are encouraging women to contribute to economic growth and investments in community growth. The study showed that for women to be able to participate meaningfully in democratic processes, including local politics, more support would be required for candidates for political positions at household as well as community levels. At the household level, women would need support and assistance with domestic responsibilities in order to release time to participate in local politics and leadership. At community level, Local Councilors be they men or women would need to better understand the existence of gender preferences against women's participation in local participation processes and their role and responsibilities to counter such biases.

CHAPTER- FIVE

IMPACT OF PROPERTY IN THE LIFESTYLE OF WOMEN

5.1 Effects of Politics to Life Style

Women are aware about politics and they want equal participation from women side. It can be concluded that most of the women know (about 70 percent) politics change their life style because their leadership power also increases and there are more socially responsible as well as standard level also increases. Some women say status and decision making power also increases. Some 30 percent women say there is no effect of politics on their life style. Most of the women are Chhetri in the study area and they are more educated in the community, then they say positive answer. Some Dalits are also good leader in the community, which says politics have direct effect on the life style on community. Politics make women more aware about their right and they will know the community well.

Politics make women to increase their self-confidence and participation in the community which increase their awareness about women rights, property right, right to education and other necessary aspect of life.

5.2 Domestic and Social violence with property

Table 5.1 Domestic and Social violence with property

Women	Number	Percentage
Decrease	54	45
Increase	39	32.5
It has been not affect	27	22.5
Total	120	100

Source: Field survey, 2013

From the study it was found that out of 120 women, 45 percent women said domestic and social violence decrease with property, 32.5 percent said it will increase and 22.5 percent violence has no effect with property. This shows, majority of women replied that domestic violence is directly related with property right. Property right increases the decision making power and leadership power of women. One of the Brahmin women said if we have property it is not necessary to depend on male. We can make

decision ourselves and we have power to stand anywhere. We can sit separately if male try to dominate us. If we don't have property we should necessarily depend on male and we cannot raise our voice on domestic violence. At that time we only see what male does and stay quietly. So if we have property domestic and social violence is decreases.

5.3 Property right after your demise

Table 5.2 Property right after your demise

Women	Number	Percentage
Son	30	25
Daughter	21	17.5
Both	69	57.5
Total	120	100

Source: Field survey, 2013

According to respondent we found that they want to give property to both son and daughter about 57.5 percent and some of women like to give property to son 25 percent and daughter 17.5 percent. They want to give property to son because they will take care in the old ages and daughter gets married and go to others home. In the case of inheritance property there is no extreme difference between different caste/ethnic groups. But Dalit doesn't like to give property to their daughter because they marry earlier and they will take their property to her husband house and educational status of Dalit is little bit lower than other caste group. From study it clearly indicates that women/daughter only got property from father in the absent of son in the family but still parent did not share their property equally to son and daughter. Women of age group 15-25 wants to give property to both son and daughter but old women want property to giving son because if property is given to son then she will go to heaven because son gives her to *pinda* after her demise.

5.4 Perception on equal right for son and daughter to parental property

Despite the law has given equal right to women to their parental property but there are some cases where the society has not given any attention to the law. According to this study, 77.5 percent women have positive perception on equal right for son and daughter to parental property whereas 12.5 percent women have negative perception

on equal right for son and daughter to parental property. Similarly 10 percent of women remain unknown.

This analysis shows that majority of the women have positive attitude towards equal right for son and daughter to parental property. Man and Woman are equal in law but in practice there are many inequalities between them. The inequality between them is different in types and its spheres such as education, employment, ownership in property, decision making on inside household and outside household activities etc.

5.5 Ownership of property

Land is a main source of income and employment in Nepal. Most of the Nepalese are dependent for their livelihood in agriculture. From study, 57.5 percent of the women have said that they have their own property that is registered in their names on the contrary 42.5 percent of the women have said that they do not have their own property in their names. There was variation in the land holding size by caste and ethnic composition in the study area. Most of the Dalit women don't have property on their name because Dalit male also don't have much property on their name, if have that is in the name of husband. It clearly indicates that Dalit people had less access to agricultural land as compare to other caste and ethnic groups. Some of the Dalit and Gurung informants informed me that Chhetri people converted public land in their name due to their close and good relation with government administration. Similarly, some of Dalit people sold their land to Chhetri people in cheap price for buying foods to escape from extreme poverty.

Regarding the impact of property right, it was found that women's lifestyle and social recognition as well as their dignity could be treated well. The educated modern and well aware family who knows today's current situation and demand may react positively towards women's property ownership. However the traditional and conservative families still think girls as their groom's property react negatively to equal property right. This creates a kind of conflict between the families. There can be disrespect and doubtfulness condition among the brother and sister.

Similarly, I found so many barriers of utilization and application of the legal provision and social cultural diversity also been affecting for the better improvisation and application of the legal provision.

5.6 Impact of Equal Property Right to Women in Community

Quantitative data are analyzed by making different variable. From study it was found that there is positive and negative impact.

Table 5.3 Impact of Equal Property Right to Women in Community

Women	Number	Percentage
Positive	90	75
Negative	30	25
Total	120	100

Source: Field survey, 2013

Among the people surveyed under this study of 120 women about 75 percent had respondent positively toward the issue women's ownership of property. They have the opinion of good impact on the families and community due to this right of women. However, 30 women which are 25 percent of the total respondents had admitted negative impact of this right towards family and community. This shows the positive perception of people towards women's property right is growing nowadays.

5.7 Impact of Equal Property Right to Women in Lifestyle of Women

Women are more much more concentrated on equal property right nowadays and it play important role in their life style also.

Table 5.4 Impact of Equal Property Right to Women

Women	Number	Percentage
Leadership	30	25
Decision	30	25
Powerful	36	30
Misuse	9	7.5
Dispute	15	12.5
Total	120	100

Source: Field survey, 2013

Women right on property plays the way towards women's empowerment. 25 percent of women under survey, had opinion of increased women's decision making capacity with property right. They argue that with the right over property, women's can decide

the way lifestyle for their own betterment, next 25 percent of women had argument of developing leadership through power in the hand after property right. However, other 30 percent women's had revealed the issue of misuse of the property in different wrong and socially unacceptable things after property right. Around 12.5 percent women's even had raised the issue of dispute among the family and society due to this right of women. They had commented that this right may raise a kind of conflict and doubtful conditions among families, brother and sisters. Another 7.5 percent of women's had also supported the issue of misuse arguing that it can be even worse leading to divorce conditions due to different thought between husband and wife.

5.8 Barrier Getting Property to Women

Nepal is developing country. Main population is of Hindu so there are so many barriers in society getting property to women.

Table 5.5 Barrier Getting Property to Women

Women	Number	Percentage
Patriarchy	90	75
Superstition	18	15
Traditional Norms	12	10
Total	120	100

Source: Field survey, 2013

Nepal is male dominated society. The main barrier on the society is patriarchy which nearly about 75 percent, women told that male are totally bounded by their old view and feeling being superior. About 15 percent women say there is still superstition in community and 10 percent women said that traditional norms. Old people think if women got property they walk outside the home which is not good in community. Superstition and traditional norms is more seen in Hindu community. Female are the barrier for female in community. One female doesn't like to other women being more powerful. There is more discrimination between mother-in-law and daughter-in-law than father-in-law and daughter-in-law. Mother-in-law likes to dominate their daughter-in-law because she is also treated as similar by her mother-in-law. This type of tradition is prevailing from generation to generation and this is the one of bad tradition in community.

5.9 Causes of Unequal Property Right

It is very difficult question for women why they are not getting equal property right as man. Women give so common answer for this question and they tries to demand equal right to man. Now they want to get equal right and they don't like to live as this condition. They also want go outside from home and want to see world and want to make society beautiful and crimeless.

Table 5.6 Causes of Unequal Property Right

Women	Number	Percentage
Fear of domination	45	37.5
Patriarchy	75	62.5
Total	120	100

Source: Field survey, 2013

Women say 37.5 percent male don't like to give property to women because they are fear to dominate by women. If they got equal property right then they will goes to different place and learn the new thing and like to get equal participation in every sector. They will be more educated and they travel to empowerment. The main cause of unequal property is patriarchy. 62.5 percent male don't like to give property due to patriarchy. This is the main problem of our society. Here, male like to be superior to women and want to show in community about their power in family. In every step women should ask to man for every work. Male don't like to give power to women.

CHAPTER – SIX

SUMMARY AND CONCLUSIONS

This chapter presents overall summary of the study and its conclusion and recommendation which could be a resource for future studies.

6.1 Summary with Major Findings

Human rights are rights claimed against the state and society by virtue of being a human being. However, the human rights of most people have been continuously violated all around the world. Since all civilizations have been patriarchal, regardless of the overall human rights conditions maintained in a society, women have been subject to more human rights violations than men. Women constitute the poorest and the least powerful segments of their communities. They are denied equal access to education, job, training, employment, leisure time, income, property, health care, public office, decision-making power and freedoms as well as control over their own body and life. Cultural norms, laws and philosophies, including those that are considered progressive and emancipator, have usually discriminated against women.

Inequalities between men and women exist in both developed and developing countries. In case of Nepal, gender inequality exists in every sector such as education, health, economic and political participation etc. Therefore, the participation of men and women is very unequal in these sectors while men are highly enjoying in these sectors and women are depriving.

Inequality between men and women limits the potential of individual, families, communities and nations so gender inequality hampers in every aspect of development. The United Nations has been doing several works for women since its establishment, 1945. Nepal is also confined in the UN members in 1955. Therefore UN conventions have been adopted in the national policy and programs. After the political change of 1951, various laws were excluded as sati-system, polygamy and unequal marriage.

Women's property right was adopted under 6th amendment of civil code, 1975, but such property was codified for the first time in 1832 during the regime of king Surendra Bikram Shah. The constitution of kingdom of Nepal, 2047 has also

preserved the women's property right but that property could get only after the age of 35 years that she should be unmarried or after the 15 years duration of marriage when she separates with husband. But, 11th amendment of Muluki ain, 2058 B.S (2001 AD) has provided equal property from birth.

The main objective of this study was to understand the overall women's property rights at Birendranagar Itram- 7 Surkhet district. The study has also made to observe property right toward parental property. Moreover, the study has also tried to investigate effect of property right in the lifestyle of women. The study was primarily based on the information collection during the field survey by administering questionnaire and interviews. Altogether 120 respondents were selected to generate their attitude towards the subject matter.

Descriptive as well as analytical research design was followed in this study. To select the respondents, purposive sampling was used because the targeted respondents were women.

In this study, total respondents were divided into four categories keeping the interval of ten. While talking about its socio-economic compositions, five types of caste/ethnicity were found in the study area and most of them belonged to chhetri (55 percent). Majority of the respondents were Hindu (75 percent), few were Christian (15 percent) and rest were Buddhist (10 percent). Similarly, majority of the respondents were literate and few respondents were illiterate (15 percent). The number of respondent's lives in nuclear family (62.5 percent) and rest 37.5 percent live in joint family. In marital status, 80 percent female were married and 20 percent were unmarried.

Occupationally, most of the respondents did not have their outside earning because most of the respondents were students and housewives which has been indicated as others i.e. 45 percent, 25 percent belongs to agriculture, 22.5 percent respondents have been engaged in services and rest 7.5 percent have been involved in business.

In the ownership of property, most of the respondents do have their property in their name 57.5 percent on the contrary 42.5 percent do not have their property in their name. Majority of the respondents expressed we should change our attitude and thoughts to overcome the constraints for gender equality.

In this study, I have examined the sphere of woman in inter-household (children rearing, food preparing, fuel and fodder collection etc.) and intra-household (buying and selling animals, agricultural products, land, borrow and lending of money, participation in public avenues and activities). The findings of the study clearly reveals that women sphere was inter-household and intra-household sphere was culturally constructed for male and socially transmitted from generation to generation in the study area.

6.2 Conclusion

The civil code of 1964 (Muluki Ain) guaranteed increased rights to women by abolishing untouchability, caste and sex discrimination, child marriage, polygamy and incompatible marriage. However, gender discrimination still persists widely both within the law and in its customary application. They lack access to the outside world of information, knowledge and resources.

Though, most of the respondents agreed with the issue of property right especially younger generation that belongs to the age group of 15-45 responded with a positive view towards this issue. For example, they do not have to face the difficulty in education, domination and economic dependency while the older generation that belongs to the age group of 45 and above reached negatively e.g. it might create social disorder, more preference would be given to property rather than individual.

From the overall study, a conclusion has been drawn that most of respondents are in favor of giving equal rights to women in equal property right. They think that Nepalese level of acceptance could not reach far to accept this issue so easily for which more awareness and proper education system is required. It can be said that property could be a pathway to gender equality to some extent but cannot resolve the problem of gender inequality. Only giving right to property could not settle the problem of gender discrimination. To bring out true gender equality most of the respondents said that we should change our attitude and equal opportunities should be given in every sphere of life.

Most of respondents prefer to get equal opportunity like right to education, knowledge, skill, employment, health, right to marriage and family life, equal

treatment in legal and court proceeding rather than tangible property to eliminate a big gap of gender inequality.

Living in the same socio-cultural and economic environments, different caste and ethnic groups have not different the role of woman in household and outside household. For instance, women and men of all caste/ethnic groups have assigned same role and responsibilities i.e., woman task inside household whereas man in public work which was economically and socially more valuable in the study area.

There is vast difference in theory and practice regarding women's right on parental and husband property. Except illiterate and elderly people of society, all people (literate, educated, young) have sound knowledge regarding women's right on parental and husband property. But in practice, women only get property after the death of her husband if there is no son or under age and daughter get property from their parents.

The findings show that there is no single obstacle for women to getting property from their husband and parents. There were various constraints for getting property to woman, which was not varied according to caste and ethnic composition. The main constraints are illiteracy, patriarchal value, class structure, social norms and values, physical and social confidence of women, poverty and gender specific behavior.

Annex- I

WOMEN'S PROPERTY RIGHT:

A STUDY OF BIRENDRANAGAR MUNICIPALITY

INTERVIEW SCHEDULE:

Group A

Introduction of Respondents

Name of Respondents:

Age:

Father's and husband's name:

Religion:

Address:

Caste/Ethnicity:

Educational Status:

Marital Status:

Number of family:

Occupation:

Personal Information:

Relation with H/H Head	Sex	Age	Marital status	Occupation	Education

Group B

- 1) What type of family is yours?
 - a) Nuclear family
 - b) Joint family
- 2) Is there difference economic role of woman by caste/ethnicity and religion in your society?
 - a) Yes
 - b) No
- 3) Do you take part in religious function?
 - a) Yes
 - b) No
- 4) What might be the impact of participation in religious function?

.....

- 5) In the following work which is the woman's main work in community?
 a) Developmental participation b) Local Institutional involvement
 c) Social sector participation d) Politics
- 6) What is the primary income of your family?
 a) Agriculture b) Service: government
 c) Business, industry d) Any other
- 7) Do you have land in your own name?
 a) Yes (b) No
- 8) Are you economically dependent upon your family member?
 a) Yes (b) No (b) little
- 9) Do you feel that in your family sons has greater socio-economic status than daughters?
 a) Yes (b) No (c) Cannot say
- 10) Do you feel that in your family sons have greater socio-economic expenditure and investment decision than daughter?
 a) Yes (b) No
- 11) If you sell your agricultural product who takes money?
 (a) Male (b) Female c) No idea
- 12) Do you think the legal provisions have given equal rights to both male and female?
 (a) Yes (b) No (c) Don't know

If present legal provision is not sufficient, what new provision has been be added in present law?

.....

- 13) Daughter should have equal rights with sons to parental property?
 a) Yes (b) No (c) Cannot say
- 14) What you think present legal provision is sufficient for women property right?
 a) Yes (b) No (c) No idea

15) Legal provisions should be made for reservation of seats for women in education, health, employment and political sectors. How far do you agree with this statement?

- a) Totally agree b) Partially agree c) Do not agree

16) Who decide selling/buying of property in your house? And why?

- (a) male (b) female (c) both

17) What has been happen on domestic and social violence when women got property?

- a) Decrease b) Increase c) It has been not affect

18) Should women participate in politics or not?

- a) Yes (b) No (c) No idea

If yes how many women are participated in politics in your community?

19) What are the roles of women who participated in politics?

.....

20) Do you think politics affect lifestyle of women?

- a) Yes b) No

If yes what are they

21) To whom you would like to give your property after you?

- (a) Son (b) Daughter (c) Both

If only son why not daughter.....

22) What kinds of impact may appear in family and community if a property right is given to women?

.....

23) What kinds of impact may appear in the lifestyle of women if property right is given to women?

.....

24) What are the barriers getting property to female?

.....

25) In your opinion why male don't like to give property to female?

Annex II

KEY INFORMANT INTERVIEW CHECKLIST

1. What is the level of awareness of women of in your community?
2. What is the practice for deciding selling/buying of property in community?
3. What are the social, educational, economical, impacts of equal property right between man and women?
4. What is the role of equal property right in the area of women empowerment in your community?
5. What are the barriers getting property to female?
6. What are the roles of women who participated in politics?
7. What status of daughter in community is with compared with son?

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