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Equal property right and women position in Nepal from ancient to modern phase.

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Abstract

This study examines the women property right in Nepal. Global development on Nepal's politics and political development, social change in contemporary society with particular focus on its women's right economic, social, and political dimensions. Development means positively change the sector of women behavior socially, economically and politically actually based on property right. The study adopts the Modernization Theory as its theoretical framework, which posits that development is achieved through the adoption of modern practices, technologies, and institutional reforms that enable societies to transition from traditional to modern systems according to the base of women's property right. This theory guided the examination of how globalization facilitates economic growth, social progress, and property management in Nepali women. A descriptive research design was adopted, and data were collected through secondary resources from books and articles. The findings revealed that property right has a significant positive impact on Nepal's global development, promoting trade, attracting foreign direct investment, and enhancing technological capacity. Socially, globalization has contributed to employment creation, knowledge sharing, and social change. Women's Right to Property Today, women in Nepal can enjoy their right to inherit property from birth. The Parliament of India passed the Hindu Succession Act in 1956. It is a national code for the inheritance and succession of property. Challenges ahead There is a bigger challenge ahead of the women's movement.

Keywords: Development, equal property, position, politics, social change.

INTRODUCTION

Mostly people wanted to social and property right. As far as is known today, primitive humans mostly lived in groups and gathered food and other materials from nature, and made a living by hunting. The land used by one group for gathering materials and hunting was generally not used by another group. The system of land ownership was not established in those days. Because settlements were not permanent except on the seashore where fish were available for twelve months and for a long period. There was no state system in those days, nor was there any caste system. Apart from those with permanent settlements, there was no division of classes or classes based on wealth or other factors. Division of work according to gender and age was prevalent in some places, but in others to a lesser extent (dhakal 2070). The

historical phase that began 10,000 to 5,000 years ago with the emergence of agriculture through plant and animal husbandry was a radical transformation. The emergence of agriculture, permanent settlement: private ownership of land and other natural community resources. The birth of ownership, small specialized industrial enterprises, the state, the birth of the Varnakuta system, and the emergence of economic-political discrimination based on resources and wealth ushered in a new era and a new human race.

The experience to the current society, in other primitive groups, except in the Southeast Pacific region, the relationship between men and women was mostly equal. There is no evidence of the existence of female-dominated societies/groups yet. There was no trade, although there was a practice of sharing and exchanging materials within and outside the group. There was no practice of



storing food or other goods for long periods of time outside of permanent settlements; it was not wise to carry heavy loads in a nomadic lifestyle. Although the volume of trade was small, the Baniyas began to travel far and wide to buy and sell goods. It became possible to accumulate wealth using private ownership resources. Since a lot of labor could be accumulated and managed through many children, large families, and clans, their historical importance remained high. Most of these types of societies, cultures, and economic and political systems were patriarchal. Therefore, in order to accumulate a lot of labor, have many children, and keep the family and clan large, it was useful to have many wives, wives, and maidservants, and if the resources under private ownership were not sufficient to mobilize them, it was customary to have servants and laborers, and if the supply of labor was very low, it was customary to have slaves, maidservants, and bonded laborers. Thus, labor, workers, and even reproduction came to be within the scope of buying and selling. However, since the market system and scope were limited, it was not possible and necessary to produce in large quantities, to intensify the process of reinvestment, and to acquire a lot of movable property. The style of acquiring sufficient immovable property by collecting wives, concubines, children, relatives, servants, and slaves and living a life with honor, wealth, honor, and pleasure through them either dominated such communities or was invented at this historical stage and became a matter of human production aspiration (dhakal 2070). From around 1500, another epoch-making historical process began, the capitalist phase. This process, which began in Europe, continues to this day. However, feudal remnants still survive in many societies and cultures, in some areas of life. Basically, there were six revolutionary features of this process.

First, production based on sale. In the previous era, the producer produced primarily for the immediate consumption of his family, relatives, friends, and employer. After that, the main purpose of production was sale and profit-making. Second, the emergence of wage labor and the distinction between home and workplace. Previously, the home was the center of both family production and consumption, but now the home. It was limited to the realm of consumption. Agriculture, run as an industry, and factories located in cities became centers of production. Third, the centralization of the means of production in the hands of capitalists and the deprivation of workers from ownership of the means of production. Fourth, the global nature of capitalism. A global open market system was essential for this system based on the cycle of capital, investment, and profit to flourish. Fifth, the global trade market system and the centralization of global capital. This has made it possible to divide developed and underdeveloped countries, societies, cultures, communities, races, as well as classes on a global scale. Last and sixth, multinational capitalism. Each country, although seemingly internally sovereign, remained essentially part of the global capitalist system.

Are those who live under the economic-political culture of collecting daily food for themselves and their families, the economic-political culture of accumulating real estate, and the economic-political culture based on capital investment and profit

all the same kind of people? Are the people of a society in which they have to work for others and the people of a society in which they work for their own benefit the same? Can their psychology and mutual relations remain the same? Are the producers in a predatory society without private sources of production, the producers in a feudal society with more or less private sources of production, and the workers in a capitalist production system separated from the sources of production the same people in any respect except biologically? The main purpose of briefly describing the currents of world history here is to show that although there has been no significant change in the human race biologically over the past half a million years, each world historical stage has seen epoch-making and epoch-making societies transformed at the economic, political, and cultural levels, and the creation of the human race. At each stage, there have been tumultuous changes in the relationships between humans and nature, women and men, and other human groups, new dimensions of relationships have been invented; old dimensions of relationships have been radically transformed. What other similarities, other than biological, do people who gather food and other materials produced in nature, hunt, and people who earn wages or do not have work. Hunting is still a practice, but it is no longer a way of life. Nowadays, hunting has transformed into a game to relieve the fatigue of living. In the hunting era, both men and women of a certain group would gather the necessary materials for their survival and most such groups, the relationship between men and women was more or less equal. In the feudal era, pure women remained within the family circle only for beauty, pleasure, and childbearing. The self of women was destroyed. They remained only objects of transaction.

Objectives and Research Methodology: Mainly we are going to discuss about women property right of Nepal. The research methodology employed for this work was descriptive methodology which is targeted at satisfying researcher's desire about specific social phenomenon. Also, secondary sources of data and data collection were used. Secondary sources are secondhand information in which has been used by other people other than the researcher himself. The secondary sources of data collection used are library and historical works, published data, internet sources, government and public sector research. Modernization theory was also adopted in shedding more light to work. This study adopts a descriptive research design to examine the global development on Nepal's political development, focusing on economic, social, and cultural dimensions mainly property right. The design is particularly suitable for assessing the current state of global development effects on Nepal's society and social change, social inequality, employment, cultural shifts, and developmental sustainability. The product of this research concludes that there is interconnectedness between globalization and economic development in Nepal, which in turn increases the rate of unemployment and hinders democratic development in Nepal.

Globalization: It refers to the increasing interconnectedness and interdependence among nations through the exchange of goods, services, capital, information, technology, and cultural values. It is a multidimensional process that influences economic, political,

social, and cultural relations across national borders. In the contemporary world, globalization has become a dominant force shaping national development policies and international relations. According to Stiglitz (2020), globalization represents the integration of national economies into the global economic system through trade liberalization, foreign direct investment, technological transfer, and global financial flows. This integration has intensified interactions among countries and created opportunities for economic expansion, innovation, and cross border cooperation. One of the major drivers of globalization is the advancement of information and communication technology which has significantly reduced the barriers of distance and time in international interactions. Digital technologies, the internet, and mobile communication have enabled faster transmission of information and facilitated global business operations. Rodrik (2021) notes that technological innovations have accelerated globalization by making it easier for firms and governments to coordinate activities across different countries like Nepal. As a result, businesses can operate in multiple markets simultaneously, while individuals can access information and services from anywhere in the world.

Globalization is also strongly linked to international trade and investment. Trade liberalization policies adopted by many countries have opened domestic markets to foreign goods and services, thereby promoting competition and efficiency. Similarly, foreign direct investment has become a critical channel through which globalization affects national economies. Through FDI, multinational corporations establish business operations in host countries, bringing capital, technology, and managerial expertise. Salami (2025) argues that globalization has contributed to economic growth in many developing countries by increasing access to global markets and facilitating technology transfer. However, the benefits of globalization are often unevenly distributed, particularly in economies that depend heavily on a limited number of export commodities.

In the Nepali context, equal property right and development is particularly important due to the country's growing population, dependence on natural resources, and economical challenges. Nepal's women's economy has historically relied heavily on the extraction and export of crude oil, which has generated significant revenue for the government but has also contributed to unequal property right degradation, especially in the Nepali women. The unequal property right has negatively affected social system and the livelihoods of local communities. As a result, equal property right policies in Nepali women must address the need for economic diversification while protecting the women empowerment and promoting social welfare. Adedoyin (2022) argues that sustainable development in Nepali women requires reducing dependence on house worker by investing in agriculture, renewable energy, manufacturing, and technology-driven industries.

Discussion and Findings

Women Property right: The Parliament of India passed the Hindu Succession Act in 1956. It is a national code for the inheritance and

succession of property. It sought to simplify myriad norms and traditions which traditionally governed the inheritance of property in India before the passing of this act. The Hindu Succession Act, 1956 gave women full equal rights of ownership of property as men. Women in Nepal are guaranteed equal property and inheritance rights under the current Constitution of Nepal and the National Civil Code. Both sons and daughters are recognized as equal coparceners entitled to an equal share of ancestral property, regardless of marital status. Nepal is still running under strong feudalistic social values and norms. There were no clear provisions regarding Nepalese women and property rights until 1975. Following the UN Declaration of 1975, which was International Women's Year, the Nepali government began to celebrate International Women's Day on the 8th of March. That same year, the Civil Code was amended and a clause on women's inheritance and property rights included. The clause states that if a woman remains unmarried up to 35 years of age, she would have a right to inherit property. However, the amendment limits itself as it continues "if she gets marriage after having property that should be returned back to the brothers by deducting the marriage cost."

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

Family Property Right: One of the implications of increasing average life expectancy is the aging of parents. If parents or in-laws die early, family responsibilities fall on children or sons-in-law sooner. Ancestral property also passes completely after the death of parents and has to be handled by the new generation. That is, in the absence of property and responsibility or in the event of some elders being left behind, children become independent in a way; they do not have to or are not able to take care of the property. The process of inheritance may be relatively slow compared to the past 20-30 years. Earlier, sons would have children early, but now, as the average life expectancy of parents has increased, that process may be delayed. As a result, some sons may not be tied to family ties. One area where such liberation can find a way out is the political sphere.

The number of migrations for labor and other purposes has also declined in recent times. The history of migration in Nepal is very long and has increased over the decades. As the number of migrations increases, the volume of family relations is also large. This has increased even more in the past decade. The person who migrates falls outside the circle of the family. The family can exercise little control over him. As time passes, such control gradually weakens. The relaxation of family control has increased the opportunity to develop the habit of not asking the father, not just saying that tradition is right, and questioning tradition. Only after getting some freedom from family and tradition, can a person

become creative, create his own new world, and think of new things. Some of these have appeared in conflicts.

Earlier, we discussed the tendency of children to separate from the family circle. In fact, this has happened because the transition to capitalism is intensifying. We have read about the changes that took place in Europe 150-200 years ago. Capitalism and industrialization have brought about a profound change in the way most people are born, raised, and die in the same place. In Nepal too, for a few decades, the capitalist structure has been weakening and destroying many dimensions of tradition. Bourgeois democracy was created under the capitalist structure. However, after the imperialist transformation of capitalism, the foundations of democracy were eroded in many ways. However, there is no alternative to following the capitalist and democratic path to move forward from the feudal economic-political and cultural system. Nepal cannot be an exception to this. The economic, political, and cultural foundations of such capitalist and democratic change have been established to a large extent.

Women movement: Nepal is a patriarchal society; this is a known fact. Yet, there have been some moments in history when the women of Nepal have witnessed revolution and changes in their status in society. These revolutions included many women's rights movements that have restated the image of women or made their lives better for good. Women and men are always called the two wheels of the chariot, yet patriarchal society deems women as second-class citizens, always behind their male counterparts. But, with many women's rights movements, the women have seen a ray of hope and changed their status and revolutionized the ways of life.

Challenges ahead 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.

The love marriage is a symbol of capitalist culture because here two workers come together: not two clans, two families, and two kinship groups. The modern schools are a symbol of capitalism. Because parents do not have time to educate their children; instead, they earn their living by working in schools. The house servants are a symbol of feudalism because the householder usually sees to it that the servant eats or not, and if he is sick, he gives him some medicine. A road construction worker is a symbol of capitalism.

Because the relationship between the contractor and him is limited to daily work and daily wages. He is a slave and, the laborers and laborers who work on wages are a symbol of feudalism. This means that the wage earner and the wage system are completely new inventions of the new human being of the capitalist historical stage. The distinction between home and office is an invention of the new human being. The class distinction is an invention of the new human being. The multi-caste state system is an invention of the new human being. 'Munamadan, Koikinabarbadhos' and other love stories are mostly an invention of the new human being. A child raised only by a father who goes to work every day and a mother who is away from the family is an invention of the new human being. All these are also inventions of a new culture and a new economic and political system.

These are reinvented actors and characters from a different era. The change of era is a personal, psychological, community-cultural, political, economic era. The course of every era and the beginning of an era, human relationships and human psychology change and are defined. The big world, the aristocratic family, the large family are the aspirations and realities of the feudal stage. Now is the era of the 'small family', because 'dependents' have been born in the families of workers without means of production.

Development: Development is a type of progress every historical system. That is, they are born with the potential for development. Every system has its own form and limit of development. Before this limit is reached, the reproductive system is destroyed and with it the emergence of another historical stage. Therefore, it is said that any evolutionary historical stage is born by conceiving its own destruction. Another thing to say is that a transitional period is a moment when the previous stage is in a state of irreparable destruction, but a new stage is not yet in the process of emerging. The life of such a transitional 'historical moment' can be very long. It is also difficult to analyze which stage of history a transitional society is in and which stage it is entering. To confirm both of these points, the example of the state of Nepal and the various communities, ethnic groups and gender relations within it can be taken.

Nepal and its social groups and relations are basically capitalist, but glimpses of feudalism are abundant. Not only this, glimpses of the predatory era are also found. No feudal emperors were born in these groups the especial case in the hilly areas of Nepal, nor were any big capitalists born. Therefore, the historical era and human evolution remained slow here. Overall, the change here was not a cataclysmic experience. The historical stages of development were not clearly revealed here, nor could these stages achieve maturity. This province remained in a slow transitional period for centuries. Overall, here historical divergence, the invention of new gender and other social relations, and the emergence of developmental historical stages remained minimal and slow. But even within this slowness, many changes have taken place and are taking place.

Especially in the phase of the global capitalist revolution, such changes were not possible. Although world capitalism began 500 years ago, it took root in most parts of Nepal only about 150 years

ago. In the Kathmandu Valley and the Himalayan region, the history of the capitalist stage remained somewhat longer through the Indo-Tibetan trade. Most of the settlements in the Terai and the greenery of the rice fields there are the effects of the capitalist market system. The Lahures who go abroad the wives who wait for the Lahures, and the parents and children are the products. The company garland hanging around the neck of the Lahureni and the glass bangles on the wrists are the pride of entering this historical phase, and are also a symbol of the uncertainty of the Lahures' own working life and the relationship between the Lahures and the Lahureni. The women of the kothis of Kathmandu, Banaras, and Bombay, their brokers and customers, and the totality and success of their family lives are symbols. The cart drivers, customers, airport goldsmiths, and employees of the Terai and Kathmandu are symbols. Banks, hospitals, schools, prisons, orphanages, mental institutions, roads, and vehicles are basically symbols and reflections of this. All of these were also arenas of masculinity.

The capitalist historical stage, especially in marginal and underdeveloped societies like Nepali society, did not help to bring women out of the home. Capitalism pushed the sphere of production out of the home and to a large extent out of the village; it brought about a massive contraction in the cultural and economic sphere of the family. It expanded the non-family, non-clan, non-caste, non-ethnic sphere. But it imprisoned most women in the home. Thus, although there was a huge epochal difference between the feudal and capitalist historical forms, in both stages, female self and female power remained defeated. Like the feudal era, the capitalist era was also male-dominated. Masculinity became a reality in capitalist development. Capitalist development also created a new 'masculinity'. "The idea that women's power remained imprisoned in the home means that if women's power were free outside the home, if they were able to occupy a larger area in the world of production and the market, women's liberation would be achieved." It is never possible to say that it would have been possible. It is difficult to say with certainty at what stage of history, in what form, such liberation would be possible. But what can be said with certainty is that such liberation is impossible under the capitalist world system.

If liberation were possible, self-realization would be achieved, a humane society would be built, and a socially appropriate human being would be created, if men occupying a large space in these areas would be able to become individually liberated, independent, and worry-free, and collectively they would have built a large human-welfare society. This was not possible because the nature and form of capitalism are not liberating. Exploitation is its foundation stone. To say that women's power remained imprisoned in the home means that the changes that could have occurred under the capitalist nature and form did not become a reality and therefore remained an obstacle to the creation of a woman in line with the times.

Women, development and Equal rights: The meaning of development is related to the extent to which a society, culture, group or individual under any historical stage has or has not achieved maturity within the scope of the nature and form of that

stage. Since the philosophy or theory of development is itself a product of the capitalist stage, 'development' in a narrow but correct sense is related specifically to maturity or immaturity under the capitalist stage. On the other hand, 'liberation' is a concept that does not match the nature and form of the capitalist stage. 'Liberation' is a concept of a culture and economic-political system free from exploitation. In the current world context, 'liberation' is the desire to overcome both the feudal and capitalist stages. Liberation is the desire to invent a new femininity. So far, the philosophy and principles of liberation have not been well-organized and structured. But there is a great aspiration for liberation at the global level. The objective facts that the capitalist system, which is currently seen as an obstacle on the path to liberation, is rapidly advancing towards the limits of maturity and destruction have been found to be sufficient.

Transitional times are full of contradictions and diverse possibilities. Nepalese women have fought against the feudal system and asserted their rights to family property. And for the development of society, education is also necessary to fight and develop the feudal system by claiming the right to equal opportunities in work and wages. It is natural that water is concentrated against feudal and feudal culture, economics, politics and masculinity. These tasks for development and maturity within the framework of the immediate historical stage are essential, but they are not impossible. Water and electricity are essential targets for the development of the feudal and capitalist system. Liberation is not possible without the development that can be achieved under the feudal and capitalist stages, but development that is not possible cannot be the final goal in itself.

When it comes to women's liberation or women's freedom, there has been a demand that women should have the same rights to property as men. Even if the problem of property rights is not solved, is women's liberation or women's freedom not possible? It depends on the political system under which we are thinking. We are talking about the rights, interests and equality of women under the current capitalist system of government. In this situation, it is very important for women to have equal rights to property or shares in order to become equal to men. In our opinion, this is the foundation for equality between women and men. Women have some rights to their own property, but there are some restrictions on that too. Looking at practical examples, it can be seen that even in government loans given to their husbands, the husband signs the receipt, but the man is responsible for spending the capital received from the loan. In some cases, the husband takes the money the next day after the loan is received and spends it himself or takes it for granted.

In a social system like ours, the identity of any person is largely tied to property. A person's status is determined by his property. As long as this system exists, it will have to be determined in this way, because property plays a major role in determining the future of a person or his family or children. Only if I have property can I do new work, get health and other facilities, if we do not have property. Even among all people, having or not having property, their level of property rights is different, while women don't have

it. Because of this, they have their share. The same thing applies between women and men. The social level has also automatically gone up and down with men. If this level is to be equal, the level in property should also be equal. Or, the right to property should be equal.

What happens if opportunities are given in areas such as education and politics, but equal rights regarding property are not given? Wouldn't women still be free even if this one right was not given? There is also a tendency to view women as a backward or oppressed caste. Three types of theories have emerged on the question of how to advance oppressed castes in the modern state system. One theory says, to provide equality of opportunity. The second theory says, just providing equal opportunity is not enough, so special opportunities like reservations should be given. Within the capitalist system, both these theories are called liberal systems. But in opposition to both these ideas, another theory has emerged. This theory says, to provide equality in achievement. Not equality of opportunity, but equality of achievement should be given. In many countries, no progress was seen in providing equal opportunities or special opportunities for the upliftment of oppressed castes. Therefore, the reformers argued that women were not really given opportunities or were only given the appearance of being given them.

Educational opportunities are also important here. In most Western countries, in the Philippines in Asia, and to some extent in East Asian countries like Thailand, there are more women than men among those who graduate from high school. But at the college level and beyond, the number of women is decreasing dramatically. Education up to high school is compulsory. Just having this much education does not mean that you have received much education. It is the minimum basic thing. Only beyond this does it matter how much or what kind of education someone. In our situation, it is difficult for us to provide women with educational opportunities to the level of the Philippines and Thailand. Even providing education to that level is not enough. Because even in those countries, men with the same education earn one and a half to twice as much as women with the same education. Even when they get a job, men earn one and a half to twice as much. Even when they get a job, men get higher-level jobs and women get lower-level jobs. Even at the same level, women's wages are lower.

There can be no doubt that women must have access to education. But there is no guarantee that education alone will make them equal to men. Education helps in achieving equality. But it is not certain that equality will be achieved through this alone. In any system in the world, with no exceptions, women have not been able to reach the top levels of politics. They are not seen in socialist countries, and they are even less so in capitalist countries. Therefore, we should say that women do not have the quality to excel in politics. Otherwise, we should understand: There is something wrong with the upbringing of women, society has been biased in raising them. We should give them equal opportunities to participate in politics, but how can giving them opportunities be enough, when they are biased in raising them to be worthy of it? Therefore, the third idea

that I mentioned emphasizes that not only equal opportunities in education or politics or other such things, but also special opportunities are not enough. It is not true that women are incapable of achieving even when given opportunities or special opportunities, because they are not able to do so. It is not true that it is women's fault. The fault lies in this concept of equal opportunities or special opportunities.

Therefore, if we do not talk about comprehensive social change in every area that hinders us, it is not enough to just provide special opportunities. Social change will not happen by pursuing the idea of special opportunities, by teaching the oppressed or women more hours than others or men, by charging lower fees, by providing additional tuition, by providing additional facilities. If such reforms are limited to work, it is not realistic to say that women can achieve special achievements on this basis. This idea is a problem. The root cause was not addressed at all, especially in women's homes. Similarly, the social system did not address other interrelated aspects. Women will achieve equality only if the social structure is changed. According to this view, women or anyone who is oppressed will automatically get special opportunities and their achievements will be equal or special. The third type of perspective is, 'What would society look like if equality in achievement were achieved? What would the form of property distribution between men and women be in terms of ancestral property?' We have not seen the idea that women should have the same rights as men in ancestral property being put forward under this. What we have seen is that this is a third idea, which is basically an idea made for different classes in society. But this idea can also be maintained as an intention or basis in relation to gender, that is, in relation to equality between women and men.

It also focuses on the distribution of resources, household income, employment opportunities, job levels and stability. It is not enough to immediately give equal or special opportunities, all aspects of their interrelationships must be made favorable to them, and only then can they achieve equality. If women are to be given or taken away from freedom or equality, then a social system must be created that is suitable for their situation in all these respects. For this, the issue of equal rights over property or share is a fundamental and very important aspect. Once equality is achieved in this area, the root issue of the campaign for equality is resolved and the rest of the problems come to be tackled. Everyone knows that unless the economic status of one family and another family is equal, if we try to make the children of those families equal in school, they will not be equal. Similarly, if we want to keep the economic status of both women and men unequal, but maintain equality in other things, that is not possible. So, is it your belief that achieving women's freedom or women's liberation with equal economic status is linked to a change in the entire social structure? Achieving true equality between women and men would be perhaps the biggest and most important change we have ever seen.

The household if the family relationship established in this unit is to be implemented with a policy of equality between men and women in terms of share, the current established form of this family relationship will also be reversed. Both society and the government must recognize that women should be given equality

beyond. There are few parliaments or governments that are brave enough to go to this extent. Very few courts are prepared to settle the new types of debates that arise from it. But they must be prepared to do so, if they are to bring about a significant change in society.

What kind of distortion does equality in portions bring to social relations? Our current social and family relations have been shaped by the tradition of men owning and controlling property in their own right. Instead, when we implement equal rights for sons and daughters or women and men in property, there will be a major change in the nature of family relations. This will be a disruptive or far-reaching change. The nature of the relationship between husband and wife will not be the same as it is now, where the wife is under the control of the husband. The status of the daughter will be elevated in the home. The customs or traditions based on the dominance of the husband will begin to change. Perhaps, the dowry system will be stopped in her marriage because she will have equal rights. The respect and esteem of a daughter who is entitled to property towards her husband or son-in-law will be different from that of a daughter who is not entitled to property today. The emotional nature of the Tihar Bhai-Tika between brothers who get a share and sisters who do not get a share will change or its importance will be less. These are just examples. There will be many such interrelated changes. That is a matter of the will of ordinary women, society or the government. If we are to move towards achieving true equality between women and men, it is imperative to go through this transformational process. Otherwise, whatever we do will be lost.

We do not believe that the objective situation is ready for this right now. We are only promoting the issue of equality in shares as a slogan or as our goal. There are many difficulties for this. The process of making society aware of all these things should definitely be started. I do not see that this change will happen under the current social, economic and political system. History has shown examples of socialist countries achieving equal rights to property by making radical changes in the social, economic, and political spheres. There, they became equal in various aspects including economics. Now, they are fighting against the remaining male dominance in the field of culture or in the field of morality. Socialism has largely solved this problem. The level of women that has risen in socialist countries was based on the abolition of private ownership of property or collectivization, which is a broad control that limits private property. The state did not discriminate against gender, the state gave equal property and facilities to men and women. Even today, the level of women in Cuba is very good. Socialist countries such as the Soviet Union did not properly conduct a campaign to eliminate the remnants of cultural male dominance, or did not have time for it. The socialist system collapsed before time ran out. The main issue in this was the question of family structure.

Family structure

After the implementation of socialism, the family structure also had to be made socialist. The unitary family system, that is, consistin

g of a husband, wife, and their unmarried children, the family system was also established there. It was a system created by capitalism to suit itself. That structure itself is conducive to women's liberation. Therefore, the family had to be thought of in a new way and the family structure had to be changed. This capitalist-style family structure had to be dismantled not all at once, but gradually and consciously, and the foundation of a socialist-style family had to be laid. The socialist countries did not and could not do this. They spent their time doing work related to the Cold War and engaging with world capitalism. Not only this, although these socialist countries introduced many things of capitalist culture. When they introduced them in this way, conflicts arose among themselves. This further strengthened the capitalist-style family structure. Therefore, what can be said is that the socialist countries were unable to implement socialism up to the family level.

Some suggestions

It is not easy to say that this will happen. But we can discuss some of the necessary infrastructure or preconditions. The first important condition is that there should be no private property in society, as in socialism. If there is to be private property, it should be distributed equally between men and women. So we are not saying that it should be socialist. The second condition is: The work of giving birth to a child is the responsibility of women, but the responsibility of raising a child should be transferred to men after a suitable period of time. This is not something we are trying to do new. In our society too, the role of a woman who gives birth to a child and arranging for the care of the child is still present in the wealthy royal and Rana families. For this, a scientific method of raising a child in a way that does not have any bad effects can also be developed. The third condition is: The idea of setting limits on what a woman should only read and what work she should only do should be completely broken. Work should be done with the belief that any work can be done by people of both sexes. Women should also start doing the heavy work that only men can or should do, and men should also do the housework. All work should be kept open to everyone. We are of the opinion that the family structure should be larger than it is now. A large family means a family that earns and eats together. Instead of the present unitary family system, there should be a collective family system. This system is also not new. It is a system that has been used in human history and in different races. There must be a scientific division of labor in this family system. We believe that a great struggle is needed to achieve equal rights in property. Women's groups should lead the way, including men who are on this side. At present, the organized strength of women is weak. Therefore, we should organize as much as possible and move forward, including men. This is a difficult task. It is not going to happen immediately. To move in this direction, it is necessary to spread initial public awareness and create social acceptance for it. And, it is necessary to work today to form an idea of what the practical difficulties are and how they can be resolved. We think that most of the women's leaders currently involved in the women's movement do not have a clear idea about the issue of implementing equal rights to ancestral property and the broad social changes that will occur after its

implementation.

As women's organizations become stronger, they can finally move forward in getting women and men outside the organization to agree with their goals. The leftist parties are saying that women's liberation is not only linked to the liberation of women, but also to the liberation of all working people, exploited and oppressed. For this, shouldn't women also join the political movement? It is necessary to connect, but political parties should also make efforts and initiatives to connect. What efforts have political parties made so far? They have not shown any tendency to try to activate women. It has to come from the parties. Looking at the current situation, it is understandable that the parties do not want equality for women.

The active women do in this situation. Parties need to start thinking seriously about this. Active women need to start putting pressure on parties. And, they need to start doing what they can. What work is currently needed for women's liberation? It should be promoted. Books and magazines should be prepared and distributed. Even at the school level, it is possible and necessary to teach writings that explain the inequality of women and the purpose of equality by including them in the curriculum. It can also be taught by giving examples of women's societies that are more developed than ours. A strong women's magazine should be published. Other means of communication should also be used. Priority should be given to educating and creating awareness. A nationwide campaign should be launched against rape and other crimes against women. Efforts should be made to prepare the basis for women's organizations.

Conclusion

The based on the findings of this study women property right from ancient to modern phase, it can be concluded that development politics, social change in contemporary society has significantly influenced Nepal's political sustainable development across economic property right. We are talking about the rights, interests and equality of women under the current capitalist system of government. In this situation, it is very important for women to have equal rights to property or shares in order to become equal to men. In our opinion, this is the foundation for equality between women and men. Women have some rights to their own property, but there are some restrictions on that too. Looking at practical examples, it can be seen that even in government loans given to their husbands, the husband signs the receipt, but the man is responsible for spending the capital received from the loan. In some cases, the husband takes the money the next day after the loan is received and spends it himself or takes it for granted. No social system is stable, it is changeable. All kinds of structures and beliefs are constantly evolving and collapsing due to internal and external contradictions. That is why all kinds of traditions are in the process of weakening in Nepal. The main carriers of this weakening of traditions are the bourgeois group, the educated, the urban, the workers, the Dalits, the indigenous people, women, etc. They were created in the process of modernizing the traditions, but over time, they started to oppose the traditions in an organized way. These groups and their organizations are at the forefront of the changes that are taking place now. Socially, development has

contributed to increased employment opportunities and improved access to global knowledge and communication. The level of women that has risen in socialist countries was based on the abolition of private ownership of property or collectivization, which is a broad control that limits private property. The Hindu Succession Act, 1956 gave women full equal rights of ownership of property as men. Women in Nepal are guaranteed equal property and inheritance rights under the current Constitution of Nepal and the National Civil Code.

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