

# CHAPTER – I

## INTRODUCTION

### 1.1 General Background of the Study

Violence against women collectively refers to violent acts that are primarily or exclusively committed against women. UN Commission on Status of Women Declaration (1985) defines "violence against women" as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. The violence which occurs within the periphery of a household is domestic violence. Domestic violence is a violation of a woman's right to physical integrity, to liberty, and all too often, to her right to life itself (Crehpa, 2013). Women are more likely to be victimized by someone that they are intimate with, commonly called "Intimate Partner Violence" or IPV.

Violence against women emanates from the male dominated social structure as an encroachment of the rights of women. Violence against women and girls can be defined as "violation of a woman's personhood, mental or physical integrity, or freedom of movement (Saathi and The Asia Foundation, 1997). It is the result of unequal power relation between women and men in which patriarchy ensures that men, by virtue of their gender, have power and control over women and children (Kelkar, 1985). Violence against women and girls thus refers to all forms of violence, including traditional forms of violence in the Nepali context, inflicted on women and girls on account of their gender" (SAATHI, 1997).

Domestic violence against women is one of the major problems facing Nepal today and magnitude of this gender-based violence is extremely high (Ojha, 2004). Several research projects in Nepal have indicated that 66 percent of women have endured

verbal abuse, 33 percentage emotional abuses, while 77 percent of the perpetrators were family members (UNICEF, 2001). Violence against women is responsible for the poor health of women, livelihood insecurity, and inadequate social mobilization.

Various researches indicate 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 (Kelkar, 1985 and Haksar, 1986). In addition, in the context of political conflict, women have often become the target of violence. Because women are made the objects of revenge, there has been an increase in sexual assault and sexual harassment. Thus, gender-based violence is a serious issue that requires comprehensive studies and paving way for the solution of this social problem. There are different forms of domestic violence. Physical violence includes beating by the husband and in-laws, rape cases, involvement in trafficking, forced prostitution, incestuous sexual relations, infanticide and feticide, using in pornography, sexual harassment, burning, wounding and overload of work and so on (Bashyal, 2011 and Saathi, 1997).

The most common form of violence is psychological. The violent activities such as physical torture, verbal abuse, harassment in public and working places, threatening by letter, telephone or email, dominating and embarrassing in front of others and make restrictions in going out to work fall under psychological violence. Most importantly, keeping a woman under stress, fear, and under conditions that harm her mentally and hinder in the usual development and functioning of the mind are the instances of this kind of violence (Bashyal, 2011).

Some violent activities against women are more traditionally rooted. Traditional prostitution, bonded labor, allegations of practicing witchcraft, extraction of property from the bride's family, suppression in the name of religion, unwanted or forced pregnancy and female infanticide are some of the cases (Saathi, 1997). Similarly, keeping in the dark and isolated places or outside home during menstruations and placement in unhygienic places during the post delivery period also severely undermine the women and their health (Ojha, 2004) and restrictions are put on the widows in terms of social interaction and their dresses.

Domestic violence against women incurs physically and emotionally harmful acts on women. Domestic violence, also referred to as intimate violence, occurs in dating and courtship, between former spouses, and between gay and lesbian relationships as well. The abuses can take various forms: emotional and verbal abuse, denial of access to resources, restraint on normal activities or freedom including isolation from friends and family members, threats to kill or harm and physical intimidation or attacks. In extreme cases, domestic violence may result in death of a partner (Bashyal, 2011).

No single factor explains why men and women assault and abuse their partners. The factors most closely related to abuses are low income, growing up in a violent family, alcoholism or its abuse, unemployment, sexual difficulties, and low job satisfaction (Saathi 1997 and Crepha 2013). Whatever the causes of violence, there are several factors responsible for this. The offenders committing the most serious abuse tend to have antisocial personality disorders. People with such disorders have an impaired ability to feel guilty, remorse or anxiety.

Social and cultural influences also contribute to domestic violence. Since most of the victims of intimate violence are women, researchers who analyze social factors contributing the violence focus on the role of women in society. In most societies economic and social processes operate directly and indirectly to support patriarchal social order and family structure (Kelkar 1985 and Visaria 2008). Patriarchy is associated with the subordination and oppression of women. It is believed that patriarchy accounts for the historical pattern of violence directed against women in intimate relationships. The violence is often institutionalized, or formalized in societal structures, for instance in traditional laws and customs that tacitly permit husbands to physically punish their wives. Similarly, analysts say that patriarchy contributes to lower economic status of women which may make women dependent on men. This dependence may increase a woman's likelihood of becoming involved in an abusive relationship or may limit victim's ability to leave such a relationship.

## **1.2 Statement of the Problem**

Domestic violence has continued throughout history unreported and unchallenged. It has profound effect on women. After marriage, the greater risk of violence for women

continues to be in their home where husband and family live together. Domestic violence has been taking place primarily within the home and among members of a particular household. Thus, domestic violence has been treated as a private matter and not of social concern and there is a cultural practice not to interfere by any outsiders.

Violence against women and girls is often known as gender-based violence as it evolves in part from women's subordinate status in society. It is the most pervasive yet least recognized human rights abuse in the world. Violence against women brings about profound health problems in women sapping their energy, compromising their physical health, and eroding their self-esteem (Crehpa 2013 and UN 1985). The majority of women who are abused by their partners are abused many times.

Now, for over three decades women's advocacy groups around the world are working to draw more attention to traditional, physical, sexual and psychological abuse of women and to stress the need for action (Acharya 1997, Nepal Government 2008). They have provided the victims with shelter, lobbied for legal reforms and challenged the widespread attitudes and beliefs that support violent behavior against women. However, surveys and studies are collecting more information about the prevalence and nature of abuse. More organizations, service providers and policy makers are recognizing that violence against women has serious consequences on women's health and for society. A growing number of reproductive health programs and practitioners understand that they have a key role to play in addressing violence, not only in helping individual victims but also in preventing abuse. As more becomes known about the scope of gender-based violence and the reasons behind it, more programs are finding ways to address it.

In Nepal, historically, violence against women existed in a number of forms. People still have the notion that women or girls are not subjected to be free. From childhood until the date of marriage she is to be under control of parents or brothers. After marriage she becomes a property of her husband and consequently he considers that he deserves the right to decide about her life (Bennett, 2002). After the death of her husband, if she survives, she has to be under the patronage of her sons or daughters. So father, husband and son are projected as the masters of her life and make any decisions that impact in her life (Cameron, 1995). Likewise, there are many

inequalities and discriminations between males and females in terms of their upbringing, education and then economic, social, legal and other rights (Kelkar, 1985). Besides, they are frequently victimized from socio-cultural and psychological violence. In fact, all such actions have impaired women's life to a great extent perpetuated intergenerational poverty and low quality of life in our society. Women are subordinated, humiliated and they are denied from the participation in social activities. Although the cases of violence are rampant, they remain hidden to a large extent for a number of reasons. It has developed as a usual and family phenomenon and remains as a family affair (Kelkar, 1985).

Feminists consider that fasting and worshipping by a woman for the betterment, long life and good luck of her husband is also a religious violence against women (Acharya, 2010). Likewise, discrimination between sons and daughters in household affairs, education, decision making process, participation in community activities include the social violence.

Sexual violence includes rape, including marital rape and child sexual abuse (Saathi, 2001). Sexual abuse in work, teasing and temptation with sexual motive are seen as sexual violence. Marriage related violence include marrying a girl when she is too young for marriage, polygamy, Jari system, Dhan Khane (giving away girls in marriage to an unmatched groom by accepting the sum of expenses), and Kharcha Khane (asking the sum of expenses of marrying away a girl from the groom's side) in some regions of the country. In addition, dowry related malpractices widely prevalent in Terai region could be taken as marriage related violence (Crepha, 2013). Usually, the amount of dowry offered by the bride's side at the time of marriage determines the fate of bride in her husband's house.

Domestic violence against women continues to exist in Nepal in various forms. Despite of some efforts from the government and non-government levels, the programs have become largely ineffectual in reducing it. The government's policies and programs do not seem to have addressed the problem to the extent to root it out. Hence, not only domestic violence should be studied but also must be studied of what are the core barriers of support seek in bahavior of women to reduce violence with greater pace and to make programs more effective. In this context, the present study

will make an effort for a comprehensive study of socio-economic background characteristics, experiences of women, consequences and barriers to support seeking behavior which is prevailing in communities.

This study will provide the answers of the following questions:

- ) What are the basic socio-economic characteristics of women?
- ) What are the different types of violence against women?
- ) What are the experiences of women on DVAW?
- ) What are the consequences of domestic violence?

### **1.3 Objectives of the Study**

The general objective of the study is to assess the situation, their causes and the consequences of domestic violence against married women living in Kumal Gaun of Ritthepani, which is located at Lekhnath municipality, ward no 2 of Kaski district.

The specific objectives of the study are:

- 1 To identify socio-economic characteristic of respondents.
- 2 To identify the experience of DVAW on the basis of socio economic characteristics.
- 3 To identify the consequences of DVAW.

### **1.4 Significance of Study**

Development of a just, harmonious, gender-friendly and woman-rights friendly family, community and nation are possible only through the elimination of violence against women either that is domestic or other. Towards eliminating the problem, the present study is based on the field research. This study exposes the true condition of the general Nepali women. Making an identification of the various facets, characteristics, ways, situation and reasons of the violence, and provides a true glance of a large number of women in large section of Nepali society. The study will be useful to the development activists, human rights activists and any other persons and

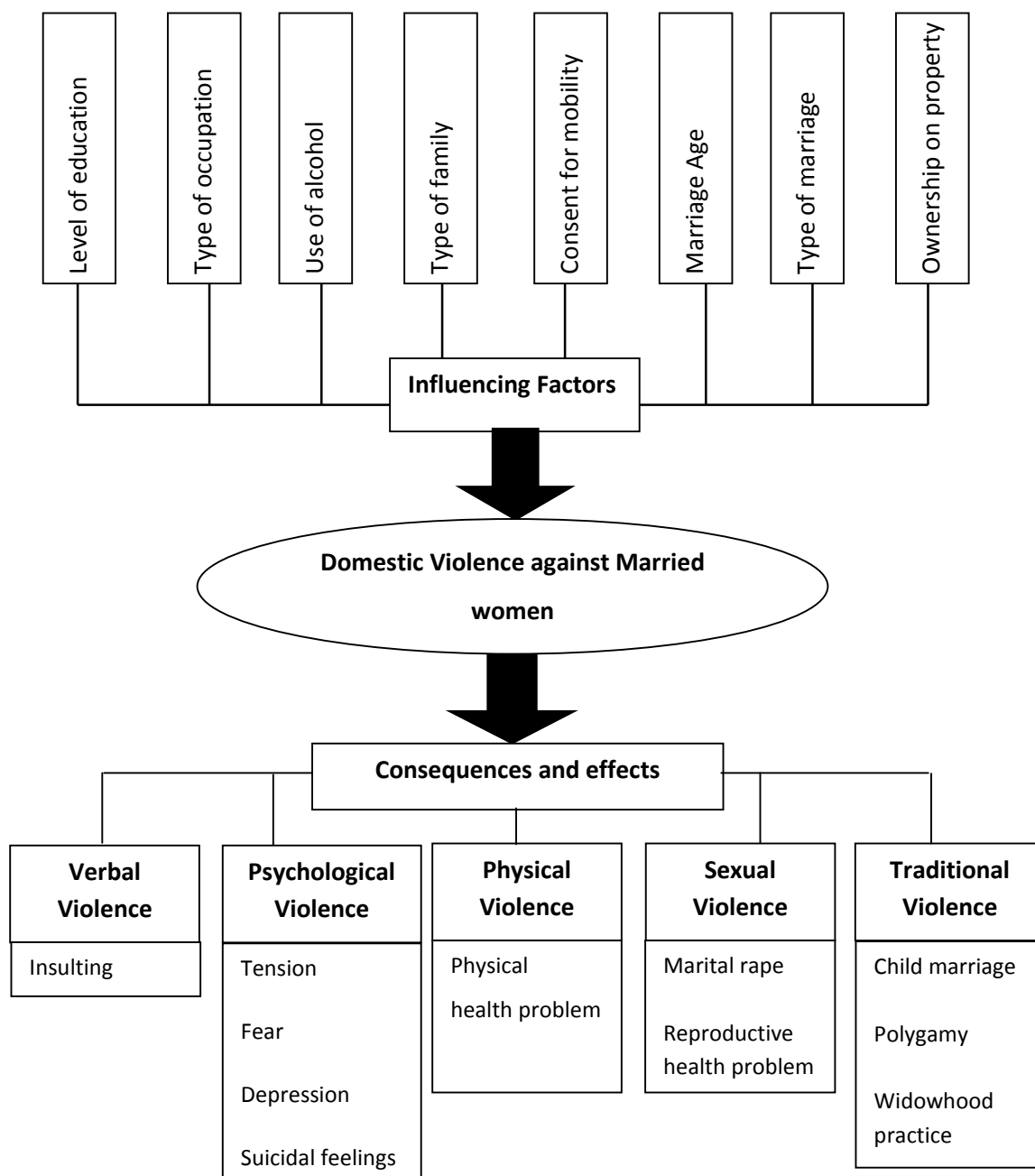
organizations engaged in this field. Significantly, it will be handy in formulating and implementing programs for the elimination of domestic violence against women, in developing the condition of women and also for the overall development of the society.

Domestic violence could be eliminated and prevented, if research is conducted to address such issues. Policy makers, social workers, human right activists, police as well as all people who are concerned about violence against women can utilize findings of this study. So findings of the study not only help to prevent and control the domestic violence but also useful to uplift the social status of women at large.

The present study is based on field research. Thus the information accumulated is reliable and the conclusions derived are valid. Mostly based on the primary data and a valuable research practice as it is, the present report exposes the true situation analysis and exposition of the women in Lekhnath municipality of Kaski district.

### **1.5 Conceptual Framework of the Study**

Conceptual framework deals with concepts which are assembled together by virtue of their relevance to a common theme. In this study relationship of concepts are assembled together and framework is constructed. The ecological model on the top showing the factors associated with the domestic violence, which leads to the domestic violence. Consequences of violence are shown on the bottom. In this way relationship between cause and consequences of domestic violence are explained. The following figure defines the conceptual framework of this study.



**Figure: 1.1 Conceptual Frame work**

### **1.6 Limitation of the Study**

The study population was limited to the Kumal Gaun of Lekhnath Municipality ward no 2 only; therefore study findings could not be generalized to whole Lekhnath Municipality. Site selection is located at the city area therefore it does not obtain the capacity to generalize the Kumal women of rural area. Only the married women are included in sample, so it may not address for the single living women, aged-widow women, widow women, and unmarried-teenage girls.

## **1.7 Organization of the Study**

This study is divided into seven Chapters. The first chapter deals with the background of the study, statement of the problem, objective of the study, significance of the study, conceptual framework of the study, limitation and organization of the study.

The second chapter focuses on review of related literature to violence against women, especially global epidemic of the domestic violence, prevalence in Nepal, associated factors of domestic violence, types of domestic violence and its consequences.

The third chapter deals with the methodological part. Methodological part includes the research design, population and sampling, tools and techniques, data collection procedure and methods of analysis.

The fourth chapter focuses on the socio economic characteristics of respondents. It deals with age of marriage, type of marriage, family type, education, occupation, ownership and control in property of the respondent women.

The fifth chapter is about the experience of domestic violence by respondents on the basis of age, occupation, education, type of marriage, type of family, ownership on the property, use of alcohol, etc.

The sixth chapter is about the effects of domestic violence. This chapter deals the consequences of different type of domestic violence.

The final chapter presents summary, conclusions and recommendations. The summary includes a brief description about the objective, methodology, data processing etc. Conclusions are focused on the briefing of the overall study findings. Recommendations are especially focused on the suggestions on the basis of the findings to reduce the violence in the society.

## CHAPTER – II

### LITERATURE REVIEW

The studies and researches made and published by different scholars on violence against women are in abundance. The study reviews the literatures that are fair and recent. Beginning with cultural and historical bases the review comes to the Nepali context through world scenario. Various aspects of violence against women have been discussed in Nepali context specifically as well as categorically.

#### 2.1 Theoretical Perspectives

No country or community is untouched by violence. Images and accounts of violence pervade the media; it is on our streets, in our homes, schools, work place and institutions. Violence is universal scourge that tears at the fabric of communities and threatens the life, health and happiness of all. Each year, more than 1.6 million people worldwide lose their lives to violence. For every one who dies as a result of violence, many more are injured and suffer from a range of physical, sexual, reproductive and mental health problems. (Linda & Etienne, 2002)

Others are of the belief that such ‘interests’ such as family, economic and social status are by-products of more fundamental economic conflict (Taylor, Walton & Young 1973, Quinney 1974). For these theorists, societal conflict from which crime emerges is founded on the fundamental economic inequalities that are inherent in the processes of capitalism. Drawing on the work of Marx (1990, 1868); Engels, (1984, 1845); and Bonger (1969, 1916) among others, they suggest that the conditions in which crime emerges are caused by the appropriation of the benefits others’ labor through the generation of what is known as surplus value, concentrating in the hands of the few owners of the means of production, disproportionate wealth and power.

There are two main strands of critical theory following from Marx, divided by differing conceptions of the role of the state in maintenance of capitalist inequalities. On the one hand instrumental Marxists hold that the state is manipulated by the ruling classes to act in their interests. On the other, Structuralism Marxists believe that the

state plays a more dominant, semi-autonomous role in subjugating those in the (relatively) powerless classes (Sheley, 1985). Instrumental Marxists such as Quinney (1975), Chambliss (1975) are of the belief that capitalist societies are monolithic edifices of inequality, utterly dominated by powerful economic interests. Power and wealth are divided inequitably between the owners of the means of production and those who have only their labor to sell. The wealthy use the state's coercive powers to criminalize those who threaten to undermine that economic order and their position in it. Structural Marxist theory (Spitzer 1975, Greenberg 1993) on the other hand, holds that capitalist societies exhibit a dual power structure in which the state is more autonomous. Through its mediating effect, it ameliorates the worst aspects of capitalist inequalities, however, it works to preserve the overall capitalist system of wealth appropriation, violating those rules and threatening those whose who disobey the operation of the system as a whole. As such this means that the state can criminalize not only those powerless who protest the system's injustices, but also those excessive capitalists whose conduct threatens to expose the veneer of the legitimacy of capitalist endeavor.

However, Marxists have conventionally believed in the replacement in a process that will eventually lead of the view that any hierarchical system is inevitably flawed. Such theorists such as Pepin Sky (1978) espouse an agendum of defiance of existing hierarchies, encouraging the establishment of systems of decentralized, negotiated community justice in which all members of the local community participate. Recent anarchist theorists like Ferrell attempt to locate crime as resistance both to its social construction through symbolic systems of normative censure and to its more structural constructions as threat to the state and to capitalist production. In a move diametrically opposed to that of anarchist theorists, Left Realists wish to distance themselves from any conception of the criminal as heroic social warrior. Instead they are keen to privilege the experience of the victim and the real effects of criminal behavior. The leftist realists tend to accept that violence is a socially and historically contingent category that is defined by those with the power to do so they are at pains to emphasize the real harms that crime does to victims who are frequently no less disadvantaged than the offenders.

All of the above conflict perspectives see individuals as being inequitably constrained by powerful and largely immutable structures, although they to varying degrees accord to humans a degree of agency. Ultimately, however, the relatively powerless are seen as being repressed by societal structures of governance or economics. Even left realists who have been criticized for being 'conservative' (not least by Cohen 1990), see the victim and the offender as being subject to systems of injustice and deprivation from which victimizing behavior emerges.

Not only developing countries like Nepal but also developed countries like the USA and UK also are affected by domestic violence. Estimates are that only about a third of cases of domestic violence are actually reported in the United States and the United Kingdom. According to the Centers for Disease Control, domestic violence is a serious, preventable public health problem affecting more than 32 million Americans, or over 10% of the U.S. population. Domestic violence is the main hindrance to the children's better socialization (Wallace 2004). In the process of socialization, many children use to be witness of domestic violence. It gives the children negative impact. In the case of Nepal, violence against the female is higher than against the male. There are many types of violence: Physical, sexual, emotional, verbal, and economical is the main. Violence is the cause of conflict. Conflict theory deduces civilization as a fight for authority linking groups that are struggling for limited means. Karl Marx is the originator of (conflict theory). Marx (1868) believed there existed two categories of people: capitalist and working class. The elite or capitalist class includes the power of wealth that has access to the resources to manufacture or produce products. The working class on the other hand is individuals that have no power and their hard work is sold to capitalist class to produce these products. The elite have an advantage over the working class in that they keep this class enslaved, so that they have to rely on the elite for income and they can maintain this power position of wealth.

Conflict theory can be a very useful lens to analyze society. It can be use to analyze the relation between haves and haves not, capitalistic and workers, owners and renters etcetera. Likewise this theory can also be used to see the relationship between husband and wife, father and son, other-in- law and daughter-in-law or any family

members and community people. So here treachery is applying conflict theory to see the condition, causes of violence against women in the social context of Nepal. Men and women are situated in society not only differently but also unequally. Women get less of the material resources, social status, power, mobility and opportunities for self actualization than do men.

In the world, during 1970s and 1980s, especial approaches to deal with women concerns and issues were initiated through different forums by the world most powerful countries. Among such forum were: The first conference held in 1975 Mexico City; The second conference held in 1980s Copenhagen; The third conference held in 1985 Nairobi; and The fourth conference held in 1995 Beijing. Correspondingly there came different variants of feminism or feminist theories. These theories are "women in development (WID)"; "gender and development (GAD)"; and "women and development (WAD)". WID which came in 1970s is liberal feminist, WAD which came in 1970s is Marxist feminist and GAD which came in 1980s is socialist feminists' approaches. Their collective aims are to liberate women subordination position from strategies are: implement women's projects; increase women's productivity and income; and improve women's ability to; identify and address short term needs determined by women and men to improve their condition; identify and address women and women's longer-term interests (Pradhan, 2006).

The major feminist issues of women's right and liberation in the central idea of feminism can be traced as:

1. Dominance, patriarchy and women's sense of justice.
2. Social and gender equality.
3. Definition and organization of sexuality from women's perspective.
4. Right of entitlement and reproduction.

My coordinates to understand the patriarchy and gender is from gender and development approaches (GAD) which is socialist feminist perspective. Therefore, I have used this perspective to understand the domestic violence.

This perspective is an alternative to the WID focus to explain persistent gender

inequalities despite the increased integration of women in development. It assumed women's movement for an egalitarian democratic society with social and gender justice. This approach severely criticize the development and modernization theories and questions the underlying assumptions of current social, economic, and political structures that result in unequal outcomes even while providing equal opportunities (Pradhan, 2006).

This approach links the relation of production to relation of reproduction, taking into consideration women's experiences. It identifies the social construction of production and reproduction as the basis of women's subordination. It is concerns with the social construction of gender and the specific roles ascribed to women and men. This theory rejects the patriarchy as an organizing principle that systematically subordinate women to men and establishes paternalistic domination.

It assumes that equal participation and cooperation by male counterparts in overcoming women's subordinations. It sees women as agents of change rather than as passive recipients and it sees the need for women to organize themselves for a more effective political voice (Pradhan 2006, Kelkar 1985). However, whether women are liberate or not is can be found from understanding the fundamental shifting of values, assumptions, and attitudes in society, whether there is equality or not, structural changes and powerful shifts. It seeks whether there is empowering and capability enhancement programs for women to voice their needs and programs. It looks what are policy constraints or strengthening of women's legal rights and so on. This is the perspective which I had chosen to understand the gender, patriarchy and domestic violence.

## **2.2 Religious & Historical Basis**

Since human history women has been discriminating & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. According to Hindu mythology Manu who looks left man & half god each considered as a founder of social norms & moral order. According to Hindu code 'Manu Smiriti' both men and women were organized from God. Men come out own half of his being & women

other half. However a lot of discrimination had been made between men & women at that period. According to Manu women most worship her husband as god (Manu Smriti ch.3 verse 55). Study of the available historical documents makes us convinced that men looked down to women and the discrimination has continued to the present culture, social attitudes, norms and values. The fact has been reflected in historical books and other documents of the past. Many take recourse to the religious documents, myths and legends to justify the violence against women that they are practicing. However in most of the cases the knowledge and ideas in those books seem misinterpreted. Or only some negative aspects are picked in the interest and benefits of the male and the elites. For instance, Manu is said by many to have founded the social stratification, norms and order. They refer to Manu Smriti as a root of incurring discrimination. However, here is a verse from this book for those who brand Manu as an oppressor of women; it shows they are presenting only one side of the story. "Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare. Where women are honored, the Gods are pleased, but where they are not honored, no sacred rite yields rewards" (Manu Smriti ch.3 verse 55).

Violence against women takes various forms, which comprises not only physical violence but also the mental and emotional violence. Violence against women is mostly sanctioned explicitly or implicitly by certain norms or civilized behavior. It also arises because of discriminatory attitudes which affect women throughout their lives. "Violence against women includes: i) Physical, sexual & Psychological violence occurring in the family such as the sexual abuse of girls, dowry-related violence, marital rape, female genital mutilation & other traditional practices harmful to women, non-spousal violence & violence related exploitation; ii) Physical, sexual & psychological violence occurring in the community, including rape, sexual abuse, sexual harassment & intimidation at work, in educational institutions elsewhere, trafficking in women & forced prostitution; and (iii) Physical, sexual & Psychological violence perpetrated condoned by the state, wherever it occurs" (Bouta 2005).

Women have long been taught to see marriage as the key to happy life. Some feminists however argue with the fact that marriage often means a life time sentence

to unpaid domestic labor thus bringing more violence. Marriage in Hinduism promises continuity in patriarchal family lines, thus directing towards women's violence. Hinduism prohibits divorce, widow marriage, particularly by women and condones polygamy. Women's actual social and ritual acts are related to their strongly embedded beliefs and religious ideologies reflected in the myths and scores of religious text. For instance, both the terrible and gentle aspects of the Devi, are linked with pollution and affinal women on the one hand (e.g. Parvati's erotic nature and her status as wife, Durga's association with blood and destruction) and with purity and consanguine women on the other. (e.g. Parvati's ascetic austerities before her marriage, Durga's virginity and her birth from ascetic heat generated by the austerities of the gods). The parallel opposition between pollution and purity assumes central symbolic importance in Hinduism. Even the formal period of menstruation, birth and pregnancy is perceived as polluting and there are various functions to be performed for the purity. Though women give birth to the baby, her participation is less in name giving (nuharan), first rice (pasne), clan transplant during nuharan, initiation into caste, sacred-thread (brataman), marriage and death ceremonies. There are various socio-cultural ceremonies creating gender inequalities in Hindu society and further more all of these practices, attitudes and perceptions are socialized to new generations by various means (Bennett 1983).

Marxist approach sees economy as the basic foundation of society and focus more on capitalism. Capitalism as Engels insists intensifies male domination. For one thing, capitalism creates more wealth, which confers greater power on men as owners of property and primary wage earners. Second, an expanding capitalist economy depends on turning people, especially women into consumers who seek personal fulfillment through buying and using products. Third to free themselves to work in factories, men can demand that women maintain the home.

As Werlhof asserts "The husband has the queen of the commodities i.e. money, in his pocket, but the wife is not paid for her work. The husband must give her only board and lodging, as he would also have to do for a slave. The housewife's working hours, conditions of work, holidays and leisure are not settled by contract; the marriage contact is not comparable to an employment contact. There is no right to strike, no

sisterly organization of housewives; they are instead individualized and atomized. They enjoy no social security on the basis of their work as housewives, nor are they protected by law from the despotism and violence of their husbands. In the home nobody ensures the observance of human rights, hence they are private affair, which allegedly do not concern the public even when there is no guarantee of physical safety" Men have the capacity to exert violence against women and also against societies determine how wives and daughters could not spend their time in Domestic work, in education leisure or cultural activities.

Women in Nepal are at risk regarding Domestic violence and if they are victims, the legal and social support systems don't provide sufficient support. Werlhof further elaborates "the wife must serve and above all, obey the husband, he can demand this in a court of law. In short the housewife is an unpaid worker, the at disposal of her husband, round the clock, all her life, even more, for whole person each at his disposal including her sexuality and child bearing capacity, her psyche and feelings, She is at the same time slave and serf who is completed to do all the work that her husband and children need, including demonstrating love even when she doesn't feel any. Here one works out of love and love becomes work. The situation may always be intolerable, but it is impossible to predict that it will not become so." (Werlhof, quoted in Bhasin, 2000).

### **2.3 The International Scenario of VAW**

Even as late as the 1980's, there were few discussions on VAW in international forums. It was only after the CEDAW was adopted by the UN in 1979 and was subsequently awaiting ratifications by its member countries that VAW became worthy of international attention. In 1991, after consistent advocacy by women's rights activists all over the world, the general recommendation nineteen of the CEDAW established that VAW is caused because a person is of the female gender, i.e. that the person is a woman.

It clearly established that VAW is an international act directed towards women by those more powerful and thereby linked the VAW with unequal power relations. This was a major leap in the discussion of VAW and the focus shifted to addressing the

foundation that allows VAW to flourish: unequal power relations. It was in this context that the Vienna Convention in 1993 established that women's rights are human rights. In the same year, the United Nations General Assembly adopted the Declaration on the Elimination of Violence Against Women.

This declaration outlines the international legal instruments that protect a woman's right to be free from violence and sets out the responsibilities of individual governments to ensure that these protections are enforced. In 1994, the United Nations Commission on Human Rights appointed a special Reporter on Violence Against Women to collect comprehensive data and to recommend measures at the national, regional and international levels to eliminate VAW. Similarly, in September 1995, at the United Nations Fourth World Conference on Women, in Beijing, elimination of violence against women was one of the primary unifying themes among women from countries all over the world. The Beijing Declaration and Platform for Action adopted at this conference recognizes that violence against women is a violation of human rights and suggests strategies for eliminating it. Both these instruments encourage government and nongovernmental organizations to eliminate violence and to promote research on the nature and causes of VAW (WORCE 2008).

#### **2.4 The South Asia Scenario of VAW**

Throughout the world, perhaps as many as 5000 women and the girls in a year are murdered by member of their own families, many of them for his honor of having been raped often as not by a member of their own extended family violence against women and girls takes many forms. Women and girls in south Asia are born into a system that endorses inequality and discrimination. South Asia, in particular, is having too many of the worst manifestation of gender violence in the world (UNICEF 2001). Often many forms of violence against women and girls are not even recognized as violence but ignored, condoned or justified by involving religious, culture or traditional beliefs and practices. A legal and even judicial institution fails to provide adequate safeguards for women and girls against violence (Human Development in South Asia 2000). In Bangladesh there are several types of domestic violence. They are mostly economically coerced sexual abuse and trafficking for

prostitution which are very prevalence. It is found that about 3, 00,000 Bangladeshi children have been trafficked to brothers in India and about 4500 women and children are trafficked to Pakistan annually (VAW in south Asia UNICEF). A sample survey showed that in Pakistan 82 percent of women in rural Punjab feared violence resulting from husband's displeasure over minor matters in the most urban areas 50 percent admitted for being beaten by husbands (VAW in south Asia, UNICEF). It is found that in India, dowry related accident kills about 2500 brides every year. Abortion is also a form of violence. Amount 8000 fetuses (young babies) are aborted at a Bombay (Mumbai), clinic, among which 7,999 are female (VAW in south Asia, UNICEF).

India has been the scene of highly publicized "dowry burnings of newly married women whose parents allegedly failed to provide adequate dowries to the bridegroom's side. Also much debated are rights and wrongs of sati (immolation of widows); of allowing Muslims to continue to observe their "personal laws", which include the unilateral privilege of husbands to divorce their wives and avoid making adequate maintenance payments: and of the practices of female infanticide, child marriage and so on. "Thirteen million women are missing in India and thirty eight million in china and gender-based violence is responsible for this genocide" (Kannabiran 1999). The cultural context of Pakistan provides very limited opportunities for women to develop their capacities. Pakistani society defines women as mothers and wives within the sphere of the home, while the men are the breadwinners in the public sphere outside of the home. Men consider women a financial burden. The birth of the girl child is not considered a cause for celebration. Women's sexuality and mobility are strictly controlled by their families (Bari 1997).

Srilanka is also a traditional patriarchal society however average Srilankan women are freer than most women in south Asia countries and is also more literate. The Srilankan constitution of 1978 guarantees the right of gender equality before the law. Srilankan has ratified the convention on all forms of Discrimination against women. CEDAW in 1981 yet, widows; single women and unwed women do not play a major role in conventional rural societies. In most cases the women's worst enemies are they themselves. From childhood they are conditioned to believe that they are subservient, must be wives and mothers to fulfill their true potential. If they age widowed, have

remained single or are divorced, they believe that it is their misfortune that has made them so and they alone are responsible. Attitudes of men are similarly conditioned both by their families and by society. Men tend to assume that they are superior in every way and that women have a designated place in family and society. A woman can never be the breadwinner and man the care giver (Silva 1997).

## **2.5 Domestic Violence & Marriage**

A woman after marriage enters into a new way of life as she gets new social relation & gets more responsibility. While men become the members of their fathers second name & lineage (*thar & gotra*), women assume their husbands. Women after marriage are treated as submerged members of family, society & this is indeed how. They appear in day by day social interaction & in the women's own expressed view of themselves. Feminists explore at various factor associated with women's subordinated position after marriage with in the family, mothering, the domestic derision of labor & economic dependency. These things which characterized women's position within the family also characterized their position outside in the labor market, the education system, political & public life. Marriage itself is thus a type of restriction. It restricts the freedom of women & makes them more responsible towards the whole family. Marriage is therefore not a personal affair of the couple.

The pervasive notion that one can do anything within ones home is what makes perpetrators get away even more with the most brutal violations. The institution of marriage is never questioned, as culturally women exists only vis-à-vis men. The notion of marriage as destiny is all too pervasive in our society. It is marriage which shapes the life chances of women. Even if women have bitter and antagonistic marital relationships, she has fewer option of remarriage and narrower chance of visiting her native home and having fathers' property. These crucial entities also often believe that domestic violence is the normal outcome of most of the marriage and in order to make their marriages successful, women might have to suffer.

Social acceptance of domestic violence is the primary causes for its prevalence and increase. It is male's socialization and machismo, (the expectation that men must be the protectors of their wives and responsible for the finances of the family) tends to

give men the freedom to beat up their wives. What is worse, domestic violence is not considered an aberration, and even the suffering woman is socialized to consider it as normal. Because violence remains within the home, it remains invisible and accepted as 'normal'. Indeed, as Dobash and Dobash (1979) point out, most murders of women take place within the home. 'It is still true', they assert, and 'that for a woman to be brutally or systematically assaulted, she must usually enter our most sacred institution, the family'. Yet when women are assaulted, or even battered to death by their partners, studies show that the perpetrators are treated more leniently by the courts than are criminals committing similar crimes against strangers. This has much to do with the reproduction of patriarchal society in which, the ideology of male dominance and authority is still upheld by legal, political and economic institutions. Male dominance in families is part of this wider system of male power (Dobash and Dobash 1979) and violence is one way of reinforcing men's authority within the home. Married women at risk for domestic violence indicates weak position within their marital home. The Patriarchal social values are emerged with feudal agrarian practice in Nepal. That determines a women's position within the family & the community.

## **2.6 Domestic Violence against Women in Nepal**

It has been established that VAW is a major human right, peace and development hurdle and as a region, South Asia has recorded the highest incidence of VAW in the world. Being parts of South Asia, Nepal is no different. Silence around the issue has been a characteristic feature of VAW. Although women did raise their voice against violation of women's rights, it was only after the first people's movement of democracy in 1991 that VAW came on to public.

The 1991 constitution of Nepal conceptualized men and women in equal terms and assured legal equality between women and men. First and foremost, voices against VAW linked it with human trafficking of girls into the sex trade. Although activism started out with this narrow scope, it soon expanded to include domestic violence. There has since been no turning back (women's rehabilitation centre 2008). Domestic violence manifests mostly as wife beating is patterns of coercive control that one person exercises over another. Abusers use physical and sexual violence emotional

insults and economic deprivation to dominate and manipulate their patterns, bettering not only harm the women physically by abusing fear and other forms of emotional and psychological distress. But prevents her from doing what she wishes or forces her to behave in ways unacceptable to her (SAATHI 1997).

Several researcher conducts in Nepal have indicated that in Nepal 66 percent of the women is endorsed verbal abuse, 61 percent sentimental torture, 33 percent of violence perpetrations were family members (UNICEF 2001). SAATHI Report (2001) stated that treatment of the wife in polygamy was mostly done by the husband (71%) and the other wife (77%) followed by the in-law (27%) and children from another wife (11%). As can be seen from this finding, more than one family member participates in ill-treating the 'less favored' wife. The misbehavior cited by them from these sources includes withholding access to resources (35%) insulting them (39%) mental torture, physical beating and torture by husband (64%) and co-wife (29%). In addition, being made to do all household chores alone, not given enough food and not given clothes central of mobility and not allowed to visit parents were also cited. Such findings are very obvious that a very high level of domestic violence marks polygamous marriages.

Among incidents described by the respondents were beatings, punching, being literally thrown-out of the house, being threatened with a knife death threat, accusation of witchcraft etc. in view of the lives they were living. It was naturally that on overwhelming majority (86%) of them through. Mono amuse marriage were better. They felt that there would be more love between husband and wife and better access to resources, more security in the relationship and fewer tensions at home. Only a minority (7%) said since they already had a bad relationship with the husband during the monogamous marriage, polygamy did not make a difference to them. Domestic violence against women indicates to inferior status of Nepalese women. It has been entirely a personal matter in spite of its serious nature.

Differential attitude of gender deriving from patriarchal structures has discriminated Nepalese women since many centuries. Domestic violence as such indicates to all sorts of acts against physical, psychological and sexual well being of women in the family. It is an attempt to ensure male power on women. Cultural, economic and

religious factors reinforce male dominance and female subservience. The prevalence of DVAW in Nepal is 43.72 %. Present status of Physical, sexual and psychological violence is 24.52 %, 29.31 % and 27.40 % respectively (Shrestha 2009). This study reiterates the gendered nature of violence in the Nepalese society as in all other cultures and societies in the world. Gender violence, through its negative effect on a woman's ability to achieve, serves as a brake in the path of socio-economic development and the empowerment of women. In the patriarchal Nepalese society, the issue of VAW & G is yet to be recognized as a major impediment to the progress of women and the development of society. The findings of this research should be utilized to highlight the issue and recognized it as one deserving national attention, especially, if commitment to empowering the women of Nepal is serious and not just tokenism (SAATHI 1997).

Violence against women is present in every country, cutting across boundaries of culture, class, education, income, ethnicity and age. Violence against women is actually violence against mothers, sisters, wives, daughters and daughter-in-laws. According to UNICEF there exist six kinds of violence against women and girls in South Asia, mainly (i) sexual abuse, (ii) incest and rape by family members and other, (iii) recruitment by family members into prostitution, (iv) neglect by family members, even to the point of death, (v) feticide and infanticide, (vi) dowry demand and wife abuse.

Most perpetrators of domestic violence escape persecution under the Nepali criminal justice system. Many cases are found where perpetrators of domestic violence escape persecution due to ineffective criminal law of Nepal. Population Briefs, a newsletter of the Population Council reports a high level of physical abuse in homes among pregnant women in Nepal. The maternal mortality study conducted by Family Health revealed the higher suicide rate among women of reproductive age group. Fifty eight percent of women who suffered domestic violence faced daily abuse (Joshi, 2009). There were no specific policies on gender based violence before the introduction of the ninety five year plan. The national plans have largely developed policies in accordance with the commitment at global conferences on women.

The ninth 5 year plan (1992/93- 1996/97), armed with right based approach, initiated

policy to mainstream gender into national development. Gender mainstreaming at the national level was also the key commitment of national states at four global conferences on women (1995). Nepal as a signatory state translated such commitment into a national agenda in the ninth 5 year plan (1997-2002). National action plan on violence against women as one of the Critical areas of concern of Beijing conference was formulated. The major program of tenth plan (2002-2007) includes mainstreaming empowerment gender equality. The primary objectives of the tenth plan is to create egalitarian society based upon women's rights by improving the gender development index(GDI) & by abolishing all sorts of discriminations against women for the realization of economic growth & poverty eradication goals (Tenth plan 2002).

With the enactment of the 2006 gender equality act, sexual violence has been considered as a crime. Constituent assembly had passed the bills on domestic violence the successes of the Constituent assembly election in 2008 further reinforces the notion that women's agency was indeed being recognized. The Constituent assembly that today sees 33% participants of women was a major indicator of the changing times. Nepal witnessed a positive start. This created a space where women specific issues could be addressed politically through the new Constitution that each in the process of being drafted (women's rehabilitation centre 2008).

DVAW is global and widespread and is tolerated as a social phenomenon. It is still a very much common but serious problem in Nepalese society. There is clear discrimination against women from house to country. Since human history women have been discriminated & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. The social institutions permit and even encourage, the demonstration of unequal power relation between the two sexes. Both husband and wife have equal social responsibilities though they are socialized differently and function differently. But the unequal power relation exists between them. There is no single cause of violence. Male share more benefits than female.

Most societies view women as weak and this traditional thinking continues to play a large role in the treatment of women. The present laws of government of Nepal

focused on that 20 percent discount in land registration but in reality it is not so. It also proves that there is no easy access to property right in practice. In such situation, Nepal demands revolutionary change in socio-cultural values of the society. Change is need in the legal system, as well as in practice because mostly, women have been indirectly treated as second grade citizen. Through different Governmental and Nongovernmental organization are working for the prevention and elimination of DVAW but the situation has not improved. Most of the researches are concerned with ethnic groups and Dalit only. Domestic violence occur in all class, caste, family and community .High class and caste family have also stay domestic violence but all of the research were not done. High family status has more domestic violence but no research has been done in this field so I realize the need and make research to find out the DVAW, indiscriminate of any community. Most of the laws in Nepal is in favor of female but in behavior it is hardly implemented. So it is necessary to do research on this field and finding of research need to apply practically.

Discrimination and violence against women is deeply rooted in the culture of Nepali society. Citing Lynn Bennett (2002) can give some view of the socio-cultural situation of women in Nepali society:

The wife's public behavior toward her husband is always marked by humility and deference. She must walk behind him, carry burdens for him, eat after he has finished, refer to him in honorific terms (while he uses the lower form in addressing her), and generally try to serve him in every way possible (2002: 174).

Giving birth to children and receiving support and favor of her husband makes a significant difference in the familial and social life of a woman. Losing his support mean the doomsday for her. Bennett also observes this situation of Nepali women in this way:

Although out of respect for his parents, the husband cannot openly show any affection for his wife, there are many indirect and covert ways of expressing his regard for her. If the husband gives this support to his wife and more important, if he fathers children with her, her status in the household is considerably improved. (2002: 176)

Cameron (1995) had studied on lower caste women in far western area of Nepal concluded that traditional patron-clients relational between lower caste women to higher caste group is declining and those lower caste women become independent in wages earning, decision making, establishing own business and household activities, mobility, control material production etc. And that transformation was due to economical changes brought through the introduction and exposure to capitalistic market and opportunities.

Thus, we see different facets of domestic violence in Nepal from international data and as well from national, regional specific to caste specific groups in empirical landscape. However, the general understanding is that in Nepal there is still prevalence of violence and its degree affected by caste, region, education, service and so on.

## **2.7 Types of Violence against Women**

Domestic violence against women can be defined as any kinds of gender based violence that occurs within the domain of house. Women have been victims of helpless, deprivation and economic dependency. As mentioned below, it may be categorized into five types.

### **2.7.1 Physical Violence**

Violence committed with an objective of giving physical pain is known as physical violence. This includes slapping, beating, arm-twisting, pushing, throwing, biting, kicking, burning and threats with a weapon, murder, grabbing, hair pulling and traditional harmful practices like female genital mutilation and widowhood violence.

### **2.7.2 Sexual Violence**

Sexual violence refers any unwanted cruel behavior against women and girls. Sexual violence could be marital rape, demanding sex regardless of the partner's condition, forcing her to perform sex acts that are unacceptable to her. Forcing her to watch pornography videos and use for pornography and for other materials. This includes coerced sex through threats, intimidation or physical force, forced prostitution, or any

unwanted sexual act.

### **2.7.3 Psychological or Emotional Violence**

Some kinds of event, which negatively affects somebody's psychology is known as psychological violence. Threats to harm, murder and public humiliation, forcing to change decision, insulting, neglecting etc are the kinds of psychological violence. This kinds of violence includes mental and physical torture, verbal abuse, harassments in public and working places, threatening by letter and telephone which compels one to commit suicide, dominating or embarrassing in front of others, restriction to go to our work, suppression of the wife, having control over wife's earning etc. (Ojha, 2004).

### **2.7.4 Traditional Violence**

Child marriage, polygamy, dowry related violence, untouchables, *Deuki* and *Badi*, bonded labor and *Jari* related practices, keeping in a dark and isolated place and outside the home during the first menstruation, placement in the unhygienic place during the post delivery period, restriction on the social interaction of windows and strict perception of their dress etc are all forms of violence that are directed by tradition.

### **2.7.5 Economic Violence**

Economic violence is usually denial a withdrawal of familial support prohibiting wife from handling money controlling wife from earning, having total control over conjugal financial resources, using households money for drinking, gambling of drugs. Economic violence is caused from the society and even from employers also such as, unequal pay for equal work because of gender, lack of access to financial system etc.

## **2.8 Legal Provisions on VAW**

Interim Constitution of Nepal, 2007 has stated in Article 20.1 that "No woman shall be discriminated against in any way on the basis of gender". Likewise it states in Article 20.3 "No physical, mental or other form of violence shall be inflicted on any

woman, and such an act shall be punishable by law". As a signatory of international treaties, conventions and agreements, Government of Nepal is obliged to adhere to the provisions to prevent and remedy the VAW. Domestic Violence (Offence and Punishment) Act, 2066 (2009) has the following provision on VAW:

2. (a) "Domestic Violence" means any form of physical, mental, sexual and economic harm perpetrated by person to a person with whom he/she has a family relationship and this word also includes any acts of reprimand or emotional harm.

2. (c) "Physical harm" means an act of committing or causing bodily harm or injury holding as a captive, inflicting physical pain or any other act connected therewith and incidental thereto except the act of breaking the limbs of body (*Angabhanga*).

2. (d) "Mental harm" means any act of threatening the Victim of physical torture, showing terror, reprimanding him/her, accusing him/her of false blame, forcefully evicting him/her from the house or otherwise causing injury or harm to the Victim emotionally and this expression also includes any discrimination carried out on the basis of thought, religion or culture and customs and traditions.

2. (e) "Sexual harm" means sexual misbehavior, humiliation, discouragement or harm in self respect of any person; or any other act that hampers safe sexual health.

2. (f) "Economic harm" means deprivation from using jointly or privately owned property or deprivation of or access to employment opportunities, economic resources or means.

2. (g) "Victim (Aggrieved person)" means any person who is, or has been, in a domestic relationship with the defendant and who alleges to have been subjected to an act of domestic violence by the perpetrator.

2. (h) "Perpetrator" means the person having family relations with the Victim and for whom the victim alleges to have been subjected to an act of domestic violence and this word also includes any person involved in the domestic violence or in the accomplice of the crime.

According to the Act, the Court can give a protection order, order the perpetrator to bear expenses of treatment, and order the perpetrator to pay appropriate compensation to the Victim. Article 13.1 states about the punishment that "A person who commits an act of domestic violence shall be punished with a fine of Three Thousand Rupees up to Twenty Five Thousand Rupees or Six months of imprisonment or both."

## CHAPTER – III

### RESEARCH METHODOLOGY

This chapter presents the research methodology that is used to collect and analyze qualitative as well as quantitative data for the study. The chapter is further sub divided into many sub-titles such as Selection of study area and justification, Nature and sources of data, Research design, Population and sample size, Technique of Data collection, Data analysis and presentation.

#### 3.1 Selection of Study Area and Justification

For the purpose of this study, I have chosen domestic violence on Kumal women as a field to study. The proposed field site for the study I have chosen is Lekhnath municipality of Kaski district. The changes in the socio-cultural and economic environment for the Kumals in the present study are rooted in the history of the region. The most noteworthy of the changes in this environment is the gradual emergence of local market centers or the *bazaars* namely those of Arghaun, Talchowk, Begnas and Sisuwa that surround the traditional settlements of the Kumals. This development can in turn be seen as an outgrowth of the process of urbanization in the Pokhara valley. It is assumed that this periphery is equidistance and midpoint which carries sum of half of its characteristics of urban fabric and rural fabric mode of life and ideas like; people are conscious of caste ideology but not strictly rather class; all expose modern amenities like bike, television, internet, concrete house; locality is touched to pitch road; wage as a payment than *parma*; some of women are busy in economic activities and some are housewives; some are cow herders and some are teachers and social workers, and some have business enterprise and some are workers. Land are partially rented for cash crops and partially used for farm and agriculture. Most of the households are dependent upon the remittance of the Gulf countries. The traditional practice and skill of making and selling clay pots are in the verge of disappearance altogether from Kumal Gaun.

However, disappearance of traditional values and custom substituting it with the economic values is also becoming persisting features of each locality. In addition,

larger number of households and daily life activities of each individual is based on non-farm income than farm and off-farm income. They largely depend up on market for income earning and for living though they are local community. In the same way, population under study and localities are homogeneous in many aspects like they are Hindu-Kumal; speaks indo-Aryan language; they shared the prestige of being local; they can easily reflect the history of locality and socio-cultural aspects and many more; they reflect the similar life style and changes which they adopt etc and these features they manifest now are cross culturally recurrent more but not less.

The disposition towards the adoption of so-called modern values is also manifested by the changes in the cultural traditions of Kumals over the years. People recall that in comparison to ten or fifteen years ago, many Kumal children are able to go to school now. Many of the cases of marriage by elopement that have become common now are related to the increase in the incidence of school going among youths. Many of the young boys and girls were found to have met their spouses at school. In addition, local people argue that easy communication facilities, entertainment channels on television and similar other amenities are enabling the young people to have different attitude towards sex and marriage. The tradition of drinking alcohol (locally called raksi) during marriage ceremony and other special occasions are also decreasing. Therefore, I hope it will be interesting to research about the domestic life and violence and impact of it on women life.

### **3.2 Research Design**

The research design of the study is descriptive. Descriptive design has been adopted to describe the personal experience of violence against married women. At the sometime the researcher has tried to explore the overall consequences of domestic violence. In additional the researcher had tried to explore the situation and legal knowledge about violence against married women.

### **3.3 Population and Sample Size**

Lekhnath Municipality of Kaski district has been chosen as a study site of this research with considering of available time and resources. The total population of

Lekhath municipality is 58,816 where as population of Kumal citizen is 1,208 (National Population and Housing Census 2011). On the basis of majority of Kumal community, Kumal Gaun of ward no 2 has been selected as a main site for data collection. 90 married female respondents were selected for the sample from 120 households of Kumal Gaun for in-depth study using simple random sampling method. One elder as well as active married female from each selected household were selected as a unit of study. Information gathered from these selected respondents was analyzed.

### **3.4 Nature and Sources of Data**

This study is based on both primary and secondary sources of information. Data has been collected by the researcher herself going to the field. She has taken the personal interviews which supplied the primary data required. Primary data has been collected through interview schedule. The secondary information has been collected through web-sites, books, NGOs - INGOs reports and journals. The primary data helped to collect general information collected from field work and the secondary data from previous published and unpublished literature which helped to understand the subject matter historically.

### **3.5 Technique of Data Collection**

In this study, techniques mentioned below have been used to get as much information as possible to obtain reliable and sufficient information. The following techniques of data collection were used.

#### **3.5.1 Interview Schedule**

A design of questionnaire was prepared in order to find out situations of domestic violence against married women. Where general background, knowledge & attitude towards legal knowledge, experiencing and consequences of domestic violence based on the personal interview method required a person known as the interviewer asking questions generally in a face to face contact to a responding person or persons.

Researcher was on the spot and met people from whom data had to be collected. With the report built with respondent, researcher attempted to reach close to the reality as far as possible. The questions are mainly concerned to find out legal knowledge, experiences and consequences of violence.

### **3.5.2 Key informants' interview**

Key informants interview was carried out with randomly selected members of Kumal Gaun, teachers, members of women's group (*Aama samuha*), Kumal Samaj and people from other communities as well as police. This technique is applied to collect opinions about domestic violence in Kumal society.

### **3.5.3 Observation**

Observation technique was used as another method to select sample size and location of data collection. The samples selected for the study was observed physically to see the Kumal locality, culture, their occupations, land and other physical conditions. It involved observing women involvement with their family members along with various social activities.

### **3.5.4 Case Study**

Case study technique was applied to trace out the consequences and the barriers of support seeking behavior of married Kumal women. The case studied carried out in this report somehow represents the problem faced by most of the Kumal women.

## **3.6 Data Analysis and Presentation**

The collected raw data has been presented and analyzed in different ways in this study. Quantitative data are tabulated and interpreted using simple statistical tools that is percentage. Qualitative data has been analyzed in light of the research questions. Quantitative data has been presented in a systematic way to strengthen the arguments and to analyze them in a logical way based on the facts. Tabulated data are also analyzed and presented by the use of statistical figures and charts.

## **CHAPTER – IV**

### **SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS**

Any characteristic is essentially intrinsic quality or part of larger structure. Basic characteristics of respondents are such qualities under that existing structure of societies can be easily reflected. Degree of equality or inequality depend upon the structure on that basis relational ties are exercised, and so the manifestation of violence in physical, psychological, symbolical, material and respectively in any form. Thus, any characteristic that represents equality between the men and women supposedly interpreted that violence minimum. In the same way, when there is lesser degree of practice of equality by women than that of their counterparts on the same socio economic ground then it is understood as there existed violence in degree. And admittedly, we can say that roles of gender and patriarchy are practiced which are raised upon unequal exchange and relationship that keep men in top and women in bottom.

#### **4.1 Age Category**

Basic socio economic characteristics of women are also analyzed through their age category factor. Here all the married women are categorized into different age groups starting from 15-19 years group to women above 45 years. Domestic violence against women in the study area was found among women of all age groups. Patriarchal norms and the low status of women did not preclude even old women (more than 45 years) from being a victim of violence. While Nepali society upholds the chaste and virginity of women as the ultimate prestige and dignity of a family, on the other hand, the socialization process encourage girls and women to become victims as it instils in them the values of suffering silence, tolerance and non-retaliation. Values of being shy and shameful about voicing victimization especially sexual exploitation and domestic violence further silence a victim into submission. The table shows the detail of the age of the respondents.

**Table 4.1: Distribution of Age Specific Groups**

| <b>Age group</b> | <b>No of respondents</b> | <b>Percentage</b> |
|------------------|--------------------------|-------------------|
| 15-19            | 3                        | 3.3               |
| 20-24            | 12                       | 13.3              |
| 25-29            | 15                       | 16.7              |
| 30-34            | 17                       | 18.9              |
| 35-39            | 12                       | 13.3              |
| 40-44            | 13                       | 14.5              |
| 45+              | 18                       | 20                |
| <b>Total</b>     | <b>90</b>                | <b>100</b>        |

*Source: Field Survey, 2016*

The basic age characteristics of respondents show variation in their social age distribution. Interestingly, it is found that only 3.3 percent of married women were of 15-19 age groups. However, 45+ age group have larger number of respondent who were now celebrating their old age status which consists 20 percent of total. 30-34 age group consist second larger group i.e. 18.9 who were matured adult with children, family and handling household, 25-29 age group consist third larger group who were most active adult group and also running their businesses along with lots of responsibilities. Most of the agricultural activities were carried out with the age group of 40-44 years which is fourth highest i.e. 14.5 percent of total sample. Some of the women of 20-24 age group were found continuing their studies and have little marriage experiences. 35-39 age group women were found running local restaurant, shops and also worked in construction as a laborer.

#### **4.2 Age at Marriage**

Although government of Nepal has clearly mentioned the age for marriage of both men and women which is 18 and 21 years respectively but it is seen in this research there is no any social and family restriction or barriers for age to marry. Women having different ages ranging from early teenage to above 30 years are found which is presented in table below.

**Table 4.2: Age Specific Groups at Marriage**

| <b>Age at marriage</b> | <b>No of respondents</b> | <b>Percentage</b> |
|------------------------|--------------------------|-------------------|
| 15-19                  | 27                       | 30                |
| 20-24                  | 55                       | 61.1              |
| 25-29                  | 7                        | 7.8               |
| 30 or above            | 1                        | 1.1               |
| <b>Total</b>           | <b>90</b>                | <b>100</b>        |

*Source: Field Survey, 2016*

Above data shows that significant change in the nature of age at marriage. Now the age at marriage is higher than the national average which is 20 in 1998. Data shows 61.1 percent belongs to 20-24 age group which shows good symptom of doing marriage in matured age. 30 percent belongs to 15-19 age group where most of the women were found married after 18 years old. But some of the marriages in this group were found to be done before 17 years which is little bit disappointing. Interestingly, it is found that 1 woman married when she was at 31 years old. The above data shows drastic change in Nepalese society about marriage age. It seems women are more liberated, educated, independent decision making power, understanding family and service holders and so on which indicates new beginning of private and public spheres of women.

### **4.3 Types of Marriage**

Hindu religion is deeply rooted on purity and pollution. Status of bride in the family was determined by types of marriage and arranged marriage was preferable by the family and society. Love marriage or eloped marriage was not considered as good within the family and society. Most of the family members neglected the daughter in-law with eloped and love marriage. In contrast, even the women having arranged marriage were also suffered from domestic violence.

**Table 4.3: Types of Marriage**

| <b>Types of marriage</b> | <b>No of respondents</b> | <b>Percentage</b> |
|--------------------------|--------------------------|-------------------|
| Arranged                 | 51                       | 56.7              |
| Love                     | 39                       | 43.3              |
| <b>Total</b>             | <b>90</b>                | <b>100</b>        |

*Sources: Field Survey, 2016*

Data shows great variations in a type of marriage. Love marriage is supposed as bad as crime but in Kumal society this looks like a tradition. The percentage of love marriage consists 43.3 whereas 56.7 percent women do arrange marriage. However, it seems to me that love marriage may be happened almost nearly in new age groups who lived life of mobility, education, media, legal rights and so on. On the other hand, there seems more than half of the respondent belong to arranged marriage which supposedly mean that they were age groups of a generation ago who lived very rigid life, minimum education life, bounded mobility, based on husbandry, agricultural, and housewife and so on.

#### **4.4 Types of Family**

Domestic violence has been found in all types of respondents' family. But the perpetrators were different. In joint family violence was committed frequently by in-law members as well husband and in nuclear family, violence were perpetuated only by husband. Following table shows the types of family of the respondents.

**Table 4.4: Types of Family**

| <b>Types of family</b> | <b>No of respondents</b> | <b>Percentage</b> |
|------------------------|--------------------------|-------------------|
| Joint/extended         | 49                       | 54.4              |
| Nuclear                | 41                       | 45.6              |
| <b>Total</b>           | <b>90</b>                | <b>100</b>        |

*Source: Field Survey, 2016*

Interestingly there is great difference in the choice of living in couple. More the 50 percent women lived in joint/extended family whereas 45.6 percent which is little bit less than joint/extended family lived in nuclear family. It is obvious that there exist common income pooling and yet not divided property between brothers and sisters which is supposedly a source of conflict and quarrels in family between husband and wife, in-laws and other in-laws and so on.

#### 4.5 Education

Education is another important factor that plays important role in domestic violence against women. Women who don't read and write are categorized in illiterate group. Similarly there are different categories according to their level of education.

**Table 4.5: Level of Education**

| Level of Education               | No of respondents | Percentage |
|----------------------------------|-------------------|------------|
| Illiterate                       | 6                 | 6.7        |
| Not schooled but can read little | 8                 | 8.9        |
| Primary school                   | 15                | 16.7       |
| Six to ten                       | 40                | 44.4       |
| SLC to Bachelor                  | 19                | 21.1       |
| Master and more                  | 2                 | 2.2        |
| <b>Total</b>                     | <b>90</b>         | <b>100</b> |

*Source: Field Survey, 2016*

Women living in Kumal Gaun show significant achievement in educational level. Only 6.7 percent was illiterate, remaining all were educated however, their degree have variation. It is interesting that there were only 2.2 percent women have read master level education, 21.1 percent have did ten to bachelor level education, and only 16.7 percent has limited to primary level only where as there were 8.9 percent who did not attained any schooled in lifetime however, they are qualified to read the Nepalese languages and hardly write. This overall picture shows that women aspire to get education which is one of the great achievements and empowering quality they

posed. However, it seems that their proximity to Pokhara city, its infrastructure, services and so on played large role that women were successful in gaining education.

#### 4.6 Ownership

The female members of the society who own property seem to command much more respect. The person who has no ownership cannot get loan from the banks can not engage himself or herself in self employment. Without credit worthiness the ownership of business becomes very difficult if not altogether impossible. Ownership of business gives independence and ensures empowerment.

**Table 4.6: Women Share of Ownership**

| <b>Women share of ownership</b>                  | <b>No. of female</b> | <b>Percentage</b> |
|--|----------------------|-------------------|
| Any share from parental property (Land or money) | 14                   | 15.6              |
| Any share from husband property (Land or money)  | 17                   | 18.9              |
| Banking accounts                                 | 49                   | 54.4              |
| Business   | 15                   | 16.7              |
| Ornaments  | 69                   | 76.7              |

*Source: Field Survey, 2016*

Among 90 respondents, most of the women have both ornaments and bank account in their own name. However, it is seen that no women have exclusively get any share of property from husband except 18.9 percent in total. The table shows that 54.4 percent of women had their banking accounts that are either of cooperative limited or banks and 16.7 percent women had registered business in their name. 15.6 percent of women had parental property given by their parents. It shows that currently power dynamics of unequal power relationship between husband and wife on material basis is changing.

#### 4.7 Control of Property

However, it is confirmed from the data that women has less control over the parental and husband property even though she has legal ownerships. Among those

respondents who had parental and husband property, only 28.6 and 17.7 percent women has control over the property they received from parents and husband respectively. In both of the cases more than 50 percent husbands control the property named in their wives where as little percent of father/mother in-laws has control in this type of property.

**Table 4.7: Control of Women's Property Ownership**

| Control of property      | Received parental property |            | Received husband property |            | Banking accounts |            | Business assets |            | Ornaments |            |
|--------------------------|----------------------------|------------|---------------------------|------------|------------------|------------|-----------------|------------|-----------|------------|
|                          | N                          | %          | N                         | %          | N                | %          | N               | %          | N         | %          |
| Husband                  | 8                          | 57.1       | 9                         | 52.9       | 9                | 18.4       | 4               | 26.7       | 27        | 39.1       |
| Mother or father in-laws | 2                          | 14.3       | 5                         | 29.4       | 0                | 0          | 2               | 13.3       | 4         | 5.8        |
| Other in-laws            | 0                          | 0          | 0                         | 0          | 0                | 0          | 1               | 6.7        | 0         | 0          |
| Self                     | 4                          | 28.6       | 3                         | 17.7       | 40               | 81.6       | 8               | 53.3       | 38        | 55.1       |
| <b>Total</b>             | <b>14</b>                  | <b>100</b> | <b>17</b>                 | <b>100</b> | <b>49</b>        | <b>100</b> | <b>15</b>       | <b>100</b> | <b>69</b> | <b>100</b> |

*Source: Field Survey, 2016*

However, in the case of women having bank accounts 81.6 percent women have absolute control of it where as only 18.4 percent men control their wives bank account and there is no control of other members of the family. In the similar way, more than half percent of women had control of business assets those were in their own name where as 26.7 percent husband, 13.3 percent father/mother in-laws and 6.7 percent other in-laws controlled businesses of women ownership. Similarly 55.1 percent women had control on their own ornaments whereas 39.1 percent husband and very less percent of father/mother in-laws had control of ornaments of their wives and daughter in-laws respectively. From the above discussion it is found that women have mixed control in their own assets, however, there is power dynamic still active to control the life of women and their aspects which intrinsic qualities of gender and patriarchy structure which is manifested through a ability of husband and mother in-laws to control the life and material possession of wife or daughter in-laws.

## 4.8 Occupation

Occupational status of the respondents, their husband, and family was assessed during field visit. Survey revealed that women were involved in all types of occupations. Nepal being agricultural country, agriculture is the main occupation of the respondents too.

**Table 4.8: Women's Participation in Occupation**

| <b>Occupation</b>       | <b>No of respondents</b> | <b>Percentage</b> |
|-------------------------|--------------------------|-------------------|
| Agricultural/husbandry  | 46                       | 51.1              |
| Business                | 17                       | 18.9              |
| Laborer/Factory workers | 14                       | 15.6              |
| Services                | 6                        | 6.7               |
| Student or other        | 5                        | 5.5               |
| Professional            | 2                        | 2.2               |
| <b>Total</b>            | <b>90</b>                | <b>100</b>        |

*Source: Field Survey, 2016*

Data from above revealed that still there are lots of barriers for married women in Kumal community to do jobs outside their locality. More than half of total respondents i.e. 51.1 percent of women were constrained to do work within household in the form of either agriculture or husbandry or poultry. However, remaining other worked in different fields. This data revealed that 18.9 percent have enjoyed doing businesses such as cosmetic shops, small restaurant, tailors etc. 15.6 percent of married women worked as laborer as well as engaged in factories like Sujal foods. Only 6.7 percent has done services whereas 2.2 percent of women were found in their professional fields and remaining 5.5 percent were found as students of schools and colleges. From the above data it is found that most of the women were bounded in social and cultural ties of their society and traditions.

In this section, basic socio-economic characteristics of women of changing localities are presented. These are characteristics with that they live and with that they fight. These characteristics revealed the broader structural nature of our society. More

liberal, democratic, legal, capitalistic and so on rather than unequal in all aspects like power, economic, status, and so on embedded in gender and patriarchy largely drive from caste and religious social organization. The next section deals with the experiences of domestic violence as according age, mobility, property, occupation and so on.

## CHAPTER – V

### EXPERIENCE OF DOMESTIC VIOLENCE AGAINST WOMEN

This chapter is mostly focused on the experiences of the domestic violence against married women on the basis of their socio economic characteristics. It deals with the type of social dimensions and their relation in facing domestic violence. These dimensions include age, education, mobility, ownership, occupation, and so on which are indispensable that take women outside in public sphere, bring equality and liberty that will emancipate as social feminist thought. Let's see what were the quantitative expression of data which tells degree of violence women facing or not, or relative degree of violence.

**Table 5.1: Percentage Distribution of Women Facing Violence**

| <b>Women facing violence</b> | <b>No of respondents</b> | <b>Percentage</b> |
|------------------------------|--------------------------|-------------------|
| Yes                          | 68                       | 75.6              |
| No                           | 22                       | 24.4              |
| <b>Total</b>                 | <b>90</b>                | <b>100</b>        |

*Source: Field Survey, 2016*

Above tabulated data revealed that there is vast difference in experience and non experience of domestic violence. In total, 75.6 percent respondents felt violence whereas only 24.4 percent did not feel violence which means that out of every four married women at least three women were facing violence at their homes. However, kind of violence and its degree is revealed in following tables.

#### **5.1 Experience of Violence on the Basis of Age**

Domestic violence against women in the study area was found among women of all age groups. Patriarchal norms and the low status of women did not preclude even old women (more than 45 yrs) from being a victim of violence. While Nepali society upholds the chastity and virginity of women as the ultimate prestige and dignity of a family, on the other hand, the socialization process encourage girls and women to become victims as it instils in them the values of suffering silence, tolerance and non-

retaliation. Values of being shy and shameful about voicing victimization especially sexual exploitation and domestic violence further silence a victim into submission.

**Table 5.2: Women Experience Violence on the Basis of Age**

| Age group (in years) | No. of female | Percentage |
|----------------------|---------------|------------|
| 15-19                | 1             | 1.5        |
| 20-24                | 9             | 13.2       |
| 25-29                | 12            | 17.7       |
| 30-34                | 14            | 20.6       |
| 35-39                | 9             | 13.2       |
| 40-44                | 11            | 16.1       |
| 45+                  | 12            | 17.7       |
| <b>Total</b>         | <b>68</b>     | <b>100</b> |

*Source: Field Survey, 2016*

The table shows there is violence against married women in any age groups in significant percentage. From the data tabulated above, it can be clearly identified that the huge number of women between 30 to 34 years old faced violence that is 20.6 percent of total. But out of 12 respondents of age 35 to 39 years old, 10 suffered violence which is the highest percentage within the group. Although table shows 17.7 percent of women who crossed 45 years old faced violence but in comparison with total number of respondents of this age group this ratio is less. Research shows that out of every three women of age group 15-19, only one woman has faced violence at their home which is the lowest percent among all age groups. It can be interpreted from the above table that rate of violence is high in active reproductive age where as it is lower in senior ages and very junior age.

## **5.2 Experience of Violence on the Basis of Occupation**

Occupational status of the respondents, their husband, and family was assessed during field visit. Findings revealed that domestic violence against women was committed in all types of occupational families. Nepal being the agricultural country, majority of

the victim's family had agriculture for primary occupation. From the labor occupational groups to service holder & business class occupational, domestic violence was prevailing. Nature and form of violence was found to be different in different occupational groups.

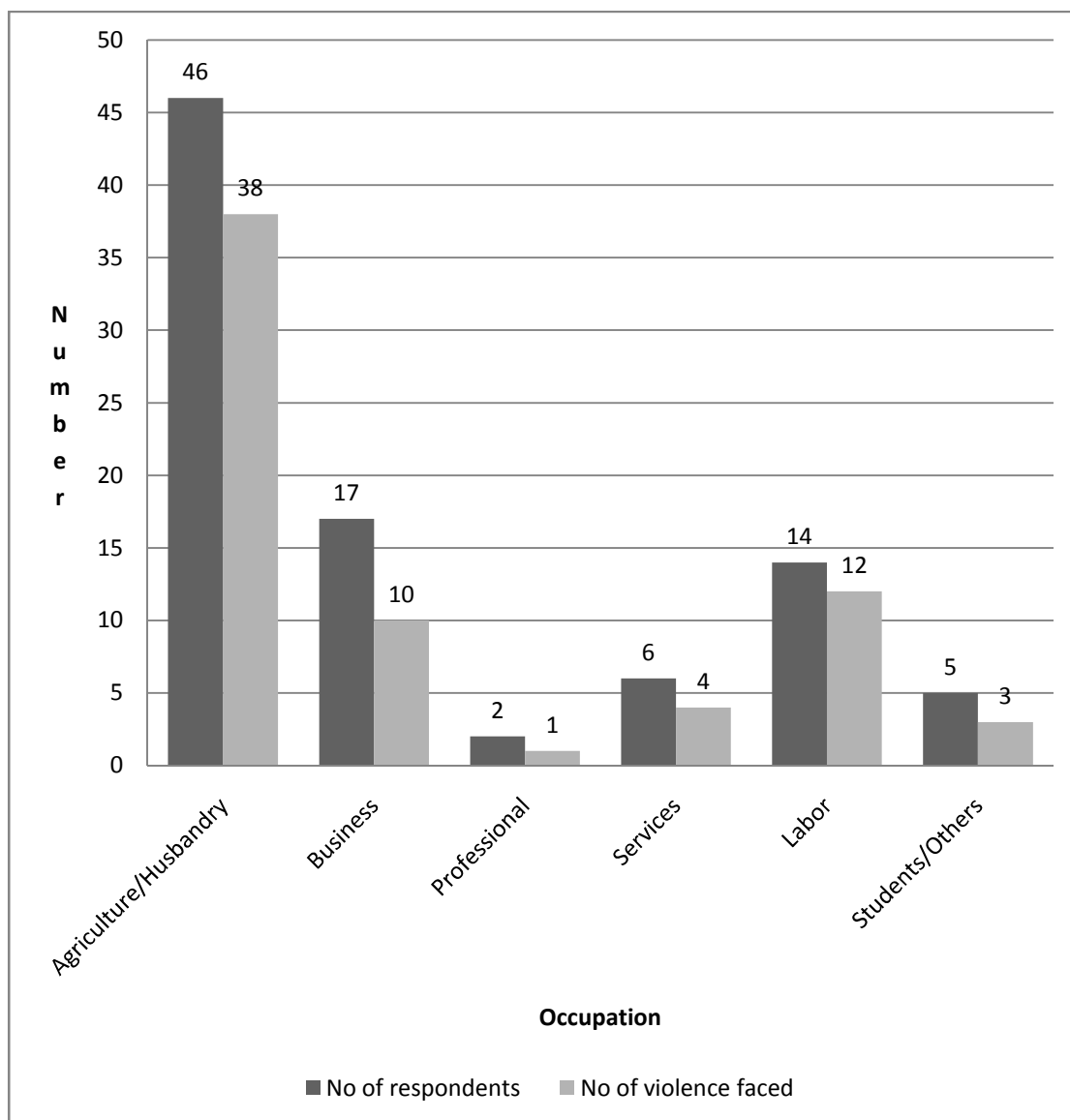
**Table 5.3: Experience of Violence by Occupation**

| <b>Occupation</b>     | <b>No. of female</b> | <b>No of female violence faced</b> | <b>Percentage of female violence faced</b> | <b>Percentage of violence faced out of total victims (68)</b> |
|-----------------------|----------------------|------------------------------------|--|---|
| Agriculture/husbandry | 46                   | 38                                 | 82.6                                       | 55.9  |
| Business              | 17                   | 10                                 | 58.8                                       | 14.7  |
| Professional          | 2                    | 1                                  | 50   | 1.5   |
| Services              | 6                    | 4                                  | 66.6                                       | 5.9   |
| Labor                 | 14                   | 12                                 | 85.7                                       | 17.6  |
| Students and other    | 5                    | 3                                  | 60   | 4.4   |
| <b>Total</b>          | <b>90</b>            | <b>68</b>                          | <b>75.5</b>                                | <b>100</b>  |

*Source: Field Survey, 2016*

Above table shows two type of scenario; one is the percentage of women facing violence within the victims of their own occupation and the other is the percentage of women facing violence among all the victims of domestic violence. Data shows 55.9 percent of women whose main occupation is agriculture or husbandry have suffered from violence which is the highest percentage where as only 1.5 percent of professional women have faced violence which is the lowest percentage. But table shows that 12 out of 14 (i.e. 85.7%) labor women have been facing violence at their homes which is the highest and 1 out of 2 (i.e. 50%) professional women have been facing the problem which is the lowest percentage in comparison with the women in their respective occupations. Similarly among all 68 victims, 14.7 percent of women were facing violence whose occupation is business but 58.8 percent of business women have been facing violence if it is compared within total 17 business women. It can be clearly identified that very little percentage of students and services oriented women were facing domestic violence. Finally we can say that most of the women who want to do their jobs outside their community such as labor, services or students

were facing domestic violence.



**Figure: 5.1 Bar diagram of domestic violence by occupation**

Above bar diagram clearly indicates that there is domestic violence in every occupation either that is labor or service or business. Bar diagram also shows that 50 percent or more women were facing domestic violence in each occupation they do.

### **5.3 Experience of Violence on the Basis of Education**

Data in the table indicates that lack of education can increase vulnerability to domestic violence and exploitation. It could be either deduced that as education

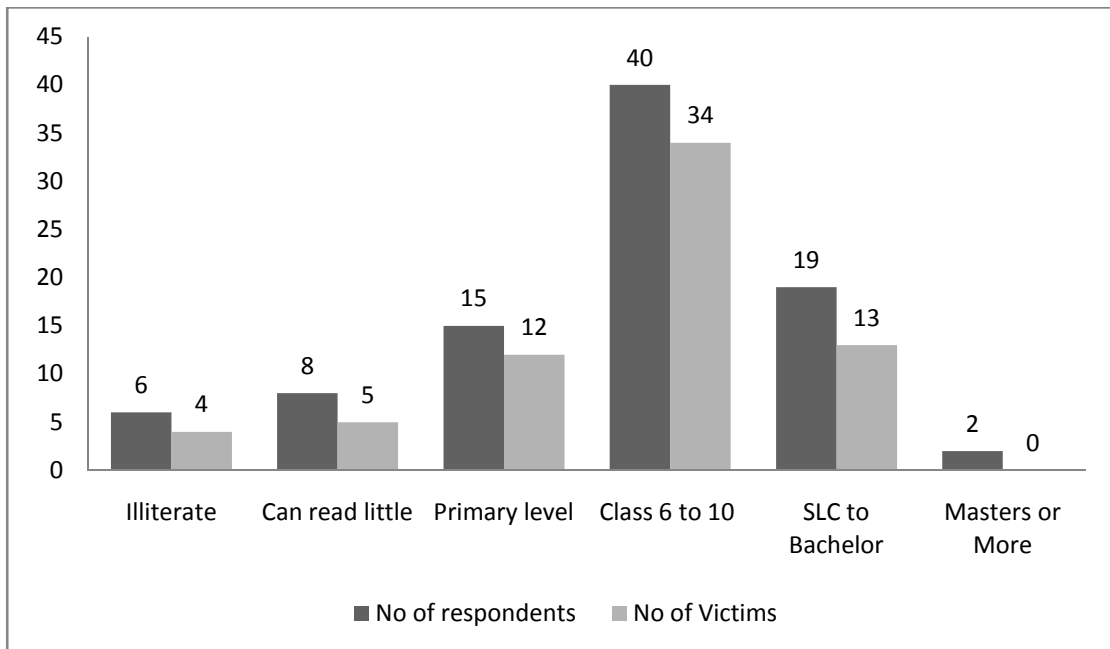
empowers women. She becomes less vulnerable to domestic violence or more educated victims refused to be identified due to fear of loss of social prestige. This lack of education is also reflective of the poor economic status of the victim's family.

**Table 5.4: Violence Experiences by Women on the Basis of their Education**

| <b>Level of Education</b>        | <b>No. of female</b> | <b>Percentage</b> |
|----------------------------------|----------------------|-------------------|
| Illiterate                       | 4                    | 5.9               |
| Not schooled but can read little | 5                    | 7.4               |
| Primary school                   | 12                   | 17.6              |
| Six to ten                       | 34                   | 50                |
| SLC to Bachelor                  | 13                   | 19.1              |
| Master and more                  | 0                    | 0                 |
| <b>Total</b>                     | <b>68</b>            | <b>100</b>        |

*Source: Field Survey, 2016*

The data presented on the above table indicates that among all the victims of domestic violence, women who have read class six to ten were found to be 50 percent. This percentage is high because the total number of respondents was also very high in this group. Similarly remaining 50 percent of other victims were comprised of those women who were either illiterate or have read below primary level education or have passed SLC. Interestingly women who have completed higher level of education were not found as victim of domestic violence. However, from the data it can be firmly concluded that whether attainment of education is higher or lower there is domestic violence in the community of Kumal Gaun.

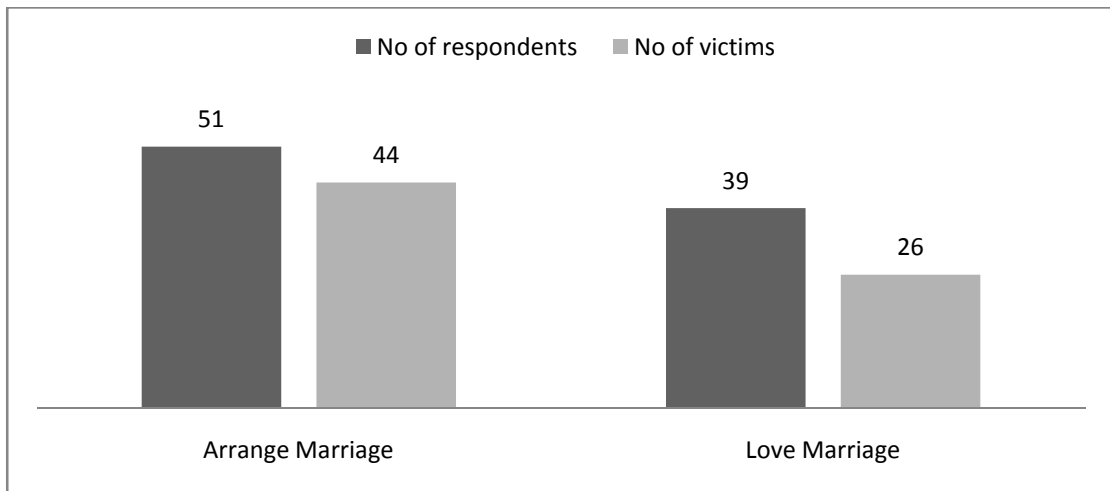


**Figure: 5.2 Bar diagram of domestic violence on the basis of education**

The diagram above presented gives the clear picture of the domestic violence against married women among different level of academic education. Out of 6 illiterate women 4 were found victim where as no one was found as a victim of domestic violence who were highly educated. Similarly different levels of education is shown on the bar diagram along with the number of women suffering from domestic violence in their respective education level.

#### **5.4 Experience of Violence according to Type of Marriage**

Hindu religion is deeply rooted on purity and pollution. Status of bride in the family was determined by types of marriage and arranged marriage was preferable by the family and society. Love marriage and eloped marriage was not considered as good within the family and society. Most of the family members neglected the daughter in-law with eloped and love marriage. In contrast, even the women having arranged marriage were also suffered from domestic violence.



**Figure: 5.3 Bar diagram of domestic violence on the basis of type of marriage**

*Source: Field Survey, 2016*

Women experiencing violence according to marriage type shows huge difference. Out of 39 women doing love marriage, 26 women faced domestic violence which is 66.66 percent. On the other hand 44 women were suffering from domestic violence among 51 women who have done arrange marriage i.e. 86.27 percent. Thus, it can be concluded that love marriage necessarily built the mutual understanding between husband and wife when they were ritually integrated in conjugal relation from their choice rather than arranged marriage.

### 5.5 Experience of Violence According to Type of Family

Women living in different types of family show experience of violence among them vary. Domestic violence has been found in all types of respondents' family. But the perpetrators were different.

**Table 5.5: Distribution of Violence according to Type of Family**

| Types of family | No. of female | Percentage |
|-----------------|---------------|------------|
| Joint/extended  | 39            | 60         |
| Nuclear         | 29            | 40         |
| <b>Total</b>    | <b>68</b>     | <b>100</b> |

*Source: Field Survey, 2016*

Women who lived within the joint/extending family faced exactly double the violence rate than women who lived with their unmarried children and husband is 60 percent. Therefore, it can be said confidently that women who lived within joint/extended family face higher rate of violence than who lived in nuclear family. However, it can be presumed that in joint/extended family any women have to bind themselves to moral regulation, gender roles-norms and so on than in nuclear family which is more mobility-liberty oriented values where any decision making is only between husband and wife than any other in-laws.

### 5.6 Experience of Violence on the Basis of Ownership

Ownership of the property is one of the main causes of conflict in Nepalese society. This rate is high if women hold the ownership of the property either that is from their parents or husbands or business etc.

**Table 5.6: Violence on the Basis of Ownership**

| <b>Women share of ownership</b>                  | <b>No. of female</b> | <b>Percentage</b> |
|--|----------------------|-------------------|
| Any share from parental property (Land or money) | 5                    | 7.4               |
| Any share from husband property (Land or money)  | 8                    | 11.8              |
| Banking accounts                                 | 22                   | 32.3              |
| Ornaments  | 26                   | 38.2              |
| Business   | 7                    | 10.3              |
| <b>Total</b>                                     | <b>68</b>            | <b>100</b>        |

*Source: Field Survey, 2016*

Data presented on the above table revealed that the rate of domestic violence is very high among the women who had ornaments as their main property is 38.2 percent. Similarly it is seen that women having their bank accounts suffered domestic violence from their family members which is 32.3 percent. From this scenario it can be concluded that properties that can be immediately converted into cash created more domestic violence against married women. On the other hand domestic violence because of ownership of property from parents and even from husband was low i.e.

7.4 and 11.8 percent respectively. 10.3 percent women faced violence whose ownership on property is business.

### 5.7 Experience of Violence on the Basis of Perpetrator

The second level looks at close relationships such as those with family, friends, intimate partners and peers, and explores how these relationships increases the risk of being a victim or perpetrator of violence. In youth violence, for example, having friends who engage in or encourage violence may increase a young person’s risk of being a victim or perpetrator of violence. Domestic violence has been found in all types of respondents’ family. But the perpetrators were different. In joint family violence was committed frequently by in-law members as well husband and in nuclear family, violence were perpetuated only by husband.

**Table 5.7: Experience of Violence on the Basis of Perpetrator**

| <b>Perpetrator</b> | <b>No of female</b> | <b>Percentage</b> |
|--------------------|---------------------|-------------------|
| By Husband         | 40                  | 58.8              |
| By Mother in-law   | 11                  | 16.2              |
| By Father in-law   | 10                  | 14.7              |
| Other in-laws      | 7                   | 10.3              |
| <b>Total</b>       | <b>68</b>           | <b>100</b>        |

*Source: Field Survey, 2016*

Perpetrator who causes violence to women varies in different rate. In most of the cases husbands have engaged in domestic violence with their wife which is almost 59 percent. It is presumed that egoism and self orientation between wife and husband are mainly problem that creates violence. And also drinking alcohol either by husband or wife is another reason of violence to wife. It is seen from above presented data, mother in-laws and father in-laws had also committed domestic violence in large number of household with daughter in-laws which is 16 and 15 percent respectively. This is because of conflict of social norms that is new modern norms like mobility, individualistic orientation, more secular, educative, and so on with old norms like

practice of religiosity in domestic sphere, conformity to family values-status quo and so on. Not only women faced subordination to above mention two groups they are as well bounded to subordinate with other in-laws. This represents women lowest position and very unequal power dimension in patriarchal community or family.

*My name is Rita Maya Kumal. I am 18 years old. I live in Lekhnath municipality-2. When I was just 14 years old, I fell in love with a man from the own village. After 2 years, he proposed me for marriage. Before marriage we had sexual relation too. I became pregnant from him. We got marriage after that and we stayed in rented house because his parents did not accept me as a daughter in-law. Slowly he started to ignore me and ran away from me. With the help of paralegal committee members I went to his home and stayed for a week but they started to scold and beat me. So I left the husbands house and came back to the maternal house. My father also does not like to me because I went to the man without the consent of my parents. Now my mother only support to me and I am working as a labour. Now my son is 2 years old.*

### **5.8 Experience of Violence on the Basis of Need Consent for Mobility**

In each instances of social phenomena, among 68 respondents who need consent of family for mobility is varied. It shows that women highly need consent of family members who are higher in status, and who control property's ownership. Most of the women almost did not get chance for long tours without the consent of their husband or father/mother in-laws.

**Table 5.9: Violence on the Basis of Need Consent for Mobility**

| <b>Need consent</b>         | <b>No. of female</b> | <b>Percentage</b> |
|-----------------------------|----------------------|-------------------|
| While going long tours      | 59                   | 86.8              |
| While going to associations | 50                   | 73.5              |
| While going relatives home  | 44                   | 64.7              |
| While going market          | 34                   | 50                |
| While going hospital        | 18                   | 26.5              |

*Source: Field Survey, 2016*

Women in their community or outside of their community who participate in any associational communities like club, women forum, *aama samuha* need consent to participate which is also higher in rate i.e. 73.5 percent. In the similar way, even if women who want to go their relative homes they did not get easy permission from the family member that is 64.7 percent. But while going market for household purpose half of the women used to ask for the permission from their respected members of the house. However, interestingly women did not need much more consent to go hospital when it is necessary but there is also denied of mobility without consent is 26.5 percent. Thus, it can be said that though women have experiences great deals of mobility due to education, jobs and business, however, their mobility is curtailed when they are not free to go there and here.

### 5.9 Experience of Violence on the Basis of Use of Alcohol

Drinking alcohol is one of the major problems in most of the societies and is the main cause of misunderstanding among the friends and family. It is found that the rate of using alcohol is increasing in all age groups both in males and females. Kumals are traditionally involved in homemade alcohol called *rakshi* which is used in many occasions such as marriages and other important programs. Generally old aged people either male or female both take alcohol and sometimes it creates confusion between members of family and acts as a catalyst for violence. So in this section, it is examined that effect of alcohol in domestic violence.

**Table 5.10: Violence on the Basis of Use of Alcohol**

| <b>Frequency of having alcohol by husband or household head</b> | <b>No of respondents</b> | <b>No of victim females</b> | <b>Percentage</b> |
|---|--------------------------|-----------------------------|-------------------|
| Regularly (Daily)   | 42                       | 38                          | 90.5              |
| Irregularly   | 27                       | 21                          | 77.7              |
| Occasionally  | 14                       | 7                           | 50                |
| Never   | 7                        | 2                           | 28.5              |
| <b>Total</b>  | <b>90</b>                | <b>68</b>                   | <b>75.6</b>       |

*Source: Field survey, 2016*

The table above presented shows clear result about the impact of alcohol in experiencing domestic violence against women. 90.5 percent women were facing violence out of 42 families where alcohol is taken regularly by their household head or husband. Similarly 77.7 percent and 50 percent women faced domestic violence where alcohol is taken irregularly and occasionally respectively by male of those households. Although alcohol is never used by husband or head of family in some of the households but there is still 28.5 percent of women suffered from violence. So it can be concluded that the intensity of violence against married women increases with the increase in the frequency of having alcohol by the household head or husband. Further, it can be said that only alcohol is not the cause of domestic violence because where there is no any connection of alcohol with the family member there is also significant amount of violence against married women.

*My name is Kanchhi Kumari Kumal (name changed) and I am 30 years old. I live in Kumal Gaun, Lekhnath. I have also passed S.L.C. I got married 6 years ago. I had two children during 6 years of my conjugal life. My elder daughter goes to school. My husband is unemployed. He is alcoholic too. Even then, he never spends a day without scolding by vulgar words. I could never tell it to others; otherwise I would be subjected to more torture. From the first day of marriage, I was pressurized to bring the money from my motherhouse. I used to give the money to him for liquor till mother provides me. But ultimately my mother and father came to know that the money given to me was used by my husband for liquor, and then they stopped to give money to me. So by not getting money for liquor he started to beat me. Now I am suffering from two types of problem. First problem is to take care of my little son and elder daughter and other one is to save myself from my husband. I know that it is not possible to leave my husband. I need help to change my husband and also want to send him abroad for work.*

## CHAPTER – VI

### EFFECTS OF VIOLENCE

In all legal system, there exist exclusive rights if necessary women can use to protect as well to promote her. Doing violence is anti-feminist act which is condemned by courts. There exist different kinds of violence that directly and indirectly harm women dignity; however, it is one of the major causes that transformed the women self esteem to low. Violence is as dangerous as that it can kill the life of women as well her fetus. In this instance, there exist different consequences of violence that can be psychological, physical, sexual and reproductive health problems. Severity of each depends upon the degree that perpetrator follows.

#### 6.1 Types of Violence Faced by Women

The consequences of abuse and violence are profound, extending beyond the health and happiness of individuals to affect the well being of entire communities. Living in a violent relationship affects a women's sense of self – esteem and her ability to participate in the world. Studies have shown that abused women are routinely restricted in the way they can gain access to information and services, take part in public life, and receive emotional support from the friends and relatives. Not surprisingly, such women are often unable properly to look after themselves and their children or to pursue jobs and careers. There are different types of domestic violence women are facing regularly in Nepalese society which is listed in the table below.

**Table 6.1: Types of violence faced**

| <b>Violence</b> | <b>No of female</b> | <b>Percentage</b> |
|-----------------|---------------------|-------------------|
| Verbal          | 66                  | 97.1              |
| Psychological   | 61                  | 89.7              |
| Physical        | 35                  | 51.5              |
| Sexual          | 21                  | 30.9              |
| Traditional     | 21                  | 30.9              |

*Source: Field Survey, 2016*

The data tabulated above shows, women of Lekhnath municipality face five different types of domestic violence. Among different violence all most all women were suffering from verbal violence which is 97.1 percent. Similarly, 89.7 and 51.5 percent of victims were found suffered from psychological and physical violence respectively. Likewise, 30.9 percent victim women were suffering from both sexual and traditional violence.

## 6.2 Psychological Consequences of Domestic Violence

Psychological abuse (also referred to as psychological violence, emotional abuse or mental abuse) is a form of abuse, characterized by a person subjecting, or exposing, another person to behavior that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorder. Psychological abuse was one of the safest methods for the perpetrators, because it could not be recognized until and unless victim herself expressed it.

**Table 6.2: Psychological Consequences**

| <b>Psychological consequences</b>     | <b>No of female</b> | <b>Percentage</b> |
|---------------------------------------|---------------------|-------------------|
| Tension                               | 26                  | 42.6              |
| Constant fear                         | 15                  | 24.6              |
| Depression                            | 10                  | 16.4              |
| Going away from/ leaving husband home | 6                   | 9.8               |
| Suicidal feelings                     | 4                   | 6.6               |
| <b>Total</b>                          | <b>61</b>           | <b>100</b>        |

*Source: Field Survey, 2016*

Among the consequences those emerged from violence done against women by perpetrator vary. The highest percentage of consequences that women faced is tension which is 42.6 percent. In the similar manner, woman who lived in constant fear is 24.6 percent. In the same way, 16.4 percent women lived with depression whereas 9.8 percent women have wanted to leave husband home and 6.6 percent of women had suicidal feeling in their imagination. Thus, it can be seen that women has different psychological consequences living with that has direct impacts upon her bodily

integrity and health. Hence, as we know that anything that hampers female peace of mind is violence as per the international standard and theory.

### 6.3 Physical Consequences of Domestic Violence

Physical violence is the deliberate use of physical force with the potential for causing harm. Physical abuse can range from relatively mild such as a slap, to severe such as the breaking of bones and head. The effects of physical abuse can be both acute and far-reaching.

**Table 6.3: Consequences of Physical Violence**

| Consequences of physical violence | No of female | Percentage |
|-----------------------------------|--------------|------------|
| Sprain                            | 16           | 45.7       |
| Cut                               | 8            | 22.9       |
| Broken bone                       | 6            | 17.1       |
| Head area injuries                | 5            | 14.3       |
| <b>Total</b>                      | <b>35</b>    | <b>100</b> |

*Source: Field Survey, 2016*

Consequences of physical violence have different kinds of impacts upon women body. Large number of women suffered from sprain kinds of physical violence which is highest in rate is 45.7 percent than other kinds of physical violence. Only 14.3 percent of women suffered from head area injuries where as any cutting and broken bone have 22.9 percent and 17.1 percent respectively. However, it is confirmed that though violence occurred in domestic life but severity of violence is low.

### 6.4 Sexual Violence

Sexual violence is defined as a sexual act committed against someone without that person's freely given consent. Domestic sexual violence is sexual violence perpetrated by intimate partners and by other family/household members, and is often termed intimate partner violence. This kind of sexual violence is widespread both during conflict and in peacetime. It is commonly believed that incidences of domestic sexual

violence increase in wartime and in post-conflict environments. Sexual violence has different types of effects and causes. Some of the consequences of sexual domestic violence against married women are highlighted below in the table.

**Table 6.4: Consequence of Sexual Violence**

| Consequence of sexual violence                      | No of female | Percentage |
|---|--------------|------------|
| Marital rape  | 3            | 14.3       |
| Unacceptable sex acts/practice                      | 9            | 42.8       |
| Demanding sex regardless of the partner's condition | 6            | 28.6       |
| Vulgar sex  | 3            | 14.3       |
| <b>Total</b>  | <b>21</b>    | <b>100</b> |

*Source: Field Survey, 2016*

Women experiencing the sexual violence are moderate in comparison to physical and psychological where only 21 respondents admitted that they suffered from sexual violence. Only three respondents admitted that they have suffered from husband forcefully doing sex, whereas nine respondents husband demands unusual kinds of sex acts. In the similar way, even if when women are weak in different locations and so on, husband demands of sex are 28.6 percent and force her to look pornography and to act like that in vulgar way is 14.3 percent.

*My name is Ratna Kumari Kumal (name changed). I am 37 years old from Kumal Gaun, Lekhnath municipality. I am working in one office. I was married 14 years back. I had two children during 14 years of my married life. My husband is also working in the office and educated too. Even then, he never spends a day without scolding by vulgar word, especially at night. She could never tell it to others; otherwise she would be subjected to more torture. From the first day of marriage, I was pressurized to have oral sex. In each night he proposed me to suck his sexual organs, if I denied, he dragged me into the bed and insisted for oral sex. He never satisfied with natural sex. So in each day I am facing the marital rape.*

## 6.5 Consequences of Traditional Violence

Traditional practices are forms of violence which have been committed primarily against women and girls in certain communities and societies for so long that they are considered, or presented by perpetrators, as part of accepted cultural practice. There are different forms of traditional violence in Nepal. Out of all type, mainly there are three major traditional violence; Child marriage, polygamy, and widowhood practice.

**Table 6.5: Consequences of Traditional Violence**

| <b>Consequences of traditional violence</b> | <b>No. of female</b> | <b>Percentage</b> |
|---|----------------------|-------------------|
| Child marriage                              | 9                    | 42.9              |
| Polygamy                                    | 5                    | 23.8              |
| Widowhood practice                          | 7                    | 33.3              |
| <b>Total</b>                                | <b>21</b>            | <b>100</b>        |

*Source: Field Survey, 2016*

In society there still exist traditional kinds of violence done to women which is more patriarchy oriented, religion and gender oriented conformity which is illegal in the courts of justice in Nepal. However, they are still practice in our societies. Menstruation is religion and gender specific issues which distance women from their liberty which made them untouchable or impurity is found almost in all family. Polygamy is injustice to first wife where it occupied 23.8 percent out of 21 respondents. In the similar way, widow are considered bad luck, husband killers, banding their participation in building or ceremony with a lots of social taboos which is still practice 33.3 percent. However, case of child marriage is very high in comparison to other is 42.9 percent. Severity of child marriage could be death of child due to complicated problems related to reproductive system. Thus, it can be said that there still exist practices that are governed by patriarchy, gender, and religious rules which are according to scientific claims, courts claims and international standards are bad practices and violence done to women.

## 6.6 Reproductive Health Problems

Women who live with violent partners have a difficult time protecting themselves from unwanted pregnancy or disease. Violence can lead directly to injury in uterus, unwanted pregnancy or sexually transmitted infection, including HIV infection, through coerced sex, or else indirectly by interfering with a women's ability to use contraceptives.

**Table 6.6: Reproductive Health Problems**

| <b>Having reproductive health problems</b> | <b>No. of female</b>              | <b>Percentage</b> |
|--|-----------------------------------|-------------------|
| Yes  | 21                                | 30.9              |
| No   | 47                                | 69.1              |
| <b>Reproductive health problems</b>        | <b>No. of female with problem</b> | <b>Percentage</b> |
| Had injury in my uterus                    | 6                                 | 28.6              |
| Severe abdominal pain                      | 8                                 | 38.1              |
| Uterus prolapsed                           | 3                                 | 14.3              |
| Pregnancy loss                             | 3                                 | 14.3              |
| Unwanted pregnancy                         | 1                                 | 4.8               |
| <b>Total</b>                               | <b>21</b>                         | <b>100</b>        |

*Source: Field Survey, 2016*

Data shows that women who do not have reproductive health problem is 69.1 percent and who have problem is 30.9 percent. However, over the course of marriage life within 30.9 percent, there were women who suffered reproductive health problems. Women who have injury in uterus were 28.6 percent whereas women who have severe abdominal pain were found 38.1 percent which is the highest rate of sufferance. In the similar manner, uterus prolapsed and pregnancy loss was 14.3 percent. One case was found as unwanted pregnancy. Thus, it can be concluded that due to psychological, physical, traditional form of violence women are suffering from the reproductive health problems which is the case of injustice and subordination position that women were acquainted and accustomed with patriarchy, religion and gender roles.

## 6.7 Barriers to Seek Support

In this section, women are asked to identify what the possible hurdle women are facing to seek support from the relational institution that can prevent/protect women from violence. Several possible hypothetical social situations are identify and placed in the table to identify most important obstacles that prevent women to take facilities from associations, courts, polices, and so on. The most commonly identified barriers include: hesitation to report; fear of re-victimization; lengthy processes of formal justice authorities; bribing formal authorities; public shame of family honor.

**Table 6.7: Barriers to Seek Support**

| <b>Barriers to seek support</b>                 | <b>No. of female</b> | <b>Percentage</b> |
|---|----------------------|-------------------|
| Hesitation to report                            | 17                   | 25                |
| Fear of re-victimization                        | 15                   | 22.1              |
| Lengthy processes of formal justice authorities | 6                    | 12.5              |
| Bribing formal authorities                      | 12                   | 8.8               |
| Public shame of family honor or name            | 18                   | 26.5              |
| <b>Total</b>                                    | <b>68</b>            | <b>100</b>        |

*Source: Field Survey, 2016*

Above mentioned support seeking behavior is identified by women. There were the most closed barriers. Among such, barrier is public shame of family honor or name that stops women to take support from the recognized formal institutions. Family honor is most essential features of feudal structure and it occupies 26.5 percent. In same way, re-victimization occupies 22.1 percent that stop women to seek support. Likewise, hesitation occupies 25 percent and it is passive nature of women subordination in patriarchy and gender nature as well. Aside from the psychological and family barrier, there exist bureaucratic institutional barriers which are essentially important are bribe cases (8.8%) of authority that down the motivation of victims to report and fight for justice. In the similar manner, lengthy processes of formal justice authorities is 12.5 percent that obstacle to seek support by victims women. Thus, it can be concluded that even though women want to report violence they faced they

have to face barriers that is far more unbearable to many women to cross it and arrive at the door of justice.

*My name is Sita Maya Kumal (name changed). I am 37 years old and I am also service holder. I have two daughters and one son. All three children go to school. I have been married since 16 years back. My husband is 41 years old. He works in government office in Tanahun district. Generally, he used to go office from home and return every day. My husband was found to be perfect gentleman but since four years back, interaction between me and my husband is less and misunderstanding was started due to his extramarital relation with other woman. Mostly our conflict arises regarding that lady with whom he had sexual relation. Nowadays he does not return home regularly and stays once or twice a week there in Damauli. He takes care of the children but children do not like him because of his habit. I am afraid of complaining against him because of family honor and name.*

## CHAPTER – VII

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 7.1 Summary

Social and gender justice is main objective of socialist feminist. It means equality and fairness in social, economic and political relational ties that made structure of relations. However, this approach sees the social construction of production and reproduction of relational ties on that basis it argues whether there exists subordination of women in societal level or equality. However, I have reflected fundamental shifting values, attitudes, behavior of women, and political voice enough to show changing nature of social relationship in patriarchy and gender construction, although that are happening social phenomena but there still exist social construction of domestic violence in multiple realities and level that women were suffering.

This thesis attempted to capture the general situation of DVAW from the basic socio-economic characteristics, experiences, consequences, and support seeking behavior of women. Taking interview schedule as a technique of data collection from 90 respondents from survey method shows that out of 90 respondents 68 respondents faced multiple kinds of violence and its degree depends upon the multiple characteristics of women, and substantiated the realities of domestic violence against the women living in Rithepani are presented below as results of research:

- ) In total of 90 respondents, it is found that 61.1 percent of respondents did marriage at the age of 20-24 years age groups, whereas 30 percent of respondents married at the age of 15-19 years age groups, 7.8 percent women did at the age between 25 to 29 years and 1.1 percent of women did married at the age of 30 and more years old.
- ) In total of 90 respondents, it is found that 56.7 percent of women did arranged marriage whereas 43.3 percent did love marriage.
- ) It is found that 54.4 percent of women were living under the joint/extended family whereas 45.6 percent living in nuclear family.
- ) It is found that 44.4 percent of women attained education between six and ten

class which is the highest rate whereas 21.1 percent of women attained education up to SLC to Bachelor level. In the similar way, 16.7 percent of women were found attaining primary school and 8.9 percent women did not schooled but can read little. However, it is found that 6.7 percent of women never been schooled but and 2.2 percent of respondents had done master level.

) It is found that 54.4 percent of ownership of property women gained is banking accounts, whereas property given by women parental home is 15.6 percent and 18.9 percent of women got property from husband share. Similarly 16.7 and 76.7 percent women had ownership on property of business and ornaments respectively.

) It is found that 51.1 percent of women were engaged in agricultural/husbandry occupation, whereas engaged in business is 18.9 percent. Likewise, 15.6 percent of women engaged in labor work or factory workers, 6.7 percent worked in different services, 5.5 percent married women were found to be students and rest of 2.2 percent engaged in professional jobs.

) It is found that spouse controlling women ownership is 57.1 percent in parental property, husband property is 52.9 percent, business assets of women is 26.7 percent, control of women ornament is 39.1 percent. In the same way, mother/father in-laws controlling women property is 14.3 percent is parental property, controlling ornaments of women is 5.8 percent, husband property is 29.4 percent and control of business assets is 13.3 percent. Likewise, other in-laws controlling women business assets is 6.7 percent. And women controlling her property by herself in parental property is 28.6 percent, 17.7 percent in husband property, 81.6 percent women had control on their bank accounts, 53.3 percent in business assets, 55.1 percent of respondents women had control in their ornaments.

Above mentioned description is the description of socio-economic characteristics of respondents. This description described below is about the experiences, consequences and support seeking behavior of women suffering from domestic violence.

) It is found that experience of domestic violence is faced by women is 75.6 percent and who does not faced violence is 24.4 percent.

- ) It is found that 20.6 percent of women experiencing violence belong to 30-34 age group is highest rate of percentage, whereas lowest percent of experiences of violence is 1.5 percent goes to 15-19 years age group and 40-44 age group. It is seen that 17.7 percent of women with the older age (i.e. 45+ years) were the victims of domestic violence.
- ) It is found that out of total labor women 85.7 percent were suffering from domestic violence which is very high. The rate of domestic violence is also found high among the women who engaged in agriculture or husbandry sector which is 82.6 percent whereas those women who engaged in business experienced rate of violence is 58.8 percent, and 50 percent women doing professional work also faced domestic violence.
- ) Out of total victims of domestic violence, women who have read class six to ten were found to be 50 percent. This percent is high because the total number of respondents was also very high in this group. Similarly remaining 50 percent of other victims were comprised of those women who were either illiterate or have read below primary level education or have passed SLC. Interestingly women who have completed higher level of education were not found as victim of domestic violence.
- ) It is found 64.5 percent who did arrange marriage faced higher rate of domestic violence whereas 35.5 percent who did love marriage faced lower rate of violence.
- ) It is found 60 percent of women who belongs to joint/extended family faced violence where as 40 percent of women those lived in nuclear family faced violence.
- ) It is found that 38.2 percent of women who had ornaments as their own property experienced domestic violence which is very high. Similarly 32.3 percent women were suffering from domestic violence because of their own banking accounts. It is seen that women getting land from parents or husband suffered less domestic violence i.e. 7.4 and 11.8 percent respectively.
- ) It is found that in most of the families husbands were committing domestic violence to their wives which is very high (i.e. 58.8%). After husband, it is found that 16.2 and 14.7 percent of women were dominated by mother in law

and father in law respectively. Remaining women were victims of domestic violence by other members of families.

- ) It is found that more than 50 percent women need permission or consent from their family members to go out of their home either that is long tour or hospital.
- ) 90.5 percent women were facing violence out of 42 families where alcohol is taken regularly by their household head or husband. Similarly 77.7 percent and 50 percent women faced domestic violence where alcohol is taken irregularly and occasionally respectively by male of those households. Although alcohol is never used by husband or head of family in some of the households but there is still 28.5 percent of women suffered from violence. So it can be concluded that the intensity of violence against married women increases with the increase in the frequency of having alcohol by the household head or husband.
- ) Verbal abuse was the most common form of violence followed by psychological, physical and sexual abuse.
- ) In relation to psychological consequences that women experiences it is differently varies. It is found that 24.6 percent of women face fear in their daily life, whereas tensions that women experience is 42.6 percent. It is found that 16.4 percent women were suffering from depression whereas 6.6 percent suffering from suicidal tendency.
- ) In terms of physical consequences, it is found that 45.7 percent suffered from sprain, 22.9 percent suffered from cut, 17.1 percent suffered from broken bone and 14.3 percent suffered from head injuries.
- ) In terms of sexual consequences, 14.3 faced and suffered marital rape from perpetrators, 42.8 percent suffered from unacceptable sex practice, 28.6 percent were force to do sex without their desire to do and 14.2 percent experiences forceful acts to see pornography with husbands.
- ) In relation to traditional violence, 42.9 percent women suffered from early child marriage, 23.8 percent suffered from polygamy, and 33.3 percent go through bad practice of widowhood practice.
- ) Within 68 respondents, only 21 respondents suffered from reproductive health

problems. It is found that 28.6 percent women suffered from morbidity from injury in uterus, 38.1 percent suffered from abdominal pain, 14.3 percent from uterus prolapsed, 14.3 percent of women experienced the suffering of pregnancy loss and finally 4.8 percent women were suffering from unwanted pregnancy.

) It is found that public shame of family name/honor and re-victimization is core behavior of women that stop women to seek support behavior is 26.5 and 22.1 percent respectively. Hesitation of women to speak about violence openly is another major barrier that stops women to seek support is 25 percent. Lengthy processes in bureaucratic institutions and bribery of official against them were other barriers that prevent women to seek support are 8.8 percent and 17.6 percent respectively.

## **7.2 Conclusion**

In this thesis, I have attempted to understand DVAW. I have assumed social relationship between women and husband, women and structures of society is from socialist feminist perspective. In substantiating realities of women, I see social and gender justices are major determinants that were lacking in its degree but not completely. Now women are equally participating and cooperating outside and inside domestic sphere in many aspects with their counterparts

However, shifting values of life is changing in society that can be seen from the women experiences of education, do jobs in services, possession of property, control of decision making, violence of women is limited mostly up to spraining women and so on show that women are enjoying liberty, equality, and political domain. However, there were positive social construction of social realities as well production and reproduction of that realities but production and reproduction do entails negative dimensions in it. In each dimensions which I have described either that may be education or ownership of property holding, and in the same way either that may be arranged marriage or love marriage it is found that degree of violence is permitted in there through the gender and patriarchy norms that put women in lower position to her husband, in-laws and patriarchal communities. Thus, my central thesis, a outcome of doing research in domestic violence, is that women living in Ritthevani area do enjoyed moderate degree of justice in social, economical, and political dimensions,

however, they are forced to followed and lived under the command and control of their husband and in-laws. Thus, reproduction of subordination is continuing nature of women and their community which means reproduction of patriarchy and gender norms.

### **7.3 Recommendation**

Based on findings of the study, the following recommendations can be made for government, society, men, and women to prevent and control the domestic violence.

#### **Strategy for Awareness Creation**

Domestic violence is still wide spread and seems socially accepted in Nepali society. However, this study clearly highlights the need to create awareness about the root cause and consequences of domestic violence. The effects of these forms of violence against women could be prevented if potential victims and their parents were aware of the consequences of domestic violence.

The strategy for awareness creation would have constituted of message and programmes suited to people at all levels. Both traditional and mass media will have to be utilized to address audiences.

#### **Advocacy for Support**

Besides creating awareness about domestic violence at the national level, it would be extremely important to sensitize and advocate at the policy and decision making levels to provide support services for the victim.

#### **Legal Reforms**

Severe punishment to the perpetrators of violence is strongly recommended.

#### **More Effective Law Enforcement**

The process of law enforcement needs to be improved is obvious. The findings of this study points towards the need to expand the care and services of the existing women and children. Police personnel will also require specialized training to investigate and handle cases of such nature.

#### **Establishing Support Services and Safety Nets**

It not only enough to create awareness of human and legal rights to potential or existing victims but also need support services for victim of domestic violence. When victims realize their rights and want to be helped – institutions within and outside the government should be able to afford them such help. Obvious help and support required include psychological counselling, Legal aid, Shelter services, and Medical help, Economic support through skill training and credit and informal or paralegal mediation services.

### **Empowerment of Women and Girls**

A long term strategy is essential for the overall empowerment of girls and women. The need to develop self-esteem and confidence as well as economic independence forms the very basis of preventing the victimization of girls and women. Making education compulsory up to the high school would allow girls to make more choices about their lives. The ability to make choices would ultimately empower them and prevent their victimization. Thus it is recommended that the government pursue the policy of free and compulsory education for all.