“Land is Life, Land is Power”: Landlessness, Exclusion, and Deprivation in Nepal
“Land is Life, Land is Power”: Landlessness, Exclusion, and Deprivation in Nepal

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This Report is a project of the Crowley Program in International Human Rights of the Leitner Center for International Law and Justice at Fordham Law School. The views expressed herein remain those of the author and are not reflective of the official position of Fordham Law School or Fordham University. The report was first edited by the staff of the Fordham International Law Journal and was published as “Land is Life, Land is Power”: Landlessness, Exclusion, and Deprivation in Nepal, 34 FORDHAM INT’L L.J. 4930–1041 (2011). The substance of this printed report is the same, save for the addition of photos, captions, and other design elements.
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“LAND IS LIFE, LAND IS POWER”¹:
LANDLESSNESS, EXCLUSION, AND DEPRIVATION IN NEPAL

INTRODUCTION

Up to one quarter of the world’s poor is estimated to be landless, a condition that in rural areas is often the best predictor of poverty and hunger.² Access to land and its resources, land tenure security, ownership and control over land, and the ability to dispose of land or transfer rights in land are necessary for the fulfillment of fundamental human rights, and are frequently tied to the indigenous, ethnic, and cultural identities of peoples. The social and economic impacts of landlessness,³ including hunger, threats to health, homelessness, and exploitative labor conditions, create conditions intensifying exploitation by both landowners and states.

In Nepal, landlessness is a deeply entrenched and widespread problem, rooted in a long history of feudal land governance, political complacency and nepotism, and a heavily taxed, yet ultimately dependent and weak, farmer class. The resultant skewed landownership patterns were compounded by a deeply discriminatory and strictly hierarchical society that excluded women, ethnic minorities and tribal groups, and especially those of low-caste (particularly Dalits). Despite reforms that began in fits and spurts in the early 1950s to dismantle the system, lack of political will and any mechanism for oversight means that the same power dynamics that were in place two centuries ago persist today.

Land ownership is a key indicator of identity, power, wealth, and political access. Yet up to 25% of Nepal’s population is estimated to be landless or near-landless⁴: the bottom 47% of agricultural households control only 15% of agricultural land; the top 5% control more than 37%.⁵ Documentation of the human rights consequence of landlessness reveals a wide scope of impact: landlessness is characterized by exploitative labor conditions for tenant farmers and near bonded-labor conditions for bonded laborers freed as recently as 2002 and 2008; frequent, arbitrary, and often violent evictions; lack of access to traditional resources (e.g., fisheries and forests) for tribal and indigenous groups; lack of access to water and food resources; inability to access police and the judiciary; and deep discrimination against women, Dalits, ethnic and religious minorities, and tribal groups who make up a disproportionate proportion of landless people.⁶

The ten-year conflict exacerbated existing problems of access to land, but landlessness is not a problem unique to Nepal: rural landlessness is increasing worldwide⁷ as land in rural areas comes under multiple pressures, including population growth, fragmentation, land use conversion, environmental degradation, conflict, and the impact of natural disasters.⁸ Without secure land rights, individuals and communities live under the constant threat of eviction, without predictable and secure access to fundamental rights, including food, housing, water, and health. Yet the right to land, and the broader implications of access to land in the international human rights framework, remain somewhat imprecise.

Access to land is a cross-cutting issue, impacting a range of rights that create the relevant obligations due to landless groups. Yet, while “land rights” are frequently
Land ownership is a key indicator of identity, power, wealth, and political access. Yet up to 25% of Nepal’s population is estimated to be landless or near-landless: the bottom 47% of agricultural households control only 15% of agricultural land; the top 5% control more than 37%.

In May 2009 and April 2010, the Crowley teams traveled to Banke, Dadheldura, Dang, Kailali, Nawalparasi, and Rupandehi Districts, as well as Kathmandu to interview landless communities, activists, landlords, lawyers, and policy makers.
referenced in the international legal framework, land rights for particular groups have been defined, land has been identified as indispensable for a range of rights, and general principles in international law provide protections that relate to access to land, an explicit consideration of the right to land has yet to be undertaken. By examining the case of Nepal, this study suggests that the international community should revisit the importance of this limited resource and clearly identify state obligations and the impact on fundamental human rights.

This Report represents the culmination of a project undertaken by the Leitner Center for International Law and Justice at Fordham University School of Law between 2008 and 2010 to study land rights in the international human rights framework and to consider the impact of inequitable access to land in Nepal.

A delegation from Fordham visited Nepal in May 2009 and in March 2010 to conduct interviews and document the impact of inequitable access to land. The Fordham delegation was led by the 2008–09 Crowley Fellow in International Human Rights, Elisabeth Wickeri, with Fordham Law School Professors James Kainen and Martha Rayner, Drexel University Earle Mack School of Law Professor Anil Kalhan, and Durham Law School Professor Dr. Aoife Nolan. The delegation also included eight second-year Fordham Law School students: Amal Bouhabib, Corey Calabrese, Millie Canter, Benjamin Goldstein, Noushin Ketabi, Ganesh Krishna, David Mandel-Anthony, and Amisha Sharma.

Prior to the fact-finding trip undertaken in May 2009, the delegation participated in an intense program of study throughout the academic year, including a seminar on human rights in Nepal. In Nepal, the delegation conducted individual and group interviews with over 500 landless or land-poor individuals in Nepal’s Terai and Hills districts and documented the impact that inadequate access to land has on economic, social, and cultural rights as well as access to justice. The delegation also interviewed land rights organizers, community leaders, local and national government officials, political party representatives, representatives of nongovernmental organizations and international organizations, lawyers, judges, and academics.

This Report presents the findings of this research effort. A comprehensive consideration of the many aspects of land ownership in Nepal, including the related issues of agricultural development, the impact of nonstate actors

Although the conflict, or “People’s War,” ended in 2006, protests and strikes are commonplace in cities around the country. Ongoing political instability impacts the ability of the government to address human rights concerns.
in newly-formed special economic zones, and the claims of landlords returning to land seized during the Maoist conflict is beyond the scope of this project. The Report and study focused on documenting the impact that inadequate access to land has on the human rights of landless people, including rights to housing, food, water, work, and access to justice. The Report consists of four parts. Part I provides a background of the legal framework and political context of land rights in Nepal and details the domestic law and documents several of its shortcomings. It also provides background on gender, ethnic, and caste discrimination despite prohibitions. Part II presents the delegation’s findings regarding the impact of landlessness on a range of rights, focusing on the impact on socio-economic rights and the attendant vulnerability to further exploitation that this impact has. Part III considers the place of land rights in the international legal framework. It considers the gap—the lack of an explicit “right to land”—that exists and its impact, and also examines the relevant human rights that underlie access to land. The final Part provides some conclusions and recommendations to the Nepali government and civil society, as well as the international community. The recommendations are drafted with the understanding that the constitution drafting process is ongoing with a view to providing possible steps that are realistic and also effective. The Crowley Program commends the government for its commitment to addressing the problems of landlessness in the Interim Constitution and in numerous public statements, and joins the government in hoping that these changes will provide relief to the many landless people that the delegation met.

Acknowledgements

The Leitner Center benefited from the contributions and assistance of many individuals and organizations in Nepal. First and foremost, the Leitner Center would like to thank Jagat Basnet, Executive Director of the Community Self-Reliance Center, and the Center’s regional and district coordinators and Kathmandu staff, including Jagat Deuja, Jabal Singh Tiriwa, Chhabi Lal Chuara, and Chahana Chitrakar.

The Community Self-Reliance Center facilitated our access to communities and individuals and shared their knowledge, insight, and stories of strength. We are deeply indebted to them. Several other individuals graciously facilitated our work in Nepal. In particular, we thank Mr. Dinesh Tripathi and for facilitating our outreach to the Bar Association as well as providing an opportunity to meet with Justices of the Nepali Supreme Court. We would also like to thank the law students and professors that traveled to Nepal for their help in gathering information, and the law students for producing papers which aided in producing this Report.

Finally, and most importantly, we thank the hundreds of men and women in Nepal who took time out of their working days to meet with us, which in several cases meant forgoing much needed paid work. We are grateful to them for generously sharing their stories, experiences, and struggles with us. In particular, we thank the many land rights organizers who shared their stories and challenges. Their unwavering courage in the face of great challenges continues to inspire us.
I. LEGAL AND POLITICAL CONTEXT OF LAND RIGHTS IN NEPAL

“Land should belong to ‘tenants.’ Land under the control of the feudal system should be confiscated and distributed to the landless and the homeless.”

A. Overview

The United Nations Development Programme (“UNDP”) classifies Nepal as a Least Developed Country (“LDC”). An extremely poor state, Nepal’s economy and labor force is heavily reliant on agriculture, and ownership of land is therefore the primary source of economic subsistence and productivity. Land is also socially and politically important and serves as an indicator of wealth and power. Land affects a host of interrelated social, political, and economic goods, from education, to water, to electricity. Nepal’s extreme geography, however, makes at least 75% of Nepal’s land uncultivable. Moreover, feudal laws and policies that have undergone no meaningful reforms have created imbalanced landownership patterns.

Twentieth century Nepali history is marked by political struggles, peasant uprisings, and conflict. This conflict has frequently been tied to control over natural resources, and in particular, has related to ownership, control, and occupation of land. Although the state has sought, for over half a century, to address land disparities, land reform legislation and programs have largely failed in both scope and implementation, resulting in only superficial changes that have exacerbated rather than alleviated discrepancies. The result is that land and agriculture continue to play as large a role in exacerbating poverty and injustice in Nepal today as they did 100 years ago, and that the inequities of the feudal land hierarchy continue to oppress a vast portion of the Nepali population.

The 2007 Interim Constitution remains the overarching document within Nepal’s legal framework since the deadline for the passage of the permanent constitution was pushed back to May 2011. It includes broad equality protections, anti-discrimination provisions, and an impressive number of substantive human rights. The constitution protects a number of economic rights, though in a somewhat limited fashion, including the right to food and the right education. It also provides for the right to property and provides a number of provisions committing the state to engage in land reform.

The call for land reform as a rallying cry has long been a tool used by politicians for garnering support in Nepal: during the 1996–2006 conflict, Maoists characterized their fight as an “agrarian” revolution, aimed at “breaking the chains of feudalism.” The peace agreement reached in 2006 between the Maoists and the government included land reform provisions and the end of “feudal land ownership.” The new Nepali government, formally established in 2008, and which has already seen three successive Prime Ministers, has repeatedly committed itself to land reform. Yet it remains to be seen whether the current government will be able to succeed where past governments have failed to craft policies that rise above Nepal’s history of oppressive land policies and engage in genuine land reform.

B. Nepal’s International Obligations

Still emerging from the human, economic, and human rights wounds of a ten-year civil war, Nepal is facing serious security, poverty, and human rights challenges. A party to the United Nations (“UN”) Charter and seven of the eight core international human rights treaties currently in force, including the International Covenant on Economic, Social and Cultural Rights (“ICESCR” or “Covenant”), the International Covenant on Civil and Political Rights (“ICCPR”), the International Convention on the Elimination of All Forms of Racial Discrimination (“CERD”), and the Convention on the Elimination of All Forms of Discrimination against Women (“CEDAW”), Nepal is bound by international human rights law. Nepal’s international obligations also form part of enforceable domestic law, as stipulated by the Nepal Treaty Act. This Act further provides that provisions of Nepali laws that are inconsistent with the treaty are void.

A fragile state, the UN is deeply involved in its transition with United Nations Development Program (“UNDP”) and Office of the High Commissioner for Human Rights (“OHCHR”) offices in Kathmandu and as well as field offices, and other programs. Nepal also houses numerous international aid organizations, donor agencies, and other nongovernmental organizations. Clarifying the human rights components of land as well as the relevant obligations related to substantive rights is therefore timely and will promote the development of effective policies to combat landlessness.

In addition to the core human rights treaties, Nepal has ratified seven of the eight core International Labor Organization (“ILO”) conventions protecting international labor rights. Significantly, in 2007, Nepal became one of twenty countries to ratify ILO Convention No. 169 on the Protection of Indigenous Rights. Under the conven-
tion, Nepal had one year to bring its legislation, policies, and programs in line with the provisions of the convention, which include the rights of indigenous peoples to employment, health, and education. The convention also includes substantial provisions protecting the rights of indigenous peoples to their ancestral land.

Land, as a necessary resource for food production, access to water, and housing, most obviously impacts a range of socio-economic rights. The core international agreement governing those rights is the ICESCR, under which states parties are obligated to take steps, to the maximum of their available resources, with a view to “achieving progressively the full realization of the rights . . .”

International law and analyses have repeatedly affirmed that economic, social, cultural, civil, and political rights are all equal and interrelated, and must be treated in the same manner. However settled the law, arguments separating them into opposing categories of rights that are treated differently in nature, content, and obligation, continue to be perpetuated by some states and commentators. Further, many states do not give equal protection to economic, social and cultural rights, and those rights are often sidelined in international discourse.

Because of this, a distinction has been made between the obligations arising under each of the major covenants as being progressive versus immediate. Despite this description, parties to the ICESCR also have obligations of immediate effect that are continuous, much like obligations under the ICCPR. These are the obligation of non-discrimination, and the obligation to “take steps” using “all appropriate means,” which goes beyond passing legislation. These steps “must be taken within a reasonably short time after the Covenant’s entry into force[,]” and states must “move as expeditiously and effectively as possible” towards realization. The CESC has further stated that there is a “minimum core” obligation on states to “ensure the satisfaction of, at the very least, minimum essential levels” of the rights, the parameters of some of which have been delineated by the CESCR.

Even with financial limitations, therefore, Nepal, has obligations of immediate and continuous effect. Moreover, Article 2 of the Covenant notes that steps should be taken “individually and through international assistance and cooperation.” The CESC has thus interpreted maximum available resources as including resources within a state and those available in the international community. Nepal also has a duty to give effect, in good faith, to other human rights treaties to which it is a party.

C. Codified Discrimination

Nepal is an ethnically and linguistically diverse country and despite advances in legislation in the latter half of the twentieth century, discrimination on the basis of caste, ethnicity, and gender has been codified for centuries. The place of individuals within the caste system in particular remains a strong predictor of one’s access to social and political access and power. The social hierarchy excluding low-caste Nepalis (especially Dalits) from birth, has historic and religious bases that formalizes discrimination and impacts a broad range of rights. While there are many similarities with the Indian caste system, in Nepal
caste intersects with ethnicity and language to form a distinct scheme of power relations. There are variations throughout the country and among speakers of different languages, and internal hierarchies exist within the various castes, including the Dalit population, with some Dalit groups having a higher social status than others, all resulting in a complex system of social relations.

Tribal peoples of Nepal, sometimes referred to as “indigenous,” “groups of nationalities,” or in Nepali, Adivasi or Janajati (or Adivasi Janajati), occupy an intermediary position in the caste system. They are generally non-Hindu, non-Nepali speakers, and have distinct internal social structures. In many areas, however, the tribal groups fall into the caste system near the bottom of the hierarchy, though they occupy a higher position than Dalits.

The four-caste structure, with its multiple subdivisions, was codified by the 1854 national legal code, the Muluki Ain. It dictated harsher punishments for lower-caste persons who contravened the law and included numerous references to inter-caste and inter-community relations regarding marriage, sexual relations, and contact. The code also institutionalized gender discrimination, particularly in the areas of property inheritance and family relations.

Prohibitions against discrimination on the grounds of religion, race, sex, or caste, have been codified in Nepali law since the 1950s, first appearing in the 1951 constitution—Nepal’s second constitution. The provision there only covered discrimination by the state and not private actors and social discrimination. Protections grew stronger in each of the subsequent constitutions but remained far from comprehensive. Moreover, numerous provisions in the law were also discriminatory, including restrictions on property inheritance; issues in employment, health, education, and family relations; and discriminatory citizenship laws that allow fathers, rather than mothers, to vest citizenship upon their children. Movements opposing discrimination grew after the fall of the Rana regime, but during the panchayat (‘partyless’ democracy) years affiliation along caste and ethnic lines was “discouraged” by the government as an impediment to development and nation building. Only after Jana Andolan (the People’s Movement) and in the Constitution of 1990 was there multi-party democracy that allowed for parties affiliated along political or caste and other lines. The 1990 Constitution was also much more inclusive than past documents; it explicitly prohibited discrimination on the basis of caste and gender. Moreover, post-1990, courts were more active in striking down discriminatory laws and provisions.

The 2007 Interim Constitution, currently in force, provides the strongest protections against discrimination to date, but it still falls short of Nepal’s obligations under international law. It prohibits discrimination on the basis of religion, race, gender, caste, tribe, origin, language or ideological conviction, and there are several proactive provisions protecting women’s rights. These include provisions protecting reproductive health rights, equal inheritance rights for sons and daughters, and the “right to
social justice” for vulnerable populations (women, Dalits, tribal peoples, and peasants), which involves the right to “participate in the state mechanism on the basis of proportional inclusive principles.”

Despite the strength of these articles in comparison with previous versions of the constitution, the protections could be made more robust.86

1. THE TRADITIONAL LEGAL FRAMEWORK:

STATE LANDLORDISM

a. Overview of the Raikar System

Until the mid-1900s, Nepal operated under a centuries-old land tenure system characterized by state ownership, a powerful landed elite, and limited peasants’ rights.88 Despite attempted reforms throughout the second half of the twentieth century,89 the system remained largely unchanged and the impact of its state-centric structure can still be seen in today’s framework.90 The traditional framework was characterized by expansive state authority and limited rights for individuals.91 Moreover, because the Shah monarchy and Rana dynasty92 generally conferred land grants to the royal family, government functionaries, and their families and associates as a means of ensuring loyalty, generations of Nepalis who were not related to the royal family or working in high-ranking positions for the state were almost completely excluded from land ownership.93 Because so much of the traditional system plays a role in modern land tenure in Nepal,94 an overview of that framework is necessary.

The traditional system encompassed two primary tenure systems: state landlordism, known as Raikar, whereby the state owned all land and exclusively retained the right of alienation through sale, mortgage, or bequest,95 and Kipat, a form of communal land ownership whereby “traditional concepts of customary rights in the land” applied.96 After unification in 1768, most land was organized under Raikar tenure, meaning that ownership of land vested with the state and could only be relinquished upon state initiative through sale, mortgage, or usage grants to individuals or organizations.97 Even then, with one exception, such land grants were subject to state resumption or confiscation.98 Absent a grant, private individuals who lived and farmed on Raikar land were tenants of the state, paying annual land taxes in exchange for the right to cultivate the land.99 Raikar tenure operated through three sub-systems: Birta (grants to upper classes that consolidated their wealth and power), Guthi (grants to religious or charitable institutions), and Jagir (grants in consideration for services for state employees).100 The different forms of Raikar tenure thus consolidated both economic and political power in the hands of a small group of landowners and helped to solidify class determinations, by which nonagriculturists were given control of the land at the cost of the agrarian class.101

There were few changes to the Raikar framework for almost two centuries because it was such an effective means of both ensuring loyalty and increasing tax revenue102 for a newly-unified country that had limited assets and power as compared to its two larger neighbours. The distribution of land grants to the ruling class increased as time went on,103 creating a growing class of “nonfarmer elites.”104 By 1950, nearly a third of all land existed as Birta grants.105

The Rana regime bolstered the system through absentee landlordism, intermediaries, arbitrary evictions, and revenue contractors, all of which kept the peasant class dependent while exploiting agricultural resources.106 Taxation was also expanded by appointing members of the nobility and their allies to serve as tax collectors107 creating a class of “land collectors” who charged rates higher than those fixed by the government, becoming rich off the profits and securing control over arable land.108 Exploiting the raised prices, land collectors were then able to lend money to peasants at high interest rates, with the penalty of nonpayment being the confiscation of land.109 In addition, under the Kut system (fixed rate tenancy), peasants had to provide half their gross produce to the landlord without exception, even when crops failed.110

b. Tenants Rights

Under Raikar, owner-landlords of Raikar grants, whether temporary or permanent, owned both the land and the peasants who worked the land,111 who had limited rights to cultivate it.112 In the resultant codependency, the privileged class depended on the peasants for agricultural production, and the peasants depended on the landowning elite for subsistence by allowing them to remain on the land.113 Some regional variations included systems that were even more exploitative.114 Although landlords were guaranteed a large share of the crops, sometimes as much as two-thirds of the main crop,115 they took no part in the production process.116 They did not provide seeds, fertilizer, or financial support.117 The entire process fell on the peasants, who were responsible for cultivation expenses in addition to the taxes, levies, and rent, and because landlords were tied to the rulers, peasant-tenants were left extremely vulnerable.118

The system enabled nonfarmers to gain control of considerable land holdings, entrenching the classist nature of landlordism and resulting in problematic relationships such as absentee landlordism, which continues to plague the country today,119 where landlords or their employees only contact their tenants at the time of rent collection.120 The result was a distinct class-based system by which a select group was eligible for ownership rights, and the vast majority of Nepali, generally the working, farming
class, were functionally excluded from such rights. Unsurprisingly, the resulting system, in addition to being deeply skewed in terms of landholdings, was also extremely discriminatory. More often than not, people in the lower castes, indigenous groups, and other ethnic minorities—not to mention women—were completely disenfranchised and left vulnerable to the more abusive aspects of the system, including bonded labor.

c. Bonded Labor

Under the traditional system, there were several distinct, if similar, systems of bonded labor. Groups of people—often low-caste or indigenous groups—were frequently brought under forms of debt bondage depending on where they lived: Kamaiya (overwhelmingly from the indigenous Tharu group, found in the far and midwestern regions of the Terai), Haliya (primarily Dalits, found in the western hill regions), and Haruwa (primarily Dalits, found in parts of the Terai). Another system, known as Rakam, comprised unpaid labor compelled by the government for the performance of specific government-designated functions in the Kathmandu valley region. Each of these arrangements were categorized by inherited debt bondage: loans are made to individuals or families in the form of cash or rent for lands that are then repaid over time by the debtors who live on the lands owned by their landlords. Debtors and their families are then compelled to repay their debts through agricultural labor and, in some cases, work in the homes of their landlords. If bonded families were unable to meet their basic subsistence needs or incurred medical or other unexpected costs, they were forced to borrow more from their landlords, thereby extending their debts.

The class determinations reinforced by debt bondage were bolstered by absentee landlords, intermediaries, and revenue contractors, all of which kept the peasant class dependent while exploiting agricultural resources. Mass illiteracy and innumeracy among peasants (as well as discrimination) prevented upward mobility, and also heightened vulnerability to each of these factors.

Bonded labor was abolished by the 2002 Kamaiya Labor (Prohibition) Act, which also canceled the loans and freed individuals and families bonded under the Haliya, and Haruwa systems. The act also provided for the allotment of some lands to former bonded laborers. Despite these provisions on paper, according to many of the individuals interviewed by the Leitner Center delegation, a part of these systems remain in exploitative relationships with their landlords.

2. DISMANTLING RAIKAR: CHANGES AND STATUS QUO

a. Overview

Despite the benefits to the state and wealthy elite of bolstering the Raikar land tenure system, by the mid-twentieth century, the regime was forced to adopt some reforms amidst escalating tensions among tenant farmers. The most significant and progressive change arrived with the 1964 Land Reform Act (“1964 Act”). The act, which enacted vast, if not always beneficial, changes to the land tenure framework, was amended eleven times (most recently in 2010), and remains the primary law governing land rights in Nepal today.

The language of the act in particular embraced some of the socialist rhetoric of the political movements of the day, declaring one of the aims to be “equitable distribution of cultivable land.” To this end, much of the act focused on regulating ownership rights and offering tenant protections. The act imposed ceilings on land holdings, fixed rents to the landowner at 50% of the principal crops, abolished intermediary tax collectors (the jimidari system), strengthened tenant protections, and introduced measures such as a “Compulsory Savings Scheme” to generate capital for investment in rural areas. Individuals asserted their rights after showing authorities a land certificate.

b. Emergence of Private Property Rights

Even before 1964, private property rights for Raikar holders had begun to emerge. Between 1854 and 1868, in an effort to regulate taxation, the regime began to register rights-holders, landholdings, and payments due thereon; these records were subsequently used as “the ultimate evidence of land-holding rights.” A 1921 law codified these rights, effectively making land a commodity.

The Nepali Congress Party, who helped usher in political change in 1951 after the fall of the Rana regime, brought land issues to the fore by demanding the redistribution of land to the tiller. As such, property rights were included in the 1951 constitution for the first time and over the next decade reforms continued along the suggestions of a government land commission, including the abolition of the jimidari system in 1964, of the Jagir system in 1953, and of the Rakam system in the 1951 interim constitution. An earlier 1957 Lands Act endowed Raikar landholders with “landowner” status, prohibited arbitrary evictions, required formal tenancy contracts and receipts for rent paid, and capped rent at 50% of the crop share. The 1959 Birta Abolition Act cancelled all Birta rights, making them subject to normal taxation; reverted all Birta forest and uncultivated land to the state; and prohibited unpaid labor and payments in forms other than agricultural rents in cash or in kind. Despite these proactive and protective reforms, however, many were not implemented in any meaningful way.
Because the system was not otherwise reformed, private property rights served to further entrench disparities between landholding elites and peasants, who were still excluded from owning land. Tenant rights were largely held out of the debate, and oppressive conditions continued untreated. Landlords who held large tracts of land suddenly had lawful ownership over them whereas the majority of people held either very small plots or no land, and poor tenants lost rights in the land they tilled; in fact, the tillers’ rights or place within the framework was effectively ignored. This problem was compounded by the fact that so many peasants lived in a state of indebtedness, brought on by exorbitant rents and Kut policies, and were living on the “margin of subsistence,” let alone producing enough to buy land. Those who had acquired title were often pressured into trading their land as collateral for a loan or to escape debt. At the same time, the Rana regime effectively abolished remaining Kipat holdings by confiscating the communal lands and forests of indigenous communities and redistributing them as “private” property to the ruling class, decimating traditional ethnic communities and taxing individuals for land they previously owned.

The potential for change that may otherwise have been symbolized by the 1957 Lands Act was in any case short-lived due to poor implementation and lack of political will. Moreover, the Nepali Congress Party increasingly ran into confrontations with the king about the best way to address land concerns, the former calling for redistribution of land to the tiller, while the latter insisted on privatization aimed at increasing production. The election of the NCP in 1959 seemed to signify a victory for the tiller, as demonstrated in NCP leader Koirala’s victory speech: “It is the tillers alone that must own the land.” Four days later King Mahendra dismissed the Congress and jailed Koirala.

c. Land Ceilings

Although the 1964 Land Reform Act declared one of its purposes to be “equitable distribution of cultivable land,” another was the diversion of “inactive capital and pressure of population to other sectors of the economy in order to accelerate the pace of economic development of the country.” In this way, land reform and the attendant steps of enforcing tenant rights, controlling rents and interest rates, and imposing ceilings on landholdings, were secondary to the overall goal of industrial development. Thus, while the act sought to mitigate a few of the most abhorrent features of the traditional system, it ultimately did little to change the existing property relations among the different classes.

Land redistribution itself was neither well conceived nor well executed especially with respect to the acquisition of land through the lowering of land ceilings. The result was that “land acquired for distribution accounted for only a fraction of the area anticipated.” Lag time in implementation allowed big landholders enough time to transfer holdings to family members to avoid violating the cap. Lack of monitoring thus led to illegal appropriation of land through fraudulent titling practices. Meanwhile, excess land was designated to authorities, to whom the tillers had to appeal to acquire the land. Most acquired but undistributed land remained in the hands of the owners, sometimes for as long as fifteen to twenty years. A commission was established in 1971 to investigate corruption and abuse of the ceiling caps, but no action came of it.

The final amendment to the 1964 Act was in 2001. It lowered land ceilings; provided that 50% of the land or the equivalent value should go to the registered tenant; and regulated rent not to exceed 50% of the main crop. The lowered ceilings have not been applied.
d. Rights and Registration and “Invisible Landlessness”

The tenancy protections in the 1964 Land Reform Act were both revolutionary and ineffectual. The act defined a tenant as any “peasant who obtains land belonging to any landowner for cultivation . . . with his personal labour, or with that of his family” and, in 2001, allowed for certification of tenants through a registration process and formal rights in half the land. This plan assumed that those without land knew of the act, understood it, and could access the authorities to exercise rights under it—all relatively extreme assumptions for the largely uneducated and illiterate peasant class whose landlords had little incentive to inform them of their rights. Of the approximately two million applicants under the act in 1964, only 318,596 were ever actually registered as tenants. Those who failed to register, including illiterate or uninformed tenants, lost any potential rights. Moreover, no efforts were made to register tenants after the initial identification drive in 1964. The 1977 Land Acquisition Act (“1977 Act”) aimed to uphold the right to compensation in the case of state confiscation of land, including a percentage guarantee to the tenant; however, “no uniform system for compensation existed, allowing for manipulation” of the remunerations. The 1977 Act further did not provide any recourse for unregistered occupants.

Moreover, due to the provision granting one-fourth of the cultivated land to the tenant, the 1964 Land Reform Act resulted in some unforeseen and novel land discrepancies, notably, “dual ownership.” The resultant competing rights to the land have subsequently caused an array of problems including the unwillingness of tenants and owners to invest in the land due to conflicting claims of title; the rise of informal tenancies and the driving of tenancy “underground” to avoid having to confer title; and the increase in the use of immigrants, mostly from India, to till the land in order to avoid having to comply with tenancy regulations. A 2001 amendment to the 1964 Land Reform Act provided a tenant formal ownership rights to 50% of the land tilled. Although the provision benefited many Nepalis who registered at the time, there was little effort to educate people; thus most had never heard about the provision. In the meantime, landlords now know to replace longstanding tenants in order to avoid their registration and attendant rights.
e. Tenure Security

The 1964 Act outlawed arbitrary evictions, but its broad exceptions, including the right to forcibly evict a tenant if the landowner submitted a request to use the land for residential, as opposed to agricultural, purposes, led to widespread evictions. Tenants were permitted to file complaints, but these had to be in writing, another obstacle for the largely illiterate peasant class.

f. Indigenous Rights in Land

*Kipat* holdings had been effectively abolished prior to 1951, thereby confiscating the lands of indigenous communities. A 1967 Amendment formally converted remaining *Kipat* holdings into *Raikar* holdings. Similarly, the 1974 Nationalization of Grazing Lands Act converted all pastures, registered or not, to the government, further undermining indigenous systems of pasture management. Combined with the 1957 Private Forest Nationalization Act, the Grazing Act had the effect of allowing indigenous peoples to access, but not own, forests and pastures. In 1993, this framework was solidified under the Forest Act, which asserted that forests were state property whose management and use could only be granted to citizens via the state.

E. Land, Conflict, and the New Nepal

1. OVERVIEW

As in other parts of the world, land has historically been a source of conflict in Nepal. Of the numerous uprisings in twentieth century Nepal, many were organized around calls for land reform. During the *panchayat* years, these movements grew into minor insurgencies and led to sporadic violent struggles in which farmers were met with violent suppression from the government. The People’s Movement (*Jana Andolan*) in 1990 and the instatement of a multi-party constitutional democracy ushered in new hope for land reform, but this soon faded when it became clear that the promises would not be implemented. From 1996 to 2006 the Maoist insurgency, which led to the end of the world’s last Hindu kingdom, was a conflict for control over land and resources. In the aftermath of the conflict, the Interim Constitution provides the most robust human rights protections to date in Nepal. Land reform remains on the agenda, but the highly politicized nature of the debate has thus far impeded any real change.

2. LAND AND CONFLICT

Exclusion from land and related socio-economic rights for large segments of society contributed to the escalation of conflict, especially beginning in the 1940s. Neither the Nepali Congress Party’s short-lived victory and calls for land reform in 1959 nor the changes declared by the 1964 Land Reform Act did much to alleviate these pressures. As a result, peasant movements in the twentieth century focused on unfair rent policies and exploitation, sometimes becoming violent and clashing with the government.

In 1994, the Badal High-Level Land Reform Commission was established to review the land tenure system and make recommendations on how to end exploitation and maximize productivity. The commission’s report is still referenced by both land-rights activists and government actors as having produced the best recommendations for realistic and meaningful land reform in Nepal. These included tenants’ rights protections, ownership rights for registered tenants, conversion of most *Guthi* land, liberation of bonded laborers, low land ceilings and the establishment of a land floor, and stronger oversight mechanisms. Although pieces of these recommendations were codified in Lands Act amendments, they ultimately did little to change the makeup of land ownership in Nepal due to lack of meaningful implementation. Instability throughout the 1990s impeded implementation especially for vulnerable groups and minorities. The Maoist movement’s calls for rights to food, housing, land, and education therefore attracted rural people throughout Nepal who had for so long been excluded from social and economic power.

The 40-point Charter of Demands issued by the Maoist Party right before it launched an armed conflict criticized the government for prioritizing “privatisation and liberalisation” even at the expense of Nepal’s poor. Significantly, the memorandum states, “Land should . . . belong to ‘tenants.’ Land under the control of the feudal system should be confiscated and distributed to the landless and the homeless.”

The “people’s war” began in mid-February 1996. The conflict was not simply an effort to redistribute wealth—and Maoists also demanded a secular republican state and a new constitution—but attacks were frequently levied against landlords and other powerful social actors. In 2005, Pushpa Kamal Dahal (or simply Prachanda (“the fierce one”)), who led the Unified Communist Party of Nepal (Maoist) (“CPN (Maoist)”, characterized the revolution as “basically . . . agrarian.” In the Terai, Maoists seized and redistributed land; in the hill districts, where landholdings were smaller, they aimed to “develop collective farming and revolutionize the production relations.” The attacks were usually violent and included bombings, beatings, and killings, leaving people homeless and unable to return to their property or villages. Tens of thousands of people, both landlords and more often ordinary tenants, were terrorized and displaced as a result of the conflict.
3. TRANSITION AND NEPAL’S NEW CONSTITUTION

The ten-year conflict had a huge impact on Nepal’s land and its people. Human rights violations were numerous, ranging from arbitrary killings, detentions, and rapes, to torture and disappearances. Physical destruction disrupted infrastructure throughout the country, making everyday life difficult even after the conflict had ended.

A Comprehensive Peace Accord ("CPA") between the government and the Maoists was finally reached in 2006 and provided for Maoist inclusion in the government. Both the CPA and the 2007 Interim Constitution reference efforts to engage in land reform and equitable redistribution. But after over four years, the issue of returning seized land and property remains a highly-charged and politically sensitive topic. The CPA and Interim Constitution provisions that urge redistribution appear to conflict with other provisions in the same documents that provide for the return of seized property. This inconsistency is the product of a political compromise between the Maoists and a government in search of peace that nonetheless leaves land policy in Nepal difficult to pin down.

Half-hearted attempts to return land to pre-1995 owners have in some cases not been implemented on the ground and in others, communities to whom land was "redistributed" by the Maoists now charge they have been betrayed and oppose government attempts to move them. In many cases, ongoing instability, especially in the eastern Terai, means that landlords are fearful to return, and weak political will in Kathmandu means that much of the land remains with its post-conflict tenants. Civil-society actors charge that the deadlock between the Nepali Congress (who demand the return of land) and the Maoists (who use land restitution as leverage for the release of Maoist fighters from camps) is likely to remain for some time.

The 2007 Interim Constitution is the sixth constitution Nepal has drafted since one was first adopted in 1948. Hopes for a post-conflict, republic constitution were extremely high. The Interim Constitution was not the first to include provisions protecting human rights, but its protections are the most robust. Substantive protections in Part 3 of the constitution protect both civil and political and socio-economic rights and its equality and nondiscrimination provisions are expansive. In Part 4, the constitution further elaborates a series of policies and directive principles, but its provisions are explicitly not enforceable in court. The Part 4 policies are sometimes confusingly drafted as goals rather than rights, even where they simply direct the state to enforce Part 3 rights, including the rights to education, health, and employment. Similarly, Part 4’s unenforceable provisions call on the state to “repeal all discriminatory laws,” and to “implement effectively international treaties and agreements to which the State is a party.”

Significantly, the constitution includes an explicit property rights provision that seeks to balance existing interest in property, while also suggesting that in the event of “scientific land reform” in the public interest, compensation will be provided to the original landholder. No reforms of this nature have been undertaken, however, due to the political intractability of the land reform issue.

In the new Nepal, the state was especially seeking to advance anti-discrimination and promote the rights of vulnerable populations. For example, the constitution encourages “positive discrimination” on behalf of “minorities, landless, squatters, bonded laborers, persons with disability, backward communities and sections, and the victims of conflict, including women, Dalits, indigenous tribes [Adivasi Janajati], Madhesis[ ] and Muslims.” Moreover, in recent years, the government has increasingly sought to reduce the influence of the caste system in its national development plans, by encouraging, for example, “affirmative action” policies to “level the playing field” for women, certain castes and ethnic groups, and people living in remote areas. The policies were welfare driven rather than rights driven, however, and lacked specific implementation strategies, mechanisms to mainstream gender and caste concerns, and monitoring mechanisms. Furthermore, all major Nepali political parties include in their platforms various levels of commitment to nondiscrimination. For example, the National Congress Party (“NC”) supports the preservation and promotion of different languages, cultures, and traditions, as well as the use of mother tongues in education. The Unified Marxist-Leninist Party (“UML”) supports a secular state and the provision of reserved seats for Janajatis in the National Assembly. Despite these commitments, there has been a lack of diversity in both caste and gender within the political establishment, and “the internal power structures of main political parties are not very representative of the diverse citizens they claim to represent.” Dalits are not represented on any political party’s Central Committee, women represent less than 10% of committee membership, and “while the RPP party has some 25 percent Janajatis on the Central Committee, the two major parties, Congress and UML, have only 10 and 3 percent respectively—even though the Janajati represent over a third of Nepal’s population.”
II. LANDLESSNESS IN NEPAL: THE IMPACT OF EXCLUSION

“Both sides agree . . . to adopt a policy to provide land and other economic and social security to the economically backward classes including landless, bonded laborers and pastoral farmers.”

“We do not hope they will help. We tried several times to get the government to help. We collected data and sent it to the government and tried to get a certificate several times, but nobody heeds us. There are so many problems. Some people are in Mumbai selling their bodies. We don’t get anything to make our life here.”

A. Overview

Over two centuries of discrimination, exploitation, and feudal land systems have resulted in persistent landlessness in Nepal. The problem is widespread as evidenced by figures demonstrating skewed landholdings. The 2001/2002 Agriculture Census found that 47% of landowning households owned just 15% of Nepal’s land with an average size of less than 0.5 hectares. In contrast, 5% of the population owned nearly 37% of the land. Moreover, the 2004 UNDP Human Development Report further shows that “almost 29% of rural households in Nepal do not own any farmland” at all. Other figures suggest that at least 10% of Nepalis are completely landless and up to 85% of Nepal’s rural households can accurately be described as “land poor.”

Official figures on landholdings are outdated and do not cover the entire country; information gathered from interviews with landless people living in the central and western Terai and Hills Districts do provide some understanding of the link between landlessness and violations of fundamental human rights. The interviews conducted as a part of this study suggest that there are two primary negative impacts of the inability to access or control

A community gathering with activists and Crowley team members in Banke District.
land. First, landlessness impacts the right to an adequate standard of living and the interrelated rights to housing, food, water, and work. Second, the vulnerability created by landlessness results in tenant exploitation, inability to access systems of justice, and makes individuals more susceptible to existing discrimination.

The reasons that communities in the Terai are landless are diverse. In some instances, communities from Hill Districts migrated to the Terai in search of better economic prospects and fertile land, but now squat on public or privately-owned land. In others, communities have been living on the same piece of land for generations on public land or by agreement with a private landlord but have no papers demonstrating tenancy or ownership rights. Other landless groups consider themselves as such because they may have previously lived on the same piece of land for generations but were evicted, or now face evictions or forced removals on an annual or semi-annual basis. In contrast to the range of communities that the delegation met with, however, landlords were almost universally absentees living in large district cities, but more often in Kathmandu or abroad.

B. Caught in the Power of the Land Certificate

The land certificate demonstrates ownership of land or registered tenancy and is the primary document that families living in rural communities in Nepal hope to acquire. It is also the document Nepalis use as proof of identity and thus enables access to services and security of tenure. A certificate is provided with official landownership through purchase or distribution, and can also be acquired through registered tenancy. Nepalis without the document are extremely vulnerable to abuse because the law does not recognize unregistered tenants. Even those with certificates have difficulties because they are kept in local government offices and are not computerized—they sit in large cloth sacks arranged roughly by name and area. The records sitting in government offices often conflict with documentation that landowners and tenants themselves have. Local authorities assert that most people now have land certificates, yet interviews suggest that this figure may be overstated as almost two-thirds of the people interviewed as part of this study did not have a land certificate for the land on which they lived, and over one-third had no land certificate at all, despite having lived on the land for generations in some cases.

Although recent reforms to the land tenure laws purportedly sought to make the registration process more accessible, many illiterate tenants have never even heard of the 1964 Land Reform Act setting out those processes, much less understand them. As Prem Chaudhary, a local activist lawyer in Dang District noted, until community organizers started to meet and train landless people there, no one knew about the law allowing people to claim ownership rights in 50% of the land on which they were tenant farmers for at least three years, a right instituted by an amendment made to the Lands Act in 1996.
Applications for land certificates must be supported by citizenship papers—a document which itself can be obtained by supplying a land certificate or with a recommendation from the local Village Development Committee (“VDC”). According to Ram Narayan Pandey, Chief Land Revenue Officer in Rupandehi, after an application is registered, the office “publishes a 35-day notice in the newspaper and the VDC office to see if there is any counter-claim, then you get a land survey, then you get the land certificate.”

The experience of interviewees suggests that the process is not so simple. Many people report visiting local government offices numerous times to attempt to obtain a land certificate but to no avail. In some cases, applicants had no proof that they are tillers on the land; in others, they were able to provide documentation. In both cases, however, the land registration process proved difficult to navigate and often ended fruitlessly. Often, tenants discover that the land they have lived on for generations is already registered in someone else’s name. There have also been reports of landlords taking advantage of their tenants by agreeing to register the land under their own names “under the guise of assistance,” later leaving them disenfranchised. For farmers who did not attend school, the process of applying for the certificates is difficult. As one man in Nawalparasi told the delegation, “We have no land, no education, we are poor. We work for others to survive. We don’t have time to go to the city and wait in the offices.”

Some local officials admit that there are problems with the system, especially for people who have no documentation about land ownership or tenancy that may otherwise be legitimate. Unregistered tenants are ultimately invisible. As the Chief Land Revenue Officer in Rupandehi District stated, “I can’t give a land certificate unless they have proof . . . I am a government officer, and can only act based on the Act.” The situation is complicated by the fact that local officials and politicians are in league with landlords or are themselves landlords, suggesting that corruption may also be a problem. As one legal advocate for landless tenants noted, “All parties are dominated by landlords. It is still so today. Only the landlords can participate in politics because they have more money and can afford it. Therefore, they implement what is in their best interest.” A Land Survey Officer in Rupandehi says corruption is impossible: “There has been no corruption and if it happens it would be a crime.” Local government workers admit, however, that official channels are not available to people who are “landless,” or unregistered, and many people are not registered because agreements have been verbal for generations. The fact remains, however, that the lack of registration has a real impact on people’s everyday lives.

C. Landlessness, Poverty, and Living Standard

Landlessness in Nepal is a strong predictor of poverty and is also an indicator of limited rights to housing, food, water, and work. Almost 40% of households holding less than 0.2 hectares of land fall below the poverty line, in contrast to 23.8% of those with more than two hectares. Poverty in the Terai and Hill district communities varies and tends to increase the farther west they are situated. Most families live with or near their extended families in one or two room shelters that accommodate ten or more people. While some communities—even those where people are not formal tenants—are better established and have permanent structures and small businesses, most landless communities live in temporary or semi-permanent structures with roofs made of hay, mud, or corrugated metal.

Without the land certificate necessary to have electricity and water services installed on community land or in a family home, however, landless families must walk miles to access drinking water, and most live without electricity. Most landlords do not provide water and electricity for tenants living on private land, and without paperwork, tenants have no other way of getting services installed, even if they have the financial means. Tenants on public land similarly have no channel to have services installed, even if they have been living on the same plot for years. As one woman related in Nawalparasi, she and others “tried to get electricity many times through political parties, the VDC, government, but no one cares. We were told that, because we are on public land, it is not possible.”

Even where landlords have installed wells or water taps on land near community homes, they are often dry, as in Khadgabangai VDC in Rupandehi District. And for land certificate holders who do apply for service installation, tenants report having to bribe local bureaucrats as well as service people who install them. Finally, even where communities are wired, servicing one’s home is often cost prohibitive for families that struggle to put food on the table.

The government’s census figures indicate that 75% of Nepal’s farms have less than one hectare of land, which is calculated to be the minimum amount of land required to produce enough crop for subsistence and a basic level of surplus that would enable families to meet their bare needs and reduce debts. Access to food is therefore one of the biggest struggles for landless and land-poor families, particularly large families. Falupati Chaudhary, her husband, and their three children till one-sixth of a hectare of land and have a land certificate for part of that land. She notes, “The land provides only five months of food for my family. The other months, we have to do other work.” Nabin BK in Kailali reports that on his three katthas of land, where he lives with his wife and four children, he can only
produce two months of food each year. A man in Kailali argues that access to more land is more important than having title to the small plot he lives on: ‘If we had title for that one kattha of land, should we eat it?’

Food production depends not only on the weather in a particular year, but also the quality of the land. Many complain that landlords provide landless communities with only poor-quality land to till, keeping the fertile land for themselves; Kalidevi Parki, in Amargodhi VDC, put it simply: “Nothing will come from our land. Many evenings I do not eat anything.” Another woman complained, “There is not enough food... If there isn't enough money, then we just eat rice and salt. If we have enough, we will eat two meals. If not, then we will eat one meal.”

Because most families do not produce enough food for themselves, they are frequently unable to sell excess produce to make an additional salary, impacting their health and ability to access education. When family members fall ill, they are unable to pay for medical expenses. Although elementary education is free under Nepali law, many Nepalis cannot afford books, uniforms, and other supplies.

Nepalis are tied to the symbolic importance of land, making opportunities outside of an agricultural living unpopular with many. As Guje Parki said, “Everything is related to land. If there was land we could grow vegetables landl crops that could be a means of livelihood for us.” However, so little else is available in rural Nepal, and discrimination prevents Dalits and other marginalized communities from taking advantage of those few employment opportunities that do exist. Furthermore, because they do not own enough land on which to grow food and cannot access credit to take out official loans, landless and land-poor people frequently have to rely on loans from their landlords for school fees, medication, supplemental food and water, and other expenses, which they often cannot repay.

D. Tenant Exploitation and Security of Tenure

Although laws protect against arbitrary evictions, communities in Nepal reported that evictions were in fact frequent. For example, Syam Kumari Rana said: “We came here and started sharecropping. We were evicted [by] one landlord and went to another one, then were evicted again, then went to another one. In fifteen years, we have had a lot of sorrows.” Numerous interviewees asserted that they should be permitted to remain on the land on which they live because they have been living there for generations, but without a land certificate—a document necessary for all manner of services in Nepal—they have no proof and constantly fear eviction. Moreover, landless people are disempowered: they are vulnerable to exploitation by a more powerful landlord and local authorities, and do not feel they have the time, money, or skills to seek justice where their rights are infringed.

1. EVICTIONS AND SECURITY

Many Nepalis said that lack of secure tenure was the most difficult part of living with no land certificate:

“Poor peoples’ voice is not [heard]. We have no experience with lawyers or courts. We go to the VDC to file cases, not the courts. We went to the VDC for settlement to provide housing. We filed a case, but they did nothing. What can be done? If we got a land certificate—then we would feel security.”

Ownership or tenancy rights are formalized through the provision of a land certificate or, in some cases, a grain receipt (to show formal agreement with a landowner). Without those papers, landlords can appeal to local authorities to have them lawfully evicted. The law does not require any of the due process procedures including formal notification and negotiation required under international law during evictions proceedings. More often than not landlords simply evict communities, often violently. One man in Bankatti VDC, Banke District, said that in one case, over twenty people hired by their landlord came and beat people living in his community and burned down several of their homes. In many cases, as in Bankatti, landlords also assert control over adjacent public land that they want to use. In Bankatti, the landlord also evicted people from public land. Forty-two people were evicted in this case but later returned; months later, the landlord returned to destroy the crops the community had been tilling. Now, three years later, he and other families from the community live on another piece of public land. Others are moved or evicted on a regular basis so that the landlord can prevent tenants from registering for land ownership rights. People living on public lands are similarly at risk for eviction and fear being removed when they notice public works that are likely to affect the land on which they live. Others live day to day with the threat of eviction. Gayan Bahadur Rokka in Kamdi VDC, Banke District, said, “The landlord just says that this is his private land and that I must leave,” and another said that during a meeting the landlord threatened to “bury” him.

The inadequacy of land records impacts people in very real ways. Several people noted that after living on a plot of land for years, improving the land, and building a house on it, they attempted to register their land, but were unable to do so because someone else had registered the land. As Ram Avatar said, “I have built a house, but now it is useless because I don’t have the land certificate to my land.”

Although people tend to be aware that their rights are being violated, they feel there is little to do. Prem Saeliari, a
tenant farmer in Banke, said that when her landlord evicted her, “there was no official eviction process. He simply told me to leave.”315 She had asked the landlord to allow her to return, but she was not hopeful: “The landlord has recently purchased two bulls. I believe I have been replaced.”316 Most people are skeptical that the local government can or will help them, and in some cases local authorities do nothing when people come for help. The man evicted from his home three years ago in Bankatti VDC, Banke District, said that after the eviction, he went to the police, but “the District Officer threatened us. Nobody cared or listened.”317

2. EXPLOITATION
Landlords often take steps to limit a formal relationship with tenants in order to avoid the associated obligations that such a relationship would create.318 They also take advantage of the fact that many of their tenants are illiterate. None of the individuals interviewed had entered into a written contract with the landlord; oral agreements are traditionally renewed each year. In the case of former bonded laborers, this happens during the festival of the Maghi (December/January), as was the practice under the bonded labor system. In Argu VDC, Dang District, Haule Chaudhary said that he had never thought about asking to enter into a written agreement because that is not the tradition.320

People did report signing written agreements when they took a loan from their landlord, however. In Kerwani VDC, Rupandehi District, almost all the women interviewees had taken loans from the landlord.321 The women reported putting their thumbprints on the contract, but not knowing what it said because they are illiterate.322 Their vulnerable tenancy prompted them to sign regardless of what the landlord said. While his assistants would sometimes read the contract to them, they were never provided with a copy of the agreement.323 As a result, they do not know exactly what they owe. Though the landlord sometimes told them that they had paid off the interest, he never said that the principal had reduced.324

Many tenants are not aware of the rights associated with a grain receipt and therefore do not ask for one, thus being left with no evidence of their right to till or live on the land, leaving them vulnerable to abuse. Kamal Bahadur Chaudhary believed that if he asks for a receipt he would not be allowed to work: “The landlord will think you are betraying him if you ask for small things.”325 After her eviction, Prem Saelari had no evidence—a land certificate, tenancy agreement, nor grain receipt—that she had lived in her home. She said, “I never asked for the documents and . . . the landlord did not give them to me. Why would I ask? I believed in him. I couldn’t ask him because he is big and we are little.”326

Arnahawa VDC, Dang District, lies on Guthi land that is owned by a local temple. The community provides the temple with 50% of its crops, but receives no grain receipts. In 1988, one of the temple priests charged the community with not paying its crop production; the community had no receipts as proof. This year, the community began to ask for receipts and the temple refused to provide them, threatening eviction.327 Dalnuttu Tharu in Kamdi relates that when his community first asked for receipts, “the landlord responded by saying that anyone who needed land receipts needed to leave the land.”328 Now he provides them in some cases. Even where grain receipts are provided, tenants are ill equipped to ensure their accuracy. Sukadaiya from Kamdi related that when she and her husband received their first grain receipt, she had someone read them to her. First, it did not include the landlord’s signature. Later, she discovered the plot number was incorrect.329

Moreover, ex-bonded laborers in many cases noted that their lives are substantially the same as when they had been bonded and that the land redistribution programs promulgated by the government have largely not been implemented. Ex-Kamaiya families are still forced to borrow from their landlords when they are unable to make a living through farming, thereby renewing debts.330 Kamaiya could previously be bought and sold, or have their contracts—which are verbal—renewed during the Festival of Maghi in mid-January of each year.331 Due to the power imbalance between the landlords and Kamaiya workers, Kamaiya have very little negotiating power and still live by the terms decreed by the landlords.332 Because the agreements are verbal, many Kamaiya do not know or cannot keep track of the terms of their debts, and many, whose families have been working off a debt for generations, do not know the origins of their debts.333

Reports suggested that, under the debt-bondage systems, landlords added to the balance of Kamaiya debts, taking advantage of their illiteracy.334 This financial dependency remains in the form of loans with interest rates sometimes as high as 60%.335 After bonded labor was abolished, the government distributed some plots of land to at-risk ex-Kamaiya and ex-Haruwa—those categorized by the government as being totally landless or almost landless.336 The land distributed under the government program, however, is not sufficient for anything more than shelter.337 On many public lands, there are squatter populations of ex-bonded laborers who have nowhere to go and have not been helped by the government’s land distribution schemes.338

Fortenants in Dehilely Village, Dadeldhura District, little has changed since they were freed from Haliya bondage. Shankar Lohar said that while things are a little different because the landlord cannot compel him to do something he does not want to do, he still has to work to pay back his loans.339 The landlord for the Dehilely villagers, however, remains abusive,340 and has diverted water from a pump installed for them by an international NGO to water his own crops.341
3. INEQUALITY AND DISCRIMINATION

A review of Nepali land ownership and control patterns reveals that they turn primarily on the axes of caste, ethnicity, and gender, despite protections in the law. Civil society and political movements along caste and ethnic lines have become more frequent in the years following Jana Andolan. The National Foundation for the Development of Indigenous Languages (NFDIL) was established in 2002, though it struggled with lack of funding and political instability. Ethnic minorities have also been specifically included in the last four five-year development plans. There has also been a marked increase in Dalit organizing and a National Dalit Commission was established in 2002.

Discrimination against Dalits and the belief in and practice of “untouchability” continue to exclude equal access to political, economic, and social power. Dalit communities are poorer than higher-caste households. Two-thirds of the communities the delegation with were primarily Dalit communities, who reported discrimination and abuse from their landlords. Caste discrimination is an issue that the government of Nepal has recently sought to address. The Nepali Supreme Court has also considered cases dealing with both gender and caste discrimination.

Little has changed, however. Dalits, who comprise over 20% of the population of Nepal own only 1% of the nation’s wealth and 1% of its arable land. Ninety percent of Dalits in Nepal live below the poverty line, compared with 45% of the general population, and this is especially true in the Terai. This discrimination and its concomitant poverty results in problems for Dalits in accessing water, food, and basic healthcare needs, and a lower life expectancy than non-Dalit populations. On average, high-caste Brahmmins and Newars live eleven years longer than Dalits.

Gender inequality also remains a problem. Nepal has historically been, and remains a highly patriarchal society, and gender inequalities exist within castes and ethnic groups, such that Dalit women occupy the lowest socio-economic place in society and face the most extreme forms of discrimination. Women bring in 61.1% of the agricultural sector’s revenue, yet they own only 5% of the country’s arable land. Traditional religious, cultural, and socio-political discrimination explain this limited female ownership. Women have historically been considered subservient to men in Nepali society. Therefore, despite the fact that they contribute more than men to the agricultural sector’s revenue, they hold little legal tenure. Nepali women interviewed in 2006 described how women risk divorce should they ask for land in their own name and that the process to secure land via the legal structure is too cumbersome for them to navigate successfully on their own. Prior to the passage of the Women’s Property Rights Bill in 2002, women did not have the right to inherit their husband’s property in the event of his death unless...
they had been married for fifteen years or she had reached thirty-five years of age. And prior to the 2007 Interim Constitution, women had to return any inherited land to her male siblings upon remarriage.

Land access also significantly impacts the lives of indigenous peoples. In the 2001 census, the tribal populations accounted for 37% of the total population of Nepal, which includes the significant Tharu population of the western Terai. Tharus, while comprising 6.8% of the overall population, make up a majority of several far-western districts. As of 2002, the Ministry of Law, Justice, and Parliamentary Affairs officially recognized fifty-nine Janajati groups, and almost all of these groups have an official representative organization. Many of these indigenous groups rely on rivers, lakes, and forests. In 1973, the national government passed the National Parks and Wildlife Conservation Act, which provides the basis for the management of protected reserves and national parks in Nepal—approximately 40% of the nation’s land. The act established reserves and parks over time in the territories of the indigenous peoples, displacing them from the land upon which they had depended for generations. These indigenous communities are then technically classified as squatters on public land, even though many families have been living on the land for generations. The government often relocates the indigenous groups to areas outside the now-protected land reserves, stripping them of their ancestral land and traditional livelihood.

With the establishment of the Chitwan National Park in the Terai, for example, an indigenous community that relied on the park’s Narayani River for food had to seek a new food source, as the government banned fishing in it. But the government was working to increase its own revenue from the land, granting an exclusive contract to operate ferries in the park to a private company. The state’s failure to seek consent from the relevant stakeholders in the land shows that it has not effectively addressed the negative impacts that protected area and forest management policies have on equitable and fair access to natural resources and land. The state’s resettlement provisions have instead served as serious impediments to secure land tenure for indigenous communities and others who have historically resided, often based on customary land ownership, on now-protected land.

Low-caste and minority interviewees as well as women all reported that discrimination remained one of the biggest challenges to access to land, both in terms of practical access and access through local government offices. Women especially reported that, although laws had changed such that land certificates should now show both a husband and a wife’s name, women frequently do not appear on the land certificate. One woman said, “It was just the tradition. Nobody has changed the names.” Low-caste Nepalis also reported particular difficulty in accessing services within their communities, particularly running water and public buildings, as well as access to temples, due to discrimination.

4. POLITICAL EXCLUSION AND ACCESS TO JUSTICE

For a long time, it was difficult to obtain citizenship without a land certificate, the legal proof of ownership over a plot of land. The Nepal Citizenship Act of 2006 now provides for the grant of citizenship without proof of land ownership, but in order to obtain a land certificate, one must still have a citizenship certificate or a recommendation from the local VDC. Many Dalits and indigenous communities do not have citizenship. Political power is therefore tied to land access and ownership.

Access to justice was also a key problem for landless communities in Nepal. If individuals were arbitrarily evicted, they often found no recourse in the law or in the local government offices. In some cases, this was because local government offices were either unwilling or unable to help them. In others, landless people simply could not afford lawyers or court fees. As one local government official reviewing land claims in southern Nepal noted, “I can’t pay the [court] fee, . . . then that’s it.” As Ram Dutta Harijan noted, “We don’t have any money and we don’t know a lawyer. We are very poor and we would be happy with any support. Without money, we can’t file the case.” Moreover, political parties and government officials have taken advantage of the vulnerability of these people by promising land redistribution if communities vote for their parties. When political parties are conscious of election season, they run campaigns that call for land reform and tenancy rights. But in power, they are cautious to protect their own economic security and positions in government, especially in a country that sees frequent political turnover. As one farmer noted, “Political parties use us and throw us away.”

E. Emerging Trends and Opportunities

1. PRO-POOR LAND RIGHTS ADVOCACY

Because successive governments and politicians have been unable to make any changes, civil society has responded by organizing at a national, regional, district, and community level. The Community Self-Reliance Centre (“CSRC”) has emerged as the key land-rights group in Nepal and has a presence in fifty of Nepal’s districts. The CSRC provides support to land-rights activists, trains them, and intervenes politically in Kathmandu. The CSRC has cooperated with local governments to identify communities for whom land certificates have been difficult to obtain despite ample evidence to support their applications. Through their work, thousands of land certificates have been distributed.
Community members also organize to help themselves in a variety of ways, including arranging for their own hand-water pumps where they are unable to set up services in the community for lack of land certificates. They further argue that only through organizing themselves are they able to withstand the ever increasing pressures of the landlords who often collude with the government or police. Numerous activists and individuals contended that it was only through organizing that they were able to resist evictions. However, land rights activists themselves face harassment that is often violent because of their growing power. As Khushi Ram, a land activist from Kailali, notes, “Because I am in the movement, the landlord gave me land for one year and then told me to go to another land . . . . We live on the land and the landlord tells us to leave. There are forced evictions. This happens on a yearly basis.” Bishnu Roka, an activist working in Banke with the Centre for Social Development and Research, a small NGO in the Terai said she faces threats from “gangs” hired by the landlords. She said that some were “underground parties” who attack them and have guns. Others were gangs of the landlords, she said, who spy on the local communities.

2. STATE RESPONSES AND REFORM
Since the end of the ten-year Maoist insurgency, the government has sought to engage the issue of land reform in a variety of ways: through the constitutional drafting process and the discussion of the place of socio-economic rights in the constitution; through engaging land rights groups; and by the formation of two key commissions dealing with the issue of land and landlessness. Indeed, the CPA set the agenda in 2006 that included promises of greater attention to socio-economic rights in general and also had provisions referencing land specifically. The CPA makes a commitment to socio-economic rights, recognizing rights to livelihood. As compared to other frameworks adopted in post-conflict settings, the CPA may be “quite revolutionary in its explicit and targeted focus on economic and social justice” and for adopting policies for “political, economic and social transformation” in the country. Land reform is central to the goals of the CPA, which calls for a policy “to introduce a scientific land reforms program” by ending feudal land ownership and to adopt policies “to provide land and other economic and social security to the economically backward classes including landless, bonded laborers and pastoral farmers.” The CPA also encourages equitable redistribution of land, which is in part echoed by the Interim Constitution’s provision committing the state to pay compensation for compulsory acquisition of property for public purposes, and commits to “doing away with feudal land ownership.”

The government has also created a Three-Year Interim Plan that defines scientific land reform and lists twenty broad targets, including the establishment of a High Level Land Commission to work toward land reform, grant a 50% discount on transaction fees when land is purchased by women or other disadvantaged group members, and fully digitize the land certificate system in order to have a more accurate record of land plots. Moreover, the 2008/09 national budget commits to funding various land reform initiatives, including a program to effectively free and rehabilitate bonded laborers. It also creates a nationwide record of public and government land and the computerization of land registration. The 2010/11 budget further allows for a 30% tax exemption on the registration of land when transferring ownership to women in rural areas. But the government has made no mention of ceilings or redistribution within the private land-holding sector. Those who leave their land idle will see it subject to taxation, which encourages them to sell to those who can afford to purchase. Thus, this land will likely remain beyond the reach of the poor and disenfranchised.

While hope exists and Kathmandu makes moves towards land reform, perspective must be focused in order for this experience to represent the real change that has been lacking in the past. Jagat Basnet, the Executive Director of the Community Self-Reliance Centre, represents the voice of many marginalized and landless when he asserts that land reform is about economic development, freedom, and release from bondage and exploitation: “In Nepal, as in many other countries, the loss of land is the loss of livelihood, income, security, food, shelter, and dignity of people. Unless there is a more equitable distribution of economic and political powers, the interest of the poorest of the poor will not be represented.” Working toward a meaningful solution requires the government to effectively address the historical vestiges of landlessness in Nepal, which are rooted in discriminatory policies and unfair benefit allocations, and invest in the rehabilitation of bonded laborers and effective redistribution of land to the landless. In a country where land holds the power of economic freedom and social advancement, comprehensive and responsible land reform is essential toward securing the human rights of all Nepal’s peoples.

Land reform remains a politically sensitive topic in Nepal because changes to the land tenure system impact the economic and political power base centered in Kathmandu. The tenuous political compromise in the central government that involves political parties with widely varying views on how land reform should move forward keeps the discussion at a standstill. The documents adopted after the conflict, while strong starting points, are anything but specific and therefore leave little room for requiring a next step.

A High-Level Land Reform Commission was constituted in December 2008, but few have hopes that it will be able to call for significant reforms, and the Commission itself has already undergone a number of
personnel changes. The current High-Level Land Reform Commission was initially led by Haribol Gajurel, a Maoist leader with almost no background in land reform. Following political disruptions beginning in the summer of 2009, the reform commission’s chair and all but one commissioner were replaced after they resigned or were removed. The commission has since resumed its work, surveying local communities and drafting recommendations. But the new commission is no improvement over the last: there is only one woman among its eleven members and only one landless Dalit. Six of the twelve members are seen as having pro-poor agendas, including the Chair, Ghanendra Basnet, but the other six are seen as interested in maintaining the status quo and protecting large landholdings. Other members are primarily drawn from past land reform commissions or political bodies. As a result, the commission has reached consensus on general principals of reform, but baseline questions, including where to set a new land ceiling and how landless groups will be identified, remain contentious, and a report has yet to be issued. Other government commitments, too, demand that land reform be enacted, but little has been implemented.

3. TRANSITIONAL JUSTICE AND THE INTERNATIONAL COMMUNITY

Transitional-justice programs worldwide focus their concerns and programs on civil and political rights, chiefly by examining civil and political rights violations during a period of violence. This has generally been the case in Nepal, especially with those programs initiated by the international community. International transitional justice programs—constituted by the UN or provided by NGOs—move from region to region as conflicts end, providing advice and recommendations on what instruments to adopt. These recommendations range from prosecutions, to truth commissions, vetting and lustration systems, and reparations programs. The attention has been focused on political change and restructuring even though many of the programs are well-suited to economic considerations.

Recognizing the disconnect between the causes and consequences of conflict on the one hand and the emphasis in current post-conflict models on civil and political rights on the other, some practitioners now suggest the need for a “holistic” theory and practice of justice. Incorporating economic, cultural, and social rights concerns ensures that transitional justice will “reach to—but also beyond—the crimes and abuses committed during the conflict that led to the transition, and it must address the human rights violations that pre-dated the conflict and caused or contributed to it.” This approach would ensure that, in the aftermath of conflict, economic, cultural, and social rights becomes a focus of the work of the transitional government as well as of international actors.

Nepal has adopted two primary transitional mechanisms: the Truth and Reconciliation Commission (“TRC”) and a disappearances commission. The CPA itself called for the formation of a Truth and Reconciliation Commission “to investigate truth about those who have seriously violated human rights and those who were involved in crimes against humanity in course of the war and to create an environment for reconciliations.” In July 2007, the release of the draft bill for the TRC was met with harsh criticisms from the United Nations and international NGOs. While these criticisms rightly focused on serious flaws in the bill, they largely failed to criticize the bill for a restrictive thematic mandate that did not include economic justice. International pressure led the government to announce plans to form a Commission on Disappearances in July 2007 and a draft bill for disappearances was made public in November 2008. This bill has also been widely criticized, fundamentally because of its ambiguous definition of “disappearance.” International pressure led the government to announce plans to form a Commission on Disappearances in July 2007 and a draft bill for disappearances was made public in November 2008. This bill has also been widely criticized, fundamentally because of its ambiguous definition of “disappearance.”

International aid, through NGOs and other international organizations, has been a critical part of the Nepali development effort since the panchayat period. Results of such aid on inequality have been mixed. Alexandra Geiser notes that “over the decades, mainly the elites profited from foreign aid, so that the gap between them and the poor and marginalized increased even further. . . . In most cases, the gap between the international agencies and the beneficiaries is enormous.” One potential reason for this failure to address inequality is a lack of information about the conditions of vulnerable populations in the rural areas due to the fact that most international organizations are based in Kathmandu. Other scholars, though noting the ongoing problem of inequality and discrimination in development projects, feel that “since the ceasefire in 2002, the donor community has become increasingly sensitive to the effectiveness and the impact of the projects they implement,” emphasizing conflict-sensitive programming and the development of democratic processes.
III. LAND IN THE INTERNATIONAL LEGAL FRAMEWORK

“The soil is the great connector of lives, the source and destination of all.”

A. A Rights-Based Approach to Land

Access to and control over land affects a broad range of human rights. Without land and its resources, secure housing, adequate food and water, and health, as well as interrelated civil and political rights, are threatened. Land ownership can be a vital source of capital and opens up personal credit options. Yet, beyond the potential for a higher income, land access can provide a “valuable safety net” of shelter, food, and income, particularly in times of serious hardship. Land impacts all aspects of human life. In rural areas, the link between land and livelihood is direct; this link in urban and developed areas is less obvious, where provision of the resources based in land is delivered through markets and other channels, but is still tangible. For rural peoples in particular, land can have a stark effect because it is the source of their livelihood. It is primarily in these settings, moreover, that millions of individuals who toil the land do not enjoy rights to it.

Landlessness impacts both individual rights to food, housing, water, health, and work, and wider social stability and economic development. On both the international and national level, policies and programs concentrating on land reform and land access have been viewed primarily through an economic development lens, rather than a rights-based lens. There are significant exceptions to this rule, but even where rights language has been embraced, it is typically restricted to civil or political rights and rights against arbitrary interference, as opposed to economic or social (“positive”) rights to food, housing, and resources. Economic development policies aimed at reducing landlessness can certainly aid in reducing homelessness, hunger, and other negative consequences of landlessness. However, without an integrated human rights perspective, the core of the rights at issue—to whom they are owed and who is obligated to provide them—is lost. As Smita Narula has highlighted in the context of the right to food, “Though economic growth and increased food production are mutually reinforcing, they are not in and of themselves sufficient to ensure food security if economic growth bypasses poor and vulnerable populations.” A rights-based approach affirms that individuals are universally entitled to fundamental human rights without discrimination. It also provides a basis on which to analyze, review, and monitor policies and programs already in place.

Global actors, addressing security, economic development and human rights, have begun to consider the role

of land and access to land with increasing frequency. Recently, there has been increasing interest in the intersection between human rights and the global land grabs. The components of a rights-based approach to land, however, have not yet been articulated.

Land is referenced in numerous international policy documents, yet its place in the international human rights framework remains unclear. Rights to land have been laid out in the legal framework relating to the rights of indigenous peoples and, to a more limited extent, women. General principles in international law also provide protections that relate to access to land (e.g., equality and nondiscrimination in ownership and inheritance), and access to ownership, control and use of land, and is a prerequisite for the realization of other fundamental rights, including the rights to housing, food, water, and work. To date, however, there has been no comprehensive articulation of the right to land. A substantive basis for such a right may be found, however, in the Universal Declaration of Human Rights, in the core human rights treaties, and in additional declarations and international documents on a variety of substantive human rights concerns.

This Part examines the existing international framework relating to land, “land rights” and the “right to land.” It considers the normative gap in the international framework that gives rise to questions about the actual obligations imposed by the international covenants relating to land. The basis for a right to land comes both from its role in realizing other related rights (e.g., access to land as a precursor to the realization of the right to housing) and its independent quality as being indispensable for leading a life in human dignity. Until a “right to land” is adopted, however, the relevant provisions of the covenants examined below continue to impose obligations.

B. The Right to Land: A Normative Gap

Despite the lack of explicit mention of the right to land, the international framework, from human rights treaties to declarations and analyses, all include multiple references to land and specifically to “land rights.” These references range from land as a necessary resource for underlying rights, to land rights protections for specific groups, to related international property rights, and to policy calls to heighten protections for land rights as a means of promoting development.

The gap between references to land rights and the actual standards in place becomes stark in light of the
growing calls in international documents and by international bodies for states to improve access to land to facilitate human rights protection. Although there are a few basic provisions explicitly affirming that land rights are necessarily linked to human rights, including housing, they are vague in their scope and application.428 International bodies, however, continue to call on states to increase access to land.

The CESCR, in examining the content of the right to housing, has stated that in many states, “increasing access to land by landless or impoverished segments of the society should constitute a central policy goal”429 and that “[d]iscernible governmental obligations need to be developed aiming to substantiate the right of all to a secure place to live in peace and dignity, including access to land as an entitlement.”430 The Special Rapporteur on the Right to Housing has also emphasized that land reform is a tool that can be directed toward improving equitable distribution of development opportunities and benefits.431 These calls are also borne out by the work the CESCR has done in reviewing the reports of states parties.

The language of the ICESCR itself also implicitly recognizes that the means of utilizing resources has an impact on the right to food. Thus, it directs states parties to “improve methods of production, conservation and distribution of food . . . by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources.”432 The CESCR thus recognizes that land is not only a resource for people in rural areas in the immediate sense but that it also provides access to food by people who do not live on rural land. It notes that, for food to be available, one must be able to access food “directly from productive land or other natural resources, or for well functioning distribution, processing and market systems that can move food from the site of production to where it is needed in accordance with demand.”433

Equitable access to land is repeatedly identified as essential in ensuring freedom from hunger, and the CESCR has suggested that “socially vulnerable groups such as landless persons and other particularly impoverished segments of the population may need attention through special programs.” The Food and Agriculture Organization’s (“FAO”) Voluntary Guidelines also urge states to “design and implement programs that include different mechanisms of access and appropriate use of agricultural land directed to the poorest populations.”434 These kinds of proactive steps “could mean improving employment prospects, by introducing an agrarian reform program for landless groups or promoting alternative employment opportunities,” and has emphasized that “access to land and agrarian reform must form a key part of the right to food.”436 The focus on land access and the right to food gains new urgency in light of the ongoing global food crisis.437

Several of the UN special mechanisms have called attention to the need to clarify the scope of land rights and the lack of adequate protections despite the obvi-
ous link to interrelated human rights. As former Special Rapporteur on Adequate Housing Miloon Kothari noted, the “lack of legal recognition of the right to land” contributes to failure to address the underlying causes of landlessness.438 He strongly believes that the Human Rights Council (“Council”) should consider devoting attention to the question of the human right to land and should conduct studies in this regard that build on the work of organized peasant and indigenous peoples’ movements. The Council is ideally placed to ensure the recognition in international human rights law of land as a human right. Land as a cross-cutting issue could also be the subject of a joint analysis by concerned mandate holders, including on the rights of indigenous peoples, violence against women, food, and housing.439

The Special Rapporteur on Adequate Housing repeated his call a year later, stating that the Council should “consider the relationship between the right to land and congruent human rights and their implementation, in particular in regard to adequate housing and the right to food and work as a means to combat poverty, discrimination, violence, evictions and displacement.”440 Similarly, the former Special Rapporteur on the Right to Food, believing that “access to land is one of the key elements necessary for eradicating hunger in the world,”441 has argued:

Meeting the right to food is an obligation of Governments, and the Special Rapporteur believes that the right to land, and transformative and genuinely redistributive land reform, must be a fundamental part of Government obligations under the International Covenant on Economic, Social and Cultural Rights to meet the right to food.442

The current Special Rapporteur on the Right to Food, Olivier de Schutter, has maintained this focus on promoting access to land, though with less of an emphasis on the potentially controversial call for redistributive land reform, focusing instead on promoting secure tenure rights for farmers as a means to facilitating the right to food.443 In that regard, in 2009, he released a set of principles related to large-scale land acquisitions and leases and their impact on the right to food.444 The special rapporteur has submitted a report to the UN General Assembly on the impact that access to land has on the right to food, articulating a number of specific recommendations that focus on ensuring secure tenure. The report suggests that while security of tenure is critical, a titling program may not be the most appropriate way to achieve it. Rather, strengthening customary land tenure systems and strengthening tenancy laws may improve protections for land users.445

Civil society and other international bodies have also identified the normative gap in international law and called for definition and greater clarity.446 Whereas international legal instruments do not yet adequately provide for the crucial importance of land access, it is clear that land is a fundamental element in access to numerous international human rights. Each of these rights remains the relevant sources of obligation where considering the human rights challenges of landless populations.

C. Relevant Provisions on Land in International Human Rights Law

Human dignity is at the core of international human rights law. It is the constant that links the various treaties, declarations, and documents in the development of international human rights law. The chapeau of the United Nations Charter, which affirms the fundamental place of the dignity of the human person in the international framework, forms the basis for the core international treaties, which codify the rights that flow from it. Subsequent declarations and international documents further elaborate international legal standards with respect to human rights, all directing states to promote conditions in which individuals may live in dignity and free from want.447 A resource for housing, food, water, services, and materials, land is a critical element to the realization of human dignity and human rights. Each of these rights, then, is relevant in considering the plight of landless groups.

The rights for which land is an enabling resource have long been part of the international human rights framework, and while there is no codified right to land, land is frequently referenced in the international treaties, in declarations, and in authoritative analyses of states’ obligations. This is especially true for those rights in the International Covenant on Economic, Social and Cultural Rights, including the rights to housing, food, water, health, and work.448 This Section will examine the necessity of land for the underlying human rights that form the human rights framework applicable to landless groups. It will also consider the extent to which existing rights to land per se have been identified in international law.

1. THE RIGHT TO PROPERTY IN INTERNATIONAL LAW

As a form of real property, rights in property—the right to possess, use, and enjoy a determinate thing449—merit brief attention here. The right to property is, to some extent, at odds with stronger provisions guaranteeing access to land.450 Fears of redistribution of land and hints of socialism have restricted international property rights protections to provisions for privacy and family as understood in the context of a given state, rather than developing universal standards that may provide a stronger basis for understanding land rights.451 While property rights are fundamental to Western legal systems and have long been guaranteed in the constitutions and laws of Western
democracies, inclusion of the right to property at the international level has been far more controversial.

The UDHR, the ICCPR, and the ICESCR prohibits discrimination based on property status. The CESCR has, in discussing nondiscrimination in economic, social and cultural rights, stated that property status in this context "is a broad concept and includes real property (e.g., land ownership or tenure) and personal property." The UDHR further protects the "right to own property." Article 17 states: "(1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property."

The inclusion of a right to property in the UDHR was the source of some controversy during deliberation over its text. The text as ultimately adopted remained far vaguer than the language that had been proposed by many of the countries involved in the deliberation, which ranged from a provision that prohibited the taking of property "except for public welfare and with just compensation," to one which protected "the right to own property in conformity with the laws of the State in which such property is located," to language tracking that found in the American Declaration of the Rights and Duties of Man, stating, "Everyone has the right to own such property as meets the essential needs of decent living, that helps to maintain the dignity of the individual and of the home, and shall not be arbitrarily deprived of it." One recent effort by an NGO attempts to clarify some of the ways that property relates to human rights.

The final text is "broad and comprehensive" and is generally considered to fall among the civil and political rights rather than the economic, social, and cultural rights of the UDHR. Article 17 "does not stand apart from the other rights in the declaration. The entire section on 'other' social, economic, and cultural rights places property rights in the much larger context of what Alan Gewirth has called 'the community of rights.'" Article 17 is thus understood to protect liberal property rights rather than an economic or redistributive right.

Subsequent international human rights treaties do not include the right to property in part because agreement could not be met on language, and, as such, there is no universal agreement as to the scope of UDHR Article 17. The ICCPR includes protections against arbitrary interference of "privacy, family, or correspondence," and against "unlawful attacks on his honour and reputation," and states that everyone has "the right to protection of the law against such interference or attacks." General Comment No. 16 of the UN Human Rights Committee emphasizes the obligation to adopt laws and regulations protecting against unlawful and arbitrary interference in the context of investigations, and provides ample room for the adoption of state practice with respect to the meaning of "privacy" and "family," for example. In the examination of complaints pertaining to Article 17, some Committee members have in fact noted that Article 17 has provided little protection. Yet Article 17 is an important touchstone for the related rights to housing and tenure security in the ICESCR. The ICCPR and ICESCR and their General Comments overlap frequently, the rights in the ICCPR being "a very important dimension in defining the right to adequate housing" which "cannot be viewed in isolation from other human rights."

While property rights protections have not been further codified in international human rights documents, international humanitarian law ("IHL") does provide some protections to property in the context of armed conflict. Before, during, and after an armed conflict, property concerns frequently emerge, and indeed, control of real property is often the cause of conflict. Binding international law governing property protections during armed conflict include prohibitions against destruction of an enemy's property; arbitrary seizure; "reprisals" against property; and plunder and pillage. Each of these, however, is limited by caveats that allow for "military necessity" or the "necessities of war," and these caveats have been strictly applied in cases before international criminal tribunals and the International Court of Justice.

Property-rights questions also emerge in post-conflict settings, in which populations of internally displaced persons ("IDPs") and refugees seek to return to housing, land, and property owned before conflict. Despite these sometimes overwhelming problems faced by post-conflict states, there has traditionally been a dearth of post-war protections for housing, land and property. There is an emerging "right to return," which encompasses both the right to return to one's property after conflict and the right of restitution of property. The right to return arises from the right to enter freely one's country of origin, the right to adequate housing, the right to property and to peaceful enjoyment of one's possessions, the right to be protected against forced evictions, the right to privacy and respect for the home, and the right to freedom of movement and to choose one's own residence. UN bodies have affirmed that such a right exists in nonbinding resolutions and interpretations, and more significantly, by empowering international criminal tribunals to order the return of property. Nonbinding documents, including the Guiding Principles on Internal Displacement and the Principles on Housing and Property Restitution for Refugees and Displaced Persons ("The Pinheiro Principles") also provide for restitution of property. The Pinheiro Principles explicitly mention "housing"
and “land,” and if return and restitution are not possible, compensation is required. The documents, call on “competent” authorities to implement their provisions; without binding law, “everything, including [refugee and IDP] protection, is negotiable.”

Finally, the Pinheiro Principles, adopted in 2005, also address the rights of nonowners. It asserts that, to the extent possible, tenants should be able to return and “repossess and use their housing, land and property in a similar manner to those possessing formal ownership rights,” and addresses the rights of “secondary occupants,” individuals who took possession of property before the return of their lawful owners. Those rights relate primarily to due process protections, calling on the state to identify, or provide, alternative housing for those occupants left without a place to live, at least in the case of secondary occupants acting in “good faith.”

2. RIGHT TO AN ADEQUATE STANDARD OF LIVING AND RELATED SOCIO-ECONOMIC RIGHTS

Land is not included in Article 11 of the ICESCR, but as the Committee most recently recalled in articulating the right to water—also appearing nowhere in the covenant—the list of components of the right to an adequate standard of living was not intended to be exhaustive. The text of the provision reads, in relevant part: “The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions.” The use of the word “including” indicates that there may be other components than food, clothing, and housing. The Committee notes that the right to water, while not in the text of the covenant “clearly falls within the category of guarantees essential for securing an adequate standard of living, particularly since it is one of the most fundamental conditions for survival.”

Similarly, land is a fundamental but limited resource required for survival. It is undeniably a resource for realizing the rights to adequate housing, food, and water in the ICESCR. This is true for urban and peri-urban areas, where the market facilitates the transfer of resources from the land to individuals, but it is especially important in rural communities where few options exist beyond the land itself. Those without access to land are often “the poorest of the poor” with no access to credit. Landlessness “creates an obstacle to the full realization of the right to adequate housing,” and can also result in poor health, hunger and food insecurity, and severe poverty.

The impact of landlessness on tenure security and the related housing and property rights is perhaps most obvious. While there is no absolute right to occupy property, all persons must have a degree of tenure security. Ownership is not necessarily required, and other options include “rental (public and private) accommodation, cooperative housing, lease, owner-occupation, emergency housing and informal settlements, including occupation of land or property.” For housing to be accessible, land, too, must be accessible. Indeed, “[l]and is often a necessary and sufficient condition on which the right to adequate housing is absolutely contingent for many individuals and even entire communities.” To be secure and habitable, there must be adequate space to protect individuals “from cold, damp, heat, rain, wind or other threats to health, structural hazards, and disease vectors.” Thus, “[t]here is a clear and intrinsic link between access to land and the right to adequate housing.”

Landlessness is both a cause and consequence of unlawful and arbitrary evictions, which occur globally with alarming frequency despite developed international legal standards and are often carried out violently, infringing rights to privacy and security of person and the right to be free from inhuman or degrading treatment. While evictions are often identified as taking place in urban areas, they also frequently occur in rural areas. Evictions obviously violate the right to housing, but also lead to increased social inequality, social conflict, and segregation.

Access to land is also “one of the key elements necessary for eradicating hunger in the world,” and “in many rural people suffer from hunger because either they are landless, they do not hold secure tenure, or their properties are so small that they cannot grow enough food to feed themselves.” In defining the obligations of states regarding the right to food, which includes a fundamental right to be free from hunger, the Special Rapporteur on the Right to Food has consistently referred to the necessity of land in respecting, protecting, and fulfilling the right. Evictions from land also intensify violations of the right to food “especially if the land was their primary means of feeding themselves.” The Special Rapporteur on the Right to Food has documented numerous cases in which evictions from land have led to serious violations of the right to food. Landlessness and evictions also threaten access to safe drinking water, which cannot be denied on the grounds of “housing or land status.” Similarly, insofar as land access impacts the availability of food and water, the right to the highest attainable standard of health can also be affected by the condition of landlessness.

Finally, land is related to the right to work, which “includes the right of everyone to the opportunity to gain his living by work that he freely chooses or accepts.” Yet tenure security, particularly in rural areas, is too often “strictly tied to one’s status as a productive labourer.” The absolute necessity of maintaining some access to land means, for some individuals or communities, that they are forced to work in dangerous or deeply unfair conditions. These semi-bonded conditions violate not only the right to work and the right to just and favorable conditions of
work, but also the prohibition against forced or compulsory labor. The land-related rights articulated in Article 11 and elsewhere in the Covenant are indispensable for leading a life in human dignity and inherently linked to other human rights including the inherent right to life in the ICCPR. These rights have been affirmed in numerous treaties, principles, and declarations. The general comments of the Committee have delineated the contours of the normative content of the rights to housing, food, water, work, and health, among other rights. The special procedures whose mandates relate to these rights have also, in their annual reports and country mission reports, analyzed developments in international law and clarified specific questions relating to country obligations.

3. SPECIFIC LAND RIGHTS PROTECTIONS

Although there are few blanket protections to access to land in international law, explicit rights to land have been developed in two areas, providing protections to indigenous people and to women. These protections are carved out in both hard- and soft-law documents.

Land access and use is frequently tied to the spiritual, cultural, and social identities of peoples. As such, land rights have been developed in the sphere of indigenous rights. Convention 169 on Indigenous and Tribal Peoples, which was adopted by the International Labour Organization in 1989, is legally binding on state parties and is the only binding international instrument related to the rights of indigenous peoples. The convention establishes the right of indigenous peoples to “exercise control, to the extent possible, over their own economic, social and cultural development.” The convention includes a section on land, and requires state parties to identify lands traditionally occupied by indigenous peoples and guarantee ownership and protection rights. In essence, “measures shall be taken in appropriate cases to safeguard the right of the peoples concerned to use lands not exclusively occupied by them, but to which they have traditionally had access for their subsistence and traditional activities.” The convention also requires the provision of legal procedures to resolve land claims, establishes rights over natural resources, protects against forced removal, and establishes a right of return or compensation for lost land through either land (of at least equal quality and quantity) or money.

The 2007 Declaration on the Rights of Indigenous Peoples affirmed these provisions, stating that “indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.” Both the convention and the declaration emphasize participatory dialogue and the need for free, prior, and informed consent with respect to decision making about lands occupied by indigenous peoples, especially where governments are considering the relocation of such peoples from their land. These protections are also necessary in light of the frequent cases of displacement from lands of indigenous peoples, which can deny access to culturally specific sources of nutrition and medicine.

The core treaties also require states to consider facilitating equal access to and ownership of land by rural women. This is made explicit under the provisions of CEDAW, which also directs states to ensure that women have “access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes.” Moreover, the CESCR emphasizes the need to guarantee “full and equal access to economic resources, particularly for women, including the right to inheritance and the ownership of land and other property,” and the FAO’s Voluntary Guidelines also suggest prioritizing access to land for women as a means of eradicating hunger. Finally, a number of Commission on Human Rights (now Human Rights Council) resolutions and resolutions by other human rights bodies call for equal access to land for women, and the Special Rapporteur on the Right to Adequate Housing has also provided detailed analyses on the ways in which facilitating such access empowers women and promotes the implementation of a range of human rights for women and their children. The international framework has also established that facilitating women’s access to land will help fulfill their rights more generally. States are obligated to ensure all rights equally and without discrimination.
CONCLUSIONS AND RECOMMENDATIONS

“Laws change; people die; the land remains.”

A. Conclusions

The issue of land in Nepal will remain a complex one for some time. However, it is one that the government will have to address. Indeed, the human rights implications that access to land has on individuals living in the Terai—and as a result on the Nepal government’s international human rights obligations—are clear. Moreover, Nepal has other reasons for dealing with access to land. As one land activist said, “There is political instability, but without social justice, the conflict between the haves and have-nots will not end. We’ve had ten years of armed conflict, and now democracy, so we are hopeful. But without solving these issues of land reform and social justice, there will be no peace.”

B. Recommendations

1. TO THE GOVERNMENT OF NEPAL

   Constitutional recommendations: The government of Nepal should work to pass stronger provisions in its final constitution, clarifying the distinction between Part IV and Part III. Human rights obligations that ensure equality and nondiscrimination and access to housing, food, and water, should remain in or be moved to Part III where they can be enforced in court.

   Legislative recommendations: The government should review the 1964 Land Reform Act and include provisions for recognition of unregistered tenants and ensure secure tenure for all tenants. In particular, the Lands Act must strengthen evictions protections and recognize other forms of tenancy security than the land certificate. Stronger protections against forced evictions must be adopted in the Lands Act or separate legislation and monitored at the local, regional, and central level.

   Policy recommendations: The High-Level Land Reform and Landlessness Commissions should be provided with clear mandates and jurisdictions to review and carry out their work. These should be made more inclusive and commissions should be invited to engage with the population in Nepal. It should have explicit powers to interact with the Landless and Dalit Commissions. The Human Rights Commission should adopt a mandate to review the place of land and land access in the international human rights framework. The mandate should consider a comprehensive set of rights potentially affected by land and should focus on the relevant obligations of states.

2. TO NEPALI CIVIL SOCIETY

   Recognizing that access to land impacts a wide range of rights and social issues in Nepal, civil society leaders working on economic and social rights as well as civil and political rights should consider land access in their annual programming. In particular, programs focusing on anti-discrimination should specifically consider how vulnerable and excluded populations can access natural resources and loans, including micro-finance programs. The National Human Rights Commission should engage local civil society efforts related to socio-economic rights.

3. TO THE INTERNATIONAL COMMUNITY

   The international community should expand its programming on economic and social rights in Nepal, and, in particular, examine the role of those rights in transitional justice programs, including at the OHCHR. International actors at OHCHR and the Human Rights Council should support the conclusions of the mandates of the special rapporteurs on the right to adequate housing and on the right to food that the right to access to land impacts a range of human rights issues and should be recognized as an individual human right.


3. Landless people own no land, and the condition of landlessness is typically characterized by people living or working on land in which the individual has no legal rights.


6. See infra Part I.D.3 for an examination of the findings of the Crowley Delegation.

7. Nepal: Interview with Comrade Baburam Bhattarai, World People’s Resistance Movement (Britain), Oct. 26, 2000, http://www.wrpmBritain.org/?p=502 (“To complete the New Democratic Revolution you have to . . . confiscate the property of the feudal landlords and distribute it to the peasants on the principle of ‘land to the tiller.’ This was the basic policy of our party during the People’s War which we practiced in the rural areas.”).


9. See infra notes 28–32 and accompanying text.

10. The May 26, 2010 deadline initially imposed on the Constituent Assembly to adopt a new constitution was extended by one year after a political deadlock. In the interim, the 2007 Constitution still governs. Gopal Sharma, Nepal Assembly Deadline Extended by One Year, Reuters, May 29, 2010, available at http://in.reuters.com/article/2010/05/29/idINIndia-48896220100528.

11. UN-HABITAT, supra note 2, at 2.

12. Id.

13. Id.


15. This examination should build on the important work already undertaken by some of the UN special procedure mandates, including that of the Special Rapporteur on the Right to Food and the Special Rapporteur on the Right to Adequate Housing. For a more detailed examination, see infra Part IV.

16. During the fieldwork, Dr. Nolan was attached to Queens University Belfast School of Law.


18. The delegation conducted interviews in Kathmandu, as well as Banke, Dadheldaha, Dang, Kalai, Nawalparasi, and Rupandehi Districts in the Terai and Hills regions of Nepal. The full names of interviewees in rural communities have been withheld, unless the interviewee explicitly stated that she or he was willing to be cited publicly. See Annex I.


24. In the North, the Himalayan mountain range includes eight of the world’s highest peaks; these descend to hilly areas cutting across the middle region of the country, and then to flat farming terrain in the Terai region along an open border with India. Nepal U.S. Dep’t of State, Apr. 16, 2010, http://www.state.gov/t/nea/rls/7283.htm.

25. Id.

26. As of 2004, 5% of the population owned 37% of the land. CSRC, supra note 23, at viii. Some 75% of rural households hold under one hectare of land, considered to be the “minimum to meet subsistence.” Liz Alden Wily et al., CSRC, Land Reform in Nepal: Where is it Coming From and Where is it Going? 123 (2008).

27. Id at 99.


29. Nepal Interim Const. (2007), art. 18(3) (“Every citizen shall have the right to food sovereignty as provided for in the law.”)

30. Id art. 17 (providing that “[e]ach community shall have the right to receive basic education in their mother tongue as provided for in the law,” and that everyone has the right to free primary education).

31. Id art. 19.
32. See, e.g., id. art. 33(i).
34. CPA, supra note 8, ¶¶ 3, 7, 31; see infra notes 228–35 and accompanying text.
35. See Nepal Interim Const. (2007), art. 33(i).
38. Id.
42. Id. arts. 13–19; see infra Part IV.C (discussing international protections).
43. ICESCR, supra note 36, art. 2.
44. See, e.g., Optional Protocol to the ICESCR, pmbl., U.N. Doc. A/RES/63/117 (Dec. 10, 2008) (hereinafter ICESCR Optional Protocol) (“The States Parties to the present Protocol . . . reaffirming the universality, indivisibility, interdependence and interrelatedness of all human rights and fundamental freedoms, . . . have agreed . . .” (emphases in original); Maastricht Guidelines on Violations of Economic, Social and Cultural Rights, ¶ 4, U.N. Doc. E/C.12/2000/13 (Oct. 2, 2000) (“It is now undisputed that all human rights are indivisible, interdependent, interconnected and of equal importance for human dignity. Therefore, States are as responsible for violations of economic, social and cultural rights as they are for violations of civil and political rights.”); World Conference on Human Rights, June 14–25, 1993, Vienna Declaration and Programme of Action, ¶ 5, U.N. Doc. A/CONF.157/24 (July 12, 1993) (“All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis.”); International Conference on Human Rights, April 22–May 13, 1968, Proclamation of Teheran, ¶ 13, U.N. Doc. A/CONF/32/41 (May 13, 1968) (“Since human rights and fundamental freedoms are indivisible, the full realization of civil and political rights without the enjoyment of economic, social and cultural rights, is impossible. The achievement of lasting progress in the implementation of human rights is dependent upon sound and effective national and international policies of economic and social development.”) See also U.N. Econ. & Soc. Council (ECOSOC), Comm. on Econ., Soc., & Cultural Rights ICESCR, The World Food Crisis, ¶ 4, U.N. Doc. E/C.12/2006/1 (May 20, 2008) (“The food crisis underscores the interdependence of all human rights, as the enjoyment of the human right to adequate food and freedom from hunger is of paramount importance for the enjoyment of all other rights, including the right to life.”); The United Nations has also frequently affirmed that, in its activities that promote human rights, it gives equal weight to civil, political, economic, social, and cultural rights. See, e.g., G.A. Res. 60/251, ¶4, U.N. Doc. A/RES/60/251 (Apr. 3, 2006) (“The General Assembly . . . and ecdes further that the work of the Council shall be guided by the principles of universality, impartiality, objectivity and non-selectivity, constructive international dialogue and cooperation, with a view to enhancing the promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development.”) (emphasis in original); G.A. Res. 32/130, ¶ 11(a), U.N. Doc. A/RES/32/130 (Dec. 16, 1977) (“The General Assembly . . . decides that the approach to the future work within the United Nations system with respect to human rights questions should take into account the following concepts: (a) All human rights and fundamental freedoms are indivisible and interdependent; equal attention and urgent consideration should be given to the implementation, promotion and protection of both civil and political, and economic, social and cultural rights.”) (emphasis in original). Whereas there are differences between the ICCPR and ICESCR that can be acknowledged, neither creates a hierarchy of rights. See, e.g., Henry J. Steiner & Philip Alston, International Human Rights in Context 273 (3d ed. 2007) (noting that there are differences in terminology and that the obligations are distinct, but the rights are interrelated).
45. See, e.g., José E. Alvarez, How Not to Link: Institutional Conundrums of an Expanded Trade Regime, 7 Wisconsin L. Symp. J. Int’l L. 11 (noting that only some states have provided for judicially enforceable economic and social rights).
46. As of January 2007, there were 160 state parties to the ICESCR, and 165 state parties to the ICCPR. Although “the great majority of governments have taken some sort of intermediate position” with regard to support for the two sets of rights, there is a lack of actual entrenchment of economic, social and cultural rights in their constitutions and national laws. Steiner & Alston, supra note 44, at 263.
47. Matthew C.R. Craven, The International Covenant on Economic, Social, and Cultural Rights: A Perspective on its Development 9 (1995); Jeanne M. Woods, Justiciable Social Rights as a Crime of the Liberal Paradigm, 38 Tex. Int’l L.J. 763, 763–64 (“While the UDHR posts as fundamental both the traditional tenets of individual liberty and so-called second-generation rights, the social, economic, and cultural preconditions of a dignified human life remain marginalized in the dominant rights discourse.”).
48. The decision to adopt two separate treaties for civil and political versus economic, social, and cultural rights was heavily influenced by political factors. See Craven, supra note 47, ¶ 7. That it was decided to draft two separate treaties instead of a single composite instrument is largely a reflection of the perception developed during the drafting of the Covenants that the two categories of rights were different in nature, origin, and significance. These differences were considered such that it would not be practical, and certainly not politically acceptable, for a single treaty to be drafted containing all the rights found to be in the UDHR.”), Magdalena Sepúlveda, The Nature of the Obligations under the International Covenant on Economic, Social, and Cultural Rights 117 (2003). For further discussion about the reasons behind


50. ICESCR, supra note 36, art. 2.

51. General Comment No. 3, supra note 49, ¶ 4.

52. Id. ¶ 2.

53. Id. ¶ 9.

54. General Comment No. 3, supra note 49, ¶ 10.

55. For example, with respect to the right to the highest attainable standard of health, core obligations include ensuring nondiscriminatory access to health facilities, goods and services; providing access to minimum essential food; access to basic shelter, housing, sanitation, and potable water; providing essential drugs; ensuring equitable distribution of health facilities, goods and services; adopting and implementing a national public health strategy and plan of action on the basis of epidemiological evidence which addresses the health concerns of the whole population. CESCR, General Comment No. 14, The Right to the Highest Attainable Standard of Health, ¶ 43(a)–(0), U.N. Doc. E/C.12/2000/4 (Aug. 11, 2000) thereinafter General Comment No. 14.

56. It can, however, determine the extent to which the economic rights in the Covenant should be extended to non-nationals. ICESCR, supra note 36, art. 2(3).

57. Id. art. 2(1).


61. The general four-caste structure of Brahmins (priests and teachers), Chetris (rulers and soldiers), Vaishyas (merchants and traders), and Dalits (the so-called ‘untouchable’ caste of laborers, cobblers, and manual scavengers) varies depending on geographical location, and each caste within the four-caste framework has numerous subcategories, which are often tied to specific occupations. Generally, Nepal-speaking groups and Madhesis (people who speak North Indian dialects and live in the outer Terai, the Madhes, near the border with India) have practiced a variation of the four-caste system. See John Whelpton, A History of Nepal 9–10 (2005); see also CHRGJ, supra note 28 (analyzing proposed provisions to Nepal laws regarding human rights obligations).


64. See Susan Hangen, Creating a “New Nepal”: The Ethnic Dimension 21 (2007). The use of the “indigenous” label has been contentious in Nepal, however, and there is considerable disagreement as to whether all tribal/Janajati groups may properly refer to themselves as Adivasi.

65. Alexandra Geiser, Social Exclusion and Conflict Transformation in Nepal: Women, Dalits and Ethnic Groups 29 (Swisspeace, Working Paper No. 5, 2005) (“Most ethnic activists in Nepal prefer being referred to as ‘nationalities’ rather than ‘ethnic groups.’ They believe they fulfill typical criteria of a nation, such as language, religion, culture, territory, and history.”).

66. Hangen, supra note 64, at 19. The terminology used to refer to the tribal population is inconsistent and confusing. There is considerable slippage in the usage of the terms ‘tribal’ and ‘indigenous’ in literature referring to this population in Nepal. The terms “Adivasi” and “Janajati” are used by both the government and the populations themselves, and sometimes they are jointly called “Adavasi Janajati.” The use of the term Janajati became politicized in the 1990s, but before that, it simply meant “tribe” or “general public.” Id as it became associated with the ethnic movement during Jana Andolan, it came to refer to “a community that is outside the fold of the Hindu caste system.” Janajatis are also held to share a common history of subjugation by the state.” Id (‘internal citation omitted’). The National Committee for Development of Nationalities defines a Janajati group as that “which has its own mother tongue and traditional culture,” it exists outside the Hindu caste system, it has its own “distinct collective identity . . . fritraditional homeland or geographical area. . . ‘we-feeling. . . land/who declare themselves as Janajatis.” Dilli Ram Dahal, Social Composition of the Population: Caste/Ethnicity and Religion in Nepal, in 1 Population Monograph of Nepal 87, 91 (2003).

67. See Whelpton, supra note 61, at 9–10; Nancy E. Levine, Caste, State, and Ethnic Boundaries in Nepal, 46 J. of Asian Stud. 71, 72 (1987); see also Hangen, supra note 64, at 5.


69. See Levine, supra note 67, at 72–73.


71. Interim Gov’t of Nepal Act, 1951, pt. II, art. 15(1) (“His Majesty’s Government shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.”).


74. Whelpton, supra note 61, at 86. Following the collapse of the Rana regime in 1951, the royal family again emerged as the dominant political force in Nepal. Id. at 86–87. Following a brief experiment with parliamentary elections in 1959, King Mahendra dissolved parliament and took control of the state “clothed in the rhetoric of ‘partyless Panchayat democracy,’” which remained largely in effect through political turmoil in Nepal until popular protests in 1990. Id. “Panchayat” is the Nepal word for “council of five,” one of the elected bodies created by the 1962 constitution, set up at different levels of government. Id. at 264.

75. See Gellner, supra note 68, at 1824; see also Bennett, supra note 73, at 7; Pradhan & Shrestha, supra note 70, at 7.

76. Whelpton, supra note 61, at 261. The 1990 People’s Movement brought an end to absolute monarchy and the panchayat system, instituting constitutional democracy. Id. at 114–15.

77. Nepal Const. (1990), prtxl, art. 113.

78. Id. art. 11(2). However, the constitution’s own provisions remained discriminatory. For example, women could not pass citizenship onto their children. Id. art. 9(1); see also Bennett, supra note 73, at 31. Moreover, discrimination on the basis of caste for religious regions could still take place. Nepal Const. (1990), art. 19(1) (“Every person shall have the freedom to profess and practise his own religion as handed down to him from ancient times having due regard to traditional practices . . . .”). For a deeper discussion of the anti-discrimination in the current and past constitutions of Nepal, see generally Wickeri, supra note 28.


82. Id. art. 20(2).
83. Id. art. 20(4).
84. Id. art. 21.
85. Id. art. 20(3).
86. Protections for Dalits improve upon previous constitutions in the realm of anti-discrimination and the right against “untouchability,” but can be expanded and clarified to ensure compliance with international law. CHRGJ, supra note 28, at 2–10.
87. The research and analysis in this section is drawn from an earlier article by this author in Wickeri, supra note 28.
88. See Regmi, supra note 21, at 16, 197. Wily et al., supra note 21, at 82. A shortened version of this analysis of Nepal’s legal framework relating to land ownership was previously included in Wickeri, supra note 28.
89. See infra Part I.D.ii.
90. See Wily et al., supra note 26, at xv, 82. Wily notes that, despite the introduction of land ceilings and subsequent reforms lowering the land ceilings, land distribution remains skewed in much the same way as it was in 1950. Id. at xviii.
92. The Shah dynasty ruled Nepal from the country’s unification in 1768 until the establishment of the republic in 2008. However, between 1846 and 1953, the Rana family was the dominant ruling party, holding the position of Prime Minister and other government positions hereditarily. This reduced the Shah royalties to mere figureheads. Whelppton, supra note 61 at 1.
94. See Regmi, supra note 21, at 170.
95. Id. at 16.
96. Id. at 19. The tradition of Kipar dates back to pre-unification Nepal, when the area now known as Nepal consisted of a number of principalities, each with its own political, economic, social, and cultural systems. Tuley Ram Pandey et al., UNESCO, Forms and Patterns of Social Discrimination in Nepal 33 (2006). This system was generally limited to communities in the Eastern and Western hill areas of Nepal, and owners derived their rights in land by virtue of membership in a particular ethnic group. Regmi, supra note 21, at 20.
97. Regmi, supra note 21, at 16, see Pandey et al., supra note 96, at 33–34.
98. Regmi, supra note 21, at 17.
99. Thapa, supra note 91, at 165.
100. Regmi, supra note 21, at 16–18.
101. Id. at 17.
102. CSRC, supra note 23, at 6.
103. Wily et al., supra note 27, at 86.
104. CSRC, supra note 23, at 10.
106. Thapa, supra note 91, at 162.
107. CSRC, supra note 22, at 4. These tax collectors were known as Jamadars in the Terai. Id.
108. Basnet, supra note 105, at 143.
109. Id. at 144.
110. Thapa, supra note 91, at 163.
111. Regmi, supra note 21, at 18.
112. Id. at 16. In some areas, the state honored traditional practices that allowed the tenant to transfer land for money. Id. at 172–73.
113. Thapa, supra note 91, at 162.
114. Under the Raibundi system in the central and eastern midlands, for example, cultivators were not guaranteed the right to farm the same holding permanently. Wily et al., supra note 26, at 171–72. Rather, the state could redistribute available rice lands in any given village according to family size. This allowed a peasant to acquire subsistence holding through the redistribution of the bigger holdings of neighbors because families whose holdings exceeded the per capita share had to relinquish their excess share without compensation. However, these lands could still be redistributed later.
115. Wily et al., supra note 26, at 94.
116. Thapa, supra note 91, at 162.
117. Id.
118. Id.
119. Wily et al., supra note 26, at 65.
120. Id. at 65, 91–92.
121. Id. at 163.
122. The right to compel unpaid labor was vested in the state and conferred upon land grantees under Birn, Guthi, and Jagir. See Regmi, supra note 21, at 18. Bonded labor exists in numerous sectors in Nepal society, including the construction and manufacturing sectors. See World Organization against Torture (OMCT), Attacking the Root Causes of Torture: Poverty, Inequality and Violence 168–74 (2006). For the purposes of this Report, the term “bonded labor” refers solely to the agricultural forms of bonded labor.
124. See Wily et al., supra note 26 at 114, n.40, Jagat Desuja & Nari Ram Luha, Status of Haruwai in Nepal, in Land Politics and Conflict in Nepal, supra note 21, at 199–200, (describing the difference in status between the Tharu Kamaiya and the Dalit Haruwai/Hariwaru). Another system, known as Rakam, was found primarily in the Kathmandu valley region, and was unpaid labor compelled by the government for the performance of specific government-designated functions (e.g., carpentry and bricklaying). Regmi, supra note 21, at 18–19. The state was able to impose Rakam on any of the tenure systems. Id.
125. CSRC, supra note 23, at 71.
126. Only Kamaiya laborers worked in the homes of their landlords, as Dalits, Hanuwai, and Hariwaru were considered “untouchable” and were not allowed in the homes. See Wily et al., supra note 26 at 64. But see Suresh Dhakal, Hanuwai, The Unfree Agricultural Labourer: A Case Study from Eastern Tarai, 34 Contributions to Nepalese Stud. 277, 296–97 (2007) [highlighting various types of household chores that a Hanuwai might be required to perform].
127. Purna Nepal & Kailash Nath Pyakuryal, Land and Power Relations, in Land Politics and Conflict in Nepal, supra note 21, at 85, 100; Desuja & Luha, supra note 124, at 212; see Posel, supra note 123, at 130.
128. Wily et al., supra note 26, at 89, 91–92. Members of the nobility and their allies were appointed to serve as tax collectors Udmaris who were permitted to collect more than would be transferred to the state.
129. Thapa, supra note 91, at 160.
130. Id. at 162.
131. See id. at 162.
132. Bonded Labour (Prohibition) Act, 2002, pmbl., chs. 2–3 (Nepal). For a discussion of the Haliya and Hanuwai systems, see Wily et al., supra note 26, at 64. The Nepali government’s enforcement of the 2002 Act has proved unreliable, and social integration of the Kamaiyas has been difficult. See Nepal, U.S. Dep’t of State (2008), http://www.state.gov/g/drl/rls/hrrpt/2007/100618.htm (“By 2004, 12,019 Kamaiyas reportedly had received land, 7,149 families had received approximately US$643 (10,000 rupees) for building homes, and approximately 3,000 had received timber to build houses. The government set up temporary camps for approximately 14,000 other Kamaiyas awaiting settlement.”).
133. Nepal’s 2007 Interim Constitution also outlawed slavery. See Nepal Interim Const. (2007), art. 29(3) (“No person shall be subjected to human trafficking, slavery or bonded labour.”). Jagat Desuja et al., Hanuwai and Charawas in Tarai, in Land Politics and Conflict in Nepal, supra note 21, at 213; see also Dr. Baburam Bhattarai, Finance Minister, Budget Speech of Fiscal Year 2008-09, Address before Legislature-Parliament (Sept. 19, 2008), available at http://www.bhaktapuronline.com/BOL-budgetspeech_english.pdf (“Rehabilitation of all registered family of bonded labor will be accomplished within the next fiscal year. I have allocated necessary budget to give continuity to programs such as bonded labour entrepreneurship development, skill development, model vegetable farming and land exchange and adjustment program that directly benefits such groups.”).
Ceilings for land ownership differed by region. In the Terai, where agricultural land is concentrated, the land ceiling was set at twenty-five bighas (one bigha is approximately 1.6 acres). See id. ch. VIII(7).

An Order Regarding Registration of Land Transactions, 1921 (Nepal). See supra Part II.D; See infra history of the reforms); Wickeri, note 28, at 429–31 (discussing the link between rising levels of conflict and subsequent land reforms).

The Ministry of Agriculture estimated that approximately 40% of tenants were left out of this process. See Bhandari, supra note 169, at 119.

Bhandari, supra note 169, at 120.

Id. at 121.

Id.

See Lands Act (1964) ch. VII.25(3) (Nepal); Upreti et al., supra note 178, at 5.

See Guthi Corporation Act, 1976, chs. III–VII (Nepal); see also Wily et al., supra note 26, at 104.

See id. at 122–13.

Wily et al., supra note 26, at 105. The tenant received 25% of the compensation owed to the owner. Id.

Bhandari, supra note 169, at 122, 124.

Wily et al., supra note 26, at 107.

Id.; CSRC, supra note 26, at 6; CSRC, supra note 23, at 5, 17, 21, 23, 33, 55.

See id. at 112–13.

Wily et al., supra note 26, at 112–13.

Wily et al., supra note 26, at 105. The tenant received 25% of the compensation owed to the owner. Id.

Bhandari, supra note 169, at 122.

Wily et al., supra note 26, at 107.

Id.; CSRC, supra note 26, at 6; CSRC, supra note 23, at 5, 17, 21, 23, 33, 55.

See Lands Act, 1964, ch. VII. 27 (Nepal).

Bhandari, supra note 169, at 137 n.9.


Lands Act, pmbl.


The Abolition of the Guthi Corporation Act, 1976, chs. III–VII (Nepal), thus, set the ceiling at 25 bighas. See id. at 104. The tenant received 25% of the compensation owed to the owner. Id.

Bhandari, supra note 169, at 122.

Wily et al., supra note 26, at 105. Wily estimates that Rapat land accounted for about 4% of all cultivated land in the 1950s. Id. at 92.

Id. at 105.

Id. at 111.

See Forest Act, 1993, ch.II(17) (Nepal); Wily et al., supra note 26, at 112.

In one study by the International Peace Academy, the authors assert that "is it really even a violent intra-state conflict in recent memory, from Cyprus to Darfur, has involved underlying disputes over housing, land or property. . . . If not addressed, such disputes carry the potential for further conflict, such as in South Africa, Zimbabwe or Namibia." Agnès Hurwitz et al., Housing, Land, Property and Conflict Management: Identifying Policy Options for Rule of Law Programming 2 (Int'l Peace Academy, Working Paper No. 1, 2005), available at http://www.ipacademy.org/Programs/Research/ProgResSecDev_Pub.htm.


See CSRC, supra note 23, at 40–44.

See Whelpton, supra note 61, at 113–17.

See CSRC, supra note 23, at 33–34.

For a closer examination of the link between exclusion from Nepal’s resources and increasing conflict, see generally Wickeri, supra note 26.

Wily et al., supra note 26, at 101–02.

CSRC, supra note 23, at 40–42.

Id.

Upreti et al., supra note 178, at 5.

Bhandari, supra note 169, at 120.

Id. at 121.
and Management until mid–2009, and Mirolam Giri, District Secretary of the Communist Party of Nepal (Unified Marxist-Leninist) (CPN-UML) in Rupandehi District praised the findings and recommendations of the Commission. Interview with Jagat Banskota, Executive Dir, CSRC, in Kathmandu, Nepal (May 18, 2009); Interview with Mirolam Giri, Dist. Sec’y, CPN-UML, in Rupandehi Dist., Nepal (May 13, 2009); Interview with Keshav Raj Kanel, then-Acting Sec’y of Land Reform & Mgmt, in Kathmandu, Nepal (May 19, 2009).

212. Wily et al., supra note 26, at 118–19; Interview with Keshav Badal, Badal Comm’n Chair & CPN-UML Standing Comm. Member, in Kathmandu, Nepal (May 18, 2009).

213. Interview with Keshav Badal, supra note 23; see CSRC, supra note 23, at 44.

214. See Wheelpton, supra note 61, at 202–07.


216. Id. at 186.

217. Id. at 188.


219. Id. at 11.

220. Onesto, supra note 33, at 67.

221. The Terai is the most fertile region in Nepal, with 55.7% of the country’s arable land. The Terai is therefore extremely desirable economically, and, as such, many land-related conflicts are centered there. See Ministry of Forests and Soil Conservation, Nepal Biodiversity Strategy 8 (2002) (Nepal), available at http://www.arsnab.org/UserFiles/Nepal%20Biodiversity%20Strategy%202002.pdf.

222. Onesto, supra note 33, at 67.


225. For example, the Informal Sector Service Centre (“INSEC”), a nongovernmental organization based in Kathmandu, recorded the deaths of 2381 agricultural workers during the conflict (out of a total of 13,347 confirmed deaths). INSEC, No. of Victims Killed by State and Maoist in Connection with the War’s Consequences of Conflict: Livelihoods and Development in Nepal 22 (Overseas Dev. Inst., Working Paper No. 185, 2002), available at http://www.odi.org.uk/resources/download/1992.pdf. Approximately 40% of the country’s GDP is derived from agriculture. See supra note 218 and accompanying text.


227. CPA, supra note 8, pmbl., ¶ 1.1.

228. See CPA, supra note 8, ¶ 3.7, 3.10.

229. See Interview with Carla Fajardo, Employee, Inf’l Ctr. for Transitional Justice, in Kathmandu, Nepal (May 21, 2009); Interview with Dip Magar, Member, Office of the High Comm’n on Human Rights IOCHRU, in Kathmandu, Nepal (May 21, 2009); Interview with Mirolam Giri, supra note 221; Interview with Ram Chandra Dhalhatal, Rupandehi District Chair, Nepal Congress Party, in Butawal, Rupandehi District, Nepal (May 13, 2009); Interview with Yogya Paldore, Rupandehi District Chair, United Communist Party of Nepal Maoist, in Butawal, Rupandehi District, Nepal (May 13, 2009); Interview with Lakshman Prasad Ghimire, Chief Whip, Nepal Congress Party, Kathmandu, Nepal (May 18, 2009); Interview with Keshav Badal, supra note 212; Interview with Purna Kumari Subedi, Vice Chair, Nepal Constitutional Assembly (May 19, 2009); Interview with Keshav Raj Kanel, supra note 211.

230. CPA, supra note 34, arts. 3.7, 3.10; Nepal Interim Const. (2007), art 33, ¶4(4), h(i).
Agricultural Census, and the World Bank, each of which used a different standard for total landlessness without defining it.

257. Id. at 46.

258. Interview with Shankar Vista, Land Reform Officer, Land Revenue Office, in Dhangadi, Kailali Dist., Nepal (May 13, 2009).

259. Interview with Ram Narayan Pandey, Chief Land Revenue Officer, Land Revenue Office, in Rupandehi Dist., Nepal (May 13, 2009).

260. Id. Mr. Pandey noted that “[a]ccording to the records of 1970, most people have gotten land certificates.” Id.

261. The distinction here arises in two ways. First, because a number of communities migrated from the hill regions to the more fertile Terai several generations ago, individuals sometimes still hold land certificates for land in hill regions. Second, people sometimes have a land certificate for a small plot of land that is part of or near the land on which they live or work. This certificate can represent very small plots and often do not match up with what land is being accessed and used.

262. For example, the Khadgabangai VDC community is comprised of former bonded laborers (Haliya), who have been living on the same plot of land for at least two to three generations. Despite being freed from their debt bondage, almost no one in the community holds a land certificate. Interview with Anonymous, Former Haliya Farmer, in Khadgabangai VDC, Rupandehi Dist., Nepal (May 11, 2009).


264. For example, the Khadgabangai VDC community is comprised of former bonded laborers (Haliya), who have been living on the same plot of land for at least two to three generations. Despite being freed from their debt bondage, almost no one in the community holds a land certificate. Interview with Anonymous, Former Haliya Farmer, in Khadgabangai VDC, Rupandehi Dist., Nepal (May 11, 2009).

265. Interview with Ram Narayan Pandey, supra note 259 (“According to the records of 1970, most people have gotten land certificates.”).

266. See, e.g., Interview with Hemlata BK, Sec’y of the Nar’s Land Rights Forum, Village Level Comm., Gheta VDC, Kailali Dist., (May 13, 2009) (“I visited the Land Reform Office once. They told me there was a backlog of requests and that I should return after some time.”).

267. For example, Yam Kumari Sunar, a landless farmer in Rupandehi District, has about 10 bighas of land in this district and also has land in Kathmandu. He has tried to obtain a certificate many times, even by paying money to have his land surveyed, but nothing has happened. Interview with Yam Kumari Sunar, in Suryapura VDC, Rupandehi Dist., Nepal (May 14, 2009).

268. Interview with Ram Lakhan Harijan, in Gopiganj VDC, Nawalparasi Dist., Nepal (May 14, 2009). “We went to the VDC headquarter but that office told us that it’s not possible to register the land in your name—our land was already registered to another man!—we all know him from the other village. He has about 10 bighas of land in this district and also has land in Kathmandu. We didn’t know that he had registered the land in his name around 1990! He used to come in the night and survey the land in his name.”

269. See supra note 259 (“One needs to have a land certificate to be able to have meters in the house for electricity . . . We also cannot obtain loans without a land certificate.”).


272. Interview with Ram Narayan Pandey, supra note 259.

273. Interview with Vijaya Kumar Gupta, Lawyer and Member, Terai Madesh Democratic Party, in Bankatti, Kailali Dist., Nepal (May 15, 2009).

274. Interview with Baburam Bhandari, Land Survey Officer, Dist. Land Survey Office, in Rupandehi Dist., Nepal (May 13, 2009). Yagya Pahkho, a local Maoist politician in the same district, however, notes that problems occur because there is no political will on the issue of land reform and land rights. Interview with Yagya Pahkho, supra note 230.

275. In Rupandehi, the Land Survey Officer said, “This office only deals with official settlements that are registered . . . This office is not going to register landless people.” Interview with Baburam Bhandari, supra note 293.

276. Interview with Ram Chandra Dhital, Chair of the Rupandehi Dist. Nepali Congress Party, noted that this was a key problem for many people living in Rupandehi District. Interview with Ram Chandra Dhital, supra note 230.

277. See, e.g., Interview with Hemlata BK, supra note 266 (“One needs to have a land certificate in order to have meters in the house for electricity . . . We also cannot obtain loans without a land certificate.”).

278. A full discussion of the intricate link between poverty and human rights is beyond the scope of this Report. The CESCR has defined poverty as “a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights.” U.N. ECOSOC, CESCR, Substantive Issues Arising in the Implementation of the International Covenant on Economic, Social and Cultural Rights: Poverty and the International Covenant on Economic, Social and Cultural Rights, ¶ 8, U.N. Doc. E/C.12/2001/10 (May 10, 2001). The committee notes that in 1948 the Universal Declaration of Human Rights established poverty as a human rights issue by including “freedom from want” in its preamble. Id. ¶ 1 & n.1. A rights-based approach to poverty recognizes that poverty can result from violations of existing human rights obligations by states, and some commentators view the condition of poverty itself as a human rights violation. For a discussion of this debate, see discussion and sources cited in Wikeri, supra note 28.

279. Wäly et al., supra note 26, at 49.

280. For example, even after registering with the Nepal Electricity Authority and providing an official deposit of 1000 Rupees, Radhar Tharu in Nawalparasi had to give an additional 500 Rupees to the man who installed her electricity for his refreshments. She noted that this is a standard bribe, and everyone expects it. Interview with Radhar Tharu, Resident, Gopiganj VDC, in Nawalparasi Dist., Nepal (May 14, 2009).


283. See supra note 266 (“One needs to have a land certificate to be able to have meters in the house for electricity . . . We also cannot obtain loans without a land certificate.”).


285. Interview with Ram Dutta Harijan, in Kerwani VDC, Rupandehi Dist., Nepal (May 11, 2009). Yagya Pakhre, a local Maoist politician in the same district, however, notes that problems occur because there is no political will on the issue of land reform and land rights. Interview with Yagya Pakhre, supra note 230.

286. See supra note 28.

287. See Interview with Dhanrupee Pariyar, in Suryapura VDC, Rupandehi Dist., Nepal (May 12, 2009). “(If you have a few family members, you are okay for food. If you have more family members, there is not enough food.”)


289. Interview with Nabin BK, in Masuriya VDC, Kailali Dist., Nepal (May 14, 2009).


292. Interview with Kalidevi Parki, supra note 285 (“In this year, I could not produce any food. If you have more family members, there is not enough food.”).

293. Interview with Women’s Group, in Khadgabangai VDC, Rupandehi Dist., Nepal (May 14, 2009).

294. See supra note 266 (“One needs to have a land certificate in order to have meters in the house for electricity . . . We also cannot obtain loans without a land certificate.”).

295. Interview with Women’s Group, in Godiparsauri VDC, Nawalparasi Dist., Nepal (May 14, 2009).

296. See supra note 28.


298. Interview with Women’s Group, in Kerwani VDC, Rupandehi Dist., Nepal (May 11, 2009).

299. See supra note 266 (“One needs to have a land certificate in order to have meters in the house for electricity . . . We also cannot obtain loans without a land certificate.”).

300. Cf., e.g., Interview with Bishnu Kumal, in Kerwani VDC, Rupandehi Dist., Nepal (May 12, 2009).
VDC, Dang Dist., Nepal (May 11, 2009).

301. See e.g., Interview with Nanka Dodiya, in Bankatti VDC, Banke Dist., Nepal (May 14, 2009).

302. Interview with Women’s Group, supra note 282.

303. See Lands Act, 1964, ch. 7 (Nepal).

304. See id.

305. Interview with Community Members, in Bankatti VDC, Banke Dist., Nepal (May 14, 2009).

306. Id.

307. Id.

308. Interview with Gaya Prasad Chaudhary, in Bankatti VDC, Banke Dist., Nepal (May 14, 2009).

309. Interview with Community Members, in Bankatti VDC, Banke Dist., Nepal (May 14, 2009).

310. A woman in Khadgabangai VDC, Rupandehi District said her community fears eviction because the government is expanding the road near their homes. See Interview with Women’s Group, supra note 282.

311. Interview with Gayan Bahadur Rokka, in Kamdi VDC, Banke Dist., Nepal (May 13, 2009).

312. Interview with Sherbahadur Basnet, in Kamudi VDC, Banke Dist., Nepal (May 13, 2009).

313. Interview with Buldhu Harijan, in Godiparsauri VDC, Nawalparasi Dist., Nepal (May 11, 2009). ("I got a copy of the map to ask the local government office about my land registration. In the meantime, another person had built on my land. I complained to the Chief District Officer . . . . I went to multiple offices, and got a letter from the VDC. Again they said I had no rights. . . . Now I don’t have land, and I work as a laborer.").

314. Interview with Ram Avatar, in Godiparsauri VDC, Nawalparasi Dist., Nepal (May 14, 2009).


317. See, e.g., Interview with Men’s Group, in Khadgabangai VDC, Rupandehi Dist., Nepal (May 11, 2009).


319. Interview with Women’s Small Group, supra note 298.

320. Id.

321. Id.

322. Interview with Kamal Bahadur Chaudhary, in Masuriya Vill., Pehrani Kattan, Kalai District, Nepal (May 14, 2009).

323. Interview with Prem Saeliari, supra note 315.

324. Interview with Community Members, in Arnahawa VDC, Dang Dist., Nepal (May 12, 2009).

325. Interview with Dahuttu Tharu, in Kamudi VDC, Banke Dist., Nepal (May 13, 2009).


327. See Posel, supra note 123, at 130; Nepali & Pyakuryal, supra note 127, at 100.

328. See Posel, supra note 123, at 128.

329. OMCT, supra note 122, at 168–74.


331. See Nepali & Pyakuryal, supra note 127, at 99–100.

332. Interview with Deepa Chaudhary, supra note 294.


334. Rights & Democracy, supra note 134, at 50.

335. See id. See generally Wily et al., supra note 26 discussing land reforms in Nepal Bonded Labour (Prohibition) Act, 2002 (Nepal).


338. Interview with Shankar Lohar, supra note 339.

339. Interview with Deepa Chaudhary, supra note 294.

340. Interview with Haule Chaudhary, supra note 341.


342. See supra notes 73–89 and accompanying text.

343. See Geiser, supra note 65, at 26–28.

344. See Hanage, supra note 64, at 40.

345. See id. at 41.


347. See Bennett, supra note 73, at 27.

348. There is also an internal hierarchy within the Dalit population, with some Dalit groups having a higher social status than others. See Cameron, supra note 63, at 220.

349. CHRGJ, supra note 61, at 7–8.

350. See Interview with Community Members, in Banke Dist., Nepal (May 13, 2009).


352. CHRGJ, supra note 61, at 8.


354. See Bennett, supra note 73, at 15.

355. See CHRGJ, supra note 61, at 11–14.

356. See Bennett, supra note 73, at 16.

357. See Pradhan & Shrestha, supra note 70, at 12.

358. See Sabita Bhusal, Opening Horizons: Deepened Challenges, Engendering Democratic Government (Dec. 30, 2010, 11:47 AM), http://www.engenderingdemocracy.net/articles/opening-horizons-deepened-challenges-sabita-gyawali (stating that women own 10% of the land and 5% of arable land); see also UNDP, supra note 5, at 43 (stating that women own 8% of rural land); Wily et al., supra note 26, at 55 (noting that women own smaller plots than men). Note that 95% of women working outside of household labor work in the agricultural sector—the highest rate in South Asia. Rights & Democracy, supra note 134, at 24.


360. See Wily et al., supra note 26, at 55.

361. See Binda Pandey, Women’s Property Right Movement and Achievement of the 11th Amendment of the Civil Code, Nepal Democracy, http://www.nepalademocracy.org/gender/property_rights_movement.htm (last visited Nov. 11, 2010). Only since the Women’s Property Rights Bill were women granted the right to inherit ancestral lands. Id.
Interview with Ram Narayan Pandey, supra note 134, at 25.

See Rights & Democracy, supra note 134, at 25.


See Gelb, supra note 68, at 1825 (2007).


See Rights & Democracy, supra note 134, at 29.

Two resettlement officers reported that there were at least 10,000 landless and spontaneous settler households in each of the twenty Terai Districts. See Wily et al., supra note 26, at 97.

See Rights & Democracy, supra note 134, at 39.

See id at 42.

See id at 37–38.

Interview with Woman with Land Certificate, in Godiparsauri VDC, Nawalparasi Dist., Nepal (May 14, 2009).

Interview with Men’s Group, supra note 319 (“As of 8 years ago, there are two separate temples: one for Dalits, one for others. Certain jobs are not available to Dalits because non-Dalits do not want us to enter their homes.”); see also Suresh Dhalak, Humwa, The Unfree Agricultural Labourer: A Case Study from Eastern Tarai, 34 Contributions to Nepalese Stud. 277, 296 (2007); Paul White, Reducing De Facto Statelessness in Nepal: 52 Forced Migration Rev. 28, 28 (2009) (explaining that citizenship also brings rights such as formal sector employment, banking facilities and loans, business, birth, death and marriage registration, higher education, and government benefits and allowances).


See Ghalé, supra note 359, at 1. According to Posel, scores of marginalized communities have yet to be registered as citizens. See Posel, supra note 123, at 128 (“When a new program to register the disenfranchised was completed in 1989, only six of Nepal’s eighteen million persons were ‘counted as citizens.’”).

Interview with Ram Narayan Pandey, supra note 259. One landless tenant, Ram Dutta Harjani, a man from the Harijan (Dalit) caste, provided a number of examples of instances in which he had been discriminated against and exploited. See Interview with Ram Dutta Harjani, supra note 280.

Interview with Ram Dutta Harjani, supra note 280.

As one landless farmer noted, “The Nepali Congress said that they would do anything. We don’t believe political parties. We voted. . . . Political parties promised, no action. Now the Maoists have said the same, but still no action. Most of their promises are nothing, no action. Now the Maoists have said the same, but still no action. After the elections, everyone promises everything, but after the election, no one does anything.” Interview with Sumitra Sunar, in Rabhagabaini VDC, Rupandehi Dist., Nepal (May 11, 2009).

Interview with Cheta Raj Puri, in MASHURY VILL., KAILALI DIST., Nepal (May 14, 2009). “They come at the time of elections and make promises but never do anything. We don’t believe political parties. We voted. . . . Political parties came and wrote down the house numbers and wrote fake notes to get us to vote. Then they used us and threw us away.”

See, e.g., Interview with Ganga Chaudhury, in GOPINGANJ VDC, NAWALPARASI DIST., Nepal (May 14, 2009). In Gopinganj VDC, community members installed hand pumps several years ago and now almost everyone has a hand pump. Id. Those without pumps share with neighbors. Id.

See supra note 272 and accompanying text.

Interview with Rushi Ram, Land Rights Activist, NarI Land Rights Forum, in Dadeldhura Dist., Nepal (May 12, 2009).

Interview with Bishnu Roka, Land Rights Activist, CSDR, in Ramdi VDC, BANEI DIST., Nepal (May 13, 2009).

See CPA, supra note 34, art. 75.1.


CPA, supra note 34, art. 3.1.


See Rights & Democracy, supra note 134, at 25.


See Gelb, supra note 68, at 1825 (2007).


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Two resettlement officers reported that there were at least 10,000 landless and spontaneous settler households in each of the twenty Terai Districts. See Wily et al., supra note 26, at 97.

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As one landless farmer noted, “The Nepali Congress said that they would solve the problem of landlessness. Then the UML said that too—only promises, no action. Now the Maoists have said the same, but still no action. Before the elections, everyone promises everything, but after the election, no one does anything.” Interview with Sumitra Sunar, in Rabhagabaini VDC, Rupandehi Dist., Nepal (May 11, 2009).

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See CPA, supra note 34, art. 75.1.


CPA, supra note 34, art. 3.1.

401. In an interview in April 2010, the new Chair of the High Level Land Reform Commission said that consensus between the twelve members had been reached on the need to identify truly landless people, to provide for the purchase and distribution of Guthi (religious) land, to institute policies for the support of Dalits and other disenfranchised groups, and to provide for joint ownership of land between men and women. See id.

402. The High-Level Land Reform Commission Chair said he would not provide details about nonconsensus issues, but indicated the most contentious among these was compensation for land to be redistributed. See id. Jagat Basnet of CSRC confirmed that this was holding up the release of a report, as well as programs to address the problems for unregistered tenants. See Interview with Jagat Basnet, supra note 211.

403. These include, for instance, the Common Minimum Programme of the National Consensus Government. Wiley notes the specifics of the August 2008 Common Minimum Programme as instituting a Land Reforms Commission, waiving certain debts, improving access to land for landless and tenants, and compensating persons who lost property during the conflict. Wiley et al., supra note 26, at 108.


405. In some cases, prosecutions may be necessary under international law to ensure accountability for certain crimes, including genocide. However,
there may also be situations in which countries can and should legitimately abstain from prosecutions. Indeed, an unyielding preference for prosecutions fails to take into account the numerous needs of a society in transition that has been torn apart by violence and terror. Paul van Zyl offers two legitimate reasons post-conflict successor government may forgo prosecutions: where security forces of the previous regime are so powerful that an attempt to prosecute them will lead to blocking the transition to democracy, and where there are insurmountable practical difficulties. Paul van Zyl, Justice without Punishment: Guaranteeing Human Rights in Transitional Societies, in Looking Back, Reaching Forward: Reflections on the Truth and Reconciliation Commission of South Africa 42, 43 (Charles Villa-Vicencio & Wilhelm Verwoerd, eds., 2000).


407. See, e.g., Pasipanodya, supra note 385, at 389–94. Transitional justice mechanisms often fail to incorporate economic concerns as a result of their mandates, which “frequently ignore structural economic factors.” Zainaida Miller, Effects of Invisibility: In Search of the ‘Economic’ in Transitional Justice, 2 Inl J. Transitional Just. 266, 275 (2008). Even where mechanisms have been provided with the mandate to consider economic concerns and exclusion, their end result (usually a report) tends to remain unspecific. Id at 277–78. The only mechanism that is self-consciously geared towards economic concerns are reparations programs, but those programs are in any case based on ICCPR violations.

408. Authors have argued that a deeper justice that provides for holistic societal healing will include stronger gender concerns as well as socio-economic rights. Louise Arbour, former High Commissioner for Human Rights, has emphasized that “holistic” justice incorporates civil and political as well as economic and social understandings of wrongs and accountability. She argues that including economic, social, and cultural rights in transitional justice models will provide a “fully integrated vision of human rights as key for ensuring real security in a post-conflict setting” Arbour, supra note 404, at 7–8. Other authors have also argued that traditional transitional justice models do not fully incorporate gender concerns. The failure to include women’s views, for instance, can result in an “impooverished understanding of peace and security that focuses on militarism and power supported by force” and “undermine a sense of societal belonging.” Christine Chinkin, and security, global actors have adopted economic development policies without an adequate consideration of the human rights implications of land access. Narula notes that while an economic development approach is helpful, the rights-based approach cannot be dismissed: A rights-based approach includes four essential elements: evaluating the claims of rights holders and the corresponding obligations of duty bearers; developing strategies to build the capacity of rights holders’ to claim their rights and of duty bearers to fulfill their obligations; monitoring and evaluating outcomes and processes using human rights principles and standards; and finally, incorporating the recommendations of international human rights bodies to inform each step of the process.

409. Arbour, supra note 404, at 3.

410. CPA, supra note 34, art. 5.2.5.

411. These criticisms included concerns about a controversial amnesty provision and about the independence of the commission, among others. See, e.g., Inl Ctr. for Transitional Justice, International Center for Transitional Justice Comments on the Nepali Truth and Reconciliation Draft Bill Published in August 2007, at 1 (2007).

412. This failure may reflect the view that truth commissions are not designed to deal with economic and social justice, although Louise Arbour argues that “truth commissions lend themselves particularly well to the investigation and protection of economic, social, and cultural rights.” Arbour, supra note 404, at 14.


415. See id.

416. Geiser, supra note 65, at 15.

417. Id.


420. COHRE, supra note 2, at 4; see de Janvry, supra note 419, at 5.


422. See, e.g., Comm’n on Legal Empowerment of the Poor, Making the Law Work for Everyone 2 (2008).


424. Narula’s helpful discussion of the “economic vs. rights-based approaches” to food security is relevant in the context of land rights, as in the case of food security, global actors have adopted economic development policies without an adequate consideration of the human rights implications of land access. Narula notes that while an economic development approach is helpful, the rights-based approach cannot be dismissed: A rights-based approach includes four essential elements: evaluating the claims of rights holders and the corresponding obligations of duty bearers; developing strategies to build the capacity of rights holders’ to claim their rights and of duty bearers to fulfill their obligations; monitoring and evaluating outcomes and processes using human rights principles and standards; and finally, incorporating the recommendations of international human rights bodies to inform each step of the process.


430. Id.


432. ICESCR, supra note 36, art. 11(2)(a).

433. CESCR, General Comment No. 12: Substantive Issues Arising in the Imple-

434. FAO Voluntary Guidelines, supra note 425, ¶ 8.7.

435. Special Rapporteur on the Right to Food, Preliminary Rep. of the Special Rap-

436. Special Rapporteur on the Right to Food, Report of the Special Rapporteur on


441. Id. ¶ 42.


444. 2010 Report of the Special Rapporteur on the Right to Food, supra note 426, ¶ 42.


446. See, e.g., U.N. Charter.

447. See supra notes 504–18; see also ICESCR, supra note 36, arts. 6, 11, 12.


451. Even on a domestic level, however, debates over the structure and protection of property rights have been heated, particularly between political parties within a country. See generally Theo R. G. van Banning, The human right to property 3–5 (2002).

452. See UHDR, supra note 436, art. 2; ICCPR, supra note 36, art. 2; ICESCR, supra note 36, art. 2.


454. See Krause & Alfreddson, supra note 451, at 363.

455. See id at 363–64.


462. Id at 154.

463. However, subsequent treaties emphasize the need for equality and nondiscrimination in the right to own property. See, e.g., CEDR, supra note 36, art. 5(v); CEDAW, supra note 36, arts. 15(2), 16(1).


465. ICCPR, supra note 36, art. 17.


467. Id. ¶¶ 5, 7.


469. CESCR, supra note 429, ¶ 9.


471. See, e.g., World Conference on Human Rights, supra note 44 (“All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.”).

472. Some scholars have argued that the right to property ought to be codified as a human right on an international level, classifying the right as both a “civil” and “social” right. See Van Banning, supra note 452, at 169–70, 194.

473. Nepal ratified the four Geneva Conventions in 1964. It was not an original signatory of the Hague Convention, but the framework is understood to be customary international law. See, e.g., Case Concerning Armed Activities on the Territory of the Congo & Dem. Rep. Congo v. Uganda, 2005 ICJ 168, ¶ 217 (Dec. 19) (“The Court reiterates that the provisions of the Hague Regulations have become part of customary law…”). A full consideration of the international humanitarian laws protecting property is beyond the scope of this Report. Further research and consideration of the impact that these laws may have on the international human rights framework as it relates to property and land rights may be helpful, however, beginning with key protections in the Geneva Conventions. See generally Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field, Aug. 12, 1949, 6 U.S.T. 3114, 75 U.N.T.S. 31; hereinafter Geneva Convention.
persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not restored to them any housing, land and/or property of which they were

Owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.


Hague Convention, supra note 475, art. 11(1) (recognizing "the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to continuous improvement of living conditions."); UDHR, supra note 427, art. 25(1).

See UDHR, supra note 427, art. 17; CERD, supra note 36, art. 5(d)(i)(l) (noting the right "to leave any country, including one's own, and to return to one's country");

See ICESCR, supra note 36, art. 11(1); ICCPR, supra note 36, art. 12(4) ("No one shall be arbitrarily deprived of the right to enter his own country"); CEDAW, supra note 36, art. 16(1)(h).

See ICESCR, supra note 36; General Comment No. 4, supra note 429 (stating that "forced evictions are prima facie incompatible with the provisions of the Covenant, and can only be justified in the most exceptional circumstances").

See ICCPR, supra note 36, art. 17.

See UDHR, supra note 427, art. 13; ICCPR, supra note 36, art. 12.


See Guiding Principles on Internal Displacement, supra note 484, prinic. 29.2, at 14 ("Competent authorities have the duty and responsibility to assist returned and/or resettled internally displaced persons to recover, to the extent possible, their property and possessions which they left behind or were dispossessed of upon their displacement."); Pinheiro Principles, supra note 495, prinic. 2.1, at 6 ("All refugees and displaced persons have the right to have restored to them any housing, land and/or property of which they were
arbitrarily or unlawfully deprived, or to be compensated for any housing, land and/or property that is factually impossible to restore as determined by an independent, impartial tribunal.

See Pinheiro Principles, supra note 495, princ. 2, at 6.

497. Id.

498. See Guiding Principles on Internal Development, supra note 484, princ. 29; Pinheiro Principles, supra note 484.

499. See Leckie, supra note 485, at 63 n. 107 (quoting Guy S. Goodwin-Wilkes).

500. See Leckie, supra note 485, at 63 n. 107 (quoting Guy S. Goodwin-Wilkes).


502. See id. princ. 171, at 12.

503. See id. princ. 173, at 13 (“In cases where evictions of secondary occupants are justifiable and unavoidable, States should take positive measures to protect those who do not have the means to access any other adequate housing other than that which they are currently occupying from homelessness and other violations of their right to adequate housing. States should undertake to identify and provide alternative housing and/or land for such occupants, including on a temporary basis, as a means of facilitating the timely restitution of refugee and displaced persons’ housing, land and property.”).


505. ICESCR, supra note 36, art. 11(1) (emphasis added).

506. See General Comment No. 15, supra note 504, ¶ 3.

507. Id The committee also noted that it had previously recognized water as a human right in General Comment No. 6, and noted that water is “also inextricably related to the right to the highest attainable standard of health.” Id.

508. See id.


510. See supra Part II.C.


512. Id. ¶ 33.

513. See id. ¶¶ 40–42.


515. General Comment No. 4, supra note 429, ¶ 8(a); see Human Rights Council, supra note 514, ¶ 2.

516. See General Comment No. 4, supra note 429, ¶ 8(b).


518. See CESCR General Comment No. 4, supra note 429, ¶ 8(d).


520. See General Comment No. 7, supra note 472, ¶ 14 (“In cases where eviction is considered to be justified (such as consistent nonpayment of rent), it should be carried out in strict compliance with the relevant provisions of international human rights law and in accordance with general principles of reasonableness and proportionality.”); id. ¶ 1; see also Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, Rep. of the Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, Comm’n on Human Rights, ¶¶ 13–17, U.N. Doc. E/CN.4/2004/48 (Mar. 8, 2004) (by Miloon Kothari) (hereinafter 2004 Report of the Special Rapporteur on Adequate Housing).

521. See, e.g., General Comment No. 7, supra note 472, ¶ 6.

522. ICCPR, supra note 36, arts. 7, 17. Communities that are expelled from their land are increasingly criminalized and treated badly even after they have already been left homeless: 2005 Report of the Special Rapporteur on Adequate Housing, supra note 511, ¶ 33.

523. Rural evictions are also a problem. See Human Rights Council, supra note 514. The special rapporteur on the right to housing has done a great deal of work in looking at the multifaceted impact of evictions on individuals and on communities. See, e.g., 2004 Report of the Special Rapporteur on Adequate Housing, supra note 520, ¶¶ 68–72.


525. Id. ¶ 23.

526. Among the many enumerated rights in the two core human rights treaties, the ICCPR and the ICESCR, only one is qualified as “fundamental”: the right to be free from hunger in Article 11 of the ICESCR. See ICESCR, supra note 36, art. 11(2).


530. See, e.g., Cobre, Manual on the Right to Water and Sanitation 10 (2008) (noting that evictions can lead to resettlement to areas lacking adequate water and sanitation services).

531. General Comment No. 15, supra note 504, ¶ 16(c).

532. ICESCR, supra note 36, art. 6.

533. See id. art. 7.

534. See ICCPR, supra note 36, art. 8. The U.N. Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery, to which Nepal acceded on January 7, 1963, banned debt bondage: Debt bondage, that is to say, the status or condition arising from a pledge by a debtor of his personal services or of those of a person under his control as security for a debt, if the value of those services as reasonably assessed is not applied towards the liquidation of the debt or the length and nature of those services are not respectively limited and defined . . . .

Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery art. 1, Sept. 7, 1956, 266 U.N.T.S. 3; Nepal v. Pakistan, supra note 127, at 85 (listing some of the bonded labor systems that exist in Nepal: Kamaiya, Kamaita, Hawra and Charwau as well as Bakyhism, Khola and Kha Pratha). This Report will discuss only the most prevalent forms of bonded labor: Kamaiya, Kamaita, and Hawra.

535. See General Comment No. 4, supra note 429, ¶¶ 7, 9; General Comment No. 12, supra note 433, ¶ 4; General Comment No. 15, supra note 504, ¶ 1.

536. See, e.g., General Comment No. 15, supra note 504, ¶ 1 (noting that water is a prerequisite to other human rights); General Comment No. 4, supra note 429, ¶ 9 (noting that other human rights, including the right to freedom of expression, freedom of association, freedom of residence, and the right to participate in public decision making, are indispensable if the right to adequate housing “is to be realized and maintained by all groups in society.”).

537. ICCPR, supra note 36, art. 6; see, e.g., General Comment No. 15, supra note 504, ¶¶ 1, 3, 11; General Comment No. 14, supra note 55, ¶¶ 3, 4.

538. See General Comment No. 7, supra note 472 (quoting the ICCPR).

539. With respect to housing, for example, see UDHR, supra note 427, art. 25; European Social Charter art. 16, Oct. 18, 1961, 529 U.N.T.S. 89 (entered into force Feb. 26, 1965) (affirming the right of the family to social, legal and economic protection by means including providing family housing); ICESCR, supra note 36, art. 11(1); CERD, supra note 36, art. 5(1)(c) (requiring the prohibition of racial discrimination in all forms in the enjoyment of the right to housing); CEDAW, supra note 36, art. 14(2)(b) (prohibiting discrimination on the basis of sex in the enjoyment of adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply); Convention on the Rights of the Child, supra note 36, art. 27(3) (requiring states parties to take measures to provide material assistance with regard to housing for children and those responsible for them who are in need).

540. The CESCR decided to adopt General Comments, which aim to clarify state
The CESCR has identified the following aspects of the right to housing that must be taken into account when considering implementation of the right to “adequate housing”: legal security of tenure; availability of services, materials, facilities, and infrastructure; affordability; habitability; accessibility; and location. General Comment No. 4, supra note 429, ¶ 8. The committee emphasizes that the right to housing “should not be interpreted in a narrow or restrictive sense,” and “should be seen as the right to live somewhere in security, peace and dignity.” Id. ¶ 7. The committee further has concluded that forced evictions are prima facie incompatible with the requirements of the covenant, and adopted a general comment identifying what constitutes a forced eviction and what protections against forced evictions states are required to adopt. Id. ¶ 18; General Comment No. 7, supra note 472.

The CESCR considers that the core content of the right to adequate food includes adequacy and sustainability of food availability and access. Specifically, that the right to adequate food implies “the availability of food in a quantity and quality sufficient to satisfy the dietary needs of individuals, free from adverse substances, and acceptable within a given culture; the accessibility of such food in ways that are sustainable and that do not interfere with the enjoyment of other human rights.” General Comment No. 12, supra note 433, ¶ 8.

The CESCR has identified the following factors as relevant in considering whether there is water adequate for human dignity, life, and health: availability, quality, accessibility (including physical and economic accessibility, as well as nondiscrimination), information accessibility (including the right to seek, receive, and impart information about water). General Comment No. 15, supra note 504, ¶ 12.

The relevant mandates are adequate and nondiscriminatory housing as a component of the right to an adequate standard of living, the right to food, access to safe drinking water and sanitation, and the right of everyone to the enjoyment of the highest attainable standard of physical and mental health. Additional mandates, including the question of human rights and extreme poverty, have also discussed issues relating to Article 11 of the ICESCR. The special procedures of the Human Rights Council (previously the Commission on Human Rights) cover both country and thematic mandates. The thematic procedures, whose mandates currently cover a broad range of substantive issues (as of September 2009), include thirty thematic mandates, as well as the Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, Women and Adequate Housing: Report of the Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, and on the Right to Non-discrimination, U.N. Doc. E/CN.4/2006/116 (Feb. 27, 2006) (by Miloon Kothari); Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, Women and Adequate Housing: Study by the Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, U.N. Doc. E/CN.4/2005/43 (Feb. 25, 2005) (by Miloon Kothari); Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, and on the Right to Non-discrimination, Women and Adequate Housing: Report of the Special Rapporteur on Adequate Housing as a Component of the Right to an Adequate Standard of Living, and on the Right to Non-discrimination, U.N. Doc. E/CN.4/2003/55 (Mar. 28, 2003) (by Miloon Kothari).

The UDHR states that “all human beings are born free and equal in dignity and rights.” UDHR, supra note 427, art. 1. Article 2 of the UDHR, as well as Article 2(1)(a) of the ICCPR, and 2(2) of the ICESCR, obligates states to guarantee that rights will be provided without discrimination. See ICESCR, supra note 36, art. 2(1); ICCPR, supra note 36, art. 2(2); UDHR, supra note 36, art. 2(2). Both covenants obligate states to provide the rights under the covenant equally to men and women. See ICESCR, supra note 36, art. 3; ICCPR, supra note 36, art. 3. Both covenants reiterate these principles throughout the language of the treaties. The CESCR has adopted general comments that specifically address equality between men and women, and the principle of nondiscrimination, in relation to economic, social, and cultural rights. See CESCR, General Comment No. 16: The Equal Right of Men and Women to the Enjoyment of all Economic, Social and Cultural Rights, U.N. Doc. E/C.12/2005/4 (Aug. 11, 2005); CESCR, General Comment No. 20: Non-Discrimination in Economic, Social and Cultural Rights, U.N. Doc. E/C.12/GC/20 (July 2, 2009).

Abraham Lincoln, US President, quoted in Peter Blake, God’s Own Junkyard: The Planned Deterioration of America’s Landscape (1964).

Interview with Suprased Bandari, supra note 22.
## ANNEX I: Schedule Of Interviews, March 2009

<table>
<thead>
<tr>
<th>TIME</th>
<th>INTERVIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SATURDAY, MARCH 14, 2009</strong></td>
<td></td>
</tr>
</tbody>
</table>
| 0800       | Community Self-Reliance Center  
  Jagat Basnet, Executive Director  
  Krishna Pathak, Advisor      |
| 1100       | High Level Land Reform Commission  
  Honorable Haribol Gajurel, Chair          |
| 1530       | Nepal Institute of Development Studies (NIDS)  
  Ganesh Gurung, Sociologist            |
| **SUNDAY, MARCH 15, 2009** |                                                                                   |
| 1300       | Interviews in Kamdi VDC, Banke District, Nepal  
  A total of 80 people for large group interview.  
  Individual interviewees:  
  Danda Sharma, Organizer, National Land Rights Forum (NLRF)  
  Bishnu Pokharel, Centre for Social Development and Research  
  Devi Thapa, Centre for Social Development and Research  
  Bandu Ram Chaudri, Land rights activist and tenant farmer  
  Unnamed Interviewee  
  Unnamed Interviewee |
| 1500       | Interviews in Bankatti VDC, Banke District  
  Anon. Woman  
  Anon. Woman  
  Anon. Man  
  Anon. Man  
  Anon. Man  
  Anon. Man  
  Anon. Man |
| **MONDAY, MARCH 16, 2009** |                                                                                   |
| 1030       | Community Self-Reliance Center, Kailali District Office, Kailali District, Nepal  
  Jawal Singh Tiruwa, Officer  
  Khushi Ram Chaudhary, Activist  
  Teeka Bohura, Activist  
  Amod K. Poudyal, Volunteer, and Lecturer, Statistics, Tribhuvan University  
  National Land Rights Forum (NLRF)  
  Janardan Chaudhary, Organizer |
| 1130       | Interviews in Peharani VDC, Kailali District  
  Total of 52 people for large group interview. |
| **TUESDAY, MARCH 17, 2009** |                                                                                   |
| 1200       | United Nations Development Programme, UN Resident Coordinator’s Unit, Kathmandu, Nepal  
  Seema Rajouria, National MDGs Campaign and Advocacy Specialist |
| 1600       | United States Embassy, Kathmandu, Nepal  
  Anne M. Bennett, Political/Economic Officer |
| 1830       | ActionAid Nepal, Kathmandu, Nepal  
  Bimal Kumar Phnuyal, Country Director |
| **WEDNESDAY, MARCH 18, 2009** |                                                                                   |
| 0900       | CARE Nepal, Kathmandu, Nepal  
  Alka Pathak, Country Director  
  Sandesh Singh Hamal, Program and Policy Co-Coordinator |
| 1030       | Danida HUGOU, Kathmandu, Nepal  
  Lars Peter Christensen, Coordinator |
| 1230       | Community Self-Reliance Centr, Kathmandu, Nepal  
  Jagat Deuja, Programme Manager |
| 1330       | UN Office of the High Commissioner for Human Rights, Kathmandu, Nepal  
  Chitralekha Marie Massey, Coordinator, Discrimination and Economic, Social and Cultural Rights (ESCR) Team  
  Ratna Shrestha, Program Officer |
| 1800       | Dinesh Tripathi, Advocate, Supreme Court, Kathmandu, Nepal |
| **THURSDAY, MARCH 19, 2009** |                                                                                   |
| 1000       | International Center for Transitional Justice, Kathmandu, Nepal  
  Carla Fajardo, Transitional Justice Specialist (South Asia)  
  Warisha Farasat, Program Officer |
| 1600       | American Bar Association Rule of Law Initiative, Kathmandu, Nepal  
  Kaya Ikuma, Program Director |
## ANNEX II: Schedule of Interviews, May 2009

### SITE VISITS: MAY 11-15, 2009

**Team 1: Western Region—Rupandehi and Nawalparasi Districts**  
Crowley team: Professor James Kainen, Dr. Aoife Nolan, David Mandel-Anthony, Amisha Sharma

### MONDAY, MAY 11, 2009

<table>
<thead>
<tr>
<th>TIME</th>
<th>INTERVIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>0900</td>
<td>Interviews in Khadgabangai VDC, Rupandehi District. A total of 120 people for large and small group interviews.</td>
</tr>
<tr>
<td></td>
<td>Individual interviewees:</td>
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<tr>
<td></td>
<td>Bati Sunar</td>
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<td>Dhan Bahadur Sunar</td>
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<td>Juna Sunar</td>
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<td>Lakshmi Pariyar</td>
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<td>Shiva Pujan Mallaha</td>
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<td>Shyam Kumari Rana</td>
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<td>Sohan Bahadur Kumal</td>
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<td>Sumitra Sunar</td>
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<td></td>
<td>Swar Prasad Tharu</td>
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<tr>
<td></td>
<td>Syam Kumari Rana</td>
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### TUESDAY, MAY 12, 2009

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<tr>
<th>TIME</th>
<th>INTERVIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>0900</td>
<td>Interviews in Kerwani VDC, Rupandehi District. A total of 30 people for large and small group interviews.</td>
</tr>
<tr>
<td></td>
<td>Individual interviewees:</td>
</tr>
<tr>
<td></td>
<td>Bishnu Choudhary</td>
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<td>Bishnu Kumal</td>
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<td>Champa Khausir</td>
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<td>Chiralti Mushahar</td>
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<td>Guru Prasad</td>
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<td>Jahida Muslim</td>
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<td>Keshari Hiradas</td>
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<td>Krishna Kala</td>
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<td>Krishna Pariyat</td>
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<td>Kumari Kumar Jojti</td>
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<td>Maya Pariyar</td>
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<td>Maya Sharma</td>
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<td>Ram Ashraya</td>
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<td>Ram Dutta Harijan</td>
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<td>Rita Chaudury</td>
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<td>Sorath Tharu</td>
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<td>Suharati Chaudury</td>
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</table>

| 1400 | Interviews in Suryapura VDC, Rupandehi District. A total of over 200 people for large and small group interviews. |
|      | Individual interviewees: |
|      | Devi Magar |
|      | Dhanrupee Pariyar |
|      | Dhisaiyana Harijan |
|      | Gopal Bahadur KC |
|      | Hasta Bir BK |
|      | Jung Bahadur Dhobi |
|      | Khimi GC |

### WEDNESDAY, MAY 13, 2009

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<th>TIME</th>
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<tbody>
<tr>
<td>0900</td>
<td>Land Revenue Office, Rupandehi District</td>
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<tr>
<td></td>
<td>Ram Narayan Pandey, Chief Land Revenue Officer</td>
</tr>
<tr>
<td>1100</td>
<td>District Office, Rupandehi District</td>
</tr>
<tr>
<td></td>
<td>D.P. Pokrel, Assistant Chief District Officer</td>
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<tr>
<td>1230</td>
<td>Land Surveyor Office, Rupandehi District</td>
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<tr>
<td></td>
<td>Baburam Bhandari, District Land Survey Officer</td>
</tr>
<tr>
<td>1400</td>
<td>Interviews with local political party leaders, Rupandehi District</td>
</tr>
<tr>
<td></td>
<td>Mirolam Giri, District Secretary, Communist Party of Nepal—United Marxist-Leninist</td>
</tr>
<tr>
<td></td>
<td>Ram Chandra Dhaltal, District Chair, Nepali Congress Party</td>
</tr>
<tr>
<td></td>
<td>Yagya Pakhore, District Chair of United Communist Party of Nepal—Maoist</td>
</tr>
</tbody>
</table>

### THURSDAY, MAY 14, 2009

<table>
<thead>
<tr>
<th>TIME</th>
<th>INTERVIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>0900</td>
<td>Interviews in Godiparsauri VDC, Nawalparasi District. A total of 40 people for large and small group interviews.</td>
</tr>
<tr>
<td></td>
<td>Individual interviewees:</td>
</tr>
<tr>
<td></td>
<td>Ram Avatar Harijan (Pres. Of the Nawalparisi Land Rights Forum)</td>
</tr>
<tr>
<td></td>
<td>Brij Bhan Koiri (land-rights activist)</td>
</tr>
<tr>
<td></td>
<td>Subha Wati Pasa</td>
</tr>
<tr>
<td></td>
<td>Nimali Charmar</td>
</tr>
<tr>
<td></td>
<td>Buldhu Harijan</td>
</tr>
<tr>
<td></td>
<td>Gauri Shani</td>
</tr>
<tr>
<td>1400</td>
<td>Interviews in Gopinganj VDC, Nawalparasi District. A total of 50 people for large and small group interviews.</td>
</tr>
<tr>
<td></td>
<td>Individual interviewees:</td>
</tr>
<tr>
<td></td>
<td>Chitra Kumari Tharu</td>
</tr>
<tr>
<td></td>
<td>Ganga Chaudury</td>
</tr>
<tr>
<td></td>
<td>Jeet Kumari Tharu</td>
</tr>
<tr>
<td></td>
<td>Lela Wati Tharu</td>
</tr>
<tr>
<td></td>
<td>Manindra Tharu</td>
</tr>
<tr>
<td></td>
<td>Radhar Tharu</td>
</tr>
<tr>
<td></td>
<td>Ram Lakhan Harijan</td>
</tr>
<tr>
<td></td>
<td>Ram Narayan Tharu</td>
</tr>
<tr>
<td></td>
<td>Sita Devi</td>
</tr>
</tbody>
</table>

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**ANNEX II: Schedule of Interviews, May 2009**
MONDAY, MAY 11, 2009

0900   Interviews in Argu VDC, Dang District
       A total of 60 people for large and small group
       interviews.
       Individual interviewees:
       Falupati Chaudhary
       Haule Chaudhary
       Lila Chaudhary
       Nandaram Chaudhary
       Pauli Chaudhary
       Prem Chaudhary
       Prem Saeliari
       Sita Chaudhary
       Sowali Chaudary
       Unnamed Interviewee
       Unnamed Interviewee

TUESDAY, MAY 12, 2009

0900   Interviews in Arnahawa VDC, Dang District
       A total of 25 people for large and small group
       interviews.
       Individual interviewees:
       Anda Kalikumal
       Devi Kumal
       Diluram Kumal
       Jamaka Karki
       Prembahadur Kumal
       Raj Kumar Shrestha
       Sarda K.C.
       Sharada Pandey
       Tolbahadur Kumal
       Unnamed Interviewee
       Unnamed Interviewee
       Unnamed Interviewee

1400   Society Welfare Action Nepal (SWAN), a Kamlahari
       NGO, Dang District
       Krishna Chaudhary, Chair

WEDNESDAY, MAY 13, 2009

0900   Interviews in Kamdi VDC, Banke District
       A total of 60 people for large and small group
       interviews.
       Individual interviewees:
       Bihari Passi
       Bishnu Roka
       Dalnuttu Tharu
       Gayan Bahadur Rokka
       Gyan Bahadur
       Mangali Tharu
       Mohi Sargaban
       Nagendra Prasad Tiwari
       Rima Kahar

THURSDAY, MAY 14, 2009

0900   Interviews in Bankatti VDC, Banke District
       A total of 40 people for large and small group
       interviews.
       Individual interviewees:
       Asharfi Chauhan
       Bhaganti Prasad Raidas
       Gaya Prasad Harijan
       Interviewee
       Juwala Prasad Yadav
       Nanka Dodiya
       Vijay X

FRIDAY, MAY 15, 2009

0900   Interviews with local political party leaders
       Vijaya Kumar Gupta, Advocate, and Member, Terai
       Madesh Democratic Party
       Ganesh Khanal, District Community Leader, United
       Communist Party of Nepal–Maoist

Team 3: Far Western Region–Dadeldhura & Kailali
Crowley Team: Crowley Fellow Elisabeth Wicker, Melia Amal
Bohubib, Corey Calabrese, Ganesh Krishna

MONDAY, MAY 11, 2009

1945   Interviews with National Land Rights Forum (NLRF)
       community organizers
       Chhabi Lal Chuara
       Jabal Singh Tiruwa
       Mahesh Orh
       Munni Orh
       Nairiram Lohar
       Saraswati Nepali

TUESDAY, MAY 12, 2009

0900   Interviews in Manilekh VDC, Dadeldhura District
       A total of 20 people for large and small group interviews.
       Individual interviewees:
       CB Lohar
       Digari Lohar
       Durga Lohar
       Guari Lohar
       Kaladevi Lohar
       Mangola Lohar
       Parwati Lohar
       Prem Lohar
       Radha Dedi Lohar
       Shankar Lohar
       Sunita Lohar
       Tilak Lohar
 Interviews in Amargodhi VDC, Dhaujedhura District
Devi Parki
Guje Parki
Kalidevi Parki
Kaluwa Parki
Naro Bahn

Interviews at NLRF Training
A total of 30 people for group interview.
Individual interviewees:
Bihagirathi Bk
Chef Nepali
Daniram Tiruwa
Dirga Tiruwa
Khem Nepali
Khushi Ram
Maheshorh X
Parvarti X
Prem Bk
Ram Chunara
Tilka Bahara

1400

1300 Land Revenue Office, Kailali District
Shankar Vista, Land Reform Officer
Hemraz Badu, Officer
Visnu Prasad Ponta, Officer
Ganesh Datta Joshi, Officer

1430 Hima Borhara, Hotel Employee, Kailali District

1530 Land Taxation Office, Dhangadi, Kailali District
Hari Yawanil, Land Revenue Officer
Krishna Jossi, Assistant Land Revenue Officer
Unnamed Interviewee
Unnamed Interviewee
Unnamed Interviewee

1700 Gheta VDC, Kailali District
A total of 25 people for large and small group interviews.
Individual interviewees:
Kamali BK
Gokhul Chaudhry
Ishwari Nepali
Hemlata BK
Muna Gurung
Ram Kumari Chaudhry
Thakar BK

THURSDAY, MAY 14, 2009

0900 Peharani VDC, Kailali District
A total of 60 people for large and small group interviews.
Individual interviewees:
Basant Chaudhary
Deepa Chaudhary
Ganga Chaudhary
Gaya Prasad Chaudhary
Kamal Bahadur Chaudhary
Munni Debi Chaudhery
Nabin BK
Salikiram Ambai

1400 Dodoghora Village, Kailali District
A total of 16 people for group interviews.
Individual interviewees:
Anon. Male
BSB
CB
CTB
DSB
G Nepali
KB
RB
RKB

1630 Mashurya VDC, Kailali District
Bhim Chetri, Drink Stand Owner

1800 Mashurya Village, Kailali District
A total of over 150 people for large and small group interviews.
Individual interviewees:
Balbahadul Rasaili
Birmadevi Sunar
Harilal Rasaili
Himadevi Sunar
Cheta Raj Puri
Bima Devi B.K.

FRIDAY, MAY 15, 2009

0900 UN Office of the High Commissioner for Human Rights, Kailali District Office
Deepak Shreta, District Officer, Far-Western Region
KATHMANDU: MAY 18-22, 2009

MONDAY, MAY 18, 2009

1000 Landlords from Rupandehi
Mahendra B. Munankami, Landlord
Ramesh Munankami, Landlord

1030 National Human Rights Commission
Bishal Khanal, Executive Secretary
Munari Khural, Regional Head of Human Rights Promotion Division

1400 CeLLARD
Kishor Siwal, Program Officer, CeLLARD, and Founding Member, Kathmandu School of Law
Sudeep Gautam, Program Manager, Community Mediation Program

1500 Kathmandu School of Law
Yubraj Sangroula, Dean

1800 Nepali Congress Party
Honorable Lakshaman Prasad Ghimire, Chief Whip

TUESDAY, MAY 19, 2009

1000 United Nations Development Programme (UNDP)
Keith Leslie, Civil Society Team Leader for UNDP Constitution Building
Suringer Chaudhary, Account Manager
Mohan X, Communication and Outreach
Binda X, Legal Officer

1030 Pro-Public
Prakash Mani Sharma, Executive Director
Kabita Pandey, Advocate
Sarmila Shrestha, Advocate

1300 Constituent Assembly
Honorable Purna Kumari Subedi, Vice Chair

1400 Ministry of Land Reform and Management
Keshav Raj Kanel, Secretary

WEDNESDAY, MAY 20, 2009

0930 Nepal Supreme Court
Dinesh Tripathi, Advocate

1000 Nepal Supreme Court
Justice Bal Ram KC
Justice Khil Raj Regmi
Justice Prem Sharma
Justice Anup Sharma

1130 Nepal Bar Association
Bishwa K. Mainali, Senior Advocate and President

1400 National Land Rights Forum
Suprasad Bandari, Acting Chair Durga X, Member

1500 Consortium of Constitutional Lawyers—Nepal
Ganesh Bhurtel, Advocate
Surya Dhungel, Senior Partner, Nepal Consulting Lawyers
Sombhojen Limbu, Advocate
Gehendra Malla, Advocate
Bandara Sharma, Advocate
Dinesh Tripathi, Supreme Court Advocate

1600 High Level Land Reform Commission
Honorable Haribol Gajurel, Chair
Kumar Pendra, Member
Didi Cadura, Secretary
Ratha Prachai, Member
Ghandi Subedi, Member
Ganesh X, Member
## ANNEX III: Schedule Of Interviews, March–April 2010

### THURSDAY, MAY 21, 2009

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>International Center for Transitional Justice–Nepal</td>
<td>Carla Fajardo, Head of Office</td>
</tr>
<tr>
<td>1000</td>
<td>MODE, College of Development Studies (CDS)</td>
<td>Bharat Shrestha, Executive Director</td>
</tr>
<tr>
<td>1200</td>
<td>Community Self-Reliance Center</td>
<td>Jagat Basnet, Executive Director</td>
</tr>
<tr>
<td>1500</td>
<td>OHCHR Kathmandu</td>
<td>Dip Magar, Member, Discrimination &amp; Economic, Social and Cultural Rights (ESCR) Team; Ratua Seresta, Officer; Sonali Regmi, Thematic Advisor, Discrimination &amp; ESCR Team</td>
</tr>
<tr>
<td>1500</td>
<td>Women for Human Rights, Single Women’s Group</td>
<td>Lily Thapa, President; Kanda Sharma, Treasurer; Neera Shrestha, Officer</td>
</tr>
</tbody>
</table>

### THURSDAY, APRIL 1, 2010

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1200</td>
<td>Interviews in Kamdi VDC, Banke District, Nepal</td>
<td>A total of 27 people for large group interview. Individual interviewee: Danda Sharma, Organizer, National Land Rights Forum (NLRF)</td>
</tr>
<tr>
<td>1600</td>
<td>Centre for Social Development and Research, Banke District, Nepal</td>
<td>Bishnu Pkharel, Officer; Lalita Puri, Activist; Bishnu Roka, Activist; Romharsh Ghital, Activist, UML Tharu Regional Committee Member; Bagauti Prasad Radash, Community Leader; Barkuti Basar, Activist</td>
</tr>
</tbody>
</table>

### WEDNESDAY, MARCH 31, 2010

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>National Resources Parliamentary Committee, Kathmandu, Nepal</td>
<td>Ram Sharam Gimiri, Secretary; Bishnu Giri, Section Officer; Honorable Shanta Chaudhary, Chair</td>
</tr>
<tr>
<td>1115</td>
<td>High Level Land Reform Commission, Kathmandu, Nepal</td>
<td>Honorable Ghanendra Basnet, Chair; Krishna SBC, Secretary, and Secretary of the Ministry of Land Reform and Management; Nima Chaudhary, Member; Kirda Prasad Chaudhary, Member</td>
</tr>
<tr>
<td>1300</td>
<td>Landless Commission</td>
<td>Gopal Manigopam, Chair; Krishnabad Rai, Member; Surgesh Nepal, Member, Chair, National Land Rights Concern Group</td>
</tr>
<tr>
<td>1500</td>
<td>UN Office of the High Commissioner for Human Rights</td>
<td>Chitralekha Marie Massey, Coordinator, Discrimination and Economic, Social and Cultural Rights (ESCR) Team</td>
</tr>
</tbody>
</table>

### FRIDAY, APRIL 2, 2010

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>Society Welfare Action Nepal, a Kamlahari NGO, Dang District</td>
<td>Krishna Chaudhary, Chair; Aasharam Chaudhary, Member; Bhagiram Chaudhary, Member; Lalmani Bhangari, Member</td>
</tr>
<tr>
<td>1400</td>
<td>Land Reform Office, Butwal VDC, Rupandehi District</td>
<td>Group interview with 18 people total. Individual interviewees: Suwati X; Kalpana X; Dilma Nepali; Raya Ram; Binbar X; Bishnu Chaudhary; Tika Ram Sunar; Yuwar Chaudhary; Mukti X; Suwuar Chaudhari; Raj Kumar Harijan</td>
</tr>
<tr>
<td>1800</td>
<td>Community Self-Reliance Center, Kathmandu, Nepal</td>
<td>Jagat Basnet, Executive Director; Jagat Deuja, Programme Manager</td>
</tr>
</tbody>
</table>