

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

The term violence refers to a violence of one's personhood, mental or physical integrity, dignity or freedom of movement. It includes any kind of physical, mental, social, religious and psychological oppression, coercion and cruelty against another being which inhibits human growth and limits human potential. It is an unfair power relation which is mainly due to the lower position of females in the society (Mishra, 2009).

Domestic violence has been found to be a serious problem in every country where the problem has been studied. The risk of violence in the home is common to women regardless of their social position, creed, color or culture. In September 1995, at the United Nations' Fourth World Conference on Women in Beijing, China, elimination of violence against women was one of the primary unifying themes among women from countries all over the world. The Beijing Declaration and Platform for Action adopted at the United Nations Fourth World Conference on Women recognizes that violence against women is a violation of human rights and suggests strategies for eliminating this violence (UN, 1995).

Domestic violence is generally understood as "intimate partner abuse," "battering," or "wife beating," that refers to physical, sexual, psychological, and economic abuse that takes place in the context of an intimate relationship, including marriage. Domestic violence is one of the most common forms of gender-based violence and is often characterized by long-term patterns of abusive behavior and control (Shrestha, 2007).

Being a part of society, no one can deny that women are still suppressed, exploited, neglected and forced to live an insecure life because of illiteracy, ill health, poverty, orthodox tradition and discriminatory legal system. The root cause of violence against women is the gender based discriminating behavior that seriously inhibits women's ability to enjoy rights and freedom on the basis of equality with men that impinges on the growth and prosperity of society (Barnawal, 2006).

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. (Dumre, 2010)

Domination and violence mainly generates from the male-dominated patriarchal society as a major characteristics 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.

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 serious 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 (Sapkota, 2013).

Basically, Nepal is a patriarchal country. Girls and women are recognized by their father's, husband's or son's name. They do not have their own identity and are not free in many more aspect. They are still treated as second class citizen. We have seen all these realities in religion, culture and society and political systems. Out of the total population, more than 51% are the women in the country, who are also depressed by the hierarchical system which generate caste and untouchables system in the society. In every society of Nepal, domestic violence against women and girls is common. Only its degree and form may differ (Dhakal, 2006).

In terms of the rural community like area study, women are back-warded in every aspect in which lies economically exploited, educationally deprived and socially

untouchables. Having been deprived of all sources and means, women's condition is more painful. Women are discriminated against due to male dominated social structure and they are limited to traditional roles and they are exploited by triple burden in society. The male is considered as breadwinner and final decision maker in every household in the society.

This present study is about domestic violence against women in Waling Municipality Ward No. 13, Syangja district. Both victim and non-victim women are the respondents of this study. Domestic violence is serious matter of research and inquiry we can explicitly observed the incidence in which women's ways of progress and prosperity are blocked. We know that husbands are life companions of wives but our evaluation and expectation is just opposite. Unfortunately, women are even neglected by their husbands. Husband's habit of alcohol, their feeling of superiority is main responsible factors to make women as the victims of the society which is true reflective example of domestic violence against women in Nepal. Sexual monopoly of husband, unbearable duties of household activities of women, pregnancy of each year, polygamy, deprivation of various needs are also the forms of domestic violence against women in Nepal.

In Nepal, violence against women frequently takes the form of verbal harassment and emotional abuse in addition to physical violence. In the opinion of several women's human rights advocates, psychological abuse (often described as "mental torture") is more pervasive than purely physical abuse. Many Nepalese interviewed by the delegation emphasized that the extended family structure frequently fosters abuse by persons other than the husband or boyfriend. Therefore, to accurately capture the experience of Nepali women, the delegation documented both psychological abuse and abuse perpetrated by members of the extended family.

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 causes of domestic violence.

## **1.2 Statement of the Problem**

The family is widely believed to be a safe heaven, but in fact, it is a major place where the rights and freedom of female members are oppressed. Due to unequal power relation between male and female, and cultural and religious norms and values female are treated as a second class citizen. 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 are abused by their partners many times during their whole life.

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.

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 makes an effort for a comprehensive study of the problem, exposing the true condition of women in the present day Nepali Society. Therefore this study will intend to analyze some of the relevant questions during research period.

- ) What are the causes of domestic violence?
- ) What are the consequences of domestic violence?

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

The general objective of this study is to explore the status of domestic violence against women. The specific objectives of the study are as follows:

- ) To explore the causes of domestic violence against women
- ) To analyze the consequences of domestic violence against women.

### **1.4 Significance of Study**

This research study will be completed based on domestic violence against women from along perspective. The study will be useful to the development activists, human rights activists and any other persons and organizations engaged in this field. This would also useful and helpful to the concerned authorities in formulating and implementation for new policies, programmes and strategies that would help in reducing present situation of domestic violence against women. Besides, this study will be significant on the following area.

- ) This study will help to find causes and consequences domestic violence against women.
- ) It would be useful as a guideline for further researchers in the similar fields.
- ) It will be helpful for the NGOs and INGOs.

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

The analyses and conclusions derived in this study is based on the primary data of Waling-13, Syangja district. So, the outcomes may not be apt to generalize outside the study area. Besides, essential informants, some unstructured interviews were made. Some case studies and some other key informants are made in the course. The

informants are mostly the married women or more specifically daughter-in-laws, victims of violence, likely to suffer from violence. 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.

## **1.6 Organization of the Study**

This study is divided into five major chapters. The first chapter explains about background of the study, statement of the problem, research questions, objectives, significance and organization. The second chapter is about literature review with conceptual of the framework and the third chapter is about the methodology which is used to conduct this study. The fourth is demographic profile of the respondents and fifth chapter is about analysis of causes and consequences of domestic violence against women. In the sixth chapter, summary is presented. After the summary, the basic conclusion of the study is derived on the basis of the objectives and the recommendations. The last part of thesis ends with the list of references and appendices.

## **CHAPTER II**

### **LITERATURE REVIEW**

Review of literature is an integral part of a research undertaking to enrich the knowledge. Therefore the literature review for the study was organized as given.

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

#### **2.1 Concept of Domestic Violence**

Domestic violence means act, omission harm or injure or has the potential of harming of injuring the health safety or well-being of the person aggrieved or any in the domestic relationship and includes physical abuse, sexual abuse, verbal and mental abuse and economic abuse (Dhakal, 2006).

Article 2 of the UN declaration clarifies that the definition of violence against women should encompass, but not be limited to acts of physical, sexual and psychological violence in the family and the community. These acts include spousal battering. Sexual abuse of female children, dowry related violence, rape, including marital rape, ant traditional practices harmful to women, such as female genital mutilation (FGM) they also include no spousal violence, sexual harassment and intimidation at work and in school, trafficking in women, forced prostitution and violence perpetrated.

Violence against women and girls includes not only a violence of women's human rights but also a major public health problems and significance cause of women's health (UNDP, 1998).

'Victims' of violence against women are normally chosen because of their gender. The total message is dominations: stay at home compound or at your place or be afraid

contrary to the argument that such violence is only personal, private, or cultural; it is profoundly political (UNICEF, 1996).

Violence against women and girls is taken in several forms. It includes domestic violence, rape, trafficking in women and girls, forced prostitution, violence, female, infanticide and feticide, female genital mutilation and other tradition harmful practices (UNICE, 2001).

Traditional abuse includes Deuki and Badi custom, Jari, Bonded labor, child marriage accused of which craft, forced labour, dowry related violence and unsociability (SAATHI,2001).

## **Types of Violence**

The kinds of violence can be classified as physical, psychological, sexual, economic and traditional (Rana 1997).

### **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 mental 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. Besides, 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.

### **Sexual Violence**

Sexual violence refers any unwanted cruel behavior against women and girls. Sexual violence could be marital rape, demanding sex regardless of the partner's condition, forcing her to perform sex acts that are unacceptable to her. Forcing her to watch



pornography videos and use for pornography and for other materials. This includes coerced sex through threats, intimidation or physical force, forced prostitution, or any unwanted sexual act.

### **Economic Violence**

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

### **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.

### **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 Smritis* 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" (Sapkota, 2013).

Prior to political change of 1951 the social political & legal economic & religious factor had made Nepalese women weaker, exploited & victims of domestic & others violence. The situation is improved now but which is not satisfactory. Social evils are affecting the status of women & promoting the violence against women like sati system, polygamy & unequal marriage other violence though sati came to end during the Rana regime. Polygamy & unequal marriage is still in vague(Rana, 1997).

### **2.1.1 The Extent of Violence against Women**

Violence against women is a widespread problem in Nepal. Legal subordination, economic dependency, cultural obligation and social position of women construct and reinforce male dominance and female subservience so thoroughly that neither the violence nor the failure to complain about it are unusual. By law, women do not have autonomous identity; men inherit and control most property with the concomitant responsibility to support parents, wives and children. Women's dependence is reinforced in the law, religion and cultural norms. Moreover, women's cultural obligation to preserve family ijaa4 t and honor, grinding poverty, lack of jobs feed the opportunities for violence inherent in the dependency relationship (Poudel, 2011).

Girls and women in Nepal are exposed to a variety of forms of violence, many of which are suffered by women globally, and others that are seen more commonly in Nepal than elsewhere. The latter includes punishment for witchcraft (Boxi). Gender-based Violence occurs in contexts that are interlinked with underlying social, economic, cultural, religious and gender norms, and may have recently been exacerbated by armed conflict. For example, within the Badi community in mid-western Terai district many women are forced by social and economic factors into commercial sex work, with 30-40% reported to be girls younger than 15 years of age. Dalit women face multiple discriminations including the risk of being accused of witchcraft (Boxi). The Chhaupadi is a social tradition for Hindu women in the western part of Nepal that prohibits them from participating in normal family activities during menstruation because they are considered impure. The women are kept out of the

house and have to live in a shed. This lasts ten to eleven days when an adolescent girl has her first period, and four to seven days for every following one (VillegasArino, 2008).

A decade of armed conflict in Nepal is thought also to have contributed to GBV against women and girls, particularly through rape, trafficking, sexual slavery, displacement and economic hardship, however there have not been any researches carried out so far to substantiate the public assumption. The abuse of women in armed conflict is rooted in a culture of discrimination that denies women equal status with men. Social, political and religious norms identify women as the property of men, conflate women's chastity with family honor, and legitimize violence against women. Women's financial dependence, subordinate social status and lack of legal support render them particularly vulnerable to abuse (VillegasArino, 2008).

Little published research exists on the prevalence of GBV in Nepal, its social context, or responses by the service sector. Small-scale studies have been limited in scope and detail. For example, a study in five districts of Nepal revealed that 66% of respondents believed that physical violence does occur in Nepalese society (Montgomery et al, 1997). Another study conducted among 1,296 women from four major ethnicities in Nepal found that 46% of young married women aged 15-24 years had experienced sexual violence by their husbands, and 31% of them had experienced sexual violence in the past 12 months. A study of women who had recently given birth found that one third had experienced physical abuse during marriage, and half experienced violence during pregnancy (Puri et al, 2011).

Kathmandu districts of Nepal, half of these women were found to have experienced non-consensual sex in marriage (WOREC, 2012). Another study conducted among young migrant workers from carpet and garment factories in Nepal showed that one in ten young women reported having experienced sexual coercion (Puri et al., 2007). An exploratory study on sexual violence among young couples showed that one in every two young married women (19 out of 39) reported experiences of forced sex from their husband (Puri et al., 2010). A study conducted in a hospital among women who had recently delivered revealed that 51% had experienced verbal abuse from their husbands during pregnancy, and 69% mentioned that they had faced verbal abuse when they were not pregnant. However, this study was limited to women who had

come to the hospital for delivery or postpartum checkup, and cannot be generalized to other groups (Deuba&Rana, 2005).

### **2.1.2 The Legal and Policy Response to VAW in Nepal**

Nepalese women and girls are discriminated against in sociocultural, economic, political and legal spheres. A report by the Forum for Women, Law and Development (FWLD) entitled “Discriminatory Laws in Nepal and Their Impact on Women” noted that in the year 2009, Nepal had 96 discriminatory provisions and 92 schedules in various acts and provisions, including the Constitution, that have discriminatory provisions. A new bill to review gender-discriminatory provisions within existing policy was drafted in 2011, but it has not yet been discussed by the cabinet or introduced in Parliament. A consequence of these discriminatory provisions is that in some circumstances, rights and responsibilities are accorded only to men. For example, substantive discrimination was found to exist in the fields of nationality, marriage and family relations, sexual offences, and property rights (FWLD, 2009).

Nevertheless, Nepal has made progress over the last decade in reducing genderbased discrimination and empowering women. For example, girls now have significantly better access to education. Gender-inclusive and genderfriendly policies and national plans of action have been framed to increase women’s access to political, economic and social spheres, and to reduce vulnerability to GBV. Legal reforms have been introduced, and institutional mechanisms have been established and strengthened in order to promote gender equality and women’s empowerment. As a result of these and other activities, the Gender Empowerment Measure (GEM) for Nepal has improved significantly, from 0.391 in 2001 to 0.496 in 2006 (UNFPA, 2007).

The Domestic Violence and Punishment Act was passed in May 2009. It classifies physical, mental, sexual, financial and behavioral violence within the home as domestic violence, and provides for a response system in cases of rights violation. This Act emphasizes respect for the right of every person to live in a secure and dignified manner, prevention and control of violence occurring within the family or outside, making such violence punishable, and providing protection to the survivors of violence. Further, it gives individuals the right to file complaints, provides legal remedies (including interim protection orders and compensation), defines penalties for

perpetrators, and creates service centers for counseling and rehabilitation. The Three-Year Plan of Nepal (2010 - 2013) includes the objective of eliminating various types of GBV and discrimination against women, and promoting gender equality and women's empowerment. The Standard Operating Procedures for the prevention of and response to GBV have been endorsed by the Government. A national database, the Gender-Based Violence Information Management System (GBVIMS), has been established under the office of the National Women Commission.

The Human Trafficking and Transportation Control Act, 2007, addresses new dimensions of the trafficking problem, and defines the duties and obligations of the state and other stakeholders, including the provision of a victims' trust fund. Since the Ninth Five Year Plan of the Government (1997– 2002), gender and social inclusion, gender mainstreaming and women's empowerment, including gender-based budgeting, have occupied an important place in the national agenda. The National Plan of Action (NPA) against Trafficking Children and Women for Sexual and Labor Exploitation, 1998, the NPA on CEDAW, 2003, and the NPA for Gender Equality and Women's Empowerment, 2004, have been implemented. The NPA against Gender Violence, 2010, accelerates prosecution and enhances prevention of such activities. The Government of Nepal marked 2010 as the "Year Against Gender Violence," and introduced hospital-based, one-stop crisis management centers in 15 selected districts, with service centers established for survivors of GBV (WOREC, 2012).

There are still many obstacles to effective implementation of laws and policies promoting women's empowerment. For example, domestic violence is treated as a personal criminal case, which means that a woman has to file her own case with the Women's Commission, the National Human Rights Commission, the police, or directly with the court. However, the Women Human Rights Defenders are empowered to assist any woman in this situation. So legal and policy progress is being made, and the formulation of a new constitution affords a unique opportunity to push issues of VAW and GBV even higher on the political and policy agendas. But there are critical gaps in our knowledge of the character and extent of GBV in Nepal. Empirical data on the context, frequency and precipitating factors of GBV in Nepal has until now been inadequate. More importantly, no prior research has systematically

explored the knowledge and attitudes of the many different stakeholders in Nepal regarding GBV laws, policies and services. Lack of such evidence may preclude the development and implementation of effective law, policy and programmatic responses (WOREC, 2012).

## **2.2 Theoretical Overview**

In the social productions of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structures of the society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

### **2.2.1 Patriarchy**

The concept of Patriarchy itself is not a contribution of feminist theories. Many social scientists in the nineteenth century wrote about it as a more civilized or complex form of organization compared to the primitive matriarchies. Engels referred to it as the earliest system of domination establishing that Patriarchy is “the world historical defeat of the female sex. In this sense, it is said that Patriarchy was a form of political organization that distributed power unequally between men and women to the detriment of women. The Royal Academy of the Spanish Language Dictionary defines Patriarchy as “A primitive social organization in which authority is exercised by a male head of the family, extending this power even to distant relatives of the same lineage.” Feminist theories updated and expanded the understanding of Patriarchy in the second half of the twentieth century. In fact, the social sciences had left it behind precisely because it was considered only to apply to and characterize ancient civilizations. But for many feminists, Patriarchy is much more than civilizations that existed in the ancient past and goes beyond “the unequal distribution of power between men and women in certain aspects of our societies”, as many dictionaries still define it. On the contrary, most forms of feminism characterize

Patriarchy as a present day unjust social system that subordinates, discriminates or is oppressive to women. As Carole Pateman writes, the patriarchal construction of the difference between masculinity and femininity is the political difference between freedom and subjection. For me, the concept of Patriarchy includes all the socio-political mechanisms, which I call Patriarchal Institutions, which reproduce and exert male dominance over women. Feminist theory typically characterizes Patriarchy as a social construction, which can be overcome by revealing and critically analyzing its manifestations and institutions (Carole, 1988).

Fixating on real and perceived biological differences between the two recognized sexes, men justify their domination on the basis of an alleged biological inferiority of women. Both feminist and non feminist thinkers recognize that Patriarchy has its historical origins in the family, the leadership (legal and practical) of which is exercised. There is now evidence that the matriarchies these scientists were talking about were not “matriarchies” in the strict sense of the word but matrilineal or matrifocal forms of social organization. While recognizing that there is considerable variation in the role that gender plays in human societies, there are no known human examples of strictly matriarchal cultures. There are a number of societies that have been shown to be matrilineal, matrifocal, matrilocal or gynocentric, especially among indigenous tribal groups. Most models of Patriarchy only recognize the existence of two distinct and dichotomous biological sexes. By the father and is projected to the entire social order—an order that is maintained and reinforced by different mechanisms/institutions, among them the Institution of Male Solidarity. Through this institution, men as a social category, individually and collectively oppress all women as a social category, but also oppress women individually in different ways, appropriating women’s reproductive and productive force and controlling their bodies, minds, sexuality and spirituality mainly through "peaceful" means such as the law and religion. However, often these peaceful means are reinforced through the use of physical, sexual, and/or psychological violence.

Patriarchy is a form of mental, social, spiritual, economic and political organization/structuring of society produced by the gradual institutionalization of sexbased political relations created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their

roles. These institutions interconnect not only with each other to strengthen the structures of domination of men over women, but also with other systems of exclusion, oppression and/or domination based on real or perceived differences between humans, creating States that respond only to the needs and interests of a few powerful men (Ann, 2001).

### **2.2.2 Radical Feminism**

The general tenor of the arguments in this book is that radical feminism is not one form of feminism among others, but simply feminism unmodified and that the common practice of qualifying feminism with any of a variety of pre-existing frameworks serves to disguise the core meaning of feminism. In the 1970s, those frameworks tended to be summed up under the headings liberal feminism, socialist feminism and radical feminism; subsequently, they have multiplied into a plethora of feminisms which defy enumeration. But such a characterization disguises the relations of power involved. What has been happening is not a struggle over the meaning of feminism between equally matched contenders, but a stream of attacks powered by allegiances to varieties of malestream thought, against what is labelled radical feminism. This labelling serves the ideological purpose of opening a space within feminism for other feminisms, thus providing a platform for attacking it from within (MacKinnon, 1987).

Understanding what feminism is not a straightforward task because there is a reluctance among feminist writers to engage in explicit definition. On the whole feminists tend, often quite deliberately, not to say what they mean by feminism. That word, wrote Alice Jardine, poses some serious problems. Not that we would want to end up by demanding a definition of what feminism is and, therefore, of what one must do, say, and be, if one is to acquire that epithet [feminist]; dictionary meanings are suffocating, to say the least. Even compilers of feminist dictionaries are reluctant to engage too rigorously in definition. Maggie Humm, for example, said that it could only be misleading to offer precise definitions of feminism because the process of defining is to enlarge, not to close down, linguistic alternatives. These warnings against definition would have some point to them, were it not for the special circumstances of the current condition of feminist theorizing. There is little common agreement about what feminism means, even to the point where positions in stark



contradiction to each other are equally argued in the name of feminism, with little hope of resolution as things stand at the moment. The need for clarity is pressing in a context where a great deal of what is called feminism is not, where euphemisms and evasions abound, where the sponge words of postmodernism soak up all meaning, and the backlash against feminism masquerades as feminism itself. Definition, in the sense of the explicit assertion of meaning, has an important role to play in the feminist struggle (Jardine, 1985).

To define feminism is to take responsibility for what one says about feminism. It is a way of situating oneself and clarifying the standpoint from which one approaches the feminist project. And it is not only the author who must decide on the accuracy or otherwise of her own definition, but also the reader. By defining feminism, the author is providing for the reader the opportunity to enter into debate. No discourse belongs solely to its author. Readers too participate in the creation of meaning. A definition sets up a dialogue, and it does that best when the author gives a clear and unambiguous account of what feminism is in the context of her own discourse. Definition is a clarifying device. Saying clearly what is meant by feminism is to make provision for challenge and debate. Definitions are tentative, open to challenge, must be argued for and substantiated, and can always be modified. Because the problem of dogmatism is a very real one, it is as well to remember this. Defining something is not to fix it irrevocably and for all time. A definition is not the essential and only true meaning. It is not authoritative, only more or less accurate for the purpose for which it is intended. Far from rigidifying meanings, definitions are devised in particular contexts for particular purposes. The context in this case is that of a feminism under attack from within, and the purpose is to clarify what is at stake in feminist politics. While a definition certainly closes down some alternatives, it also opens up others. Hopefully, the alternatives which are closed down by the definition I propose are those anti-feminist positions paraded as feminism, while the alternatives it opens up are those of a feminism which is truly in the interests of women (Mills, 1970).

The way in which feminism is political is not well served by the conventional meaning of politics, for example, as all that characterizes or touches upon the domain of public policy. One of the earliest insights of feminism was the recognition that the public/private distinction is an ideological construct which confines important

aspects of the subordination of women to the domain of the private, and allows some of the most violent manifestations of the power of men over women to go unrecognized and unchecked. The feminist slogan 'The personal is political' both acknowledges and challenges that dichotomy. A feminist politics involves struggling to make the private woes of women public. It involves, too, identifying the numerous ways in which the public sphere men value is dependent for its continued existence on the unpaid, unacknowledged and unreciprocated work of women. And it involves elucidating the ways in which the public penetrates the private home, family, bedroom, and the individual psyches of women and men (Montefiore, 1990).

### **2.3 Review of Previous Studies**

Even as late as the 1980's, there were few discussions on VAW in international forums. It was only after the CEDAW was adopted by the UN in 1979 and was subsequently awaiting ratifications by its member countries that VAW became worthy of international attention. In 1991, after consistent advocacy by women's rights activists all over the world, the general recommendation nineteen of the CEDAW established that VAW is caused because a person is of the female gender, i.e. that the person is a woman. It clearly established that VAW is an international act directed towards women by those more powerful and thereby linked the VAW with unequal power relations. This was a major leap in the discussion of VAW and the focus shifted to addressing the foundation that allows VAW to flourish: unequal power relations. It was in this context that the Vienna Convention in 1993 established that women's rights are human rights. In the same year, the United Nations General Assembly adopted the Declaration on the Elimination of violence against women. This declaration outlines the international legal instruments that protect a woman's right to be free from violence and sets out the responsibilities of individual governments to ensure that these protections are enforced (Rana, 1997).

In 1994, the United Nations Commission on Human Rights appointed a special Rapporteur on violence Against Women to collect comprehensive data and to recommend measures at the national, regional and international levels to eliminate VAW. Similarly, in September 1995, at the United Nations Fourth world conference on women, in Beijing, elimination of violence against women was one of the primary

unifying themes among women from countries all over the world. The Beijing declaration and Platform for Action adopted at this conference recognizes that violence against women is a violation of human rights and suggests strategies for eliminating it. Both these instruments encourage government and nongovernmental organizations to eliminate violence and to promote research on the nature and causes of VAW (WORCE, 2012).

Various studies from around the world indicate that domestic violence against women is still a serious and unreported 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” (Shrestha, 2006).

Domestic violence is not only prevalent in the developing world but it is also in the developed countries as well. Around the world, at least one in every three women has been beaten and forced into sex, or abused on some other way, most often by someone she knows including her husband or any other male family members of women in four has been abused during pregnancy.

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

Throughout the world, perhaps as many as 5000 women and the girls in a year are murdered by member of their own families, many of them for his honor of having been raped often as not by a number of their own extended family violence against women and girls takes many forms. Women and girls in south Asia are born into a system that endorses inequality and discrimination. South Asia, in particular, is having too many of the worst manifestation of gender violence in the world (UNICEF, 2001).

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, 1996).

Often many forms of violence against women and girls are not even recognized as violence but ignored, condoned or justified by involving religions, culture or traditional beliefs and practices. A legal and even judicial institution fails to provide adequate safeguards for women and girls against violence. State institutions lack both the sensitivity and capacity to deal with gender specific violence, law enforcement seldom comes into action to aid women victims and judicial pronouncements have frequently reflected biases that indicate strong influence of prevalent social attitudes (UNDP, 1998).

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

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 (2001), 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 (UNICEF, 2001).

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

conceptualized men and women in equal terms and assured legal equality between women and men. First and foremost, voices against VAW linked it with human trafficking of girls into the sex trade. Although activism started out with this narrow scope, it soon expanded to include domestic violence. There has since been no turning back (WOREC, 2012).

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 percentages 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 (SAATHI, 2001).

Such findings are very obvious that a very high level of domestic violence marks polygamous marriages. Among incidents described by the respondents were beatings, punching, being literally thrown-out of the house, being threatened with a knife death threat, accusation of witchcraft etc. in view of the lives they were living. It was naturally that on overwhelming majority (86%) of them through. Mono amuse marriage were better. They felt that there would be more love between husband and wife and better access to resources, more security in the relationship and fewer tensions at home. Only a minority (7%) said since they already had a bad relationship with the husband during the monogamous marriage, polygamy did not make a difference to them.

Domestic violence against women indicates to inferior status of Nepalese women. It has been entirely a personal matter in spite of its serious nature. Differential attitude of gender deriving from patriarchal structures has discriminated Nepalese women since many centuries. Domestic violence as such indicates to all sorts of acts against physical, psychological and sexual wellbeing of women in the family. It is an attempt to ensure male power on women. Cultural, economic and religious factors reinforce male dominance and female subservience. The prevalence of DVAW in Nepal is

43.72 %. Present status of Physical, sexual and psychological violence is 24.52 %, 29.31 % and 27.40 % respectively (Shrestha, 2006).

There were no specific policies on gender based violence before the introduction of the ninety five year plan. The national plans have largely developed policies in accordance with the commitment at global conferences on women. The ninth 5 year plan (1992/93-1996/97), armed with right based approach, initiated policy to mainstream gender into national development. Gender mainstreaming at the national level was also the key commitment of national states at four global conferences on women (1995). Nepal as a signatory state translated such commitment in to a national agenda in the ninth 5 year plan (1997-2002). National action plan on violence against women as one of the Critical areas of concern of Beijing conference was formulated. The major program of tenth plan (2002-2007) includes mainstreaming empowerment gender equality. The primary objectives of the tenth plan is to create egalitarian society based upon women's rights by improving the gender development index(GDI) & by abolishing all sorts of discriminations against women for the realization of economic growth & poverty eradication goals (Poudel, 2011).

Violence against Women (VAW) is one of the most pervasive of human rights violations, denying women and girl's equality, security, dignity, self-worth, and their right to enjoy fundamental freedoms. Violence against women is present in every country, cutting across boundaries of culture, class, education, income, ethnicity and age. Violence against women is actually violence against mothers, sisters, wives, daughters and daughter-in-laws. According to UNICEF there exist six kinds of violence against women and girls in South Asia, mainly (i) sexual abuse, (ii) incest and rape by family members and other, (iii) recruitment by family members into prostitution, (iv) neglect by family members, even to the point of death, (v) feticide and infanticide, (vi) dowry demand and wife abuse. Most perpetrators of domestic violence escape persecution under the Nepali criminal justice system. Many cases are found where perpetrators of domestic violence escape persecution due to ineffective criminal law of Nepal. Population Briefs, a newsletter of the Population Council reports a high level of physical abuse in homes among pregnant women in Nepal. The maternal mortality study conducted by Family Health revealed the higher suicide rate

among women of reproductive age group. Fifty eight percent of women who suffered domestic violence are daily abuse (Poudel, 2011).

Constitution of Nepal 2072 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.

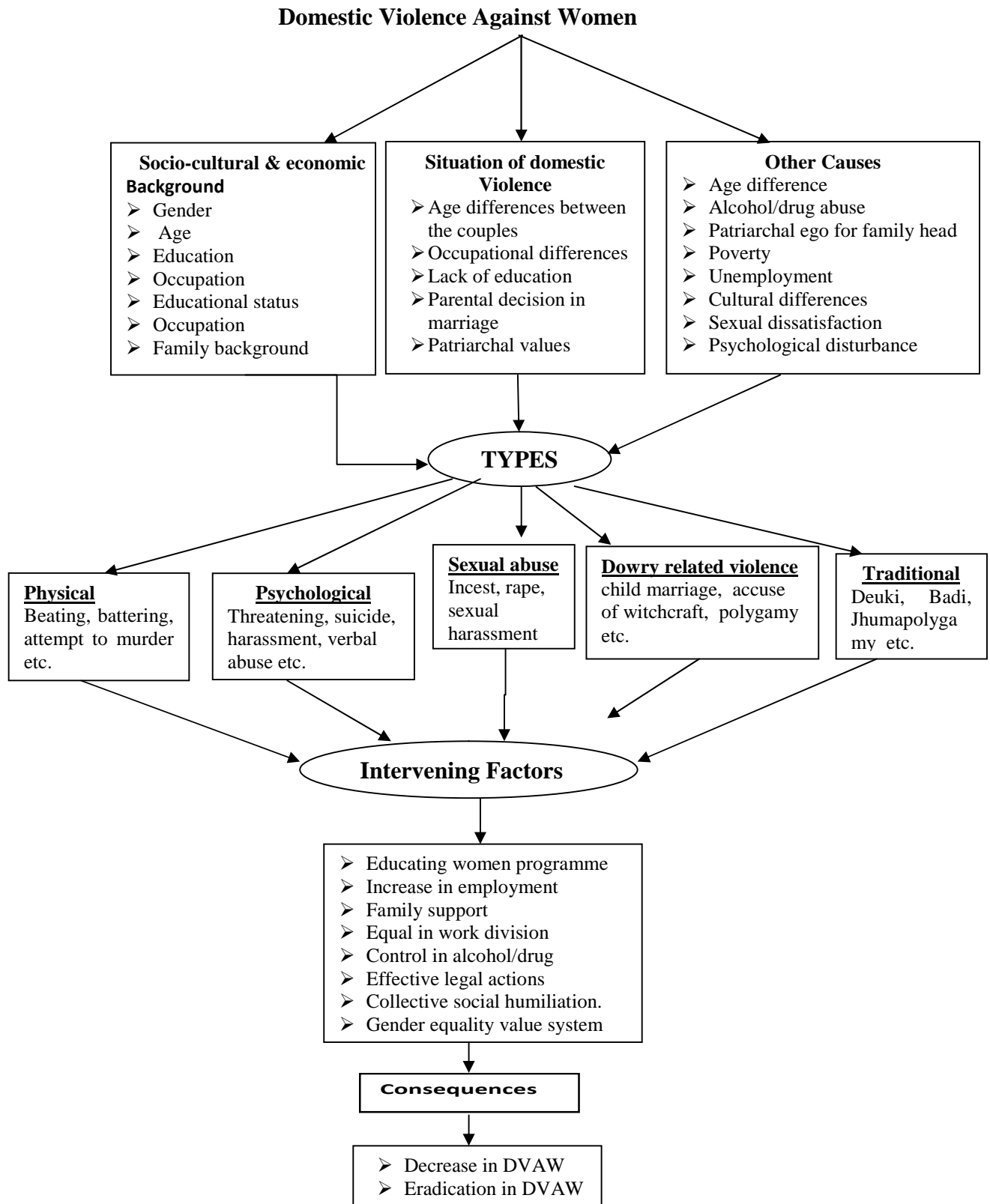
According to the Act, the Court can give a protection order, order the perpetrator to bear expenses of treatment, and order the perpetrator to pay appropriate compensation to the Victim. Article 13.1 states about the punishment that "A person who commits an act of domestic violence shall be punished with a fine of Three Thousand Rupees up to Twenty Five Thousand Rupees or Six months of imprisonment (UNDP, 1998).

After the review of literature it has been concluded that domestic violence against is the result of social economic culture and political inequality. The forms of violence are physical, psychological, sexual abuse, dowry related violence and traditional. The violence occurs in the unequal social setting and flourished because of the economic cultural and political factors(UNDP, 1998).

A woman's role and status in Nepalese society is largely defined by the laws governing marriage, conjugal relations, and property. These laws frequently aggravate and facilitate domestic violence. The family is the basic organizational unit forming the infrastructure for virtually all activity: economic, social, and personal. The male family head has a legal obligation to provide food and clothing for his wife or wives, his dependent parents, and his children and their families if they live in his house. By law the wife has a right to food, clothing, a place in the home and control of certain defined types of property. To retain her place, the law requires that the wife remain faithful, bear children, and not be physically or mentally disabled. A husband's legally-imposed financial obligation to meet the subsistence needs of his wife or wives may, in some circumstances, exacerbate domestic violence. Control over financial resources can be a vehicle for domestic violence. Several Nepalese women reported that women they knew were forced to stay in abusive marriages because they would not be able to support themselves if they left. A woman outside the family, that is, a woman who is not defined and supported by her relationship to her father, husband or son, is alien to Nepalese society. The civil laws reflect and reinforce this reality. Men and women are not equal in the eyes of the law; each has distinct roles.



## 2.4 Conceptual Framework



## **CHAPTER III**

### **RESEARCH METHODOLOGY**

Research methodology refers to the various sequential steps adopted by researcher in studying a problem with certain objective. A well designed methodology is used for the successful dissertation writing to achieve its objectives, scope and nature of the subject matter. The methodology of this study are as follows.

#### **3.1 Rationale of the Selection of the Study Area**

For the study, ward No. 13 of Waling Municipality was purposively sampled. From this ward, 100 married women are sampled, they were selected purposive sampling procedure. Other rationales for the study area selection are as follows:

- ) It represents different ethnic groups.
- ) This ward has cultural mix of different castes.
- ) Women in this area are mostly housewives and represent the real setting of orthodox Nepalese society.
- ) The researcher knows some of the aspect of socio-cultural, economic and political situation of the place.
- ) The area is the familiar to the researcher. Before the visit for this study the researcher visited the site many times as the area in nearby.

#### **3.2 Research Design**

The nature of the study was descriptive and exploratory both. It was descriptive in the sense that as it is based on the detailed investigation and records the data on study area. It is exploratory because the information derived from the study is focused for analyzing the ways to accommodate for the causes and consequences of domestic violence against women.

#### **3.3 Nature and Source of Data**

Both primary and secondary data were used for the study. Likewise, qualitative and quantitative sources of data are used. Therefore, primary data was collected by interview schedule, case studies and key informants. Both published and unpublished

materials related to the subject matter are secondary data. Different published and unpublished materials of Western Regional Library, Prithvi Narayan Campus, Pokhara are used. Different publications of NGOs and INGOs are used as secondary sources of data. Different publications of CBS are used to prepare this report. Likewise, internet surfing is done in the related issues.

### **3.4 Universe and Population**

Syangja district is a part of Gandaki Province is one of the 77 districts of Nepal. It covers an area of 1164sq km. and had a population of 2,89,148. Among them, 1,61,922 are female and 1,27,226 are male. The population of Waling municipality is 51,243, among them 22,580 are male and 28,666 are female. The study area of this research is Waling Municipality Ward No. 13, Syangja district. The total households of study area are 951 and total population is 4,336 respectively. Among them 1935 are males and 2441 are females respectively (<http://walingmun.gov.np/>). The sample population was selected purposively and proportionately according to the household number in the respective ward. Similarly, about 10% sample of households are selected from 951 households i.e., 100 households were selected. From 100 sample households, 100 married women are selected. If there was more than one married woman, the youngest are chosen. Similarly, if the selected household has no married women replacement is done to next household and so on. Lady teachers of public schools at Waling Municipality, Ward No. 13, Syangja district is selected as key informants to collect relevant information for the study. Some different case studies were done for the victimized married women.

### **3.5 Primary Data collection Tools and Techniques**

To collect data, interview schedule, case studies and key informants are used. Semi-structured and structured interview was conducted during the study. Interview was conducted to get information about the domestic violence against women, their condition, causes, consequences etc. Some intellectual people for example the lady teachers of the ward were selected who are likely to be vulnerable and can work as a facilitator in villages those who are victimized. They have superior position in the society and participated in different community forums as well as politics. Some

different case studies are done to the victimized women. They are justified on the basis of different grounds such as caste, education status, occupational status etc.

### **3.6 Data Collection Procedures**

First of all, researcher meet the ward secretary and tell the objectives and procedures of the entire study. It helpsto collect data in problematic situation. The researcher visited door to door in the selected households andgave his introduction to the related member of the family very politely. During the interview, information was collected from respondents only. If they are not found in first time, second time also is attempted. Likewise, if a respondent deny to response, next respondent are replaced.

### **3.7 Data presentation and Analysis**

The collected data is edited, coded, classified and tabulated for data organization. The quantitative data is presented in tabular form and suitable statistical tools like percentage, ratio, etc.was adopted for data analysis. Pie- chart, bar diagram is presented to make figure attractive. The quantitative data is interpreted and analyzed in descriptive way based on their numerical characteristics. Then the recommendations was made at the end of the thesis.

## CHAPTER IV

### DEMOGRAPHIC PROFILE OF THE RESPONDENTS

This chapter deals with demographic profile of the respondents. Age structure, marital age, caste, ethnicity of the respondents, religion of the respondents, types of family, educational level, occupation of the respondents were the main concerns clearly presented in this chapter.

#### 4.1 Age Structure

Age structure is one of the major factors for the study of violence against women. The researcher chooses 100 respondents who are chosen for the study. The following table presents the distribution of interviewed women according to their age group.

**Table 4.1**  
**Distribution of Respondents by Age**

Age Group (Years)	No. of respondents	Percentage (%)
Up to 20	14	14
20-24	26	26
25-29	18	18
30-34	15	16
35-39	13	11
40-44	9	9
Above 45	5	5
Total	100	100%

*Source: Field Survey, 2019*

Table 4.1 shows that about one most (i.e. 26%) of the respondents belong to the 20-24 age group. Likewise, about one fifth (18%) respondents are 25-29 age group. Relatively, 40 and over age group has lower number of respondents.

## 4.2 Types of Religion

Religion plays prominent role in the study of domestic violence against women. Religious principles and theories can lead to the women to the violence. The following table presents the distribution of respondents by their respective religion.

**Table 4.2**  
**Distribution of Respondents by Religion**

Religion	No. of respondents	Total % of the ward
Hindu	91	93.4
Buddhist	6	4.7
Muslim	1	0.6
Christian	2	1.3
Total	100	100

*Source: Field Survey, 2019 and NagarProfile 2019*

Table 4.2 shows that majority of the respondents i. e., belongs to the Hindu religion. Historically it is also proved that Nepal is a Hindu dominant country. The 2011 census of Nepal also shows that more than 80% of the Nepalese are Hindus. Buddhist, Muslim and Christian are nominal in number in the study area.

## 4.3 Caste and Ethnicity

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

**Table 4.3**  
**Caste and Ethnicity of the Respondents**

Caste/ ethnicity	No. of respondents	Total % in Ward
Brahmin	34	36.3
Dalits	27	29
Gurung	21	20
Magar	17	14
Muslim	1	0.1
Total	100	100

*Source: Field Survey, 2019 and Nagar Profile 2019*

More than one third (i.e. 34) of the respondents are Brahmin. Likewise, Dalits hold second position. Gurung and Magar hold third and fourth position respectively. Only one respondent belongs to the Muslim religion.

#### **4.4 Occupational Status**

Occupational status is the one of the factors of domestic violence. Table 4.4 shows the occupational status of respondents.

**Table 4.4**  
**Distribution of Respondents by Occupation**

Occupation	No. of respondents	Total % in Ward
Agriculture	35	44.5
Housewife	27	25.4
Teacher	4	6.2
Labor	7	8.3
Business	2	3.1
Student	9	10.3
Others	16	2.2
Total	100	100

*Source: Field Survey, 2019 and Nagar Profile 2019*

Table 4.4 indicate that majority of the respondents are farmer. It shows that about half of the respondents said agriculture as their occupation. Similarly, 27 respondents

reported that their main occupation is housewife. Likewise, 9 reported their occupation as student and 7 reported labour as their occupation. It shows that very limited numbers of women are involved in teacher and business. This indicates that the women's dependency on their husband is maximum, which makes them more suppressed to raise their violence.

#### 4.5 Literacy

Education is the foundation of civilization and the measuring rod of development. Literacy and education qualifications are vital indicators of women's social status. Education is a crucial factor for not only availing of empowerment opportunities but also for communication within the household. An educated wife and mother naturally have better communication with her educated male counterpart in the family and commend greater respect than the one without education. Educational attainment has become the most valuable indicator of a women's social status.

Despite efforts made to eliminate from country, Nepal is still suffering from endemic illiterate population. The latest national census indicates that around fifty percentage 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 opinion or vice versa. It is inferred from the literacy information that victim women are clustered in the illiterate part. It is proved from the different literatures that illiterate women are more vulnerable to DVAW in comparison to literate women. Therefore, illiteracy is one potential area where domestic violence occurs often. The following table shows the literacy status of the respondents of study area.

**Table 4.5**  
**Distribution of Respondents by Literacy Status**

Literacy	No. of respondents	Total % of the Ward
Literate	90	88
Illiterate	10	12
Total	100	100

*Source: Field Survey, 2019 and Nagar Profile 2019*

Table 4.5 and shows that the 90 of the respondents are literate and 10 of the respondents are illiterate in the study area.



### **Case I**

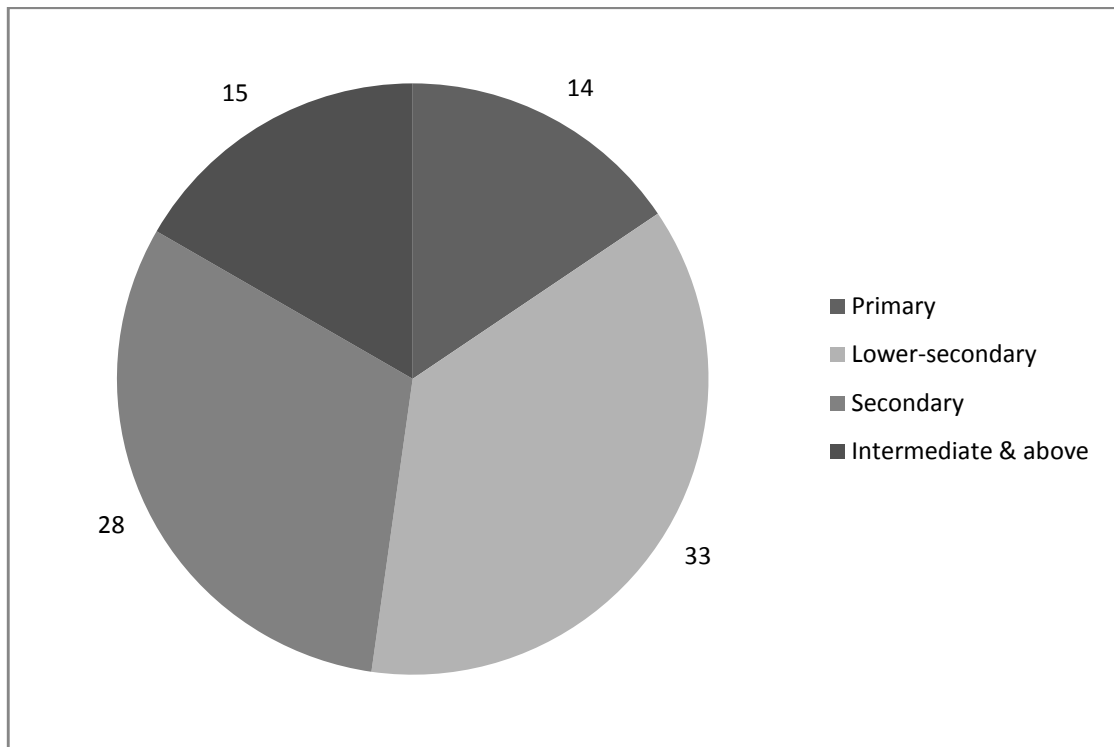
#### **Violence of an Educated Woman**

*Respondent no 1, a young woman of 23 years old is working as teacher in the local primary school. She was married last year and her husband is also working as a teacher. She passed B. Ed. and reading M. Ed. now also. Her dark days began after when she was tortured by the husband and mother- in-law in the name of dowry. She was physically and mentally tortured that she can't tolerate it. Besides, being an educated woman she wanted to participate in different social institutions but all the family members refused to so. She was physically and mentally tortured that she should do all the works within and outside of the household. Even her family members forced to leave the job but she denied. Being a teacher and student, she can't manage all the things. She tried for help in the different local communities but due to the family pressure they are not ready to help. Her father-in-law was a political leader at the local level and powerful man in that society. She has no alternatives to leave home. So, she decided to leave her home and went to the natal house. Now she is fighting with her family members and working as a teacher. She is on the process of divorce and property rights from her family.*

#### **4.6 Educational Status**

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

**Figure 4.1**  
**Educational Status of the Respondents**



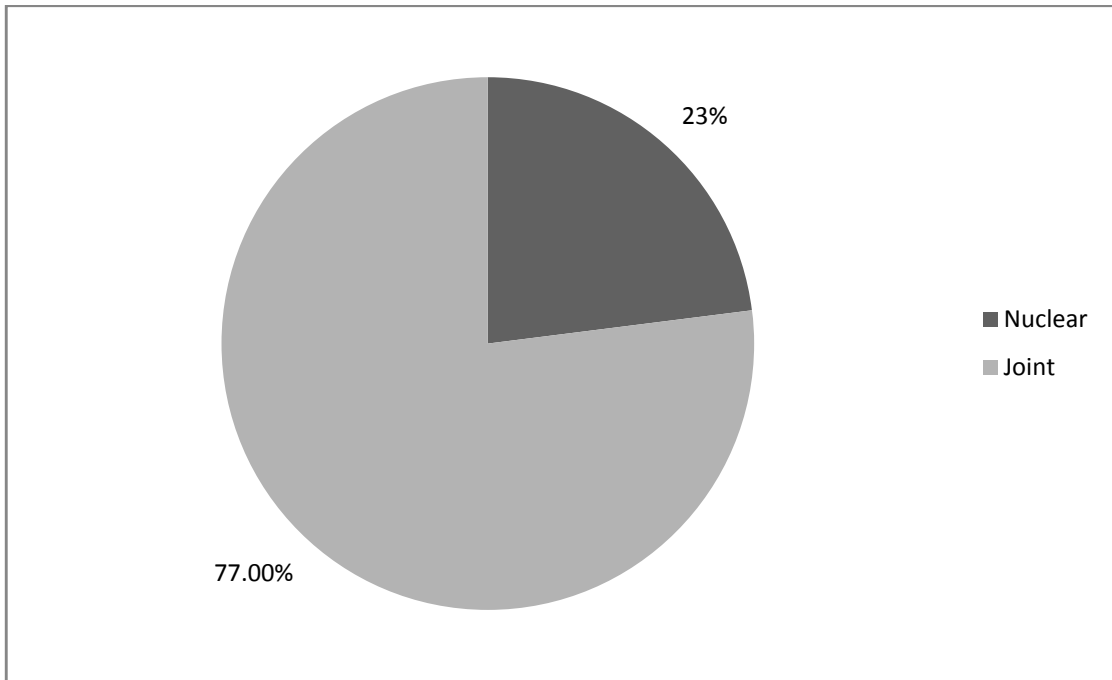
*Source: Field Survey, 2019*

Figure 4.1 present the data on the educational level of respondents. Majority of the respondents have obtained lower secondary (33) level of education. About one fourth the respondents have passed secondary (28%) and Intermediate and above (15), significantly about one fifth of the total respondents obtained primary level (14) of education.

#### **4.7 Types of Family**

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

**Figure 4.2**  
**Types of Family**



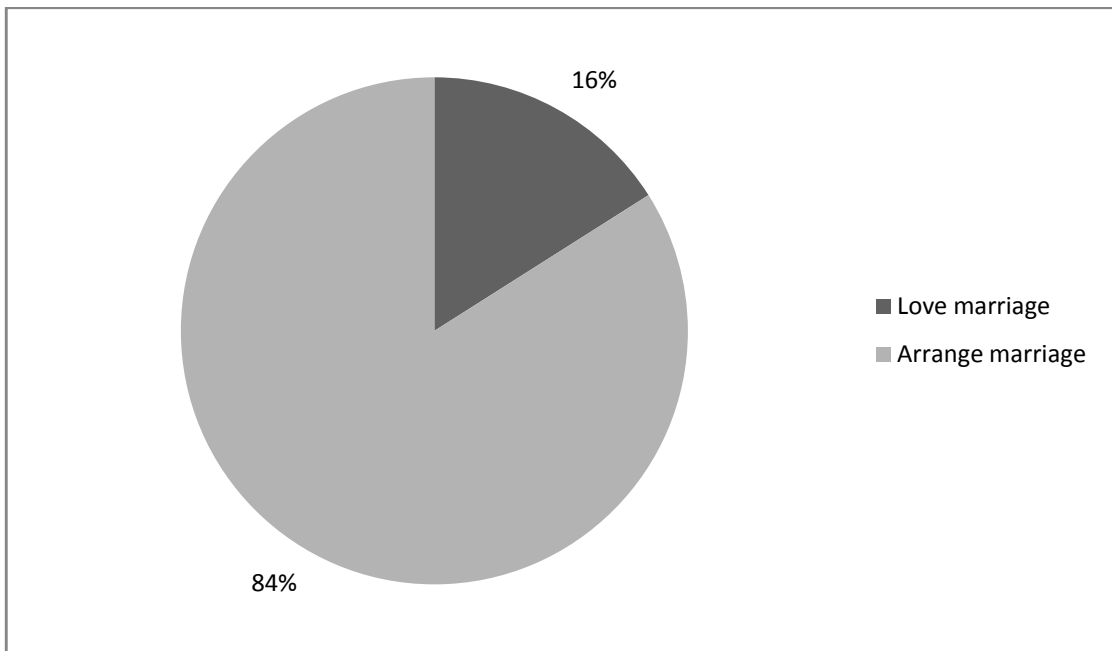
*Source: Field Survey, 2019*

Figure 4.2 show that out of the total 100 respondents 23% of the respondents are with nuclear family and 77% of the respondents are living in joint/extended family.

#### **4.8 Types of Marriage**

It refers to the status of marriage either they performed love marriage or arrange marriage which is presented in the following figure.

**Figure 4.3**  
**Types of Marriage**



*Source: Field Survey, 2019*

Figure 4.3 show that among 100 respondents only 16 respondents belong to the love marriage whereas 84 respondents belong to the arrange marriage. Because of the traditionally rooted cultural norms and values, most of the Nepalese people perform arrange marriage. Love marriage in Nepal is not common by culturally where it is considered relatively new phenomenon especially in our Hindu dominated country.

#### **4.9 Age at Marriage**

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

**Table 4.6**  
**Age at Marriage of the Respondents**

Age group	No. of respondents	Percentage (%)
16-20	48	48
21-25	27	27
26-30	23	23
Above 30	2	2
Total	100	100%

*Source: Field Survey, 2019*

Table 4.6 shows that highest percent of women married in age group 16-20 years. About half of the respondents married at the age in 16-20 years, which is also vulnerable for the domestic violence. About more than one third of the respondents married at the age group 16-20 years. Only two respondents reported that they got married above 26 years of age.

***Case II***

***Child Marriage***

*Respondent no 2 is just 18 years old. She was married at the age of 16, is a mother of one child. She has a heavy work burden as her husband wondered around the village and play cards instead of helping her in household work. She said that she has to face violence when her husband is drunk or when he is dissatisfied with anyone. Most of time husband abuses her when he was defeated in playing cards to his colleagues. The reason for the violence in her case is mentality of men to control women and gendered role confined to women within the household. Besides that, while inquiring her about bearing children at early age, she said that if she didn't, there is a greater chance of polygamy that would be more traumatic for her. Though she had knowledge and use of contraceptives, she is not allowed to do so. She has no reproductive rights and compelled to pregnant in an early age which has direct impact on her health. By the reproductive point view, she would not become a mother at such young age. Her feeling represents the situation of women even in this 21<sup>st</sup> century.*

# CHAPTER V

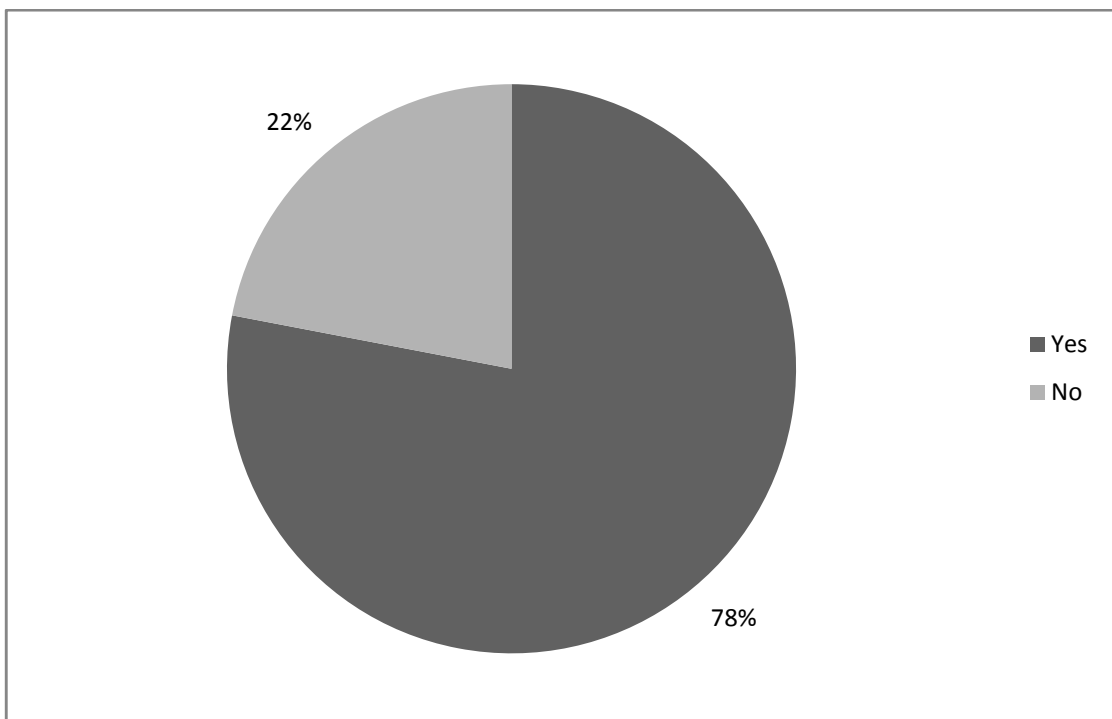
## ANALYSIS OF CAUSES OF DOMESTIC VIOLENCE

This chapter basically deals with different causes of domestic violence against the women. Causes of domestic violence seen by respondents in their neighbours, community was patriarchy, lack of awareness, economic dependency, alcoholism/drug abuse, dowry, sexual dissatisfaction and others. Women are oppressed by males from long time they are treat as a child birth machine. Male always feel superior himself. Lack of awareness, women are silently accept violence they cannot express their voice against violence. So, that the level of violence is increased in Nepalese society.

### 5.1 Knowledge on DVAW

Knowledge on domestic violence against women among the respondents is presented in the following table.

**Figure 5.1**  
**Knowledge on DVAW**



*Source: Field Survey, 2019*

Figure 5.1 shows the knowledge about the respondents on DVAW. It is seen that 78% of the respondents have knowledge on DVAW but more than one fifth of the respondents have knowledge on DVAW which is pitiable condition of Nepalese women. It proves the real scenario of Nepalese women which are really back warded.

## 5.2 Type of Domestic Violence they Heard

During the time of survey, respondents were asked about their knowledge on different types of domestic violence they heard. The following table presents the types of violence that they heard.

**Table 5.1**  
**Type of Domestic Violence they Heard**

Types of violence	Physical Torture	Psychological Torture	Verbal Abuse	Sexual	Traditional	Others
No. of respondents heard	78	51	34	21	8	5
% of Respondents heard	100	65.4	43.6	26.9	10.3	6.4
Total Respondents	78	78	78	78	78	78

*Source: Field Survey, 2019*

Table 5.1 shows that among the 78 respondents who have knowledge about DVAW, all the respondents considered DVAW only as a physical torture. This is proved that all the women who have knowledge about DVAW; they think that it is only a physical torture. About two- third of the respondents have believed that psychological torture is also a domestic violence. Likewise, more than two- fifth of the respondents considered that verbal abuse as a domestic violence. Besides, about one- fourth of the respondents considered. Only 10 percentage out of the 78 respondents told that they heard about traditional violence. This scenario of the Nepalese women proves that they think domestic violence only as physical torture. Most of the respondents believed that domestic violence and physical torture are same and during the time of survey also they used these two terms synonymously. This also proves that they have less knowledge about other types of violence.

### 5.3 Agents of DVAW

Domestic violence can occur everywhere and every time. There is no fixed set of rules that it may happen in certain time and places. It has no boundary and limitations. Mostly such incidents occur within household chores whereas sometimes in public places. It can happen knowingly or unknowingly within the family members, relatives, neighbours, friends etc.

**Table 5.2**  
**Agents of DVAW**

Place/ Area	No. of respondents	Percentage
Neighbour	9	11.5
Family	40	51.3
Relatives	9	11.5
Friends	14	17.9
Others	6	7.7
Total	78	100%

*Source: Field Survey, 2019*

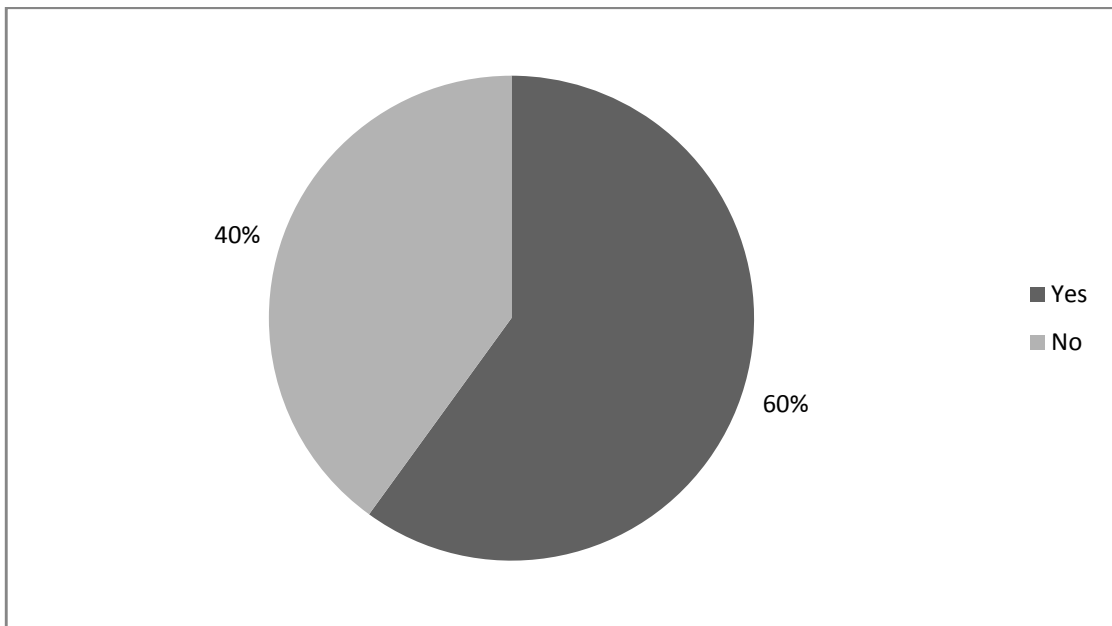
Table 5.2 presents the area/circle where the women faced DVAW during their life. About more than half of the respondents reported that they found domestic violence within the family. It clearly depicts the true Nepalese women's scenario that most of them are victimized by their own family members. About one fifth of the women found such cases in different areas. Respondents reported that they saw different violence cases were found in neighbours (11.5%), relatives (11.5%) and friends (17.9%).

### 5.4 Prevalence of Domestic Violence

Prevalence refers to occurrence of events among the respondents. The following chart presents the prevalence of violence among the respondents.



**Figure 5.2**  
**Prevalence of Domestic Violence**



*Source: Field Survey, 2019*

The figure 5.2 shows that 60% of the respondents have faced domestic violence during their life. It shows the pathetic situation of the Nepalese married women.

### **5.5 Causes of Domestic Violence against Women**

There are numerous causes of domestic violence against women. Some of them are affected our tradition, culture, and others. Different causes are responsible for DVAW is presented in the following table.

**Table 5.3**  
**Causes of Domestic Violence against Women**

Causes	No. of respondents	Percentage
Patriarchy	24	40
Lack of awareness	20	33.3
Economic dependency	22	36.7
Alcoholism/ Drug abuse	25	41.7
Others (Dowry, sexual dissatisfaction, etc.)	5	8.3
Total	60	100%

*Source: Field Survey, 2019*

Table 5.3 presents that one third of the total respondents (20) reported that lack of awareness is responsible for domestic violence. It is seen that thousands of women are victimized to violence due to illiteracy. Likewise, among 60 respondents 24 reported patriarchy is responsible for domestic violence. Alcoholism/drug abuse is the most prominent cause for DVAW. Similarly, 22 respondents reported that economic dependency plays significant role for domestic violence.

### ***Case III***

#### ***Brutal Physical Violence***

*Respondent no 3 is, a 45 years woman is a mother of two children is also brutally abuse by her husband. When the argument starts between the couple, it became so violent that the husband use khukuri (knife for chopping meat) and other sharp objects with the intention to kill her. At night also he tried several time to kill her holding up by her neck. When the daughter was not married, she was also abused in that way. She is abused by her drunkard husband when she can't afford for his expense on alcohol besides spending on daily needs. In fact, due to unequal wage it is very difficult to manage for basic needs of food for their livelihood. She was also accused of adulteration when she doesn't give money to buy alcohol. The neighbors have also turned to be enemy while trying to intervene while they were fighting. He turned to be violence and use vulgar/ offensive words at her when he is drunk, other times he usually behaves normally.*

### ***Case IV***

#### ***Dowry***

*Respondent no 4 a 40 years old woman has to face violence because of the demand of more and more money in the name of dowry from her poor natal family where only her old mother and mentally retarded younger brother live. She is more furious to society that raises no voice against such activities rather than the cruel family. She also reported the violence during her first pregnancy. Her clothes are also torn off by her mother-in law and husband when she was out for feeding goats. She was now empowered by women group to raise voice against the violence she faced. The police also could do nothing as there is the majority of Brahmin community.*

## 5.6 Frequency of DVAW in Respondents' Family

Majority of respondents from Brahmin women stated that husband treated as leader of family. They are bread earner so all family members should give respect to them. Every member of family should obey them their order so they keep them unnecessary command and control which is causes of domestic violence. Respondents from Gurung and Magar community both them have equal status in family but most of husband are taking alcohol which is major factor of domestic violence. Respondents from Dalit community are suffering from domestic violence due to illiteracy. Lack of awareness, they are quarreling their family in small and simple issues/matters. The economic status of Dalit are comparatively low. Lack of sufficient food and their basic needs, they are quarreling frequently. Frequency of domestic violence against the women in study area is presented in table below.

**Table 5.4**  
**Frequency of DVAW in Respondents' Family**

Frequency	No. of respondents	Percentage
Frequently	23	38.3
Daily	17	28.3
Once in a week	9	15
Once a fortnight	5	8.3
Once in a month	6	10
Total	60	100%

*Source: Field Survey, 2019*

Table 5.4 presents the frequency of DVAW among respondents. Among 60 respondents, about two-fifth (23) respondents faced domestic violence frequently. Similarly more than one fourth of the respondents faced violence daily. It also proves that most of the victimized women are severely affected by domestic violence. A few numbers of the respondents faced violence once in a week, once a fortnight, once in a month.

### Case V

#### **Verbal abuse, physical torture and polygamy**

*Respondent no 5 is a Brahmin women of having a son and daughter is 35 years old. She was love married at the age of 20 years old and they had a happy life, they are stay at small city little bit far from their house. Both are involved in teaching profession. After sometimes, husband want to go abroad for higher education and earning wife also agreed with his plan. During the process of foreign study, he come to let home and start to abuse, beaten daily. She was pregnant at that time due to regular physical and mental torture, she cannot live with husband and she come back her own house. Her father-in-law and mother-in-law supported her. After one month, she gave birth a daughter child. Her husband does not come to meet her. He is contactless to her and second marriage with other women. Now she is living with other family members with her two children and processing for legal right against the violence.*

### **5.7 Type of Domestic Violence they Suffered**

There are different types of domestic violence, such as: physical torture, psychological, torture, verbal abuse, sexual harassment, traditional and others. Types of domestic violence, the respondents suffered is presented in table below.

**Table 5.5**

#### **Type of Domestic Violence they Suffered**

Types of violence Number	Physical Torture	Psychological Torture	Verbal Abuse	Sexual	Traditional	Others
No. of respondents who suffer from domestic violence	60	17	34	21	8	5
% of Respondents who suffer from domestic violence	100	28.3	56.7	35	13.3	8.3
Total Respondents	60	60	60	60	60	60

*Source: Field Survey, 2019*

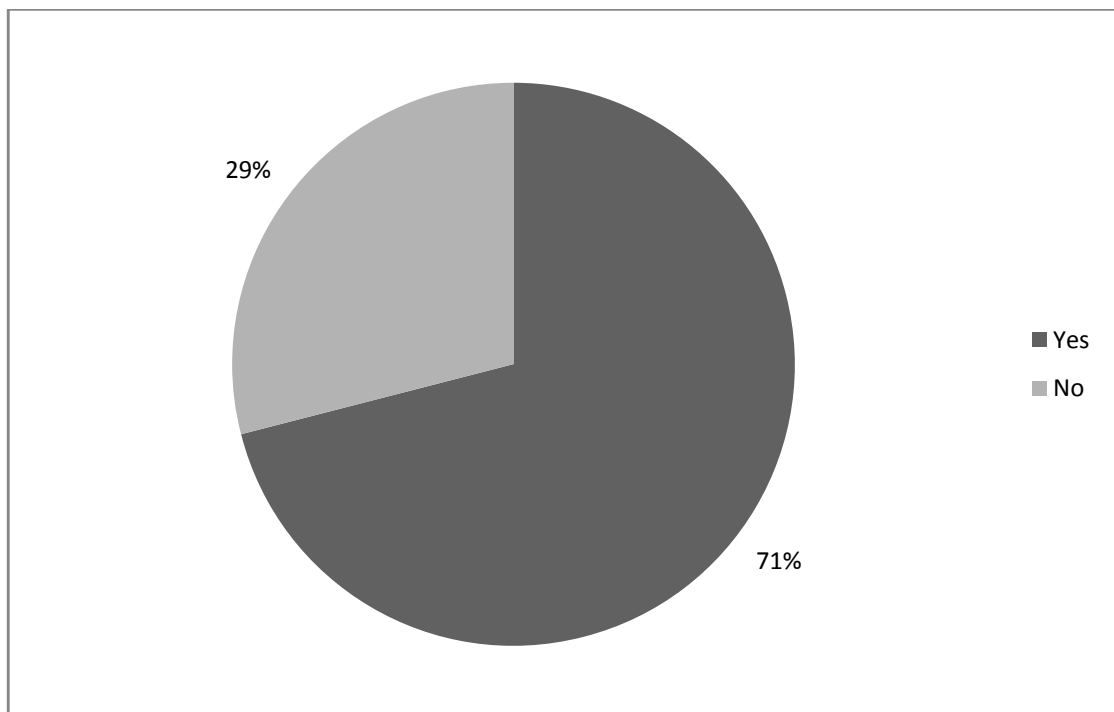
(Because of the multiple responses the total number and percentage exceeds more than 60 and 100 respectively).

Table 5.5 presents that all the victimized women faced physical violence. It proves that physical violence is common to Nepalese society. Some of the Hindu religious norms and values also encourages to violence. Similarly, more than fifty percentages of the respondents faced verbal abuse. About one third of the respondents reported that they faced sexual abuse, which is growing concern in Nepalese society today. A considerable number of respondents faced psychological violence. A few number of respondents faced traditional and others types of violence.

### 5.8 Dispute/Quarrel with Family Members

Dispute/ quarrel are the causes that lead to the violence. Different studies proved that most of the disputes end in violence. The following table shows the prevalence of dispute.

**Figure 5.3**  
**Dispute/Quarrel with Family Members**



Source: Field Survey, 2019

Figure 5.3 presents the very poor condition of the Nepalese married women. Among the 100 respondents, 71% have quarrel to their family members. Normally Nepalese

society promotes the domination to the women, so that they have no own voice to fight against domestic violence.

## 5.9 Reasons for Dispute/Quarrel to the Family Members

There are numerous reasons for the dispute to the family members. The reasons for dispute/quarrel to the family members are: verbal abuse, false accusation, allocation of excessive work load, insufficient food, name of children and because of childlessness. Some of them are very trivial reasons for it. The following table shows such reasons.

**Table5.6**  
**Reasons for Dispute/Quarrel to the Family Members**

Reasons	No. of respondents	Percentage
Verbal abuse	61	85.9
False accusation	23	32.4
Allocation of excessive work load	43	60.6
Because of insufficient food	15	21.1
In the name of children	22	31
Because of childlessness	2	2.8
Acquisition of illicit relationship	6	8.5
For simple mistakes	63	88.7
Pressure to commit suicide	1	1.4
Others	12	17
Total	71	100

*Source: Field Survey, 2019*

*(Because of the multiple responses the total number and percentage exceeds more than 71 and 100 respectively).*

Verbal abuse and simple mistakes are the major reasons for the dispute to their family member. In the name of simple mistake, women are verbally abused which ultimately leads to domestic violence. Likewise, more than sixty percent of the women reported that allocation of excessive work is the reason for dispute. Very few number of respondents reported that they have dispute on the matter of childlessness and pressure to commit to suicide.

## 5.10 Persons Having Dispute/Quarrel

Different family members, such as: husband, mother/mother-in-law, father-in-law, brother-in-law, sister-in-law, set wife, etc. were involved in disputes for different matters. Respondents were asked about the respondents that whom they have to quarrel with. The following table shows the scenario of study area.

**Table 5.7**  
**Persons Having Dispute/Quarrel of the Respondents**

Persons	No. of respondents	Percentage
Husband	60	84.5
Mother/Mother- in-law	67	94.4
Father/Father-in-law	22	31
Brother/Brother-in-law	15	21.1
Sister/Sister-in-law	47	66.2
Step wife	23	32.4
Others	6	8.5
Total	71	100

*Source: Field Survey, 2019*

*(Because of the multiple responses the total number and percentage exceeds more than 71 and 100 respectively).*

Almost all the disputed women have dispute to the mother- in-law. Likewise, majority of the respondents reported that they have disputes to husband and sister-in-law. Besides, significant number of respondents reported that they have dispute to step-wife, father/father- in- law and brother- in- law. Different case studies also prove that mostly husband and mother-in-law are involved in such disputes.

## 5.11 Disputes/Quarrel that Ends in Physical Violence

Disputes are the leading point to domestic violence. It is seen that most of the disputes lead to the physical violence and sometimes it becomes the cause of family breakdown. The following table shows such disputes.

**Table 5.8**  
**Disputes/Quarrel that Ends in Physical Violence**

Persons	No. of respondents	Percentage
Quite often	2	2.8
Often	18	25.3
Sometimes	41	57.7
Never	10	14.1
Total	71	100

*Source: Field Survey, 2019*

Table 5.8 shows that most of the disputes end with physical violence. Only 14 percent respondents reported that their dispute never ends in physical violence. Most of the respondents' disputes end with some kind of physical violence. Among the 71 respondents 2 (i.e. 2.8%) reported that their disputes quite often ends with physical violence. Likewise, 18 (i.e. 25.3%) reported that their dispute ends with violence often. 41 (i.e. 57.75%) respondents reported that their dispute ends in physical violence sometimes only. Majority of the case studies show that such disputes ends with physical violence.



## CHAPTER VI

### ANALYSIS OF CONSEQUENCES OF DOMESTIC VIOLENCE

The consequences of abuse and violence are profound extending beyond the health and happiness of individuals to affect the well-being of entire community. Living in a violent relationship affects a women's sense of self-esteem and her ability to participate in the world. Study have shown that abused women are routinely restricted in the way they can gain access to information service take part in public life, and receive emotional support from the friends and relatives.

#### 6.1 Impacts on Family

Domestic violence has different impacts on different sectors. Some of the impacts are directly related to the victim themselves and some to their family members and relatives. It not only affects to the victims but also the whole society and country. The following table shows different impacts to the family due to domestic violence.

**Table 6.1**  
**Impacts on Family due to Domestic Violence**

Impacts	No. of respondents	Percentage
Child psychology	5	8.33
Family environment	20	33.33
Social reputation	10	16.67
Own personal development	6	10
Physical health problem	10	16.67
Mental health problem	9	15
Total	60	100

*Source: Field Survey, 2019*

Among the 60 respondents, most of them (i.e. 20) are suffering from domestic violence due to their family environment. Similarly, 10 of them are suffering from social reputation and physical health problem. Likewise, 9 of them are suffering due to their mental health problem.

**Case VI**

***Long term physical illness due to dowry related violence***

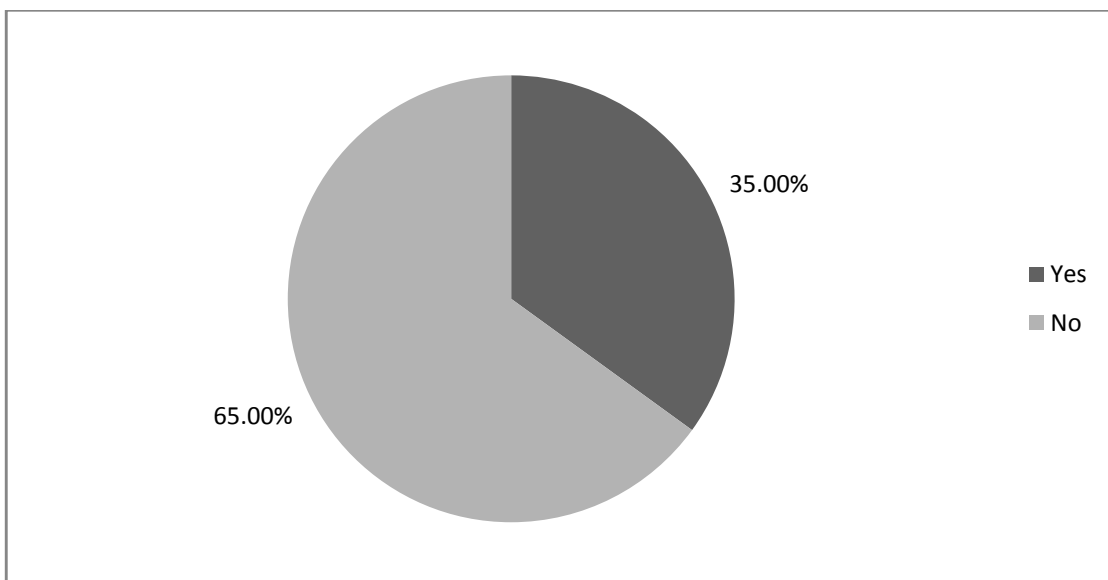
*Respondent no 8 a woman of 43 years old has to be victim of domestic violence because of denied access to property right on her parental property and dowry demand. She was always tortured physically mostly by throwing things at her. Once, she was injured by her upper jaws by a tool used for plough and left her to die at the compound. But the neighbors took her to hospital and the wound has to be stitched with 5 stitches. She has now filed a case against her husband to claim half the property for herself and children with the help of local community organizations. But she has been threatened to be killed by her husband if the property has to be divided among them.*

**6.2 Physical Violence**

All the domestic violence has some kind of torture in the life of victims. These tortures are categorized into two broad categories as psychological and physical. Sometimes, physical violence leads victims to the injury. Figure 6.1 shows the distribution of physical violence.

**Figure 6.1**

**Distribution of Physically Injured Respondents due to Domestic Violence**



Among those who are physically tortured, more than one third of the respondents reported that they were injured due to the violence. According to the case studies and

focus group discussion it is seen that most of them are severely beaten by their husbands and mother-in-laws. By the caste, Dalit women are severely affected when their husbands beat them after taking alcohol. It is proved that the real scenario of the Nepalese women who are living with facing such problem.

### ***Case Study VII***

#### ***Mental illness cause due to physical violence***

*Respondent no 6 is 37 years old woman living with her natal family with three children. During that period, people in that village were not aware about the mental health. She was accused with witchcraft and beaten her brutally at any time by her husband and other family members. The mother-in-law asked for help from the neighbor and passerby as she could not intervene in between because of her poor physical condition. Then all the neighbors and friends turned out to be enemy that it is their private matter and no one should intervene in between. She was then taken to her natal family by her father. She became a psychotic patient (with chronic mental disorder). She refuses to take medicine since her developed suspicious character and fear that something wrong would happen to her and her children because of her husband. So she never let them be away from the reach of her eyes. This hampered on their education. However she sometimes visits her home. When her daughter was born, he refused to accept her accusing her as adulterated. But when the local police arrested him, he accepted the daughter and attained the rite of her birth. As the father refused to accept the children, the urgent need of birth registration in the ward office was realized but he refused to provide birth certificate. This would bring trouble in the near future when they claim for the inheritance right.*

### **6.3 Treatments to the Physically Injured**

Respondents were asked whether they are treated or not when they are physically injured. When they are injured physically, some of them are taken to nearby health center, some of them are treated with first aid and some of them are doing nothing. The details of treatment of the physical injured women are presented in following table.

**Table 6.2**  
**Treatments given to those who are Physically Injured**

Treatments	No. of respondents	Percentage
Taken to nearby health centre	2	9.5
Treated with first aid	5	23.8
Nothing	14	66.7
Total	21	100

*Source: Field Survey, 2019*

Among the injured respondents two third of the respondents are not given any treatment. About one fourth of the respondents were treated with first aid by themselves. Only two respondents were taken to the nearby health center with the assistance of other family members/relatives.

#### **6.4 Impacts Faced by the Respondents**

There are various impacts faced by the respondents from their family members, relatives and others. Some of the impacts are such as mental tension, small injuries, disability, multiple injuries and others. Impacts due to the domestic violence and injuries faced by the respondents is presented in table below.

**Table 6.3**  
**Distribution of Respondents by their Impacts**

Impacts	No. of respondents	Percentage
Mental tension/disturbance	43	71.7
Small injuries	21	35
Disability	3	5
Multiple injuries	2	3.3
Others	22	36.7
Total	60	100

*Source: Field Survey, 2019*

*(Because of the multiple responses the total number and percentage exceeds more than 60 and 100 respectively).*

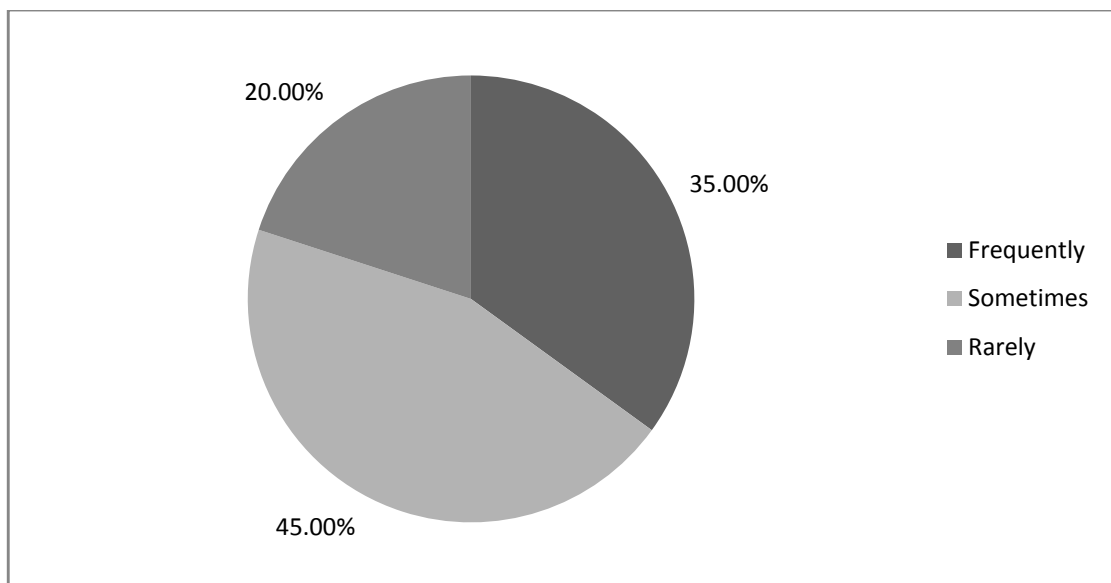
Table 6.3 shows the distribution of physically victimized women by their impacts. More than 71% of the respondents are facing mental tension/disturbance. Likewise,

more than one third of the victims faced small injuries in their life. Three respondents have faced disability and two faced multiple injuries. 22 respondents faced different impacts in their life.

## 6.5 Frequency of Physical Violence

Some of the women are violence frequently, sometimes and rarely. Physical violence occurred to the respondents is presented in figure below:

**Figure 6.2**  
**Distribution of Frequency of Physical Violence**



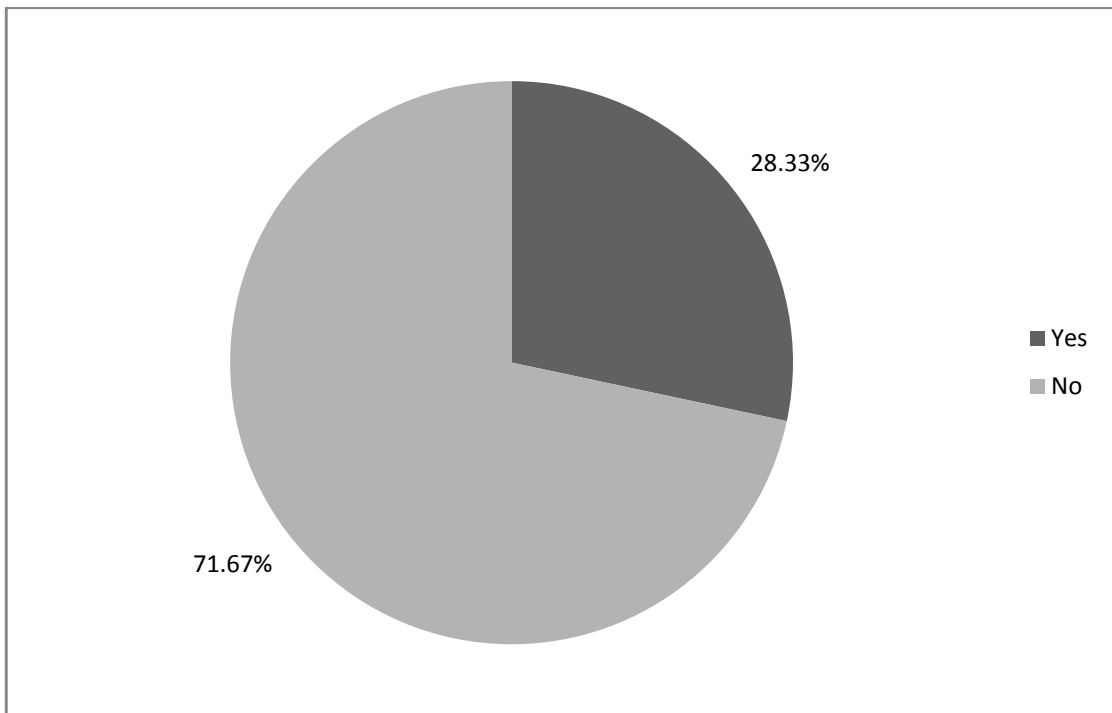
*Source: Field Survey, 2019*

Among those who face physical violence, more than one third of the respondents faced such problems frequently. 45% of the respondents faced such inhuman activity sometimes. Only one fifth of the respondents are treated rarely during their life.

## 6.6 Psychologically Affected Respondents

Among the victim respondents, only 17 (28.3%) reported that they faced psychological violence. Due to the illiteracy and lack of ignorance, many respondents have no any idea about it. Most of them consider violence as physical only. That is why psychologically affected respondents hesitate to response/report it.

**Figure 6.3**  
**Distribution of Psychologically Affected Respondents**



*Source: Field Survey, 2019*

### **6.7 Treatments to Psychologically Affected**

Unlike the physical violence, respondents have less awareness about the treatment of psychological violence. During the period of survey respondents some of the respondents are surprised to know about this topic.

**Table 6.4**  
**Treatments to Psychologically Affected**

Treatments	No. of respondents	Percentage
Share to the family members	3	17.65
Share to the friends and relatives	5	29.41
Do nothing	9	52.94
Total	17	100 %

*Source: Field Survey, 2019*

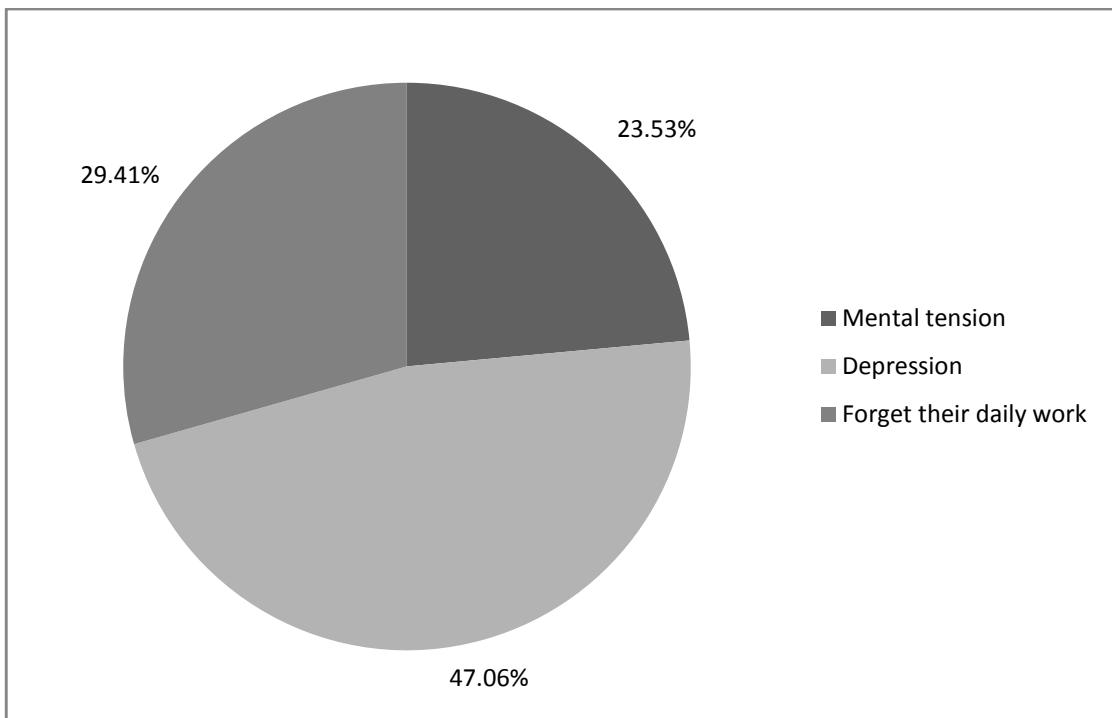
Most of the respondents do nothing for such violence. Among 17 respondents, psychologically affected, only 5 reported that they share it to the friends and relatives. Likewise 3 respondents share it to the family members. No one has chance to consult

to the psychologist because of the illiteracy, poverty, accessibility and lack of knowledge about it.

## 6.8 Impacts to the Respondents

Respondents faced different impacts in their life due to the psychological violence. Impacts of the respondents is presented in figure below.

**Figure6.4**  
**Impacts to the Respondents**



*Source: Field Survey, 2019*

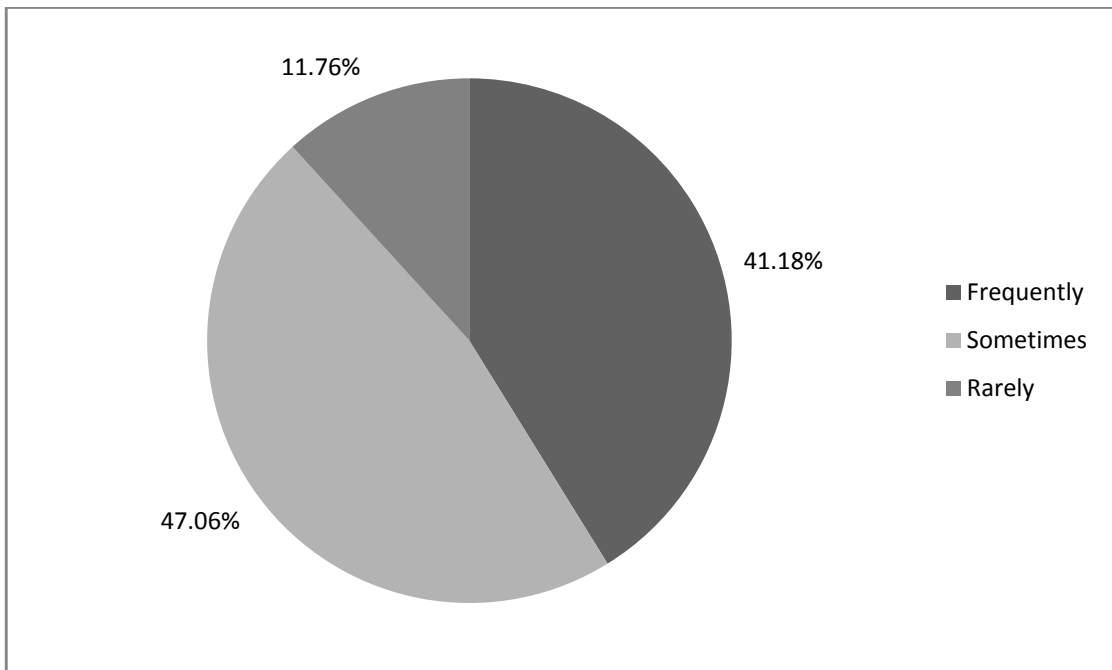
Figure 6.4 shows that 4 (i.e. 23.53%) respondents reported that they are facing mental tension. Likewise 8 (47.06%) of the respondents reported that depression is the main problem they faced. Among them, 5 (24.91%) of the respondents forgot their daily works due to the psychological violence. 3 respondents out of 17 reported that they have facing multiple psychological diseases.

## 6.9 Occurrence of Psychological Violence

Woman of the study area are faced different types of domestic violence, one of them is psychological violence. Occurrence of psychological violence against women is presented in figure below.

**Figure 6.5**

**Distribution of Occurrence of Psychological Violence**



*Source: Field Survey, 2019*

Figure 6.5 shows the occurrence of the psychological violence. Most (47.06%) of the respondents reported that they faced such events sometimes. Similarly, (41.18%) of the respondents reported that they frequently faced such problems during their life. Only 11.76% of the respondents reported that they rarely have such violence.



# **CHAPTER VII**

## **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **7.1 Summary**

This study entitled "Domestic Violence against Women: A Case of Waling-13, Syangja" aimed to analyze the causes and consequences of domestic violence against married women. The nature of the study was descriptive and exploratory both. Both primary and secondary data have been used for the study. Therefore, primary data will be collected by interview schedule, case studies and key informants. Waling Municipality, Ward No.13 of the Syangja district is purposively selected for the study area. The total households of the study area are 951 and total population of study area is 4336 according to the 2011 census respectively. Among 951 households, about 10% (100) are selected for the study. FGD is done to the different women's group at Waling Municipality, Ward No.13 of the Syangja, and lady teachers are selected as key informants. Seven case studies were done for the victimized married women. To collect data, interview schedule as well as observation, case studies and key informants are used.

Domestic violence is inhuman and cruel activity which exists since long time in Nepal. Similarly lack of knowledge and legal awareness even among educated women in the study area shows their condition in the society. It shows that the necessity of especial legal education in formal education materials from school to higher level. It could be more effective to provide legal education through informal education and also different electronic media with catchy programme as the literacy rate of women is much lower than those of men.

The main objective of the study is to explore the causes and consequences of DVAW especially physical and psychological. This study has great importance in the sense that it tries to find out the types and consequences of DVAW which exposes the true condition of the Nepalese women. Besides, it helps to reduce and eliminate such inhuman crime. On the other hand, due to the different limitations it can't be generalized to other societies.

Major finding of the study are as follows:

- J By religion, 91% of the respondents are Hindus, 6% are Buddhist and others. Likewise, by caste, 34 respondents out of 100 are Brahmin, 27 are Dalits, 21 are Gurung, 17 are Magar and 1 is Muslim. By the occupational structure, most of the respondents are involved in agriculture (35), followed by housewife (27), Student (9) and remaining other different services. Among the respondents only 90% are literate. Among the literate most of them have passed lower secondary level of education (33%), followed by secondary (28%), intermediate and above (15%) and primary (14%). Most of the respondents are living with joint family system (77%). Likewise, 94 respondents out of 100 have arranged marriage. Among the married women, about fifty percentage married at the age of 16-20 years (48%), age of 21-25 years (27%), age of 26-30 years (23%) and 2% are above 30 years.
- J Among the 100 respondents, 78 respondents have knowledge on DVAW. Among those who have knowledge, all of them heard about physical violence. 65.4% have knowledge about psychological violence. About half of the respondents (43.6%) have knowledge have verbal abuse. One fourth of the respondents (26.9%) have knowledge about sexual violence. Most of the violence is happened in within the family (51.3%). Likewise, 18% violence occurred in the circle of friends.
- J Among the 100 respondents 60 reported that they faced violence at least once during their life. The causes of the behind the violence are alcoholism and drug abuse (41.7%), followed by patriarchy (40%), economic dependency (36.7%), lack of awareness (33.3%) and others. Among those who face violence at least once in their life 38.3 reported that they are frequently facing such problem. 28.3% reported that they faced violence daily, likewise 15% once in a week and others. The entire respondents who faced domestic violence, they faced physical torture. 28.3% have faced psychological violence, followed by 56.7% verbal abuse, 35% sexual abuse and others.
- J Among the 100 respondents 71 reported that they have dispute to their family members. Most of the disputes are verbal abuse (85.9%), followed by for simple mistakes (88.7%), allocation of excessive work load (60.6%), and false

accusation (32.4%). Most of the respondents have dispute to the husband (84.5%) and by mother-in-law (94.4%). 66.2% have dispute to the sister-in-law. Among the disputes, 86% ends in physical violence sometimes. Likewise 25.3% of the disputes end in physical violence often. 14.1% disputes never end in physical violence. Due to this violence 50% reported that it disturbed the family environment. 23.3% reported that it affects their social reputation and 16.7% said that it disturbs the child psychology.

) Among those who faced domestic violence, 35% are injured. Those injured 66.7% have no treatment and 23.85 have first aid treatment. Only 9.5% are taken to the nearby health centre. Due to the physical violence 71.7% are facing mental tension, followed by small injuries (35) and others. 45% of the respondents reported that they faced physical violence sometimes, followed by 35% frequently and 20% rarely.

) Among those who faced domestic violence 28.3% are affected psychologically. Those who are affected 53% have no treatment. 29.4% share it to the friends and relatives. 17.6% share it to the family members. Those who are psychologically disturbed, 74.4% are facing mental tension, followed by 53% depression, 35.3% forgot their daily works.

## **7.2 Conclusions**

Respondents are mostly Brahmin and Dalits following Hindu religion working as agriculture and housewife. 90% respondents are literate, having secondary level completed. There is high prevalence of low age at marriage living with joint family among the respondents. 78% respondents have knowledge about DVAW. All the respondents are familiar about physical violence whereas about two third are psychological violence only. Family is the major place where such incidents are occurred. 60% of the respondents faced domestic violence at least once during their life. The major causes behind it are alcoholism and drug abuse, patriarchy etc.

All the women who are familiar DVAW, they have knowledge about physical violence. Among them one third of the respondents faced domestic violence frequently and less than one third faced daily. 71% respondents are having dispute with family members mostly on verbal abuse and simple mistakes subjects. Most of

the respondents are having dispute with mother in law and husband which mostly end with physical violence. Due to such violence half of the respondents reported that it disturbed their family environment. Among the physically victimized 35% are injured. Those injured two third have no treatment. Those who are injured 72% facing mental tension. More than half of the psychologically victimized respondents have no treatments. Less than one third of the respondents share it to friends and relatives. Most of them are facing mental tension and depression.

### **7.3 Recommendations**

From the study the following recommendation would be given to the government, local organizations and individuals.

- ) Awareness programme through local social mobilizers and different media for bringing changes in the attitude at viewing women with traditional and conservative thoughts through education, occupation and attitudinal change as any one of them alone would change nothing in our society in the matter of domestic violence against women.
- ) Change in the socialization process is needed in every family to create gender balanced society, considering DVAW not as a private issue but a social crime.
- ) Awareness against domestic violence to the women needs to be spread widely in the society nongovernment organizations. The police and administration should take action into the cases of violence against women on the basis of their seriousness and priority.
- ) In practice, policy makers at national and district level, the health education, justice and social welfare sectors, women's organizations, NGOs, INGOs, UN agencies, media, communities should have a key role in tackling and removing violence against women, especially at domestic level.

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## APPENDIX I

### Interview Schedule

#### A Study on Domestic Violence against Women

Date: .....

Interview Status: Completed/ half complete

*This questionnaire will be filled up by the researcher with the currently married women who can understand and respond to the questions. The questionnaire will be filled only with the consent of the respondents and their real identity will be kept with confidential.*

#### Section A: Demographic Profile of the Respondents

Q.N.	Questions	Response Category
1.	Name of the respondent	.....
2.	Age (in completed yrs)	.....yrs
3.	Caste / ethnicity	1.Brahmin      2.Gurung 3.Magar4.Dalit      5. Others .....
4.	Religion	1. Hindu      2. Buddhist      3. Muslim 4. Christian      5. Others
5.	Occupation	1. Agriculture      2. Service      3.Labor      4. Business 5. Housewife      6. Student      7. Others
6.	Literacy Status	1. Literate      2. Illiterate
7.	Educational Status	1. Primary      2. Lower secondary 3. Secondary      4. Intermediate & above
8.	Types of family	1. Nuclear      2. Joint/Extended
9.	Married age	1. Below 16 yrs      2. 16 – 20 yrs 3. 21 – 25 yrs      4. Above 26 yrs
10.	Types of Marriage	1. Love      2. Arrange      3. Others



***SectionB: Causes and Consequences of Violence Against Women***

- 11) Have you heard about domestic violence?
  - a) Yes
  - b) No
- 12) What type of domestic violence have you heard about?
  - a) Physical torture
  - b) Psychological torture
  - c) Verbal Abuse
  - d) Sexual
  - e) Traditional
  - f) Specify others...
- 13) Where could you find domestic violence in your circle?
  - a) Neighbor
  - b) family
  - c) relatives
  - d) Friends
  - e) Others.....
- 14) How often domestic violence occurs in your family?
  - a) Frequently
  - b) Daily
  - c) Once a week
  - d) Once a fortnight
  - e) Once a month
  - f) Specify others .....
- 15) What are the causes responsible behind it?
  - a) Patriarchy
  - b) Lack of awareness
  - c) Economic dependency
  - d) Alcoholism/Drug abuse
  - e) Others
- 16) Have you ever faced/victimized domestic violence in your family?
  - a) Yes
  - b) No
- 17) If yes, what type of domestic violence do you suffer from?
  - a) Physical torture
  - b) Psychological torture
  - c) Verbal Abuse
  - d) Sexual
  - e) Traditional
  - f) Specify others...
- 18) Have you ever disputed/quarreled with any of your family members?
  - a) Yes
  - b) No
- 19) If yes, for what reasons do you often have to quarrel/dispute for? (*Multiple responses possible*)
  - a) Verbal assault/abuse
  - b) False accusation
  - c) Allocation of excessive work load
  - d) Because of insufficient food
  - e) In the name of children
  - f) Because of childlessness
  - g) Acquisition of illicit relationship
  - h) For simple mistakes
  - i) Pressure to commit suicide
  - j) Others
  - .....
- 20) Who do you often have to dispute/quarrel with? (*Multiple responses possible*)
  - a) Brother/brother-in-law
  - b) Mother/mother –in-law
  - c) Father/father-in-law

d) Husband e) Sister/sister-in law f) Step-wifeg) Other  
relatives.....

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

a) Quite often b) Often c) Sometimes d) Never

22) What impact do you find in your family/ such family due to domestic violence against women? Pleasetell in order. (*Multiple responses possible*)

a) Child psychology b) Family environment c) Social reputation  
d) Own personal development e) Specify others...

23) Did you injured due to domestic violence?

a) Yes b) No

24) If yes, how were you treated?

a) Taken to nearby health centre b) Treated with first aid kit

c) Nothing d) Specify others

25) What type of impacts are you facing in your life because of physical violence against you?

a) Mental disturbance b) Small injuries c) Broken limbs and fractures

d) Disability e) Multiple injuries f) Others

26) How often such acts take place?

a) Frequently b) Sometimes c) Rarely

27) Did you psychologically affected due to domestic violence?

a) Yes b) No

28) If yes, how were you treated?

a) Consult to the psychologist b) Share with family members

c) Share with friends and relatives d) Nothing

29) What type of impacts are you facing in your life because of psychological violence?

a) Mental tortureb) Depression c) Forget their daily works e) others

30) How often such acts take place?

a) Frequently b) Sometimes c) Rarely

31) *(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?*

a) Yes

b) No

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

a) Quite often

b) Often

c) Sometimes

d) Never

**Thank you for your Participation**

## APPENDIX II

### *Checklist for Interview with Key Informant*

*Key informant will be done with the lady teachers of the public schools of the Waling Municipality, Ward No. 13, Syangja on the following questions. The information/response of the members that they provided needed will to be kept secret.*

1. What is domestic violence against women (DVAW)?
2. What types of DVAW are usually seen in your society?
3. What are their main/ root causes?
4. What are the consequences of domestic violence against women?
5. What effect did you find from such violence in their families and societies?
6. What type of domestic violence a woman usually has to face?
7. Have you seen any woman who has to do anything that she doesn't want to?
8. What can be done at community level to prevent DVAW?
9. What can be done at national level to prevent DVAW?

## APPENDIX III

### *Checklist for Focus group discussion*

*Focus group discussion will be done with the members of AamaSamuha (women's group) at Waling Municipality, Ward No. 13, Syangja on following topic. The responses of the members that needed confidential will to be kept secret.*

1. What is domestic violence against women (DVAW)?
2. What types of DVAW are usually seen in your society?
3. What are their main/ root causes?
4. What effect did you find from such violence in their families and societies?
5. What type of domestic violence a woman usually has to face?
6. Have you seen any woman who has to do anything that she doesn't want to?
7. What can be done at community level to prevent DVAW?
8. What can be done at national level to prevent DVAW?