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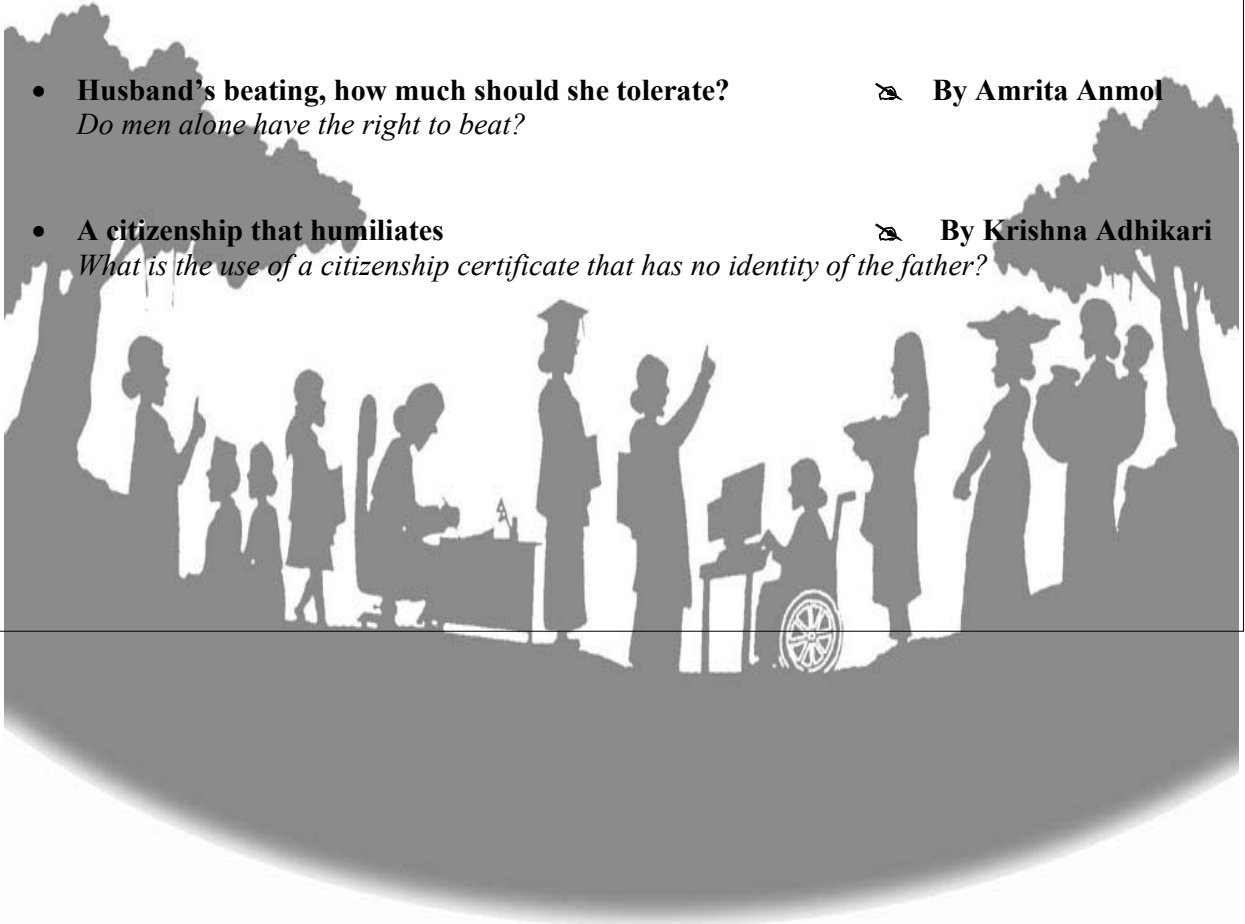
VOLUME 9

ISSUE 5

Monthly Publication

May 2006

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**SANCHARIKA SAMUHA/NEPAL**

# Dearth of women in diplomacy

*How well is the government committed to ensuring the rights and welfare of the Nepalese who go abroad for employment and who are a major source of foreign currency? This question has been raised. In the new political situation, marginalized and ethnic communities should be treated in accordance with the principles of proportional representation and of inclusion. It should also ensure a safe and secure route for Nepalese women who want to go to foreign countries for work. The present democratic government also needs to be serious about proportional representation of women.*

✍ **By Lekhnath Adhikary**

*It is necessary that the government clearly specify the rights and welfare of women workers right at the time of signing an agreement with host countries. However, Nepal has signed labour agreement only with Qatar. Nothing much has come out of this paper agreement because of a lack of a monitoring mechanism. The acting secretary of the foreign ministry says limited resource of the embassy is the main reason.*

What is the responsibility of diplomatic service? Concisely, it is to serve the people in every way both at home and abroad. But has progress been made on safeguarding the rights and welfare of the people within and outside the country? Given the recent parliament proclamation that calls for a 33 per cent reservation for women in every agency of the state in the new political context and the principle of inclusion, what type of amendment is needed to foreign employment policy? A comprehensive homework and debate should be held now.

Remittance earned through foreign employment comprises a huge portion of the Nepalese economy. How well is the government committed to ensuring the rights and welfare of the Nepalese who go abroad for employment and who are a major source of foreign currency? This question has been raised.

In the new political situation, marginalized and ethnic communities should be treated in accordance with the principles of proportional representation and inclusion. This also entails a safe and secure route for Nepalese

women who want to go to foreign countries for work. The present democratic government also needs to be serious about proportional representation of women.

The new government recalled ambassadors from the United States, the United Kingdom, France, China, India, Qatar, Thailand, Russia, Myanmar, Japan, Pakistan and Saudi Arabia. The Nepalese envoys from these 12 countries were given 45 days to return home. After their return, what type of ambassadors will be appointed? What will be the number of women in these posts? And will they be able to work for the welfare of women workers in foreign countries? These are important questions. For this purpose, the government needs to prepare an outline of its policy. Deputy Prime Minister K P Oli, who also holds the ministry of foreign affairs, says he is committed to sending suitable people to these countries. It is, however, pertinent the government see women's rights and welfare in this garb of "suitability."

Programme Director of UNIFEM Saru Joshi, who also looks after foreign employment affairs, says embassies should be geared up to take the lead role in safeguarding the rights and welfare of women abroad. She says 12 ambassadors have been relieved from their office. The new ambassadors should include women who are well versed in the issues and problems of women. She believes that appointment of women labour attaches and allocation of some portion of the revenue generated from Nepalese workers for their welfare can help solve their problems immediately.

Policy ambiguities abound. They not only affect women, but also all Nepalese who go abroad for employment. Despite weeks of effort, the foreign ministry is unable to come up with relevant statistics. However, the ministry of labour

and transport management shows the record that 377 women went abroad in 2004/05. Is it true that only this much number has gone abroad? Says Dhruba Sharma, spokesperson of the ministry: “We have just this data. We do not keep the record of those who go [abroad] on their own.”

Sharma says women are not prohibited from working in any of the 107 countries open to foreign employment. However, women seeking employment in the Gulf region can do so only on an institutional basis. Women cannot be officially sent there as domestic helpers. But the ministry is silent on the issue of the welfare of those people who go to foreign countries in their individual capacity.

In late 2004, the government increased the number of countries for employment to 107, up from 24. This hasty decision finds the government in a difficult situation on account of its limited apparatus abroad. There are hardly two dozen embassies and consulate’s offices in foreign countries. It is strange how the government agencies can guarantee the rights of the Nepalese workers. The Nepalese embassy in Qatar, which houses the maximum number of Nepalese workers compared to other countries, has just three people, including the ambassador. How can they function properly? Should they renew passports regularly or just look after the rights and welfare? Officials in the foreign ministry ask in unison. Although the government decided to make arrangements for labour attachés having diplomatic facility years ago, the decision is yet to be implemented.

The foreign and labour ministries are at loggerheads over the question of sending their officials. Both want to send their own officials. To add to the woe, there are financial constraints. Acting secretary of the foreign ministry Pradeep Khatiwada says: “Even if a low-ranking official of the ministry is deputed abroad, the response will be good. But if a non-diplomat is sent there, the host country will not treat him/her well.” The labour minister’s Spokesperson Sharma has a different view however: There should be no dispute over selecting the ministry for sending its officials abroad. Officials of any ministry can go to the Consular General’s Office. Officials of the labour ministry have the right to look after labour affairs. Instead of the policy and process issues, questions over the officials’ rights and welfare, their dollar payment et al. have been raised. This problem is doing the rounds for the past five years. Given many unclear areas as regards Nepalese workers in foreign countries, there is no time for the officials to follow-up on issues of women workers who are in minority.

*The government should think seriously as to how it can send women proportionally to diplomatic agencies in foreign countries at a time when the total number of diplomats in overseas postings is very small. There are only three women in the diplomatic service. Rununu Chapagain is a non-gazetted officer in the ministry's administration department; Ambikadevi Luintel is the deputy chief of the Nepalese embassy in Brussels; and Bindirashankar Joshi is the third secretary at Consular General's office in Kolkotta (India).*

UNIFEM’s Programme Director Joshi says if priority is given to women while appointing ambassadors or labour attachés, there is a chance of safeguarding women workers’ rights and welfare. Not only is the foreign minister stranger to this issue. Acting Secretary Khatiwada, who was appointed from a reserve pool of government officials, is also no different. As the coalition government of seven political parties is in place, it is not easy to get things done even if the duo speaks up. The seven parties must direct the government through a collective programme. If they do not understand issues, they can consult with the authorities concerned.

Even though the government has stopped women from going to the Gulf region as workers, vacancy for women caregivers in Israel and other countries have been found in the media. It is not clear why the government thought it safe to send women as domestic help there. Spokesperson of the labour ministry Sharma says that complaints came from the Gulf region only. That is why the countries of this region are not open to women domestic helpers.

It is necessary that the government clearly specify the rights and welfare of women workers right at the time of signing an agreement with host countries. However, Nepal has signed labour agreement only with Qatar. Nothing much has come out of this paper agreement because of a lack of a monitoring mechanism. The acting secretary of the foreign ministry says limited resource of the embassy is the main reason.

The government should think seriously as to how it can send women proportionally to diplomatic agencies in foreign countries at a time when the total number of diplomats in overseas postings is very small. There are only three women in the diplomatic service. Rununu Chapagain is a non-gazetted officer in the ministry's administration department; Ambikadevi Luintel is the deputy chief of the Nepalese embassy in Brussels; and Bindirashankar Joshi is the third secretary at Consular General's office in Kolkotta (India). And they cannot be sent everywhere. Although non-career diplomats can

also be appointed ambassadors, so far only one woman, Bindeshwori Shah, has been appointed ambassador (to India). No one has yet received an opportunity to become the second woman ambassador. Keeping in view the new political situation, women's entry into the diplomatic service should be given a priority. It is high time the government gave its attention to the rights and welfare of Nepalese workers abroad.

*Courtesy By  
Sancharika Samuh*

## **Murder after seventh abortion**

Aasha, who became pregnant before marriage, was killed when was carrying his child for the eighth time. Pashupati took her to Bardhghat to abort seven pregnancies. He registered himself as her husband for abortions. A prominent staff of Ramgram Municipality, Pashupati murdered Aasha in 2005. He is now in jail.

 **By Ramraj Pokharel**

*Although the police arrested him on charge of Chandrawati's murder, she was released after 29 days. Every year one or two women get killed in this way in this village, which is situated west of Taulihawa, the capital of Kapilvastu district. However, villagers do not lodge complaints with the police. Rather they whitewash the culprit. Thumaiya Barai, a villager of Jarlaiya, was killed two years ago. If action had been taken against Mithai in the previous case, Shakutala would not have been murdered.*

Shakuntala Chauhan had never imagined that she would be killed in the hands of her husband at midnight, leaving behind her seven-month-old daughter. However, the unimaginable happened. Shakuntala's husband snatched her away from the daughter who was sharing the bed with her mother and strangled the latter to death. Mitahi, a resident of Jarlaiya, Niglihawa-9 of

Kapilvastu, murdered his wife Shakuntala at midnight in late 2005.

He killed his wife, who was sleeping next to him, after discussing it with his mother, father, brother and sister-in-law. Her body was found three days later near her maternal house in Rupendehi's Manpadaki. Mitahi had asked his elder brother Sethai to dump the dead body in her maternal village. Villagers, however, caught Sethai while throwing away the body.

Hardly 12 hours had passed since the killing of his wife when cunning Mithai went to her maternal house the next day and told them that she had run away from his house in order to go to her maternal house. He then fled to India via Bhairahawa. For a few days, villagers had been accusing him of having an illicit affair with a girl of his village. That is why he used to beat up and torture her. Munib Leniya, the father of the victim, says: "The daughter had been saying for the past one year that she could not stay in her husband's house." He had chopped Chandrawati Murau, an 18-year-old girl of his village, to death four years ago. He killed her when she insisted that he marry her after finding out that she was expecting his child.

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killed in this way in this village, which is situated west of Taulihawa, the capital of Kapilvastu district. However, villagers do not lodge complaints with the police. Rather they whitewash the culprit. Thumaiya Barai, a villager of Jarlaiya, was killed two years ago. If action had been taken against Mithai in the previous case, Shakuntala would not have been murdered.

Villagers are looking after her daughter. Mithai is at large. Shakuntala's father-in-law, mother-in-law, brother-in-law and sister-in-law are in police custody. Says a local youth Keshav Bhusal: "Gentlemen and women of this village never speak up in favour of victims. That is why one or two women are murdered every year."

In late 2005, 42-year-old Khum Bahadur Rana beat up her wife to death, barely a few days after their marriage. He killed his wife Gita, 35, in the afternoon at his house in Rudrapur, Rupendehi.

"I suspected that she was having an extra marital affair. I beat her up. She died because of it," Khum Bahadur, a bricklayer, said. He has five kids from another two wives. He is now in police custody.

In the plain areas of Lumbini, not only married women, but also unmarried women get killed. Pashupati, a neighbour, impregnated Aasha Gupta, 22, of Ramgram-2 (Nawalaprasa), and then killed her. Pashupati killed her because she refused to abort the four-month-old pregnancy.

Aasha, who became pregnant before marriage, was killed when was carrying his child for the eighth time. Pashupati took her to Bardhghat to abort seven pregnancies. He registered himself as her husband for abortions. A prominent staff of Ramgram Municipality, Pashupati murdered Aasha in 2005. He is now in jail.

There are many women like Shakuntala, Chandrawati, Gita and Aasha who become objects of domestic violence and get killed in the plains of Lumbini. According to statistics available, ten such cases from Kapilvastu, nine from Rupendehi and eight from Kapilvastu have been taken to the police in the past two years. The police even refused to register the majority of these cases, pointing out inadequate evidence. Women are killed in this region on one pretext or another: For being pregnant before marriage, for getting sick, for not bringing dowry, for giving birth to daughters and having extra marital affairs.

Manju Subedi of Kopwa (Kapilvastu) is another example. Her husband Hem Bahadur strangled her to death two years ago. The police say that he killed Manju because she had a mental illness. Hem Bahadur is in a Kapilvastu jail now.

*Upendra Poudel of Devdaha of Rupendehi paid gangsters to kill his wife Babita. The seven-month pregnant Babita was killed nearly two years ago while she was sleeping next to her husband at night. The gangsters cut her throat with a Nepali knife at midnight. They were supposed to receive Rs 200,000 for killing his wife. A group of gangsters, comprising a professional dacoit Bhim Lal Pandey, had taken Rs 150,000 in advance from Upendra.*

On the same accusation, Upendra Poudel of Devdaha of Rupendehi paid gangsters to kill his wife Babita. The seven-month pregnant Babita was killed nearly two years ago while she was sleeping next to her husband at night. The gangsters cut her throat with a Nepali knife at midnight. They were supposed to receive Rs 200,000 for killing his wife. A group of gangsters, comprising a professional dacoit Bhim Lal Pandey, had taken Rs 150,000 in advance from Upendra. He informed his neighbour about his wife's murder, only an hour after the incident occurred. But the villagers did not believe him. He was then an overseer at Rupendehi District Development Committee. Lilawati Kafle, mother of Babita, says he used to neglect her for having speech problems. She says: "[He] gave her threats a number of times. Finally, the cruel man killed her." Upendra is now in a Rupendehi prison.

Krishna Pokharel of Karhiya of Rupendehi hung his wife Suchhma to death because she had given birth to a baby girl. It had been found through a medical test that she was expecting a baby-girl. He then forced her to abort the foetus. Suchhma refused. Six months after the birth of their daughter, he hung her to death at their house in Kapan, Kathmandu. Suchhma had been taken to Kathmandu from Karhiya 20 days earlier. Suchhma, whose maternal house is in Devdaha Shitalnagar, was a graduate and her husband has a master's degree. Jivlal Aryal, father of the victim, says: "We gave dowry worth over Rs 300,000 at the time of marriage. After the son-in-law demanded more money, we sent Rs 35,000. But he killed her. Suchhma used to lament that her husband tortured her for giving birth to a baby-girl and for not bringing home Rs 300,000." He lodged a complaint against him for killing his daughter. "We had no influence. So no action was taken," he says. Krishna now lives in Kathmandu

with his second wife. The mother of his first wife keeps on crying in remembrance of her late daughter.

Chandramani Subedi killed his wife Laxmi in Padsari of Rupendehi, saying that he disliked her. A complaint has been filed at a police station. He is not yet arrested. Prasuram Bastola, brother of Laxmi, says: "He used to neglect my sister. But we did not pay attention thinking that the differences were petty." Parbati Kharel's husband Ravi and his mother Radhika hung her to death in Shankarnagar (Rupendehi) for not bringing adequate dowry. She was killed four years ago, a year after her marriage. Her brother Gopal Gaire says: "My sister was killed because adequate dowry was not given. Villagers and her maternal family lodged a complaint. But no one could do anything before Radhika and her son Ravi. No action was taken. The case was on for two years. We could not do anything before wealthy people," he said. Ravi, who spent a lot of money to buy innocence, and his family could not

live in his village. They are now living in Kathmandu.

Shakuntala, Chandrawati, Gita, Aasha, Babita, Suchhma, Manju, Parbati and Laxmi are *only a few examples. Many more were killed. Many are still facing physical and mental torture.*

Chief of Kapilvastu Police Office SP Biyaya Kumar Bhatta says crude cases without evidence are not registered in his office. "If there are evidences, cases move ahead. Otherwise, we request them to reconcile among themselves," he says.

Bhatta's statement makes it clear that because of the lack of interest from a law enforcement agency numerous killers of women are at large or are roaming around in public. The string of crimes is so long in the plains of Lumbini alone. It is difficult even to surmise the number of such crimes across the action. Isn't it time to pay attention to them?

Courtesy By  
Sancharika Samuh

## Husband's beating, how much should she tolerate?

*Times have changed. Numerous rules and regulations have been changed. Many programmes have been held for women's liberation and uplift. Still, many women in our society cannot speak up. Their plights go unheard of. This problem is more common in educated and wealthy families than in poor ones. Husbands belonging to well-off families do not expect their wives to venture out and take up jobs. They try to dominate even educated wives and lock them up inside the house. Women, who have experienced such maltreatment, cannot fight for rights in view of their family norms and reputation.*

 **By Amrita Anmol**

*Meena is not even trying to solve her problems. Meena asks: "Who will listen to me? And where shall I go? The family and the society are the same. If I go to the court of law, it might say that I want to file a petition because I am a reckless woman who cannot save my marriage. I fear that this society might ostracise me."*

She must not talk to anyone. That is why her husband forced her to give up her teaching career. Strange men, be they junior or senior, all get on his nerves. He not only scolds her but also beats her up for talking to a man. It has been two years since they have been living together as a married couple. There is no telling how many scolding and beating she has endured for simply talking to men in these years. No sooner had the bruises on her body healed than she received another. Not to talk about others, when he finds her talking to small boys who live in rented rooms, he beats her up black and blue. A tearful Meena tells her story.

Meena, a resident of Butwal-11, is a daughter-in-law of a wealthy family. She has no trouble in meeting her basic necessities. She has a house. Her husband has a job. But marriage is a burden to her. Her pain has been compounded by the fact that she had to give up her teaching career she had been pursuing before her marriage. Meena is not even trying to solve her problems. Meena asks: "Who will listen to me? And where shall I go? The family and the society are the same. If I go to the court of law, it might say that I want to file a petition because I am a reckless woman who cannot save my marriage. I fear that this society might ostracise me."

The condition of Sarita, a mother of three children who live in Butwal-13, is even heartrending. Beaten by her husband, she lost her unborn baby. Sarita says: "One day a young man who rented our room gave me the money. I kept it. The husband made an issue out of it and beat me up severely. I got sick for weeks. The baby died in my womb. The doctor gave a report that the baby died because a lot of pressure was put on my stomach. But I told a lie to everyone. I said that I had fallen down from the staircase. For the sake of family prestige, I told a lie."

Sarita's husband gets angry even if she speaks to strange women. Why? Her husband, who is a businessman, says: "There is wealth, comfort and everything right at home. I take her out for recreation. Despite having all these, if she befriends strangers, not only me, others will also not tolerate."

Sarita does not in any way like her husband's statement. But she is tight-lipped. She cannot return to her maternal house. If she decides to go to the court, she will have to follow a long and cumbersome process. She has nobody's support. She has no courage to fight a case against her husband. Therefore, she says, she is practicing tolerance.

Kalpana, who got married five years ago, receives no permission even to go to a marketplace to purchase vegetables. She cannot put on a lipstick against the wish of her husband. She cannot go alone to and stay overnight at her maternal house. Her husband accompanies her to the maternal house, stays with her and then brings her back.

Kalpana's husband is a lecturer at a college in Butwal. She has everything—house, prestige and money. Her husband gives education to others. But outsiders do not know that he has woven dark circles around her life. Fearing family disgrace, she cannot reveal her plight. She prefers to remain silent and live a life of a caged parrot.

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Times have changed. Numerous rules and regulations have been changed. Many programmes have been held for women's liberation and uplift. Still, many women in our society cannot speak up. Their plights go unheard of. This problem is more common in educated and wealthy families than in poor ones. Husbands belonging to well-off families do not expect their wives to venture out and take up jobs. They try to dominate even educated wives and lock them up inside the house. Women, who have experienced such maltreatment, cannot fight for rights in view of their family norms and reputation.

Meena Pant of Nepal Bar Association says the number of women who knock on the doors of court against domestic violence is very low. Many women are compelled to endure the suffering silently because they are not aware of law, though they are educated. Additionally, there are lengthy legal procedures. She says: "Men have been traditionally dominating and giving orders to women. So much so, it has become the culture of our society. That is why women cannot speak against oppression."

Reejan Shrestha, president of a Women's Uplift Centre Rupendehi, says lack of economic independence is the reason why they are compelled to tolerate oppression. This problem is more common in wealthy families because they are not involved in income-generating activities. They cannot voice their dissatisfaction against their husbands who provide for them.

Ganesh Uchai, secretary of a Human Rights Front of Rupendehi, says men usually marry women who are junior to them or are less qualified. This also helps them dominate their wives. Ninety percent Nepalese women are the victims of domestic violence. Organisations working for women's rights have conducted many programmes to stop such violence. She says no matter how many programmes are held for women's rights and liberation, they will not be effective unless the husband and the wife have the same status.

Maiyan Bhattarai, a central member of the All Nepal Women's Union, says: "Patriarchal society teaches men to oppress women in all possible ways and women to tolerate them. As long such practices exist in society, women will be treated as innocent, helpless beings and commodities of husbands. Women on any level will not be able to move according to their wishes." What is the solution to the problem?

Maiyan says all feminists should make concerted efforts against patriarchal practices. If the male domination is removed, the problems of women will be solved naturally. Then only will the status of husband and wife become the same.

Courtesy By  
Sancharika Samu

## A citizenship that humiliates

*A teenage girl named Uma is determined to obtain citizenship through her mother's name without any mention of the mystery of her father's identity. She says: "We are hopeful that our citizenship will be issued in mother's name. And it will certainly not be written that the father's identity is unknown." A Badi youth who was undergoing training as a fresh recruit in the Nepalese Army left the job and went to India, unable to bear barbs from his friend who had seen his citizenship certificate bearing "father's identity unknown" tag.*

✍ **By Krishna Adhikari**

*The number of college-going Badi teenagers, who have passed SLC, is on the rise. Over 100 Badi children are studying at a local state-run school. That, given the opportunity, children of the Badi community can read and write just like children of other communities, has been demonstrated by Ekta and her friends—Kalpana, Usha, Goma, Sabitri, Sanju, Kabita, Ramkumari, Ganga and Puran.*

Anu of Nepalgunj has repeatedly suffered embarrassment due to her citizenship certificate. The "father's identity unknown" tag that the Banke District Administration Office has put on her citizenship certificate is the source of her humiliation.

Although the Supreme Court has ordered the government to issue citizenships in mother's name only to teenagers whose fathers' identity is unknown, the teenagers of the Badi community in Nepalgunj are receiving citizenship certificates with the "father's identity unknown" label.

Till not long ago, offspring of Badi women, living in Terai and inner Terai of mid- and far-west Nepal, were denied citizenship because their fathers' identity was unknown. To solve this problem, the court had ruled that they be granted citizenship despite the mystery of their fathers' identity. But the problem has further aggravated by the administration's mentioning "father's identity unknown" on the citizenship certificates.

Though the court ruling removed the impediment to the obtaining of citizenship by the Badi community that has been living in Nepal for generations, the administration has created a new problem, thereby dissuading Badi teenagers from applying for citizenship.

A special Supreme Court bench, comprising Justices Anupraj Sharma, Sharada Prasad Pundit and Arjun Prasad Singh, had issued a ruling some nine months ago in favour of granting of citizenship to teenagers whose fathers' identity is unknown. In spite of the Supreme Court ruling, teenagers of the Badi community have not been able to obtain citizenship through their mothers' name.

They have to bear humiliation while getting enrolled in a school simply because their fathers' identity is unknown. Chairman of the Central Badi Women Coordination Committee

Saguni Nepali accuses government employees at the District Administration Office of deliberately giving psychological torture to *Badi* teenagers applying for citizenship after completing school education. *Badi* teenagers have had to make do with citizenship certificates mentioning “father’s identity unknown.”

Ekta, a girl studying at a local high school, said: “The court had given justice understanding our plight, but the employees did not stop misbehaving. But we are still hopeful that we will also be able to become respected citizens just like members of other communities.”

Seven teenagers of the *Badi* community of this region study at a high school in Banke. Four of them do not have citizenship certificates. They want to obtain citizenship through their mothers.

A teenager named Uma, however, is determined to obtain citizenship through her mother’s name. She says: “We are hopeful that our citizenship will be issued in mother’s name. And it will certainly not be written that the father’s identity is unknown.”

A *Badi* youth who was undergoing training as a fresh recruit in the Nepalese Army left the job and went to India, unable to bear barbs from his friend who had seen his citizenship certificate bearing “father’s identity unknown” tag.

The number of college-going *Badi* teenagers, who have passed SLC, is on the rise. Over 100 *Badi* children are studying at a local state-run school. That, given the opportunity, children of the *Badi* community can read and write just like children of other communities, has been demonstrated by Ekta and her friends—Kalpana, Usha, Goma, Sabitri, Sanju, Kabita, Ramkumari, Ganga and Puran.

Having completed bachelor’s degree course, Ramkumari has settled down. She has become a teacher of her community’s children.

*Ekta, a girl studying at a local high school, said: “The court had given justice understanding our plight, but the employees did not stop misbehaving. But we are still hopeful that we will also be able to become respected citizens just like members of other communities.”*

According to sub-clause 4 of clause 3 of the Nepal Citizenship Act-2020 [B.S.], every minor whose father’s identity is unknown is entitled to Nepalese citizenship on the basis of lineage until his father’s identity is revealed, said advocate Sushil Lakhe.

Puran Giri, administrative Officer at citizenship branch of the District Administration Office in Banke, points out the lack of a clear legal provision for granting citizenship through mother’s name. He said: “As the existing Act and regulation does not have a clear legal provision, it is not possible to grant citizenship through mother’s name. But it is possible to grant citizenship by mentioning “father’s identity unknown” on the citizenship certificate.”

The *Badi* community has consistently been demanding citizenship through mother’s name, but the state has not paid much attention to it.

Without land and house for permanent residence, the *Badi* community lives a nomadic life all year round. Precisely because they do not stay at one place permanently, the majority of the *Badi* community members do not possess citizenship certificates.

*Badi* teenagers say: “We should get citizenship certificates through mother’s name. Only if we get citizenship through our mother’s name will we be able to take pride over getting citizenship.”

Courtesy By  
Sancharika Samuh

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Sancharika Samuha was established by a group of women communicator's in April 1996, with the primary aim of promotion of gender equality in Nepal. The Sancharika Feature Service incorporates monthly articles/features on the grave situation of women and children in our country, the social outlook towards them, the pain and agony that they have faced and the courageous steps that women have taken in this regard. We hope to fulfill the lack of news and articles on women and children to some extent through this feature service and we look forward to your kind support in publishing these articles in your respective newspapers. We would also like to request you to send us a copy of the published article and to mention 'Sancharika Feature Service' below the published article.

**λ Sancharika Samuha Nepal**