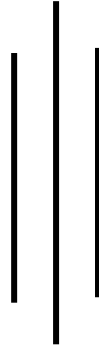
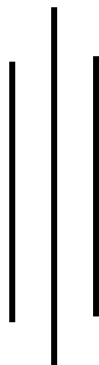


**DOMESTIC VIOLENCE AGAINST MARRIED WOMEN  
A STUDY OF REPORTED CASES IN WOMEN SERVICES CENTRE  
OF DISTRICT POLICE OFFICE KASKI**



**A Dissertation  
Submitted to  
Tribhuvan University, Faculty of Humanities and Social Sciences Prithvi  
Narayan Campus for the requirements of Masters Degree in Sociology**



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2017**

DEPARTMENT OF SOCIOLOGY

**LETTER OF RECOMMENDATION**

This dissertation entitled “**DOMESTIC VIOLENCE AGAINST WOMEN, A STUDY OF REPORTED CASES IN WOMEN SERVICES CENTRE OF DISTRICT POLICE OFFICE KASKI**” has been prepared by **Yam Narayan Aryal** under my supervision and guidance. I, therefore, recommend this dissertation to Evaluation Committee for its final approval.

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The Evaluation committee has approved this dissertation entitled “**DOMESTIC VIOLENCE AGAINST MARRIED WOMEN, A STUDY OF REPORTED CASES IN WOMEN SERVICES CENTRE OF DISTRICT POLICE OFFICE KASKI**” submitted by **Yam Narayan Aryal** for the Requirements for Degree of Masters of Arts in Sociology.

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**Yam Narayan Aryal**  
**Pokhara**  
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## ACRONYMS

CEDAW:	Convention of the Elimination of all forms of Discrimination against Women.
DVAMW:	Domestic violence against married women
GDI:	Gender development index.
ICPD:	International conference on population and Development.
INGO:	International Non Governmental Organization.
IPV:	Intimate partner violence
NGO:	Non Governmental Organization.
UK:	United Nation Children's Emergency Fund.
USA:	United state of America.
VAW:	Violence against women.
WOREC:	Women's rehabilitation centre.
UNICEP:	United Nation Children's Emergency Fund
UNDP:	United Nation Development Program
WID:	Women in Development
WAD:	Women and Development
GAD:	Gender and Development
WHRDs:	Women human rights defenders
NDHS:	Nepal Demographic and Health Survey
GBV:	Gender Base Violence
NPC:	National plan commission

## ABSTRACT

Domestic violence is a universal problem. It cuts across all social classes, castes, Ethnic groups, religious groups and all nationalities. The researcher wants to know the situation of domestic violence against women, to find out the causes and consequences of domestic violence and to suggest the ways of prevention of domestic violence against women, to make relevant to concerned authority. Well devised structure questionnaire are used to for interview.

The study was conducted in Kaski District. It studied the registered cases of Women Cell District Police Office Kaski. The researcher has taken 60 victims as the main respondents out of 118 registered cases in the last six months who were married women. Out of totals more than one half victims were under 20 years old. They all were married women of all age groups. Most of the respondents' i.e.66.67% was Hindu religion. About one third of the respondents were involved as Housewife, 80% of the respondents have knowledge about DVAW. Out of total 70% of the respondents has replied that male were more responsible person for DVAMW and 66.67% were husbands for unequal treatment. The 50% respondents involved in household activities, 90% respondents were deprived from personal property. More than 62.5% reported such cases to the police office. Among 60 respondents, 66.67% reported that they were not ready to report the violence because of social honor of family members. The following 30% reported patriarchal norms and values, 16.66% reported economic dependencies and 36.6% reported lack of awareness, 10% alcoholism/drug abuse were the main responsible causes for domestic violence against married women. It was found that the majority of the respondents (51.66%) reported physical violence; out of totals about one fourth reported psychological violence and 8.33% reported sexual violence.

Majority of the respondents (40%) replied that they only heard about legal provision of DVAW. One third of the respondents replied that they need legal support. Similarly, they replied that awareness can solve about one half such problems, 45 respondents replied that prevention of DVAW is possible. Most of the victims replied that eradicate is not possible of DVAW.

It was concluded that the main causes of DVAW are lack of education, drinking alcohol, dowry system, economic dependency etc. Patriarchal norms and values also behave women as a puppet for men. To solve such situation, victims preferred education, awareness, employment, skill-based training. In addition to motioned above, strong political commitment and implementation of existing laws are required for the uplifting women's condition in Nepal.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the study

The term violence refers to a violence of one's Personhood, mental or physical integrity, dignity or freedom of movement. It includes any kind of physical, social and psychological oppression, coercion and cruelty against another being which inhibits human growth and limit human potential. It is "an unfair exercise of power directed to those who are vulnerable because of their relate relatively lower position in the society" (Mishra 2009)

Violence against women refers to violence acts that are primarily or exclusively committed against women. It is an outcome of power exercised by a few over a majority; it is an injustices by private, non state and state actors, a violation of rights of more than half the populace; it is a result of unequal power relations and discrimination that persists between men and women. A manifestation of unequal power relations between women and men, violence against women (VAW) is a universal phenomenon. Indeed VAW is both a result and cause of gender inequality. Violence against women happens in every social and economic group of society. It is a worldwide problem, transcending cultural, geographic, religious social and economic boundaries (WORCE 2008).

The most common type of violence against women is domestic violence perpetrated by intimate partners or ex-partners or family members. 'In any patriarchal society, the most common form of domestic violence by a husband against a wife but it can also include violence by other family members. The violence may be physical, sexual or verbal; it may take the form of continual and habitual, psychological, social or financial abuse" (WOREC 2008). Women are discriminating against due to a male dominated social structure and they are limited to traditional roles. They are exploited by triple burden in the society the male is considered as breadwinner and final decision maker in every household in the society. Women have less opportunity and less access to resources.

Women are most victimized various types of violence in our context. Today, we find that the definition about the violence in terms of the "violence against the women" which is the widely understood in a broadminded manner according to the united nations general assembly defines "violence against women" as an act of gender based violence that results in or each likely to result in physical, sexual or mental harm or suffering to women including threads of such acts coercion or arbitrary deprivation of liberty, whether occurring in public

or private life" violence doesn't only include beatings, rape or sexual abuse, it is anything which infringe on the right's of person to be treated as human being. The violence which occurs within the periphery of households' is domestic violence. Domestic violence is a violation of a women right to physical, integrity to liberty and all too often to her right to life in self. Women are more likely to be victimized by someone that they are intimate with commonly called intimate partner violence (IPV).

Domestic violence, also known as domestic abuse, spousal abuse or intimate partner violence (IPV), can be broadly defined as a pattern of abusive behaviors by one or both partners in an intimate relationship such as marriage, dating, family, friends or cohabitation. Domestic violence has many forms including physical aggression (hitting, kicking, biting, shoving, restraining, slapping, throwing objects), or threats thereof; sexual abuse; emotional abuse; controlling or domineering; intimidation; stalking; passive/covert abuse (e.g., neglect); and economic. Alcohol consumption and mental illness can be co-morbid with abuse and present additional challenges when present alongside patterns of abuse (Shipway, 2004).

The United Nations Convention on the Elimination of all forms of discrimination Against Women (CEDAW) further described discrimination against women as any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise of women irrespective of their marital status on a basis of equality of men and women of human rights and fundamental freedom in political, economic, social, cultural, civil or any other field. The Beijing Declaration made at the fourth world conference on women in Beijing, and the International conference on population and Development (ICPD) re-affirmed these conventions and commitments to eliminate 'gender based discrimination and violence.' Similarly, "violence against woman is global and widespread and is tolerated as a social phenomenon, in institution and custom and to some degree in law. The widespread violence against women around the world is based on consideration on her sex alone"(Gonsalves 2001). Worldwide, 10% to over 50% of women report having experienced domestic violence (Kishor & Johnson 2004). Violence against women is thus universal prevailing in all cultures, customs & countries.

If we look at fairly familiar global statistics on violence, it indicates that, "in the United States a rape occurs every six minutes and violence occurs in two thirds of all marriage. In Santiago Chile, 80% of women acknowledge experiencing violence in the home. In Canada one in four women can expect to be sexually assaulted at some point in her life. (Kannabiran 1999)

In south Asia, women's access to and control over household or community resources, women's mobility, Physically (going from one place to another) or socially (gaining access to better housing or work), women's access to information & decision making on reproductive health & women's right to education, are largely governed by the existing levels of poverty, & by the religious of women & children in south Asia are plentiful. (Kannabiran, 1999)

In Pakistan, violence against women revolves around circumscribe the freedom of women with respect to public employment, forms of dress, movement outside the home, and so on. "Ninety nine percent of house wives and seventy seven percent of working women are beaten by their husbands. In Korea, two thirds of all women are beaten regularly by their husbands" (Kannabiran, 1999)

Women comprise half the population of Bangladesh. Complex factors of history, culture and tradition have combined to give Bangladesh women a disadvantaged position in society (Masood and Wahra 1997) "Bangladesh saw a fourfold increase in reported acid attacks between 1996 and 1998, from forty seven to more than two hundred" (Save the children 2003). Girls and women were affected by this form of gender-based violence while men were the perpetrators, In addition, the cultural forms of violence such as dowry related abuse and acid throwing in Bangladesh, Pakistan and India for instance, effects women and carry lifelong health consequences (e.g. mutilation, disfigurement) or even result in death. Nations that boys are physically stronger than girls and that physical abuse helps them grow as proper men underlie these differential expression of gender-based violence.

Nepal is a patriarchal society. Women and girls are manifestly subjected to discrimination and exploitation of various forms. The gender-based discrimination as such originates at home, and has been institutionalized as a culture. The law does not oblige the parents to provide good care, maintenance and education of the girl children. For instance, Clause 10 of the Chapter on Partition of Property in the New Muluki Ain (New Code of the Country) obliges the father to take good care and maintenance of son and wife only but not the same obligation to the daughters. Girl children are thus engaged in family labor from early childhood.

Although Nepal's constitution 2072 provides for equality for all, there is much gender discrimination that allows various forms of violence against women. The national collaboration against 'gender violence against women' in 2006 demanded that legal provision be made to end all forms of violence against women. The constitution of Nepal (2072) both

recognized women and men to be equal citizens. It has been recognized women's rights as fundamental rights in the Nepal's constitution 2072 Part three, Article thirty eight as well. Similarly, it has been addressed unless the context otherwise requires; "Domestic Violence" means any form of physical, mental, sexual and economic harm perpetrated by any person to the other person with whom he/she has a family relationship. The definition also implies to the acts of reprimand or emotional harm'' in Domestic Violence (Crime and Punishment) Act 2009, Nepal.

Though violence against women is taken as a crime, the victim women's rights to compensation, justice, rehabilitation and legal supports have not been ensued. Violence against women in Nepal is pervasive and can be attributed to the cultural, religious, legislative and economic practices that conspire to keep women in a position of inferiority. Women are economically, politically, socially, culturally positioned lower than men in the status. Due to the lopsided relation between men and women, women aren't able to take part in the decision making process within women get essential opportunities in their daily lives in economic, social and political areas, they would not even realize that they are being exploited and this must change. There should be relationship based on mutual respect, justice and equality.

The most pervasive forms of women's violence is legitimized by our patriarchal society and institutionalized by marriage. Most of the literature on domestic violence is about men controlling women in intimate relationships through the use of violence. Men use violence to maintain control over "their women", a control to which they feel they are entitled and that is supported by a patriarchal culture. In any patriarchal society, male violence against women is taken as a normative behavior. From this perspective, patriarchal societies allow husbands to use violence to control their wives and men to use violence to dominated women. The legal system and the larger male-dominated society tolerate and even support violence against married women in order to maintain male domination.

Men feel superior to women due to the process of their socialization and the upbringing. Many restrictions are imposed on the women's activities. Paradoxically, mostly women who perpetuate patriarchal values and differentiate between son and daughter because sons are preferred in the family and are seen as protectors and providers although girls and women contribute greatly to the household economy. Violence is the outcome of the image in the family and society.

Domestic violence against married women is one of the major problems facing Nepal today. The magnitude of the gender based violence is extremely high. Women across the world are subjected to physical, sexual, psychological and economic violence, regardless of their income, age or education. Such violence can lead to long-term physical, mental and emotional health problems. Around one third of women worldwide have experienced physical and/or sexual violence by an intimate partner or sexual violence by a non-partner at some point in their lives. Intimate partner violence is the most common form of violence, peaking during women's reproductive years in both developed and developing countries. Prevalence declines with age but still persists among older women. In the most extreme cases, violence against women can lead to death; around two thirds of victims of intimate partner or family related homicides are women.

In the majority of countries, less than 40 per cent of the women who experienced violence sought help of any sort. Among those who did, most looked to family and friends as opposed to the police and health services. In almost all countries with available data, the percentage of women who sought police help, out of all women who sought assistance, was less than 10 per cent. Women's reluctance to seek help may be linked to the widespread acceptability of violence against women. In many countries, both women and men believe that wife-beating is justified in certain circumstances. However, attitudes towards violence are beginning to change. In almost all countries with available information for more than one year, the level of both women's and men's acceptance of violence has diminished over time.

More than 125 million girls and women alive today have been subjected to female genital mutilation across countries in Africa and the Middle East where this specific form of violence against women is concentrated. Prevalence tends to be lower among younger women, indicating a decline in this harmful practice. However, it remains common place in a number of these countries, with overall prevalence rates of over 80 per cent (UNO report 2015).

## **1.2 Statement of the Problem**

Violence against women is the complex and invisible social reality and most perceive social problem and its prevalence and causes have been extensively discussed in both the social science, literature and the popular media. Yet VAW is most under-recognized and under-reported human rights violations of the world.

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 (Crephpa 2013 and UN 1985).

Marriage is considered as an opening gate to women's violence, its analysis is prime importance. The stay of female in her natal home is transient. It is there, in husband's house that a woman will fulfill her most important structural roles in the dominant patriarchal model as wife and mother. Since marriage is patriarchal, male's principle roles as son, husband and father are enacted within the family. Women are mostly prone to subjugation and oppression after the marriage. Much of the research on domestic violence addresses etiological questions: why do husbands perpetrate acts of domestic violence, and why do so many wives as victims remain in abusive relationship.

Domestic violence against married women (DVAMW) continues to exist in Nepal various forms since long ago. In spite of some efforts from the government and non-government levels, the program has become largely in effectual in reducing this grave crime. The government policies and program don't seem to have addressed the problem to the extent to root it out. Various programs including awareness rising have not produced the expected outcomes. In this context, the present study will make an effort for a comprehensive study of the problem, exposing the real condition of married women in the present day in Nepali society and 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 DVAMW?
- What are the consequences and effects of domestic violence in their respective families and communities?
- How to prevent domestic violence?

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

The general objective of this study was to find out the situation, their causes and the consequences of domestic violence against married women registered cases in DPO Kaski. The specific objectives of the study are as follows:

- I. To find out the situation of domestic violence against married women.
- II. To find out the causes and consequences of domestic violence against married women.

#### **1.4 Significance/Importance of Study**

Development of a just harmonious; gender-friendly environment and women rights, equal distribution and satisfaction, friendly family, community and nation are possible only through the elimination of violence against women. Towards eliminating the problem, the present study based on the field research and will be a step for providing some guidelines and defining common types of domestic violence in our social context. In other words, this study will expose the real condition of the Nepali women making an assessment of the various facts, characteristics, ways, situation and reasons of the violence. The study will provide a true glimpse of large number of Nepali society. The study will be useful for researchers, policy makers and planners to draw the formulation about VAW. Significantly it will be helpful in formulating and implementing programs for the elimination of violence against women.

#### **1.5 Limitations of the Study**

Each study has its own limitations and shortcomings. The researcher being a student has time and economic constraint. Thus the researcher chose the reported and registered cases of kaski district police office women and children's service centre.

This study has mainly tried to obtain its objectives to find out the situation, causes, consequences and way of prevention of domestic violence against married women. So, other aspects of the domestic violence have not been covered. I have just taken interview, questionnaire and interaction of registered violence with married women. My analysis does not include those who have not been registered the case due to personal and private reasons.

#### **1.6 Operational Definitions**

In this study, researcher has used some specific terms whose operational definition is as follows:

VAMW means the domestic violence against the married women. In the sense of violence, something has been done wrong or abuse over married women domestically by her family member. IPV denotes the violence has been done by intimate partner whose relation should be husband and wife. There is a legal provision, anybody can report the violence cases that have seen, heard and known to the concerned authorities and the case should be registered in their crime report diary by the authority. It is called the reported and registered cases. Among those cases some of the violence cases have not been registered due to personal and private reasons. That's why; researcher has used a word reported and registered cases which were the subject matters of study.

## **CHAPTER TWO**

### **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 culture and historical bases the review comes to Nepali context through the world scenario. Various aspects of violence against women have been discussed in Nepali context specifically as well as categorically.

#### **2.1 Theoretical overview**

Literature review is a significant part of a comprehensive and coherent research study. If the existing literature is relevant to the research study is reviewed, it lays strong foundation for research. It gives proper direction and context to research and makes it is much easier for reader to the view of topic in wider aspect. There are a lot books, articles and other relevant reports to our research study. It is difficult to describe these works. However, a brief summary of some important books and articles is presented here.

#### **Gender and Feminist Theory**

Gender identity is one's personal experience of one's own gender. All societies have a set of gender categories that can serve as the basis of the formation of a person's social identity in relation to other members of society. In most societies, there is a basic division between gender attributes assigned to males and females, a gender binary to which most people adhere and which enforces conformance to ideals of masculinity and femininity in all aspects of sex and gender: biological sex, gender identity, and gender expression. In all societies, some individuals do not identify with some (or all) of the aspects of gender that are assigned to their biological sex; some of those individuals are transgender or gender queer. Some societies have third gender categories. Core gender identity is usually firmly formed by age three. After age three, it is extremely difficult to change, and attempts to reassign it can result in gender dysphonic. Both biological and social factors have been suggested to influence its formation (Judith Butler, 1988).

The feminist critique of a sociology based on male ideology can be summarized as follow. Operating from a commitment to male dominance, male sociologist assume that the subordination position of women is beneficial for society .....male sociologists start

from the value judgment that what's good for man is good for society (Haralombos, M. 1997).

### **Liberal Feminism**

Must liberal feminist work toward the elimination of difference as the must step toward the equality? If so, should women became like men in order to be equal with men and women or should both men and women became androgynous, each person combining the correct blend of positive masculine and feminine characteristics in order to be equal with every other person (Friedan, B. (1963)?

Liberal feminism is grounded in classical thinking that individuals should be free to develop their own talents and pursue their own interest. Liberal economists accept the basic organization of our societies but seek to expand the rights and opportunities to women. Liberal feminists support the equal rights amendment and oppose prejudice and discrimination that block the aspiration of women (Macionis, john j. 2001).

### **Marxist Feminism**

“In the great minority of cases today at least in the possessing class, the husband is obliged to earn a living and support family and that in itself gives him a position of supremely, without any need for special legal titles and privileges within the family he is bourgeois and the wife represents the proletariat”(Marx,K. and Angles.F. 1884).

Power in societies is exercised by groups of interested individuals—families, businesses, faith groups, government organizations for example –intending for influence and power to further their own interests. Many theorists hold that crime and violence of any kinds may range from economic differences, differences of culture, or from struggles concerning status, ideology, morality, religion, race or ethnicity. These writers are of the belief that such groups, by claiming allegiance to mainstream culture, gain control of key resources permitting them to commit crime like domestic violence to those who do not conform to their moral codes and cultural values. Most of the theorists who support this view see violence as having roots in symbolic or instrumental conflict occurring at multiple sites within each society.

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.

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 U.S.A, United Kingdom 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 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 (Spark Note.com 2008).

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, mother-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 and consequences of violence against women in the social context of Nepal.

## **2.2 Review of previous study**

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 (WOREC 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% of the women is endorsed verbal abuse, 61% sentimental torture, 33% 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 essential 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 Nepal, 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 prosecution under the Nepali criminal justice system. Many cases are found where perpetrators of domestic violence escape prosecution 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 (2009, Joshi).

There were no specific policies on gender based violence before the introduction of the ninth 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 in to 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 (NPC, 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 Parliament 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 have been addressed politically through the Constitution of Nepal 2015 (WORCE, 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% discount in land registration and no social security tax on their earning from state fund 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 occurs in all class, caste, family and community. High class and caste family have also stay domestic

violence but all of the researches 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 are 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.

### **2.3 Review of Legal Provision on VAW**

Different provisions have been made regarding the security of women in the existing laws of Nepal. Provisions have been made in the Muluki Ain [Civil Code] under the Clause on 'Kidnapping and Taking of Hostage' for additional punishment to anyone involved in the abduction of women or taking women hostage. Violence against women like rape and crimes like taking of hostage has been classified as serious criminal offence against the State and they have been included in the list of state cases in which the government is plaintiff. Provisions have been made for taking stern action against culprits involved in human trafficking. Polygamy, child marriage, marriage under duress and under false promises and identity has been included as illegal and punishable acts. Provisions have been made under which women police should be sent for arresting women convicts. Similarly, provisions have been made under which women should be ordered to move away while carrying a house search and that women police personnel should be assigned if a body search of a woman has to be conducted and this has to be done in a way that is not offensive to the woman being searched. Provisions have also been made under which women detainees and prisoners have to be kept separate from male prisoners and extra ration allowance should be provided to any woman detainee or prisoner delivering a child.

Likewise, provisions have been made for the security of women in the National Human Rights Act, 1997; the Act on Compensation for Torture, 1997; the Domestic Violence (Crime and Punishment) Act, 2009; the Prevention and Control of Selling and Trafficking of Humans, 2008 and the National Women's Commission Act, 2008. In the Civil Service Act, 1992, the minimum age at which women can apply for any post in the civil service has been set at 40 years. Similarly the total years of service for women considered eligible for promotion is one year less than that required for men. In addition to this other required reforms are gradually being made in the related laws in the civil service as well as other services for ensuring the inclusive representation of women. A Bill in this regard has been submitted to the Legislative assembly for adoption. Once this Bill is adopted women's participation in the civil service will significantly increase.

It has been addressed unless the context otherwise requires; in this act "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.( Domestic Violence, Offence and Punishment Act, 2009)

**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.

**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.

**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).

**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.

**Economic violence:**

Economic violence is usually denial a withdrawal of familial support prohibiting wife from handing money controlling wife from earning, having total control over conjugal financial

resources, using households money for drinking, gambling of drugs (Rana;1997). 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.

The human Trafficking Act (2007) extends the definition of trafficking and incorporates the offence of transportation for the purpose of trafficking with this extended definition and other support measures, the new act helps to control human trafficking and affords needed support and care for victims.

Nepal Government has accepted the 1948 Universal Declaration of human rights and has also ratified several international conventions which directly or indirectly and prohibit discrimination against and exploitation of women and girl children by ratifying these international instruments, Nepal has categorically accepted the international commitment to eliminate the VAW by enacting appropriate laws and effective implementation thereof ([www.ksl.edu.np](http://www.ksl.edu.np)).

Apart from these actions, the Supreme Court has also issued orders at different times prohibiting different malpractice that contribute to gender based violence. The Gender Equality Act passed in 2006 repealed and amended 56 discriminatory provisions remained in various laws and has also incorporated provisions to ensure women's rights. As a part response and preventions to gender based violence, the government of Nepal had declared 2010 as a year to end gender based violence. Similarly, the government has formulated Five-year Plan of Action Plan for empowerment of women and prevention of gender based violence. The Plan of Action focuses on empowerment of women and prosecution, protection and prevention, and highlights the need of a Special Commission to investigate cases of the VAW. To address gender based violence, free hotline telephone number has also been available, now in Prime Minister's office.

#### **2.4 Religious and 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 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 long 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 labour 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)

Maxist 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 contract is not comparable to an employment contract. 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 most 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)

## **2.5 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 National 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 commissions 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).

A 2013 analysis conducted by WHO with the London School of Hygiene and Tropical Medicine and the Medical Research Council, based on existing data from over 80 countries, found that worldwide, almost one third (30%) of all women who have been in a relationship have experienced physical and/or sexual violence by their intimate partner. The prevalence estimates range from 23.2% in high-income countries and 24.6% in the Western Pacific region to 37% in the WHO Eastern Mediterranean region, and 37.7% in the South-East Asia region. Furthermore, globally as many as (38%) of all murders of women are committed by intimate partners. In addition to intimate partner violence, globally 7% of women report having been sexually assaulted by someone other than a partner, although data for this is more limited.

Intimate partner and sexual violence are mostly perpetrated by men against women. Child sexual abuse affects both boys and girls. International studies reveal that approximately 20% of women and 5–10% of men report being victims of sexual violence as children. Violence among young people, including dating violence, is also a major problem (WHO, 2016).

In Bangladesh there are several types of domestic violence. They are mostly economically coerced sexual abuse and trafficking for prostitution which are very prevalent. It is found that about 3,00,000 Bangladeshi children have been trafficked to brothels in India and about 4500 women and children are trafficked to Pakistan annually (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).

Sri Lanka is also a traditional patriarchal society the average Sri Lankan woman is freer than most women in South Asia countries and is also more literate. The Sri Lankan constitution of



1978 guarantees the right of gender equality before the law. Sri Lanka 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 assumed 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).

## **2.6 Marriage & Domestic Violence**

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 a woman'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.

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

‘It is reported that one-third married women have experienced emotional, physical, or sexual violence from their spouse in their marital relationship (NDHS, 2011).’

Between April 2012-13, WOREC recorded 793 cases of domestic violence, 200 cases of social violence, 256 cases of rape, 42 cases of attempt to rape, 163 cases of murder and 22 cases of attempt to murder, 32 cases of trafficking and 55 cases of sexual violence. It is not common for women to seek assistance from any source for violence they have experienced; 77% have never sought help and 64% have never told anyone. Beyond such direct forms of violence, women experience violence when trafficked into forced labor or prostitution. Between 5,000 and 12,000 girls and women aged 10 to 20 years of age are trafficked every year, 75 percent of whom are below 18 years of age and the majority of whom are sold into forced prostitution.

Twenty-two percent of women aged 15-49 had experienced physical violence at least once since age 15. Among married women, wife beating is the most common form of physical violence. Spousal violence differs by women’s age, caste/ethnicity, wealth status, ecological zone, development region and number of living children. Women in the Brahman/Chhetri group experience least spousal violence (20%) while Muslim women experience the highest

level of spousal violence (55%). Women who are employed for cash are more likely to have ever experienced physical violence (28%) than unemployed or women employed but not for cash (19%). Women who are divorced, separated, or widowed are more likely to have ever experienced physical violence (28%) than never-married women (6%). Rural women are more likely to have experienced physical violence (22 %) than urban women (19%). The most commonly reported perpetrator of physical violence among ever-married women is the current husband (84%). Among never-married women who have experienced physical violence since age 15, the most common perpetrators of violence are siblings (38%), fathers or stepfathers (36%), and mothers or stepmothers (30%). Six percent of women experience physical violence during pregnancy (NDHS, 2011).

Twelve percent had experienced sexual violence at least once since age 15. Forty-three percent of women experience sexual harassment in the workplace. Women who are employed for cash are more likely to have ever experienced sexual violence (18%) than unemployed or women employed but not for cash (11% each). Women who are divorced, separated, or widowed are more likely to have ever experienced sexual violence (22%) than currently married women (15%) and never-married women (2%). Rural women are somewhat more likely to have experienced sexual violence (13%) than urban women (11%). Among ever-married women, the current husband is the most commonly reported perpetrator of sexual violence (87%). Among all women, 3 percent have experienced sexual violence perpetrated by a stranger and 2 percent by a relative (NDHS, 2011).

Sixteen percent of married women reported experiencing emotional violence such as humiliation, feeling threatened and insulted. More women employed for cash (21%) than unemployed or employed but not for cash experience emotional violence (around 14% for both). Suicide according to a 2009 study is the third most common cause of death in pregnancy and is a leading cause of death among women of reproductive age. The proportion of suicides increased from 10% in the 1998 to 16% in 2008/09 (NDHS, 2011).

UNICEF, estimates that 20% of the more than 70,000 abortions that take place in Nepal each year are carried out by women who prefer a son to a daughter. Girls are one and-a-half times more likely to die before the age of five than their brothers and are twice as likely to be malnourished. 55.8% boys have completed secondary education compared to 44.1%. Violence towards women based on allegations of witch craft is also increasing. Victims of witch hunting experience extreme humiliation, physical and sexual violence, damage to

property and in some cases loss of life. Ninety-three percent of women aged 15-49 do not own a house and 90% do not own any land (NDHS, 2011).

Different policies and action plans adopted by the Government of Nepal have directly or indirectly made an attempt to incorporate issues pertaining to the security of women. Key among the existing policies and action plans are the National Plan of Action against Gender Based Violence, the National Plan of Action on the Implementation of the Convention on the Elimination of All Kinds of Discrimination Against Women, the National Plan of Action on Gender Equality and Empowerment of Women, the Three-Year Human Rights National Action Plan and the terms of reference of the Local Peace Committees.

The three-year Human Rights National Plan of Action prepared by the Government of Nepal has made significant provisions for the rights of women and children. It has introduced special motivational programmes for children from the poor, deprived, marginalized and the sexual and gender minority communities who have not enrolled in schools or have dropped out from schools. Such programmes range from promoting school enrollment as well as retention; programmes for ensuring reproductive health; conducting safe motherhood and infant child care programmes; and programmes like Gender Mainstreaming and Social Inclusion. Similarly, emphasis has been given to programmes like providing scholarships to conflict-affected children, guaranteeing the inclusive, equal and meaningful participation as well as security of women at all stages of the peace process and conflict transformation; equipping women with income generating skills; making the school environment child-friendly and gender-friendly by emphasizing on good-governance in schools; making all training programmes gender-friendly; promoting the human rights, civil rights and constitutional and legal rights for ensuring the social justice of rural, marginalized and destitute women who are economically disadvantaged; and strengthening the National Women's Commission for the protection and promotion of women's rights (Three Year Human Rights National Plan of Action ,2010/ 11 – 2012/13).

The Government of Nepal while giving continuity to the social reunion for peace, reconstruction and rehabilitation under the heading 'Peace, Rehabilitation and Inclusive Development' in the Approach Paper of the Three-year Plan has set the objective of establishing lasting peace in the country by providing relief and reparation to the conflict-affected people as per the set standard. Under this provision it is stated that a national plan of action for the relief and rehabilitation of the conflict-affected children will be formulated and implemented. Similarly, there is a programme for institutional capacity development for

effective implementation of peace, reconstruction, rehabilitation and reintegration programmes. Likewise, the objective of the Approach Paper for promoting gender equality and women's empowerment is to put an end to different types of gender-based violence and discrimination against women through social, economic and political empowerment of women from all classes and regions. Conducting campaigns for the prevention and control of different types of violence and discrimination against women and ensuring the meaningful participation of women in conflict resolution and peace building are some of the strategies that are included in the Plan. Similarly, the plan also includes specific actions for women's empowerment, capacity building and for taking forward the sectoral gender mainstreaming and inclusion policy. It also aims to increase women's representation in every structure of the State beyond 33% by consolidating the achievements made so far in the realm of protection, promotion and practice of the political, economic and social rights of women. Likewise, it is stated that a mechanism will be developed for addressing gender-based violence by encouraging legal aid, social protection and community mobilization for the prevention and control of different forms of gender based violence and discrimination.

The Nepal Government's Ministry of Women, Children and Social Welfare, has issued the National Plan of Action for the Implementation of the Convention on the Elimination of All forms of Discrimination against Women, 2004. This Plan of Action specifically calls for the amendment of discriminatory laws and formulation of appropriate laws, increasing women's participation at all public, political and policy making levels, elimination of causes related to trafficking in women and girls, enhancing legal capacity for the protection of women's rights, strengthening the responsibility of the Parliament and the Parliamentary Committees for gender equality and identifying different activities for raising public awareness and information dissemination on all forms of violence against women. (Three Year Plan - Approach Paper, 2011/12 – 2013/14).

The National Plan of Action Against Gender-based Violence prepared by the Government of Nepal, Office of the Prime Minister and Council of Ministers, states that gender-based violence will be controlled and security and protection will be provided to women and children victims of violence. The plan of action has set the objectives to undertake legal and institutional reforms for ending gender-based violence, ensuring the access of persons affected by gender-based violence to justice, establishing and strengthening community-based village-level mobile services for providing protection to victims of gender violence, strengthening the health sector for effectively addressing gender-based violence, raising

public awareness and promoting zero tolerance against gender violence, facilitating the economic and social empowerment of women and children for combating gender violence and ensuring coordination, communication and monitoring works among the stakeholders involved in the implementation of the plan(National Plan of Action against Gender-Based Violence, 2011/12 – 2013/14).

The Nepal Government's Ministry of Women, Children and Social Welfare, has issued the National Plan of Action for the Implementation of the Convention on the Elimination of All forms of Discrimination against Women, 2004. This Plan of Action specifically calls for the amendment of discriminatory laws and formulation of appropriate laws, increasing women's participation at all public, political and policymaking levels, elimination of causes related to trafficking in women and girls, enhancing legal capacity for the protection of women's rights, strengthening the responsibility of the Parliament and the Parliamentary Committees for gender equality and identifying different activities for raising public awareness and information dissemination on all forms of violence against women.

The Nepal Government's Ministry of Women, Children and Social Welfare has adopted the National Plan of Action on Gender Equality and Empowerment of Women, 2005 for implementing the Beijing Declaration and Plan of Action passed by the Fourth World Conference on Women held in Beijing from 4-15 September, 1995. This Plan of Action has proposed different activities under the 12 critical areas of concern identified in the Beijing Declaration. Activities like protecting women from the impact of conflict, establishing access for conflict-affected women to justice and making arrangements for proper relief and rehabilitation which are included under the Article 'Women and Armed Conflict', in the Beijing Declaration, have been included in this national plan of action.

The society we live in is deep-rooted in patriarchy. The patriarchal thinking and denial of rights and freedom has led to the subjugation of women in almost all the spheres of society. Women are confined to their traditional roles and are expected to behave in a way considered correct or appropriate by the society. The increase in violence against women and girls (VAWG), and persecution of women human rights defenders and victims of human rights violations remains pervasive throughout the world. Many of our members live in politically challenged environments, putting them at risk and are experiencing restrictions on freedom of movement, arbitrary detention, threats to their lives, intimidation and harassment for breaking the silence and speaking out against violations of women and their human rights as well as detriment to their health and well-being.

VAWG is 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. There are many forms of violence against women, including sexual, physical, or emotional abuse by an intimate partner; physical or sexual abuse by family members or others; sexual harassment and abuse by authority figures (such as teachers, police officers or employers); trafficking for forced labor or sex; and such traditional practices as forced or child marriages, dowry-related violence; and honor killings, when women are murdered in the name of family honor. Systematic sexual abuse in conflict situations is another form of violence against women. Therefore, violence against women is a violation of women's rights. It is increasing at an alarming rate. There are several reports on incidences of violence against women including suicide and the murder and different cases of violence remain unnoticed. These violence cases are unheard. There is no social support mechanism for the survivors from the government. Gender based victimization is responsible for one out of every five healthy days of life lost to women of reproductive age. The disability adjusted life years per million for rape and violence and its outcome are 9.5, contributing the global burden of the disease. As a result, the situation forces women to live under abusive situation and face physical violence. The harrowing effects of VAWG range from bruises to suicide or suicidal attempt. The roots of VAW lie in persistent discrimination against women. In Nepali society, semi-feudal and patriarchal structure, superstitions and illiteracy among women, as well as poverty and marginalization of women are the factors accelerating the cases of VAW at large. At the same time, impunity in the state and weak enforcement of law are also responsible for VAW.

Violence against Women (VAW) campaign of WOREC is a vibrant campaign, under which various programs are being carried out. These programs are conducted to address numerous multi-faceted issues responsible for VAW in Nepal. WOREC's experience of working at local and national levels has revealed that only a multi-pronged approach, which addresses the numerous and complex causes of women trafficking and all other forms of VAW, is effective in eliminating the unequal power relations and achieving human rights for all Nepali girls, women and marginalized groups.

According to the data collected by WOREC from January to December 2014, there were 2225 cases of violence against women. Out of this, the cases of domestic violence accounts to 67.6 percent (1503), social violence 12 percent (267), rape 8.9 percent (199), attempt to rape 2.6 percent (58), sexual violence 3.4 percent (76), murder 1.8 percent (40), attempt to murder

1.2 percent (26). Last year, 14 women became the victims of trafficking and 4 of attempt to trafficking. Likewise, the suicide rate of women is on the rise and the data shows this year 1.2 percent (27) committed suicide. Similarly, 11 women were made to disappear for different reasons. These are only the cases documented by WOREC and many such instances of violence against women are confined to individual households only and they never come out in open. This data express the bitter reality of the status of women in Nepali society (WOREC, 2014).

Women's Rehabilitation Center (WOREC) has been working for the protection and promotion of women's rights for more than two decades now. WOREC has been accomplishing activities to break the silence relating to violence and to ensure justice to the survivors of GBV by providing security and other supports. WOREC also provides the environment to survivors to lead their lives with dignity and human rights by building their capacity and advocating for and creating the environment for it.

WOREC has been providing counseling and support to the survivors through counseling centers and safe houses. There are currently safe shelter in Kathmandu, Kailali, Dang, Udayapur, Morang, Butwal and Dhanusha being run by WOREC. The survivors in the safe house are provided with counseling service and legal support, along with other basic necessities like food, clothing and basic medications. They are also given capacity building trainings and encouraged to fight for their rights.

WOREC has managed to create a common platform for women working in different issues of human rights to come together and advocate for their rights and security. This platform, recognized as Women Human Rights Defenders Campaign, has been ongoing since 2005. Women Human Rights Defenders (WHRDs) are those people who work at the grass root level and bring the cases of violence against women in public.

Historically, Women Human Rights Defenders in Nepal have been the victims of marginalization and harassment by the state or non-state actors including their own male colleagues. Although sharing equal responsibility of work, WHRDs face more risk compared to their male colleagues, and, in addition, do not receive credit on the work they do. Lack of recognition of WHRDs has placed in the larger strategic play of the patriarchal society to suppress women and to confine them in the private sphere. The pervasive male dominance in every form and shape has reinforced the notion that women belong to the private sphere. This



has had serious impact on women's ability to actively participate in the socio-economic and political processes.

The democratization process is difficult to take the right course if there is systematic exclusion of women based on religious and traditional cultural practices. Hence, WOREC believes that encouragement of WHRD through the recognition of their work will be one step closer to inclusive democracy. The campaign therefore focuses on capacity building of WHRDs, dissemination of information on rights and education materials, documentation in giving visibility to the violence against Women Human Rights Defenders, advocacy on legal recognition of Women Human Rights Defenders with changes at grassroots and national level, support mechanisms and networking. Some of the major objectives of WHRDs are to form nationwide networks of women human rights defenders and strengthen relationships between WHRDs and women's organizations working in different sectors, to lobby the government for effective mechanisms for the security, support mechanisms and protection of WHRDs, to document cases of violence against WHRDs and develop a relevant database, and to facilitate capacity building of WHRDs at the community level.

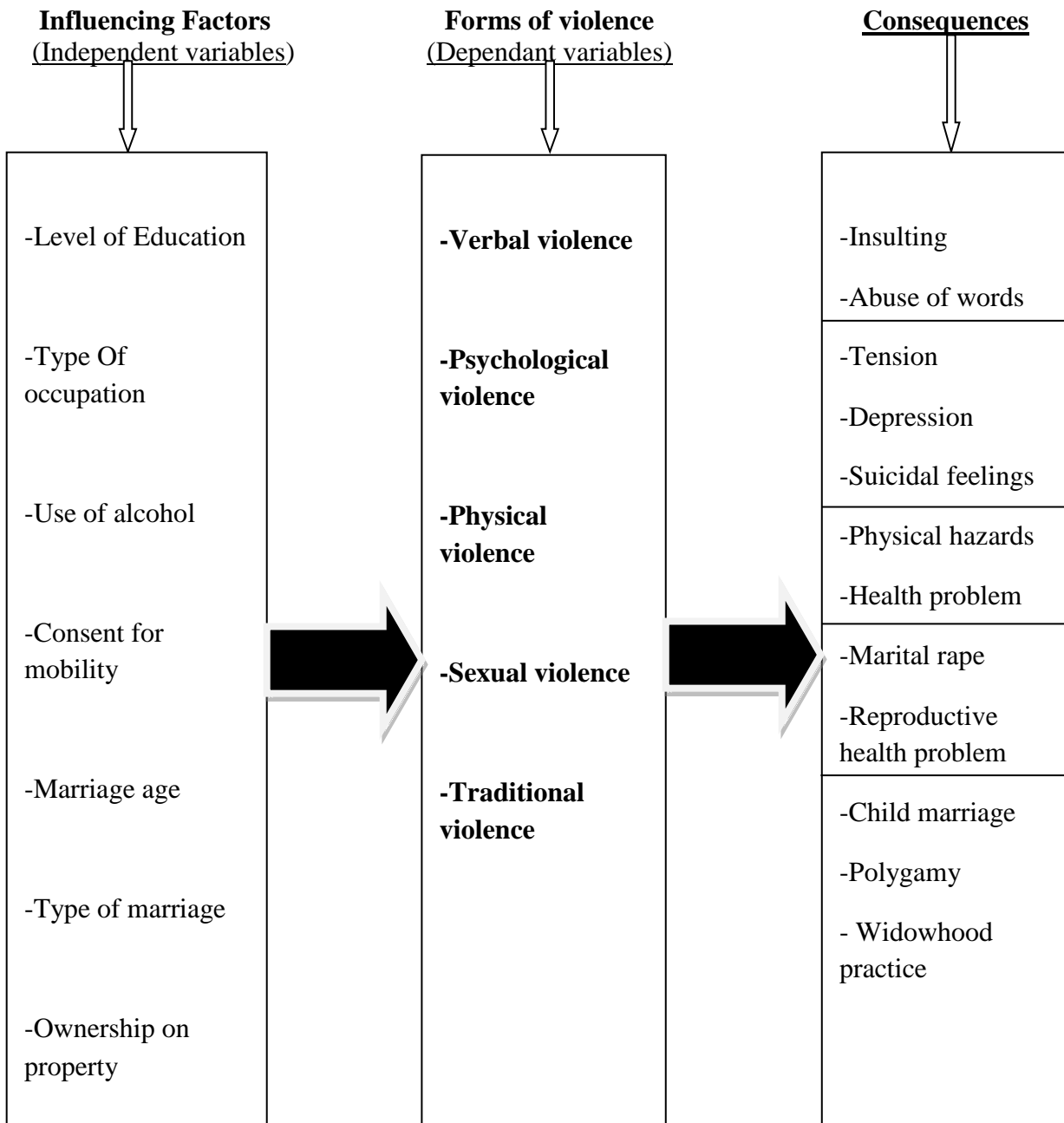
Nepal had adopted numerous approaches to address the VAW and women's empowerment, including Women in Development (WID), Women and Development (WAD) and Gender and Development (GAD) since 1970s. Though expected outcome still remains far cry by the lack of strong will-power of the state. Political participation of women in the government and political parties, reservation of 33 percent seat in civil service sector and other state owned bodies, popular program of mushroomed NGOs and INGOs and other civil society stakeholders have raised voices against the issues of VAW in their own ways, guidelines and directives are adopted, women are compelled to face such cruel violence. It is assumed that it has been increasing due to lack of stability in society, and the practice of democracy remains only in word rather than in deeds.

## **2.8 Conceptual framework**

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 has defined the conceptual framework of this study.

**Figure: 2.1 Conceptual Frame work**



## **UNIT - THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Rationale of the selection of study Area**

The study was conducted in District Police Office Kaski women and child service center. The study area was chosen DPO Kaski women cell which is a unit of police office, thus become a better option for research purpose where, researcher could analyze the registered cases. The data collected and included is thus the primary data. The area was selected for a few reasons. Firstly, the place was known for prevalence of domestic violence against married women. The study was undertaken to find out situation and causes of domestic violence against married women. The findings and conclusions would be applicable to other similar areas. The area was also suitable for the economy of the research. On the basis of respondents background information, knowledge, attitude, causes, legal provision, preventions etc.

#### **3.2 Research Design**

The research design of the study is descriptive and analytical. 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 causes of domestic violence. In addition the researcher has also tried to explore the situation and way of prevention of violence against married women.

#### **3.3 Population and sample Size**

In this study during the research period 118 cases have been registered in DPO Kaski Women and child service centre among them only 60 married respondents were selected by using non-probability sampling method those who were severely victimized. They all were domestically violence married women of different ages. Respondents were selected purposively which were registered cases of DPO Kaski Women cell. They were belonging to different ethnic groups, religious background. Because of time and resource limitations as well as availability of the respondents, accidental and purposive sampling method was used to select the sample. Data were taken for six months along with 10 cases in each month (kartic, mansir, paush, magh, Falgun and chaitra 2073 BS.) which cases had been registered violence against married women in DPO kaski. Six women were chosen among (i.e. one each 10 cases) the respondents who were severely victimized for the purpose of case study.

### **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 himself going to the field and taken the personal interviews which supplied the primary data required. Primary data has been collected through interview schedule case studies and key informants interview. The secondary and 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 obtain as much reliable and sufficient information as possible. The following techniques of data collection were applied.

#### **A. Interview Schedule**

A personal interview schedule was prepared in order to find out the situation and causes of domestic violence against married women. Where general background, knowledge & attitude towards domestic violence, prevention and causes of domestic violence based on the personal interview method required a person known as the interviewer asking questions generally in a face to face contract 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 were mainly concerned to find out situation and causes of violence.

#### **B. Key Informant Interview**

Apart from conversation with the victim women, interview was taken with key informants. It helped me to fill the missing parts, which were not clearly expressed by the respondents. It became useful for me to cross check and verify facts and collects more information. Key informant interview was taken with counselor (the chairperson of DPO Kaski women cell) and the staffs of DPO kaski women cell as well as other stakeholders to know the hidden realities of respondents.

#### **C. Observation**

Observation technique was used as another method to select sample size and location of data collection. The sample selected for the study was observed physically to see the victim

culture, their occupations, land and other physical conditions. It involved observing women involvement with their family members along with various social activities.

#### **D. Case Study**

Case study technique was applied to trace out the consequences and the barriers of support seeking behavior of married women. The case studied carried out in this report somehow represents the problem faced by most of the married women. Life history, chronological incidents, compromise and present situation were investigated from the respondents of case studies interview in favorable time and place for them.

#### **3.6 Data Analysis & Presentation**

Raw data has been analyzed to make sense out of them after they collected and organized. The collected 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 information 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.

## UNIT – FOUR

### SOCIAL CHARACTERISTICS OF THE RESPONDANTS

This chapter deals with socio-economic and demographic characteristics of respondents. Age structure, marital age, cast ethnicity of the respondents, religion of the respondents, types of family, educational level, occupation of the respondents were the main concerns clearly presented in this chapter.

#### 4.1 Forms of Violence faced by Respondents in their life

At the time of field survey, a question was asked about the forms of violence. Most of the respondents expressed about it. Some of the respondents are confused to categorize such forms. They are not sure various forms of violence and some of them faced two or more than two forms at the same time. Such forms of violence faced by respondents are presented in table 4.1.

**Table 4.1 Forms of violence**

Forms of violence	No. of respondents	Percentage
Physical	31	51.66
Psychological	14	23.33
Sexual	5	8.33
Cultural	4	6.66
Economic	6	10
Total	60	100%

*Source: Field Survey, 2017*

Majority of the respondents (31) reported that they faced physical violence in their life. It proves that they experienced some kind of psychical torture, which include small injuries, beating, pushing, attempt to rape etc. Another important form of violence is psychological. About one-fourth of the total respondents reported that they faced psychological torture in their life. Viewing and comparing the previous studies, such violence is increasing day by day in new forms and types. Likewise economic, sexual and Cultural violence also exist in Nepalese society.

#### 4.2 Age Category

Age structure is one of the major factors for the study of violence against women. The researcher takes 60 respondents for sample. Interview shows that the violence is higher in the middle age women than the younger and older one, which is showed in Table.

**Table 4.2 Distribution of Respondents by Age Structure**

Age Group	No. of respondents	Percentage
20-30	25	41.67
31-40	29	48.33
41-50	4	06.70
Above 50	2	03.30
Total	60	100%

*Source: Field Survey, 2017*

Table 4.2 shows that the highest proportion of the respondents belong to 31-40 age groups (48.33%). It is followed by age group 20-30 (41.67%). About 6.7 percent come from by age group 41-50 and above 50 age groups have the least proportion 3.3 percent.

### **4.3 Type of Religion**

Religion is also an effecting factor for the study of domestic violence. This is shown in Table.

**Table 4.3 Distribution of Respondents by religion**

Religion	No. of respondents	Percentage
Hindu	40	66.67
Buddhist	19	31.67
Muslim	1	01.66
Christian	-	-
Total	60	100%

*Source: Field Survey, 2017*

Table 4.3 shows that out of the total 60 respondents 66.67 percent were Hindu, 31.67 percent was Buddhist and Muslim 1.66 percent. But the Christian is not met the study area.

### **4.4 Occupational Status of Respondents**

Occupational status is the one of the factors of domestic violence. The following table shows the occupational status of respondents.

**Table 4.4 Distribution of Respondents by occupation**

Occupation	No. of respondents	Percentage
Agriculture	16	26.70
Housewife	18	30.00
Services	8	13.30
Wage labor	12	20.00
Business	4	06.70
Student	2	03.30
Total	60	100%

*Source: Field Survey, 2017*

Table 4.4 indicates that majority of the respondents are housewife 30 percent. Similarly, 26.7 percent, 20 percent, 13.3 percent, 6.7 percent, 3.3 percent respondents were involved in agriculture, wage labor, services, business and students. It shows that very limited numbers of women are involved in services and business. This indicates that the women’s dependency on their husband is maximum, which makes them more suppressed to raise their violence.

#### 4.5 Types of Marriage

It refers to the status of type of marriage love marriage and arranges marriage which is showed in the following table.

**Table 4.5 Types of the Marriage**

Marriage	No. of respondents	Percentage
Love marriage	38	60.33
Arrange marriage	22	36.67
Total	60	100%

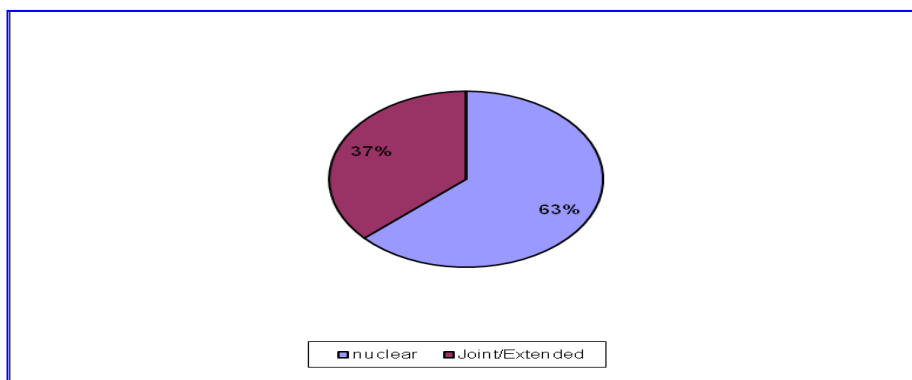
*Source: Field Survey, 2017*

Table 4.5 shows that among 60 respondents 38 respondents (60.33%) are love married and 22 respondents (36.67%) are arrange married. The table shows that highest numbers of respondents are love married.

#### 4.6 Types of Family

Family composition includes the types of family; whether the respondents are living in joint and extended or nuclear family. For this study, joint family includes husband, wife, their children, mother in-law. Nuclear family includes husband-wife and their children only. The types of family of respondents are shown in the following figure.

**Figure 4.1 Family types of the Respondents**



*Source: Field Survey, 2017*



Figure 4.5 shows that out of the total 60 respondents 38 respondents 63 percent were living in nuclear family and 22 respondents 37 percent were living in joint/extended family.

Interestingly there is great difference in the choice of living in couple. More than 60 percent women lived in joint/extended family whereas 37 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 others in-laws and so on.

#### 4.7 Caste and Ethnicity

The severe poverty, illiteracy and lack of access to decision making level are highly attributed by the groups who are having been represented in the true sense of nation/state. Therefore caste/ethnicity variations by groups become one of the important variables to define social illness. The following table clearly shows that the percentage distribution of caste ethnicity composites of the only selected women at the time of survey.

**Table 4.6 Caste and Ethnicity of the Respondents**

Caste	No. of respondents	Percentage
Brahman	15	25.00
Chhetri	8	13.33
Gurung	18	30.00
Magar	10	16.70
Dalit	9	15.00
Total	60	100%

*Source: Field Survey, 2017*

From table 4.6 shows that totals of 60 respondents, 30 percent were from Gurung, 25 percent were from Brahmin, 16.7 percent were Magar, 15 percent were from Dalit and 13.33 percent were from Chhetri victim from domestic violence.

#### 4.8 Age at Marriage

The early age marriage is one of the common practices among the Hindu traditional cast group. It has been pointed out as a bad practice reproductive health as well. Therefore it has a multifaceted effect in the life of women. Domestic violence incidence is a crosscut of various issue anchored is gender based women's status. One of major areas where incidences of domestic violence always occur is early age at marriage. Nepal is one of the countries where child marriage is so ramps.

**Table 4.7 Ages at Marriage of the Respondents**

Age	No. of respondents	Percentage
Below 16	3	05.00
16-19	35	58.33
20-25	21	35.00
Above 25	1	01.60
Total	60	100%

*Source: Field Survey, 2017*

Table 4.7 shows that the highest percent of women married in age 16-19 years which percent was 58.33. Less percentage of women were married in the age above 25 years which percent was 1.6. The percent of age at marriage of 20-25 years was 35 percent and below 16 years were 5 percent. It means that the highest percentage of marriage is underage which a little bit disappointing matter.

#### **4.9 Educational Status of Respondents**

Education is the key factor for overall family or personal development. Educational status has positive relationship with social-economic status of women. It is frequently mentioned that educational status of women plays a deceive role towards all sectors of human life. The following table shows the educational status of respondents.

**Table 4.8 Educational level of the Respondents**

Educational level	No. of respondents	Percentage
Primary (basic level)	22	36.67
Secondary (up to 12)	32	53.33
Above +2	6	10.00
Total	60	100%

*Source: Field Survey, 2017*

Table 4.8 presents the data on the educational level of respondents. Majority of the response have obtained secondary (53.33%) level of education. About one third of respondents have passed primary level (26.7%) and above twelve (10%). It is obvious that most of the violence occurred over the simple educated women.

## CHAPTER – FIVE

### CAUSES AND CONSEQUENCES OF DOMESTIC VIOLENCE AGAINST MARRIED WOMEN

#### 5.1 Causes Responsible for Domestic Violence against Women.

Different causes are responsible for DVAW which has been presented in the following table.

**Table 5.1 Distribution of causes Responsible of DVAW**

Causes	No. of respondents	Percentage
Unemployment	18	30.00
Lack of knowledge	22	36.60
Dowry system	10	16.60
Alcoholism/Drug abuse	6	10.00
Others	4	06.60
Total	60	100%

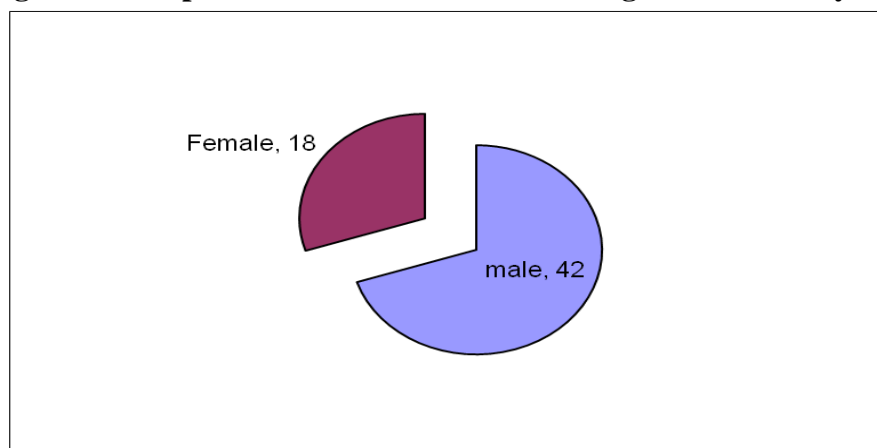
*Source: Field Survey, 2017*

Table 5.1 presents that more than one third of the total respondents (22) reported that lack of knowledge is responsible for domestic violence. It is seen that thousands of women are victimized to violence due to illiteracy. Likewise, among 60 respondents 18 reported that the unemployment problem is one of the responsible cause for domestic violence. Similarly, dowry and alcoholism/drug abuse also have significant role for domestic violence.

#### 5.2 Responsible Persons for Domestic Violence against Women by Gender

Researcher was interested to check the responsible persons for DVAW by Gender. Either male or female, who was more responsible for DVAW, which has been presented in following figure?

**Figure 5.1 Responsible for Domestic violence against women by Gender**



*Source: Field Survey, 2017*

Figure 5.1 shows more than two thirds of the total respondents told that male are responsible (70 %) likewise, almost one third of the female are responsible for the DVAW (30%).

*I am 35 yrs old, service holder and sincere woman. I have 2 daughters and one son. All 3 children go to school. I have been married since 15 yrs back. My husband is 38 yrs old. He works in government office in Pokhara city. Generally, he used to go office and return every day. My husband was found to be perfect gentleman but since 4 yrs back interaction between me and my husband is less than before. 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 doesn't return regularly and stays once or twice a week there in Lakeside. He takes care of children but children do not like him because of his habit. I am afraid of complaining against him because of male dominated family system.*

### 5.3 Time spend in different work

Respondents were asked how much time on an average spent in houses during 24 hours. The result was presented in following table.

**Table 5.2 Time spend in different work**

Time	No. of respondents	Percentage
Below 8 hours	16	26.67
8-12	30	50.00
12-16	12	20.00
Above16	2	03.33
Total	60	100%

Source: Field Survey, 2017

Majority of the respondents reported that they worked for 8-12 hours per day on an average. Likewise, about one fourth of the total respondents worked for less than 8 hours per day. A significant percentage of women worked 12-16 hours and above 16 hours per day on average which is 20 and 3.33 percent respectively. It shows that very serious condition and pathetic situation of domestically violence women.

### 5.4 Respondents working status in specific work

Respondents were asked about the question that in which work they spent their working time in specific work.

**Table 5.3 Percentage of respondents working status in specific work**

Specific work	No. of respondents	Percentage
Household	30	50.00
Social work	12	20.00
Profitable work	11	18.33
Others	7	11.67
Total	60	100%

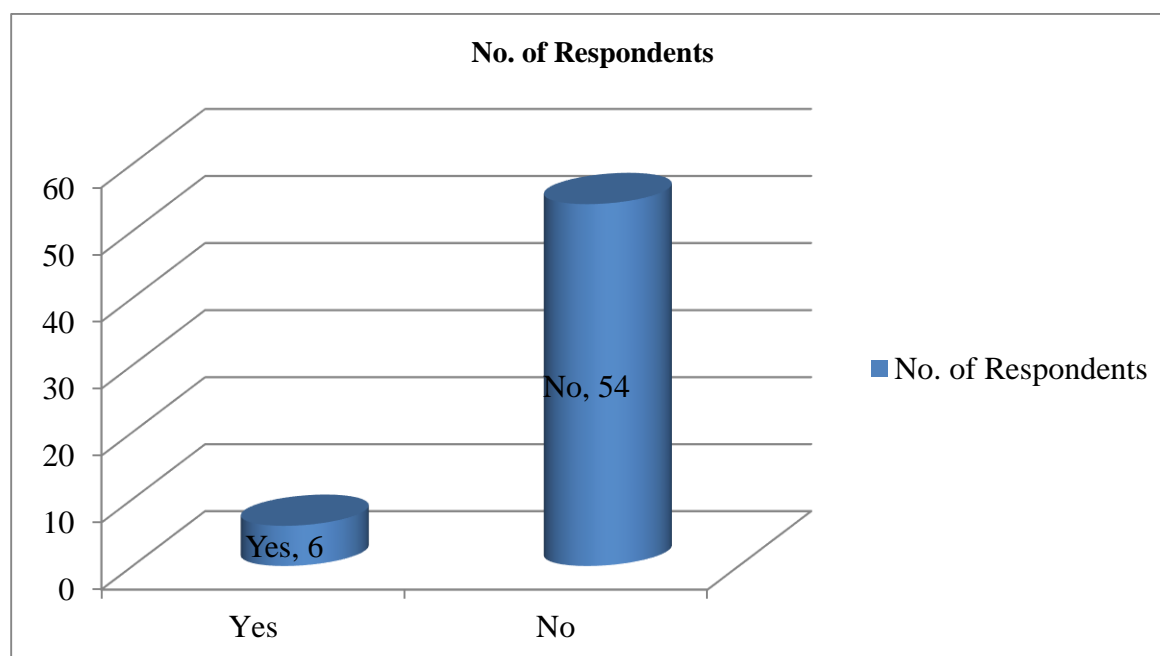
Source: Field Survey, 2017

Table 5.3 shows about half of the respondents are busy in household work. It also shows that most of the domestic violence against women is limited to household activities which are the major cause of their deprivation in different sectors. Similarly, among the 60 respondents 11 reported that they applied their time in profitable work. Likewise, 7 reported the other category and 8 reported social work.

### 5.5 Personal Property of the Respondents

Respondents were asked whether they have personal property or not response was tabulated in the following figure.

**Figure 5.2 Personal property of the respondents**



Source: Field Survey, 2017

Figure 5.2 presents that most of the respondents have no personal property. It also proves their backwardness, in each and every sector. Only 6 respondents among 60 reported they have personal property.

This chapter attempts with knowledge and attitude of Domestic violence against women, which are related to her, her husband and other family members of the household. It also deals with knowledge on DVAW, sources of information DVAW, responsible for DVAW by gender, responsible person for unequal treatment, reporting of violence, reported causes, causes for not reporting, knowledge of social organization working on DVAW etc.

## 5.6 Responsible Persons for Unequal Treatment

Respondents were asked about the person who is more responsible for unequal treatment.

**Table 5.4 Responsible person for unequal treatment**

Responsible persons	No. of respondents	Percentage
Husband	40	66.67
Mother in-law	8	13.30
Father in-law	2	03.30
Others	10	16.67
Total	60	100%

Source: Field Survey, 2017

Table 5.4 shows that majority of the respondents reported that husband is most responsible person for unequal treatment 66.67%, likewise, mother in-law and father in-law are also reported too unequal treatment about 13.3% and 3.3% respectively. About more than one sixth of the respondents reported that other family members and relatives are responsible for unequal treatment which is also significant 16.67 percent.

*My name is Sabina (name changed). I am 28 years old. 4 year before, I felt in love with a man from high caste. After 2 years he proposed me for marriage. Before marriage we had a sexual relation too. I became pregnant from him. We got marriage after that and we stayed in rented house somewhere Pokhara city because his mother didn't accept me as a daughter-in-law due to inter-caste marriage. Our economic status was also very weak. We both were unemployed because of lack of good education. Recently my husband took me at his home forcefully but his mother insulted and scolded me every day. Because of her caste superiority, she has never given a chance to enter kitchen and would never have used the water which I have brought. We had reported this case in our society but we could not get justice anywhere. Due to this discrimination, I could not stay along with his family. So we were seeking support to settle down such type of racial discrimination.*

## 5.7 Support Needed Victimized Respondents

When women are victimized, they are tortured physically, mentally and others also. In such situation, they need some kind of support from family, society, governmental and non-governmental sector. In some cases, they should send for rehabilitation centers for their mental refreshment. Sometimes, their problem may be solved through good opportunities. So, respondents were asked questions at the time of survey that what kind support they needed?

**Table 5.5 Supports Needed for Victimized Respondents**

Supports	Number	Percentage
Job opportunity	12	20.00
Providing education	6	10.00
Economic support	7	11.67
Legal support	20	33.33
Family support	10	16.66
Equal work division	2	03.33
Faithful to each others	3	05.00
<b>Total</b>	<b>60</b>	<b>100%</b>

*Source: Field Survey, 2017*

The perception about support needed to the victims differ person to person. Some reported that a single victim is needed more than one support at a single time. Among the respondents one third reported legal support through which they can punish the culprit according to the existing laws. Their intention is that through the punishment of culprit other people may not involve in such inhuman activities. Besides, one Tenth of the total respondents needed educational support. Education provides them knowledge and awareness. It also works the gateway of different opportunities. Likewise, family support, economic support, job opportunity etc. are also needed to the victims in significant number.

## 5.8 Physical Violence faced by Respondents

The time of field survey, respondents were asked about the types of Physical violence. Table 5.6 presents the types of physical violence.

**Table 5.6 Physical violence faced by Respondents**

Physical violence	No. of respondents	Percentage
Broken limbs	6	19.35
Small injury	19	61.30
Disability	2	06.45
Others	4	12.90
<b>Total</b>	<b>31</b>	<b>100%</b>

Source: Field Survey, 2017

Among the 31 physically violence respondents 19 reported that they experienced small injuries. Likewise about one sixth of the respondents (6) reported that they faced broken limbs. Not only 6.45 percent respondents were disabling due to such violence.

*I am Ramila Tamang(name changed). I have married 5 years back. I have 2 children. my husband is unemployed. He is alcoholic too. Even then he never spends a day scolding by vulgar words. He has no parents but more properties in his name. Some properties have been registered in my name too. Now a day, he wants another girl. The girl has demanded more money. Due to her demand, he is going to sell some valuable land. I tried to stop sell the land and he became angry. He beat me severely in my body and got limbs break. I could never tell it to others; otherwise I would be subjected to more torture.*

### **5.9 Psychological Violence faced by Respondents**

Psychological abuse (also referred to 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 perpetrators, because it could not be recognized until and unless victim herself expressed it.

**Table 5.7 Psychological violence faced by Respondents**

Psychological violence	No. of respondents	Percentage
Tension	6	42.86
Constant fear	4	28.58
Depression	3	21.42
Suicidal feeling	1	07.14
<b>Total</b>	<b>14</b>	<b>100%</b>

Source: Field Survey, 2017

The highest percentage of consequences that women faced is tension which is 42.86 percent. In the similar manner, women who lived in the constant fear are 28.58 percent. In the same way, 21.42 percent women lived with depression whereas 7.14 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.

*We have been for married 10 years back, we had 2 daughters. The elder one is 8 yrs and younger one is 6 yrs. My husband started to show less concern about daughters and me after the birth of my second daughter. He is with holding the resources than before, insulting me before the people and mentally tortured. Ultimately he did next marriage. (30 yrs women from Chhetri ethnic group and illiterate too)*

### 5.10 Sexual Violence faced by Respondents:

**Table 5.8 Sexual violence faced by Respondents**

sexual violence	No. of respondents	Percentage
Marital rape	1	20.00
Unacceptable sex acts/practice	3	60.00
Vulgar sex	1	20.00
<b>Total</b>	<b>5</b>	<b>100%</b>

*Source: Field Survey, 2017*

Women experiencing the sexual violence are moderate in comparison to physical and psychological where only 5 respondents admitted that they suffered from sexual violence. Only one respondent admitted that they have suffered from husband forcefully doing sex, whereas three respondents reported that husband demands usual kinds of sex acts. In the similar way, the husband forced her to look pornography and to act that in vulgar way is 20 percent.

*My name is Bhagawati (name changed). I am 37 years from Malepatan. I am working in one office. I was married 13 years back. I had one son during 13 years of my married life. My husband is also working in the govt. office and educated too. Even then, he never spent a day coursing by vulgar words, especially at night. I could never tell it to other; otherwise I would be subjected to more torture. From the first day of my marriage, I was pressurized to have unacceptable sex practice. In each night he proposed me to have vulgar sex, if I denied he dragged me into the bed and insisted for vulgar practice. He never satisfied with normal sex. So in each day I am facing the marital rape.*

## CHAPTER – SIX

### KNOWLEDGE AND ATTITUDE TOWARDS DOMESTIC VIOLENCE AGAINST MARRIED WOMEN

#### 6.1 Knowledge on Domestic Violence against Women

Knowledge on Domestic Violence against married women is presented in the Table.

**Table 6.1 Distribution of interviewed women by knowledge on DVAW**

Knowledge of DVAW	No. of respondents	Percentage
Yes	48	80
No	12	20
Total	60	100%

*Source: Field Survey, 2017*

Table 6.1 shows that among the 60 respondents highest percentage (80%) of respondents have heard about DVAW. Only 20 percent do not have heard about DVAW, they don't have knowledge about it.

#### 6.2 Sources of Information about DVAW

Respondents who have knowledge about DVAW were asked about the type of sources where they get information about it and the result is presented in table.

**Table 6.2 Sources of information on Domestic violence against women**

Type of sources	No. of respondents	Percentage
By friends	16	33.33
By mass-media	20	41.66
By family members	10	20.83
Others	2	4.16
Total	48	100%

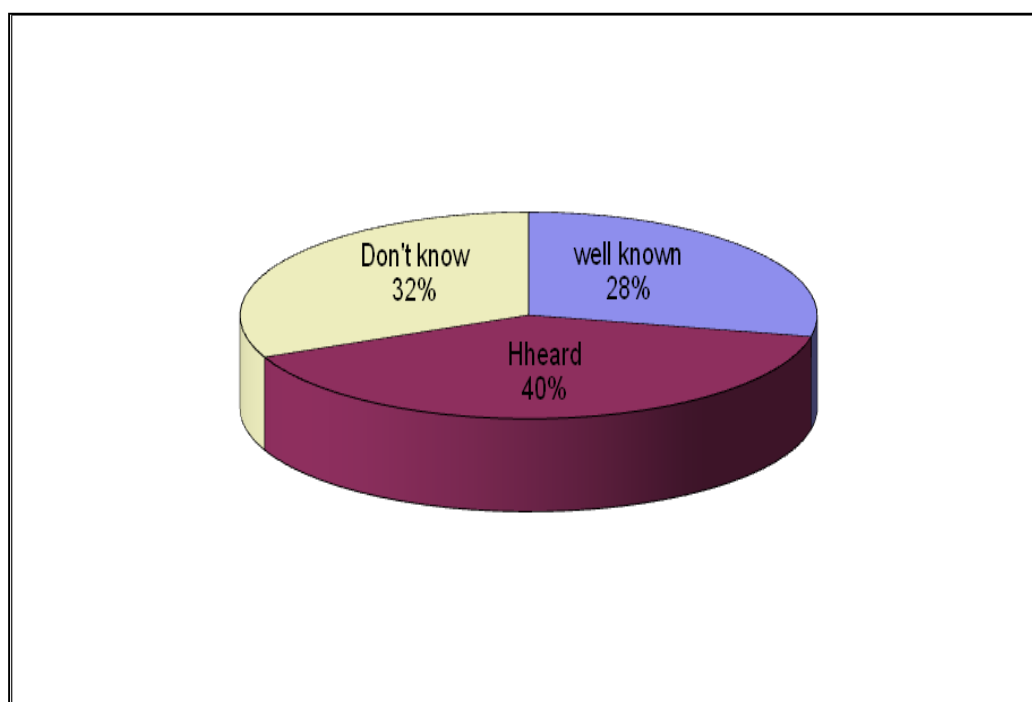
*Source: Field Survey, 2017*

Table 6.2 shows that majority of the respondents got information by mass-media (41.66). Like-wise, one third of the total knowledgeable respondents got information by friends. Similarly, family members are also important sources of information on DVAW.

#### 6.3 Knowledge about Legal Provision of DVAW

At the time of field survey, respondents were asked their knowledge about on DVAW.

**Figure 6.1 knowledge about Legal Provision**



*Source: Field Survey, 2017*

Figure 6.1 presents 24 respondents out of 60 reported that they just heard about legal provision on DVAW. Likewise, there is significant number of respondents (19) who reported don't know. It shows that one third of the respondents have no knowledge about legal provision. Besides, 28.33 percentages of respondents were familiar about legal provision on DVAW. During the time of field survey they also suggested the legal provisions. They told the researchers that culprit should be punished severely. Likewise, fine imposed for those who involved in DVAW. Similarly, respondents also reported that court, NGO/INGOs, police can work for creating awareness and enforce existing laws.

#### **6.4 Knowledge of social organization working on DVAMW**

There are numerous organizations working to the empowerment and enhancement of women. Researcher is interested to know the knowledge about such organizations.

**Table 6.3 Percentages of Knowledge on social organization working on DVAMW**

Org. working on DVAW	No. of respondents	Percentage
Yes	22	36.67
No	38	63.33
Total	60	100%

*Source: Field Survey, 2017*

Out of 60 respondents, 63.33 percentages of the respondents have no knowledge about social organizations working on DVAW. Though dozen of organizations are working in Kaski district, their access is not reached to the grass root level of such women. Among the respondents who reported yes about knowledge of such organizations they told different names. They are Paraligal, Shaktigroup, INSEC, Antardristri, Kopila Nepal, Mahila Nyayik Manch, National Human Rights Commission, maiti Nepal, National Women's Commission, Nari Sewa Kendra, Mahila Tatha Bal Sachatana Samaj etc.

Different respondents reported about their perception on DVAW. Some define it as beating, abusing, rape and life threatening. Likewise, some reported it as discrimination on the basis of Gender, low payment for work, overwork, similarly, some lay emphasis on about suppression, mental tension, less responsible towards women and their health, discarded to the right of family life etc. Not only this, some define it age limit them within household, freedom problem, mental torture etc. However we, conclude that they are physical, mental, psychological, economical, sexual, traditional forms of violence.

### **6.5 Reporting of violence cases to different authorities**

Respondents were asked whether they are ready to report violence or not. Among the 60 respondents 48 replied yes and 12 reported no. It shows that tile now one fifth of the respondents are not ready to report the cases of violence. Among the 48 reported violence cases, respondents told that they report such cases to different authorities. Percentage distribution of such different authorities in listed below.

**Table 6.4 Reported cases to different authorities**

Authorities	No. of respondents	Percentage
Respective societies	4	8.33
Police office	30	62.5
Court	2	4.16
NGOs/INGOs	8	16.66
Others	4	8.33
Total	48	100%

*Source: Field Survey, 2017*

Table 6.4 shows that 62.5% reported that they went reporting to the police office. Likewise 16.66% reported they went to report to NGOs/INGOS. Similarly, among the 48 respondents 4 reported their respective societies and others both.

### **6.6 Causes responsible for not reporting the cases**

There are various problems on reporting the cases. Among the non reporting 12 cases, they reported different causes for such non-reporting phenomenon.

**Table 6.5 Distribution of causes responsible for not reporting cases**

Causes	No. of respondents	Percentage
Fear of family breakdown	2	16.67
Social prestige	8	66.67
Low legal punishment	1	08.33
Others	1	08.33
Total	12	100%

Source: Field Survey, 2017

Table 6.5 shows among 12 respondents 8 reported that they are not ready to report because of social prestige. Likewise 2 respondents reported that they are not ready to report because fear of family breakdown.

*25 years back I had a marriage with him. He had a habit of regular alcohol drinking. We had 3 children too. My husband used to go in a local bar every evening after his office. He always came to the home lately. Whenever I asked him to come home earlier he started to scold and beat me with fits. I stayed silently very long duration because of family honor and child interest. But he didn't obey me. So I reported this case in this office secretly. (45 years women from Brahmin ethnic group and staying in home as a household)*

### **6.7 View of respondents about prevention**

At the time of field survey respondents were asked whether Domestic violence can be prevented. Their responses are presented in the table.

**Table 6.6 View of respondents about prevention DVAM**

View	Number	Percentage
Yes	45	75.00
No	9	15.00
Don't know	6	10.00
Total	60	100%

Source: Field Survey, 2017

Table 6.6 presents the view of respondents about DVAM. About two third respondents replied yes that it is possible to prevent. But 9 respondents replied no. It shows we need best effort on social level to prevent VAW. Besides, 6 respondents response don't know. It means the awareness programs are not available at certain level of society.

According to the respondents perception women are always neglected and hated by the patriarchal Society. Therefore for the prevention attitude towards women should be changed.

They should be regarded positively. Besides, self dependency and economic freedom is another instrument for preventive DVAW. By creating awareness and providing them education also. We can prevent DVAW. Educational and awareness help them to change superstitions belief. It also helps them responsible about such cases. Besides these, education help to find out the root causes and ultimately it helps to maintain equity and equality.

### 6.8 View of Respondents about root-out DVAM

Respondent's view about root out of DVAW is presented in table.

**Table 6.7 view of respondent about root-out the DVAM**

View	Number	percentage
Yes	21	35.00
No	39	65.00
Total	60	100%

*Source: Field Survey, 2017*

Table 6.7 presents views of respondents about root out of DVAW, 39 respondents out of 60 reported that it is not possible to root out DVAW whereas 21 replied that it is possible to root out. To root out DVAW respondents suggested some activities, partnership programmed for male and female, high punishment for violating, support for victim women etc are some activities which help to root out DVAW. Patriarchal domination should be removed through changing attitude of people. Beside this, women should work outside household especially economic activities.

The key informants from their experience; so many cases recorded in the offices before reported that most of the victims registered the cases of domestic violence when the victim have realized themselves unable to tolerate the victimization beyond. This implies that so many victims remain suppressed at home for long and we can't easily know what kinds of violence usually get suppressed or hidden at home. Those who get registered finally indicate that victims are badly damaged either physically or psychologically. And most of the cases are from lower castes and ethnic families. The high caste family victims are found much suppressed because most of the victims from such families ( Brahmins, Chhetris) report that they couldn't register the case early because they did not want to publicize it due to the social honor of their parents and relatives.

### 6.9 The more effective measures to minimize the DVAW

Solution of DVAW is not an easy task. It is very challenging and threatening our society and culture very badly. Besides, solution of these happened events are not easy. Proper education

for everyone is necessary. Women should be economically secure. Legal provision for both male and female should be equal. Unemployment problem should be addressed. Alcoholism should be controlled. Beside these suggestions, the following table presents such solutions according to the respondent's response.

**Table 6.8 the more effective measures to minimize the DVAW**

Effective Measures to minimize VAW	Number	percentage
Awareness	28	46.66
Change in traditional culture	12	20.00
Build rehabilitation houses	14	23.33
Punishment	6	10.00
Total	60	100%

*Source: Field Survey, 2017*

Table 6.8 presents the more effective measures to reduce the DVAW. 28 respondents out of 60 reported through awareness can control such problem. In reality, awareness can also play very important role to reduce such problems. It creates knowledge about what to do and what not to do. It guides people in problematic situation and leads for better results. About one fourth of the respondents focused on building rehabilitation houses for the victim women. In such centers, victims can easily adjust her and their families. Not only this, they can develop positive attitude from such houses with some kind of skill. This positive attitude and skill help them to lead a better life after victimization also. One fifth of the total respondents preferred changing tradition and culture. Only 10% respondents prefer the punishment for DVAW.

## **CHAPTER - SEVEN**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **7.1 Summary**

This study was conducted in Kaski district. It studied the registered cases of Women Cell, District Police Office, and Kaski. The main objectives of this study are to find out the situation of DVAW, the causes and consequences of DVAMW. On the basis of respondent's background, information, knowledge, attitude, causes, legal provision, preventions etc. Accidental and purposive sampling method was adopted for collecting data which were registered on kartic, mansir, paush, magh, Falgun and chaitra 2073 BS. Most of the violence is found to have the causes of conflict with different interest and power exercise in the family. The conflict is found to take place between and among family members. Most of the respondents have not authority of decision making, they are spending most of the time of life in Household activities but they have not personal property. Realization of the exploitation and deprivation of rights to property, possession and decision making in women is the major issue of conflict in the family and women consequently got victimized due to male's reluctance to respect female status equally to them.

- All Respondents were married women of all age groups.
- Majority of the respondents' (66.67%) are Hindu religion, following Buddhist.
- Majority of the respondents (30%) were involved as Housewife.
- Majority of the respondents (63%) have nuclear family type.
- Among the 60 respondents majority of them (60.33%), have love marriage. Remaining (36.67%) have arranged marriage.
- Gurung (30%), Brahmin (25%), Magar (16.70%), Dalit (15%), and Chhetri (13.33%) were found among respondents.
- Majority of Respondents (58.33%) are married on 16-19 of age. Due to early marriage domestic violence prevalence high in this age group.
- More than 80 percent of the respondents have knowledge about DVAW, those who have knowledge about DVAW, 41.66 percent respondents gain information from mass media.



- Out 60 respondents, 70 percent of them replied that male is responsible for DVAW.
- Majority of respondents 50% spent their daily working activities on house hold work up to 8-12 hours.
- Ninety percent of respondents are deprived from personal property; Husband is mainly responsible for not having personal property (66.67%).
- Majority of respondents (62.5%) they first report their domestic violence to the police office. significant of them don't report due to social prestige.
- Significant of respondents (63.33%) have no knowledge about social organizations working on DVAW.
- Majority of the respondents (51.66%) faced Physical violence. Among them 61.3% faced from small injuries. Among them 8.33 percent faced sexual violence frequently.
- Majority of the respondents 40 percent only heard about legal provision of DVAW.
- A few number of respondents (33.33%) replied that they need legal support to reduce violence.
- Majority of respondents (75%) replied that prevention is possible. But significant respondents said that it not possible to root out domestic violence.
- The main causes of domestic violence are lack of education, alcohol drinking and drug abuse and economic dependency, gambling, no cooperation to each other etc. Not only this, our patriarchal society considers women as second class citizen. Likewise failure of the implementation of existing laws is another reason for DVAW. To solve such situation, respondents prefer education, employments, skill-training to the victims of domestic violence. Most of the respondents report that media can play vital role for decreasing and prevention of domestic violence.

## **7.2 Conclusion**

DVAW is global and widespread and is tolerated as a social phenomenon. 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. As society

views women as weak, traditional thinking continues to play a large role in the treatment of women.

It is seen that DVAW has often been justified in cultural grounds and therefore there is a high degree of official and social tolerance of violence against women. Moreover, it is mainly lack of economic security for women and depended on the husband, lack of access to property that have forced women to keep quiet about the abuses and injustices they faced. The researcher has discussed an explanation mainly on situation, causes, consequences and ways of prevention of DVAW.

Nepalese women have compelled to face much problems related exploitation as well as victimization of the domestic violence. So, this research is devoted to bring the real situation of domestic violence against women in the study area. In the study area, the status of awareness level of women is poor. The data obtained for this study from the registered events in Kaski District, who are victimized at least once in their life in home or other area and either from husband or other family members. According to the victimized respondents the causes of domestic violence against women are lack of awareness/educational, economic dependency, misunderstanding, alcohol drinking, gambling, drug abuse, failure of law implementation agencies. It has also been revealed that creating awareness, control of alcohol and drug abuse, providing equal opportunity to education, faithful to each other, respect to each other, equal work division, providing job opportunity for daughter in-law etc. are essential to prevent domestic violence against women.

Women's perceptions on domestic violence differ from person to person. Some focused it as beating, threatening, rape etc, on physical side. Likewise, some emphasized on psychological aspect such as abuse, verbal curse, discrimination in education between boy's and girl's etc. Similarly, few of them reported about economic, socio-cultural, sexual violence.

### **7.3 Recommendations**

Domestic violence against women is basically due to unequal distribution of power between male and female. So, effective policy should be formulated and program should be developed for the participation of female in decision making level. Women should have economically independent and right to self determination about every step of their life. Some of the recommendations are presented below which are helpful to minimize the domestic violence against women. Empowerment is one of the best strategies but difficult to manage it.

- Awareness program should be conducted to make people aware through formal and non-formal sectors.
- Taking alcohol, gambling, drug abuse etc should be regulated by law.
- Local authority should be strengthened through devolution and make responsible for the prevention against domestic violence.
- Provide special education especially skill building training which help them to get employment opportunities.
- Support should be given to those who are victimized according to their need and interests.
- Political will is must, so political parties should also work for reducing such inhuman activity.
- Role of mass media should be more effective for the prevention. So, maximum utilization of such media should be done.

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## Annex-one

### Interview Schedule

**Domestic Violence against Married women in Reported cases of DPO Kaski Women cell**

Date:...../...../2017/

#### Section-A: General Background of respondent

Q.N.	Question	Response Category
1.	Name of the respondent	
2.	Age	.....yrs
3.	Caste / ethnicity	1. Brahman                      2. Chhetri 3. Gurung                      4. Magar 5. Dalit
4.	Religion	1. Hindu                      2. Buddhist 3. Muslim                      4. Christian 5. Others
5.	Occupation	1. Agriculture                      2. Service 3. Labor                      4. Business 5. Housewife                      6. Student
6.	Educational Status	1. Primary (basic level)    2. Secondary (Up to 12) 3. Above +2
7.	Married at age	1. Below 16 yrs                      2. 16 – 20 yrs 3. 21 – 25 yrs                      4. Above 26 yrs
8.	Types of family	1. Nuclear                      2. Joint/Extended
9.	Types of Marriage	1. Love                      2. Arrange

## Section-B: Knowledge & Attitude of domestic Violence against Women

1.	Have you heard or known about VAW in your society?	1. Yes	2. No
2.	If yes, what are the sources of information?	1. By friends	2. By Mass/media
		3. By family members	4. Others
3.	Who is more responsible for the DVAW?	1. Male	2. female
4.	From whom, do you feel unequal treatment?	1. Husband	2. Mother in-law
		3. Father in-law	4. Others
5.	What types of relation do you have with your family?	1. Good	2. Best
		3. Bad	
6.	If bad, who is more responsible for bad relationship?	1. Husband	2. Father in-law
		3. Mother in-law	4. Brother in-law
		5. sister in-law	6. step – wife
		7. others	
7.	Whether or not husband has second wife?	1. Yes	2. No
8.	If yes, why he does? Please give reasons.	1.	2. 3.
9.	How much time did you spend in different activities?	1. Below 8 hours	2. 8 – 12 hours
		3. 12 – 16 hours	4. Above 16 hours
10.	In which work do you use this time mostly?	1. Housework	2. social work
		3. Profitable work	4. Others
11.	Do you have a personal property?	1. Yes	2. No
12.	If no, who is responsible for this?	1. Husband	2. Father in-law
		3. Mother in-law	4. step – wife
13.	Do you report violence cases to the concerned authority?	1. Yes	2. No
14.	If yes, where do you report it?	1. VDCS office	2. Police office
		3. Court	4. NGOs/INGOs
		5. others	



15.	If No, why don't you report it?	1. Fear of family breakdown 2.Social prestige 3. Low legal punishment 4. others
16.	Do you know of any social organization working in awareness rising activities on DVAW?	1. Yes 2. No
17.	If yes, Please give any three organization's name?	1. 2. 3.
18.	Why does DVAW normally occur in the family? Please give any three reasons.	1. 2. 3.

### Section-C: Causes & Consequences of domestic Violence against Women

1.	Which of the following causes are more responsible for DVAW?	1.Unemployment 2.Lack of knowledge 3.Dowry system 4. Alcoholism/drug abuse 5. Others
2.	When does the person show violent behavior against you?	1. After taking alcohol/drugs 2. After taking gambling 3. Name of dowry 4. Giving birth daughter 5.Offical's tension 6. Minor mistake 7. Others
3.	What type of problems have you faced in your life?	1.Physical 2.Phychological 3.Sexual 4.Cultural 5. Economics 6. Others
4.	If physical violence, which of the problem have you experienced?	1.Broken limbs & fracture 2.Small injuries 3. Disability 4. Others
5.	If psychological violence, which of the problem have you experienced?	1. Tension 2. Constant fear 3. Depression 4. Suicidal feeling
6.	If, sexual violence which of the problem have you experienced?	1. Marital rape 2. Unacceptable sex acts/practice 3. Vulgar sex

**Section-D: Prevention of domestic Violence against Women**

1.	Do you know about legal provision of DVAW?	1. Well known                      2. heard only 3. Don't know
2.	If known, what types of provisions are these?	1. 2. 3.
3.	In your opinion, what kinds of support are needed for the victim women of violence?	1. Providing job opportunity   2. Legal support 3. Providing education        4. Family support 5. Economic support    6. Equal work division 7. Faithfull to each others
4.	Can violence against women be prevented?	1. Yes            2. No        3. Don't know
5.	If yes, how to prevented? Please give suggestions.	1. 2. 3.
6.	What would be the more effective measures to reduce DVAW?	1. Awareness rising 2. Change the traditional culture 3. To make rehabilitation houses 4. Punishment
7.	Can VAW be root out?	1. Yes                      2. No
8.	If yes, how to root out? Please give any three reasons.	1. 2. 3.
9.	In addition to above, can you give any suggestion that help to minimize the DVAW? Please give any suggestions.	1. 2. 3.....

\*\*\* Thank you \*\*\*

## **Annex-Two**

### **Check-list for the Key Informants**

1. Date
2. Time
3. Venue
4. Main settlement area of victims
5. Major occupation of victims
6. Socio-economic status of victims
7. Culture of victims
8. General education level of victims
9. Involvement of victims in different social activities
10. Types of domestic violence seen over victims
11. Root causes of domestic violence
12. Commonly seen perpetrators
13. Crime and Imprisonment related with domestic violence against married women
14. Their role in the prevention of domestic violence

## **Annex-Three**

### **Name list of Key Informants involved in discussion**

1. Ramila Nepali – Staff of women cell, DPO kaski
2. Sita G.T. – Staff of women cell, DPO kaski
3. Bhagabati Shrestha – Staff of women cell, DPO kaski
4. Devi Magar – Staff of women cell, DPO kaski
5. Kamala Malla – Staff of women cell, DPO kaski
6. Radha Sunar – Victim's family member
7. Sunita K.C. – Victim's family member
8. Sarmila Sewa – Victim's family member
9. Deepak Thapa – Staff of Advocacy Forum
10. Ghanshyam Gautam – victim's Neighbor
11. Some Damai – Local aama Samuha Member
12. Bhaba Sarki – Local aama Samuha Member
13. Subarna Tamang – Victim's Relative
14. Geeta Paudel – Staff of Advocacy Forum
15. Kabita Hamal – Victim's Relative

# Annex-Four

Map of the Pokhara-Lekhnath Metro Politian City



## Annex-Five

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