

Domestic Violence against Women
A Case Study of Thumpokhara VDC (Ward Number 6) in Syangja District

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Acronyms

CBO	Community Based Organization
CBS	Central Bureau of Statistics
CDO	Chief District Officer
DDC	District Development Committee
DVAW	Domestic Violence against Women
FGD	Focused Group Discussion
HDR	Human Development Report
IEC	Information, Education and Communication
NGO	Non –government Organization
UN	United Nations
UNDP	United Nations Development Program
UNICEF	United Nations Children's Fund
VAW	Violence against Women
VDC	Village Development Committee
WDO	Women's Development Officer
WHO	World Health Organization

Abstract

This research work aimed to unveil the situation of domestic violence against women in Thumpokhara VDC of Syangja district. From introducing the topic through reviewing the existing literature on the subject, the thesis goes on to the analysis and interpretation of the data collected in the concerned site. Finally summary and conclusions of the thesis have been drawn.

Various aspects and variables of the state of women in violence have been discussed. Level of knowledge and awareness of women about violence, their willingness and readiness to report and knowledge of institutional structures for reporting were carefully considered. The faith and confidence on legal provisions against VAW and situation of remedy against it were an important part.

The research is built up with 110 structured interviews of women and adolescent girls. Besides, 16 key informants' interviews and 3 FGDs were made. Of the three FGDs, 2 were held among women and adolescent girls and 1 among men. Well-devised structured questionnaire and checklist were used in order to ensure that all the essential aspects are covered in the process.

Of the women interviewed, 27.3 percentages of them were ever the victims of domestic violence. Highest (40%) proportion of women interviewed is at the age ranging from 20 to 29 years. About 46.7 percentages of the women and girls included in the survey are from Dumre household followed by Tiwari 23.3 and Pandey 16.7 percentage. About 13.3 percentages of the interviewed women make the Dalit and other caste groups.

The study shows that 63.7 percentage of the interviewed women are currently married and 22.7 percentage unmarried adolescent girls; while 45.5 percentage live in nuclear families, 54.5 percentage of them live in joint families. The literacy status is very poor: about 36.4 percentages are literate and 63.6 percentages are illiterate. Of the interviewed women 16.7% of victim women are engaged in agricultural activities especially as agricultural laborer and about 66.7% are engaged in their own agricultural activities. Nearly 26.7 percentage victim women have given birth to son, 40 percentages have only daughter and 33.3 percentages are childless. It was found that the status of awareness on VAW and women's legal right is very poor in the VDC. Only about 68.2 percentages of the women knew or ever heard of incidence of violence. While the largest number of women agreed that sexual abuse is VAW, the least percentage i.e. 26.4 agreed that accusing someone of a witch is a VAW. Likewise, among the key informants 68.8 percentage of them have expressed that situation of VAW is bad in the VDC. While it comes to the reasons behind VAW, most of the women have opined that it is lack of education and ignorance that is supporting the persistence of VAW; and second in the reason is the existing situation of male domination in the society.

Nevertheless, when it comes to reporting of the violence caused to them, majority of them would want to keep it secret which has a number of reasons behind it. The largest numbers (38.9%) consider there is no benefit in reporting the violence followed by 28.8% who believe family prestige is more important. A considerable number of women also believe reporting further increases the problem in the family.

The women who agree that there is a differential treatment in economic rights have outnumbered those who have said there exist differential treatment in educational, legal and reproductive rights. Of course, it is the right and control of the economic resources that determines the power of women in the society. It seems that when they do not feel secure enough, they do not dare to report violence, oppose it and seek remedy against it. Therefore, one of the important findings was women need to be empowered by their access and control of the resources of the family, by educating them, and keeping law and order by punishing the perpetrators of violence. Once confidence is built of the women, they voluntarily are likely to seek remedy of violence they suffer.

Women in Thumpokhara VDC were largely unaware of awareness programs in broadcast and print media. Knowledge of legal provisions made for ending VAW is very weak. More critically, they do not have faith that a victim will be protected, her family life will not be ruined and the perpetrator will be given the maximum punishment allowed by the law. Training for awareness raising, enhancing knowledge on legal provisions, awareness raising on human rights and women's rights, and empowerment are vital if VAW is to be controlled. These steps need to be backed up by employment opportunities for economic strength accompanied by strong political commitment to bring programs and implement them. Capacitating community level mechanisms can be another sustainable way to control VAW.

Chapter I

Introduction

1.1 General Background of the Study

Violence against women collectively refers to violent acts that are primarily or exclusively committed against women. This type of violence targets a specific group with the victim's gender as a primary motive. UN Commission on Status of Women Declaration defines "violence against women" as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. The violence which occurs within the periphery of a household is domestic violence. Domestic violence is a violation of a woman's right to physical integrity, to liberty, and all too often, to her right to life itself. INSEC in its year book 2011 has defined domestic violence as "physical abuse such as beating, slapping, strangling, and burning etc. and mental torture such as threats, verbal abuse and neglect etc. by intimate partners or relatives" (151). Women are more likely to be victimized by someone that they are intimate with, commonly called "Intimate Partner Violence" or IPV.

Violence against women emanates from the male dominated social structure as an encroachment of the rights of women. Violence against women and girls can be defined as "violation of a woman's personhood, mental or physical integrity, or freedom of movement. It is the result of unequal power relation between women and

men. Underlying this power relation, patriarchy ... ensures that men, by virtue of their gender, have power and control over women and children. Violence against women and girls thus refers to all forms of violence, including traditional forms of violence in the Nepali context, inflicted on women and girls on account of their gender” (SAATHI, 1997).

Domestic violence against women is one of the major problems facing Nepal today. The magnitude of this gender-based violence is extremely high. Several research projects in Nepal have indicated that 66 percentage of women have endured verbal abuse, 33 percentage emotional abuse, while 77 percentage of the perpetrators were family members (UNICEF 2001). Violence against women is responsible for the poor health of women, livelihood insecurity, and inadequate social mobilization.

Researches indicate that even the home is not a safe place for women. Social relations of power place women in a subordinate position, giving many women few rights in the family, community and society in general. In addition, in the context of political conflict, women have often become the target of violence. Because women are made the objects of revenge, there has been an increase in sexual assault and sexual harassment. Thus, gender-based violence is a serious issue that requires comprehensive studies and paving way for the solution of this social problem.

Domination and violence mainly generates from the male dominated patriarchal society as a major characteristic of Nepali society. Engaged more in the income generating activities or the activities that have monetary value, the male remains dominant to the women who are mostly engaged in household chores or the activities which are not apparently contributing to the monetary earning of the family.

On this backdrop, a male is considered as a bread winner and final decision maker of the family.

The kinds of violence can be classified as physical, psychological and traditional.

Physical Violence

Physical violence includes beating by the husband and in-laws, rape cases, involvement in trafficking, forced prostitution, incestuous sexual relations, infanticide and feticide, using in pornography, sexual harassment, burning, wounding and overload of work and so on.

Psychological Violence

The violent activities such as physical torture, verbal abuse, harassment in public and working places, threatening by letter, telephone or email, dominating and embarrassing in front of others and make restrictions in going out to work fall under psychological violence.

Most importantly, keeping a woman under stress, fear, and under conditions that harm her mentally and hinder in the usual development and functioning of the mind are the instances of this kind of violence.

Traditional Violence

Some violent activities against women are more traditionally rooted. Traditional prostitution, bonded labor, allegations of practicing witchcraft, extraction of property from the bride's family, suppression in the name of religion, unwanted or forced pregnancy and female infanticide are some of the cases. Similarly, keeping in the dark and isolated places or outside home during menstruations and placement in

unhygienic places during the post delivery period also severely undermine the women and their health. Restrictions are put on the widows in terms of social interaction and their dresses.

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

Many experts and lay people use the terms domestic violence and spouse violence interchangeably. However, some scholars and activists consider the term spouse as inappropriate. They assert that because the term is gender neutral, it can refer to abuse of either husband or wife. It gives the impression that men are as likely as women to be victims of abuse. Because police and hospital records indicate that the majority of victims of domestic violence are women, some experts use the term violence towards women to refer to domestic violence. These experts tend to view violence in intimate relationships as a problem of coercive control of women by their partners.

No single factor explains why men and women assault and abuse their partners. The factors most closely related to abuses are low income, growing up in a violent family, alcoholism or its abuse, unemployment, sexual difficulties, and low job

satisfaction. Whatever the causes of violence, there are several factors responsible for this. The offenders committing the most serious abuse tend to have antisocial personality disorders. People with such disorders have an impaired ability to feel guilty, remorse or anxiety.

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

1.2. Statement of the Problem

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. The majority of women who are abused by their partners are abused many times.

Now, for over three decades women's advocacy groups around the world are working to draw more attention to physical, sexual and psychological abuse of women and to stress the need for action. They have provided the victims with shelter, lobbied for legal reforms and challenged the widespread attitudes and beliefs that support violent behavior against women. However, surveys and studies are collecting more information about the prevalence and nature of abuse. More organizations, service providers and policy makers are recognizing that violence against women has serious consequences on women's health and for society.

A growing number of reproductive health programs and practitioners understand that they have a key role to play in addressing violence, not only in helping individual victims but also in preventing abuse. As more becomes known about the scope of gender-based violence and the reasons behind it, more programs are finding ways to address it.

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

discriminations between males and females in terms of their upbringing, education and then economic, social, legal and other rights. In general the identity of a woman in the society is undermined. Besides, they are frequently victimized from socio-cultural and psychological violence. In fact, all such actions have impaired women's life to a great extent perpetuated intergenerational poverty and low quality of life in our society.

Women are subordinated, humiliated and they are denied from the participation in social activities. Although the cases of violence are rampant, they remain hidden to a large extent for a number of reasons. It has developed as a usual and family phenomenon and remains as a family affair. The interference in these cases seems foolishness because such cases have been rooted as the normal phenomena.

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

Sexual violence includes rape, including marital rape and child sexual abuse. Sexual abuse in work, teasing and temptation with sexual motive are seen as sexual violence. Marriage related violence include marrying a girl when she is too young for marriage, polygamy, Jari system, Dhan Khane (giving away girls in marriage to an unmatched groom by accepting the sum of expenses), and Kharcha Khane (asking the sum of expenses of marrying away a girl from the groom's side) in some regions of the country. In addition, dowry related malpractices widely prevalent in Terai region

could be taken as marriage related violence. Usually, the amount of dowry offered by the bride's side at the time of marriage determines the fate of bride in her husband's house.

Domestic violence against women continues to exist in Nepal in various forms since long ago. In spite of some efforts from the government and non-government levels, the programs have become largely ineffectual in reducing this grave crime. The government's policies and programs do not seem to have addressed the problem to the extent to root it out. Various programs, including awareness rising, have not produced the expected outcomes towards making this problem a history.

In this context, the present study will make an effort for a comprehensive study of the problem, exposing the true condition of women in the present day Nepali Society. The study can be a base to find ways to eliminate the societal hierarchy enforced through sexism.

1.3. Objectives of the Study

The general objective of the study is to observe the situation of domestic violence against women in ward number 6 of Thumpokhara VDC, Syangja.

The specific objectives of the study are:

1. To observe the types and reasons of DVAW.
2. To identify the level of knowledge and awareness of women on DVAW and its legal aid and preventive measures.
3. To observe the behavioral attitude, reporting and seeking remedy for domestic violence.

1.4. Significance of Study

Development of a just, harmonious, gender-friendly and woman-rights friendly family, community and nation are possible only through the elimination violence against women. Towards eliminating the problem, the present study is based on the field research. This study exposes the true condition of the Nepali women. Making an assessment of the various facets, characteristics, ways, situation and reasons of the violence, and provides a true glance of a large number of women in large section of Nepali society. The study will be useful to the development activists, human rights activists and any other persons and organizations engaged in this field. Significantly, it will be handy in formulating and implementing programs for the elimination of violence against women, in developing the condition of women and also for the overall development of the society.

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

1.5. Limitations of the Study

The analyses and conclusions derived in this study are based on the data of Thumpokhara VDC of Syangja district. Beside the essential informants, some unstructured interviews were made of some other key informants in the course. The informants were mostly the married women or more specifically daughter-in-laws, victims of violence, likely to suffer violence and the adolescent girls. The information and analyses depend on the answers given by the respondents. The findings, therefore,

cannot be generalized to other every societies and cases as other many variables impact the violence against women in society.

Although there are many types of domestic violence, the researcher chose to deal with only with physical, traditional and psychological violence.

1.6. Organization of the Study

The dissertation is divided into seven chapters: the first introductory, second review of literature, and the third is about the methodology exploited while undergoing this research. Likewise, the fourth chapter is about background characteristics of respondents. The fifth is about status of awareness of VAW and women's legal rights. The sixth is about community mobilization and the seventh is the summary, conclusion and recommendations. Finally, references, questionnaire, key informants' interview schedule and issues raised for focus group discussion are annexed.

CHAPTER II

Literature Review

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

2.1. Religious and Historical Basis

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).

2.2. World Scenario

Various studies from around the world indicate that domestic violence against women is still a serious problem. Jyotsna Tamang in her report writes that “A review of over 50 population-based studies performed in 35 countries prior to 1999 indicated that between 10% to 52% of women around the world report that they have been physically abused and between 10% and 30% reported that they have experienced sexual violence by an intimate partner at some point in their lives.”

A number of studies in South Asian countries such as India have highlighted the importance of socioeconomic factors, with higher socioeconomic status and/or caste generally found to be inversely related to the risk of domestic violence. In many societies, men are seen as the providers; they work outside of the home and control interactions between the family and the world outside. Many women have no independent source of income, no independent property or money and socially sanctioned identity outside of the family. Expanding women’s access to economic opportunities and resources does not necessarily make them less vulnerable to domestic violence, at least not right away. Level of violence against women can vary considerably from village to village and greater involvement of women in income-generation is sometimes associated with greater violence (Tamang 2010).

UNICEF (1996) states that South Asian culture has placed women at inferior position, cultural practices place women in lower social hierarchy. In the same way daughters are usually inferior in a family. During pregnancy as well, women do not get proper care, instead they are obliged to physical labor that is harmful to their health. Around the world, violence against women occurs in different forms and

degrees. Violence not only harms women physically, it also leaves deep psychological impact on both the victim and their family.

UNICEF (2001) stated that South Asia is often referred to as the most gender insensitive region in the world. Girls in South Asia have lower social status and less value than boys who are preferred and invested upon. A husband or boyfriend for the purpose of coercing and intimidating women into submission defines domestic violence as forces or threats of force. The violence can take the form of pushing, hitting, choking, slapping kicking, burning and stabbing. Violence against women is not only a violation of women's human rights but a major public health problem and significant cause of women's ill-health. Researches are necessary in both developed and developing countries to investigate the prevalence, causes and consequences of violence against women.

2.3. Nepali Context

Historically, violence against women and girls has been in existence and widespread in Nepali society but still unreported problem in Nepal. Data on the issue is hard to come by as there are very few studies done on the subject. Women in Nepal are suffering from physical torture and domestic violence. Numerous cases have proved that due to superstition, culture of male dominance, women's sensitiveness and innocent behavior women are victimized in home by their husband and family members. Victimized women have no access to justice. Due to tradition, social and gender discrimination, women have perceived sexual and physical violence as their fate. State has failed to enforce strong laws against domestic violence. Violence against women is also due to their vulnerability and the lack of access and control to

resources and property. According UNICEF (2000), there are six kinds of violence against women in Nepal which are sexual abuse, recruitment by family members into prostitution, neglect by family members, feticide, dowry demand, wife abuse.

A report of WOREC Nepal shows that maximum number of cases have been registered or reported from those districts where NGO federation, paralegal committee and human rights workers are active. Though cases have been registered, implementation of these is feeble. Only few cases are finalized and victim had justice.

Violence against women is one of the major factors responsible for the poor health of women, livelihood insecurity, and inadequate social mobilization. The magnitude of gender-based violence in Nepal is extremely high (WOREC Nepal). Especially at the time of conflict, women and girls are more likely to suffer more because they become easy target of violence and the objects of revenge. With the prolonged political transition, sexual assault and sexual harassment continue to be uncured. Thus, gender-based violence is a serious issue that requires a comprehensive solution.

Only 42.5percentage women are literate in Nepal (CBS 2001). Similarly, health and economic condition and political participation are very poor (HDR 1998). Nepali women carry triple burden in the society. As a production worker, she contributes directly to subsistence and income generation. As a mother and wife, she cares for the family members and children, and as a community member she gives all her leisure and labor to society.

Nepal Country Report: Global Assessment of Risk 2009 regarding women's situation in Nepal says "Women and girls have traditionally been marginalized in

many ways by Nepal's largely patriarchal society. Economically, women are disadvantaged both in their homes and in their work. They have limited decision making power in financial matters within their households". (45)

Gender specific violence occurs in all social strata of Nepali society. A study by SAATHI has revealed that violence against women exists "across women and girls of all class, caste age and ethnicity". Surprisingly, in 77 percentage of the cases the perpetrators were the family members. More than fifty percentage of the respondents said that the cases were daily occurrences. The same study reveals that economic problems and alcohol abuse are the major causes. Women's economic dependency, extended family structures, lack of education and the need to keep the family intact were identified to be the reasons for not reporting the violence. The victims are not aware of the legal provisions and legal protection measures.

UNDP Annual Report 2010 states "Gender-based violence and the lack of independent incomes remain as serious constraints (70)." The report further says "Many Nepalese women suffer domestic violence, workplace harassment, early marriage, dowry-related violence, menstrual confinement, trafficking and other abuses." (71)

As new developments keep taking place, newer forms of oppressions and violence emerge. Kalpana Acharya has rightly indicated when she says "some forms of gender-based violence, such as forced sterilization, may be perpetrated under the guise of development." Women are being demonstrated and stripped nakedly in the media like the commodities for men, and for their entertainment. Acharya adds, "Women have been portrayed as men would like to see them— beautiful creatures,

submissive mothers, efficient house keepers, and nothing else.... Women's visibility in the news is still dominated by sensationalized stories of glamour, sex, domestic and other forms of violence.”

Reviewing the situation of women in Nepal, WOREC Nepal in its publication *Anwesi* analyses the reason behind this in this way:

...women face violence because they are dependent on their husband, they are illiterate as their right to education is not ensured, and there is an unequal treatment in society. These situations do not allow women an enabling environment in the society. Social norms and values weaken their confidence. As a result, they are forced to living in an environment of violence and they assimilate to it. (36)

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

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

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

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

Looking at the scenario of VAW in 2010, INSEC reports that there were, among below 18 years, 186 victims of rape and 81 victims of sexual abuse. Likewise, as INSEC recorded among the women above 18, the victims of rape were 103, victims of rape attempt were 16 and the victims of sexual abuse were 30 (151-158). In the same way, INSEC has recorded an incidence of violence against a woman in Syangja in 2010. Kalpana Kaphle, 29, of Samadikhola in Banethokdeurali was beaten and driven out of home by her husband Krishna Prasad Kaphle, 35, on February 24 for not bringing expected dowry. Being unable to withstand the physical and mental torture inflicted on her by her husband, she committed suicide on February 27 by hanging herself on a tree near her home. (302)

2.4. Legal Provisions on VAW

Interim Constitution of Nepal, 2007 has stated in Article 20.1 that "No woman shall be discriminated against in any way on the basis of gender". Likewise it states in Article 20.3 "No physical, mental or other form of violence shall be inflicted on any woman, and such an act shall be punishable by law". As a signatory of international treaties, conventions and agreements, Government of Nepal is obliged to adhere to the provisions to prevent and remedy the VAW. Domestic Violence (Offence and Punishment) Act, 2066 (2009) has the following provision on VAW:

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

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

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

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

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

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

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

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

CHAPTER III

Methodology of the Survey

This study will exploit both quantitative and qualitative information basically gained from the study area. The primary data and information will be collected based on the questionnaire as attached. Analysis and interpretation of the data are vital in this course. In addition, review of existing literature and secondary data on the issue will be a part of the study assisting to identify the issues, nature and extent of violence. Besides, guidance and suggestions from the scholars in the related field will assist for the successful completion of the task. Consulting a range of related sources in libraries will provide enough support in the process.

3.1. Selection of the Study Area

The study was conducted in Thumpokhara VDC of Syangja district. The study area was chosen in random and under no prejudice. 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 women and girls. More precisely, the case study was undertaken to find out factual information about the prevalence of the violence, the reasons that influence it and paving ways to prevent. The study was also a way to better understand the neighboring area of the researcher. The findings of the study are expected to be useful in reducing the prevalence of DVAW. The findings and conclusions would be applicable to other similar areas. The area was also suitable for the economy of the research.

Thumpokhara is one of the VDCs of Syangja District and is located at the western part of the district. The VDC is bordering Waling Municipality, Tindobate

VDC and Siddhartha Highway in the south. They are separated by Aandhikhola river. In the western direction are Pelakot and Sirsekot VDCs. Sworek and Kalikakot VDCs lie in the north. Waling Municipality also borders in the east of Thumpokhara. Thumpokhara VDC is populated by various caste and ethnic communities that are common in the hilly region of Nepal. Brahmin, Chhetris, Magars, Gurungs and Dalits. According to the National Census 2001, total population of the VDC is 5998.

3.2. Survey Design

The research is aimed at finding out the state of domestic violence against women and girls in the selected study area, the various factors that affect it and the generalization of the findings to other similar cases. The research process would need the information on the state of violence against women and girls in the area. Information on various factors and variables those were likely to affect the kind of violence were determined and included accordingly in designing of questionnaire. Age of the respondents, marital status, family composition, with or without children, gender of the children, educational status, level of awareness, reporting of violence were assumed to be main factors about which information was necessary. The survey was expected to find the agents that contribute to the violence against women and girls. Finding of the reasons of violence was expected to contribute to finding ways of elimination of violence as well. It was decided that 110 women and girls, selected randomly, would be interviewed. Then the collected data would be processed, tabulated, and analyzed. The conclusion derived thereupon is hoped to be generalized in similar cases and situations.

3.3. Method of Data Collection

The survey aimed to identify perceptions, knowledge and attitudes of community members, students and youths. To identify the magnitude and nature of violence against women, both quantitative and qualitative information have been generated. By reviewing existing literature on domestic violence against women, the pertinent issues and potential attributes were explored, by which new assumptions could be set. In order to identify the perception, knowledge and attitudes towards violence against women, the qualitative approach has been employed, and quantitative approach was employed to measure the magnitude and nature of domestic violence against women. The overall derived results would give some key performance indicators in order to monitor the further progress.

3.3.1. Qualitative Approach

Qualitative approach comprises some focus group discussions (FGDs) and key informant interviews. Focus groups were formed of adolescent girls, young women and adult women. FGDs with guardians and spouses of victims could not be done separately because of time constraints and their personal unwillingness; however, they have been interviewed separately in an indirect manner. Victims of domestic violence were interviewed rigorously in confidential setting.

Local leaders, teachers, officers and development workers were considered as the key informants in order to identify the perception, knowledge and attitudes towards the domestic violence against women. Necessary guidelines and checklist for FGDs and key informant interview were developed. The respondents' opinions have

been narrated as per their responses and that were transcribed in a convenient way to substantiate the responses of interview.

3.3.2. Quantitative Approaches

Quantitative approach is devised through structured questionnaire comprising the questions related to events, distribution and attributes. Further, question on awareness, legal aid, community and social mobilizations were included in the structured interview schedule (see Appendix A).

The respondents were figured out visiting households by the survey team members. Some of the victim women were figured out by informal talk with them, and to some extent from focused group discussion. The identified victim women were visited to interview very secretly in a confidential way. Besides, general women were interviewed to unveil their perceptions, understanding and views in violence against women in the society and efforts of the community mobilizations to end this. Women visited to interview as general one and identified as victim during the time of interview were also categorized as victim women if they agreed for it. Besides, adolescent girls found in those households visited to interview both general and victim women were also interviewed.

3.4. Data Analysis Method

The collected data will be edited, codified and classified before arranging in tables. In this process, completeness, accuracy, uniformity and consistency of data will be examined. The statistical data will then be analyzed by using descriptive, univariable and bivariable analyses. The measurements most appropriate would be percentage, ratio and proportion.

CHAPTER IV

Background Characteristics and Incidence of Violence

This chapter attempts to shed light on some of the background characteristics of the interviewed women in the issue of awareness, incidences, legal provisions and awareness on the aid seeking behavior, community mobilization in relation to existing situation on VAW. Background characteristics include women's personal position on experience of violence, distribution by age, marital status, literacy status, child bearing of the women and the number of children they have or born to them, and occupation they are involved in. In addition the type of family they are living with and caste/ethnicity also are considered. Likewise, it is likely to explore incidences, nature and distribution of cases of violence.

4.1. Background Characteristics

4.1.1. Violence Position

Interview schedule categorized women into three as victim women, general women and adolescent girls. As defined in methodology victim women were interviewed by prior identification from key informant interview and focused group discussion. In addition, if a woman was found to be victim of violence during interview, she was categorized as victim if she felt so herself. Unmarried girls aged 10-19 years and married if they are under 15 years are included as adolescent girls. Accordingly, other ever-married women included in the survey are known as general women.

Table 4.1.1: Distribution of interviewed women by DVAW status

S.N.	Description	Numbers	Percentage
1.	General women	55	50
2.	Victim women	30	27.3
3.	Adolescent girls	25	22.7
Total		110	100

Source: Field survey, 2011

It is found that nearly 27.3 percentage of the women were ever victims of domestic violence which is consistent to the cases of developing worlds. General women are 50 percentage.

4.1.2. Age Composition

It has been assumed that with the age a woman's status in household increases. Therefore, it is important to see age composition of the interviewed women. Lifetime experience of violence may be higher of older women compared to younger ones.

Table 4.1.2: Distribution of interviewed women by broader age group

S.N.	Age group	Frequency	Percentage
1.	<20	26	23.7
2.	20-29	44	40
3.	30-39	25	22.7
4.	40-49	14	12.7
5.	50+	1	0.9
Total		110	100

Source: Field survey 2011

From the Table No 4.1.2, it is clear to see that highest proportion of women i.e.40% come from 20-29 years followed by 30-39 years 22.7%. In the most senior group, more than 50, was the only one person.

4.1.3. Marital Status

Gender based violence against women is common among all women irrespective of their marital status. However, violence related to immediate male partner i.e. husband and in-laws is viewed to be more to currently married women.

Table 4.1.3: Distribution of interviewed women by marital status

S.N.	Marital status	Frequency	Percentage
1.	Unmarried	25	22.7
2.	Currently married	70	63.6
3.	Widow	8	7.3
4.	Separated and divorced	7	6.4
Total		110	100

Source: Field survey 2011

Table no. 4.1.3 presents distribution of the 110 interviewed women by their marital status in Thumpokhara. From the table it is clear that survey interviewed 63.6% currently married women, 22.7% unmarried adolescent girls and 7.3% widow.

4.1.4. Family Composition

Family composition includes what types of family the interviewed women are living with, whether it is joint family or nuclear. Response to this question indicated that 54.5 percentage of the interviewed women in Thumpokhara VDC live in a joint family and 45.5 percentage in nuclear family.

Table 4.1.4: Distribution of interviewed women by type of family they were living with

S.N.	Type of family	Frequency	Percentage
1.	Nuclear family	50	45.5
2.	Joint family	60	54.5
Total		110	100

Source: Field survey 2011

4.1.5. Literacy and Education

Ability to read and write, sources or institution of literacy or education and if educated from a formal schooling, the grade completed were asked to women and girls interviewed. About 36.4 percentage of the 110 women and adolescent girls reported that they could read and write and thus were categorized as literate and the rest 63.6 percentage were found to be illiterate.

Table 4.1.5: Distribution of interviewed women by education and literacy

S.N.	Literacy status	Frequency	Percentage
1.	Literate	40	36.4
2.	Illiterate	70	63.6
Total		110	100

Source: Field survey 2011

Of the 40 women and girls who could read and write, 37.5 percentage had formal schooling and 62.5 had informal literacy classes. Among from those who had formal education, 42.5 percentage are with primary level of education and 57.5 percentage have some secondary and above education.

4.1.6. Fertility and Child Bearing

Review of existing research and literacy revealed that one of the reasons for DVAW is either childlessness or giving birth only to daughters. Owing to this fact, question was asked to ever married women whether she have had given birth to children. If she had given birth, number of sons and daughters she has was inquired.

Table 4.1.6: Distribution of ever married interviewed by child bearing

S.N.	Status	Frequency	Percentage
1.	Yes	85	77.3
2.	No	25	16.8
Total		110	100

Source: Field survey 2011

As seen from table No 4.1.6, of the 85 ever married women nearly 77.3 percentage have had given birth to child and the rest 22.7 percentage were childless. Interestingly, the women who were childless were found more prone to violence.

4.2. Background Characteristics by Incidences of Violence

The baseline study covers Thumpokhara VDC of Syangja district purposely chosen in a structured way. As far as the victims of domestic violence against women are concerned every one out of three is victim meanwhile at least one woman in every three has been beaten, coerced, or otherwise abused in her life time (population Reports,1999).

Table 4.1.7: Distribution of victim and general women and adolescent girls by survey areas

Survey areas	Victim women		General women		Adolescent girls		Total
	No.	%	No.	%	No.	%	
Bhaire	10	33.3	25	45.5	10	40	45
Chalise	15	50	20	36.4	5	20	40
Pandkhola	5	16.7	10	18.1	10	40	25
Total from Thumpokhara VDC	30	27.3	55	50	25	22.7	110

Source: Field survey 2011

Incidence might occur to every woman, but in the structured interview, interviewees were reluctant to report the abuses they encountered in life. Of the interviewed women about 27.3 percentage reported they are victimized in their life time. 22.7 percentage adolescent girls were interviewed in the VDC and 50 percentages are general women. The victims reported that the incidences occur every day, but it is confined within the family. The reason to hide the incidences is threat surrounding them or there are no complains. Women usually don't complain to others,

rather they swallow up and forget it, since it becomes their usual life style. Other people only know when a woman commits so called suicide and ends her life. Even after death a woman is accused that she has committed the suicide, especially if nobody is able to smell any crime taking place every day in her family. A woman rarely cries in front of other women or men. The reason is that she will be criticized as she has been complaining about her husband with others.

4.2.1. Age at Marriage and Violence

Domestic violence is a crosscut of various issues anchored in gender based women status. One of major areas where incidences of domestic violence always occur is early marriage. Nepal is one of the countries where child marriage is so rampant and usual. A growing up girl is a burden to the parents. So marriage brings relief to them. In the same way, if the parents are able to give away their daughter as early as she starts menstruation, they value it as if they were able to perform a religious ceremony to salvage them. In Thumpokhara VDC two women out of three were victimized who were married at the age 15 years or before. Meanwhile about 50 percentage of the victimized women were married in between 15-19 years. It clearly indicates that when we measure the domestic violence against women with a rod of age at marriage, overwhelming cases are turned out at early age at marriage.

It can be inferred that there is a negative relationship between age at marriage and domestic violence against women. Early age at marriage is one of the pertinent issues the program interventions are required. Nevertheless, the early age at marriage is one of the common practices among the Hindu traditional caste group. It has been pointed out of as a bad practice for reproductive health as well. Therefore, it has a

multifaceted effect in the life of women. But very ironically the early marriage still remains as serious problem in Thumpokhara VDC. It has to be discouraged through awareness, education, social mobilization and the enforcement of existing laws. During FGDs and informal discussion, people in Thumpokhara were found to consider that marriage after 15/16 is not a child marriage. Positively, they agreed that they would not like the girls to get married before they are 15/16 years.

4.2.2. Completed Age and Violence

Particularly younger age women and adolescent girls are at high-risk of vulnerability in terms of verbal, sexual and emotional abuse by male partners or close relatives. There are many incidences of rape and sexual coercion reported in media. There might be several events of sexual coercion covertly occurring. The study focused the potentially vulnerable area for domestic violence; so that the findings of the study could be used for the program interventions effectively.

This study in Thumpokhara identified that about 40 percentage of the victim women are of the age group 20-29 years, followed by the age group 30-39 years 22.7%. It indicates that younger women encounter violence more than the older one. There exists negative relationship between age of women and incidences of DVAW. When a couple gets older the violence to women gets down in comparison to the younger age. From the point of program intervention, adult women are much vulnerable than the others. Therefore, the awareness program and social mobilization could be targeted more to the adult women.

4.2.3. Literacy/Educational Status and Violence

Despite efforts made for elimination of illiteracy, Nepal still consists of endemic illiterate population. The latest national census indicates that around 3 out of 5 women are illiterate. Literacy does not have any such significant impact on development of women's knowledge, unless they are educated to be able to read what others opine or vice versa. It is inferred from the literacy information that victim women are clustered in the illiterate part. Since of every 5 illiterate women 3 are victims of DVAW, illiteracy is also a factor or reason of domestic violence. From any program intervention, selection of an area with an illiterate population can be effective in countering DVAW and reduce it.

Education is a means of power, by which one has the higher status on one hand and could be able to read the situation they have to face on the other. Literate women are more aware, they know the provisions of legal protection against violence against them. Women with no education lack power of knowledge end up as victims. In Thumpokhara VDC, victim women are 63.6% illiterate and 36.4% literate. Among the victimized women larger percentage of women has gained only primary education. It means women with lower level of education are more vulnerable to domestic violence. However, women of higher education are also accounted as victims, since the deep rooted cultural practices always undermine the position of women, no matter what educational status they possess.

4.2.4. Marital Status and VAW

Marital status causes a significant difference to a woman's life. Unmarried girls feel relatively free and enjoy the freedom before marriage. However, there is always

someone to 'take care' or control her be it before or after marriage. Society thinks that when a girl gets married then and there she should be with her husband; so that everyone else would know that she is married and would not look as a prospective partner and she would be 'safe'. Social perception is that a married woman is less vulnerable than an unmarried one.

Of the interviewed victim women, currently married account for 70 percentage in Thumpokhara VDC, followed by widow 10% and separated 20%. When we take domestic violence against women, currently married women have been facing the problem in various ways. A currently married woman has been found facing several problems –dowry-related intimidation and violence, misunderstanding between husband and wife, misbehavior of in-laws, and so on. In various ways married women are the center of violence and accused as a central cause of family disgust. One of an inherent causes underlying is that a newly married woman is brought from a different household. Before getting married the husband's family relation solely depended to the other family members—there nobody as wife. After getting married there is created a new dimension in his relations. The married male has a new challenge to balance his relations between his wife and other family members. While a married woman finds it difficult to fully assimilate to the new family and take ownership of the family, her in-laws also sometimes think her and treat her as an outsider for some years.

A husband's assertiveness and possessiveness begins from the very day of marriage. He has an exclusive value added. He has a duty transformed from the girl's father to him as a husband. The tension or tussle begins in some cases at the onset of

the bride's arrival. A married woman has to go through complex relationships-- a difficult distance with each member of a household. Therefore, she sometimes happens to be an apparent cause of tension or dispute in the family. It can be said with close observation that married women ultimately land to suffer domestic violence, because they are unable to manage such a multi-faceted dealings and relationships. Deliberate exclusion of the newly married bride as an alien obliges her to be a bit aggressive as well in some cases.

4.2.5. Child Birth Status and VAW

One of severe causes of domestic violence against women in the context of Nepalese society, where value of children is high, is a woman's remaining childless. A woman who does not have any children earns negative attitude of the family members, relatives and the people in the society. Parents and in-laws of a woman are dissatisfied and desperate if she fails to give birth to children after a certain period after marriage.

Therefore one of the assumptions which were taken into account was that a woman's childlessness increased her vulnerability to violence. The women who were childless reported they faced physical or emotional assault. However, having children does not eliminate the chances of being victim of domestic violence. The question now arises, what about the sex of the children she gives birth? Women might be treated badly if they given birth only to daughters.

4.2.6. Number of Sons and Daughters and VAW

Women without children are not considered as important as they are with children. Grandparents always anticipate that a male grandchild is born in the family—they prefer a male child. Therefore, a woman also wishes that she be able to

fulfill the wish of family members particularly the senior ones including husband. If a woman fails to give birth to a son, she is undermined by the family members.

Interviewed women were asked if they have children. If they said yes, they were further asked if they had sons or daughters or both. About 26.7 percentage victim women said that they have one or more sons, 40 percent said they have only daughters and 33.3 percent said that they have no children. There seems to be negative relationship between number of sons a woman has and chances of violence she face. It traced out that those women with a son feel safer at home—and the more sons she has the more secure she feels. Mother with many sons implies that she is more secure.

4.2.7. Types of Family and DVAW

Family is a primary domain of domestic violence. Where violence against women occurs is their own house. Therefore analysis of the incidence of domestic violence also demands the analysis of the family and its attributes. Types of family and proportion of victim women gives an insight to domestic violence. Of the interviewed women who were termed as victims of domestic violence, joint family accounts 53.3 percentage, followed by nuclear family that accounts 46.7 percentage. It indicates that problem of domestic violence lies more in joint family than in nuclear family.

4.2.8. Occupation and DVAW

Most of women work in household and contribute largely to family income. Of the interviewed women 16.7% of victim women are engaged in agricultural activities especially as agricultural laborer and about 66.7% are engaged in their own agricultural activities. The women who worked as agricultural laborer depended on others in the family. Likewise, women who worked on their own farm also did not

generate sufficient means for survival. Here what can be inferred is that the women who were economically dependent were more prone to violence.

4.2.9. Caste/Ethnicity and DVAW

Caste and ethnicity a woman belongs to makes a difference whether a woman suffers domestic violence or the degree of violence she undergoes. Degree of poverty, illiteracy, lack of access to resources and decision making power are highly attributed to violence. The mass of women who suffer are the groups who have never been in true sense represented in the society and nation- state. Similarly, caste and ethnic variation become one of the important variables to define social illness. However, social groups and communities have their own tradition and value system that impact ways of living and conditions of domestic violence. Economic condition also has become dependent on employment, remittance and market shaped life and society. Globalization or modernization, whatever it is called, is ultimately shaping the society and getting it more homogenized. The modern process which is not making much difference to social and ethnic differences, however, maintains the inherent attributes of a certain social group. As more and more ethnic and indigenous communities claim their identity, various caste and ethnic groups continue to exist. According to the national census 2001 there are 101 different caste and ethnic groups identified. Here in the context of the research, of the interviewed victim women, Dumres accounts for 46.7%, followed by Tiwaris 23.3%, Pandey's 16.7% and 13.3% percentage are Dalit and ethnic communities. It was clearly found that higher the so called cast and ethnic groups, the lesser the domestic violence against women. Remarkably, socially

excluded-lower strata of Hindu religious cast groups are in severe condition of domestic violence.

CHAPTER V

Status of Awareness on DVAW and Women's Legal Rights

5.1. Status of Awareness

The first awareness related question asked was 'have you ever heard or known about domestic violence against women and girls in your neighborhood '? 68.2 percentage of the 110 women (73.3% of victim women, 67.3% general women and 64% of adolescent girls) included in the interview replied 'yes'. This level of awareness and or knowledge of violence indicated that violence against women in the VDC is at a very high level.

From the table 5.1.1 it can be seen that levels of awareness to view different gender based discriminatory activities and approaches as VAW is higher for victim women followed by general women. In Thumpokhara, levels of awareness and knowledge of violence against women seem to be relatively lower among adolescent girls. Several reflections can be made. Firstly, 48.2 percentage of total women, 63 percentage of victim women, 45 percentage of general women and 36 percentage of adolescent girls view verbal curse and abuse as VAW. Secondly, 53.6 percentage of total women, 70 percentage of victim women, 49.1 percentage of general women and 48 percentage of adolescent girls view physical hurt and beating as VAW. Thirdly, 62 percentage of total women, 56 percentage of victim women, 56.4 percentage of general women and 56 percentage of adolescent girls view sexual abuse as VAW. Fourthly, 43.6 percentage of total women, 45 percentage of victim women, 40 percentage of general women and 28 percentage of adolescent girls view dowry as VAW. Fifthly, 36.6 percentage of total and victim women, 40 percentage of general

women and 38.2 percentage of adolescent girls view discrimination in food allocation as VAW. Sixthly, 35.4 percentage of total women, 43 percentage of victim women, 35.5 percentage of general women and 28 percentage of adolescent girls view different pay for equal work as VAW. Next, 28.2 percentage of total women, 43 percentage of victim women, 14.5 percentage of general women and 32 percentage of adolescent girls view discrimination in education between boys and girls, men and women as VAW. Finally, 33.6 percentage of total women, 43 percentage of victim women, 20 percentage of general women, and 20 percentage of adolescent girls view exclusion of women from decision making processes as VAW.

Table 5.1.1: Awareness of VAW among interviewed women and adolescent girls

Women's knowledge about DVAW and action /activities they view as VAW	DAVW position of interviewed women%			
	Victim women	General women	Adolescent girls	Total
Know about domestic violence against women	73.3	67.3	64	68.2
Activities women View as VAW				
Verbal curse as VAW	63	45.4	36	48.2
Physical hurt, beating as VAW	70	49.1	48.0	53.6
Sexual abuse as VAW	56.0	56.4	56	62
Dowry as VAW	46.0	40	28	43.6
Discrimination in food allocation as VAW	40.0	38.2	28	36.4
Different pay for equal work as VAW	43.0	34.5	28	35.4
Discrimination in education as VAW	43.0	14.54	32	28.2
Exclusion from decision making process as	43.0	20	16	33.6.
Accusing of witch	53.0	25.5	12	26.4
Denial in social participation as VAW	40.0	14.5	20	24.5
Untouchability as VA W	53.3	9.0	24	20
Total	30	55	25	110

Source: Field survey 2011

Likewise, 26.4 percentage of total women, 40 percentage of victim women, 14.5 percentage of general women and 20 percentage of adolescent girls view denial

of women in social participation as VAW. Similarly, 20 percentage of total women, 53.3 percentage of victim women, 9 percentage of general women and 24 percentage of adolescent girls view untouchability as VAW. And 26.4 percentage of total women, 53 percentage of victim women and 25.5 percentage of general women and 12 percentage of adolescent girls view accusing as witches as VAW.

Similarly, persons interviewed as key informants during the survey in Thumpokhara said that the situation of violence against women in Thumpokhara is too bad (Table 5.1.2). Since, of the 16 key informants interviewed, 11 or 69 percentage viewed the situation as worse, 25 percentage said it is worst, and 68.8 percentage opined that VAW situation in the VDC is only bad.

Table 5.1.2: Views on situation of violence against women in Thumpokhara

Key informants by social status	Not so bad	Bad	Worse	Total
Community leaders	-	3	-	3(18.8)
Health workers	-	4	-	4(25)
School teachers	1	3	1	5(31.3)
Chief District Officer	-	-	1	1(6.3)
Women Development Officer	-	-	1	1(6.3)
Police	-	1	1	2(12.5)
Total	1(6.3)	11(68.8)	4(25.0)	16(100)

Source: Field survey, 2011

Most of the community leaders, like former ward chair, VDC chair, local elites, health workers, and schoolteachers see situation of VAW as bad in their community. The Chief District Officer, Women Development Officer, a police and a schoolteacher said that situation of VAW in the district is bad, and only one teacher viewed it not so bad.

5.1.1. Awareness on Equality/Inequality

The structured interview questionnaire included educational, economic, legal, civic and reproductive rights as its components. They were also asked whether women see any difference in the use of these basic rights between men and women in practical life. Here follows their opinion on the difference in terms of these rights between men and women (Table 5.1.3).

The data have presented that 68.2 percentage of the total women, 66.7 percentage of victim women, 72.7 percentage of general women and 56 percentage of adolescent girls view that there exist substantial differences in educational rights between men and women. In the same way, 83.4 percentage of total women, 76.7 percentage of victim women, 81.8 percentage general women and 92.2% of adolescent girls view there exist substantial difference in economic rights between men and women. Besides, 50.1percentage of total women, 60 percentage of victim women, 54.5 percentage of general women and 68.0 percentage of adolescent girls view there exist substantial differences in legal/civic rights between men and women. Also, 59.1 percentage of total women, 67.3 percentage of general women 53.3 percentage of victim women and 80 percentage of adolescent girls view there exist substantial difference in reproductive rights between men and women,

Table 5.1.3: Women seeing difference in rights and practices between men and women

Areas/elements of basic rights	VAW position of interviewed women in %			
	Victim women	General women	Adolescent girls	Total
Educational rights	66.7	72.7	56.2	68.2
Economic rights	76.7	81.8	92.0	83.4
Legal rights	60.0	54.5	68.0	50.9
Reproductive right	53.3	67.3	80	59.1
Total	30	55	25	110

Source: Field survey 2011

A lower proportion of women view there exists wide difference in legal, educational, economic and reproductive rights between men and women. In addition, they were asked to what extent they view denial of such rights as violence against women. The responses were collected in scaling order as strongly agree, agree and not sure about. Statistics presented in Table 5.1.3 illustrate that majority of the women i.e.45 percentage said they agree that denial of such rights is violence against women and girls and their rights. Nearly 41 percentage said they strongly agree that such differences in exercise of basic rights are violence against women, and 24 percentage expressed their ignorance.

Likewise, about 41 percentage of the interviewed women (50, 36.6 and 40 percentage of victim, general women and adolescent girls respectively) strongly agreed that men and women are equal in terms of rights and responsibilities in the family and community management.

Table 5.1.4: Level of agreement on rights

Level of agreement	DVAW position of interviewed women%			
	Victim women	General women	Adolescent girls	Total
Level of agreement on denial of rights as VAW				
Strongly agree	10	20	11	41
Agree	12	25	8	45
Not sure about	8	10	6	24
Women and men have equal rights				
Strongly agree	50	36.6	40	40.9
Agree	33.3	45.4	28	38.2
Not sure about	16.5	18.1	32	20.9
Total	30	55	25	110

Source: Field survey 2011

5.1.2. Awareness on Legal Position and Reasons for Violence

After getting some knowledge on level of awareness of women on VAW, their views on discrimination, and human rights, the informants were asked if it is legally acceptable to do such violence against women. If the reply was no, they were asked what the reasons are that perpetuate such cruel activities against women in the society. Collected responses from women and girls are presented in Table 5.1.5 below.

Table 5.1.5: Awareness on legal provisions on VAW and reasons why it exists

Women's views on whether VAW is legally allowed and reasons for persistence of VAW	VAW position of interviewed women			
	Victim women	General women	Adolescent	Total
No, not allowed	23.3	54.5	16.0	28.2
Yes, allowed	66.7	36.6	60.0	59.1
Do not know	10.0	9.1	24	12.7
If not allowed, reasons why VAW exists				
Lack of education and ignorance	33.3	27.7	40	31.8
Social culture reason	16.7	14.5	12	14.5
Lack of awareness	16.7	12.7	12	13.6
Alcoholism	10	10.9	20	12.7
Un-employment and poverty	6.7	5.4	16	10.0
Male domination	13.3	5.5	-	18.8
Childlessness	5.4			2.7
Do not know	13.3	5.4	-	10.9

Source Field survey 2011

From the Table 5.1.5, it is clear that only about 28.2 percentage of the total interviewed women and girls said VAW is legally not allowed and 59 percentage perceive that it is allowed that's why it is happening and women are being victimized. Majority of the women accepted that VAW might be legally allowed therefore husband and in-laws (mother-in-law, father-in-law, and sister-in-law) are able to continue to do so. Level of awareness on legal prohibition of VAW is higher among general women followed by victim women and lower among adolescent girls. Higher

proportion of victim women view VAW is legally allowed. The reason they give is that their perpetrators are neither arrested nor put in custody by police administration, nor has the society shown any response to punish legally and deter such activities of violence.

Those women who said any forms of violence against women are legally prohibited, a further question was asked why different forms of violence against women happen. Obvious reasons were lack of education, lack of awareness, socio-cultural reasons, alcoholism, addiction, poverty, unemployment especially of husband, male domination, childlessness and failing to give birth to a baby boy. About 33.3 percentage of the total and victim women, 27.7 percentage general women, and 40 percentage of adolescent girls viewed that major reason for VAW as lack of education and state of ignorance among women. About 14.5 percentage of the general women, 16.7 percentage of the victim women and 12 percentage adolescent girls viewed discriminatory socio- cultural practices as another reason for VAW. In the same way, about 13.6 percentage of the women (16.7 percentage of victim women , 12.7 percentage of general women and 12 percentage of adolescent girls view that lack of awareness is the reason of VAW. Next, 10 percentage of victim women, 11percentage of general and 20 percentage of adolescent girls view alcoholism as other reasons for VAW. Moreover, about 10 percentage of the women, each 5.4 percentage of general women , 6.7 percentage of the victim women and 16 percentage adolescent girls view unemployment and poverty as the main problem. Finally, around 3 percentage of the total and 5.4 percentage of general women viewed childlessness or not giving birth to

a baby boy as reasons for VAW. However, reasons for VAW are unknown for around 4 percentage.

To substantiate the responses sufficiently, key informants were also asked about any knowledge of existence of legal provisions towards ending violence against women. Of the 16 key informants 75.0 percentage have said that they know about some legal provisions in the country in response to violence against women and the rest 25percentage expressed their ignorance about it. Two-thirds of the community leaders, half of the health works, and four-fifths of the school teachers are aware about legal provisions (Table 5.1.6). CDO explicitly said that there is no law on VAW in Nepal. Police said there exist some laws, however are not much effective. The WDO is of the view that the concerned authority intends to exercise the law since the government has ratified most of the international resolutions and instruments made and developed to safeguard the rights of women. Once the government ratifies any treaties they should immediately be enforced since they are like the laws of the nation. Further, whether the legal provision is adequate in ending violence against women was asked to those key informants who were aware of the existence of some legal provisions. Interestingly, all 12 of them said that it is largely inadequate.

Table 5.1.6: Key informants' knowledge about legal provisions for ending VAW

Key informant by social position	Knowledge of legal provision on VAW		
	Yes	No	Total
Community leaders	66.7	33.3	3
School teacher	80.0	20.0	5
Chief district officer CDO	100.0	-	1
Women development officer	100.0	-	1
Police	100.0	-	2
Total	75.0(12)	25.0(4)	16

Source: Field survey, 2011

Key informants have answered the reasons for VAW in Thumpokhara. Male domination and husband's immoral behavior contribute to VAW. Evil practices and traditions and values, conservative society and illiteracy are also to blame. Lack of mutual understanding between husband and wife, lack of women's empowerment activities are also some factors. Likewise, alcoholism, gambling and playing cards, economic problems and poverty are also serious issues. Often, women are the victims of conspiracy of in-laws and relations. Irresponsibility of society and community, and lack of implementation of law and order were also told to be the causes of the sufferings. Sometimes, behavior of victims themselves were also said to cause problems.

From this, it can be said that key informants have given some wide-ranging reasons for VAW. It covers power structure in society, households, ignorance between women and men, and relationship with in-laws. In addition, illiteracy, economic problems, societal responsibility and lack of implementation of existing laws have been covered.

5.2. Awareness in Reporting of Violence

Studies largely showed that incidence of violence against women are widely under-reported. Women themselves view that reporting would further aggravate the situation. In addition, it will increase the state of helplessness and marginalization. This proved typically true even in this survey since about 53.3, 53, 56.4 and 48 percentage of victims, general women and adolescent girls respectively of the 110 interviewed women accepted that they keep secret the incidence of violence if they face or are victimized.

Table 5.1.7: Reporting the incidence of violence among women

Report or share violence	Victim women	General women	Adolescent girls	Total
Keep secret	53.3	56.4	48	59
Report or share	46.7	43.6	52	51
Total	30	55	25	110

Source: Field survey 2011

However, about 51 women or 46.7, 43.6 and 52 percentage of the victim women, general women and adolescent girls respectively said that they would share the incidence of violence on them either with closest persons or with someone or somewhere (Table 5.1.7).

Further question was extended to those women and girls who said to keep incidence of violence secret. It was the reason for keeping secret rather sharing and reporting. The major reason they shared was that there no benefit of sharing and reporting. It is difficult to get help from the concerned authorities or bodies and no one will be ready to help voluntarily. Reporting will increase violence more; and aggravating the situation there were quite higher chances of expelling the victims out of home immediately. Besides, the families have the conception that revelation and reporting of such cases of violence and mistreatment defames the family and degrades their social status. Following Table 5.1.8 illustrates this:

Table 5.1.8: Reasons why women and girls keep VAW secret

Reason why women keep violence	VAW position of women			Total percentage
	Victim women	General women adolescent	Adolescent girls	
No benefit of reporting as it is difficult to get help	50	35.5	33.3	38.9
Reporting will increase violence more	19.0	25	15.2	25.4
For the sake of family	12.5	19.4	-	28.8

prestige				
Never faced violence so why report	0	9.7	41.7	22
Small cases will be normal later on	-	2	-	3.4
Total respondents	16	31	12	59

Source: Filed survey, 2011

The key informants opined different reasons for not reporting violence. About 38.9 percentage of the total, 50 percentage of victim, 35.5 percentage of the general women and 33.3 percentage of adolescent girls said there is no benefit of reporting. About 25.4 percentage of the total, 19 percentage of the victim, 25 percentage of the general women and 15.2 percentage of adolescent girls stated reporting will further increase violence more. Likewise, about 28.8 percentage of the total, 12.5 percentage of the victim and 19.4 percentage of the general women said they do not report violence because of family prestige and dignity. In the same way, about 22 percentage of the total women said (general and adolescent girls only) they never faced violence, so nothing to report for. Finally, about 3.4 percentage of general women believed that minor cases will be normal in a moment.

There were also made FGDs on why women do not report incidences of violence. The findings of the discussions show that lack of faith in justice system. Common belief is that reporting will not solve the problem but will further victimize the victim and level of torture will go up. Fear of family prestige and social pressure and fear of husband and mother-in-law and father in-law also were responsible. Lack of awareness, no information about reporting place and authority and state of women's sub-ordination, and economic dependence were reported to have discouraged them from reporting the violence.

Saving family prestige and dignity implies multifaceted implications. It does not imply only saving prestige of husband's house, but prestige of parent's house as well. Likewise, women see far from the current problems so they want to secure social status of their progeny. Once the family earns infamy after disclosure of household and family matters, even the children are teased or ridiculed at.

5.2.1. Level of Awareness / Agreement in Reporting VAW

In spite of women's high level of disposition to keep secret (under-reporting) the incidence of violence against them, they were requested to give their level of agreement or disagreement in a scale of ordering to report different forms of violence to the concerned authority. Those forms of violence were physical, psychological, marriage related (polygamy and child marriage) and dowry related. Women's level of readiness to report is presented in Table 5.1.9.

From the table it is clear that 22.7 percentage of the interviewed women and girls strongly agree and 50 percentage agree that any forms of physical violence against women should be reported. Level of agreement is high for adolescent girls: 48% strongly agree and 32 agree. None of the adolescent girls showed their disagreement to reporting the incidences of physical violence. Quite a large proportion of women i.e. 58.2 percentage agreed that the kind of violence needs to be reported.

Women's agreement in reporting any forms of psychological violence is also more or less similar to that of physical one. For instance, nearly 31 percentage of all the women strongly agree and 49.2 percentage agree of them agree on the statement whether any forms of psychological violence should be reported. Similar to the cases of physical violence, levels of agreement in reporting psychological violence seems to

be higher among adolescent girls and victim women. However, about 9 percentage of the general women totally disagreed that psychological violence needs to be reported.

Table 5.1.9: Levels of awareness or agreement in reporting different forms of VAW

Women's level of awareness or agreement in reporting violence	VAW position of women			Total
	Victim women	General women	Adolescent girls	
<i>Any forms of physical violence should be reported</i>				
Strongly agree	23.3	10.9	48	22.7
Agree	50.0	58.2	32	50
Disagree	16.7	21.08	20	20
Totally disagree	10	9.1	-	7.3
<i>Any forms of psychological violence should be reported</i>				
Strongly agree	26.7	25.4	48	30.9
Agree	53.3	54.5	32	49.2
Disagree	20	10.9	20	15.4
Totally disagree	-	9.1	-	4.5
<i>Whether a man is allowed to marry a second wife</i>				
Not allowed	66.7	56.0	60	60
Allowed	20	23.6	12	20
Not sure	-	12.7	8	8.2
Do not know	23.3	7.3	20	11.8
<i>Polygamy or multiple marriage should be reported</i>				
Strongly agree	43.3	27.3	68	45
Agree	36.7	45.5	12	39.5
Disagree	6.7	14.5	-	10
Do not know	13.3	12.7	20	14.5
<i>Any forms of dowry related violence should be</i>				
Strongly agree	26.7	21.8	52	30
Agree	36.7	47.3	20	38.2
Disagree	20	12.7	-	11.8
Do not know	16.6	18.2	28	20
Total	30	55	25	110

Source: Field survey 2011

To know about level of awareness on the issue of polygamy or multiple marriage women were asked whether a man is allowed to marry second wife when he already has a wife at home. About 60 percentage of the women said it is not allowed. Higher proportion of victim and adolescent girls opined that second marriage is not

allowed than that of general women. In relation to multiple marriages during FGDs, women were of the view that a man could make second marriage if a woman fails to give birth to a son. A man's remarriage was not justified otherwise. Likewise, asked if polygamy or multiple marriages should be reported, 45 percentage of the total women strongly agreed, 39 percentage agreed, 10 percentage did not agree and 14.5 percentage of them said that they were not sure about. Remarkably all of the adolescent girls agreed that polygamy should be reported.

In relation to reporting of dowry related violence 30 percentage of the total, (26.7, 21.8, and 52 percentage of victim, general women and adolescent girls respectively) strongly agreed it. About 38.2 percentage (36.7, 47.3 and 20 percentage of victim women, general women and adolescent girls respectively) just expressed agreement on it. In fact key informants and participants in FGDs repeatedly said that there is practice of dowry system in Thumpokhara but not in that severe level. Despite high level of women's agreement, awareness and knowledge regarding what forms of violence should be reported it has not been materialized. It is determined by a number of reasons.

In order to see what are the contributing factors deterring women from reporting violence against them, different questions were included with yes or no responses. If women view the said aspect as one of the deterrent factor she said yes or no. It is important to know from the women's side what they view the most hindering factor in reporting violence. From the table it is clear that women view all eight issues listed in the table. All eight issues listed in the table were viewed as equally hindering factors. However, they view the most hindering to be male domination and lack of

education followed by social pressure, culture and tradition. For instance about 80 percentage of the women (83.3, 78.2 and 80 percentage of victim, general and adolescent girls respectively) viewed male domination as major factor discouraging women to report VAW.

Table 5.1.10: Factors hindering women from reporting incidences of VAW

Reasons prohibiting women from reporting VAW	VAW position of women			Total
	Victim women	General women	Adolescent Girls	
Male domination	83.3	78.2	80	80
Lack of education	73.3	78.2	80	77.3
Social pressure	60	78.2	80	71.8
Culture and tradition	53.3	63.6	44	59.1
Economic dependence	50	36.4	40	39.1
Negative attitude of con	43.3	40	36	38.2
Lack of trust in getting justice	33.3	32.7	32	39.1
No support system	26.7	29.1	25	34.5
Total	30	55	25	110

Source: Field survey, 2011

To understand what keeps women from reporting incidence of different forms of violence against women, key informants were asked about their actual intention and level of communication to report incidence of polygamy and child marriage if it happens in neighborhood. For saying no or not interested by key informants to reporting, they have some reasons. Firstly, it is a social matter, it would be better to counsel rather than reporting or punishment. Secondly, they wondered why to bother to do such a tension and bring conflict in neighborhood. Thirdly, they said it has been a usual and common thing in society. Fourthly, there is no minding of or reporting because any appropriate actions are very less likely to be taken and the perpetrators may never be punished properly. Next, the victims are not much hopeful of getting justice. Similarly, the women consider that it is the issue of a concerned family only

and should be limited within the family. Finally, they think that victim women will face more problems in both family and social level.

At the end it can be said that both women of different categories, key informants, and participants of FGDs revealed relatively high level of awareness, and knowledge on violence against women; and differences in rights between women and men. In addition, respondents agreed to report evidence of violence if someone voluntarily does. However, very few persons are found exercising the level of knowledge and awareness they have. Therefore programs formulated for social development and transformation have to make sure that the acquired awareness and knowledge bring some tangible implementation and change in practical life. The outcome should be that violence against women in the family and community level needs to be prevented. Awareness, information, education and communication programs may play a crucial role. However, until and unless the rights of women are well-protected, they are educated, have an access and control of resources, and they are empowered, the injustice and suffering of women will not come to an end.

5.3. IEC on VAW

Media and ICE programs play a crucial role in ending violence against women. Reporting in printed and broadcast media the names of perpetrators with evidence may draw attention of concerned authority to rescue victim and punish the culprit. This will deter activities that cause violence against women in both family and community level. Accordingly, women in the survey area in informal talk and focus group discussions were asked about knowledge on print, and electronic media that spread message on situation of violence against women, how to prevent possible

violence, and legal aspect to responding such violence and punish perpetrators. The women were found to be aware of some awareness programs and advertisements on radio and televisions. They were aware and sometimes listened radio programs Sachetana, and Aajaka Nari which are broadcast from Radio Nepal. There was seen some awareness and effect of such programs but it was not easy for them to break apart the traditional boundaries and speak up. They lack empowerment to muster up to defend themselves and end such atrocities. However, the women were unknown about such messages in print media like pamphlets, poster and hoarding boards. A few have seen some of hoarding boards with messages in ending violence against women in Waling Health Post. However, women from Baire and Pandakhola have seen pamphlets and posters about gender-based discrimination against women.

5.4. Awareness on Ways to Prevent DVAW

Focus group discussion, informal talks and key informants' interview lay a number of ways and measures to prevent violence against women. Such measures range from household to community level and legal reforms and political commitments. In addition, strict application of measure is viewed to promote nonviolent relationship between men and women, and women and women. The respondents were asked what sort of action plans and measures would be instrumental in preventing violence against women and girls.

Several measures were suggested to prevent violence and create a non-violent environment. They would opt to keep in touch with youth of local youth club, since, their activities and attitude toward women's problem are very positive and favorable. Awareness raising trainings for both women and men together is helpful because in

this situation they together understand the issue of human rights and notion of equality. Training only for women may not support women to implement or put into practice because men may misunderstand and may not tolerate when they feel they are losing the grip of their women. Training together can bring common understanding in men and women. They have the view that existing legal provisions are inadequate; not only more effective laws but also effective implementation are necessary. Local CBOs and NGOs have to run adult literacy classes and income generation training programs. They suggested women are to be taken to different places for exposure visits and they need to be given more practical and skill-oriented training. Likewise, literate and educated women should be provided with employment opportunities. Making women aware of the issues of violence against them and awareness trainings to husband and in-laws are helpful. Community groups formed with representation of honest women and men with some power to take action against the perpetrators were also suggested.

CHAPTER VI

Status of Community Mobilization and Institutional Capability

6.1. Records of VAW at Police Office

Number of women in the FGD showed lack of readiness and concern on reporting incidence of violence in any security agency of the government or the police post. Some of them said that they do not know where police office is. This saying exactly depicts the situation of not reporting of VAW cases at police office. Any cases of Thumpokhara need to be reported at Bayatari police office, but nobody seems to have visited the police office for reporting VAW. Unless there is some serious crime, women in Thumpokhara are least likely to go to Bayatari police office. Except Bayatari police office there are no police posts at the local levels. No one bothers to go to police office by travelling a few hours to report. Likewise, in Waling police office, asked if any cases of domestic violence against women are registered, the in-charge of the office, replied that there are not any. However, he said some times cases of wife beating and husband beating come, they send them by counseling, understanding them for not quarrelling again. The in-charge further explained that people do not take any forms of quarrel, mental and physical abuse, or hurt happening within household level as violence. Further, women are too helpless and powerless to come by themselves.

6.2. Hospital Record

Health care providers can play a crucial role in addressing violence against women. In many parts of the world the health care system is the only institution that interacts with almost every woman at some point in her life. Thus health care

providers often are well placed to recognize victim of violence and to help them. Recording this, doctors, nurses and other health personnel in Waling, and health post in-charge and other available sub-ordinates at the village levels were also interviewed as key informants. An attempt was made to review patients' records in order to find out if there were any victims of domestic violence who came for treatment. All of the health workers unanimously accepted that situation of violence against women and girls is serious. Health works and doctors are of the view that poverty, alcoholism, male domination, dowry system, lack of awareness and education, and lack of mutual faith and understanding are the reasons for VAW.

Waling hospital does not have any systematic records of patients who suffered domestic violence. Responsible persons in the hospitals accepted that even if the patients suffered domestic violence, they report the cause to be something else. They said that if a woman is victimized of violence and she is wounded, she comes to health center after a couple of days and reports the causes of wounds to be different ones like falling from tree while fetching fodder or firewood and so forth.

Until the date of survey, hospital people and health personnel including doctor, nurse, health post in-charge, and community health workers were not much sensitive and sympathetic on the issue of domestic violence against women. So in order to enhance community level awareness and preventive measures against VAW, health workers basically working at community level need to be mobilized as partners of community mobilization.

6.3 Knowledge of Community Action on VAW

In order to assess the activities of community based organizations and groups working in the field of VAW, the survey included a question on knowledge or social and community based organization and NGOs' awareness rising activities on violence against women and women's legal rights.

Table 6.1.1: Knowledge of CBOs working on women's rights and VAW

Knowledge of CBOs/ NGOs on Working on VAW	Respondents			
	Victim women (%)	General women (%)	Adolescent girls (%)	Total (Average %)
Yes oneself	33.3	18.2	16	21.8
Yes heard off	16.7	9.1	24	14.5
Do not know	50	72.7	60	63.6
Total	100	100	100	100

Source: Field Survey, 2011

The question was asked to all 110 women interviewed. In response to this question, about 63.6 percentage women reported that they are unaware of this, 21.8 percentage said they know themselves and about 14.5 percentage responded that they have heard of NGOs and CBOs working for the protection of women's rights (Table 6.1.1).

6.4 Role of Community Organizations in Reporting VAW

The survey schedule included a question to the respondents who said that they would share and/or report incidence of violence if it happens to them. The question was where they would report then. The question contained a number of options like relatives, friends and peers, GOs and NGOs including community organization, and women's groups. Responses were gathered either in yes or no from for each option. The aim was to find out women's level of awareness to take community based institutions as one of the places to share one's problems. Responses have been

received that they like to share their problems and grieves with other peers followed by their relatives. In third they share them with women’s clubs and activists.

Table 6.1.2: Distribution of women who are likely to share violence against them

Person or place where women are likely to share or report	Types of interview			Total
	Victim women	General women	Adolescent girls	
Share with other relatives	21.4	29.2	15.3	23.5
Share with peers	28.6	20.8	30.5	27.4
To local women's club/activists	14.3	20.8	23.1	19.6
Local CBOs/NGOs	7.1	4.2	-	3.9
Health post /person	14.3	8.3	-	7.8
To VDC office	7.1	12.5	-	7.8
To police office	7.1	4.2	23.1	9.8
Total in number	14	24	13	51

Source: Field Survey, 20011

This indicated that women and adolescent girls have gained faith in community based organizations and non-governmental organizations then that of the related offices of government including health care centers.

CHAPTER VII

Summary, Conclusion and Recommendations

This report is build up with application of triangular process in field survey (individual interview, focus group discussion, key informant's interview and institutional records) and review of the existing literature and research reports. In the following sections basic findings of the survey have been summarized and conclusion has been drawn. Based on the findings and views of the research participants some practical recommendations to devise programs and implementation of plans have been made.

7.1 Summary of the Findings

The survey applied triangular process of field i.e. structured interview with 110 women including victim women, general women and adolescent girls. 16 key informants were taken from different spheres of life like community leaders, school teachers, health workers police officials. In addition it conducted 3 FGDs (2 among women and adolescent girls and 1 among men). All structured interviews, FGDs and key informant interviews were guided by interview schedules and checklists devised in close consultation with the internal supervisor of the research.

7.1.1 Background Characteristics

Of the 110 women included in the survey nearly 27.3 percentage were ever victims of domestic violence. Age-wise distribution of interviewed women is highest 40% at the age 20-29 years followed by 22.7 percentage at 30-39 years and about 23.7 percentage comes from younger age groups i.e. under 20, and less than one percentage are from older age group i.e. 50 years and above. Majority of interviewed women

46.7% are from Dumre households followed by Tiwari 23.3%, Pandey 16.7%, about 13.3% are Dalit and ethnic communities.

The survey interviewed 63.6 percentage currently married women, 22.7 percentage unmarried adolescent girls and 7.3 percentage widows. Nearly 55 percentage of the interviewed women live in joint family and 45 percentage in nuclear family.

7.1.2 Awareness on VAW and Women's Legal Right

Awareness on VAW and/or knowledge of violence against women in the VDC is at a high level. About 62.8 percentage of the 110 women (73.3 percentage of victim women, 67.3 percentage of general women and 64 percentage of adolescent girls) included in the survey replied that they have had heard of and known incidences of violence either in their neighborhood or elsewhere. The survey revealed that 53 and 48 percentage of the women and adolescent girls interviewed view verbal curse and abuse and physical hurt and beating respectively as VAW. In addition, 62 percentage of the women each viewed sexual abuse and dowry as VAW. Likewise, 43, 36 and 35 percentage agreed discrimination in food allocation, different pay for equal works, and discrimination in education between boys and girls and men and women respectively as VAW. While, 28.2, 33.6, and 27 and 22 percentage viewed exclusion of women from decision making processes, denial of women in social participation, untouchability and accusing as witches respectively as VAW. Women in Thumpokhara viewed violence against women in practice are wife beating by drinking alcohol, beating and assault, verbal abuse and curse, and while women overwork men do nothing. Unnecessary suspicion and conspiracy, accusation of

relation with others, teasing and temptation by sexual motive, not sending daughters to school and child marriage and polygamy are other forms of VAW.

Key informants views on the level of violence were assessed. About 6.3 percentage of them said VAW situation is not so bad, 68.8 percentage viewed it is bad and 25 percentage of them said it is worse. In terms of differential treatments between men and women in terms of rights 68.2, 83.4, 50.9 and 59.1 of the women viewed that there are differences between men and women in educational rights, economic rights, legal rights and reproductive rights.

About 59.1 percentage of women and girls accepted that VAW is legally allowed so it is happening, and another 28.2 per cent said it is legally not allowed, and other 12.7 percentage were not sure about. Even if it is legally prohibited reasons for high level of VAW were lack of education and ignorance, lack of awareness, socio-cultural reasons, alcoholic addiction, economic problem, unemployment of husband and household poverty, male domination, and childlessness and failing to give birth to children. Key informants opined that level of VAW exists in households and communities because of absence of strict law on it. Therefore, majority of them accepted that the existing legal provisions to end VAW are largely inadequate. Studies largely proved that incidence of violence against women are widely under-reported which is proved to be typically true. About 59 percentage of the women accepted that they would keep secret the incidence of violence if they face or are victimized.

Legal remedies, discouragement and eradication of violence against women require that the incidences be reported. Under-reporting does not collect accurate data which is a basis to take action on VAW. The women do not have faith on the social

and legal mechanism that reporting of the violence brings anything at all. Rather than reporting and taking extra burden they opt to keep the violence secret and suffer in silence and loneliness. It is difficult to get help and remedy and punish the perpetrators against all the social conventions and patriarchal society. Rather than reporting for any remedies and protection, they considered that there are chances of increased violence after reporting of violence. Reporting of such violence is also considered defame the family. After all it is the same family the victim women will have to live with. As she is solely dependent on husband or in-laws, she cannot take any bold steps against the family. Further reasons behind underreporting of the incidences are, as the women consider, nowhere will women's problems be heard, they cannot go beyond their tolerance and silent nature. They keep mum cursing their own fate.

In spite of the high level of women's disposition to keep secret (under-reporting) incidences of violence against them, positively, their level of awareness and agreement to report different forms of VAW seems to be high since, more than 25 percentage of them strongly agreed that forms of physical and psychological violence against women should be reported. About 60 percentage of them said a man is legally not allowed to marry second times when he already a wife at home. Likewise, 45 percentage of the women strongly agree, 39.5 agree that polygamy or multiple marriages should be reported. In addition to this, more than two-thirds agreed that dowry related violence should be reported. All these statistical properties support that the level of awareness and does not correspond to the practical applications of the knowledge and awareness in real life. Here what must be noted that VAW as a social

evil cannot be cured unless they firmly believe that they are equal to men in all aspects and that they are not dependent on their husbands or in-laws. In other words, women must first be empowered if VAW is to be put to an end.

Women viewed that power relation, social pressure, socio-cultural practices as hindering factor for not reporting VAW. They rather lack support system, economic problems, and negative attitudes of authority. Fifty percentage of 16 key informants said they would not go to report incidence of polygamy and child marriage if it happens in their neighborhood. Reasons are it is just a social matter; reporting would bring more conflict and problems—and the victim continues to suffer.

Knowledge of legal provision made for ending VAW among women is very weak. Only about 28.2 percentage of the total interviewed women and girls said VAW is legally not allowed. Interestingly, 59 percentage perceive that it is allowed which is the reason why it is happening and women are being victimized. There are a number of recent legal provisions which the women are not aware of. Reasonably, they are unaware, uninformed and so lack confidence that anything can happen to cure the age-old suffering that their mothers faced, they are facing and probably their daughters will also continue to do so.

Nonetheless, the women have given a number of ways and remedies to prevent and/or ending VAW. The institutions they see as potential supports are local youth clubs, and women's/mothers groups, awareness trainings. It is also advisable that trainings on legal provisions, literacy programs, human rights and women's rights awareness, vocational trainings by local CBOs and NGOs can support in reducing violence against them. In addition, awareness and empowerment training for women,

equal employment opportunities for educated women, strong political commitment, and capacitating community level structures to impose adequate punishment to perpetrators will be much helpful in eradicating VAW.

7.2 Conclusion

In conclusion, it can be said that almost all of the women and adolescent girls in Thumpokhara have had ever heard and known incidences of VAW in their neighborhood. In addition, a substantial portion of women including in the survey were ever victimized of violence. Form of violence seen at households and community level by women, men, key informants, schoolteachers, police, governmental officials and administrators, youth clubs can be categorized as physical violence, psychological violence, marriage related violence, economic violence and socio-cultural violence.

Almost all research participants accepted that practice of the basic human rights such as education, health economic opportunities, legal and civic rights are different for men and women in a household as well in the society. Such unequal treatments and discriminations are denial of basic human right of women leading to violence against women and girls. Ignorance or illiteracy, socio- cultural domination of women, power relation based on gender, lack of awareness, alcoholism, poverty and economic constraints and inability to give birth to children especially to a male child (no matter it is because of a husband or wife) are found to be reasons behind VAW. The women and the people are largely unaware of the legal provisions against VAW. However, the informants were of thee opinion that laws have failed to address VAW against women. Although women are a bit aware of the issues on VAW, they

do not have other favorable situations that can help them to defend violence against them.

Underreporting and keeping secret the incidence of VAW is seen as a major problem. Majority of the cases never come openly either at societal or at institutional level. Until and unless, such cases remain secret the perpetrators are encouraged. Unless the victims themselves strongly feel that the perpetrators of violence need to be punished for what they have done, it is not easy to implement any laws or protection measures. The kind of violence is just going on because perpetrators feel safe even after victimizing immediate female partner and girls. Majority of women and girls interviewed accepted that they would keep secret if such events happen to them. So it is very important to encourage women to make public the cases of their victimization so that from the fear of being exposed as perpetrators and to save family's prestige perpetrators may get discouraged and as a result violence against women and girls can be halted.

Reported reasons for not reporting basically highlighted issues of irresponsibility of community concerned agencies of GOs and NGOs and reluctance to hear and take women's problems seriously. When a woman reports of violence against her, the concerned authorities and social institutions focus on conciliation rather than making justice. A perpetrator's freedom without any punishment aggravates the situation of a woman. After all she has to live under the same roof; but what is important that she has no power to challenge. She cannot challenge because she is dependent on her husband or other family members. She has no decisive role economic in the family properties because they are not in her name. Besides, the

minds of women are shaped, from the very childhood, that they are the ones who have to tolerate and suffer for their spouse. To further deteriorate the situation of women, the victim women do not get necessary support in the revelation of violence and injustice and their seeking justice.

Despite women's high level of awareness and agreement on reporting any forms of physical, psychological, marriage related and polygamy related and dowry related violence their actual commitment to materialize their intention is seen very weak because of socio-cultural pressure and irresponsible community and administrative environment. Moreover, commitments of key informants also seem to be weak to rescue victims and punish perpetrators.

Accessibility of IEC materials and programs to enhance the level of awareness on women's right, caste based discrimination and women's rights accessed through women's knowledge are seen very insufficient. Some of the women have never seen or heard any awareness about VAW and the measures to defend themselves against it. This calls for intensification of awareness campaign in an integrated approach.

From the study we can derive that we lack appropriate policies, laws and programs such a heinous crime. There also exist social and psychological deficit. An unequal power distribution between men and women, and mentality of patriarchal domination lead to violence against woman. A widespread civic awareness is necessary with mobilization of civil society.

The research participants have given number of ways to useful in preventing. Women's/ mothers groups, both of the spouses' awareness trainings, more effective legal provisions and implementation, education, human rights awareness,

empowerment of women, employment opportunities for women are some of the suggestions of the participants.

7.3 Recommendations

Based on the findings of the survey, following recommendations can be envisaged in order to devise action plan to implement towards countering violence against women in Tumpokhara VDC. Some of the recommendations can be applicable elsewhere in similar circumstances. The awareness and education programs should be able to change the traditional mindsets of the male members and whole of the society. The laws must be enabled to punish the perpetrator and provide sufficient protection to the victim. Because women, although they were found aware, did not dare to seek justice against their husband, they need to be sufficiently empowered especially economically. It requires that they are educated, employed, they have access and control on both of movable and immovable property. In devising awareness programs, only targeting the potential victims is not sufficient. Whole of the society has a share on it. Security agencies, health personnel, local authorities of government, government agencies, administrators and policy makers need to be accountable in controlling VAW.

More specifically here are some suggestions. Couples' training programs should be designed on issues of human rights, women rights inculcating that violence against women is a social crime. Awareness raising programs, adult literacy programs and income generation programs need to be devised because majority of the women said ignorance and illiteracy, lack of income generation skills and economic dependency are the major causes of violence. Interaction workshops need to be

designed for governmental official including police personnel on issues of VAW and the preventive measures. Schoolteachers can work as violence monitoring agent in community by asking school students about incidence violence. Likewise, community health workers, health post in-charge can play crucial role in preventing violence by educating the visitors about physical, sexual, and emotional violence / abuse and explore their own biases, fears and prejudice. They can provide supportive, nonjudgmental care to victims of violence and ask clients about abuse/violence in a friendly and gentle way. This effort will expose more evidence of violence. As more and more evidences of violence start getting exposed, rates of incidences are likely to go down. In the same way, role of mass media needs to be enhanced. More IEC materials should be distributed and put up in public places. As FM radios are listened a lot and are effective programs need to be broadcast through the radios and local FM stations. Massive legal awareness on violence against women at local levels and incorporating topics on violence against women in the curriculums of secondary and higher secondary education is necessary. Formulating plans and policies to address the violence against women in conjunction with civil society is also significant.

7.4. Further Research Issues

Violence against women, main causes and preventive measures needs deeper research and understanding. Every reason needs to have its own specific solution. As empowerment is a must to do to prevent violence against women, more research is necessary to find out how women can be empowered. Because VAW has existed since quite a long time ago and also in some developed societies, it really needs more serious consideration. Just some awareness is not going to do magic.

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Appendix A: Survey Questionnaire and Checklists

Baseline Survey on Domestic Violence against Women in Thumpokhara VDC of Syangja District

Individual Interview Schedule

Interview Schedule for Women (Both Victim or Other Women)

Section 1: Survey Site Identification

101 Village Development Committee _____ Code:

102 Ward number

103 Name of village or locality

104 Survey number

105 Interview status Completed 1
 Incomplete 2
 Refuted3
 Half complete4

106 Type of interview Victims 1
 Other women 2
 Adolescent girls3

107 Date of interview _____

108 Interviewer _____ Code _____

109 Edited in field by _____ Code _____

Section 2: Personal Identification of respondent

201 Name of the respondent woman (to be kept confidential) _____

202 Current age in years

203 Caste/ethnicity _____

204 Religion _____

205 Mother tongue and language _____

206 What is your marital status?

Unmarried 1 → 210

Currently married 2

Divorced/separated 3

Widow 4

207 At what age did you get married?

208 Have you given birth to any child/children? Yes 1

No 2 → 210

209 How many children do you have? Son

Daughter ...

210 What type of family are you living with?

Joint or extended 1

Nuclear 2

Other 3

211 Can you read write? Yes 1

No 2 → 214

212 From where did you learn to read and write?

School..... 1

Non-formal/informal classes 2

At home 3

Others _____

(If learned from non-formal classes, at home or other sources, go to Q. No.: 214)

213 If learned from school, which grade (class) have you completed?

- No class completed 00
- One class completed 01
- Two class 02
- Three class 03
- Test pass 10
- SLC 11
- 10+2 or I.A. 12
- BA or above 13

214 What is your occupation?

- Own agriculture 1
- Agriculture laborer 2
- Services 3
- Business 4
- Non agricultural laborer 5
- Politics and social services ... 6
- Household chores 7
- Student 8
- Others _____

Section 3: Violence related questions

Knowledge and awareness on violence against women

301 Have you heard or known something against domestic violence against women in your neighborhood?

Yes 1

No 2

302 What do you mean by domestic violence against women? Which of the following actions do you think as violence against women?

	<u>Yes</u>	<u>No</u>
a. Verbal assault, use of belittling words	1	2
b. Physical attack, beating and battering	1	2
c. Sexual harassment and teasing	1	2
d. Harassment due to dowry	1	2
e. Discrimination in food allocation	1	2
f. Unequal pay for work	1	2
g. Unequal opportunity in education/schooling ...	1	2
h. Denial of decision making right in households	1	2
i. Accusation as witches	1	2
j. Not allowing to attend in community meetings	1	2
k. Humiliation due to untouchability	1	2
l. Others if any _____	1	2

303 Is violence against women legally allowed?

Yes 1

No 2

If no, why does domestic violence against women exist in the society? Reasons?

304 Is there any difference between males' and females' rights in the following aspects?

	<u>Yes</u>	<u>No</u>
a. Right to education	1	2
b. Right to property ownership ...	1	2
c. Legal rights	1	2

305 Is restriction of women from any of these rights violence against women?

Strongly agree it is violence 1

Agree it is violence 2

Unknown about it 3

306 Women are equal to men in terms of right and responsibility and not subjected to do any forms of discrimination against them. What is your opinion?

Strongly agree 1

Agree 2

Unknown about it 3

Disagree 4

Strongly disagree 5

Incidence of violence against women

307 Have you ever disputed/quarreled with any of your family members?

Yes 1

No 2 → 312

308 If yes, for what reasons do you often have to quarrel/dispute for? (*Multiple responses possible*)

	<u>Yes</u>	<u>No</u>
a. Verbal assault/abuse	1	2
b. False accusation	1	2
c. Allocation of excessive work load	1	2
d. Because of insufficient food	1	2
e. In the name of children	1	2
f. Because of childlessness	1	2
g. Acquisition of illicit relationship ...	1	2

- h. For simple mistakes 1 2
- i. Pressure to commit suicide 1 2
- j. Others _____

309 Who do you often have to dispute/quarrel with? (*Multiple responses possible*)

- | | <u>Yes</u> | <u>No</u> |
|---------------------------------|------------|-----------|
| a. Husband | 1 | 2 |
| b. Mother/mother –in-law | 1 | 2 |
| c. Father/father-in-law | 1 | 2 |
| d. Brother/brother-in-law | 1 | 2 |
| e. Sister/sister-in law | 1 | 2 |
| f. Step-wife | 1 | 2 |
| g. Other relatives _____ | | |

310 How far does a dispute/quarrel culminate to physical violence against you?

- Quite often 1
- Often 2
- Sometimes 3
- Never 4

311 What type of impact are you facing in your life because of physical violence against you?

- | | <u>Yes</u> | <u>No</u> |
|-------------------------------------|------------|-----------|
| a. Mental disturbance | 1 | 2 |
| b. Small injuries | 1 | 2 |
| c. Broken limbs and fractures | 1 | 2 |
| d. Disability..... | 1 | 2 |
| e. Others, specify | 1 | 2 |

312 (check if this woman has only daughters or childless) Have you ever been psychologically and physically harassed or been victimized because of only giving birth to girl child or childlessness?

Yes 1

No 2

313 How often do you feel violation of your rights, because you are a woman, in the name of religion and traditional practices?

Quite often 1

Often 2

Never 3

Section 4: Behavior on reporting the incidence and seeking remedy

401 Do you keep such an incidence of violence against you secret or share with others and report somewhere?

Keep secret 1 → 403

Share/report 2

402 If share or report, with whom or where? (Multiple response)

	<u>Yes</u>	<u>No</u>
a. Share with other relatives	1	2
b. Share with peers	1	2
c. Report to VDC office	1	2
d. Report to police office	1	2
e. Share/report to local health posts/persons	1	2
f. Report to local CBOs or NGOs report to local women activists...	1	2
g. If others specify	1	2
h. Others, specify _____		

403 If keep secret, why? Give reasons _____

404 Physical violence of any kind against women should be reported to the concerned authority.

What is your agreement?

- Strongly agree 1
 - Agree 2
 - Disagree 3
 - Do no know 4
- } → 408

405 (If disagree in Q.404) Why do you disagree? Reasons? _____

406 Psychological violence (*verbal abuse, rejection in participation in decision making and community management, humiliation in the name of women/girls, false accusations, and so forth*) of any kind should be reported to concerned authority. What is your agreement?

- Strongly agree 1
 - Agree 2
 - Disagree 3
 - Do no know 4
- } → 408

407 9If disagree in Q406) Why do you disagree? Reasons? _____

408 Is it legally allowed for a man to marry second wife when he has first at home?

- Not allowed 1
- Allowed 2
- Not sure 3
- Do not know 4

409 If a man marries a second wife when he has first at home, the first wife should report this to concerned authority for proper punishment. What is your agreement?

- Strongly agree 1

- Agree 2
- Disagree 3
- Do no know 4

(If answer is 1, 2 or 4 go to question 411)

410 *(If disagree in Q409)* Why do you disagree? Reasons? _____

411 If a husband himself or members of his family often give physical and mental torture because of not getting satisfactory amount of dowry, it is to be reported timely to the concerned authority.

What is your agreement?

- Strongly agree 1
- Agree 2
- Disagree 3
- Do no know 4

412 *(If disagree in Q411)* Why do you disagree? Reasons? _____

Section 5: Knowledge on legal aid and community action

501 Why are women unwilling to report violence against them? *(multiple response)?*

	<u>Yes</u>	<u>No</u>
a. Ignorance and lack of education	1	2
b. Social pressure	1	2
c. Male domination	1	2
d. Economic dependency	1	2
e. Culture and tradition	1	2
f. Lack of trust in getting justice	1	2
g. No support system	1	2
h. Negative attributes of concerned authority	1	2

i. Others, specify _____

502 In your opinion what kind of support is needed for the victim women of violence? (*multiple response*)

	<u>Yes</u>	<u>No</u>
a. Awareness raising and counseling	1	2
b. Family mediation	1	2
c. Legal advice	1	2
d. Free legal advice	1	2
e. Culture and education	1	2
f. Lack of trust in getting justice	1	2
g. No support system	1	2
h. Negative attitudes of concerned authority	1	2
i. Others, specify _____		

503 Do you know any of social and community based organizations and NGOs working in awareness raising activities on violence against women and legal rights?

Yes I know myself 1

Yes I have heard of 2

Do not know 3 506 →

504 If you know yourself or heard of, please name those community organizations.

1.

2.

3.

505 What type of activities they generally do? Please write said activities.

1.

2.

3.

506 Do you know about the legal provisions for protection of a victim woman of domestic violence?

Yes know 1

Yes head about 2

Not sure 3

Do not know 4

(If answer is 3 or 4 go to question 508)

507 If yes, what types of provisions are there? Specify _____

508 Do you know about provisions of safe rehabilitation houses for victim of domestic violence?

Yes 1

No 2 *End interview* →

509 If yes, what is the place and organization?

Place: _____

Organization _____