

**CAUSES AND CONSEQUENCES OF DOMESTIC VIOLENCE
AGAINST WOMEN IN BADI COMMUNITY
(A Case Study of Narayan Municipality Dailekh)**



A Thesis

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Master of Philosophy
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DECLARATION

I hereby declare that this M.Phil. dissertation entitled “**Causes and Consequences of Domestic Violence Against Women in Badi Community**” submitted to the Central Department of Sociology, Tribhuvan University, Nepal is an entirely original work prepared under the supervision and guidance of supervisor Pramod Bhatta, PhD. I have made do acknowledgements to all ideas and information borrowed from different sources while writing this dissertation. I am solely responsible if any evidence is found against my declaration.

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LETTER OF RECOMMENDATION

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LETTER OF APPROVAL

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ABSTRACT

In this study, I explore how Badi women are suffering from domestic violence and what are the root causes of domestic violence. I specifically explore the causes and consequences of domestic violence against women, especially the Badi women living in Dailekh district of Karnali Province in Nepal. The key question of the study is to explore the major causes and consequences of the domestic violence among Badi women. The Research was conducted in Dailekh in 2019 and the data was further updated through follow-up field visits in 2023/2024. Conceiving the ideas from the relevant literatures, I employed Michel Foucault's theory of 'power', 'knowledge' and 'sexuality'; to understand how social norms have influenced the gendered practice regarding domestic violence against women.

I have taken in person interviews with 40 Badi women who furnished the primary data. These primary data have been collected through interview schedule, case studies and key informant interviews. The secondary data and information have been collected through government publications, Rural Municipalities publications and data base information systems, websites, I/NGOs/CBOs reports, and relevant journals. I used interview, virtual conversations, and other field notes to inscribe the stories of the violence survivors.

Based on the findings, I argue that there is no single cause of domestic violence against Badi women. In Dailekh and in Nepal, violence against women is related with socio-cultural and economics grounds. It is because there is a high degree of social tolerance of violence against women in Nepal. However, with the economic independence, changing attitude towards gender and sexuality, fast paced development, internet, technology and media influenced society in which socio-cultural norms and values are in changing mode, cultural changes are also observed in the mind-set of men and women in Nepal.

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ABBREVIATIONS/ACRONYMS

CEDAW	-	Convention on the Elimination of all Forms of Discrimination against Women
CEI	-	Composite Empowerment and Inclusion Index
DVAW and G	-	Domestic Violence against Women and Girls
FWLD	-	Forum for Women Law and Development
LACC	-	Legal Aid & Consultancy Center
UN	-	United Nations
UNICEF	-	United Nations Children's Fund
UNIFEM	-	United Nations Development Fund for Women
VAWG	-	Violence against Women and Girls
VDC	-	Village Development Committee
WHO	-	World Health Organization
WOREC	-	Women Rehabilitation Center

CHAPTER ONE

INTRODUCTION

This research focuses on domestic violence against women and aims to explore and examine the different forms of domestic violence against married Badi women. This issue is highly discussed in feminist discourse. Furthermore, unequal power relation and patriarchal system is dug out for the deep understanding of domestic violence against married Badi women.

1.1 Context and Background

Violence against women has been a popular topic in various social media platforms at the global and at the national level in recent times. I have been observing these stories of violence since the very beginning of my studies. However, the violence against women is quite familiarized concept and exists in various historical, religious, and mythical stories and accounts. The understanding of the subject of violence against women as a human rights issues started to be accepted in early 90s that defined it as a result of women's subordinate position in society and intrinsically gendered. My interest to explore further the underlying causes of domestic violence against married Badi women, started with (Narayan, 2004), my master's dissertation research. The research was on educated women's experience of domestic violence, which showed the discriminatory social norms continued to be prominent in the narratives of how the individual or the community, understood or normalized violence. The participants' accounts of experiences reflected how the social norms continued to reinforce the women's subordinate positioning in the Nepali context. The pressure to accept the social norms that were discriminatory for women were seen to have influenced the narrative that also understood violence to be a normal phenomenon especially within the domestic settings. Moreover, the pressure to think about their husband's well-being and long lives rather than their own physical and mental care during their pregnancy proved to be a powerful element that reinforced patriarchy.

The World Health Organization (WHO, 2013). Any man or woman who experiences violence will likely learn a great deal from it, but gender-based violence primarily affects men and women and compromises the autonomy, security, and well-being of its victims.

(UNFPA, 2017). The World Health Organization (WHO, 2013) notes: there is no universally accepted definition of violence against women. Some definitions argue for a broad delineation that includes any act or omission that causes harm to women or keeps them in a subordinated position. This would include what is sometimes referred to as structural violence: for example, poverty, unequal access to health services and education, indirect methods of abuse, and discrimination in caring practices at home and denial of rights to health care, education and employment, which leaves girls and women more dependent on men. According to the Beijing Platform of Action (1995), violence against women is any act of gender violence that results or is likely to result in physical, sexual, or psychological harm or suffering to women in the form of threats of such acts, coercion or arbitrary deprivation of liberty, occurring in private life (UN Declaration, 1993).

The World Health Organization (WHO) has reported that globally 37 percent of women have experienced intimate partner violence or non-partner sexual violence in their lifetime. Most often, the abuser is a member of her own family. Gender-based violence (GBV) is recognized as a major public health concern and a violation of human rights (WHO, 2013). This statistic has been reinforced by subsequent reports, emphasizing the persistent and widespread nature of GBV worldwide. For instance, a 2021 WHO report highlighted that nearly one in three women globally has been subjected to either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime (WHO, 2021). Domestic violence, also called intimate partner violence, occurs between people in an intimate relationship.

Threats of abuse as well as physical, sexual, and emotional abuse are examples of the various forms of domestic violence. While anybody can experience abuse at the hands of a spouse, women are disproportionately the targets of domestic violence. Both same-sex and heterosexual relationships can experience domestic abuse. (Allen, 2022).

Katuwal (2023) defines domestic violence as a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another. My research objectives are closely related to this domestic violence, which is why this research is limited to domestic violence against married Badi women of Dailekh district.

The National Civil (Code) Act 2017, mandates that parents must provide care, maintenance, and education to their children, including girl children. However, the enforcement of these laws is often weak, and traditional attitudes continue to prevail, leading to widespread discrimination (National Civil Code Act, 2017).

The origin reason of this acumen lies in defective structures of Nepalese society, which perpetuates as a socio-cultural legacy. This value system also underpins various forms of VAW and children. The 2020 statement by Human Rights Watch highlights that despite legal frameworks aimed at protecting women's rights, enforcement remains inconsistent, and cultural norms often override legal provisions (Human Rights Watch, 2020).

Globally, one in three women have been the victim of physical or sexual abuse, primarily at the hands of a close companion. Human rights are violated when women and girls are the victims of violence, which can have fatal short- and long-term physical, sexual, and psychological effects on them. Women who experience violence are less likely to be happy and are unable to fully engage in society. It has an effect on their communities, families, and the entire nation. It has enormous costs, including increased demands on healthcare, legal fees, and lost productivity.

At least 155 nations have enacted legislation against domestic abuse, and 140 have done the same with regard to workplace sexual harassment (World Bank 2020). However, difficulties persist in implementing these laws, restricting the protection and justice available to women and girls. Neither too much has been practiced protecting as it has occurred and remains.

1.2 Violence and Social Norms in the Context of Nepal

In Nepal, 2 in every 10 women aged 15-49 have experienced physical violence since age 15 (The Ministry of Health and Population MOHP, 2015). The report further elaborates that the most common offender of violence against an intimate partner (80%), and 28.5 percent of husbands believe that wife beating is justified. The prevalence of violence against women received formal recognition through the United Nations Declaration on the Elimination of Violence against Women, adopted in 1993. This declaration defined various forms of violence against women and acknowledged it

because of the unequal power relations between men and women that have historically subordinated women to subordination under the social mechanism that are preventing women to exercise their full potential and equality compared with men (United Nations, 1993). This position of subordination is defined by social machinery and norms that are set by society as a rule.

The definition of social norms varies across disciplines. Cislighi and Heise (2018) explain it to be the informal and unwritten rules within a certain group or community that are defined as acceptable and 'obligatory'. The writers further analyze compliance often to be driven by social pressure, demonstrating individuals' belonging to a group, often enforced through punishment or reward associated with the norms. Over time, these practices are normalized through mechanisms and social structures, eventually becoming a natural part of a social context at both individual and collective levels (May & Finch, 2009). Moreover, Foucault identifies social norms as measures that are introduced, enforced, and measured on a regular basis within a social system, becoming normalized over time (As cited in Rabinow, 1984, p. 20).

Hence, the social norms that continue to reinforce and reproduce the construct of "dominant masculinities", and "passive femininities" have had an impact on girl's agency and ability to assert themselves in a relationship (Amin & Chandra-Mauli, 2014). In consideration of how the norms are created and practiced over time, the education received at a young age and over the time, whether at school or at home becomes an important institutional system that enables or disables adherence of various social norms. In this regard, Amin and Mauli further emphasize on how the effort beyond individual level is important to bring the change in harmful social norms, since the gender inequalities need to be dealt at the community level, and through institutions such as schools, if we require lasting social norms change to end the violence against girls and women (Amin & Chandra-Mouli, 2014).

While discussing social norms education in school, the reference to an International Technical Guidance on Sexuality Education (ITGSE) 2018, by the United Nations Education Science and Culture (UNESCO) is important, as the document indicates the implementation of comprehensive sexuality education to be potential to contribute to GBV prevention. Lungdren et al. (2017) in Two villages of Siraha districts on Gender norms transformation relating to a project called 'Choices' being implemented by Save

the Children, reported that early adolescence is a critical age that sets the basis for young children's understanding of gender-equitable norms. Hence, education that are provided to children at a young age forms a basis for their individual personality and that also leads to one's behavior and violence consequently.

When violence is commonly seen in a community, it starts becoming a part of everyday life and is often considered as normal in a domestic and family setting. Often the domestic and/or intimate partner related violence whether sexual, physical or emotional are private, and associated to family prestige and often kept hidden. Hence, the social norms play a big part in not only normalizing the situation but also reinforcing the existing of violence.

Garcia-Moreno et al. (2005) and Pun et al.(2016) have discussed the culture of acceptance and normalization of violence against women as prevalent social norm in many societies and culture. The incidences of violence against women continue to exist throughout the history of humankind, only becoming more visible in current digitalized age. The world has evolved to digitalization, social media, Facebook, and the very famous #metoo movement that brought forward many forgotten and lost incidences of violence against women. One thing I see continue to exist, that is the occurrence of "Domestic Violence against women".

While looking at the policy provisions in the context of Nepal, it can be considered as one of the progressive countries in the world. Nepal has ratified conventions and treaties that includes convention on elimination of all forms of discrimination against women; had its national domestic violence Act passed in May 2009, Reproductive Rights Bill passed in 2019, and also developed its national action plan on addressing violence against women in 2010 (UNFPA, UN Women, & UK aid, 2013; MoHP, 2020). The Constitution of Nepal 2015 also guarantees the rights for every aspect of women and condemns all forms of fierceness against women. Having all these in paper looks progressive, however, the prevalence data shows otherwise. This brings me to my question, why these policy provisions and awareness has not helped reduce the prevalence of violence. How are the discriminatory social norms continuing to reinforce acceptance for inequity and violence against women? And more so, how does social norms education in young adolescents and youth inculcates the discrimination that leads to violence against women and its normalization.

1.3 Research Problem

Women are subjugated, deprived, disadvantaged and discriminated due to patriarchal social system. This study tries to define and accomplish the breach foremost to ferocity against women.

According to the Domestic Violence against Badi women survey; 97 percent women claimed their husband show violent behavior after drinking alcohol. Verbal assault, beating, slapping & even marital rape was also found. After violent behavior 54 percent claimed that they need medical treatment after violent. 90 percent claimed that small injure take place and they take medicine at home due to shame and fear of male partner. Due to beating it effect negatively in their health but due to fear of family male partner (Ghimire, 2008). The main issues of concern for Badi community were identified as Citizenship/ birth and marriage registration, untouchability, employment opportunity, child right, social integration, sexual exploitation, prevention from STD/HIV/AIDS, cross border mobility, social discrimination and landless.

Violence against Women (VAW) is a widespread problem in developing societies like Nepal. Interestingly, the scale, level and nature of violence are different depending upon caste, ethnicity, economy, religion, education and so on. However, one of the main reasons of VAW in Badi community occurs frequently as a result of massive discriminatory practices. In general, VAW is treated as a private matter because the victim and the perpetrator both represent the same household. Unfortunately, our society tends to neglect VAW cases, and even provides blank immunity to perpetrators. The nature of the victims to keep VAW cases confidential, limits information to those who are willing to support these victims and make efforts to reduce such violence. This study aims to fill a gap in sociological discussions and promote efforts to reduce violence against women (VAW) resulting from intentional discriminatory practices. Badi community, are oppressed due to dominant Hindu social structures.

Therefore, married Badi women are chosen for this investigation to explore the reasons and possessions of spousal domestic violence. The Badi women represent a particularly vulnerable and marginalized group, making them a critical focus for understanding the intersection of caste-based discrimination and gender-based violence. The study also

makes recommendations for addressing these problems and ensuring justice for the victims of VAW. By focusing on spousal domestic violence, this inquiry aims to provide a comprehensive and specific understanding of the issues faced by married Badi women and to contribute to the development of targeted interventions.

1.4 Research Question

This study seeks the answer to the following research questions:

- 1) What are the major forms of domestic violence faced by married Badi women?
- 2) What are the major causes and consequences of such violence on married Badi women?

1.5 Objectives of the Study

The general objectives of the study are to find present scenario of domestic violence against married Badi women, and the specific objectives are:

1. To describe the various forms of domestic violence experienced by married Badi women, and
2. To explore causes and consequences of the domestic violence faced by them in their day to day lives.

1.6 Significance of the Study

The study makes a significant contribution in the development of policies and programs for effective school education curriculum that reinforces equity and addresses the negative social norms change. In the context of Nepal, there has been progressive policy provisions and integration of equity-based curriculum, however, there is no documentation or evidence to analyses whether the school education continues to reinforce the inequity and prevalent social norms that requires positive transformation. Hence, this study has a significant contribution in policy and strategy development for creating an enabling environment for education that considers gender and social norms transformation and empowerment for young people.

Further, largely researches and writings on violence against women have acknowledged violence to be a result of gender inequity and influence of socio-cultural norms, however, are mostly focused on prevalence data and consequences of violence on women's health (Garcia Moreno, 2005; Naved and Ake person, 2008; Krantz and Garcia-Moreno, 2005). Further, Fried (2003) has argued women not being able to reach their full potential and exercise their social, political and political rights because of Violence. Similarly, in Nepal, study of violence against women is reflected as a separate module in the demographic health survey (MoH, 2016), however, is basically a quantitative data, and some of the selected studies done by Pun (2018) and Pun et al (2016) are limited to women's health consequences due to violence and not so relating to social norms education. Some studies undertaken in African countries have noted the influence of social values and belief system in teacher's hesitation to teach sexuality education subjects (Le Mat, 2019), and selected project-based studies in Nepal that has explored teaching at the very young age adolescence that shapes positive gender attitudes and behavior (Lundgren, Gibbs & Kerner, 2018).

However, but very limited information and in-depth knowledge available with regards to understanding the social norms and values in Nepali society. Therefore, this study attempts to generate a new knowledge about understanding the underlying socio-cultural belief and value systems taught in and out of schools that act as a powerful influence at a very young age, and whether it is enabling for social norms change that fosters gender-based violence.

Domestic violence is a social crime. Due to domestic violence against women are suffering from various problems. This present study is focused to find out the root cause of domestic violence against married Badi women. It is focused on different forms of domestic violence. Domestic violence plays vital role for women suppression.

Violence Against Women is a serious problem, but we should know about who the violator and their attitude about it are, so victim's husbands also participated in this present study and concerns are put on this issue. There has been limited study on the married Badi women. This study explores the causes, consequences, their husbands' attitude, and forms of domestic violence against married Badi women in Narayan municipality 4, Dalilekh district.

1.7 Organization of the Study

There are six chapters in this work. The introduction, problem description, research questions, aims, significance, and study organization are all included in Chapter 1. The definition of domestic violence, a global overview, the contexts of South Asia and Nepal, as well as the theoretical and conceptual framework of the study, are all covered in Chapter Two's explanation of the literature review. The third chapter provides specifics on the study's purpose, research design, sampling techniques, forms and sources of data, methods for data analysis, and study constraints. The interpretation and analysis of the data are covered in Chapter 4. Chapter Five concludes with the overarching conclusions derived from the research and provides a summary and findings of the investigation.

CHAPTER TWO

LITERATURE REVIEW

2.1 Conceptualization of Violence

Sociological Definition and Understanding of Domestic Violence and Spousal Violence

Domestic violence (DV) is broadly defined as any form of physical, emotional, sexual, or psychological abuse inflicted by one partner upon another within an intimate relationship. Sociologically, DV is understood as a manifestation of power dynamics within society, where gender inequality and patriarchal structures play a significant role. Johnson (1995) describes DV as a pattern of behavior used to establish power and control over another person through fear and intimidation, often including the threat or use of violence. Spousal violence, a subset of DV, specifically refers to abuse perpetrated by one spouse against another, often reflecting deep-rooted gender biases and power imbalances within the marital relationship.

The theoretical perspective of the 'linguistic discourse' was first coined by Michael Foucault during 1970s, as 'discursive archives' and explained the language not only to be viewed as the 'system' and 'structure' of representation but to be questioned for the historical origin and significance of language (McHoul & Grace, 1993, p. 14). According to Foucault, the 'human subjects' and 'historical events' are not static; therefore, the analysis must consider the fluidity and, examine the 'archive' as a condition of 'stating' on that specific time and place (McHoul & Grace, 1993, p 40).

Thus, grounded in Foucauldian theoretical framework, I attempt to understand the meaning of the common practices and values that are being used in various forms to understand how such teachings in the community and in one's family, symbolizes femininity discernment and reinforces fierceness in contradiction of women within the context of norms and beliefs. In addition to analyzing the proverbs or idioms that are practiced and taught, I also unpack and generate meaning of the symbols that create values and norms to reinforce patriarchy. Symbols such as wearing traditional beads are a representation of imposed culture that reinforces patriarchal mindsets. This

research further unpacked the nuances of how and why these social norms prevail and reinforce gender discrimination and violence not only in school education but also in the teaching within a family and the community.

Commonly violence means torturing, victimizing, sorrowing and inhuman behavior. Physical or psychological violence reinforces due to the cause of blind faith, social and gender discrimination. Every nation or society experiences violence. The media is rife with depictions and narratives of violence; it exists in our homes, workplaces, schools, and public spaces. Violence is a global plague that rips at the foundation of societies and jeopardizes everyone's life, well-being, and happiness. Over 1.6 million people worldwide lose their lives as a result of violence every year. Many of them died, abused, and injured from a range of physical, sexual, reproductive, and mental health problems (Linda and Etienne, 2002)

According to (UNICEF 2001) there are six kinds of violence against women and girls in Nepal who are sexual abused, by forcing into prostitution, neglected by the family members, violence by demanding dowry. Around the world at least one woman in every three has been beaten, coerced into sex and otherwise abuse in her lifetime. (WHO, 1998), (UNFPA,2001) Stated that at least one in every five of the world's female population has been physically or sexually abused by someone. Buzawaq, Petal. (1990) stated theories of causations of domestic violence categories into three groups are (1) individually focused theories (2) those that examine family structure and (3) those critically reviewing the legal religious and economic basis of how violence is structurally based on society.

Theoretical Literature from a Feminist Perspective on Domestic Violence

Feminist Theories, provide critical insights into the causes and consequences of DV. These theories argue that DV is a tool used to maintain control and dominance within intimate relationships, reflecting broader societal power imbalances. Dobash and Dobash (1979) argue that DV arises from historical inequalities between men and women, perpetuated by patriarchal institutions and cultural norms. The concept of intersectionality, introduced by Crenshaw (1989), highlights how multiple forms of oppression, such as race, class, and caste, intersect shape the experiences of DV victims. This perspective is crucial for understanding how DV affects women differently based

on their social and economic positions. Hunnicutt (2009) further emphasizes that patriarchal values and rigid gender norms normalize male dominance and female subservience, thereby perpetuating the cycle of violence.

Stratification Theory

This Theory often used to analyze social inequalities, provides a robust framework for understanding domestic violence against Badi married women. This theory posits that social hierarchies and structures perpetuate systemic disparities, including gender-based violence. In the context of the Badi community, a marginalized group in Nepal, stratification theory elucidates how intersecting layers of oppression such as caste, gender, and socioeconomic status compound the vulnerability of married Badi women to domestic violence. These women often face intensified discrimination and violence due to their lower caste status and economic marginalization. The literature reveals that the entrenched patriarchal norms within both the broader society and the Badi community itself further exacerbate their plight, leading to higher instances of domestic abuse (Bennett, 2005; Cameron, 1998). This multifaceted stratification underscores the essential for beleaguered mediations that discourse the unique socio-cultural and monetary contexts of Badi women to effectively combat domestic violence

Actual Scenario of Domestic Violence

The causes of DV are multifaceted, including socioeconomic factors like poverty and unemployment, cultural and religious beliefs that justify violence, and psychological issues such as substance abuse and mental health problems. Heise (1998) identifies a range of risk factors, including individual, relational, community, and societal influences, that contribute to the occurrence of DV. Cultural norms that condone violence, economic stress, and the lack of supportive social networks are significant contributors.

The consequences of DV are severe and far-reaching, impacting victims' physical and mental health, leading to chronic conditions, depression, and post-traumatic stress disorder (PTSD). According to the World Health Organization (2013), DV results in significant social and economic costs, including isolation, economic instability, and detrimental effects on children who witness or experience violence.

2.2 Overview of World Scenario of Domestic Violence

A National Survey by women's aid organizations of Malaysia has conducted in-depth interview with 60 women in 1990/1991. The report shows that among 60 women, 92 percent were kicked, punched, or slapped, 22 percent had suffered attempts of strangulation and 10 percent had been stabbed or threatened with knife or instrument. Further, more 68 percent had reported being beaten when pregnant and 50 percent experienced sexual coercion in the form of physical force during sexual intercourse (Joshi, 2000).

Domestic Violence Prevails Globally

World Report (2002) shows that in Peru 70 percent of all crimes reported to police are of women beaten by their husband. A study in a Bangkok slum found that 50 percent of married women were beaten regularly. In the United States, every 15 seconds a woman is beaten, and four battered women die each day. Each year more than 1.5 million women seek medical care for injuries resulting from domestic violence. 40% of Chilean women reported that abuse against them increased during pregnancy. A report of violence against women and girls in South Asia (2000) shows the incidence of women physically assaulted by their abusive husband was as follows: Nicaragua 69%, UK 30%, Ethiopia 45%, Turkey 58%.

Domestic Violence in South Asia

Empirical studies across South Asia reveal high prevalence rates of DV, with significant variations based on socioeconomic and cultural factors. Jejeebhoy and Cook (1997) report that DV is prevalent in India, with cultural practices such as dowry demands exacerbating the risk of violence. Kishor and Johnson (2004) find that gender norms and economic dependency are key risk factors for DV in the region. Research from other contexts, such as Sub-Saharan Africa and Latin America, highlights the role of community-level interventions and legal reforms in mitigating DV. Ellsberg et al. (2008) emphasize that comprehensive approaches, including legal protections, social services, and community awareness programs, are effective in reducing the incidence of DV. These studies underscore the importance of context-specific strategies in addressing DV effectively.

A situation of violence against women and girls in Southeast Asia (Hayward & Finney, 2000) has presented gender-based violence as a violation of women's rights. It also mentioned that the most common form of domestic violence in South Asia is the most gender sensitive region in the world where 79 million females are missing. The Southeast Asian region has one of the highest incidences of gender-based violence in the world. This is a result of overall inferior status of women and girls and of unequal power relation between genders. The report notes that more than 5,000 women are killed every year in India because their- in laws consider inadequate of dowry.

A health profile on women of Southeast Asia (2000) mentioned various evidence-based studies of different countries regarding domestic violence. For instance, in Bangladesh 270 cases of deaths were reported during 1982-1985 in Newspaper related to abuse. 29% of women had been beaten to death, 39% subjected to other forms of physical torture and 185 had been attacked by sharp weapon. The other study of Maharashtra, India shows that 120 cases of deaths of women were due to dowry (Homicide committed by the husband or his family members). 88% women were very young and below age 25. 46% of those women died of burns and 34% had died of drowning. The principal accused were the husbands in 86% of the total 120 cases of homicide.

Due to patriarchal social system, men often dominate women as their subordination. In addition, my analysis of my studies on individual women also explores the significance of how the teaching within a family and their surrounding reinforces the value and belief systems that may influence violence against women. Bishwakarma (2020) in his paper on Nepali proverbs in perpetuating gendered culture and values' have analyzed some critical proverbs in Nepali that he calls as reinforcing discriminatory values for women. Few examples that he has given are: "Chora paye Khashi, Chori Paye Farsi" (If you have a son you cook meat whereas if you have a daughter you serve pumpkin); "Dhilo hos Chora hos" (it is okay to have a child late, as long as you have a son), "Chora paye Sansar Ujayalo, chori paye bhanchha ujayalo" (A son will brighten up your world, whereas a daughter brighten up your Kitchen). All these proverbs clearly reflect the importance of a son in a Nepali society and women subordination (Biswakarma, 2020).

Similarly, in addition to the proverbs and idioms, I came across many stories in my master's research, that represented women subordination through a symbol or values that women tend to follow. One participant shared why for her mother-in-law it was

important that she regularly wears the bangles and beads (that all married women wear in name of their husbands). She also shared that she continued to follow that tradition to make her mother-in-law happy, though she herself did not believe in it. Hence, such practices symbolize how women tend to follow social norms in our society and how it is fostering discrimination and reinforcing women's subordination.

2.3 Power and Patriarchy

This study discusses the grounds of Michel Foucault's theory of 'power', 'knowledge' and sexuality, to understand how social norms have influenced gendered practice. Foucault (1990) explains how power generates knowledge about the world that shapes the world (Spade & Willse, 2015), and argues that 'discourses always function in relation to power'. According to Foucault the 'power' needs to be understood not only in a conventional socio-political concept, but as the forces that exist in the entire social body whether in a family unit, group, or an institution (Butler, 1990).

Butler (1990) further states that according to Foucault, the social structure, as required, reproduces specific norms to 'regulate political life' through control, prohibition, limitation, or protection, therefore, needs to be examined outside of conscious and intentional decision to understand how the power operates and governs the function (McHoul & Grace, 1993). The disciplinary power in the form of social 'norms' are being enforced not only at an individual level but in a population and society at large (Spade & Willse, 2015).

Further, Sex and Sexual practice as Foucault has termed as critical political issue in a society because it associates with two core "disciplinary regulations: physical body and the population" (Mc Houl & Grace 1993, p. 77). Foucault (1978) argues that the censorship about "sexuality" evolved over time in different forms and has intrinsic link with "power" that is exerted in various forms and locations, including the specific rules, regulations that are introduced through various social institutions. Hence, how sexuality is defined, how norms in one's society and cultural practices are often a reflection of women's positioning in society.

Considering the gender equity aspect is highly influenced by the reproductive role of women, historically, "sex" and "sexuality" has remained a subject of "taboo" and more

so in relation to role and responsibility of men vis- a vis woman. Considering the social belief system are often oppressive and have an influence on how women understand social norms in a society where gender inequity persists, using the theory of 'power' is therefore relevant to assess and unpack the dominant social norms understanding the domestic violence.

2.4 Violence Against Women in Nepalese Context

Because female abuse and neglect are commonplace in nearly all families and communities in Nepal, domestic violence against women (DVAW) may not always be observed in isolation. Women rights activist organizations are raising awareness of this issue by starting advocacy work against DVAW after realizing how important it is.

The maternal mortality study conducted by Family Health (1998), revealed that higher suicide rate among women of reproductive age group. Another report from Nepal reported that maternal mortality accounts for the highest number of women's deaths each year, followed by suicide. Almost five hundred cases of suicide were reported to Nepal police in 2003-2004 (Asia foundation, 2004). The census recorded half million women living in polygamous marriages (DFID), and other studies have shown that polygamy is a serious cause of depression for women in Nepal (SAATHI 2001).

The security of the environment for women inside and outside the home as a basic human right. However, in traditional patriarchal mode of Nepalese society the issue of domestic violence against women and girls is got to be recognized as a major obstacle in the progress of women and development of the society (Ahuja,1998).

Action Aid Nepal (2001) conducted research on "A marginalized Groups: Listening to Badi Community" in five districts of Western Tarai (Dang, Banke, Bardiya, Kailai and Kanchanpur). ActionAid Nepalgunj Office carried out this study in collaboration with Community Support Group of Kailali. These selected districts belong to Mid and Far Western Development Region of Nepal, the main objectives of the study were to collect the base line information on Badi Community and explore the burning issues of the Badi Community in selected districts. A gender balance survey team was formed to dig out the issue of gender. A triangulation process was adopted to verify the

information. A total of 3,657 Badi populations are reported in the survey area with 626 households. The average family size is 6 and sex ratio is calculated at 97.73 from the field survey.

The major findings show that the total literacy rate is found to be 34.9% among which the literacy rate of women and men is 25.6% and 44.18% respectively. Out of 626 households, 109 households (17.41%) do not have their own house and 288 (46%) were found landless. Out of the total 626 households, 154 (24.6%) received faith healer service, 238 (38%) goes to the health post, while 234 (37.4%) families received the hospital services. The survey reveals that of the total respondents, 14.76% female and 12.74% male are smokers.

Beechey (1979) mentioned that patriarchy has been used in feminist movement widely which is the male supremacy but in the sense of the different feminist it is differently used. Radical feminists talk about the deconstruction of the patriarchy however, socialist feminists deal that not only patriarchy, but we have to deal with capitalist system which promotes patriarchy (Eisenstein, 1999, Lerner, 1986, Kandiyoti, 1988, Millet, Kate 1969) radical feminist states that patriarchy means organized two sets of principles are; that male shall dominate female; and that older male shall dominate younger male. Due to patriarchy, women are facing problem and their social status lower.

Bedi et al, (2005) conducted research on Marital Violence and Women's employments and property status evidence from North Indian Villages the main objective was to examine the effect of women's employment and asset status as measured by their participation in paid work and house ownership, respectively, on spousal violence. A variety of data collection methods was used. In terms of sequencing, after village selection, an entry meeting in the form of an interview was undertaken with the village. Thereafter, eight focus group discussions were conducted. To encourage open discussion, the groups were segregated along gender lines and there were four all male and four all female groups. Among other topics, these discussions dealt with attitudes towards women's work participation. Based on these discussions the semi-structured survey instrument was amended, and a pilot survey was conducted, after which the survey was canvassed. The survey was conducted in 155 households, that is, about 20

households from each of the eight villages. The major finding was unlike the existing literature. Women's work status is shown as paid worker and house ownership are associated with reductions in violence and landlessness.

In order to analyze the causes of domestic violence, Devkota (2012) conducted research on domestic violence against women registered cases in the woman service center of the district police office Kaski. A descriptive type of research design with a purposive sampling method was used, and 60 victims were chosen. The study's key finding was that 62.5 respondents had reported their domestic abuse to the police office initially. And 35% reported mental violence, while 65% reported physical violence. Physical domestic abuse against women appears to be slightly more common than psychological abuse.

Ghimire (2008) piloted a study on Native Passion against Badi Womenfolk in Mahottari District. The objectives of this study were to examine Domestic Violence against women and girls in Badi communities both of Terai and Hilly region and to examine specific forms of violence against women and girls for specific age groups from 8 and above 50. Research methodology was explanatory with the sample random sampling data collection technique was adopted. Major findings were, according to the Domestic Violence against Badi women survey 97 percent women claimed their husband show violent behavior after taking alcohol. Verbal assault, beating, slapping and even marital rape was also found. After violent behavior 54 percent claimed that they need medical treatment after violent. 90 percent claimed that small injure take place and they take medicine at home due to shame and fear of male partner. Due to beating it effects negatively in their health but due to fear of Family male partner, Shame & society 98 percent told that they have done nothing against this violence. Badi people use alcohol, and it is the main cause of domestic violence against women because alcoholism disturbs their relation and economic crisis.

Sapkota, (2011) conducted a study on violence against women focus on domestic violence major findings were, every year tens of thousands of women in the country still experience violence. Of the total incidence of violence against women, domestic violence constitutes over 80%. Among the various causes of domestic violence, dowry-

related hostilities, polygamy, assaults on women accused of being witches, and disputes involving properties are common. In about, 80% of cases, the perpetrators are no stranger to the woman but a member of her own family. This indicates that even the home is not a safe place for women. Social relations of power place women in a subordinate position, giving many women few rights in the family, community and society in general, violence against women in Nepal revealed that 93% had exposed to mental and emotional torture, eight two were compressed, thirty percent raped, twenty eight percent were forced into prostitution, sixty percent reported adultery.

According to Katuwal (2022), relationships alter as a result of shifting societal norms and the social construction of Badi. He goes on to state that the Badi community is thought to be a woman-friendly group. Instead of a son, they would want to have a daughter. The Badi community has now altered its standards, though. The Badi community now favors sons over daughters. Badi women used to lead their families, dance, and sing. However, the modern entertainment system has supplanted the vocation of Badi women due to the availability of various musical systems and instruments. After losing their job, the Badi male took charge of providing for the household and began abusing their girlfriend domestically (Katuwal 2022: 12).

According to Upreti (2008), the second antagonism between men and women creates two opposite circles of atmospheres, placing males in a superior position and women in an inferior one. There are divisions in this system between strong and weak, assertive and quiet, emotional and rational, and public and private. These are deliberate contrasts that put women as the second sex in an inferior position and men as the top members of a hierarchy. According to her, women are subservient everywhere and have been for the most of human history.

IDSN (2011) conducted a study on Domestic assaults against Badi women. The stories of the Badi women provide unequivocal proof of pervasive abuse, exploitation, and immoral, cruel treatment. Their accounts of physical and verbal abuse forced labor and slavery, human trafficking, kidnapping, and sexual violence including rape, offer insight into how these human rights violations are made possible by their social standing. The dominant castes' use of violence against Badi women is mostly directed on the women and her community, with the majority of the findings indicating that in

India in 2006, the official conviction rate for Badi atrocity cases was a mere 5.3%. The damaging practices of the devadasi and jogini systems of forced prostitution specifically target some Badi women.

In 2009, the Special Reporter reported on 30 cases of violence against Badi women in India who were raped and beaten by higher castes while going about their daily lives, such as working in the fields, going to the market, or performing household chores. In Nepal, the women of the Badi group are despised as sex workers. Up to 100 million Badi women live in India, according to a calculation based on preliminary data from the 2011 national census. According to a three-year survey of 500 Badi women experiencing violence in four Indian states, most of them report having experienced verbal abuse (62.4%), physical assault (54.8%), and sexual harassment and assault (46.8%) at least once.

Nepal and domestic violence (43.1%) Civil society organizations report that there are only roughly 3.5 million people in the country, out of a total population of 26 million. Out of an estimated 160 million people, the Hindu and Christian minority groups in Pakistan make up somewhat more than 2 million apiece, according to the national census conducted in 1998, while the minorities themselves assert that their numbers are twice that. In addition to religious minorities, 330,000 Scheduled Caste members are said to be living in five districts of Southern Punjab, which borders India, according to census data. Though the Hindu minority only makes up 9% or 12 million of the 130 million people living in the nation, discrimination against some groups based on their place of employment and ancestry is widespread.

Three parallel caste systems exist in Sri Lanka: one for each of the two Tamil ethnic groups that make up the nation and one for the Sinhalese majority. The majority of the 1,2 million Tamils in India are labourers on tea plantations and at the bottom of the socioeconomic scale, whereas the 2,4 million Tamils in Sri Lanka are mainly found in the country's north and east.

GoN (2012) conducted a study on Gender based violence in Nepal with the quantitative survey of 900 women aged 15-49 years, found that 48 per cent had experienced violence

at some time and 28 per cent in the past 12 months, where (PRIP, Trust, 2009) reported 70 per cent women in India, between the age of 15-49 are victims of beating, rape, or coerced in to sex, in Yamen, Amnesty International (2009) found that 14 percent of women aged 14-49 years among them 57 per cent had married before they reached 18, it shows the dark side of women and another study (Vishwarkama, 2012) found that more than 90 per cent of Badi women living in rural area earn their livelihood by working as agricultural labor under upper caste landlords.

UNRCHC (2012) conducted afield study of Badi community of Nepal shows that most of them were involved in sex trade and they are viewed as "not hard workers". It may be right but most of the studies were focused on their prostitution but why they are involved in that field what was the main cause to enforce them to involve in that field. Most of the report has shown that Married Badi women are superior, and it represents the female dominant community, and they prefer girl than boy.

The highest number 14 232 cases of domestic violence have been reported on Nepalese fiscal year 077/078 with 2532 rape cases being the second on the list and 27 abortion cases being the last. This shows that on average, more than 75% of crime against women, children and senior citizens are of Domestic violence (DV). According to the UN special rapporteur in 2018, there were 446 total cases of murder in 2017, wherein 149 females were killed due to gender-based violence. More than half of these were cases of females being murdered by an intimate partner as a form of DV, making it the pronounced cause of violent death in Nepal in 2017.

According to the non-governmental organization Women's Rehabilitation Center (WOREC) of Nepal, in 2018, domestic violence was the highest reported category of crime against women at 65% among all reported cases (Bhandari, 2022). He further writes the total number of reported domestic violence cases during the one-month period before the pandemic lockdown in Nepal in 2020 was 1094, with Province 2 having the highest number of cases, at 313. Province 2 had a higher number of domestic violence cases against women related to dowry and giving birth to a female child than the other seven provinces.

2.5 Structural Process that Cause the Domestic Violence of Badi Women in Dailekh

Dailekh is one of the hilly districts of Nepal located in Bheri Zone of Mid-Western Development Region. It is a hilly region which is prosperous in different natural, historical and religious resources. It is one of the backward, under developed and remote districts of Nepal which has been lead behind in educational, social, health, agricultural, economic and cultural aspects. It has been divided into 2 Electoral regions, 7 Rural Municipalities, and 4 Municipalities. Dailekh is surrounded by Jajarkot from east, Achham from West, Kalikot from North and Surkhet from South. The total area of Dailekh is 1502 Square km (150200 Ha.). Out of total area of Dailekh, it covers 80% in hilly area and 20% in High Hill area. The maximum height of this district is 4168 m from the sea level, the minimum height of this district is 544 m and the average height of Dailekh is 1448 m (Dist. Headquarter Dailekh Bazar). The population of Dailekh district is 261770 in which female population is 134780 and male population is 126990 and the population density is 174per sq. km.

Religious superstitions, pretentious social customs, population growth, malnutrition, poverty, outward migration and the lack of basic health facilities & basic education, lack of public awareness are the key structural problems.

Women, marginalized group, Badis and other backward community have low level education. In Dailekh, 80 percent of the total population is under the poverty line. Landslides, drought, and hailstorm, food insecurity, lack of land ownership and poverty are the major problems.

a. People Level:

- Traditional norms and values discriminate against the participation of women & Badi in decision making in family and community.
- Women in tribal and DACs have low levels of education, and the division of labour discriminates against women.

- Workload of women in Badi has increased and forced many women to work as agricultural laborer's and to take up other forms of unskilled employment in addition to their already heavy workload.
- Youth are migrating to India and other foreign country for seasonal work.

b. Process Level:

- Lack of marketing demand for agricultural & forest products.
- Lack of poor skills in forest and agricultural development activities.
- Lack of knowledge on scientific agricultural management including vegetable cultivation & marketing.
- Lack of information and capacity on alternative livelihood options like.
- Middleman exploitation and unable to access directly market.

c. Policy and Institutional Level:

- Lack of access to government livelihood entitlements viz Public Distribution System, Pensions and other social security systems and poor implementation of government schemes at grassroots level.
- Many Badi communities have difficulty in accessing these resources because they lack voice, confidence, basic administrative skills and capacity and capability in negotiating with, and accessing support from financial institutions, resource and marketing agencies.
- Lack of capacity building activities and Cooperatives in the field of vocational training and micro-enterprise promotion.
- The lack of financial resources and access to sources of credit needed for investments in productive assets, to meet operational expenses and to cover consumption needs during periods with little or no income is among the major problems and livelihood constraints identified by members of Badi and women.
- Lack of education communication system and opportunities for the pro-poor.

Forms of Violence Against Women:

It is very hard to classify the forms of violence against women. It is a widespread phenomenon throughout the world and has a closer connection with the socio-cultural

characteristics of a particular society and thus may differ in various societies. However, there are commonalities in terms of areas where the violence occurs. The following table presents the main areas and kinds of violence against women:

Domestic Violence:

Alcoholism related physical and mental torture, gender-based beating of wife and daughters or daughter-in-law, incest, forced or traditional prostitution, polygamy, dedication to god or goddesses, marital rape, sexual abuse, burning, maiming, murder of wife or daughter-in-law, intimidation, humiliating verbal abuse, dowry related physical and mental torture, emotional insult and economic deprivation i.e. denial of right to property or opportunity of earning or destruction of the property owned by women, family coercion to abide by certain forms of conduct or behavior, discrimination in treatment, i.e. less health care, inadequate foods, excessive workload, restriction on social relations.

Incest: Social degeneration of women as assault of illegal sexual relations with kin, the cruel punishment for incest which generally happens because of enticement, threats or coercion of the male relatives.

Rape: The Physical and mental harm caused by rape, the resultant social humiliation, the torturous court trial, including the burden of proof.

Sexual Harassment: Male harassment and teasing in public spaces, including schools, businesses, and restaurants; forced body exposure in establishments such as dining establishments, theaters, and dance troupes, among other instances. Sexual harassment includes male-on-male chasing and teasing in public spaces, workplaces, and educational institutions, as well as forced body exposure in establishments like restaurants, hotels, and dance and music groups. Discrimination based on gender: Discrimination based on gender in decision-making, employment, development, and opportunities

Medical Abuse: Exploitation of ignorance, unethical behavior to amuse oneself by intriguing in secret organs etc.

Abuse of Women and Girls with Physical and Mental Disabilities: Less preferential treatment at family, verbal abuses, humiliation, deprivation of opportunities etc.

Culture-bound practices harmful to women, including ritual abuses Tattooing the body, keeping in dark and secret rooms during first menstruation, isolation and placement in unhygienic places during post-delivery period, restriction on widow to have social life, practice of worshipping the husband as a god etc.

Marital Rape: Forced sexual relation with wife, unwanted pregnancy.

Pornography and abuse of women in media obscene advertisement and photography, exposure of secret organs, fashion show and vulgar publication about women.

Female Feticide: Unwanted pregnancy, denial of contraception, abortion, use of unhygienic and deadly means and skill of abortion etc.

Dowry Related Violence and Murder: Bride burning, mutilation, exaction of the property from wife's family, blackmailing and number of physical and mental torture.

All abovementioned reports showed that there is abnormal condition of domestic violence against woman in Nepal and all over the world. Nepal consists of diverse ecological, ethnic, cultural, and multi-language societies; in general, our country is predominantly a Hindu country, where it has its own cultural practice & value regarding the states of women and men. The status of men and women are unequal. Women are considered as second – class citizens in this patriarchal society. Thus, most of the families are men headed and treat the women as commodities or child producing machines. Women are affected disproportionately in different ways than men. In addition, the combination of poverty and gender discrimination results on many unpleasant problems in their own family. Our cultures are patriarchal in nature. Thus, in the socialization process while women are taught to be non-aggressive, submissive, soft spoken and timid. Men on the other hand are taught aggression, violence, and boldness. In addition, Nepali law does not address domestic violence, despite its high prevalence in all sectors of the society. Domestic violence is regarded as family business, which does not require intervention of law.

Hence many cases remain unreported, and it continues to remain behind closed doors. Nepal's 1853 civil code categorized the Badi community as the lowest among the socially and economically disadvantaged Badi caste. Firstly, women are suffering from domestic violence because they are dominated by the patriarchy, secondly, Badi woman are more dominated. Thirdly, married women are the most dominated among all women. It is the most important part of human civilization to stop domestic violence against women which provides peaceful, prosperous, and inclusive society.

2.6 Theoretical Approach

Among different gender theories, the theory of gender inequality is the most popular.

a) Marxist Feminism:

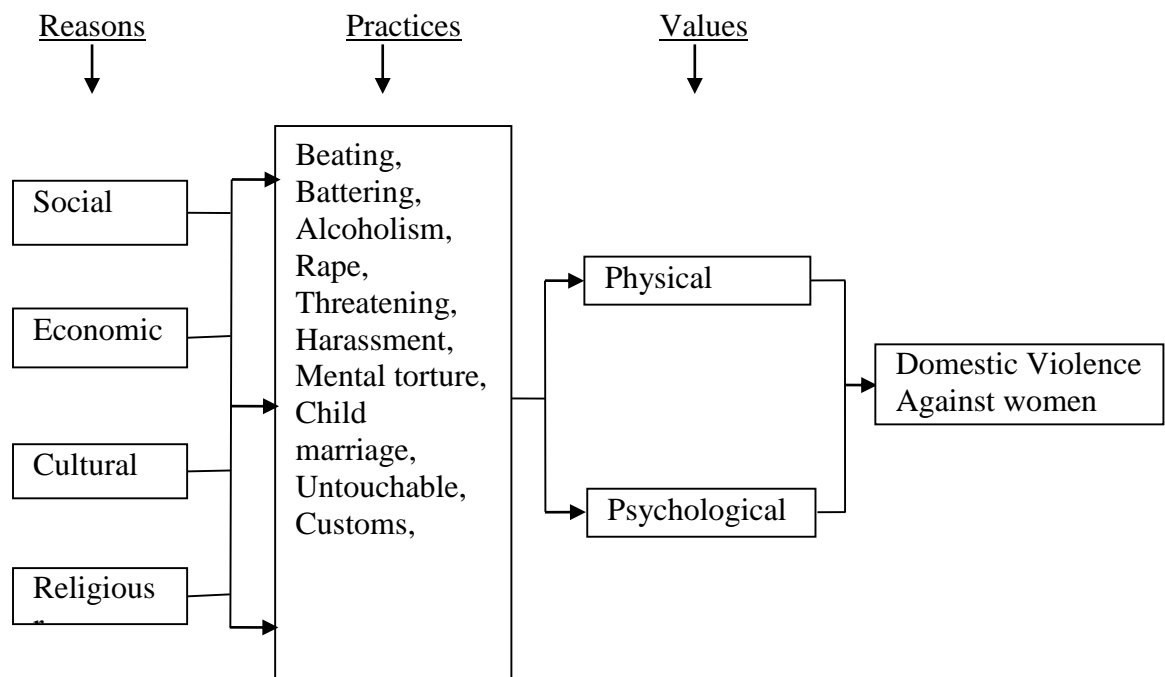
As regards the concept of women's property right issue the great Marxist Philosopher F. Engels states that the dependency of economic resources on man deprives the right to property of women. Men's control over private property and the ability thereby to generate an extra changed the family form to a patriarchal form where women, and often slaves, became the property of the father and husband. Engels, thus, affirms that the commencement of patriarchal family structure heralded the deprivation of property of men, and that was great defeat of female sex. In this way western and eastern religious values and norms were entrenched in the legal system of both societies that had hardly secured women's right over the ownership of property. So, all religious practices prefer male superiority and female inferiority are responsible for discriminatory approaches of legal system against women's dignity in every society (Subedi, 2009).

2.7 Theoretical Framework

Theoretical framework links with method, concept, and variables whereas my present study focuses the difference between bread winner and social relation that creates the status of man and women because the question of the precise relationship between work and class, it presumes the significance of another distinction, the one between freedom and equality. To get a sense of how this pair of concepts is conceived for the purposes of this study, let us return yet again to Marx's description of what we see when

we descend with the owners of money and labor power from the realm of market exchange to the realm of production. The present study is focused on the relation of economic activities and domestic violence. According to Marx the mode of production is the root cause of changing relation and the status of man.

2.8 Conceptual Framework



There are many dependents, independents, and intermediate variables. Reasons and procedures of National violence against women, but the current study mostly emphasizes on communal and financial reasons of national violence in contradiction of women. Where different forms of violence, instead that beating, alcoholism and mental torture focused. This study is based on masculinity disparity method within Marxist egalitarianist theory.

CHAPTER THREE

METHODOLOGICAL OUTLINE

3.1 Rationale of the Study Area

Dailekh district is one of the ten districts of Karnali Province. It covers 1,505km². It is 544 to 4,168 meters above sea level. Dadhi Lekh is allegedly the source of the name Dailekh. Dadhi is an acronym for Dadhichi. Lekh is a hill, and Dadhichi was a sage in ancient times. "Dadhi Lekh" derives its name from the hill where the sage Dadhichi pondered. Another legend regarding the name claims that it was once called "Daibalok," which changed to "Dailekh" since it was a Devatas' site. So Dailekh is culturally and spiritually regarded as a holy place. However, historically, it was the winter capital city of Khas Kingdom of 12 and 14th century.

Administratively, Dailekh comprises 11 local units, among them four urban municipalities and seven are rural municipalities. Its District headquarters is Dailekh Bazaar (Narayan municipality), and the district borders Jajarkot to the East, Achham to the West, Kalikot to the North and Surkhet to the South. Dailekh Bazaar is located 650 km from Kathmandu and is connected by 67km of blacktop road to Birendranagar. Dailekh Bazaar is also connected to the Karnali Highway, 60km of which are in Dailekh district, half blacktop and half dirt road, reaching Tallodungeswar. All Palikas in Dailekh are connected with road networks, but only five U/RM are accessible during monsoon season, as the Surkhet-Dailekh blacktop road passes through three U/RM. The nearest airport is in Birendra nagar of Surkhet district.

According to CBS 2011 the total population of Dailekh is 261,770 among them Female, 134,780 (51%) and Male, 126,990 (49%). Most of the population (97%) is Hindu, while 2% are Buddhist, and smaller shares of other religions. The population comprised 49% Chhetris, 14% Brahmins, and 12% Janajatis, among other caste and ethnic groups. The Women and Children Office established Paralegal Committees in six VDCs in Dailekh, which are mandated to mediate civil cases, and these are supported in technical matters by a network under the District Resource Group. The 30 Paralegal Committees are being incorporated into Women and Children Office's regular Women Development

Programme at ward level as Gender Based Violence Watch Groups. Both entities are not supposed to conduct community mediation and dispute resolution any longer, but only to raise awareness on children's and women's protection issues.

The main occupation of most people 92 percent was agriculture, while only two percent were employed in business. The main crops cultivated in Dailekh are maize, wheat, paddy, oilseed, potato and vegetables. Agricultural production has been affected in recent years by growing migration of farmers to cities and of youth to India and Gulf countries to earn income as unskilled laborers Dailekh district is in mid-western region of the country. Most of the population is engaged in agriculture. A significant feature of the district is the high number of marginalized caste and ethnic groups. Dailekh district covers 1,505 km² of Nepal's Mid-Western Region. Its elevation ranges from 544 to 4,168 meters above sea level. Administratively, Dailekh comprises 11 Urban/Rural Municipality and two electoral constituencies. Its District headquarters (DHQ) is Dailekh Bazaar (Narayan municipality), and the district borders Jajarkot to the East, Achham to the West, Kalikot to the North and Surkhet to the South. Dailekh Bazaar is located 650km from Kathmandu and is connected by 67 km of blacktop road to Birendranagar, the headquarters of the Mid-Western Region and DHQ of Surkhet district, and from there to the East-West highway. Dailekh Bazaar is also connected to the Karnali Highway, 60km of which are in Dailekh district, there are also untouchable occupational cast, including Kami, Damai, Sarki, Badi etc. In addition, other under advantaged group (UAG) Communities like Magar, Bhote, also residing in Dailekh. During the researcher's working period, he has witnessed cases of domestic violence among different age, ethnic, and socio-cultural groups.

According to district police office Dailekh (District Police Report, 2078), there are 120 cases were registered of domestic violence against women among them 60 cases were Badi married women's case. As penalties of domestic fierceness many women are suffering from mental and physical illness. But none of the victims had courage to open this issue for justice. Therefore, researchers were interested to explore the root causes of this hidden subject as well as its penalties. The present study showed the present situation, reason and importance and origin reason of domestic violence among married Badi women in Narayan municipality ward No.4; Dailekh district.

3.2 Research Design

This study was based on explanatory, as well as descriptive research design. The study has found out the cause and an effect of domestic violence against Badi women specially focuses on Married Badi women in Nepali society. Exploratory research provides insights into sharing in household gender division of labor. This research has supported to give answers in how male members think about domestic violence against women. In this study, Researcher has tried to explore how gender division of housework relates with domestic violence. The next step, descriptive research has attempted to explore and explain providing additional information about status of gendered sharing of housework. In addition, research has described and explained the experiences, perceptions and understandings regarding the causes and consequences of domestic violence.

3.3 Sampling Procedure

Sample is any number of persons, units or objects selected to represent the population according to some rule or plan (Best & Kahn, 2010). It is the process of obtaining information about an entire population by examining only a part of it. The total population of Badi community is 798 and within them 406 numbers of women's population and 396 numbers of men population lives there (CBS 2011). Badi married women (14-49) of ward, No. 4 of Narayan Municipality, were selected for the study. Respondents were both married and unmarried- This study needs to select only married women and among the married women, the number was very few. Non-probability purposive sampling method was accepted in selecting the respondents. The sample size was taken 40 Badi married women.

3.4 Nature and Source of Data

The study was based on qualitative data. The source of the data in this study was based on both the primary and secondary. Secondary data were taken out based on newspaper, books, journals, articles and published and unpublished sources. And primary data were collected from interview schedule and case study methods of data collection.

3.5 Techniques of Data Collection

The techniques of data collection were based on interview schedule, and case study. However, the main method of data collection was the interviewing schedule.

In-depth Interview: Researcher has conducted in-depth interview with 40 Badi women to find out the forms, causes and consequences of domestic violence. An open-ended and close-ended interview has been taken. For the additional information, 15 Badi men were interviewed to find out attitudes of male towards domestic violence against Badi women. Experiences of violated women has been taken in depth to analyze opinion and attitude of the women towards the domestic violence.

In-depth interview is regarded as the most useful tool for data generation in qualitative study. Therefore, I have used in-depth interviews as a tool of data collection in my study. Because this study is totally based on field research, and it has strongly covered live experiences and perceptions required in qualitative study due to its methodological strengths.

In conducting my study on domestic violence against Badi married women, I utilized in-depth interviews as the primary data collection tool. This approach was selected due to its methodological strengths in capturing the live experiences and nuanced perceptions necessary for qualitative research.

The core focus of these interviews was to explore the personal and social dynamics contributing to domestic violence within this community, understanding the impact on women's lives, and uncovering their coping mechanisms and support systems.

However, this methodological choice also presented several ethical and logistical challenges, particularly concerning the dynamics of a non-Badi male researcher interviewing Badi women on such a sensitive topic. The inherent power imbalance could potentially influence the openness and honesty of the participants, as well as their comfort level during the interviews.

There is a risk of re-traumatization when discussing their experiences of violence, which necessitates a high degree of sensitivity and ethical consideration. Ensuring confidentiality, obtaining informed consent, and providing a safe and respectful

environment were paramount in addressing these concerns. Additionally, it was crucial to build trust and rapport, possibly involving local female facilitators or community leaders to mediate and ensure culturally sensitive communication. Recognizing and mitigating these issues was essential to conduct the research ethically and effectively, aiming to authentically represent the voices and experiences of the Badi women.

3.6 Data Analysis

After the completion of data collection process, collected data were coded with proper manner and then edited, when the data were completed editing, they were started presentation, analysis and interpretation with the help of qualitative data analysis technique. The data were categorized and converted into the percent also. Data were analyzed manually and using statistical tools.

3.7 Limitations of the Study

Each research has its own limitation that determines the purpose of study, time and cost. This study was limited to Narayan municipality 4, Dailekh district. Thus, it may not be covering the area of the entire district. The limitation of this research was, the research was supposed to conduct explicitly in the case of all women, however, due to time and resources, this research was limited only on married Badi women.

CHAPTER FOUR

RESEARCH FINDINGS OF BADI COMMUNITY

This chapter of the study covenants with analysis and interpretation of attained data. The data were examined and understood under the following subheadings. Basically, data analysis portrays the processing the raw data into meaningful findings and interpretations, showing the dialogue with other findings because research is a continuous process. To make it logical and scientific, all the scientific methods and procedures have been flowed. The result shows the following.

4.1 Background and Descriptions of the Respondents

According to CBS 2011, there are 38603 people living in Badi, with 18298 men and 20305 women. The entire population of Badi in the Dailekh district is 798, with 392 males and 406 females. In Dailekh, the literacy rate for Badi is 17%, while the rate for females is only 14%; both groups fall within the SLC category.

4.1.1 Demographic Profile of the Respondents

It has long been believed that as women mature, their standing inside the home rises as well. As a result, it's critical to examine the age distribution of the Badi women interviewed. Given that older Badi married women may have experienced more violence in their lifetimes than younger ones. The population distribution in this study by respondent age was as follows:

Table 1

Age Construction of the Respondents

S. N.	Age Composition	No. of Respondents	Percentage
1.	15-20	5	12
3.	21-31	11	27
4.	32-36	11	27
5.	37-43	11	27
6.	44-50	2	5
	Total	40	100

Source: Field Survey, 2023.

Age composition is an important factor. Through this we can be able to find which age group respondent were more suffered from violence. According to survey data, table no. 1 shows that only 12. Percent respondents were under 20 years and 86. percent respondents belong to above 20 years. It shows that most respondents who suffered from domestic violence were above 20 years, 18 respondents suffered from domestic violence. According to Gaise 2011, 18 respondents suffered from domestic violence.

Among them, the 21-31 age group respondents were more suffered from domestic violence. Being an early aged, they could not have courage to speak against violence. So, they suffered from violence. Generally, from 19 to 49 years' women were suffered from domestic violence in that survey. It can be said that according to age group violence frequency may be different and age group should be divided for the study. The age factor also shows the relation with domestic violence.

4.1.2 Literateness and Schooling

A person's level of education has a big impact on their social and economic characteristics. Education has an impact on people's multifaceted growth, personalities, and productivity, either directly or indirectly. The study asked the women and girls who were interviewed about their reading and writing skills, as well as whether they had learned them through formal schooling and what grade they had completed.

Table 2

Knowledge Rate of the Respondents

Education	No. of Respondents	Percent
Illiterate	38	95
Under SLC	2	5
Higher	-	
Total	40	100

Source: Field Survey, 2023.

Table 2 shows that most of the respondent's 95 percent were illiterate and only 5 percent were literate under SLC. It shows that level of education affects different types of understanding because education is the third eye of human beings. Many reports had shown that the level of education and domestic violence are interrelated because educated women are able to raise their voices. Education plays vital role for all-round development, Badi women are illiterate. Without education it is impossible to know where to inform and what is their right. Most of the children in Badi community do not go to school but mostly, they spend their time playing and working with their parents. In their home most of them have Television, they used gas to cook food and other condition looks good although they never prefer to send their children to school.

Most of the studies concern Badi women's occupation as prostitution but in this study, they don't get involved in this profession. They involved in making idols of God, Madal, muddy pipe (Sulpa) and weaving fish net. Even more structure plays a vital role for division of work. In the past, they used to dance and sing songs for marriage ceremonies and other social ceremonies but due to modernization their profession has been changed into labor.

Literacy rate and domestic violence is also related because those literate women can raise their voice, however, majority of Badi married women belong to illiterate group and they are more suffered from domestic violence.

4.1.3 Awareness on DVAW

Through the survey report, respondents presented the knowledge about domestic violence against women as either they have heard about it or not.

Table 3

Awareness on DVAW

Knowledge on DVAW	No. of Respondents	Percentage
Yes	34	84
No	6	16
Total	40	100.00

Source: Field Survey, 2023.

It has been discovered that many respondents are aware of domestic violence against women in the survey locations because of the media. The majority of them have television and radio access. These media make it simple for them to obtain information. These days, governmental and non-governmental organizations host several campaigns to raise public awareness of domestic abuse. Table 3 demonstrates that 84 percent of respondents knew about domestic abuse, whereas only 16 percent of respondents—most of whom were illiterate—did not know about it in the research area.

According to Santosh (2008), 95.9% of people were aware that domestic abuse existed. According to a 2010 survey by the European Union, 78% of Europeans agree that domestic abuse is a widespread issue. There is a large disparity in our nation between knowledge of women and DVAW.

Table 4

Forms of Domestic Violence

Forms of DVAW	No. of Respondents	Percentage
Physical attack	15	37
Verbal assault	15	37
Force to pregnancy	3	7
Misbehave at delivery	3	7
Sexual harassment	4	10
Total	40	100

Source: Field Survey, 2023.

Major forms of violence prevailing in Badi community are Physical attack, verbal assault, and forceful pregnancy, misbehave at delivery and sexual harassment. Badi community was egalitarian at the beginning, however, that society also started practicing violence against women.

Due to their frequent encounters with these kinds of attacks, the majority of respondents indicated that physical assault qualifies as domestic abuse. Whoever was physically assaulted was unable to conceal their suffering? The respondents' attitudes against

various forms of violence are displayed in the table. Fifty percent of those surveyed considered physical assault to be violent. According to the majority of respondents, violence is defined as physical assault. Of the respondents, 37 said that verbal abuse qualifies as domestic violence, seven percent said that coercing a woman into becoming pregnant is domestic violence, and seven percent said that misbehaving both during and after childbirth qualifies as domestic violence. Just 10 percent of respondents said they believed that sexual harassment of women constituted domestic abuse. It demonstrates how well-known many people are.

Due to the traditional social system, it has been practiced since long ago as normal. Violence against them is so deep rooted, society even do not consider it as violence. So, it is seen occurring all around. However, time is gradually changing. Which is at least seen in Badi community also. So, many respondents stated that they had seen violent acts in their neighbors and friends.

4.2 Badi Women's Experience of Domestic Violence

The Badi community, historically marginalized and socioeconomically disadvantaged, presents a unique context in which to examine the pervasive issue of domestic violence against married women. Despite religious texts and scriptures venerating women, the lived experiences of Badi women starkly contrast with these ideals, revealing widespread domestic abuse. The patriarchal structure, which positions men as dominant figures and sole proprietors of property, relegates women to subservient household roles, making them vulnerable to various forms of violence.

This study, conducted in Narayan Municipality, Dailekh, highlights that the majority of Badi women are well-acquainted with domestic violence, predominantly physical abuse, which they perceive as the most severe due to its immediate and painful impact. Additional forms of violence include forceful sexual intercourse, economic deprivation, and verbal and mental torture. The primary drivers of this violence include lack of economic independence, physical strength disparities, and alcohol abuse among men. These findings underscore a critical need for targeted interventions to address and mitigate domestic violence within the Badi community, fostering a more equitable and safer environment for these

4.2.1 Knowledge of Badi Women in the Research Area

The majority of the Badi women had experienced domestic abuse. Many organizations offer information, but Badi women claim that domestic violence indicates a serious physical attack because it was physically painful; although they can endure other forms of abuse, they believe that physical violence poses a serious risk. They endured verbal and mental abuse, economic assault, and coerced sexual relations. Lack of access to economic production was a major contributing factor to domestic abuse against Badi women.

Physical structure plays vital role also because if they were strong, they can work hard and earn money and stand equally to male. Alcoholism also the major cause of violence because when their Badi male having alcohol seems more aggressive than other time. Now a days Badi male are being crueler day by day. The changing pattern of working, changing in cultural system, norms, rules and lifestyle plays a vital role in their relation. The ratio of domestic violence against Badi women increasing day by day which was less in previous days. Domestic violence against Badi women can be changed or removed.

Table 5

Females Sorrow from Violence

Response on Faced Violence	Respondents	Percentage
Yes	36	90
No	4	10
Total	40	100

Source: Field Survey, 2023.

The survey report states that 90 percent of the 36 respondents overall experienced domestic violence. The data indicates that women in Badi communities have experienced and are aware of domestic violence. Merely 10 out of the respondents did not experience domestic violence; therefore, they lack the ability to speak out against their spouse or any other dominating figure who victimized them. People believed that male and female were the two controls of the same process in the survey areas. Women who lie on their backs hinder men's advancement.

4.2.2 Forceful Sexual Relationship

It was assumed that most of the Badi women were involving in prostitution. They have a good position in their home, but this study area contradicts that norm because the result was just opposite. Badi male did not care about their wife's health whether they were healthy or sick. If they told their condition to her husband, they did not care about it, but they forced them to fulfill their desire even though Badi women are not interested. Now the condition of Badi women were critical they have not any important role in decision making. When Badi male did such type of inhumane activities Badi female are not able to stop it. (Which is explained in case 1).

Case Study One

Sita Badi (pseudo-Name) age, 42, Narayan Municipality I Dailekh. She married at the age of 14, and the six children she has do not attend school. She occasionally works as a laborer at Dailekh Bazar, but it's difficult for women to obtain employment there. Her husband works there full-time and makes more than six hundred rupees per day, but in the evenings, he regularly hits her and drinks, which she reported to the local police.

Police took him, but she had to pick him up from the police office the following day, and her husband continued to abuse her. Her left hand broke a week ago from the beating, but she also occasionally beats her husband. Because he is stronger than her, he used to beat her frequently after drinking, as far as she was concerned.

When she becomes ill, her husband occasionally coerces her into having sex. If she disregarded her husband's request, she is accountable. There are numerous NGOs, one of which employs a Badi woman, but nothing changes. However, Pauwa is often aware Badi women and sometimes brings Police in Namuna Basti. The police also visit, but they simply ignore the situation and take no action. She has now been socialized to tolerate that kind of violence since she lacks any other options. They used to live blissfully in the village where they were living at the time, but after moving to Bazar, she started having bad luck. Her spouse isn't ready to accept her desire to return to the village. Her spouse occasionally leaves the house, so she must look for him.

No one assists her if her husband beats her in the middle of the bazaar because they are afraid of embarrassing her. Both male and female Badi use profanity, but the latter are more common. The locals prefer not to witness fights between Badi people since they must endure various forms of offensive reprimands. No one stops my spouse from abusing me. He is therefore comfortable biting me, and I am willing to accept that without a remedy.

This case shows an intricate relationship with her husband. Mostly, Badi male are drunkard, and they want to impose their masculinity upon their partners. However, Badi female are also reluctant to accept and obey male supremacy, because they have been practicing female headed bread winner system. Their history shows that Badi women were bread winner, they danced, they sang a song in the past, and however, now their profession is covered by the modern equipment's in order of development.

Table 6

Frequency of Domestic Violence

Frequency	No. of Respondents	Percent
Daily	13	32.5
2-3 times a week	4	10
once a week	6	15
once in two weeks	5	12.5
once in a month	4	10
Sometimes	8	20
Total	40	100

Source: Field Survey, 2023.

A question was asked to the respondents, how often such types of events occur. They said that 32.5 percent perceived it daily and 10 percent reported that 3-4 times a week and only 20 percent respondents put their view on sometimes. it was assumed that Badi community represents matrilineal group where they respect their daughters and prefer girl more than a boy but, in that community, female hold lower position than male

because they work in local market as a labor such as home builder's labor such as making bricks, collecting stone and sometimes goods loader and unloader so they need to force, and women are dominated by male.

Case Study Two

Ratna Badi aged 69 (Name changed) she has 5 sons and 4 daughters among them 2 sons are drivers and earned more than fifteen thousand. She was eyewitness about the condition of Badi women. She reported that in her period, Badi women used to go to village and bring food for her families their husbands were waiting for their arrival and their husbands used to cook food and they used to respect their wives they preferred girls to boys because they are breadwinner in the future they used to dance, sing and collect food for livelihood but now Badi male are more powerful than women they earn more than eight hundred per day but Badi women earn only three hundred. Now Badi male use to have drink and beat their wives Badi women, sometimes sent their husbands to police but next day they must pay more than thousand rupees to bring their husband to home so now they do not send their husband to police. She stopped talking for a moment and started now it's totally changed that in the past the social norm was women were bread winner but now males are bread winners and women are household care. When we were breadwinners at that time, we used to respect our husbands but now they do not. Badi males are becoming selfish and forget all those things what their women did for them.

She shows her dedication and contribution to how she did for the survival of their community. Due to only muscle power, male is showing their muscular power. Badi women might be bit open, compared to other community but it was their past culture. Badi men were only supporter of the Badi women.

4.3 Major Causes and Consequences of Domestic Violence

There are many causes of domestic violence such as perception to superiority; male dominated social norms, lack of proper legal provision, lack of education, discrimination, economic dependency etc. The major reasons are discussed below.

Table 7*Main Reasons of Domestic Violence*

Causes	No. of Respondents	Percent
Lack of education	2	5
Failure of legislative system	1	2.5
Economic dependency	4	10
Alcoholism	33	82.5
Total	40	100

Source: Field Survey, 2023.

Table 8 shows that majority of the respondents put their view on alcoholism 82.5 percent the major causes of domestic violence was alcoholism other 5 percent on lack of education and only 2.5 percent failure of legal system and 10 percent put their view on economic dependency. In household work they suffered from physical attack. Because of the drunkard husband many respondents suffered from physical attack. Who works in the field where they drink alcohol, and they physically attack their wife?

4.3.1 Altering Role of Badi Women and Domestic Violence

Badi females are more generous than other females. When they were dancers, singers, or bread winners at that time their status was decent. Badi man wanted to have daughter. However, since then, the Badi community's customs have evolved, and they now desired a son. Because of the shifting occupation, Badi women lost their standing, income, and position. They could now only go inside the house. Their physical makeup prevented them from handling labor-intensive tasks like heavy lifting. When the Badi men took over, they were able to make money.

Thus, they are now in control of women. Badi male punished his wife if he caught her talking to another man. Badi men make powerful decisions, and their matriarchal society is gradually giving way to a patriarchal one. In addition to losing their jobs, Badi women also lost their prestige, authority, and role. As a result, they were controlled, reliant, and vulnerable to domestic abuse. It can be said that the power of economic status determines decision making and a high role in family.

Case Study Three

Drinking Liquor and Domestic Violence

28, Rama Badi, now with a new name she said, "During the day, we work together, and after work, I have to make dinner for my family. However, my husband drinks alcohol and comes home at midnight and starts beating me. I tolerated this because it was a mistake from my previous birth period; he wouldn't bite me, but I'm weaker than him, so it's not new." Because it is a regular duty for Badi males, the police did not come here. My friend left for Surkhet and isn't coming back. My husband wouldn't let me go out, even though she told me to come with her because she was happy there. If her spouse doesn't drink, she said it would be a wonderful conjugal life.

Badi women practiced a women friendly culture, which means, Badi women were bread winner, due to their dancing and singing skills, however, Badi male were limited to support their partner, it means, Badi male were assisting, not controlling, But by the time, now Badi women are not bread winner any longer, that bread winner positing was shifted to male. Badi male started to scold their partners and drinking liquor and beating their partner.

4.3.2 Effects of Domestic Violence

Hindus worship many female deities, as mother goddess but in real life they dominate women as more as possible. An effect of domestic violence against women is a serious problem because they face different kinds of physical and mental health problem which is the obstacle for the proper development and equality. Badi women are facing different kinds of domestic violence. They are dominated, harassed, and beaten. Hindu scripture is the source of domestic violence and against the domestic violence because due to their ambivalent nature. Domestic violence badly affects families and their relationships. Sometimes that also affects society also.

Table 8*Effects of Domestic Violence*

Effects	No. of Respondents	Percent
Mental	5	12.5
Physical	35	87.5
Total	40	100

Source: Field Survey, 2023.

Badi male use drink alcohol and come to house and beat their wives daily because they work at local bazaar where they work, earn and drink easily available local alcohol. Most of the Badi women are suffering from physical violence table 9 shows that 87.5 percent put their view on physical violence and only 12.5 percent reported that mental violence. It was assumed that Badi community represents a maternal family that there are low chances of domestic violence, but this study shows there is a serious problem of domestic violence against women. According to Battachan lower class Badi women face additional discrimination from middle- and upper-class people. Because of the hierarchical caste system and pattern of society.

4.3.3 Anatomy as Destiny

Badi males were stronger than Badi women. They earned money to fulfill their family's basic needs. As a bread winner their position became powerful. They took alcohol and bit their wives. They attacked physically to women and hurt them, but Badi women did not want to be dominated. They were not able to react to the beating. Sometimes they bit their wives near to death, but women were compelled to tolerate it. They have no choice because Badi male were bread winner if they stopped working, they were not able to sustain their lives. Now, they were accepting their destiny because their weak physical structure was the main cause to accept their sorrows.

Victimization of Badi Women

Badi women were often victimized by their husband and sometimes by other Badi male. A question was asked about by whom often you have been victimized. their response

was their husband mostly victimize them because other male did not have courage to victimize them because if they did, so they must face Badeni Gal (Badi women's vulgar word) so other people do not hurt Badi women.

Table 9

Victimization of Badi Women

Victimized by	No. of Respondents	Total
Husband	34	85
parents	1	2.5
Brothers/Sisters	2	5
Stepparents	-	-
other relatives	3	7.5
Total	40	100

Source: Field Survey, 2023.

Table 10 shows that the majority of respondents were victimized by their husband where 85 percent respondents agreed that their husband victimizes them more. Badi women noted that they scold without hesitation if they got hurt by other caste male so other caste people did not hurt them. By chance if they hurt Badi women they must hide from public place for a moment because their prestige but there is a saying, diamond cuts diamond it means Badi women scared from only Badi men because they bit them badly.

4.3.4 Psychosomatic Influence of Illegitimate

A Badi woman was slain by her husband using a burning fire in an accident that occurred in the Badi communal settlement area. The pair had previously been close to an argument, and two years prior, her husband lit her wife on fire. Sadly, she passed away, and the police arrested him; he is currently detained. It appears that Badi women suffered from domestic abuse in a number of different instances. When a local shopkeeper refused to offer him booze, a male Badi once stabbed him with a knife. Because the Badi community lacked sufficient knowledge and education, they appeared to be dangerous.

Due to a lack of awareness and education, some young Badi men are engaging in illegal and inhumane behavior. The reason the Badi women were unable to halt it was quite surprising. They were oppressed and suffered from it as well. Badi women were unhappy about the area's settlement because they had been happy in other villages. Their terrible day began when they left the community and had to deal with various forms of assault. Due to their physical strength, independence, and freedom, Badi women are now dependent on their husbands and unable to defend themselves. Badi women are reliant and restricted to their homes.

4.3.5 Impression of Producing over Matrimonial Relative

Badi women held a higher status than Badi men when they were the breadwinners. Even though Badi men were completely dependent on women, Badi women were free to do as they pleased as long as they respected and loved their husbands. Although badi women provided the majority of their home's income, they never believed they were better than men, and they had a history of loving and respecting their spouses. As a result of their dependence on men and their husbands' abuse, Badi women's roles have now evolved. Their spouse was hateful and showed no concern for them. We long for our love to return, but it is unattainable since their hearts are stronger and more self-centered than ours, and they have forgotten what we did for them.

The Badi woman claimed that one day she had a headache and waited for her husband to come help her. When he arrived, she told him that she was unable to prepare food because of her headache, but he did not seem to care. She sobbed all night and the following day she borrowed some money and went to the doctor. Her in-laws gave her husband a hard time, assisted her with meal preparation, and related to her what they used to do for their men when they were completely dependent on their wives.

Case Study Four

Ramesh Shrestha 41 (Name changed) he told me that "we help 90 percent and other organizations help 10 percent for Badi community" Because businessman gives work for Badi people. According to him Badi women are not involving in prostitution because it was not their job from previous period in that place and now too. They are now strong in economic condition one Badi preparing building in main bazaar more than 5 people are driver, more than 10 are carpenter and many more involving in other work some

are in foreign employment. But their fighting habit has not changed yet they beat their wife badly they earned 800 rupees per day work, but they spend 400 hundred in alcohol. He further says that Badi women are also equal for getting punished because they come in bazaar and insult their husband at pub and catch hands to force to go home but they think that is their insult and start beating on the spot and we are not able to stop that fighting if we try we have to face vulgar scold of Badi women they are not shy to abuse us using vulgar words.

According to locals, they have claimed that they are helping Badi, in previous days, Badi were settling in village. Now NGOs bring them in the city area, in the market, everything is easily available compared to remote village. Some NGOs are working for the betterment of Badi community but they are only covering limited and nominal, however, local people are helping them by providing jobs and paying them.

Case Five

Tula Badi 39 (Pseudo Name) we were honest during our time, when we collected money from Bista through selling our Sulpa. But now they think they are working hard for our survival and ignored our contributions. I was bitten by my husband. However, my mother-in-law scolds him and supports me. Because Badi women only can understand Badi women. Our Mother-in-law also remembers her days and educates us how there were respected by the male. But time flies, now it has been changed and we are less valued by the Badi community. If we talk with other people as casual, My husband blames me and bits me. However, we are Badi women, we do not scare of our male. Sometimes I also fight back with my husband. But mostly he wins.

Badi used to sell Sulpa, however they were preparing together, but Badi women were quite skillful due to their contact in community, thus Badi women were seller and earner on the community. But when Badi men started to earn, they ignored their partner's contributions.

Attitude of Badi male Towards Domestic Violence Against Badi Women

Badi communities which immigrated from India to Nepal for the purpose of entertainment of landlords but now the system of society has been changed it is the rule of nature that everything in this world is changeable except the word change itself. Badi

communities are suffering from Hindu culture their almost norms and ritual are guided by Hindu culture their birth, marriage and death rituals are like Hindu culture. Many studies had shown that Badi women are involved in prostitution (Cox, 1992, Action Aid 2005, Field Report 2009) it may be in other place but in my study area there is no sign of prostitution, but they used to absence calling without any hesitation. In the past, Badi women were more powerful than male but now Badi masculine are more commanding than women because they are bread winner.

4.3.6 Main Cause of Domestic Violence Against Women According to Male

According to Badi male the main causes of domestic violence against Badi women are given as below.

Table 10

Main Causes of Domestic Violence

Major Causes of Domestic Violence	No. of Respondents	Percent
Cultural system	3	15
Religious belief	5	25
male superiority	2	10
Illiteracy	10	50
Total	20	100

Source: Field Survey, 2023.

A question was asked to male respondents that what was the main intention of domestic violence against women open ended questionnaire they put their view 60 percent respondents reported that the social prestige, felling superior and controlling the women is the main intention of domestic violence against women and table 11 shows that illiteracy is the main causes of domestic violence where 50 percent respondents put their view.

4.3.7 Badi Male's Attitude Towards Badi Women

Attitude of Badi male was that they were able to work hard, and occasionally they experienced strain. They drink a little alcohol to ease their discomfort and strain. They had a responsibility to provide for their family's fundamental requirements, which meant they had to work hard. After consuming wine, the Badi ladies chastised them and prepared for a fight. They were bitten even though we did not beat them since they were at home all day without working. They were nonsensical all day, and when we got home, they continued to rant about things we hadn't done. They also never offered to compromise. Even though we make an effort to teach them, they don't care, and when we call on them for one thing, they call on ten, and there's no way to stop them short of punishing them. They lack strength and

Badi women profanity is not tolerable. Even though we consider them to be on par with us as friends, they must accept it. Compared to other females, Badi women are more Mukhale, or chatty. Badi women did not honor their husbands like other women did. Even though you put in a lot of effort, they make us feel ashamed and ask us what kind of Badeni we are. We forbid them from entering our workspace, but they persist. We must thus punish them. Scolding and calling them absentee is the major reason they beat them.

Case Study Six

Hasta Badi 38 (Renamed) He operates tractors. He beats his wife frequently and consumes large amounts of alcohol. Despite multiple police arrests, he remained the same. From Dailekh to Surkhet, he transports cargo via truck. There are six people in his family: his wife, three kids, and one daughter. He is responsible for providing for all of his family's necessities; his wife works occasionally, sporadically, and for a maximum of three hundred dollars. He had to work hard, and while he was enjoying some downtime with his buddies in a pub, his wife began making fun of him. I was so furious that I hit her; it wasn't only my fault.

Due to earnings, and nature of work which requires muscle power such as goods delivering, cement lifting, daily wage labor etc. Hasta beats his wife; he thinks that he is a superior because he must work hard for family care. And when drink, become more quarrelsome. It shows that Bdi women are now dependent to their male partner.

4.3.8 Profanity

Badi women do not hesitate to scold anyone whenever they get angry. Badi women want to use their past lifestyle as singer and dancer but due to modern lifestyle, it is not possible. In the past they used to sing and dance for their living. Badi women were the symbol of loose character because Hindu dominated culture does not allow that type of freedom for women. If any female seems different to normal, they used to call her Badeni, Patar (loose character or abnormal behavior). Social structure plays the vital role for acculturation process because Badi community also changed some bad habit for socialization (prostitution) which was prohibited in that society, but they continued to dance and sing. When their dancing and singing was outdated, they used to sell their *Sulpa*, *Chilim*, *Madal* and statue. In that period male and female used to make but female only used to sell in village because their experience was better to deal with people. But slowly their goods were useless then they must beg food for their livelihood. at that transition period some Badi family migrate Dailekh to Nepalgunj where they may have involved in prostitution, but Dailekh was not suitable for prostitution, so they were gathered in Bazar and started working in house building, goods unloading and goods serving. Due to the hard work, there was force needed and Badi male were stronger than female so from that time their profession and role changed.

Women were limited at home and male were involved economic generating activities. Now, Badi women are dependent and Badi men dominating them. According to Badi men, their women did not do any work, it is ok we do but they always try to fight with us. Intentionally, we do not want to have bitten them, but they made us do so because they insult us scolding, obscene calling. Firstly, we must do hard work for our family where they do not. Secondly, they come to our work side and insult us which are not easy to accept. Thirdly, all day they talk nonsense.

Lastly, they scold each other and do not care about our children, use alcohol. Domestic violence against Badi women is serious because it badly affects in their health. Badi male earns more than eight hundred per day where some woman earns only three hundred per day and not regularly only occasionally. Badi male and Female are literate

but not by formal education they are literate by informal education and upon the improvement of that community there are many organizations involved such as woman development (Mahila Bikas), Poverty Alleviation Fund (Garibi Nivaran), SOSEC, Everest Club, and Small Cottage Industry (Laghu udhyog) poverty alleviation provided 15 thousand rupees per house hold and they started pig husbandry and they earned money from it now their economic condition is not very bad because more than 80 percent possess Teli-vision, and every household has gas to cook food. Their children go to Kathmandu for education.

Case Study Seven

Birkha badi 67 (Name changed) has four sons and two daughters. He is building a house at mid Bazaar. His elder son is a carpenter and younger two sons are drivers. He had one big house in the village with some land. He sold that land and house and purchased land in central District Headquarter 12 years ago. In the past he used to make metal idol of gods and goddess. He told that in Dailekh Badi women were not involving in prostitution then and now it may be in other city area he can't tell but in dailekh. He granted and agreed that in the past their daughter and wives used to dance they were called Patter (Dancer) and used serve pipe, drum, and sometimes used to beg food for living. He reported that now their profession has totally changed, and they don't know dancing and singing, and he does not prefer daughter. Sons are more powerful to earn more money and can-do hard work. We are bread winner and Badi women are household seeker. Neither they were dominated, nor they were respected but it depends on their habits if they try to cross their limit, they would be punished by male Badi. They scold enough and drink then it is necessary to punish them.

It shows that Badi male are unaware about the larger women's rights and its consequences. However, they are practicing and changing their norms and values. The study on domestic violence against Badi married women encompasses three crucial sections: background information of respondents, their experiences, and the causes and consequences of the violence they endure. Background information reveals that Badi women, constrained by socioeconomic and cultural marginalization, often lack access to education and economic opportunities, rendering them vulnerable to abuse. Their

experiences predominantly involve physical violence, but also include forceful sexual relations, economic deprivation, and mental torture, highlighting the multifaceted nature of their victimization. The causes of this violence are deeply rooted in patriarchal norms, economic dependence, physical strength disparities, and alcohol abuse, leading to severe physical and psychological consequences for the women. This comprehensive analysis underscores the urgent need for holistic interventions to address the systemic issues perpetuating domestic violence within the Badi community.

It can be concluded that due to illiteracy, Badi male are not aware about women's right and ignore their rights and beats.

CHAPTER FIVE

SUMMARY AND CONCLUSION

This study was accompanied in Narayan Municipality of Dailekh district. The foremost thrust of this revision was to identify the real situation of Domestic Violence against Badi women. This chapter presents the summary of the research and conclusions because conclusion is the main abstract of the study.

5.1 Summary

Badi are *Vadyabadak* means entertainer, however, their profession was replaced by the modern music system. At the beginning, Badi communities were happy to welcome daughter than son, however, slowly, their norms has been changed and now they prefer son. This research was based on the reason and significances of home violence against Badi women. Based on research questions, mostly qualitative research design was applied. The 40 Badi women were purposively selected, and information were collected through in-depth interview. The major findings were that mostly Badi women were suffered from domestic violence.

Due to evil social norms, values, superstition and customs, women's lives are directed towards them as second citizens. But except these, there is not any other specific reasonable logic. Mainly women are only limited in inside household work like cooking, washing, cutting grass, taking care of the children etc. They do not have any opportunities for getting involved in income generating work and outdoor work. Due to this, there is not access to women on various services like health, education etc. That makes them isolated from the track of mainstream development.

This study has analyzed causes, consequences, and forms of domestic violence against Badi women of Dailekh district. This study has mainly based on data obtained from survey and provides information about forms, causes, consequences and male attitude of domestic violence against Badi women. The main purposes of this investigation were to describe the various forms of Domestic Violence experienced by Badi Women and to find out the reasons and significances of domestic violence against Badi women and Badi males' attitude towards it. For this study, a descriptive research design including

both qualitative and quantitative data was employed. A semi-structured questionnaire was used to interview 40 Badi women and their spouses for the quantitative data. Through case studies, qualitative data was acquired.

The majority of Badi women were victims of abuse at home. Despite not having received a formal education, the majority of Badi women are aware and knowledgeable. There are numerous causes that contribute to domestic abuse against Badi women, but the primary one was economic dependency. In contrast, alcoholism played second major role for domestic violence against Badi women. Badi male's attitude towards domestic violence against Badi women were their bad habits and careless behavior. If women receive, then their standing mechanically become tall in their household. The discoveries of the investigation are shortened below.

It was found that 93 percent of respondents belong to the above 21 years' age group where 16 percent under 21 years' age group. It shows that most respondents who suffered from domestic violence were above 20 years. In this research 90 percent of respondents have no formal education and only 2.5 percent were under SLC. Knowledge on Domestic violence 90 percent has known, and 10 percent put their view on negative answers. Most of the respondents have not formal education although they had good knowledge about it. The main source of information was radio and television reported by 65 percent and family members and friends were 25 percent and 10 percent respectively. Physical attack was the main type of domestic violence where 76 percent and Four percent dowry related factor and 20 percent respondents on unequal pay. Sorrow from home violence was 90 percent where is not suffering were only 12.5 percent. Major causes of domestic violence against women were due to alcohol were 82.5 percent and 10 percent on economic dependency. Only 5 percent and 2.5 percent respondents put their view on lack of education and failure of legislative system respectively. Frequency of domestic violence was daily 32.5 percent where sometimes 20 percent and weekly 15 percent whereas only 10 percent respondents reported that domestic violence against women occurred once in a month. Physical effects 87.5 percent and mental effects 12.5 percent were reported. Main causes illiteracy 50 percent and 25 percent respondents put their view on religious beliefs and 15 percent cultural system where 10 percent were male supremacy.

Popular of the defendants put their view on heavy drinking was the main cause of physical violence against Badi women. Attitude of Badi male was that they were able to do hard work, they must fulfill their basic needs, but Badi women were dependent on Badi men who tries to be a leader of their family. Badi women were talkative and did not do anything for their living, but Badi male did. Main understanding of this learning was the financial ailment of the theatre's people theatre's energetic role in pronouncement making. Heavy drinking was the additional main factor of domestic violence against Badi women because drunkard Badi male attacked their wives more than normal Badi male. When they took alcohol, they bodily attack their consorts but chief reason of domestic violence against Badi women was the source of income. When Badi women were able to earn at that time they were not suffered from domestic violence but when they lost their power of earning due to the changing situation, they were dependent and faced domestic violence. It can be said that the status of Badi women was economically dependent. So, the women are normally exploited in terms of domestic violence.

5.2 Conclusions

This research unequivocally demonstrates that domestic abuse knows no bounds. Even eminent memberships of the community, the wealthy and the poor, the accomplished and the ignorant, and members of all cultures, societies, and religious groups are susceptible to it. if women's literacy rates are lower than men's. In terms of sociocultural difficulties, they are disregarded and rely more on men. In typical households, boys and daughter do not have equal opportunity. Women endure dual labor duties as they are responsible for bearing and raising children. Women must eat last and the least sometimes the left one only.

Firstly researcher has confusion because Badi community represents maternal authority there women are supposed to be very good position and but when research was conducted it was found that assumption may be or may not be right because a lesson was learnt that what appears that is not real so there should be etic and emic approach should be applied where 87.5 percent respondents were suffer from physical forms of domestic violence against Badi women and the main cause of it was alcoholism where domestic violence badly effects on physical and mental state. They obtained information from friends, relatives, and radio/TV. In conclusion, it may be said that the

women appeared to be victims of a variety of issues from numerous angles. In order to lessen domestic abuse and preserve gender equality, awareness campaigns and educational opportunities for women must be organized. There is less violence in society when women are economically independent.

This investigation contends that domestic violence against Badi married women is higher. The main cause of domestic violence is economic dependency on males and the alcohol drinking habit of males. Lack of awareness, patriarchal social system, lack of monitoring and execution of extant laws against domestic violence, and devaluation of women are the additional causes of domestic violence against Badi married women.

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ANNEXES

Annex I: Interview Schedule

An Interview Schedule for the Research on Domestic Violence Against Married Badi Women

1. Could you tell me your often occurring problems?.....
2. What does your husband do?.....
3. Do you believe that male and female are equal?.....
4. Can you tell me about some about you?.....

Interview Schedule for Women

A. Survey Site Identification

1. District: *Dailekh*
2. VDC/Nagar:
3. Name of Village or Tole:
4. Date of Interview:

B. Personal Description of the Respondent:

1. Name:
2. Age:
3. Caste/Ethnicity:
4. Religion:
5. Mother tongue:
6. Education:

7. Occupation:

8. Sufficiency level:

i. Food

- a. Sufficient
- b. Quite enough
- c. Not enough

ii. Cloth

- a. Sufficient
- b. Quite enough
- c. Not enough

iii. Health Facilities

- a. Sufficient
- b. Quite enough
- c. Not enough

Basic casual questions

C. Awareness and Form of Domestic Violence

1. Have you ever heard domestic violence against women?

- a. Yes
- b. No

2. From whom did you hear about domestic violence against women?

- a. Friends
- b. Radio/TV
- c. Newspaper/Book
- d. Family members

3. What do you understand by "Domestic Violence"?

.....
.....

4. Which of the following you think as domestic violence against women?

- a. Verbal assault
- b. Physical attack
- c. Sexual harassment
- d. Force to Pregnancy
- e. Misbehave at the time of pregnancy and delivery
- f. Violence due to alcoholism

4. Have you ever seen any violence in your family, friends &, neighbors?

- a. Yes
- b. No

5. Are you suffering from any violence in your family?

- a. Yes
- b. No

6. From whom you suffer more?

.....

7. How do they suffer you?

.....

.....

8. Your sexual relationship is forceful or based on understanding?

- a. Never forceful
- b. Sometime forceful
- c. Most of time forceful
- d. Always forceful

9. Who does household work when you fall sick?

- a. Children
- b. Parents
- c. Self

10. Who cares then?

.....

C. Major Causes & Consequences

1. Are following factor responsible for the domestic violence against women?

a.Lack of education and less awareness of women

b.Failure of legislative system

c.Economic dependency

d.Alcoholism/Drug abuse

2. Why do they /she/he make you suffer?

.....

.....

3. How often does such a type of event occur?

a. Daily

b. 3-4 times a week

c. Once a week

a. Once in two weeks

b. Once in a month

c. Sometimes

4. What effects are there with you?

a. Mental effect

b. Physical effect

c. Both

5. By whom often you must be victimized?

a. By Husband

b. By Parents or Father/Mother-in-law

c. By Brother/Sisters or Brother/Sisters in law

d. Stepfather/Mother

e. Other relatives

- 6. Do such of events disturb your life?
 - a. Yes
 - b. No
- 7. Do you want to take action for the violence you experience?
 - a. Yes
 - b. No
- 8. What actions do you think to be taken after the incidence of violence?
 - a. Report to the Police
 - b. Seek help from neighbors/relatives/natal house
 - c. Get help from social organizations.
 - d. Tolerate it quietly for their prestige.
- 9. Have you ever felt overloaded of work?
 - a. Yes
 - b. No
- 11. Do you meet your relatives and friends?
 - a. Yes
 - b. No
- 12. If you see any act of DVAVW then what do you react?
 - a. Ignore
 - b. to convince for not doing such act again
- 13. In your view what should be done to prevent Violence against Women?
.....
.....
- 14. Is it possible to cure/stop domestic violence?
 - a. yes
 - b. No.
- 15. If yes, how?

Annex II: Focused Group Interviews

1. In your working experience with domestic violence victims what have been the major causes for conflicts in relationships?
2. Which are the most common ones and why?
3. Does dependency of women to men causes domestic violence?
4. Does culture have an effect to women abuse?

Services Offered by Each Organization

1. What sort of help does your institution or organization offer to men who abuse women?
2. Do you think your services are effective and why?

Assistance for Male Violence Perpetrators

1. What sort of help should be given to men who abuse their partners?
2. State the assistance.

Evaluation of existing policies

1. Do you think the existing policies and laws are doing enough to curb domestic violence in the home?
2. Yes or no and why?

How to improve existing laws

1. What do you think can be done to make the policies effective?
2. On a national level
3. On a local level

Annex III: Checklists for Key Informant Interview (KII)

Sex:

Education:

Occupation:

Type of occupation:

Age:

1. Could you please tell me about domestic violence against women?

.....
.....

2. In your experience, what forms of violence are prevalent in our society?

.....

3. What are the main factors that influence domestic violence against Badi women?

.....
.....

4. Could you please tell me which violence (physical, psychological and sexual) is more prevalent in our societies? and what are the factors that are responsible for fueling such violence in our society?

.....
.....

5. Experience of domestic violence

.....
.....