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**Answer:** Manjushree Thapa was a girl born in Nepal who landed up spending half of her later life in U.S and Canada. She writes this essay, “Women Have No Nationality” to demonstrate the subjugation of the Nepali women by the Hindu patriarchs. This particular essay voices her opinion and speaks for all the women of Nepal who are being oppressed by the country. Manjushree Thapa had once upon a time realised that the rule of her family wasn’t the law of the land and, her brother was more valued than she was.

The feeling of lesser worth was inculcated very early in Nepali girls. All the women were Nepali by law and therefore by the law lesser than a Nepali man. The women of Nepal were considered as property of their fathers or their husbands. Also, consider the fact that Nepali women do not have any identity for themselves, no essence for themselves but their identities are defined by men! The system of Nepal was that women could not inherit parental property and there was a system of punishment for the rape of women if the victim were a prostitute, a virgin or married. There was no such process of affirmative action being brought about and bringing equality to the culture in the past. The bodies of women were considered as vessels and objects for men to pass on their citizenship. Women couldn’t confer citizenship independently of men.

There were 4 different constitutions for Nepal – maybe because of different ideologies, opinions, thoughts etc. But amongst all of this, the women of Nepal have always been devalued and Nepali citizenship was passed always through men and not women. The saying, “Women have no caste” has further been understood as, “Women have no nationality”. Manjushree Thapa was single and had no children and so she says that if she had children – she would not be able to pass on her citizenship. So, it is the man that determines the citizenship of the person. Miss Thapa also says that she was never an equal citizen of Nepal but just a girl……. a woman. She also addresses the fact that Nepal was the only country in South Asia which discriminates between men and women.

There was a team consisting of Nepali feminists which had lawyers, victims, independent activists, government organizations to form a feminist movement to lead the charge for equality. All of them were like minded with Manjushree Thapa with the same view and objective. This particular movement had conducted protests like demonstrations, rallies, marches, awareness drives, media campaigns and also a hunger strike until they gave up hope. They also went up to the point of sitting at meetings with party leaders, the president, the prime minister and the speaker of the house. There was a fear throughout that Nepal will finally become India because when Indian men who married Nepali women they would have Indian offspring. If the women were to be loyal to Nepal, they should accept unequal citizenship rights. There was a punishment that the children of Nepali women and foreign men will be barred from high office if the citizenship was conferred through women.

Miss Manjushree Thapa has come to the conclusion that being a Nepali woman was like being in an abusive relationship. She cannot deal with the empowering of the male body and the negation of the female body. At the end of the essay, we see her describing the episode of burning the constitution at the Jaipur Literature Festival in Colorado when President Yadav placed his final seal of approval on the constitution.

In conclusion – the main crux of this essay is “Women have no national identity”, the ultimate form of subjugation. Manjushree Thapa uses her voice effectively against this oppression.

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