

## **Chapter I**

### **Introduction**

#### **1.1 General Background**

The term property refers to assets and cash that are under the authority of disposal of the person. By and large, property is majored as an indicator of living standard of a person. Commonly property includes house, land, livestock, jewelries, cash, land, deposits, shares, and so forth. In broader sense, property includes all of the legal rights of whatever descriptions. Theoretically, the life-liberty and reputation, all are referred to the property as immovable (*Achal*) and movable (*chal*) things (NG, 2020 : 21).

Thus based on above definition, it is clear that property not only refers to the land, house, and other cash income but also it refers to the life and liberty. Like other developing countries, Nepalese women have very limited property ownership. Nepal is a male-dominated country. Therefore, females are largely deprived of culturally, socially, economically and politically. They have no right to decide even about their own household affairs which are related to property. Male owns all property and decision-making in the entire field. On the other hand, female economic participation rate is very low in the decision-making as well as in other areas, including education.

On the average, any kind of property ownership with women was also reported in the 2001 Census in Nepal. According to its report, only 17.13% of household had some type of property with women. Among the development regions, the Eastern Development region has the highest percent (20.03%) of property with women. The Far Western region has the lowest one (11.61%) (CBS.2001). Out of the total i.e. property (17.13%) own by women, 5.4% of livestock, 5.2% of land 8.8%, of house and land, 0.94% of house and livestock. (CBS, 2001: 22).

The above fact clearly reveals that women in Nepal are far from the ownership of their household property. Even though the Interim Constitution guarantees legal equity to all its citizens, many existing provisions are discriminatory towards women in many dimensions. One of such dimensions is the inheritance right of women and

their share in property owning. Absence of legal share of property and obtained from the partition prohibits women to all better opportunities in their overall development, such as educational attainment, health care facilities, better occupation, social and political participation as well as the decision-making power.

Due to the economic dependency, women are subjected to experience domestic violence, psychological domination polygamy etc. (Kafle, 2003 : 11). Women contribute almost all equal labor force but role of them as economics resources always has been underestimated in developing countries like Nepal. The economic contribution of women is assumed to be national economy women's access to resources, land property and assets are seriously limited due to discriminatory laws regarding inheritance and property right. Furthermore, ultimate decision making by women without male approval becomes non-functional. Women's access to resources and means of production such as land, livestock, capital goods etc gives a resource base for women's exercise of autonomy and independence, which contributes significantly to helping them make their own decision with respect to their private lives such as marriage (Tuladhar, 1993 : 22)

Women carry a triple burden in the society as a mother, producer and worker. She contributes directly to subsistence and income as a mother and wife; she cares for her family members and children. As a community worker, she gives all her leisure hours and labor to the society. As women's access to property and modern avenues of an education, skill development and knowledge are major issues of concern. Nepalese women in general lag far behind than men (Lamichhane.2000: Acharya.1997 : 15)

Women's equal right on parental property is a great leap forward in the history of women movement in Nepal. The issue is rising day by day. The government has emphasized gender equality as an integral part of equitable growth. Without equitable access to resources, one can imagine the sustainable development of the nation. Equality in any sector is the key for women's empowerment. Some feminist have raised the voice gender equality. Similarly in different conferences, NGO'S have focused their action into gender equality. They are trying to eliminate the gap

between men and women. In the contest of the equality household resource between two sexes also helps to create an equitable society.

Not only the women should get equal opportunity of economic resources but also should have the right to participate on decision making process in all household affairs. Women's access to decision making, in all development process, is mediated by men.

## **1.2 Statement of the problem**

Economic justice is an important goal for women because they have an economic base, more autonomy and do not have an abusive condition and have more choices as well as opportunities (Lamichane,2002).Women in family relationships, particularly when they are performing traditional roles, often become economically equal for women within the family. Equality between son and daughter in the right of succession in the family property is one of the tools available to achieve the economics justice (Malla, 2000 : 21).

The issue of property right of women and their power of decision making in every household affairs is a national issue. It is that without a balanced socio- culture, environmental and domestic socio-economic status of women, the place of development cannot take place. Socially and economically empowering women and girls is a key strategy for eliminating violence against women and protection of human rights. Women will never escape from existing violence as long as they are financially depended on men. A woman has no property right at home also has no decision making power elsewhere. Legal code and customary practice in Nepal still treat women as second class citizens, denying them the right to own dispose property, to travel freely and to gain access to economic and productive resources. If a woman is financially able, she is more likely to be educated to be healthy and to take decision household affair (FWLD, 2001 : 11).

Thus, property owning and decision makes power directly affect the process of women empowerment. Achieving equality between men and women is essential to

realize their full potential, to involve women fully in policy and decision making in all aspect of economic, political and cultural life. (UNFPA, 1994 : 10).

This study has attempted to find the answers to the following research questions:

1. What is the situation of the women's property ownership in the study area?
2. What are the factors affecting women's property ownership in the study are?
3. What is the role in decision making in socio- economic and political affair?
4. What is the perception of women about equal property right for men and women?

### **1.3 Objectives of the Study**

The general objectives of this study are to assess the situation of the women's property ownership and the role in decision making in socio- economic and political affair.

The following are the specific objectives of the study.

1. To know the perception of women about equal property right for men and women.
2. To find out the current situation of property ownership of women.
3. To analyze the decision making power over socio- economic and political affair.

### **1.4 Definition of Terms**

**Property** is any physical or intangible entity that is owned by a person or jointly by a group of persons. Depending on the nature of the property, an owner of property has the right to consume, sell, rent, mortgage, transfer, exchange or destroy their property, and/or to exclude others from doing these things. Important or widely-recognized types of property include real property (land), personal property (physical possessions belonging to a person), private property (property owned by legal persons or business entities), public property (state owned or publicly owned and available possessions) and intellectual property (exclusive rights over artistic creations, inventions, etc.), although the latter is not always as widely recognized or enforced. A title, or a right of ownership, is associated with property that establishes

the relation between the goods/services and other persons, assuring the owner the right to dispose of the property as they see fit. Some philosophers assert that property rights arise from social convention. Others find origins for them in morality or natural law.

### **1.5 Significance of the Study**

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

Furthermore, the study will facilitate those who are working in the field of women's right. It will also be helpful for planners, policy makers as well as for the Government Offices (GOs), NGOs and INGOs in the relevant field. This study is focused on the emerging issue women's economic right with suggestion. So, the findings of the study will be helpful for the future researcher too as a supporting matter for their study.

### **1.6 Limitation of the study**

All the studies have their own limitations. No study can be free from constraints such as resources, time, money etc. The study also has the following limitations:

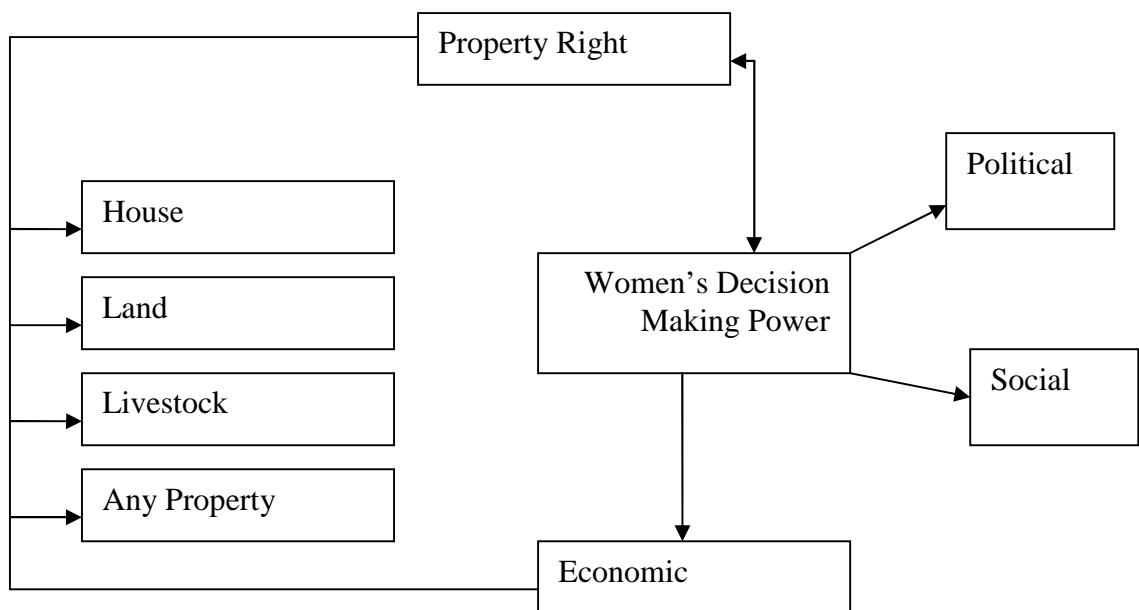
The respondents are only female aged 15 and above and has been surveyed in 3 wards of Anarmani VDC of Jhapa District. The study was carried out only in

Anarmani VDC of Jhapa District. Conclusion drawn from this study cannot be generalized to other areas or regions.

### 1.7 Conceptual Framework

The following conceptual frame work is presented for analyzing the women’s property right and their decision making power.

**Figure 2.1: Conceptual Framework**



Based on the above literature review for the analysis and the conceptual frame work illustrate that the access to women’s property right includes house, land, livestock and any other property. The impact of this kind of property ownership and the women’s decision making power are inter-related to each other. Ultimately the property right and decision making power affect all sectors, including social (Health and Education) political participation (involvement in policy making level) as well as it makes the women economically strong. Thus the conceptual framework represents the clear vision of this research study.

## **1.8 Organization of the study**

This study is organized into five chapters. The First Chapter is the introduction of the study, which is further divided into five sub-chapters; general background, statement of the problems, objectives of the study, significances of the study and the limitations of the study.

The second chapter presents the literature review related to property right and decision-making. It is further categorized into three sub-chapters -- review of the theoretical literature, empirical literature and the conceptual framework of the study. The Third Chapter deals with the methodology used in this study. Chapter Four describes the Study Area. Chapter five includes socio-economic situation of the respondent's (women's) perception towards property right, and Chapter Six includes the situation of property ownership of women and women's power of decision making. Finally, Chapter Seven includes the summary, conclusion and recommendations of the study.

## **Chapter II**

### **Literature Review**

#### **2.1 Theoretical Overview**

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

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

The following are some theoretical concepts, which are related for the creation of equitable and just society, including property right.

##### **2.1.1 Endowment and Exchange Entitlement Theory**

Endowment refers to the ownership of assets and individual labor power. Assets can be of varied types: cash balances and other finance assets, productive assets such as land, equipment, buildings or livestock, a house, consumer durable and store of food and other products etc. The ability to work is an important asset in its own right. (Sen,1981 : 11)

Entitlement is common that people can exert over goods in two ways, by using their own resources in direct production or by using them to buy and sell in the market (Sen, 1981: 12). Thus this approach captures the combined effect of owing resources and being able to deal them in production or trade to command goods. Someone may own assets and have labor power i.e. have endowment. But it is not certain that they will have ability to exert over that asset.



**Sen furthermore distinguishes different forms of entitlements, which are as follows:**

1. Trade based entitlement: one is entitled to own what one obtains by trading something one owns with willing party.
2. Production based entitlement: one is entitled to own what one gets by arranging production using owned resources.
3. Own labor entitlement: one is entitled to own labor power to the trade based and the production based entitlement related to one's labor power.
4. Inheritance and transfer entitlement: one is entitled to own assets what is willingly given to one by another who legitimately owns it. (Sen, 1981 : 12)

### **2.1.2 Distributive Justice Hypothesis**

The distributive justice is normative principles designed to allocate goods in limited study relative to demand. The principle varies in dimensions such as what goods are subject for distribution (income, wealth, opportunities etc.); on the nature of subject of the distribution (natural person's, group of person, references classes etc.) and on what basis the foods should be distributed (equally, according to individual characteristics, according to free market transactions etc.) (Kafle, 2003: 8)

The distribution of goods services and income are necessary and sufficient condition to achieve demographic improvements (Ilchman 1975 : 237-238). The principle of distributive justice is largely assessed on the state of distribution of material, goods and services to individual and its association with social –economic and demographic behavior of population in general, but particularly in women. The personality development factors such as education, health are also equally related to the distribution of property and economic authority (Ilchamn, 1975: 22).

Moreover there are mainly six elements of distributive justice which are as follows:

***Strict Equalitarianism:*** One of the simplest principles of distributive justice is that of strict or radical equity. The principle says that every person should have and access to the same level of marital, goods and services. The principle is most commonly justified on the ground that people own equal respect and the equality in

marital, goods, and services, which is the best way to achieve equitable and ideal socio- economic and demographic indicators in a long run (Kafle, 2003: 23).

***The difference Principle:*** The wealth of economy is generally changeable from one period to next. Production of more wealth can be related to the social, economic and psychological behavior of people, which has been proved in many countries over the last few centuries. Producing more wealth is a way to earn greater income that consequently influences the life style of the people (Lamont, 2002: 3).

***Resources Based Principles:*** The resources based principles (also resource equalitarianism) prescribe equality of resources. However, it is largely determined by people's free use of their resources. It's often claimed by resource theorist that the difference principle is insufficiently "ambition-sensitive" and assumes that people have equal resources. Further argument is that people's way of living is the consequences of their choices. They argue, for instance, that people who choose to work hard to earn more income should not be required. This illustrates that higher work substitute the time to be spent in child bearing and child rearing. Thus, work states income fertility, nutrition, education and living standard are associated to each other that are equally applicable in the Nepalese context. (Lamont, 2002: 22).

***Welfare – Based Principles:*** Welfare based principles are motivated by the idea that what is primary moral importance is the level of welfare of people. Advocates of welfare based principles view the concern of other theories equality, the least advantaged, resources, desert claims of liberty as derivative concerns. It is associated with the utilitarianism. Thus, the welfare for least advantaged by equal distribution of resources and liberties among all its citizens of the state all could be applicable in the case of our country too (Lamont, 2002: 23).

***Desert Based Principles:*** The Principle claims that people deserve certain economic benefits in the light of their actions. The complaint is often motivated by the concern that various forms of welfare ism treat people as more container for well being, rather than purposeful beings.

The difference desert based principles of the distribution differ primarily according to what they identify as a basis for desert bases fit into one of three broad categories of contribution, efforts compensation. This largely advocates that people should be rewarded accordingly (Kafle, 2003: 10).

***Liberation Principles:*** Liberation principles permit the market to satisfy the condition of just as described by the approach, Robert Nozick states the three part entitlement theory (Nozick, 1974: 22).

According to him, if a world is wholly just the following inductive definition would exhaustively cover the subject of injustice in holdings:

A person who acquires holding in accordance with the principles of justice transfer from someone else entitled to the holdings.

A person who acquires holdings in accordance with the principle justice in acquisition in entitled to that holding.

No one is entitled to holdings except by (repeated) applications by (i) and (ii)

The complete principle of distributive justice says simply that a distribution is just if every one is entitled to the holdings they possess under the distribution (Nozick, 1974). The statement of this theory includes reference to the principles of justice in acquisition and transfer (Lamont, 2002 : 21)

So, the principle of acquisition and transfer can be applied for the Nepalese women who are not acquired their parental property and are powerless. The theories help to gain the path of socio – economics as well as demographic well – beings.

## **2.2 Concept of Property**

Various scholarly disciplines (such as law, economics, anthropology or sociology) may treat the concept more systematically, but definitions vary within and between fields. Scholars in the social sciences frequently conceive of property as a bundle of rights. They stress that property is not a relationship between people and things, but a relationship between people *with regard to* things.

Property is usually thought of as being defined and protected by the local sovereignty. Ownership, however, does not necessarily equate with sovereignty. If ownership gave supreme authority, it would be sovereignty, not ownership. These are two different concepts.

*Public property* is any property that is controlled by a state or by a whole community. *Private property* is any property that is not public property. Private property may be under the control of a single person or by a group of persons jointly.

### **2.3 General Characteristics Property Rights**

Modern property rights are based on the concept of ownership and possession as belonging to legal persons, even if the legal person is not a natural person. In most countries, corporations, for example, have legal rights similar to those of citizens. Therefore, the corporation is a juristic person or artificial legal entity, under a concept that some refer to as "corporate personhood".

Property rights are protected in the current laws of most states, usually in their constitution or in a bill of rights. Protection is also prescribed in the United Nations' Universal Declaration of Human Rights, Article 17, and in the European Convention on Human Rights (ECHR), Protocol 1.

Traditional principles of property rights include:

1. Control of the use of the property
2. The right to any benefit from the property (examples: mining rights and rent)
3. Right to transfer or sell the property
4. Right to exclude others from the property.

Traditional property rights do not include:

1. Uses that unreasonably interfere with the property rights of another private party (the right of quiet enjoyment) [See Nuisance]
2. Uses that unreasonably interfere with public property rights, including uses that interfere with public health, safety, peace or convenience. [See Public Nuisance, Police Power]

Not every person or entity with an interest in a given piece of property may be able to exercise all possible property rights. For example, as a lessee of a particular piece of property, you may not sell the property, because a tenant is only in possession and does not have title to transfer. Similarly, while you are a lessee, the owner cannot use their right to exclude to keep you from the property, or, if they do, you may be entitled to stop paying rent or sue for access.



**Discrimination**

"Women face discrimination, particularly in rural areas, where religious and cultural tradition, lack of education, and ignorance of the law remain severe impediments to their exercise of basic rights such as the right to vote or to hold property in their own names.

*Bureau of Democracy, Human Rights, and Labor, February 26, 1999.*

Women are directly discriminated in the job market. The majority of women are confined to the informal sector where wages are low, working hour is longer, conditions are poor and wage compensation is non-existent. Women also suffer from discriminatory practices in opportunities for education. Below are some statistics (2001) on literacy showing the huge disparity between urban and mountain areas. The literacy rates in particular for the mid-and far-west regions emphasize the lack of education for women, showing just how important our work in the west is.

<b>Region</b>	<b>Female</b>	<b>Male</b>
Urban	55.8%	80.0%
Rural	31.2%	59.4%
Mountain	20.9%	51.9%
Mid-western mountain	7.9%	41.2%
Far-western mountain	12.0%	55.3%

Source: Nepal Human Development Report 2004

## **Employment Situation**

Till today, the women are considered as ornaments of the house in theory and slaves in practice. When they are girls they are not allowed to attend schools, whereas boys are privileged in this regard.

*The Kathmandu Post*



Women in Nepal work for longer hours than men, have fewer opportunities for gainful employment, and possess limited property rights. As in most parts of the world, women in Nepal precariously juggle with the three-principle work regimes of reproduction, house-holding, and income generation. Women's life expectancy improved from 53.5 in 1991 to 61.5 in 2001, finally surpassing the life expectancy of 60.5 for men. However, more recent statistics show that this has dropped slightly below the men again. In particular, the life expectancy for both men and women in the mid-and far-west mountain regions is at least 10 years less than those living in urban areas, reflecting the hard lives they lead.

Over 70% of women workers are confined to self-employment, unpaid and low-wage informal sector work with few formal job opportunities. The problems faced by women in the job market stem from a number of factors including stereotypical roles confining women to the household, limited access to education and skill/vocational training, exploitive and unsafe working conditions, discriminatory wage rates, sexual harassment at work and discrimination in employment opportunities. The fact that women are working principally in the informal sector means that few have benefited from any wage reforms to date.

Low income earning opportunities together with absence of right to property have

limited the role of women in the decision-making about the allocation of household income.



### **Decision Making**

For Nepalese women, independent decision-making is highly restricted. Lack of decision making power has deprived women of the basic elements of a decent life such as food and nutrition, education, skill development, health, and family planning. This has ultimately undermined their access to gainful employment opportunities and participation in professional jobs.

*Some of the information above is based on the Nepal Human Development Report 2004*

Unfortunately, the majority of women are living in the rural areas of Nepal and do not have access to any of these facilities. 93% of Nepal is rural area where change is taking place at a painfully slow pace. It is hard for us to think of what a difficult life the uneducated, under privileged women have. Daughters are treated as a burden to their family, despite the fact that they run the household and work in the fields. Sons, having received an education, will be the ones to leave the village to find work often leaving wives to raise the family. The rural women have little or no self-confidence and do not consider themselves. The village women's life is nothing more than that of a servant or a possession of the family. They do not appear to know the value of their individual lives. Our dream to Empower the Women of Nepal is a long hard path to undertake but the potential jewels at the end are so great it must be traveled.

## 2.4 Empirical Literature

The absence of property right to women and unequal and conditional right to property given to women creates the environment of complete lack of access to resources for them. Permission of a daughter is not required for transaction of property that members are supposed to be head of the family and they also enjoy the right to mobilize the ancestral property. Women in the family have very little share in the mobilization of household resources. Their participation in decision making process is negligible (Malla, 2000 : 11).

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 off 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,

Beliefs Reflecting the Derogatory Attitude Towards Girl Child/Women including the following:

- *Dhilo paye, Chhora paye* (“Let it be late, but let it be a son”);



- *Chhora paye swarga jaane* (“The birth of a son paves the way to heaven”);
- *Chhori ko janma hare ko karma* (“A daughter is born with a doomed fate”);
- *Chhora paye khasi, Chhori paye Pharsi* (“If a son is born, it is celebrated by sacrificing a goat, if it’s daughter, a pumpkin is enough”);
- *Chhora bhaye sansar ujyalo, Chhori bhaye bhanchha ujyalo* (“Son brightens the whole world, whereas a daughter brightens only the kitchen”);
- *Kanya Daan* (“a daughter should be given away as a gift”);
- *Mare paap, pale punya* (“It’s a sin if the groom kills the bride, charity if nurtured”);
- *Srimati bhaneko paitalako dhulo ho* (“Wife is the dust of the foot”);
- *Chhori mari, thulo ghar pari* (“If a daughter dies, we can say she has been married into a rich home”);
- *Pothi baase ghar mahscha* (“A woman ruled house is sure to be destroyed”);
- *and Swasni mancheko buddhi pachhadi* (“Women are always shortsighted”).

Holding of such traditional values by both the lawmakers and many common Nepalese people have been detrimental for the realization of equal rights for both sons and daughters. Majority of the population is still exposed to such values because of lack of access to modern education.

In the contest of Asia, a great majority of women are made landless by unequal divorce and inheritance laws. That law denies them to assist to land owned by men. In the Middle East, women have no legal independence. They must have men to act as “guardian” and affect all their legal transaction including buying, transferring goods and making credit and loan applications (Pokhrel, 2001 : 29).

In South Asia, most of the women are poor because of lack of access in economic resources. They have no command over property; and in most of the countries there are no provisions of inheritance property right. This conditions result in poor demographic and socio economic indicator (Acharaya, 1996 : 30).

However, the unequal access to land and property is widespread not just in South Asia but in all regions. In Zimbabwe, the 80’s constitution did not guarantee

women's legal rights by joint ownership and the land reform scheme considered only widowed women with dependent eligible excluding women on their own single deserted, divorced also left most women out (Agrawal, 1994 : 31).

The US is spearheading international efforts to help countries make the transition from war and civil conflict to peace and democracy. The need of women and the children must be central to transition strategies. Although 70 percent of the population in the countries such as Rwanda and Angola is female and women head half of the all household, women in many transition states face limited access to societal resources such as credit and ownership of property. To help Basin women return to their community and begin social reconstruction, the US developed the Bosnian women's initiative in 1996 (USAID; 1997: 1-2)

In the USA, there are mainly three types of system of property, which provides full right to husband and wife in the property that is earned before marriage. But this system has different provision for property earned during the married period. In common law system there is more right to the earning partner on property whereas, in community system there is no difference on the basis of earning (Acharya, 2001 : 5).

Sen elucidated some of his views on inequalities including property rights between men and women. According to him, gender inequality exist in most of the parts of the world: from Japan to Morocco, from Uzbekistan to USA ( Sen, 1981 : 2). According to Sen, there is a different kind of disparity ownership inequality, which is also an example of gender inequality. According to him, in many societies the ownership of property can also be very unequally shared. The absente of claim to property can not only reduce the voice of women but also make it harder for women to enter and flourish in commercial economic even some social and developmental activities. This type of inequality existed in most part of the world. The variation is high in less developed countries such as South Asia. Some of the conferences on women and development also have been raising the issue of quality in agreed sphere between two sexes.

The international conferences on population and development has also concerned about women's right. The conference urges to eliminate all sorts of discrimination to bring women in the main stream of policies and decisions making level in the country. Furthermore, ICPD declares that it's objective to ensure the enhancement by women's contribution to sustainable development through their full involvement policy and decision making process at all stage participation in all aspects of production employment, income generating activities as active decision maker participants and beneficiaries (UN, 1994 : 31).

Women experience constrains to owning, involving and using land. Laws, customs, and economics are factors that interfere with women's access to land and other property. Women are farming groups and pulling their savings in order to buy land or start income generation project. In Kenya women's groups have names that reflect women's situation. Under customary law, women frequently are unable to own and except through husband or other male relatives. Widows without sons or unmarried women are treated as minors and cannot make business transaction without male relative concern (Ogana, 1995: 26-27).

Even in countries where women have the right to land ownership and property, they have little chance for ownership due to high costs and women's lack of business practice or knowledge of their right. In a subsistence economy, land offers a place to line and to grow foods. Pressure on the land erodes women's ability to maintain shelters and feed their families. Women pushed into marginal lands must struggle for survival and face eviction. (Ogana, 1995:20-21).

The Beijing platform of action 1995 and the Istanbul Habitat Agenda of 1996 (Habitat II) were powerful landmark agreement on women rights. However, the inequalities thy addressed between men and women have roots in societal norms and values that do not change as a result of international agreements of even legislations (Lee- Smith, 2001 : 50)

Two specific inequalities are central to the concern of the Habitat Agenda: ownership and control of property and personal security. Unequal access to property in women

has not been addressed by new legislation in the number of countries yet. International discussions in 2000 reveals that it takes more than legislation to bring about equality in women's property rights (Lee Smith, 2001 : 3).

Chaliton (1984) has presented some facts about women's power of decision making which are also applicable for the Nepalese society too. According to him, the family's decision making process is implicit in all its distribution of responsibilities and resources. The most powerful family member is the one who can orchestrate – if not dilate decision, is determined by prevailing cultural values such as those attached to men's and women's productive roles. In highly stratified and patriarchal society, like those of North Africa and Middle East, most of the South Asia, Women are not expected to be self supporting and cannot inherent land or other property. Even when they do earn they are not usually able to translate their income into family power since they have to turn their earnings over there husband who control all family income. In these societies, women's most reliable power is her ability to reproduce especially sons (Charlton, 1984: 40-41)

As Nepalese women are living under male domination since a long time, they are not well educated. Most of the women living in rural areas are even not aware about the rights which are given by existing laws. In this condition if an equal right to partition (Amsha) is given to daughter in parental property, the possibility of being cheated by their akin is also found (Gnayawali, 1999: 11).

Shrestha (1996) describes about the equal property right for men and women in economic prospective. According to Shrestha, despite constitutional guarantee of equal right for all, women suffer injustice of all kind of social, economic, religious, legal and political. The existing property right laws are against the spirit of the constitution of Nepal which guarantees equal for women. The deprivation of rights of parental property is one of the major causes of women's backwardness (Shrestha, 1996: 25).

Sangroula (1996) describes in his paper on "Search for Appropriate and Adequate Legislation for Equal Property right for Men and Women" with an objective

analyzing the issue of legal prospective. According to him, in respect of granting equal property right to women, the existing laws are silent about modalities of giving rights. The Hindu law in respect of property right is different than other laws in the Western countries. Flexible in nature, there is sufficient room in Hindu laws for amendment to address social problems. In order to get rid of traditional religious and cultural values, which are basically characterized by negative value of social thinking, we should look into things objectively and better analyze the issue in a legal perspective (Sangroula, 1996: 27)

However in daily newspaper, Upreti (2053 BS) writes that if daughters are given full-fledged parental property ownership as equal to son, some evil may emerge. Boy's competition will be in search for the daughters of rich parents. Self development will be lacked behind, a lazy boy will follow the rich daughter to marry and if unsuccessful, the crime occurs etc. (Kantipur Daily 2053, Baishakh, 26).

Due to lack of right in economic field, women consider themselves as weak and incapable in every sector and think they cannot show their latent capacity, which causes them to be left behind. If in the family only daughters are born, parents will continue to have more children in the hope of having a son who inherits the family property (Subedi, 1997: 37)

Women constitute the disadvantaged and powerless even though half of the world's population "the forgotten majority" is covered by them. Though they perform 67 percent of world's working hours, they earn only 10 percent of the world's income and own less than 1 percent of the world's property (Tuladhar, 1993: 41).

The level of women upgrades only after the marriage, the family name and ancestorship of father transfers to the husband. The husband controls her even by thrashing if she doesn't come under the control of the husband. Even the religious scripts have permitted to control the women by beating (Thapaliya, 1996: 31)

The feedback analysis report on women's property rights conducted in 1996 by LAAC further states that while discussing the right of women after marriage in

regard to women parental property, 63% suggested that women must have the authority over such property whereas 22% responded that she must take the consent of her husband for disposal of such property, while 15% responded that she must have full authority over half of such property. And for the remaining half, she must seek the consent of her father or of her non-minor children. Suggesting upon the provision for equal distribution of property between the husband and wife, 41% suggested that both the husband and wife must have single and full authority over each one's own property received from their parents and must have equal rights over the property they owned after marriage. On the other hand, 33% of the total respondents suggested that they should have equal right over all property by each other (LAAC, 1996 : 32).

According to Lamichhane (2002) the knowledge about the law legal process of the judiciary fundamental right and human rights are appallingly low among both rural and urban women. Society still favors male control over property. Women who inherit property from parents or from their own earnings (Pewa) have a limited legal right to that property. But in most of the cases they have little control over that right (Lamichhane, 2002: 16).

The status of Nepali women legally seems to be strong but institutionally and practically it is very weak. There is discrimination against daughter, wife and widow. Both legal and practical discrimination between sons and daughter, wife and widow should be granted equal economic, political and social rights as males. But the equality between men and women will be based on cooperation. It should be necessary to provide equal right of property to women to uplift their status and position (Kandel; 2001: 21)

Kandel (2001) further deals with women arguing that they should have share either from parent or from the husband. Granting shares from both sides to women will be injustice to women, so, the daughter should ask for equal right and opportunity in parental house. Till her marriage she should get equal opportunity for education as her brothers. Besides, the parents should grant permanent property to a daughter,

including skills and education. The parents should not be compelled to grant share even to sons (Kandel, 2001: 33).

CEDA, one of the leading research centers about women's property right, has clearly stated that though the women have some property as gold, silver ornaments and other forms of properties, they have no real control. Women do not largely hold the authority of property even legally registered to them (Paneru, 1979: 27).

This situation really indicates that it is not sufficient to give only the property right for women but also it is necessary to enhance the capability of women to enjoy the property that is with them. It reflects that the decision making power over their own property seems to be weak for Nepalese women.

Subba (2002) in his dissertation on titled "Gender inequality and property right of Nepalese women" express his views that women are suppressed by their male counterparts in the property right or in the name of gender equality. It is necessary to eliminate the gap between men and women in every sector, which is the obstacle for development while property right of women is one of the issues of gender inequality in the context of Nepal. Those two issues are serious problems. (Subba, 2002: 5)

Therefore, women should get equal role in decision making and opportunities in each and every sector of development. So, women should also get the parental property right as sons.

The women's decade 1975 -1985 provided women with opportunity to take a retrospective look at the role and status of women. A three years research study started in 1979 on "the status of women in Nepal" was carried out to determine the actual participation and contribution of women in rural economy including their input in decision making process, the role in the social and cultural aspect and in economic activities (Paneru, 2000: 30)

Women in Nepal as elsewhere hold the triple work responsibility of reproduction, house holding and employment. However, reproduction is not treated as work and house holding is also not considered as a productive job even by the state organ.

Women are deprived of the independent decision making too. Women in Nepal work for longer hours than men although they have fewer opportunities to gainful employment and possess extremely limited property right. They even lack access to control over the household income (NESAC, 1998: 22).

To ensure women equal access to economic resources including land property credit, science and technology, vocational training, information, community and markets as means to further advancement and empowerment of women. Through the enhancement of their capacity to enjoy the benefits of equal access to those resources inter alia by means of international cooperation (UN, 1995: 11).

In Nepal after the people's movement of 1990, equal right activist have been demanding equal right to property. The controlled will system has been in practice even before the people's movement. Nepali people are aware of the fact that the will system is very popular in development of capitalist countries such as the USA and the UK. In more than a decade long struggle for equal rights on parental property, political parties and their Landers, lawmakers and media have often pointed towards education for daughter as an alternative to equal right of property. Very recently they considered will system as an alternative (Sanchrika, Samuha 2001: 22).

According to National Plan of Action adopted based on Elimination of All Forms of Discrimination Against women (CEDAW, 1981: 31) human development is impossible without the women's participation in mainstream of national development. Therefore, in order to solve the problem of national development and the problem of 21<sup>st</sup> century as well, we should change our traditional concepts according to change in time, we should give equal right to women to raise their status in the economic, social and political by their maximum participation. Different subject of women right and development are no related with certain sector but related with different development sector. That is why women's participation is inevitable in every part of development. For this woman's involvement should be raised in every field (NPA, 2060: 11).



Saakha (1989) in her Master's Degree dissertation described that Nepalese women have very few rights regarding property right, this would not be a traditional Nepalese view of matter because they would claim that head of family just controls the property which the family owns (Saakha, 1989 : 21).

Bhattarai (1998) describes that historically social development is interrelated with private property. Patriarchal family, the origin of the state male oriented property holdings and headed system is the major cause of the gender discrimination and backwardness of women (Bhattarai, 1998: 11).

Right on property means not only on property but right on education, health, income, resource empowerment, decision making and so on which are inevitable elements for women empowerment within a short period.

It is the development of social, economic, political, and education at all levels. Among the measurement of elements of women empowerment social, economic, political, as well as women's equal involvement in administrative sector are major social development, which is inevitable to all these elements and developments of academic levels, income, decision making, social, participation and other which directly affect human development index.

The concept of equal property right has not only promoted the right on property, it directly affects the ability development of humans. Therefore, women's right on property is not only the right on property but the base for all round development.

## **Chapter III**

### **Research Methods**

This chapter deals with the overall methodology applied for this research. This included introduction top study area, research design and method of data analysis.

#### **3.1 Rationale of Selection of Study Area**

Jhapa district is a tiny place in map of Nepal, which lies in the far Eastern part of the country. It is surrounded by Morang in the West, Ilam in the North, Bihar of India in South and West Bengal of India in the East. The Area of Jhapa District is 1606 Sq. km. The Population of the district is 68 8109 out of which 345669 are female and 342440 are male. It has seven elections constituencies, 47 VDCs and 3 Municipalities.

Anarmani VDC is one among the 47 VDCs in Jhapa District. The area of Anarmani VDC is 38 sq. km with a population of 52365 (VDC Source). It is a densely populated VDC because it lies at the heart of Jhapa District and Mahendra Highway passes through this VDC. It has altogether 60 educational institutions (including Community, Private Schools and Colleges).

The major castes living in the VDC are Brahmin, Kshetri, Tharu, Rai Limbu, Gurung, Musar, Satar, Tamang, Meche, Koche Rajbanbsi, among others. People from different tribes, castes, communities, class, religion, culture and lifestyle reside in this VDC. They have their own perspective towards the status of women. They have different perception on women's property rights and their decision making power so the researcher has chosen this VDC as study Area.

#### **3.2 Research Design**

The study was based on primary data source collected from field survey. The information was collected through face to face interview methodology by using structured questionnaire.

### **3.2.1 Population and Sample**

The respondents were selected only who were aged 15 and above. For the fulfillment of the defined objective 100 respondents have been selected as samples. Out of the total 9 wards of Anarmani VDC of Jhapa district, only three wards were taken in this study: i.e. ward no. 7, 8, and 3. The reason: because these wards represent the entire characteristics of the whole VDC. On the other hand, it has been selected considering the resources and time. In this study an individual has been selected from each household as sample.

### **3.2.2 Data Collection Method**

Primary data were collected constructing closed and semi closed ended questionnaire. The questions have been mainly divided into two parts namely individual information and related information. Primary data were collected through direct interview with respondents applying questionnaire. Some secondary data were collected for the literature available on the issue. They were used in this research mainly for cross check with the primary data where feasible and relevant.

#### **1. Interview Schedule**

An interview schedule was designed for research interview. Both open and close ended questions were included in the research interview questionnaire. The questionnaire was pre-tested (dilated) and errors in questionnaire were corrected and brought into final shape. The interview was conducted with the respondents. Informal interview was conducted with community workers as well.

#### **2. Key Informant Interview**

Key informants were interviewed for getting some special information regarding the subject matter. To supplement data from the key informant, survey information were also collected by group discussions with the local people selected from different socio-economic groups in the study area.

#### **3. Observation**

During the field survey, various issues related to women were observed to gather some important qualitative information. During the field work the observation were noted in the personal diary.

### **3.3 Method of Data Analysis**

Collected data was processed and tabulated towards the completion of the study. Statistical package for the social science (SPSS), computer programs were used to process and analyze the quantifiable raw data gathered from field study. Although both qualitative and quantitative analysis was undertaken more emphasis has been laid on the qualitative aspect of it. Gender analysis tools and theoretical concept have also used for explanation of the data as well in the study.

## **Chapter IV**

### **Introduction to Study Area**

#### **4.1 Introduction to Jhapa District**

**Jhapa District:** A district of Mechi Zone, is one of the seventy-five districts of Nepal. The district, with Chandragadhi as its district headquarter, covers an area of 1,606 km<sup>2</sup> and has a population (2001) of 688,109.

##### **4.1.1 Location**

Jhapa is the easternmost district of Nepal and lies in the fertile Terai plain. It borders Ilam district in the north, Morang district in the west, the Indian state of Bihar in the south and east, and the Indian state of West Bengal in the east.

##### **4.1.2 Administration**

The district is divided into 47 Village Development Committees (VDCs) and three municipalities, namely Bhadrapur in the south, Mechinagar in the east and Damak in the west. Its major centers are Chandragadhi, Bhadrapur, Birtamod, Kakarbhitta, Damak, Dhulabari, Budhabare, Surunga, Charali, Baniyani, Kechana, Patharia, Balubadi, Gherabari, Pathamari, Prithvinagar, Haldibari, Maharanihora, Lakhanpur, Gauradaha, and Topgachhi.

##### **4.1.3 Demography**

Jhapa is home to many indigenous ethnic nationalities such as the Limbu, Rai, and Dhimal . Other ethnic groups such as Dhangad, Koche, Rajbanshi, Satar ,Meche, Tamang, Uraon, Magar, Gurung , Gangain and many others came to Jhapa in the late 19th century. So did the Hill/mountain castes Bahun, Chhetri, and Newar communities.

Jhapa is diverse and rich in culture and tradition due to the influences of its different tribes. All the tribes/ethnic groups have their own languages, customs and traditions, and they celebrate their respective festivals every year.

#### **4.1.4 Climate and Geography**

Jhapa receives 250 to 300 cm of rainfall a year, and mostly during the monsoon season in the summer and its hilly northern area receives more rainfall than the south. Its major rivers like the Mechi River, Kankai Mai, Ratuwa, Biring, Deuniya, (Aduwa), (Bhuteni) (Dhangri), Hadiya, and Ninda, Krishna Khola, Gauriya, Ramchandre etc provide water for irrigation. Due to its alluvial soil best suited for agriculture, Jhapa has been the largest producer of rice and, is therefore, known as the Grain Grocery of Nepal. Besides cereal crops like rice and wheat, it is also one of the largest producers of jute, tea, betel nut, rubber and other cash crops.

Jhapa also has vast area of forests, such as Deunia, Charali, Charkose Jhaadi, Hadiya, Sukhani, Jalthal, and others. Its name itself is derived from the Rajbanshi word "jhapa" meaning "canopy", which suggests that the area was a dense forest in the past. It was once such a dense and dangerous forest that it was called Kaalapaani and prisoners were sent here to die of malaria and other diseases in the jungle.

#### **4.1.5 Attractions and Sites**

Jhapa also has several religious and historical sites of great importance like Kankai Mai, Kichakbadh, Satasidham, Arjundhara, Chillagadh, Biratpokhar, and Krishnathumki, among others. It is believed that Pandu's son Bhim had killed Kichak in Kichakbadh (near Kechana in the southern border) during the time of the Mahabharata. A great festival is observed on that day every year. There is also the historical fort of Chandragadh which gave its name to Chandragadhi. Other sites too have their own religious and historical values. It is also the gateway to Darjeeling and Sikkim and the rest of north-east India from Nepal.

#### **4.1.6 Development**

Jhapa is one of the most developed districts of the country. Almost all the villages and towns are linked by roads. There are schools and colleges in many parts of the district. There is also an airport and a hospital in Chandragadhi. It has the highest literacy rate in the country after Kathmandu, Kaski and Chitwan districts.

#### **4.1.7 Education**

Jhapa has a good literacy rate of 66.93 percent, which is highest in Nepal after the capital city of Kathmandu. Lots of school like Suryodaya English School, Damak, Deep Jyoti Vidya Mandir-Arjundhara, Laxmi Higher Secondary School-Baniyani, Little Flower's English School, Bal Kalyan School-Charpane, Harikul Model Higher Secondary School, Kankai Boarding School, Amity College, Emerald Academy, etc. have been providing quality education in Jhapa. Mechi Multiple Campus under the affiliation of Tribhuvan University is the oldest government college in Jhapa. Students from neighboring districts also come here for higher education.

#### **4.1.8 Role in National Politics**

The district plays a major role in national politics. The Communist revolution started from Jhapa, which led to the formation of one the most prominent parties of the nation -- CPN-UML. Many national political figures are from Jhapa such as K.P Oli, K.P Sitaula, Chakra Bastola, C.P Mainali. Recently during the JanaAndolan 2063 (April Revolution), Jhapa played a significant role in the agitation against the Royal takeover. Around five people were killed by the Royal Army in Bhadrapur and many more deaths weren't disclosed.

#### **4.1.9 Agriculture and Industry**

Jhapa is also famous for microcredit development. The Small Farmer Development Program (SFDP) was the first rural and micro-financing program in Jhapa. The Agricultural Development Bank started this Small Farmer Development Program in 1988. It started in a few VDCs and later spread to other parts of the district. After lifting many people out of poverty, the SFDP was handed over to the local people and the new institution was named Small Farmer Cooperative Ltd (SFCL). There are currently 13 SFCLs in Jhapa, each of which covers a single VDC.

It is one of the major areas for the production of tea and rice. Budhabare, situated below the Mahabharat range, is the most fertile land of Nepal. Several large tea estates are also located in Jhapa. Giri Bandhu Tea Estate, Tokla Tea Estate, Sattighatta Tea Estate are the major ones.

**Anarmani** is a village development committee in Jhapa District in the Mechi Zone of south-eastern Nepal. In 2001 (Nepal census) it had a population of 15,259 people living in 3020 individual households.

## 4.2 The Socio – economic Situation of Respondents

Socio-economic condition of people is a main basis for analyzing data, which varies from one individual to another. In this study, some of the socio- economic aspects like age occupation, caste/ethnicity, religion education etc. are analyzed as a main basis for analyzing the collected facts.

### 4.2.1 Age distribution of Respondents

**Table 4.1 Age distribution of Respondents**

Age Group	No. of Respondents	Percentage
15-30	35	35
31-45	45	45
46+	20	20
Total	100	100

*Source: Field Survey, 2009*

According to table 4.1, out of total 100 respondents, 35 percent are between the age of 15-30 and 45percent are between the age of 31-45 and the rest 20 percent are above age 46 years.

### 4.2.2 Caste Ethnicity

**Table 4.2 Cast Ethnicity**

Caste Ethnicity	No. of Respondents	Percentage
Brahmin/Chhetri	40	40
Rajbansi/ Tharu	20	20
Mushar / Satar	15	15
Rai/Limbu/Gurung/Tamang	10	10
Others	15	15
Total	100	100

*Source: Field Survey, 2009*

The table 4.2 shows the different caste/ethnic groups in the study area. Among the 5 categories, Brahmins/Chhetris cover the 40 percent share of all respondents and is



followed by Rajbansi/ Tharu 20 percent. Mushar/Satar and other category which is 15 percent for both and 10percent of the total respondents are Tamang / Rai / Limbu /Gurung. There is majority of Brahmin /Chhetri in the study area.

The structure of the family also revealed as social situation of the respondents. 60 percent of the respondents are living in nuclear family whereas only 40% are living in joint family.

#### 4.2.3 Religion of Despondence

**Table 4.3 Religion**

Religion	No of Respondents	Percentage
Hindu	80	80
Buddhist	10	10
Others	10	10
Total	100	100

*Source: Field Survey, 2009*

According to table 4.3, religious distribution of respondents, 80 percent are Hindus, 10 percent are Buddhists and the rest 10% fall in other categories.

#### 4.2.4 Educational Attainment

**Table 4.4 Educational Attainment**

Educational Attainment	No of Respondent	Percentage
Illiterate	10	10
Below SLC	50	50
SLC	30	30
Higher education	10	10
Total	100	100

*Source: Field Survey, 2009*

According to table 4.40, the educational attainment of the respondents seems to be better. In the study area, 90 percent of the respondents are below SLC whereas 30 percent of the respondents have their SLC level education and 10 percent have higher level of education. Among the total respondents only 10 percent are illiterate.

#### 4.2.5 Occupation of the Respondents

**Table 4.5 Occupation**

<b>Occupation</b>	<b>Percentage</b>
Agriculture	55
Business	6
Service	4
Student	35

*Source: Field Survey, 2009*

The table 4.5 shows the distribution of respondents with respect to their occupational status and is also revealed by this study. Fifty-five percent of the total respondents are engaged in agriculture. Similarly 35 percent are students, 6 percent business and the lowest 4 percent are service holders.

#### 4.2.6 Quality of Houses of the Respondents

**Table 4.6 Quality of Houses**

<b>Quality of Houses</b>	<b>No of Respondents</b>	<b>Percentage</b>
Kachcha	75	75
Ardha Pukka	15	15
Pukka	5	5
Other	5	5
Total	100	100

*Source: Field Survey, 2009*

Table no. 4.6 shows the quality of house, which is also indicator of socio – economic status of the study area. Out of total 100 respondents, one third of the respondents (75%) live in Kucchi (huts) house whereas 15 percent live in Ardha Pukka (semi-RCC) and the least 5 percent only in pukka (RCC) house and rest 5 percent in other category.

#### 4.2.7 Status in the Family of the Respondents

**Table 4.7 Status in the Family**

Status in the Family	No of Respondents	Percentage
Mother	20	20
Daughter-in –law	42	42
Daughter	38	38
Total	100	100

*Source: Field Survey, 2009*

According to table 4.7, the status of respondent within their family as daughter, mother or daughter – in – law is also traced out in the study since it plays a great role in women’s decision making process. Most of the respondents (42%) are daughter – in- laws and follow by 38 percent of daughters and 20 percent mothers.

#### 4.2.7 Land ownership of the Family of the Respondents

**Table 4.8 Land ownership of the Family**

Land ownership of the Family	No of Respondents	Percentage
One bigha	5	5
10 kattha-1 Bigha	45	45
5 Kattha – 10 Kattha	35	35
5 kattha	15	15
Total	100	100

*Source: Field Survey, 2009*

With reference to table no. 4.8, analyzing the land ownership of family the data revealed that only 5 percent respondents belong to more than one bigha land in their family’s ownership. 45 percent ranges 10 Katthas to one Bigha. Whereas, 35 percent have only 5 katthas to 10 katthas land. The 5 percent respondents have only less than 5 katthas of land. The fact has revealed that every person has more or less land in their family’s ownership.

#### 4.2.8 Marital Status of the Respondents

**Table 4.9 Marital Status**

<b>Marital Status</b>	<b>No of Respondents</b>	<b>Percentage</b>
Married	60	60
Unmarried	38	38
Widow	2	2
Total	100	100

*Source: Field Survey, 2009*

The 4.9 shows the characteristics of the respondents with respect to their marital status, which is also a social variable, thus influence the other variables such as most of the activity in the family. So it can be applied in the case of property owning and decision-making. In the study area more than half of the respondents (60%) are married. The corresponding percentage for unmarried respondents is 38 and 2 percent are widow (single) women.

#### 4.2.9 Husband's /Father's Education of the Respondents

**Table 4.10 Husband's /Father's Education**

<b>Husband's /Father's Education</b>	<b>No of Respondents</b>	<b>Percentage</b>
Illiterate	34	34
Below SLC	51	51
Higher Education	5	5
Total	100	100

*Source: Field Survey, 2009*

According to table no. 4.10 Husbands/ father's education and occupation are also the indicators of socio-economic status. It directly of indirectly affects the decision making power of women as well as the property owing condition in the household. The educational status of a respondent's father/husband seems to be very poor, whereas 34 percent of the respondents are illiterate. The percentage of below SLC father/husband is only 51 percent out of that 10 percent have SLC level education and the rest 5 percent having higher education.

#### 4.2.10 Husband Father's Occupation of the Respondents

**Table 4.11 Husband Father's Occupation**

<b>Husband Father's occupation</b>	<b>No of Respondents</b>	<b>Percentage</b>
Agriculture	89	89
Business	6	6
Service and others	5	5
Total	100	100

*Source: Field Survey, 2009*

According to table 4.11, agriculture is the main occupation of respondent's father/husband as it is higher than the national level (89%), 6 percent is involved in business and 5 percent have other occupation.

## Chapter V

### Perception of Women about Equal Property right for men and women

#### 5.1 Women's Perception towards Property Right

Women's opinion and view towards property right is one of the researchable issues. So it has been tried to analyze how women perceive the issue of equal property right for men and women. This aspect is analyzed with the help of the facts that are related to women, their opinion and views on equal property right and its impact by interrelating with other socio-economic variables.

##### 5.1.1 View on Women Access over Property

Women are far from access to their house hold property. As other developing countries, Nepalese women are also unable to exercise over their household property. So in this study, the respondents were asked about the issue on women's access over their house hold property. For this purpose, the question was asked whether they agree or disagree about the issue on women's access over property right.

Further more, the respondents analyzed the issue with respect to their age, group educational status and occupation.

**Table 5.1: Respondents view on the issue of women's access over property based on their marital status**

Responses of respondents	Married		Unmarried		Widow		Total
	No.	In %	No.	In %	No.	In %	
Agreed	28	46.67	32	84.21	2	100	62
Disagreed	21	35	2	5.27	-		23
Don't Know	11	18.33	4	10.53	-		15
Total	60	100	38	100	2	100	100

*Source: Field Survey, 2009*

The table 5.1 shows the respondent's view toward the issue of women's access to property right on the basis of respondent's marital status. Of the total 100 respondents selected in the sample 60 were married 38 unmarried 2 were widow.

Out of 60 married respondents, 46.67 percent agreed about the issue and 35 percent disagreed about this issue. Likewise, 18.33 percent do not have any knowledge about it. In case of unmarried respondents, the highest (84.21%) percent of them agreed about the women's property right, only 5.27 percent disagreed about the issue and even 10.53 percent replied don't know, whereas out of 2 widow respondents, both of them agreed about issue of property right to men and women.

The above fact shows that the significant percentage of respondents wants the access over their parental or household property with respect to their age group.

**Table 5.2: Respondents view on the issue of women's access to property right with respect to their age group.**

Age Group	Agreed		Disagreed		Don't Know		Total	
	No.	In %	No.	In %	No	In %	No.	In %
15-30	31	88.57	3	8.57	1	2.86	35	100
31-45	23	51.11	13	28.89	9	20	45	100
46+	8	40	7	35	5	25	20	100
Total	62		23		15		100	

*Source: Field Survey, 2009*

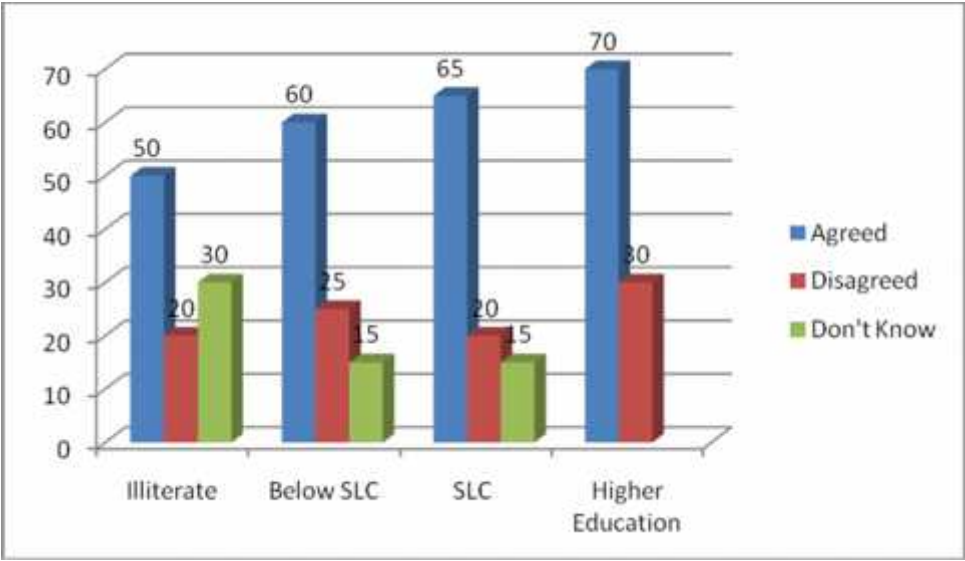
Table 5.2 shows the respondent's views with respect to their age group. Out of 35 respondents in age group 15-30, the largest percentage (88.57%) agreed with the issue. Where, 8.57 percent rejected and 2.86 percent said they didn't know about this issue.

In the age group 31-45 only 51.11percent agreed with the issue of women's access to property right where significant percentage (28.89% out of 45 respondents) disagreed. There is also significant percentage (25%) of respondent who don't know about issue. The percentage of disagreed women is increasing with the age. In age

group 46 and above 35 percent disagreed about the issue and also the significant percentage (25%) don't know about the issue.

Thus, most of the young women are in favor of the issue of property right whereas, elderly women are little bit less.

**Figure 5.1: Percentage distribution of respondent's view about the issue of women's access to property right according to their educational attainment.**



Source: Field Survey, 2009

Figure 5.1 represents the views of respondents about the issue of women's access to property right based on their educational attainment. According to the table, out of total 10 illiterate women 50 percent agreed with the issue, whereas 20 percent disagreed. There is significant percentage of illiterate women (30%) who don't know about the issue. In the case of 50 literate women the view is slightly different where 60 percent (out of 50 people) agreed, 25 percent disagreed and 16 percent even don't know about the issue of women's access to property right. The percentage of agreed women is increasing with the increase in educational status. So, 65 percent out of 30 SLC Level educated and 70 percent out of 10 higher level educations acquired respondents agreed on the issue whereas the percentage of disagreed women is 20 and 30 percent respectively.



Thus the data reveals that the percentages of agreed respondents are increasing with their educational status. Significant number of women, who are even educated, disagreed about the issue.

**Table 5.3: Respondent’s opinion about equal property right for men and women according to their occupational status**

Response of Responded	Occupational Status								Total
	Agriculture		Business		Service		Student		
	No.	In %	No	In %	No	In %	No	In %	
Must have equal right as Men	9	16.36	1	16.66	3	75	21	60	34
Should have equal right as men	10	18.18	3	50	1	25	14	40	28
Must have equal right as men	10	18.18	-	-	-	-	-	-	10
Shouldn’t have equal right as men	12	21.82	1	16.67	-	-	-	-	13
Don’t know	14	25.46	1	16.67	-	-	-	-	15
Total	55	100	6	100	4	100	35	100	100

*Source: Field Survey, 2009*

According to table 5.3 among 55 respondents who are engaged in agriculture 16.36 percent respondents said that women must have equal right as men whereas, 18.18 percent respondents replied that they must not have equal right as men. 18.18 percent replied that they should not have equal right as men. Whereas 25.46 percent did not have any knowledge about it.

Out of 6 respondents who are engaged in business, half of the respondents (50%) said that they should have equal right as men. 16.67 percent responded that they must

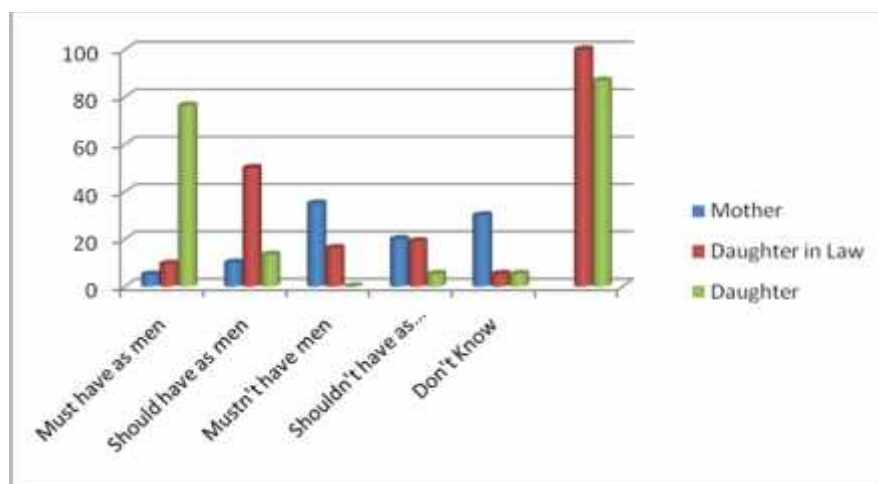
have and other 16.67 percent replied that should not have equal property right as men. Among four service holder women, 75 percent responded that women must have equal property right as men and 25 percent replied that there is not any compulsion to give equal property right. No service holder women stand against the issue. In case of student, 60 percent (out of 35 Person) said that it is compulsory to give equal property right for women as men. Whereas, 40 percent students said that they should have equal right to property. There was no one who stood against the issue of equal property right among students.

Thus, the data shows that significant percentage of women who are service holders and students are in favor of equal property right with compared to those who are from agriculture and business.

### 5.1.2 Opinion on Equal Property Right

Women’s opinion on equal property right differs from one individual to another. Women’s property right plays an important role for gender equality. So it has been tried to analyze that whether the respondents are positive or negative on the issue. To know the women’s opinion the responses are categorized into four main categories with variation in degree, so that we can know their opinion on equal property right between men and women.

**Figure 5.2: Respondents opinion toward equal property right for men and women based on their status in the family**



Source: Field Survey, 2009.

In the case of women’s property the individual status of the respondents are also a basic of their status in the family. According to above figure 5.2, 7 out of total 20 mothers, the least parents (5.00%) claimed over their parental property. Ten percent replied that women should have equal rights to men and highest percentage (35.00%) was against the issue where 30.00% mothers said they do not know any thing about the issue.

Among the daughter –in-laws, out of 42 persons, 50 percent replied that the women should have equal property right as men whereas only 9.52 percent respondents said it should be made compulsory. There is also the significant percentage of respondent (19.05%) who responded against the idea issue. According to the table, more than 75 percent (76.32%) daughter are in favor of property right equal to men. No daughter stood against the issue. However 5.26 percent did not know any thing about this issue. Thus, the table clearly reflects that more daughters are in favor of equal property right followed by daughter in laws with compared to mother.

### 5.1.3 Perception about Property control

Generally male member of household who is the head of household has strong control over their household property. So the question on issue asked “are you in favor of equal property control?” And the response on the issue is categorized with respect to their caste ethnicity in the following table.

**Table 5.4: Percentage distribution of respondents’ perception about the property control between husband/father and wife/daughter in the household with respect to their caste/ethnicity**

<i>Cast/ethnicity</i>	Response of respondent							
	Equal Control		Father /husband		Mother/Wife Control		Total	
	No.	In %	No	In %	No	In%	No	Percent
Brahmin/ Chhetri	5	12.50	31	77.50	4	10.00	40	100
Tharu/Rajbansi	2	10.00	18	90.00	-	-	20	100
Mushar/Satar	1	6.67	14	93.33	-	-	15	100
Tamang/Rai/Limbu/Gurung	4	40.00	2	20.00	4	40.00	10	100
Others	6	40.00	7	46.67	2	13.33	15	100

*Source: Field Survey, 2009*

Table 5.4 shows the respondent's perception about who should control over the household property in the family. Out of 40 percent respondents representing the Brahmins/Chhetris, the higher percent (77.50%) replied that there should be the control of husband followed by respondents who said equal control (12.50%). The least 10 percent said that there should be control of women.

Similarly, among Tharu women out of 20 persons, 90 percent preferred husband control and the percentage is 93 for Musher women. In these two castes, no one preferred wife or daughter's control on the household property. The trend is drastically differs among women, 40 percent out of 10 said that there should be equal control over the house-hold property and another 40 percent are in favor of women's control over the household property. Only 20.00 percent Tamang women accepted the control of male i.e. by husband or father in the household property.

Thus the table revealed that most of the women are in favor of male control over their household property followed by equal control. The least percentage of any caste women choose the women control over property in the study area.

#### 5.1.4 Knowledge about existing Property Law

Knowledge about existing provision on parental right between male and female affects the perception on equal property right. On the other hand it reflects the level of awareness of respondents. So the respondents were asked whether they have known about the legal provision on property or not.

**Table 5.5: Knowledge about existing legal provision on parental property right for both male and female with respect to their age**

Responses of Respondent	Age Groups							
	15-30		31-45		46 Above		Total	
	No.	In %	No.	In %	No.	In %	No.	In %
Yes	30	85.71	35	77.78	15	25	<b>80</b>	<b>80</b>
No	5	14.29	10	22.22	5	75	<b>20</b>	<b>20</b>
<b>Total</b>	<b>35</b>	<b>100</b>	<b>45</b>	<b>100</b>	<b>20</b>	<b>100</b>	<b>100</b>	<b>100</b>

Source: Field Survey, 2009

Table 5.5 clearly shows that the knowledge of respondents about existing legal provision parental property right with respect to their age group. Out of 35

respondents at age group 15-30, 85.71 percent lacked knowledge about it. Under the age group between 31-45, 77.78 percent out of 45 persons have had knowledge on the issue, and 22.22 percent did not have any idea. Among women aged 46 and above, only few women (25) have knowledge about legal provision. The large percentage (75.00%) did not have any idea about it.

Thus the trend of knowledge on legal provision on property right is the highest early ages and it is decreasing with the increase in age.

### 5.1.5 Impact of Equal property right on women

Studies conducted on impact of equal property right have shown more positive impact on women. In this study also the respondents were asked “if women receive the equal property right as men what would be impact on women in family?”

**Table 5.6: Respondents view about impact of equal property right on women according to their marital status**

Responses of respondent	Marital Status of Respondents							
	Married		Unmarried		Widow		Total	
	No.	In %	No.	In %	No.	In %	No.	In %
Women’s Status Improves	10	16.67	18	47.37	2	100	30	38
Prefer property than individual	17	28.33	7	18.42	-	-	24	24
No difference will appear	21	35	12	31.58	-	-	33	33
Don’t Know	12	20	1	2.63	-	-	13	13
<b>Total</b>	<b>60</b>	<b>100</b>	<b>38</b>	<b>100</b>	<b>2</b>	<b>100</b>	<b>100</b>	<b>100</b>

*Source: Field Survey, 2009*

Table 5.6, reveals the percentage distribution of respondents view about impact of equal property right on women. Out of total 60 married respondents, 16.67 percent responded that women’s status improves whereas 35 percent replied that there will not be any difference and 28.33 percent said that people prefer property than individual. However, significant percent (20%) of married women did not know about it. In the case of 38 unmarried female, a larger percent of respondents

(47.37%) said that women's status will improve whereas 18.42 percent viewed it negatively. The rest 2.63 percent did not have any idea about the impact of equal property right on women. There were only two respondents who were widows who said that providing equal property right to women will improve women's status.

Thus, the table shows great variation of responses among married, unmarried and widow women. Whereas, the study showed that unmarried women are more positive than married.

**Table 5.7: Percentage distribution of responses for the thing that should be Given to women with respect to their caste/ ethnicity**

Respondents	Caste/ ethnicity of respondents										
	Brahmin/Chhetri		Mushar/Satar		Tamang		Tharu		Other		Total
	No.	In %	No.	In %	No.	In%	No	In%	No.	In %	
Property	1	2.50	1	6.67	2	20	4	20	1	6.67	9
Education	22	55	7	46.67	5	50	12	60	8	53.33	54
Both	17	42.5	6	40	3	30	4	20	3	20	33
Don't Know	-	-	1	6.67	-	-	-	-	3	20	4
Total	40	100	15	100	10	100	20	100	15	100	100

*Source: Field Survey, 2009*

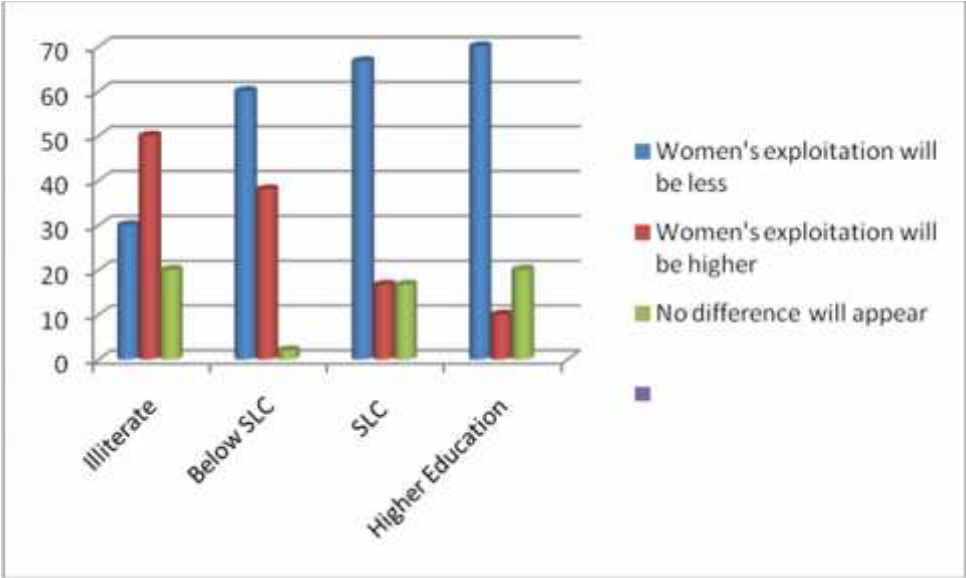
According to table 5.7, out of total 40 Brahmin respondents only 2.5 percent preferred property to women. However, 55 percent Brahmin respondents replied that they should be given both property and education. And the rest 42.5 percent respondents replied that education should be given than property. Mushar women slightly preferred property rather than Brahmin in this ethnicity 6.67 percent preferred property and almost half of the respondent (46.67%) responded that education should be given rather than property and 40 percent choose both education and property.

In the case of Tamang women the trend is slightly different where 20 percent out of 10 responded that they should be given property. However, 50% replied that they should be given education and rest (30%) opined that they should be given both property as well as education. Among Tharu respondents -- one fourth (20%) of

respondents chose property whereas, 60 percent responded that they should be given education rather than property and the rest 20 percent viewed for both property and education.

Thus the table reveals that Tamang and Tharu women are more positive to give property than other caste women. However most of the women preferred to give education rather than property.

**Figure 5.3: Percentage distribution of respondent’s view on impact of equal property right on prevailing women exploitation according to their educational status.**



Source: Field survey, 2009

The view on impact of equal property right differs with the educational status of the respondents. Figure represents it clearly. According to the figure, out of 10 illiterate respondents, 30 percent respondents claimed that giving equal property right will ensure decrease of exploitation on women. Fifty percent claimed that equal property right will increase women’s exploitation. Whereas 20 percent respondents replied that there will be no difference. In the case of 50 below SLC Level educated respondents 60 percent argued that equal property right reduces women exploitation. However, 38 percent argued that equal property right reduces women exploitation. In the view of 30 respondents who have acquired SLC level education, largest

percentage (66.67%) responded that it will decrease women exploitation and 16.67 percent said that it will encourage women exploitation and others viewed as it does not affect on women exploitation. i.e. there will not be much difference. In the case of 10 respondents who have acquired their higher level education, majority percentage (70%) of them said that women's exploitation will be less which is followed by 20 percent who said there will not be any difference while the rest 10 percent responded that women exploitation will be higher.

Thus the table clearly reflects the fact that the women with higher education have positive attitude towards equal property right to both male and female.

## **5.2 Situation of Property Owning by Women**

Women of Nepal as other developing countries are largely deprived from their parental property right. Least percentage of women has owned at least any property of their household. So the property ownership situation of respondents is also analyzed with the facts that are associated with household income keeping, ownership status and other types of property ownership with their source.

### **5.2.1 The household income keeper**

In most of the households, income is kept by women in our society, even though it is earned by the male member of family. The income keeping process is also one of the parts of property owning in the family. It reflects the situation of economic access of women.



**Table 5.8: Percentage distribution of respondents who keeps household income in the family according to their educational status**

Educational status of Respondents	Respondents							
	Self		Husband/Father		Other		Total	
	No.	In %	No.	In %	No.	In %	No.	In %
Illiterate	3	30.00	6	60	1	10	10	100
Below S.L.C.	18	36.00	30	60	2	4	50	100
S.L.C.	5	16.67	21	70	4	13.33	30	100
Higher education	6	60	2	20	2	20	10	100
Total	32		59		9		100	100

*Source: Field Survey, 2009*

Table no.5.8 presents the distribution of respondents who keeps household income in the family. The issue is analyzed with respect to their educational status.

According to table 5.8, out of 10 illiterate respondents 30 percent respondents keep their household income by themselves. Sixty percent of the income is kept by their husband/father and the rest.

In case of below S.L.C. level educated respondents the percentage of respondents who keeps household income by themselves is slightly higher (36.00%) where as 60 percent respondents replied that their income keeping is done by their husband/father. The women who have the S.L.C. level education out of 30 persons only 6.67 percent keep their household income by themselves. The highest percentage of educated women's husband/father keeps their household income, which is 70 percent.

In case of higher educated women, more than half of women (60%) keep their household/income by themselves, only 20 percent by husband and the rest 20 percent by others. This table shows that the women who are more educated are strong in keeping household income rather than the women who are less educated or illiterate.

**Table 5.9: The household income Keeper in the family according to respondents' status in the family.**

Respondents status in the family	Response of respondents						
	Self		Father/Husband		Other		Total
	No.	In %	No.	In %	No.	In %	No.
Mother	6	18.75	13	22.03	1	11.11	20
Daughter In Law	12	37.50	27	45.76	3	33.33	42
Daughter	14	43.75	19	32.20	5	56.56	38
Total	32	100	59	100	9	100	100

*Source: Field Survey, 2009*

Table 5.9 shows that out of the 32 respondents, who keep their household income by themselves, 18.75% are mothers, 37.50 percent are daughter-in-laws and largest (43.75%) percent are daughters. Similarly out of 59 respondents who said that their household income keeper is husband and father, 22.04 percent are mother and highest percentage (45.76%) are daughter- in-laws and the least 32.20 percent are daughters. In other categories, there is highest percentage (55.56%) are daughters followed by 33.33 daughter-in-laws and least 11.11 are mothers.

The table shows that daughters are more supposed to keep household income by them serves followed by daughter-in-law who said their husband/ father keeps income (45.76%). Whereas significant percentage (55.56%) daughter's household income keeper are other among daughters.

### **5.2.2 Respondents who have at least any property**

The property ownership status of women is also one of the indicators of empowerment. Most of the women own less property than male in our society. It seems necessary to find out the ownership status of respondents. So in this study the property ownership status is analyzed by asking them whether they have owned any property or not.

**Table 5.10: Percentage distribution of respondents who have at least any property in her ownership with respect to their marital status.**

Marital status of Respondents	Ownership Status of Respondents					
	Yes		No		Total	
	No.	In%	No	In %	No	In %
Married	24	40	36	60	60	100
Unmarried	18	47.37	20	53.63	38	100
Widow	2	100	-	-	2	100
Total	44		56		100	100

Source: Field Survey 2009

According to table 5.10, out of hundred respondents 44 percent have at least any property in their ownership, whereas more than half of respondents (56%) do not have any property in their ownership. Based on marital status or the respondents out of 60 married respondents, 40 present have at least any kind of property ownership and 60 percent do not have any kind of property ownership. In the case of unmarried female, out of 38 respondent less than half 47.37 percent have at least any property in their ownership, whereas 53.63 percent do not have any kind of property ownership. The trend is completely different for the 2 widow women should both have any property ownership.

The table shows that the highest percentage of widow followed by unmarried women who have at least any property ownership. Thus, it can be concluded that married women are far from the access to their household property ownership in comparison to widow and unmarried female.

**Table 5.11: The percentage distribution of respondents who have at least any property with respect to their land ownership status of family.**

Land of ownership of the Family	Property ownership status of respondents				Total
	Yes		No		
	No.	In %	No.	In%	
One Bigha	2	4.55	3	5.36	5
10Kattha-1Bigha	16	36.36	29	51.79	45
5-10Katthas	15	34.09	20	35.71	35
0-5Kattha	11	25	4	7.14	15
Total	44	100	56	100	100

Source: Field Survey 2009

The table reveals the percentage of respondents who have at least any property with respect to the land ownership status in their family. According to the table, out of 44 respondents who have at least any property, 4.55 percent have more than one bigha land. Whereas 36.36 percent have only 10 Kathas to 1 Bigha land in their family's ownership, 34.09 percent have only 5 Kathas to 10 Kathas and the rest 25 percent have least land i.e. only 1 Kattha to 5 Kattha land.

Among the respondents who do not have any property ownership, the highest percent (51.79%) are from the families who have 10 Kathas to 1 Bigha of land and it is followed by the 35.71 percent of respondents whose family have only 5 Kattha to 10 Kattha land . The rest 7.14 percent are from 0 Kattha to 5 Kathas land.

Thus, the table shows that the property ownership of woman is higher in middle class women rather than highest and lowest class women based on their land ownership status in the family.

### 5.2.3 Types of Property Owned by Women

The types of property which a woman has owned is also an indicator of women equality so the responses of respondents are also analyzed by categorizing in four main types such as cash, land, house and live stocks in the family.

**Table 5.12: Situation of Property Ownership of Respondent by its type and sources**

Types of Property	Acquired Source								Total Number
	Mother's House		Husband's House		Own earning		Other		
	No.	In %	No.	In %	No.	In %	No.	In %	
Cash	4	25.53	1	5.26	1	20	1	33.33	7
Land	5	29.41	3	15.79	1	20	-	-	9
House	1	5.88	3	15.79	-	-	-	-	
Livestock and other	7	41.18	12	63.16	3	60	2	66.67	24
Total	17	100	19	100	5	100	3	100	44

Source: Field Survey 2009

The situation of property ownership of respondents is presented in table 5.12, by its types and sources. Out of the 44 respondents who have at least any property 7 persons have cash, 9 people have land, 4 have houses and 24 persons have livestock's and other property.

Out of 17 respondents who have got the property from their mother's house the highest percentage (41.18%) have got livestock's as well as other property which is followed by 29.41 percent of land and 23.53 percent have cash property where as the least percentage(5.88%) of respondents have their house by their mother's house.

Out of 19 respondents who have acquired the property from their husband's house, the highest percentage of respondents have got the livestock and other property which is 63.16 percent followed by 15.79 percent for both land and house. And the least 5.26 percent of respondents have got cash property from their husband's house.

Out of 44 persons, who have at least any property 5 persons have their own income. Among these 5 persons, the majority of respondents (60%) have livestock's and other property whereas, 20 percent have cash and land property. However there were no respondents who have their own house by their own earnings.

In the case of other category, out of 3 person except above-mentioned property 33.33 percent have cash and the highest percentage (66.67%) have only livestock and other property.

Thus, the table clearly reflects that the situation of property owning by women is not only least but also a significant number of people have only livestock and other property. On the other hand, the owned property is less by their own earnings rather than husband's house and mother's house.

## Chapter VI

### Decision Making Power over Socio-economic and Political Affairs

#### 6.1 Women's Power of Decision Making

Women's power to make decision is very low in our society. Especially the women who are illiterate and socially backwards are far from the access to making decision not only outside the house but also within their day-to-day affairs in the family.

Women's power of decision making is reflected by their involvement in decision making process of social, economic as well as political affairs. For example, while deciding about their household expenditure, family education to consult with doctors as well as their political involvement in the society are the means to measure women's power of decision making. So, it has been analyzed with the help of above mentioned indicators by inter-relating with other socio-economic variables.

##### 6.1.1 Decision Making Household expenditure

Nepalese women are not only far from the property ownership but also far from the access to decision making in household expenditure. There is dominancy of male while deciding about small economic expenses within household. So the fact about the issue is collected by asking with the respondents that "who decide about household expenditure in your family?"

**Table 6.1: Percentage Distribution of Respondents about Role in Decision Making for Household Expenditure in the family with respect to their marital status.**

Decision Making	Marital Status of the respondents						Total
	Married		Unmarried		Widow		
	No.	In %	No.	In %	No.	In %	
Self	6	10	1	2.63	2	100	9
Husband/Father	28	46.67	31	81.58	-	-	59
Both	22	36.67	4	10.53	-	-	26
Other (Mother)	4	6.66	2	5.26	-	-	6
Total	60	100	38	100	2	100	100

Source: Field Survey 2009

According to table 6.1, out of total 60 married respondents 10 percent decide themselves for household expenditure. Around half of the decision-maker for household expenditure is either the husband or father. However, 36.67 percent women decide jointly with their husband or father expenditure.

In case of unmarried female only 2.63 percent out of total 38 unmarried female decide themselves for household expenditure the largest percentage (81.51%) of unmarried female replied that their decision maker is father for husband expenditure. Only few female are involved in household decision making for expenditure.

In spite of greater involvement of male in deciding household expenditure 66.66 percent of married and 5.26 percent of unmarried responded that there is also others' involvement except husband or father in decision making process in the household expenditures.

However, two widow women said that they themselves decide the household expenditure.

Thus the table shows that largest percentage of male involvement even in the decision making in household expenditure.

### **6.1.2 View on Equal Opportunity in Economic Decision**

As in other sectors, economic decision making capacity of women is also weak with compared to male in our society. However, it is necessary to trace out about how the responses of respondents vary for this purpose. It was asked to the respondents that “do you feel that have you got equal opportunities as men?” Later the responses of respondents are categories into ‘yes’, ‘no’ and ‘don’t know’ category and then it is analyzed with the help of following table.



**Table 6.2: Percentage distribution of respondent’s view toward equal opportunity in deciding economic activities with respect to their occupational status**

Occupation of respondents	Responses of respondents						Total
	Yes		No		Don’t Know		
	No.	In %	No.	In %	No.	In %	
Agriculture	18	39.14	22	88	15	51.72	55
Business	4	8.69		-	2	6.80	6
Service	4	8.69		-	-	-	4
Student	20	43.48	3	12	12	41.38	35
Total	46	100	25	100	29	100	100

*Source: Field Survey, 2009*

Table 6.2, reveals the percentage distribution of respondents view toward equal opportunity in economic status. Out of total 46 respondents accepted that there should be equal opportunity in deciding economic activities, 39.14 percent are from agriculture and 8.69 percent are from business and service both and the largest percentage are students 43.48. However, the largest percentage (88% out of 25 persons) viewed that there should not be equal opportunities to decide economic activities are from agriculture whereas no one preferred the role of women in economic decision from business and service. There are also 12 percent students who do not accept the women’s role in economic decision. There is also the significant percentage of women who do not know about the issue. Among them more than half (51.72%) of the respondents were students.

Thus based on the table, it can be concluded that most of the women whose occupation is agriculture are shown against the issue of equal role in decision making and students are more positive in this issue followed by agriculture, business and service.

### **6.1.3 Women’s Involvement in decision making about education.**

The illiteracy of women ultimately affects their decision making power in every aspect of life. So the decision making capacity of women about their own or family education is also weak in our society. To analyze this aspect is also one of the

important parts of this study. For this purpose the facts are collected on this issue through the question about whether the respondents are asked or not while deciding about family education.

Figure, Percentage Distribution of Respondents who plays the role in important decision making in the educational sector in the family based on their cast and ethnicity.

According to figure, out of total 40 respondents from Brahmin/ Chhetri only 10 percent women decide about important decision of education. 20 percent decision is made by their husband/father alone. However 70 percent decision about family education is made jointly from women and men.

The trend is slightly different among Tharu women. Out of total 20 Tharu respondents, 5 percent made decision by themselves 50 percent Tharu male make the decision of education without asking with women. However, 45 percent Tharu respondents replied that they do the decision of education jointly. Similarly the decision making power in social affair (education) is drastically different among Mushar Community where 86.67 percent male decide alone and no one women responded that they decide alone.

In the case of Tamang, 20 percent women can decide alone where 40 percent for husband/father and for both as well. Only 6.67 percent women can decide about education by themselves in the other category while 80 percent is decided by the husband/father and only 13.33 percent for both.

Thus the decision making power of women in educational sector is highest for Tamang women than other cast and ethnicity.

**Table 6.3: Percentage distribution of respondents who play the role in important decision making in education with respect to their own educational status**

Respondents educational status	Percentage of Decision Maker							
	Myself		Husband/father		Both		Total Number	
	No.	In %	No.	In %	No.	In %	No	In %
Illiterate	1	10.	4	40	5	50	10	10
Below SLC	3	6.	27	54	20	40	50	50
SLC	2	6.66	12	40	16	53.33	30	30
Higher Education	2	20	3	30	5	50	10	10
Total	8		46		46		100	100

*Source: Field Survey, 2009*

Table 6.3 represents the distribution of respondents who play the role in important decision making about education of their family. According to the table, out of 10 respondents who are illiterate 10 percent makes decision by respondents, 40 percent by husband and father whereas, 50 percent women said that the decision is made jointly (both). Among S.L.C. level educated respondents, only 6 percent responded that they themselves do the educational decision and family education. However, 40 percent decision is made jointly with involvement of both husband/father and women.

In the case of 30 respondents who have acquired S.L.C. level education, only 6.66 percent women can decide alone and 40.00 percent responded that it is made only by their husband/father and more than half of the respondents said that there is also participation of women as well as male while deciding about family education.

The trend is more or less different in case of educated respondents. Out of 10 higher-education achieved respondents 20 percent replied that they alone do the decision by themselves only and 30 percent by their husband and father. Whereas, half of the respondents replied that there is also the participation of female while deciding about family education.

Thus the table clearly reflects the situation of decision making power of women with their level of education. It is shown that the power of decision making is increasing with their educational attainment as well as the process of joint (both) decision making resulting to increasing trend in the educational status.

**Table 6.4: Percentage distribution of respondent’s situation about equal opportunity is education as male in their family according to their status in the family.**

Response of respondents	Respondent’s status in the family						Total
	Mother		Daughter		Daughter-in –law		
	No.	In %	No	In%	No.	In %	
Yes	2	10	26	68.42	10	23.81	38
No	14	70	8	21.05	21	50.	43
Don/t know	4	20	4	10.53	11	26.19	19
Total	20	100	38	100	42	100	100

*Source: Field Survey, 2009*

According to table 6.4, out of total 100 respondents 20 persons were mothers, 34 daughters and 42 daughters-in-laws are showed by the above table. Out of 20 mothers, only 10 percent who have got equal opportunity of education in the family. Whereas, 70 percent said they did not get chance of education as their male counterparts. A significant percentage of women said they did not have any idea (knowledge) about this issue. In the case of daughter, out of 38 daughters i.e. 68 percent said they got the equal chance of education as their male member in the family. Only less percent (21.05) said they did not get the opportunity of education. Out of total 42 daughters-in-laws, only 23.81 percent said that they have got equal chance of education however 50 percent responded that they did not get equal chance education. There is also mentionable percentage of daughter -in-laws who replied that they have not any idea about whether they have got equal opportunity in the education or not.

Thus, the table clears that the daughters have got more opportunity of education daughter in law and mother.

#### 6.1.4 Responsible factors for Educational inequality

Social, cultural as well as other factors are responsible for unequal opportunity of education between male and female. It is necessary to find out that which factor is greater influence among these three categories namely family, society and culture. so, women's perception about the issue is also analyzed in the study.

**Table 6.5: Responsible factor for educational Inequality between men and women base on respondent's religious status.**

Respondents	Religious status of Respondents					
	Hindu		Buddhist		Other	
	No.	In %	No.	In %	No.	In %
Family	21	70	2	28.57	2	33.33
Society and Culture	3	10	4	57.14	3	50
Other	6	20	1	14.29	1	16.67
Total	30	100	7	100	6	100

*Source: Field Survey, 2009*

In table 6.5, it is revealed that the percentage of respondents who have not got equal opportunity of education. Out of total 100 respondents only 43 respondents said that they had not got equal chance of education. So, table shows that out of 30 hindu respondents who have not got equal opportunity of education 70.00 percent blamed to their family, 10.00 percent for this society and culture and 20.00 percent other.

Similarly, out of 7 Buddhist respondents only 28.57 percent abused of their family whereas 57.14 percent their culture and society and the rest 14.29 percent other in the other category 33.33 percent evaluate the family obstacles and half of the respondents said that society and culture aspect is responsible for this kind of educational inequality between men and women.

Thus the women who have not got the equal opportunity of education significant Buddhist as well as other religious group viewed the society as a main responsible factor of educational inequality while 70.60 percent Hindu viewed the family as a main responsible factor .

So that table reflects the variation of responses with religious group.

### 6.1.5 Decision to Consult with Doctor

Decision making capacity to consult with doctor also reflects the level of social empowerment of women. The higher decision making power about social affair such as to consult with doctor has positive impact on women. So, the situation of social decision making capacity of shown in the following table.

**Table 6.6: Percentage of respondents who decide to consult with doctor if any member of their family becomes ill based on their educational status**

Reponses of respondent	Educational Status of respondents								Total
	Illiterate		Literate		SLC		Higher Education		
	No.	In %	No.	In %	No.	In %	No.	In %	
Self	1	10	8	16	3	10	2	20	14
Husband/Father	6	60	17	34	10	33.33	3	30	36
Both	2	20	23	46	16	53.33	5	50	46
No consult	1	10	2	4	1	3.33	-	-	4
Total	10	100	50	100	30	100	10	100	100

*Source: Field Survey, 2009*

According to table 6.6, out of 10 literate respondents only 10 percent can decide to consultant with the doctor if any family member becomes ill in their family. While 60 percent said that husband/father decide even for treatment and 20 percent said they make decision jointly. The rest 10 percent illiterate respondents said they do not consult with the doctor even if any family member becomes ill. In the case of literate women who decide about health treatment is slightly higher (16.00%) by themselves. However 30 percent out of 50 below S.L.C. level educated respondents replied that their husband or father takes the decision about it. Out of 30 respondents having S.L.C. level education, only 10 percent respondents said they decide themselves. While 33.33 percent by their husband/father and 3.33 percent said they do not consult with doctor even if they have acquired S.L.C. level education. But 46.60 percent respondents said they take decision jointly.

Out of 10 persons who have acquired higher level education, the percentage of respondents who can decide about treatment of any family member is the highest as compared to those who are less educated. Twenty percent respondents said they can make the decision alone, 30 percent by their husband /father and the half of the respondents (50%) said they make joint decision. All people consult with the doctor among those respondents.

Based on above facts, it can be concluded that women’s decision making power to health treatment not only for her but also in case of other family members is comparatively low. However, it is increasing with increased in educational status of respondent except S.L.C. level educational respondents. But education seems a strong aspect to increase the decision making power of women.

**Table 6.7: Percentage distribution of respondents who have got equal chance of health treatment as other male member in the family with respect to their marital status**

Responses of Respondents	Marital Status of respondents in percent						Total
	Married		Unmarried		Widow		
	No.	In %	No.	In %	No.	In%	
Yes	18	30	13	34.21	1	50	32
No	35	58.33	22	57.89	1	50	58
Don’t know	7	11.67	3	7.89		-	10
Total	60	100	38	100	2	100	100

*Source: Field Survey, 2009*

Table 6.7 represents the percentage of respondents who have got equal chance of health treatment based on their marital status.

Out of 60 married respondents, thirty percent have got equal chance of health treatment as their male member in their family. More than 58 percent of the women (58.33%) do not get equal chance of health treatment. Whereas, 11.67 percent married respondents do not know anything about it.

The trend is more or less similar in the case of unmarried too. Out of 38 unmarried female, 34.21 percent get equal chance of health treatments as their male member in the family. However, 57.89 percent do not get equal health treatment facilities, which

is similar as married women. Out of 2 widows, 1 person (50 percent) get equal chance and another half (50%) do not.

In total, out of 100 respondents, only 32 percent get chance of treatment of health equally and 58 percent do not. The rest 10 percent respondents do not know about it.

Based on above table it can be shown that least women get the equal chance of health treatment. Therefore, majority of the women in the society are far from equal health treatment opportunities.

### 6.1.6 Political Participation

Political participation of women also reflects their decision making capacity in the society. The situation of women's political involvement is also involved in this study. The facts on political involved in politics or not.

**Table 6.8: Situation of respondent's political participation based on their educational status**

Educational Status	Responses of respondents					
	Yes		No		Total	
	No.	In %	No.	In %	No.	In %
Illiterate	1	10	9	90	10	100
Below SLC	6	12	44	88	50	100
SLC	4	13.33	26	86.67	30	100
Higher Education	2	20	8	80	10	100
Total Number	13		87		100	100

*Source: Field Survey, 2009*

Table 6.8 shows the situation in women as participation based on their educational status. According to the table, out of 100 respondents only least percentage of (13.33%) respondents is involved in political affairs. The political participation is also one of the factors that reflect the women's power of decision making. So it has been presented above. In the table, out of 10 respondents who are illiterate, only 10 percent are involved in politics. The trend is increasing with increased in educational status. So, 12 percent below SLC, 13.33 percent SLC level educated women are involved in political activities. Among the respondents who have acquired higher-level education, 20 percent women said they are involved in politics.

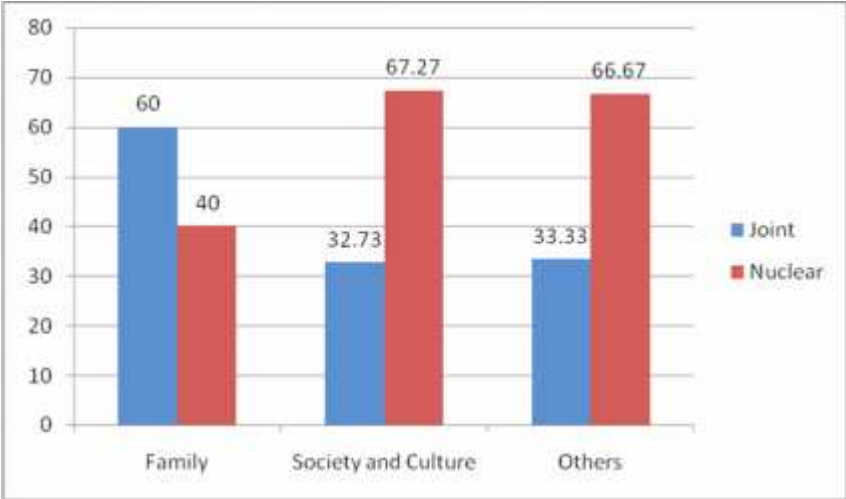


Thus the table shows that very few women participate in political activities. However, it is highest (20%) among who are highly educated.

**6.1.7 Obstacles for Political Participation**

There are several existing obstacles that bar the women from taking part in politics. Family, society and culture are the major obstacles for women. To identify the factor that seems as main obstacles is also important while studying about women’s political involvement.

**Figure 6.1: Respondents view on obstruction of political participation for women with respect to their Structure of Family**



Source: Field Survey, 2009

According to Figure 6.1, out of 100 respondents more than half (60%) live in nuclear family and only 40 percent live in joint family.

Out of 27 respondents, who viewed family as an obstruction for political participation, more than half (59.26%) are from the joint family and 40.74 percent represent nuclear family. Similarly, among 55 respondents who blamed the society and culture only 32.73 percent are from joint family and highest percentages of respondents are from nuclear family. There are also a significant percentage of respondents who viewed other things except family and socio cultural factors out of 18 people, 33.33 are from joint and 66.67 are from the nuclear family. Thus the figure reflects that most of the women who are from joint family accused their family where as 67.27 percent accused their societies who are from nuclear family.

## Chapter VII

### Summary of Findings, Conclusions and recommendations

#### 7.1 Summary of Findings

The major findings of the study have been given below:

- ) Significant percentage of women agreed with the issue of women's access to parental property right. Almost 50 % married women accepted with the issue of women's access to parental property right. Around 85 percent of unmarried female as well as all the widows (100%) agreed with the issue of women's access to property right. Similarly young women aged 15-30 are mainly shown in favor of the issue rather than elderly women.
- ) Women's agreement also differs according to their educational status. Most of the illiterate women (50%) are against the issue of women's property right. Whereas, 70 percent higher educated women agreed with the issue of women's equal property right.
- ) The opinion of respondents also seems to be varied. Out of total 100 respondents, 34 percent women are strictly in favor of equal property right and 28 percent are also in favor although the degree is difference as they said women should have parental property right equal to men without any compulsion. Whereas, significant percentage (10%) of respondents are strictly against the issue.
- ) Based on the occupational structure of respondents, most of the service holder women (75%) are found in favor of equal property right and 60 percent business women opinioned that they should have equal property right as men. However, response of respondents differs drastically among those who are from agriculture as only 16 percent out of 55 respondents showed their compulsion saying that they must have equal property right as men.
- ) On the basis of women's status, most of the daughters (76% out of 38 persons) opinioned that women must have equal right as men. However, half of the daughter-in-law (50 %) replied they should have. But least percentage (5%) of mother strictly accepted the issue.
- ) Most of the women are found in favor of male control over their household property and than prefer equal control over property. Out of 100 respondents,

around 47 percent perceive that men should have control over the property whereas 40 percent prefer both. The rest 13 percent respondents replied that women should control over the household property.

- ) Most of the women have known the existing legal provision which is 70 percent whereas 30 percent women do not know about the legal provision of parental property right for male and female. On the basis of age group, it is found that younger respondents are well aware about it. But 75 percent (out of 20 women) aged 46 and above are ignorant about the legal provision of property right for men and women. Thus, a least percentage of elderly women is known about legal provision.
- ) Among the respondents, most of them perceived that the provision of equal property right affect women positively. But out of 100 respondents 38 percent said that it will improve the status of women whereas 24 percent perceived negatively saying that preference goes to property rather than individual. However, 33 percent replied that no difference will appear.
- ) Based on their marital status most of the unmarried and widow women said that it would improve the status of women, which is around 48 percent and 100 percent respectively. However, only least percentage (17%) of married women perceived positively about the impact of equal property right on women.
- ) Women's perception over assets that should be given to women (either Property or education or both).
- ) Least percentage of respondents are in favor of property (9 out of 100 respondents) should be given to women. Whereas 33 percent for both property and education. More than half of the respondents (54%) replied that they should be given proper education rather than property.
- ) Based of cast/ethnicity of respondents only 25 percent out of 40 Brahmin/Chhetri chose property whereas, the percentage is higher among Tamang (20) Tharu (20) responded that women should get both education and property. The corresponding percentage for Brahmin/Chhetri women is more than 40 percent.
- ) It is found that the least percentage of women keeps their household income themselves with compared to their husband/ father. Only 32 percent women

keep their household income by themselves. Whereas around 60 percent (59%) respondent for the women who have got higher education keep their household income. However it is least for SLC level educated women (17%).

- ) Thus educated women are shown positive to keep household income than uneducated women except SLC level educated women.
- ) It is found that more than half of the women (56%) have not at least any property in her ownership. Only 44 percent have at least any property.
- ) Analyzing on the basis of marital status of respondents, out of 60 married respondents 40 percent has at least any kind property, which is lowest than the unmarried women. 47% of them have at least any property. However, 100 percent widow has at least any property belonging to them.
- ) Thus it can reflect that average property ownership of women is less. On the other hand, married women have less property ownership with compared to those who are unmarried and widow.
- ) Most of the women have livestock and other property than cash, land, and house. Among 44 percent who have at least any property the highest percent of women (24%) have only livestock and other property followed by land (9%). The least percentage of women (4%) has only house as property belongs to women.
- ) By source, among 17 respondents who have got property from their mother house most of the women (41%) have got livestock followed by land and cash. Similarly among respondents who have got the property form their husband's house (19 person) except livestock significant women (16percent) have owned land as well as house. However there are also some women (5person) who have own property by their own earning for cash land and live stocks.
- ) Thus, significant women have owned only livestock. On the other hand the owned property is less own earning rather than husband and mother's house.
- ) Women's power of decision is shown weak in almost all sectors. Such as in the social, economic as well as political sector is analyzed in this study. Based on it some of the summaries of finding are as follows:
- ) Based of the analyzed fact the decision-making, the power of women been for household expenditure has shown also lowest as only 9 percent women

can decide about household expenditure alone. Whereas more than half of their husband, father (59%) make decision about this.

- ) While analyzing it based on marital status unmarried females participation is found lowest (3% out of 38 persons). However it is slightly higher for married (10%) and highest for widows (100%).
- ) So, women's involvement in deciding the household expenditure is not only least but also varies among married, unmarried and widow women.
- ) Similarly, in the household expenditure, women's involvement in deciding about family education is also lowest as only 8 percent women decide about family education by themselves, whereas, around half of the decision about family education is made by their husband. Although more than half of the respondent (55%) decide jointly. While analyzing cast-wise Tamang women's are seen slightly ahead in the process of decision making about family education rather than Brahmin/ Chhetri and other cast.
- ) Less than 40 percent of respondents have got the equal chance of education. Whereas most of the women are far from the equal opportunity of education as men.
- ) As in other sector, it is found that women are far from making decision about their family health or treatment of illness. Out of 100 respondents only 4 percent are able to make decision by themselves. However nearly half of the women (46%) can decide about the family health jointly which is one of the strong aspect.
- ) While analyzing based on their educational attainment, educated women are found more involved in social (health, education) decision making process with compared to illiterate women as 20 percent higher educated women can decide alone. Where the corresponding percentage is only 10 for those women are illiterate.
- ) According to collected fact the political involvement of women is also seen lowest. However 20 percent women, who are higher educated are involved in political affair in the society. There is also a great variation between the higher educated women and the women who are illiterate as only 10 percent women are involved in political activity. Thus it shows that the average

political participation women is not only lowest but also great variation in participation with their educational attainment.

## **7.2 Conclusions**

Based of the above summary of the findings the following conclusions could be drawn:

Women's perception on equal property right directly of indirectly is affected by socio- cultural as well as economic factor. So, there is drastic variation in the response of agreement with the issue of women's address over property between married and unmarried and widow women. Unmarried female and widows are more in favor of equal property right than married women. Similarly, younger women viewed the issue of equal property right positively and said they must have equal property right as men.

The control over property is also done by male than female. However women preferred equal control over property by both husband and wife. Likewise service-holder women and students perceived the issue more positively and said they must have equal property right as men.

The knowledge about existing legal provision of property right between male and female is least among the women. The ignorance about the legal way also differ women's perception on equal property right.

In most of the women's perception, equal property right helps to improve the status of women as its impact. However, significant number of the respondents is against the idea.

Women's perception on education is greater rather than property. However there is also significant percent of women who claimed that they should be given both property as well as education. Most of the lower cast women perceived property as beneficial factor rather than other caste women.

Women's perception on the impact of the equal property right also showed that most of the women believed that it will reduce the women's exploitation and bring women in the main stream of society.

Measuring the property ownership of women, it can be concluded that most of the women are far from the property ownership of their household. Least number of women keeps the income of household. Women who have at least any property are not only least but also large percentages of them have only livestock and other small property. So women are largely deprived from the household property. Significant women have brought from their mother's home even such type of property.

Women are also far from the access to make decision about social, economic as well as political affair such as women could not decide themselves alone even such as small household activity like about household expenditure, family education, treatment against illness (to consult the doctor). The political participation of women also affects their decision making capacity which is lowest for women. So women are not thought qualified for making any decision of household activities as well as social and political affairs.

### **7.3 Recommendations**

On the basis of drawn conclusions and the tabular explanation of the information a number of recommendations could be made.

- ) Women's perception on equal property right has seen more positive among educated women. So the government should adopt an appropriate policy to raise the literacy status of women who are lower cast, married and elderly. Since most of the women of this group are illiterate.
- ) Women's power to control over the property has also seen loose and male dominated. The stake holder should take the necessary action to enable women control over their household property.
- ) Most of the women are ignorance about existing legal provision on property right. So the governmental and other non governmental organizations should

make the effort to expand the knowledge about legal provision of property right by difference means such as LEC campaign.

- ) The property ownership condition of woman is very poor. The ownership of house is too low i.e. only 4 percent. It means more than 90 percent of house is owned by male. Government attempts are required to increase the women's ownership on house by reducing tax as well as other duties for dwelling units that are registered to women.
- ) Significant number of women has owned livestock rather than other property i.e. land, house and cash. This might be the burden for women rather than asset. Therefore, there is need to lunch projects to improve income generating opportunities to women by these livestock.
- ) The property ownership of women is less than that of men. Government must ensure that women in the household should given equitable property ownership. So there must be provision to fill the gap of property ownership between men and women through legal means.
- ) Women's decision making power has been lowest even in deciding small social and economic affairs with in household such as while making decision about household expenditure, family education, and also to consult with doctor. So the government should formulate the policy as such which can increase women's role in the public affairs so that women could also be able to play important role in the decision making process of household affair equal to men.
- ) The perception of women in politics is also one of the means to increase the decision making power of women. But it is lowest among women. As it seems necessary to increase the existing quota for the political leadership based on gender.
- ) By offering education and skilled training we hope to encourage the development of self-supportive, independent, decision-making women. Perhaps with knowledge, skills and confidence among themselves, these women will be able to bring about real change in the way women are viewed and treated in this society.

This study concluded that most of the women have perceived the issue of equal property right in favor of the issue although some women who are illiterate and socially back-ward have perceived the issue of equal property right negatively. This



study also shows loose ownership status of the women over their household property. This affects almost all aspect of social economic and political lives, which further affects the women's decisions making power. The weaker decision making power of women, ultimately leads to gender inequality and uneven national development.

Today, women in Nepal can enjoy their right to inherit property from birth. But when they marry, the 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.

There is a bigger challenge ahead of the women's movement. Until and unless women and men in wider society are aware of these new legal instruments, they cannot bring any remarkable change to the real lives of Nepalese women. In this regard, it is the role and responsibility of the women's movement to make women and men aware of their legal rights. At the same time, social and bureaucratic structures including those in civil society and government must institutionalize these changes. Only in this way will feudal and traditional attitudes towards women's rights change.

To ensure the impact of these legal rights, authority should be delegated in a practical way and the implementing apparatus should be correctly managed. The women's movement can lead the campaign to make people aware and to check that the law is implemented properly. We can prove that legal instruments are important tools and play a crucial role in creating gender equality in society. Thus equal right in parental as well as household property should be established to improve the overall status of the women including their capability of decision making and to enhance the peace of national development.

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## Appendix I Questionnaire

A field Survey Questionnaire on “Women’ s Perception of equal property right and their decision making power”

### A. Personal Information’ s:

Name:

1. Age Group.....Year
2. Caste/ethnicity
  - i. Brahmin/chhetri
  - ii. Tamang/Rai /Gurung /Limbu/Gurung
  - iii. Tharu /Rajbansi
  - iv. Mushar/Satar
  - v. others
3. Marital status
  - i. Married
  - ii. Unmarried
  - iii. Widow
4. Types of Family
  - i. Nuclear
  - ii. Joint
5. Relationship to the head of the household (Status in the Family).
  
6. Religion
  - i. Hindu
  - ii. Buddhist
  - iii. Others
7. Occupation
  - i. Agriculture
  - ii. Business
  - iii. Student
  - iv. Service
8. Educational attainment
  - i. Illiterate
  - ii. Literate
  - iii. SLC
  - iv. Higher Education
9. Educational attainment of husband/father
  - i. Illiterate
  - ii. Literate
  - iii. SLC
  - iv. Higher Education
10. Occupation of husband Father
  - i. Agriculture
  - ii. Business
  - iii. Service and other
11. Land ownership of Family
  - i. >One Bigha
  - ii. 10 Kattha to 1 Bigha
  - iii. 5 Kattha to 10 Kattha
  - v. < than 5 kattha
  
12. Status in the family (relationship with head of the household)
  - i. Mother
  - ii. Daughter
  - iii. Daughter in Law

- B. Question about property right
1. Have you ever heard of the issue of women's property right?
  2. Do you agree with this issue of women's access to parental property right?
    - i. Yes ii. No iii. Don't know
  3. What is your view about equal parental property right for man and women?
    - i. Women must have their parental property as men.
    - ii. She should have her parental property as men.
    - iii. She mustn't have their parental property.
    - iv. She should not have their parental property.
    - v. Don't know
  4. Do you know about the existing legal provision about parental property right both for male and female?
    - i. Yes ii. No
  5. Are you in favor of equal property control between husband and wife?
    - i. Yes, in favour
    - ii. No, husband only control
    - iii. No, wife only control
  6. If women receive the same property right as men, what would be the impact of it on women in their family?
    - i. Women's status would improve.
    - ii. Preference goes to the property rather than individual.
    - iii. No difference will appear.
    - iv. Don't know.
  7. What would be its impact on the relationship between husband and wife?
    - i. Warm and friendly ii. Creates tension
    - iii. No, difference will appear. iv. Don't know
  8. In your opinion, what should be given to women?
    - i. Property ii. Education iii. Don't know
  9. If women were given the equal property as men will it bring any change in home management?
    - i. Yes ii. No iii. Don't know
  10. What would be its impact on dowry system in marriage?

- i. Dowry system will phase out
  - ii. More demand will raise
  - iii. It doesn't affect the marriage of girls
11. What would be its affect the marriage women exploitation?
- i. Womwn exploitation will be lass
  - ii. womwn exploitation will be high
  - iii. No, difference will appear.
12. Would property right solve all the problem of gender discrimination?
- i. Yes ii. No iii. Don't know
13. Who keeps the household income in your family?
- i. Me ii. Husband iii. other
14. How much land is their in your family's ownership
- ..... Bigha.....kaha.....dhur
15. Do you have any property belongs to you
- i. Yes ii. No
16. If yes, than what type of property that you have owned?

S. No.	Acquired Sources			
	Type of Property	Mother/s house	Husband's house	Own earning other
1	Cash			
2	Land			
3	House			
4	Livestock			
5	Other			



## **B. II. Questions about Decision Making.**

1. Who performs the economic activity in your family ?  
i. Me ii. Husband iii. Both iv. Other (mother)
2. Who is responsible for the successful and failure in economic work in your Family?  
i. Me ii. Husband iii. Both iv. Other (Mother)
3. who desires about the household expenditure in your family ?  
i. Me. Ii. Husband iii. Both iv. Other
4. Do you fill that you have got equal opportunity in economic activity as men ?  
i. Yes ii. No. iii. Don't Know  
  
If no, than what are the reason for obtaining un equal opportunities in economic activities.  
i. Family ii. Society and culture iii. Other
5. Whose role is prominent in educational activities in your family?  
i. Me ii. Husband iii both iv Other
6. Who is responsible for successful and failure in education in your family?  
i. Me ii. Husband. Iii. Both iv. Other
7. Do you have equal opportunity in education?

## **Appendix II**

### **List of Key Informants**

1. Hari Maya Bhandari
2. Indira Kumari Khanal
3. Sita Basnet
4. Hira Devi Poudel
5. Sabitri Kumari Kuinkul
6. Kalpana Kafle

Appendix III

Map of Study Area

