

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal is male dominated nation where mostly, female always under the threat of suppression domination from families' members. So, as violence is a kind of oppression and human behavior against another being. Moreover, gender based violence is a form of discrimination that seriously inhibits woman's ability to enjoy rights and freedom men. The gender based violence as:Nepali society (as well as most of the south Asian) upholds the chastity and virginity of a girl the ultimate prestige and 'dignity' of a family. (CEDAW:17). On the other hand, the victims as it instill in them the values of 'suffer in silence,' tolerance 'and non-relation' values of being shy and 'shameful about voicing victimization, especially sexual exploitation, further silences a victim into submission (Saathi 2001:22).

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. That violence which occurs within the periphery of household is Domestic Violence (Dr. Pradhananga and Shrestha, 2066:2).

Domestic violence is violence that occurs in the private sphere of life. In some instances, wife is chased or physical and mental torture from her husband, father in-law in order to various causes such as name of Dowry, charge of witch and so on. In course of define domestic violence we can define by sociological definition “Domestic violence is defined as “a systematic pattern of power and control exerted by one person against another, involving a variety of physical and non-physical tactics of abuse and coercion.” In this way according to the Michigan Judicial Institute “Domestic violence is more than an occasional incident of angry name-calling, or an isolated, one-time slap or shoves between a husband and wife who are frustrated with one another. Moreover, domestic violence is not “out-of-control” behavior; it is one person’s effort to control another person using a variety of tactics that may involve both criminal and non-criminal acts. Criminal acts may include: hitting, choking, kicking, assaulting with a weapon, shoving, scratching, biting, raping, kidnapping,

threatening violence, stalking and destroying property. Non-criminal acts may include: making degrading comments, interrogating children or other family members, threatening or attempting to commit suicide, controlling access to money, and monitoring an intimate partner's time and activities. These actions may be directed at persons other than the intimate partner (e.g. at children or associates) for the purpose of controlling the partner.

"Domestic Violence" means any form of physical like beating, assaulting, mental like scolding make afraid, sexual harassment as well as don't provide the needy materials of the women. Generally, women are violated physically, mentally, socially, economically, religiously and legally as well. The violence is not only done by the external social factor but also the internal one but domestic factor also. According to the report unpublished Office record of Department of Women and Children, (Annual Report 2010). It shows 36.3% women are victimized from the domestic violence. Therefore, domestic violence against women has become the serious problem in Nepal.

One of the baseline surveys on violence against women and children (2011) shows no any case and report of the domestic violence recorded in the police office of the Rautahat. But these issues are vibrant in the society especially in Thauru community. So as to these issues is very in action but the condition to report issued in the police office? How this issues are skipping in the society what are the cause behind it. How women are affected from this problem.

Relating these issues with the view to search out or study out Phatwa Bijaypur Municipality of the Rautahat District will be selected as the study areas. Most of the Tharu people are living in this region where huge numbers of the people are poor and illiterate. There are different occupation inducing agriculture, fish farming animal husbandry, business, cattle rearing, services etc. there the woman are being the victim or various types of violence. Which are very simple to a much complex, the early marriage blame with bettering, abuse discrimination use or alcoholism by male, unwanted pregnancy, less opportunity, or education work to woman lack of mutual understanding and cooperation are the exiting domestic violence against women in this ward.

The discrimination against women is one of the UN convention has defined this is "Discrimination against woman implies any distinction, exclusion or restriction made on the basis of sex which denies woman their human rights and fundamental freedom. Woman implies any distinction, exclusion or restriction made on the basis of sex which denies women their human rights and fundamental freedom (Khanal 2006: 1).

Violence is a kind of oppression, coercion and cruelty against another being. Moreover, gender based violence is a form of discrimination that seriously inhibits woman's ability to enjoy rights and freedom men. The CEDAW committee stages in the general recommendation unit no. 19 pg. no 47 defining the gender based violence as:

Nepali society (as well as most of the south Asian) upholds the chastity and virginity of a girl the ultimate prestige and 'dignity' of a family. On the other hand, the victims as it instill in them the values of 'suffer in silence,' tolerance 'and non-relation' values of being shy and 'shameful about voicing victimization, especially sexual exploitation, further silences a victim into submission (Saathi 2001:22).

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. That violence which occurs within the periphery of household is Domestic Violence (Dr. Pradhananga and Shrestha, 2006:2).

Domestic violence is violence that occurs in the private sphere of life. In some instances, domestic violence refers to violence/abuse between family members living together – this is also called family violence (FV); and in other cases, domestic violence only refers to violence/abuse by one intimate partner against the other – this is also called intimate partner violence (IPV). In course of define domestic violence we can define by sociological definition “Domestic violence is defined as “a systematic pattern of power and control exerted by one person against another, involving a variety of physical and non-physical tactics of abuse and coercion.” In this way according to the Michigan Judicial Institute “Domestic violence is more than an occasional incident of angry name-calling, or an isolated, one-time slap or shoves between a husband and wife who are frustrated with one another. Moreover, domestic violence is not “out-of-control” behavior; it is one person’s effort to control another

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"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 act of reprimand or emotional harm.

In general term, women are violated physically, mentally, socially, economically, religiously and legally as well. The violence is not only done by the external social factor but also the internal one but domestic factor also. According to the report unpublished Office record of Department of Women and Children, (Annual Report 2010). It shows 36.3% women are victimized from the domestic violence. Therefore, domestic violence against women has become the serious problem in Nepal.

Violence against women (in its broadest sense) can occur throughout women's lives, irrespective of their class, caste, social status, race, religion, nationality or any other defining features (CRDC, 2002). It is estimated that globally one in three women is abused during her lifetime, and 8-26% of women and girls report having been sexually abused as children or adults (Holden, 2003). One of the baseline surveys on violence against women and children (2011) shows no any case and report of the domestic violence recorded in the police office of the Rautahat. But these issues are vibrant in the society especially in Tharu community. So as to these issues is very in action but the condition to report issued in the police office is very slim? How this issues are skipping in the society what are the cause behind it. How women are affected from this problem.

District will be selected as the study areas. Most of the Tharu people are living in this region. Relating these issues with the view to study out Phatwa Bijaypur Municipality of the Rautahat where huge numbers of the people are poor and illiterate. There are

different occupation inducing agriculture, fish farming animal husbandry, business, cattle rearing, services etc. there the woman are being the victim or various types of violence. Which are very simple to a much complex, the early marriage blame with bettering, abuse discrimination use or alcoholism by male, unwanted pregnancy, less opportunity, or education work to woman lack of mutual understanding and cooperation are the exiting domestic violence against women in this ward.

1.2 Statement of the of the Study

Violence against women and girls includes physical, sexual, psychological, and economic abuse. It is often known as gender based violence because it involves in part from women subordinate status in society. Violence against women is the most pervasive yet least recognized human rights abuse in the world. It also is a profound health problem sapping their self-esteem (Ojha, 2004: 4-5).

However, such violence can be categorized as socio-psychological, physical, religious and cultural, economic, sex and marriage related and violence related to traditional superstitions. Most of the girls and women in Nepal are engaged in agricultural work. Because of the lack of skills, knowledge and illiteracy needed for other kinds of jobs, only 8.6 percent of women are engaged in nonagricultural works. Working girls and women are violated in such different forms unequal payment for equal works, sexual harassment, over work loaded in work places etc. Many girls and women economically depend upon their family basically on the male members of the family. That economic dependency is one of the root causes of female violence. Trafficking of girls is another problem being faced furiously by many of the Nepalese children being trafficking every year, and from estimates of 200,000 to 375,480 Nepalese women working in India brothels, with a record estimate of 417200 Nepalese sex workers in India (Acharaya, 1998). Wife beating is the most common name of violence within household.

This study attempts to answers the following research questions as well:

- a. What are the socio- economic characters of women in the study area?
- b. What difficulties are being faced by married and widow women?

- c. How is the level of knowledge and awareness that women have regarding legal provision?
- d. What are the causes of domestic violence?

Tharu is one of the poorest and backward ethnic groups of Nepal. Tharu women are limited to household and agricultural sector because of their illiteracy, poverty, deprivation, traditional system and unawareness. Thus, lack of job opportunities, lack of family planning practice, lack of women education and awareness, and the like are the leading causes of domestic violence where men tend to entertain themselves with alcohol, drugs, gambling and so on.

1.3 Objectives of the Study

The General Objective of the study is to identify the women's knowledge about the legal protection and community based organization on domestic violence against women.

The Specific objectives are:

-) To explore the different types of violence and their causes at the study area of ward no.11.
-) To find out the effect of domestic violence against women in tharu community.
-) To search out the causes which skip this issues far away from the police office.

1.4 Significance of the Study

Without eliminating violence against women, there is no possibility of healthy family, community and nation. Without harmonious marital relationship, there is no possibility of proper upbringing of children who are the bright future of the nation. It is impossible for the economic growth of a family without a harmonious family relationship. If there is dispute between husband and wife, children mental and emotional health as well as physical health will be in jeopardy. Domestic violence is a women's health issue too. There is an acute need of harmonious family life for a healthy family, community and nation as well.

The present study is based on field research that would help student of the similar field to start another study like this. The student of sociology/ anthropology, Rural development studies and health might find the study useful. It is expected that this study might generate useful information for the project planner, policy maker, administrator and implementer. This study will highlight situation of domestic violence against Tharu women in Rautahat district.

1.5 Organization of Study

The study is divided into six chapters. The first chapter deals with the background of the study, statement of the problem, objectives of the study and the significance of the study. Chapter two deal with the review of literature and conceptual framework. Chapter three presents the research methodology, which includes rational of the site selection, research design, nature and sources of data, universe of sampling, data collection technique, data presentation and analysis, limitation of the study and organization of the study. The fourth chapter provides the location, climate, water resource, about the Tharu, Tharu women, settlement and housing, and festivals. Chapter five is related with the data interpretation and analysis, types and causes of domestic violence and knowledge about DVAW. Chapter six summarizes the problem and conclusion.

CHAPTER II

LITERATURE REVIEW

The chapter deals with the review of available literature about violence against women. There are lots of researches, many organizations, researchers and scholars have published their study finding, views and experiences on the topic of violence against girls and women. Some of the major works done so far are included in this chapter with as many details as possible. Overall, it comprises three sections. The first section focuses on the issue of women and violence from the perspective of Tharu. It discusses the rights and position of Tharu women, with further clarification on wife abuse concepts according to the uneducated community. Subsequently, the theoretical explanations, which consist of two conceptual frameworks, namely the feminist and the psychological perspective, are presented. The third and final section of this chapter reviews the available studies on domestic violence in Nepal as well as in the district of the Rautahat. Further, previous research on the impacts of domestic violence, violence disclosure and resources cause to skip the case before reached in the police office or legal process are also included.

2.1 An overview: 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 child in the domestic relationship and includes physical abuse, sexual abuse, verbal and mental abuse and economic abuse. (Domestic violence, prevention Bill, 2000)

According to the fifth UN Convention, “any distinction, exclusion or restriction made on the basis of sex which has effective of purpose of impairing or nullifying the reorganization, enjoyment and exercise by women, irrespective of their marital status on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil and any other field, in terms of the violence against women.”

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, and traditional practices harmful to women, such as female genital mutilation (FGM). they also include spousal violence, sexual harassment and intimidation at work and in school, trafficking in women, forced prostitution and violence perpetrated.

Definition of Domestic Violence

"According to the study by the World Bank drawing on data from 55 countries, one to more than half of women report having physically abused by a present or former partner, while far more have suffered from emotional and psychological abuse" (Heise,1994)

"Victims of violence against women are normally chosen because of their gender. the total message is domination: stay at home compound or at your place or be afraid contrast to the argument that such violence is only personal, private or culture, it is profoundly political."(OXFAM 1998)

"Violence against women and girls takes in several forms. It includes domestic, rape, trafficking in women and girls, forced prostitution, violence in armed conflict, honor killing, dowry related violence, female infanticide and feticide, female genital mutilation and other traditional harmful practices."(UNICEF:2001)

2.2 Types of Domestic Violence

Women are separated class subjected to harsh cruelties and atrocities and to greater criminal victimization both inside and outside their homes. various forms of violence against women usually take place in the form of eve-teasing, molestation, bigamy, fraudulent marriage, adultery and enticement to married women, female child abuse, abuse of elderly women, dowry, wife beating etc. these atrocities, which range from mental and psychological torture to physical assault often in killing or suicide.

Violence in the family particularly wife battering is a form of abuse that has been largely ignored by the society and unfortunately, curly to women and the problems of battered wives have become almost a worldwide phenomenon. Alcoholism and extra marital affairs of the husband are two major factors of the domestic violence against

women. Women have been victims of helpless, deprivation and economic dependency. The exploitation ranges from molestation, beating to murder and in some cases includes even burning alive.

2.2.1 Physical Abuse

Physical abuse or threat of physical abuse includes any action or conduct which is of such a nature as to cause bodily pain, harmer danger of life, or health or development of the person aggrieved, and includes assault, criminal intimidation and criminal force.

2.2.2 Sexual Abuse

A threat of sexual abuse includes any conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of the person aggrieved and includes sexual intercourse against the with or without the consent of the person aggrieved and refusal to cooperate in contraception when the person aggrieved may reasonably require the definition provided in Article 1 of the UN commission on status of women Declaration, Which has also been endorsed by Beijing Declaration and platform for Action is: "...any act of gender based violence that results are likely to result in physical sexual or physiological harm or suffering to women including threats of such act, coercion or arbitrary description of liberty, whether occurring in public or private life." The term "sexual harm" used in both of the above definition connotes with rape, marital rape, custodial rape, language, gesture and/or touch (eve teasing), trafficking and forced prostitution or the more current forms through verbal and psychological torture.

The definition of rape given by Naya Muliki Ain (1963) a civil code of Nepal is "sexual intercourse conducted with an unmarried girl, a widow or someone else wife with or without her consent if she is under 16 years of age or against her will, by force or under threat if she is above 16 years of age will be considered rape." The definition of attempt rape according to Naya Muliki Ain that is upheld by this study is "touching to a girl/woman (except his wife) aged-above 11 years in any organs of body from head to feet with the intention of rape is considered as rape attempt.

2.2.3 Economic Abuse

Economic abuse is usually denial or withdrawal of familial support prohibiting wife from handling money controlling wife from earning, having total control over conjugal financial resources, using household's money for drinking, gambling of drugs (Rana:1997) economic abuse is caused from the society and even from employers also. For example, unequal pay for equal work because of gender, lack of access to financial system etc.

2.2.4 Verbal and Mental Abuse

- a) It includes insults, ridicule, humiliation, degrading or name calling, including insults, ridicule or name calling especially with regard to not having a child or a male child, or
- b) Repeated threats cause physical pain to any person in whom the person aggrieved is interested.

2.2.5 Traditional Abuse

It includes Deuki and Badi custom, Jari, bonded labour, Child marriage, accused of witch craft, forced labour, Polygamy, dowry related violence and unsociability. (SAATHI, 1997)

2.2.6 Psychological or Emotional Abuse

This type of violence involves threat or verbal abuse. It could be verbal gesture threat to kill or harm physically or threatening with knife, gun or other lethal weapons. It can also be disregarding or insulting words, public humiliation, prolonged silence after arguments, withdrawal of affections, siding with relations, sudden abandonment, ordering victims out of house, taking children away, and forcing her to bear children or forcing her to have an abortion (Rana, 1997) when someone threatens, insults, humiliates, isolates or neglects another person (WHO, 1998).

Since long historical period women are exposed to several traditional violence such as they are humiliated because of polygamy system, witchcraft, Jari and so others, traditional violence provided the fertile ground for other violence. In specification

traditional violence is the by-product of the cultural and religious gaps because most of traditional violence occurs in cultural and religious grounds.

2.3 Religious and Historical Basis

Since human history women has been discriminating and that led violence in social norms values and attitude even now. This fact is reflected from different religious books or other books, which are written in ancient period. According to Hindu mythology, Manu who looks left man and half god is considered as a founder of human's soul and moral order. According to Hindu code 'Manu Smiriti' 'both man and women organized from God. Man comes out one half of his being and women the other hand'. However, a lot of discrimination had been made between men and women at that period. According to Manu women must worship her husband as God. (Manu Smiriti)

Prior to the political change of 1951, the social, political legal, economic, and religious factors have made Nepalese women weaker, exploited and made Nepalese women weaker, exploited and denied of any sort of freedom social evils are affecting the freedom of Nepalese women are sati system came to end during the Rana Regime, polygamy and child marriage assets in vague

2.4 Worldwide Scenario

Experts agree that domestic violence is a widespread problem. However, its actual extension is difficult to measure. Researcher believe that the extent of violence between intimate partner is higher than the report indicates data base and official document, such as police or hospital records, and to underestimate the extent of violence in hospital records because many instance of abuse are never reported. The surveys of individuals generally produce higher estimate of violence than official records. But they are also assumed to underestimate the actual extent of domestic violence for a variety of reasons; respondent may fail to report violence that occurs with an intimate partner.

([Http...//encarta.msn.com/encyclopedia 762529482/domesticviolence.html](http://encarta.msn.com/encyclopedia/762529482/domesticviolence.html))

UNICEF (1995) has introduced the South Asian culture that has placed the women at inferior's position, cultural practice places daughter in-law lowest in family hierarchy, even during pregnancy they often bear the heaviest workload but least food.

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. According to UNICEF (2000) there are six kinds of violence against women and girls in Nepal which are sexual abuse, recruitment by family members, feticide or dowry demanded wife abuses.

Forms of violence against women vary according to specific social, economic, cultural and political contexts. However, there is no religious country and culture in which women are free from violence. Women between the age of 15 and 44 are more likely to be injured or die as a result of male violence than from cancer, malaria, traffic accidents and war combined (UN, 2005).

According to the Secretary-General's In-Depth study on all forms of Violence Against Women, by the year 2006, 89 States had some form of legislative prohibition on domestic violence, including 60 States with specific domestic violence laws, and a growing number of countries had instituted national plans of action to end violence against women. Among them countries that have enacted specific legislation in Asia, are India, Philippines, Indonesia, Malaysia, Korea, Vietnam, Hong Kong, Japan, Pakistan, Thailand, Cambodia, Sri Lanka and Taiwan (FWLD, 2009).

Violence against women is not only a violation of women's human rights but also a major public health problem and significant cause of women's ill health. Researches are needed in both developing and developed countries to investigate the content and consequence of violence against women. (UNDP/UNFPA/WHO: 1998)

The attitude of indifference and negligence can be attributed to three factors: a lack of awareness of the seriousness of the problem, the general acceptance of man's superiority over women because of which violent acts against women were not viewed as violent or deviant and the denial of violence by women themselves due to their religious values and social attitude. As the case of wife battering rapes,

kidnapping and abduction intra familial murder and dowry deaths and so on are being more and more reported since the late 1960s and early 1970s.

2.5 Situation of Violence in the Context of South Asia

There is male dominated patriarchal family in south Asia women value is south Asia considered less than that of man. Their duty is sexual and reproductive service as well as labor they provide under control of man. Men are the supreme position in south Asia. Women are like a second class citizen in the south Asia.

In South Asian, one in every two women experiences the violence in her daily life. The vulnerability among women due to the community sanctioned violence is the combine impact of social, cultural, political, economic and legal factors of the region. Oxfam (2004) study (Towards Ending Violence against women in South Asia) finds violence against women as a growing crisis in South Asia. There are 50 million fewer women in South Asia today than there should be girl babies are killed before birth through sex-selective abortion, or die prematurely through violence and neglect. Millions more girls and women face discrimination- they have less to eat than boys and men, are denied an education, are forced into dowry marriage, have little or no access to health services, and suffer violence (Oxfam, 2004).

In India there are several types of domestic violence among them dowry is the foremost reason for women violence. It is found that in India, dowry related incident kills about 2500 brides every year. On the other hand, abortion is a form of a violence about 8000 fetuses (young babies are abortion at the Mumbai clinic among which 7999 are female). More than 18% girls than boys die before their 5th birthday. The data shows that 56% of the married women between the ages of 15-60 justly for her husband as they did them for one reason and another due to social attitude. It is assumed that 60% women are in psychiatric problem all over the country. It doesn't mean that they are mad but they are victim of ruthless husband and insult up to 45% of married man acknowledge physically abusing their wives according to the survey made in the state of Uttar Pradesh. Moreover, in Delhi 60% of rape victims are under 16 years of age and the incidence of adolescences is increasing day by day (violence against women in south Asia. (UNICEF 2001).

In Pakistan there are various forms of violence among which honor killing is the main reason. It is a type of domestic violence where the male member of the family kill family member who disagree the family honor. More than 1000 women were victim of honor killing. Moreover, every three hours in average of one rape against women is reported. A sample survey showed that 82% of women in rural Punjab fears violence resulting from husband displeasure over minor matter in the most of urban areas 52% admitted for being beaten by husband. Many girls even below then 15 years are sexually abused which mainly includes gang rape (violence against women in South Asia-(UNICEF2001).

South Asian Regional Office in collaboration with the ministry of women's government of Srilanka, organize 12-14 September, 2002 in Kalutara to create understanding of measure required to implement the convention for all forms of discrimination against women which ratified all countries of South Asia. The constitution also aimed to provide an opportunity for interaction between government and NGOs, so that later own work in the area of promotion of women's rights and NGO's have played important role to develop skill inform object and support government (Kalutara, 2002).

The multiple forms of violence against women and girls based on ideas and condemnation about their gender can be understood as “gender based violence or simply gender violence. It is worldwide problem but one that fairly new for open discussion in south Asia 2000.

Women and girls in south Asia are born into a system that indorses inequality and discrimination in south Asia in particular in having too many of the worst manifestation of gender violence.

2.6 Domestic Violence Against Women in Nepalese Context

A complex society likes in Nepal with a multiplicity of religions, cultural tradition and varieties in family structure doesn't easily permit as to generalize about the states in Nepal. Yet it can be stated without reservation that all Nepal women from the communities high in Himalayan reign to those of lowlands in the southern terairegion are exploited and oppressed.

Nepal is an underdeveloped country. So its root is based on patriarchal norms and values. There are so many reasons which cause violence against women in Nepal. The women population is more than 50%. They have poor literacy rate with comparing to men. There are different forms of violence against women in Nepal. Such as sexual abuse, mental torture, rape, sexual harassment, incest, women trafficking, dowry and bride price, battering of women, feticide because of priority of son, verbal abuse, polygamy, polyandry, jari, deuki and badi etc. Blind faith and superstitions are based on conservative norms which are victimized the women. Rural and uneducated women are mostly believed religious and cultural norms and value which helps to privilege the inhuman practice in society.

Selling sex is very common for the Badi and Deuki. According to some estimate there are about 5000 badi sex worker in Nepal (UNICEF,1995). It is reported that 35 to 40 percent of Badi women involved in prostitution are under the as of 15 (UNICEF,2000)

“A Study on Gender-Based Violence Conducted in Selected Rural Districts of Nepal” study conducted by the Government of Nepal Office of the Prime Minister and Council of Ministers (November, 2012).

They found out, Knowledge of gender Bashed Violence laws is low only 13% were aware of a specific law against domestic violence. Where women were less likely to be aware of laws protecting them from acts of GBV if they had low levels of education, belonged to disadvantaged indigenous, Dalit or religious minority ethnic groups.

Study on Domestic Violence against women in Nepalese village of Terai Region (2016) conducted by Janaki Medical College, Ramdaiya, Bhawadi using an explorative quantitative and qualitative research design based study. The result of this study reveals that 40% of victims were between age group 20 to 29 years. Domestic violence was higher among illiterate 20(33%). 12(20%) of the women were victimized due to alcoholism of their husband followed by male honor and patriarchal social values. Similarly, majority of the respondents 47(78.3%) suffered from psychological abuse followed by physical assault. 20(33.3%) women were suffered from physical violence. 10% women were suffered from sexual abuse and

harassment. The findings also suggest 23(35%) had mental health problem and 14(23%) women were suffered from reproductive health problem.

RUDUC (ND) published a report on violence against women in Far-west Nepal and stated that all form of psychological, physical and traditional forms of violence prevail in society. The most common form of violence against women were seen to be beating (65%) and forced to leave home and not being given food to eat. The results indicate that the women need to be encouraged not to tolerate silently the violence committed against them. Women should learn to seek help and also be knowledgeable about where they should keep help. Another interesting output of this survey is that women feel lack of education (72%) is most common region of violence against women. Though the respondent agreed that violence should be reported (43%) a high number reported that psychological violence should not be reported (68%).Hence there is clear need to encourage awareness against all form of violence. It is also very evident that more about traditional violence and its demerits and about psychological violence need to be created as latter can lead to suicide. Responses of the respondents who are victims themselves indicates that majority of perpetrators are their husbands (46%).It is also evident that attitude of men toward women must be changed. Building better families and emphasizing on male role models of good parents can bring this.

Domestic violence manifests mostly as wife beating is patterns of coercive control that one person exercises one over another. Abuser use physical and sexual violence emotional insults and economic deprivation to dominate and manipulate their patterns, battering not only harm the women physically by abusing fear and other forms of emotional and psychological distress. But prevents are form doing what she wishes a force her to behave in ways unacceptable to her (60:1997). More than one third of the total women in developing countries are victims of domestic violence. Most of the social act ivies are working to break down the barrier o silence over violence on women's lives (MANNESOTA: 1998).

According to FWLD (2009) there are a lots of facts about the domestic violence in Nepal, most of the women are suffering from domestic violence. Domestic violence against women is increasing in every spheres of notion. Once the women are violated means the whole family and her generation to the suffered. According to the police report 2009 many women are victim by domestic violence.

Theoretical Explanations

Domestic violence has been approached within various frameworks and viewpoints. These frameworks provide knowledge as well as understanding regarding family violence problems. There are two general theoretical levels of analysis that underpinned this study; the first is the psychological and psychiatric factors (intraindividual level) and the second is from the perspective of feminist theory (socio-cultural level).

Feminist Perspective

Theories are important in order to explain phenomenon such as violence against women because the theories offer clearer implications in each approach that can be useful for understanding, responding and undertaking interventions to overcome the problem. With the issue of domestic violence, it is important to be aware of the challenges related to gender inequality, cultural beliefs and religious notions that underpin the real problem. Therefore, a broader explanation utilizing the power of feminist theories brings an advantage in providing different perspectives on this issue. In this particular study, the basis and justification for domestic violence can be best explained through the theory from the feminist perspective. In general, the theory emphasizes the gender and power imbalance in heterosexual relationships. According to Yllo (2005), feminist theory originates from a sociological perspective which focuses on the social interpretation of violence and aggression perpetrated by men in an intimate relationship. The essence of the theory is proposing equality in the gender roles within a marriage (and other intimate relationships modeled on marriage). Feminist theory also proscribes male power and control over females and condemns the subordinate position of women in society. Therefore, this theory is critical of male domination (inside and outside of marriage) which is seen as leading to the subordination of women. Masculine domination over females is further existent as a consequence of this in the home setting. In the context of violence against women, this approach uses the issue of power imbalances between the two genders as a core explanation of the situation. Similarly, Dobash and Dobash (1979) in their book 'Violence Against Wives' state that the coercive control of power exerted by a man over his female partner perpetuates violent behavior in their intimate relationship. Elsewhere, Dutton (1994) claimed that feminism highlights a number of socio-

cultural factors such as patriarchal structure values, to the exclusion of individual characteristics corresponding to the abuse. According to Yllo and Bograd (1988), feminist perspective is described by four major dimensions:

1) The explanatory utility of the constructs of gender and power – men in general have power over women and can potentially use violence to subordinate them. This patriarchy system is structured along a dimension which devalues women as secondary and inferior. As Yllo and Bograd (1988: 14) states: “Wife abuser battering reinforces women’s passivity and dependence as men exert their rights to authority and control”. The analysis of the family as a historically rooted social institution – wife abuse is not the result of family functional breakdown, but is like other common dimensions of normal family life. Therefore, this problem must be examined according to the socio-historical context (functions, structures and processes). The crucial importance of understanding and validating women’s experiences– “The basic step toward understanding the factors contributing to wife abuse is illuminating the experiences of women from their own frames of reference” (Yllo & Bograd, 1988: 15). Hence, the experiences of women which are often defined as distorted can be reshaped. Employing scholarship for women feminist scholarship is dedicated to advocacy for women with women’s experiences as a center point for developing theories and models that encompass paradigms of human behavior (Eichler, 1983 cited in Yllo and Bograd, 1988).

(Cited from doctoral thesis of Ghani,) Yllo (2005) asserted that the traditional structure of a patriarchal society enables unequal participation for women in respect to social, economic and political systems in the context of marriage and family, a historically male-dominated social structure has contributed to the excessive power and control of husbands (as perpetrator) over wives. Thus, domestic violence occurs within the home. The feminists also argue that it is common for batterers to take charge of the family in terms of decision making, setting up the rules, disciplining disobedient wives and children as well as correcting unsatisfactory performance of duties (Browne & Herbert, 1997). Consequently, men will hold positions of respect including more power which clearly is disadvantageous to the women. This view is further supported by Jasinski et al. (1998) who write about contributions to violence between men and women that were based upon gender specific roles plus the male-

dominated social structure of the past. Domestic violence from a feminist perspective concurs that a sense of control is the key to the perpetration of violence. The majority of feminist approaches concur on seeing the exercise of male power and control towards the female in all domains of the relationship which involves verbal and psychological abuse, social isolation, the undermining of the victim's self-confidence and sexual coercion (Healey et al., 1998). As Gelles (1997: 41) states: "Feminist perspectives are now becoming the dominant explanation model for understanding domestic violence against women because of its major strength in the proxies and advocacy approach". In hindsight, the theory views domestic violence as a systemic issue that would require the empowerment of women in order to achieve gender equality. (Cited from doctoral thesis of Ghani) McCue (2008:16) states: "As long as women are not equal to men in all ways, domestic violence will continue to be a problem in our society". In a book entitled "Home truths about domestic violence: Feminist influences on policy and practice – A reader", Dobash and Dobash (2001) suggest a transformation of the social change process in the political system. The authors also indicated that the policies and practices of the past partly contributed to the ineffectiveness in solving this problem. In regard to the national social agenda, the concerns of governments are highly relevant to this process. Nowadays, the mixture of challenges and possibilities appearing since the years of the 1970s, in terms of exposure and knowledge, influence the latest developments around the issue of the abuse of women together with gender inequality. Hence, traditional forms of male domination as well as female subordination are the key subjects to be discussed and should be reformed by altering the existing policies, practices and legislation in order to provide useful insights for the future modification of interventions. As the theory offers different explanations for the phenomenon, an examination of violence against women also penetrates and allows exploration within the diverse communities, and into the context of legal provisions. For example, in the UK alone, minority ethnic groups grew to almost five million people and the impact of these demographic changes is massive. The growth of communities brings together social predicaments that need modification of interventions with cultural sensitivity. Therefore, an integrated approach to eradicate violence against women is suggested in delivering services to Black as well as other Minority ethnic groups within the UK. Renowned activists who have vast experience of working on violence against women such as Liz Kelly, Yasmin Rehman and Hanna Siddiqui attempt to explore this challenging issue

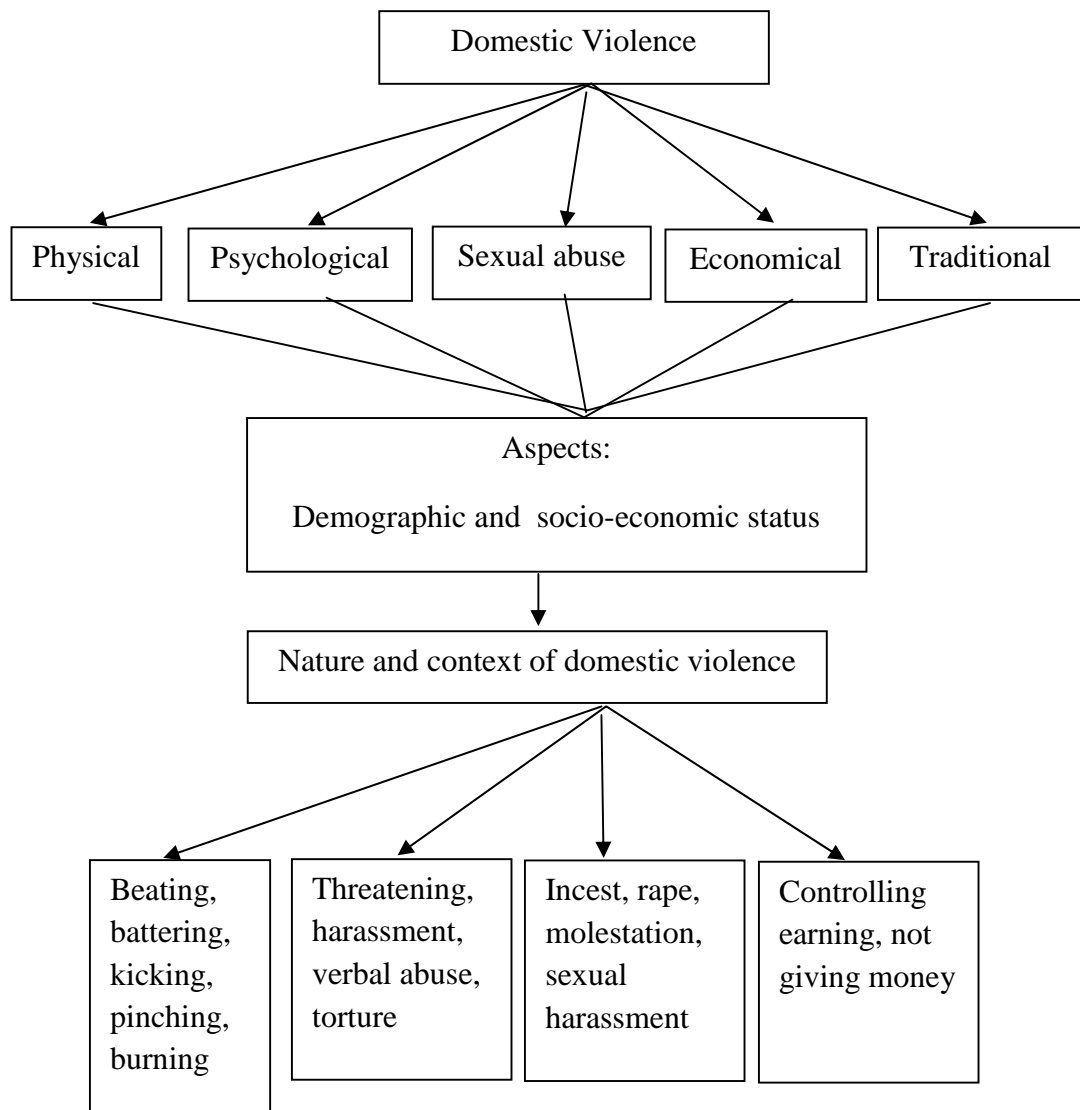
through “Moving in the shadows: Violence in the lives of minority women and children” (cited from doctoral thesis of Ghani) (2013). The book discusses various perspectives on domestic violence in diverse communities in the country as well as the forms and contexts of violence Minority women experience e. In addition, the authors make an important contribution to the body of knowledge. They provide arguments on responses and interventions, which are aimed at enhancing the reader’s understanding of creating justice and providing efficient provisions to improve the lives of Minority women and children in the UK. Gendered violence within South Asian communities is frequently associated with forced marriage and ‘honor’ killing issues (Thiara & Gill, 2009). In recent years, the debates on ‘honor’-based violence have been addressed openly in many societies around the world. In tackling such issues, it is important to recognize the cultures connected to it, as well as how these cultures are crisscrossed with gender discrimination and inequality. Gill and Brah (2013) describe the socio-cultural principles behind ‘honor’-based violence (HBV) behaviors. It can be seen as a form of domestic violence committed by family members to restore pride and avoid shameful behavior in the maintenance of honor. In the context of South Asian communities, the people are distinguished by several factors such as class, lineage, language, region and caste. The society emphasizes conformity with the social norms and traditions, particularly in the aspect of women’s sexuality (i.e. pregnancy out of wedlock, adultery and incest etc.). The most common perpetrators of HBV are among the male relatives of the victim, namely their father, brother(s), uncle(s) and also with ‘a little help’ from women in the family This is because the issue of gender and power inequality is overemphasized in the theory. The assumption that women are oppressed and subordinate to men in a society is condemned by researchers who have dismissed feminist perspectives on domestic violence (Dutton & Bodnarchuk, 2005). Secondly, feminist theory is incapable of explaining violence perpetrated by women in marriage. The sensible explanation of women’s abusive behavior is related to self-defense and retaliation, although this does not explain why women perpetrate violence outside their intimate relationships, for instance at the work place. The application of feminist perspectives in this particular study is aimed at highlighting an equal relationship in the research process and encourages participation of the women as the study sample. Yllo and Bograd (1988) suggest that feminist principles require rapport building as well as a reciprocal relationship during the research process due to the fact that the basis of feminist

perspective emerges from a social movement. In the study, the core principle of this theory is applied where female perspectives and the life experiences of women were included. Hence, the study attempts to combine theory with practice in order to better understand and establish realistic solutions for the problem

2.7 Conceptual Framework of Domestic Violence

Domestic violence against women is the result of social economic, cultural 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 other economic cultural and political fact.

Domestic Violence



Above framework entails that domestic violence against women has different five forms: i.e., physical, psychological, sexual abuse, economical and traditional. Various demographic and socio-economic status vary the nature of violence against women. In context of Nepal, the unequal distribution of power, unequal sharing of economy, unequal opportunity in education and traditional patriarchal norms and values have fertilized for the growth of domestic violence. Similarly, educational status and social construction also causes physical torture to the women of Nepal. Psychologically. Women think themselves inferior to male in Nepal which supports for the growth of violence. As a result, women are sexually violated.

Thus, women are violated in various forms because of the social traditional and economic status. Women have been being controlled from the long history that they are entrapped within the boundary of house. Various traditional beliefs, norms and values of society compelled women to the violated in the society. Beauty, threatening, sexual exploitation to women is taken as simple matter in society.

CHAPTER III

RESEARCH METHODOLOGY

This chapter deals briefly with the research methodology applied by the researcher. This is purely academic chapter include rationale for the selection of the study area, research design, nature and source of data, sampling procedure, variables and operationalization, data collection technique instruction, methods of data analysis limitation of the study.

3.1 Research Design

The present study is specially designed to final out prevalence of domestic violence and its causes. It is based on the fulfill the specific objective of the study, the analysis is mainly based on primary data basically and also the secondary sources of information have used to describe to light the violence against women in Phatuwa Bijaypur Municipality Ward no 11.Vatti Rangi Tole. The designs of this research are exploratory and descriptive. Exploratory research design concentrates to find out their (respondents) knowledge, types of domestic violence, forms of domestic violence, their psychological, physical condition etc. And descriptive research design concentrates to find out their daily life.

3.2 Rational of the Selection Study Area

In the process of organization, the population of Phatuwa Bijaypur Municipality ward no.11 is growing rapidly. The rate of in-migration is less than other ward around it. The settlements are growing tremendously day by day. Present study shows that since last two decades, the prevalence of domestic violence static in ward. Therefore, out of the total rural area ofsome ward selected area was chosen on the basis of purposive method.

3.3 Nature and Sources of Data

The study has been based on both primary and secondary sources of data. Primary data has been collected from the respondents by using formal as well as informal interviews. With the help of interviewees, in-depth information is gathered. Similarly,

secondary data has been collected from the general books, articles, journal, newspapers, research studies and reports in the ward.

3.4 Universe of Sampling

Phatuw Bijaypur Municipality Ward no 11, Vatti Rangi Tole was selected because Tharu community has been accumulated. Total household number is 130 which is study universe. Therefore, the study sample was limited to 50 households. It consists of women who are married or widow women from a household. Household were selected on the basis of systematic random sampling.

3.5 Data Collection Techniques and Tools

To collect primary data, the structured questionnaire, semi or unstructured interviews, focus group discussion and observation methods has been applied. A set of questions were designed to obtain two types of information i.e. Households and Individual. Both types of questions have been asked with the married and widow women above 20. The main objective of the household questionnaire was to obtain the information about background characteristics of the respondents.

3.5.1 Household Survey

House hold survey has been used to collect necessary information for the proposed study. For the fulfillment of above mention objective, interview of about 50 households with the help of structure questionnaires are conducted.

3.5.2 Observation/ Field Study

As mentioned earlier that present study is based upon qualitative research design, hence to acquire some qualitative data and information observation method had been followed by the researcher. The researcher has observed the cases of physical, psychological and traditional violence (dowry related violence) wherever possible in the study area during the period of data collection. Non-participant observation has been adopted in this field study.

3.5.3 Key Informants Interview

Formal interviews were taken with some key information using semi-structure and unstructured questionnaire. The key information were mothers groups rural Tharu area as leaders of ward no 11..

3.5.4 Focus Group Discussion

For the primary data, this tool also helps to collect the information about the purpose title which recommends and focuses the target group by discussion, interview and also collects their ideas, views, experiences, and related facts and events.

3.6 Method of Data Analysis

The data has been analyzed with the simple statistical tools like simple average, proportion, percentage, table and pie-chart has been use for data analysis and descriptive method has been used for qualitative data. The collected information has been presented in appropriate tables and pie-chart. It has been categorized and tabulate according to the objective of the study.

3.7 Content of Analysis

This study is mainly based on primary data from the field as well as secondary data. However, the researchers have been studies different literature, publication and pertinent document for the analysis purpose of present study. The investigator has been quote various publications of government and non-government source too.

Presentation and Analysis

The collected data / information have been presented in appropriate tables and charts. It is categorized and tabulated according to the objectives of the study. Simple descriptive statistical tools such as frequencies and percentage have been used where necessary.

3.8 Limitation of the Study

Each study has its own limitations and shortcomings. The researcher, being a student, has limited time and economic constraint. Thus, the researcher's "Domestic Violence against of Women", A Case study of Tharu community, represents the small area of Phatuwa Bijaypur Municipality ward no. 11 Vatti Rangi Tole. In addition to this survey, some key information's have been gathered by the interview respondent at the study area. Unstructured interview was being conducted with various key informants for the collection of information. The household interview was being conducted with the married and widow women above 20 years. The household information depends on the answer given by the respondents. The findings, therefore, can't be generalized for the other rural areas of Nepal. Only married women and Men of above 20 years have been included in the study, where unmarried women and girls have not included in the study area. Therefore, the result of the study could be generalized for only married Women. There are many types of domestic violence, but the researcher chooses to deal only with physical (hunting and injuring the body), an irrational violence, and psychological violence, so it has been try to accommodate other as well.

CHAPTER – IV

INTRODUCTION OF STUDY AREA

4.1 Location

The study has been conducted ruler area of the Rautahat district; it's formerly as Laxminiya VDC of this district and newly Fathuwa Bijaypur Municipality Ward No. 11. It constitutes 7 villages and huge density of the population in comparison with the wards what it has lies at the north and west part of this district and north side of this municipality Fathuwa Bijaypur's wards. The East side of this ward connects with Lalbakiya River, west with Bara District, north with the forest and south with the wards no 10 of this municipality. The villages of the ward no. 11, Vatti Rangi Tole has been connected with the road paved with gravels. From the Mahendra Highway there are 21 km west this ward has been situated.

4.2 Climate and Natural Resources

Ward no 11 of the municipality of the Fatuwa Bijaypur has been topical climate. The maximum temperature rises up to 42 in summer season and 11-degree Celsius decrease in winter season respectively. The coldest months are December to January. North sides of this Fathuwa Bijaypur municipality's ward no 11 connected with the danced forest. There are various types of the trees and shrubs finds in this forest mostly are Sisau, Shal, Jamun, Khair.

4.3 Water - Resources

Lal Bakiya and Aduwa khola are the main water resources in this ward. Other water resources are ponds, swamp and so on. Most of the land irrigates by these water resources and other from the deep Boring.

4.4 The Tharu

Various attempts have been made with etymological sources to trace the origin of Tharus. Name as ATHAWARU (CBS, 1997), meaning become wet recessing swampy nature of the region THATHARANA (Gazetteer 1881), meaning trebling or

quaking during their flight to Terai after a fight between Raj put and Muslims. THARE (Gazetteer, 1987), meaning they halted after their alleged flight in the TERAI forest, THARU (Knowles), meaning paddlers. All these dialects are put forward to substantiate the meaning of Tharu (Crooke 1996), denoting a wine bibber', is believed to be given by the way of the Kshatriya Rajas of Plain when he was amazed by the way of the Tharu drinking behavior. Newfield (1885), on the other hand holds the view that the word THAR which in the colloquial dialect of the lowest classes means, a man of the forest this view is regarded more applicable because it describes the status of the tribe (Nakarmi 2004: 7).

Tharu are one of the indigenous tribal people scattered all along the southern foothills of the Himalayas from Bhutan in the east of the Nainital Terai of India in the west and including the whole of the Terai portion of Nepal. The greater part of the Tharu population resides in Nepal. The old census of the Tharus in India as quoted by S.K. Srivastava shows that their numbers there are gradually decreasing. According to him the census of 1881 enumerated their total population in Uttar Pradesh province as 27172 whereas in 1971 the number was 22.38% in the 1951 census (India/Tharu) where not enumerated separately (Rajaure 1978:1).

According to Iman Sing Chemjong "the Tharus of Kochila family of Morang and Saptari districts of Nepal seem to be the survivors of Koch Kirat people of North Bengal and who must have migrated from north Bengal to Morang and Saptari with their Royal family members and spread all over the Terai districts of Nepal (Rajaure 1978: 5).

The Tharu lived more or less independently until the 1950s when malaria was eliminated the lack of malaria made it safe for other Nepalese to move to the Terai. At this point Pahadis, or hill castes started moving down into the Terai in large numbers Pahadis began buying the lands and soon enough the Tharu lost control of their traditional holdings. Eventually they become Kamaiyas or bonded laborers in what was originally their homeland (UNDP 2008). Though this practice was outlawed in 1962, 1990, 2000 and 2002 respectively the practice still exists in small pockets. Where it has been eliminated extreme poverty still continues to plague the Tharu (UNDP 2008). Current estimates conclude that 48% of Tharu live under the poverty line and that 54% are illiterate. These numbers confirm that the Tharu have higher

poverty statistics and higher illiteracy rates than national Nepali numbers (CNAS Journal 2009: 224).

The Tharu live on the edge of the forest farming and raising livestock on the plains. They also use the forests to tripe animals collect fruits rot herbs and to fish into the small rivers and streams. Their staple foods are rice (eaten with fish) ChickenPark, Rabbit, Pigeon and Tortoise as well as deal and vegetables us wheat and barley the women make alcohol.

Traditional Tharu homes are usually single storied structures with straw roofs their sizes depending upon the size of each family. They take great pride in keeping their homes clean. The women commonly decorate the walls of their homes with colorful paintings of elephants, horses; parrots and flowers married women also adorn their hands legs and breasts with elaborate and artistic tattoos, although this practice is becoming less common.

According to Odegaard, (1997) the Tharu are traditionally animistic in their beliefs: worshipping various animals such as monkeys, snakes and cows. Today these beliefs are overlaid with Hinduism. Every Tharu home contains a household god who is offered blood sacrifices of a chicken and pigeon, as well as milk and silk cloth. In many Tharu homes they also appease this god with the blood of the male of the H/H. This takes place in a ceremony where he makes superficial cuts on his forehead, arms, throat, legs and chest (Bhatta 2007: 25).

The gods are promised many things to get rid to diseases. In any kind of misfortune, disease or even in bad dreams, the gods are given Bhakal (a promise of something provided the disease is cured). Death is an event of great significance among Tharu societies, and rituals they perform differ from place to place (<http://www.global12project.coms>).

The Tharus depend mainly on agriculture and animal husbandry. They are also involved in raising animals, e.g., cow, pig, duck, chicken and pigeon. They are hardworking and laborious. They are also involving in fishing, making rope, Dhakiya (a basket) a mat. Some of the Tharus are involved in business and private services. Poor Tharu work as wage labor and work for other houses.

4.4.1 Tharu Women

According to Malla: (2007), the status of Tharu women is higher than their counterpart of Hindu women. They are freer in their society. Due to the bride price marriage system and exchange marriage system women are highly valuable. Because of poverty, illiteracy and agricultural occupation of Tharu, women's employment possibilities are limited to household, field and domestic servant (Kamlari) of rich people (Bhatta 2007: 26).

Some years ago, there was higher status of females in Tharu society in the study area. Due to the paying system of the bride price on the occasion of marriage made the status of women higher. But nowadays the bride price system is slowly disappearing and in spite of bride price they begin to give dowry in the marriage due to contact with other ethnic groups. It has slowly made women victims by domestic violence in the Tharu community.

According to respondents, most of the major decisions are made by male. Tharu women are engaged in different aspects of agricultural activities. In addition, regular work of the women covers the household duties like preparing meal, fetching water, caring and rearing of children, laundry, making cakes of cow dung for fuel wood.

4.4.2 Settlement and Housing

The traditional Tharu houses are made from the branches of the bamboos and roofed with bush but in regards of the wealthy people they have two ground house with sufficient rooms made from the Wood is roofed with Tayal Khapda made from soil. But the mean time most of the house which is under constructing using sands, bricks, cements, stones and the iron rods. The story of the poor people is different rather than the wealthy people, the poor people spending their life under the house made from the bush, bamboo, and wood as same way some of the middle class people is constructing hose using stone and cements pillars roofing with Tayal made from the cement. .

4.4.3 Festivals

Tharus enjoy many kinds of feasts and festivals as the other Nepalese people. The important festivals are described below:

a) Chhat

Chhath is celebrated by Madhesi, Tharu and list number of pahadi community. This festival is dedicated to god Sun. Sun is called Surya Chhat parba is thanks giving to lord Surya for sustaining life on earth and to worship him to provide his continuous blessings to mankind. The Sun, source power of nature, considered the god of energy and lord of the life-force, is worshiped in Chhath to promote well-being, prosperity and progress. Hindu people believe sun helps to cure many illness and diseases. Sun is considered as source of healing too. Sun is also considered as token of stability and prosperity. Therefore, people worship sun to ensure the longevity and prosperity of family members, friends and beloved ones. Chhath parba is observed for 4 days from Kartik Shukala chaturthi to Kartik Shukala Saptami. This festival falls in October or November in the English Calendar. Chhath is also celebrated in on Chaitra Shashti, the early summer about March or April, and is called Chaiti Chhath. The Kartik Sukla Shasti Chhat is more popular. The Chhat festival celebrated till four days when it begins, the first day is Naha Kha second day is Kharna, 3rd days is Chhat puja or Ghate and last day 4th is Parn. The ritual of Chhat Parba includes taking holy bath, fasting, standing and worshiping sun for a long time and offering Prasad and Argha to 'Rising and setting Lord Surya'. Some worshipers observe fasting even without water for 36 hours continuously.

b) Maghi

Maghe Sakranti (the first day of Magh) is called Maghi in Tharu language. For three to four days before the festival those people stop working and begin to enjoy by eating, drinking and dancing. Tharus have no separate calendar year but practically their new year begins from this day. It is greatest festival of the Tharu community.

c) Holi

Tharu people celebrate Holi calling it 'Dhureri' as an important festival in the month Falgun. There is a folk story about when and why the festival started. In this occasion, males and females both drink alcohol and play each other with all sorts of colors both dry and wet singing songs and dancing.

d) Krishna Janmastami (Astimki)

The Tharu address 'Krishna Janmastami' as 'Astimki'. The Astimki is celebrated in the month of Bhadra on the same day all over Nepal. One day before the fasting they are

fishing in the river and take good food with fish until the late night. Those who observed fast take a bath early in the morning.

e) Atwari

In Tharu language, Sunday is called Atwari. This festival is named Atwari because it is celebrated in a Sunday of Bhadra. If third day of bright fourth night (known as Teej in Hindu society) is Sunday, Atwari is celebrated on the same day. Otherwise, the first Sunday after Teej Atwari is celebrated. Like the Astimki this festival is celebrated with fasting and worshipping.

f) Dashain (Dasiya)

Tharu called Dashain as Dasiya. It is the greatest festival of Hindu celebrated in the month of Ashwin/Kartik. Tharus also celebrated this festival during the Dashain. They celebrate Dashain by eating meat and drinking wine liquor in each other's house. On this day Tharus put white Tika from elders and also goes to Mahato's house for the tika with some present. Sharecropper and tenants go to their landowner's house for the same purpose.

g) Tihar (Depawali)

Tharu do not celebrate the Depawali (Tihar) as the Hindus do. It is celebrated in the month of Kartik. They do not worship crow and dog as the Hindus do. On the day of Laxmi Puja they put on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink salt water. On this day they do not plough oxen. At night they worship photo of Laxmi, ornaments and money. They light oil lamp or candle at the doors of the houses, in courtyard and in cowshed.

Nowadays the Tharu have also started to put on Tika between sisters and brothers. They also entertain by singing and dancing. The young groups of Tharu involve in gambling and cards. Tharu celebrate festivals by eating meat and drinking wine in each other's house. Alcoholism and gambling both are cause of domestic viol

CHAPTER V

DATA INTERPRETATION & ANALYSIS

5.1 Age Composition of Respondents

It has been assumed that with the age women's status in household increases. Therefore, it is important to see age composition of the respondents. Since, lifetime experience of violence may be higher of old women compared to younger one.

Table No. 1: Distribution of Interviewed Women (respondents) by Age Group

S.N.	Age Group	Frequency (No. of Respondents)	Percentage
1.	20-29	17	34
2.	30-39	20	40
3.	40-49	10	20
4.	50+	3	6
Total		50	100

From the table 1, it is clear to see that highest proportion of women (i.e. 40%) come from 30-39 years followed by 20-29 years (34%) and 6 percent from older age group i.e. 50 years and above.

5.2 Marital Status

Generally, to have any kind of violation against women, the chances in high after getting marriage where dowry is one of the major causes since it has become an obligation and comes as a marriage package. However, violence related to immediate male partner i.e. husband and father in-laws (mother-in-law, sister-in-law,) is viewed to be more to married women. Where women need various things to survive but there is high change to get slim needs.

Table No. 2: Distribution of Interviewed Women by Marital Status

S.N.	Marital Status	Frequency	Percentage
1.	Married	42	84
2.	Widow	5	10
3.	Other	3	6
Total		50	100

Table 2 presents distribution of the 50 interviewed women by their marital status in Pathuwa Bijaypur Municipality Ward No. 11, Vatti Rangi Tole. From the table it is clear that the survey interviewed 84 percent married women, 10% widows and 6 % other.

Table No. 3: Respondents by Types of Marriage

S.N.	Type of Marriage	No. of Respondents	Percentage
1.	Arranged marriage	35	70
2.	Love marriage	10	20
3.	Inter-caste marriage	5	10
Total		50	100

Source: Field Study, 2074

Presented by sample size a total, 70% respondents had arranged marriage, 20 percent had love marriage and 10 percent had inter-caste marriage.

5.3 Type of Family/Family Composition

It is found that in study area (Tharu community) of Patuwa Bijaypur Municipality ward no 11, there are mostly nuclear families i.e. 80% and joint family only 20% this figure is shown by table no 4. It might be due to younger and educated couple's migration to the city for the search of job and study and older couple left in the village/house.

Table No. 4: Respondents by Type of Family

S.N.	Type of Family	No. of Respondents	Percentage
1.	Nuclear family	40	80
2.	Joint family	10	20
Total		50	100

Source: Field Study, 2074

The above table explains that 80 percent respondents live in nuclear family 20 percent respondents live in joint family. All these type of family women were suffered from domestic violence.

The field study shows that behind this might be the superiority complex of male in nuclear family than other family. So, mostly physical violence occurs in nuclear family but psychological torture in joint family. Actually both are domestic violence.

5.4 Education Status of Respondents

Ability to read and write and is able to read and write sources of literacy/education and if learnt from formal schooling than grade completed was asked to women and girls interviewed. About 40 percent of the 100 women and adolescent girls reported they could read and write and categorized as literate and the rest 60 percent were found to be illiterate.

Table No. 5: Education Status of Respondents

S.N.	Literacy Status	Frequency	Percentage
1.	Literate	20	40
2.	Illiterate	30	60
Total		50	100

Source: Field Study, 2074

The above tables show that of the respondent are literate i.e. 40% whereas 60% illiterate. It figures clear that they have less education opportunity and got back from the education awareness.

Since, they are being practicing of discrimination in education between daughter and son. To create this situation; various factors are seemed; responsible like negligence in daughter's education, culture and religious tradition, rituals etc. families tend to train girls more in agriculture skills and household chares in order to equip them to be good housewives rather than formal education. Due to low education it is difficult for females to compete with male in every sector and also they are not actively involved at development works.

5.5 Occupation Status of Respondents

Occupation is one of the most important factors, which affects the socio-economic status of women. Low socio-economic status of women also causes of domestic violence against women.

In the study area most of the Tharu women have agricultural occupation. The second occupation of respondents is daily wages labor and the least of the respondents have small business services. Mostly the women are engaged in agriculture and household.

Table No. 6: Sampled Respondents by Occupation

S.N.	Occupation	No. of Respondents	Percentage
1.	Agriculture	20	40
2.	Daily wage labor	12	24
3.	Small business	7	14
4.	Household	6	12
5.	Service	2	4
6.	Others	3	6
Total		50	100

Source: Field Study, 2074

The above table shows that most of the women are involved in agriculture. In business, daily wages labor, service, the percentage of Tharu women is 14, 24, and 4 percent respectively. The Tharu women in household works are also remarkable which 12% is.

5.6 Types of Violence

It is said that any kind of physical and mental torture, abuse and exploitation which is done by the intension of harming or which destroys women's dignity is violence against women.

Violence does not only include beatings, rape or sexual abuse, verbal assault, it is anything which infringes on the rights of the person to be treated as human being. That violence which occurs within the periphery of household is domestic violence.

The respondents showed mostly psychological violence than physical violence and traditional violence like dowry.

Table No. 7: Types of Violence Encounter

S.N.	Types of Violence	No. of Respondents	Percentage
1.	Physical Violence (beating, pulling, hair throwing)	13	26
2.	Psychological Violence (verbal assault)	11	22
3.	Violence without knowledge due to lack of education)	26	52
Total		50	100

Source: Field Study, 2074

The above table shows that psychological violence is more common than physical violence which is 22 and 26 percent respectively. The above table also shows that 52 percent Tharu women (respondents) do not have knowledge about domestic violence.

5.7 Causes of Domestic Violence

The main causes of domestic violence are that alcohol is really is easily available in the study area. And where there are some of the women's occupations are making wine and selling. Most of the people (Tharu women) work in agriculture. Low wages, unemployment and economic problems are the causes of domestic violence.

The main cause of domestic violence is that alcohol is easily available in the study area and some of the women's occupations are making local wine. Most of the people work as daily wages as labor/coolies and sometimes they can't get wages resulting unemployment/economic problems; causing domestic violence.

Third cause of domestic violence is scolding (uses bad language). It makes a woman psychologically disturbed which is known as domestic violence. Fourth cause of domestic violence is Ganja abuse. Gambling is also cause of domestic violence. People get violent when they lose money in gambling. The least cause of domestic violence is lack of education. There is lack of education so that don't know about family planning awareness resulting minimum use of family planning the result is that the average number of children per couple 4.5.

Table No. 8: Causes of Domestic Violence according to the Opinion of Respondents

S.N.	Cause of Domestic Violence	No. of Respondents	Percentage
1.	Alcohol abuse	20	40
2.	Unemployment/Economic problem	6	12
3.	Scolding	15	30
4.	Ganja abuse	5	10
5.	Gambling	2	4
6.	Lack of education /knowledge	2	4
Total		50	100

Source: Field Study, 2074

Table 8 above, shows that main causes of domestic violence are alcohol abuse, i.e. 40 percent. Scolding, unemployment/economic problem, ganja abuse i.e. 30%, 12% and 10% respectively and so on.

In the study area, most of the men spend more than 35% of their earning in alcohol, ganja and gambling. Most of the women are housewives and also bearing and rearing their children.

5.8 Knowledge of Media can Help to Prevent/Eliminate Domestic Violence

Most of the Tharu women expressed that media can help to prevent and eliminate domestic violence. And majority of the respondents do not response that media can help to prevent domestic violence.

Table No. 9: Opinion of Tharu Women that Media Can Help to Prevent and Eliminate Domestic Violence

S.N.	Description	No. of Respondents	Percentage
1.	Media can help to prevent/eliminate	33	66
2.	Media can't help to prevent/eliminate	10	20
3.	Unknown about this	7	14
Total		50	100

Source: Field Study, 2074.

Table 9 shows that majority of respondents said that media can help to prevent and eliminate domestic violence i.e. 66 percent. But 20 percent respondents said that media can't help to prevent domestic violence and 14 respondents are unknown about this.

5.9 Tharu Women Beaten by their Husband and in-law during Pregnancy

In Tharu community, some men beat their wives during pregnancy. The causes of beating wife might be due to alcoholism, laziness, economic problem, irritability and ugly figure of body resulting from psychological and hormonal changes taking place inside the women's body during pregnancy and unwanted pregnancies.

Table No. 10: Respondents Beaten by their Husband and in-law during Pregnancy

S.N.	Description	No. of Respondents	Percentage
1.	Women beaten	3	6
2.	Women not beaten	47	94
Total		50	100

Source: Field Study, 2074

Above table 10 shows that 94 percent women are not beaten by their husband and in-laws during pregnancy. Minority of the respondents are beaten during pregnancy, i.e. 6 percent.

Most of the respondents did not need medical treatment after domestic violence (beating) during pregnancy.

5.10 Respondents Seeking Help with Different people after Domestic Violence

Most of the Tharu women (respondents) keep their domestic violence secret of the sake of prestige. Some of the victim woman asks help with friends and the minority of the victim woman asks help their relatives and neighbors.

Table No. 11: Respondents Seeking Help with Different people after Domestic Violence

S.N.	Description	No. of Respondents	Percentage
1.	Asking help with friend	13	26
2.	Asking help with relative/neighbor	4	8
3.	Reporting will increase violence more	16	32
4.	Keeping domestic violence secret for the sake of prestige	17	34
Total		50	100

Source: Field Study 2074

Table 11 shows minority of Tharu women keep their violent incidents secret for the sake of prestige i.e. 34 percent. Secondly reporting will increase violence more 32% and 26% respondents ask help with friends. And minority of victims ask help with relatives/neighbors are 8%.

5.11 Knowledge of Legal Protection

In the Tharu community, majority of the respondents have no knowledge about legal protection for victims of domestic violence. In the study area, very few respondents have some knowledge about legal protection for victims of domestic violence.

Table No. 12: Knowledge of Legal Protection for Victims of Domestic Violence

S.N.	Description	No. of Respondents	Percentage
1.	Knowledge of legal protection against polygamy	20	40
2.	Knowledge of legal protection against divorce	3	6
3.	Knowledge of legal protection against dowry	9	18
4.	Knowledge of legal protection against gender based violence	1	2
5.	Without knowledge of legal protections	17	34
Total		50	100

Source: Field Study, 2074

Table no. 12 shows that the majority of respondents do not have knowledge on legal protection against domestic violence, i.e. 34%. From the table it is clear that the 40% respondents have no knowledge of legal protection against polygamy, 18%, 6% and 2% respondents have no knowledge of legal protection against dowry, divorce and gender based violence respectively. There is lack of knowledge about legal protection in Tharu community.

5.12 Knowledge of Community Action on DVAW

In order to assess the activities of community based organizations and groups working in the field of VAW and DVAW. The study included question on knowledge of social and community based organizations or NGOs working in awareness rising activities in violence against women and women's legal protection.

Table No. 13: Knowledge of CBO/NGOs Working on Women's Legal Protection and DVAW

S.N.	Description	No. of Respondents	Percentage
1.	Yes know	10	20
2.	Yes head off	18	36
3.	Do not know	22	44
Total		50	100

Source: Field Study, 2074

Table 13 shows that most of the Tharu women have no knowledge about community based organization i.e. 44%. And 36 percent respondents have heard about CBOs. Minority of the respondents have no knowledge about CBOs and NGOs.

5.13 Different Types of Helps Needed for Victims of DV

In the study area, most of the victim women expressed to help counseling are needed to help victims of domestic violence and least of the respondents expressed need of legal punishment for abusers, job opportunities and helps.

Table No. 14: Different Types of Protection and Help Needed for Victims of Domestic Violence

S.N.	Description	No. of Respondents	Percentage
1.	Counseling	18	36
2.	Economic help/job opportunities	12	24
3.	Legal punishment for abusers	18	36
4.	Facilities for medical treatment	2	4
Total		50	100

Source: Field Study, 2074.

However, about 36 percent respondents said that they would want to counseling to help the victims of domestic violence, and 36 percent respondents expressed their opinion on legal punishment for abusers. But 24% and 4% respondents followed by economic and job opportunities and medical treatment respectively. supporting the family and she also has to bear psychological violence. She thinks that the cause of violent behavior of her husband gets drunk, inter-caste marriage

CHAPTER – VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary of the Findings

Violence against women, like all other historical phenomenon of violence, has to be seen in the socio-economic and political context of power relations. It is produced within class, caste and patriarchal social relations in which male power dominates. A narrow view of domestic violence does not go beyond an act of illegal, criminal use of physical force. But "violence" includes exploitation, discrimination, upholding of unequal economic and social structures, the creation of an atmosphere of terror, threat or reprisal and all forms of religion-cultural and political violence. While violence against women is part of general violence inherent in all social structures of class, caste, religion, ethnicity etc. and in the way the State control people, the specificity of violence against women underlies aspects of structural violence and forms of control and coercion exercised through a hierarchical and patriarchal gender relationship in the family and society.

Domestic violence is a universal problem. It cut across all social classes, castes, ethnic groups, religious groups and all nationalities. According to the literature main causes of domestic violence are alcohol abuse drug abuse, illiteracy, lack of education, economic condition, lack of awareness and poverty.

To fulfill the objective of the study, the exploratory and descriptive research design was applied. The questionnaires, observation, interview and case studies were used mainly to collect the necessary information. Among 3150 population of the ward no. 11 only 50 respondents were interviewed which from my study area (Tharu community). The respondents were married and widow women. The respondents were selected by systematic sampling method. The results were descriptively analyzed for which descriptive statistics such as frequency, percentage and case studies were used.

During the selecting respondents taken from rich to poor, and educated to uneducated. Where, selected women were widow married and unmarried. Among 50 respondents,

80 percent were nuclear family and 20% were joint family such like families were found suffered by domestic violence. The research (study) shows that man feeling more superior and powerful in nuclear family than others. Mostly physical violence occurs in nuclear family but psychological and verbal assault in joint family.

Middle age women were seen under high rate of violence than other age group women. According to types of marriage they have suffered from domestic violence at any nature more or less. The participants were interviewed were uneducated and have little knowledge of equitable justice system or enjoying of human right. Beside, this study shows no any Tharu Women want to report traditional like dowry related violence.

From the study conducted in targeted location where respondents were literate i.e. 40% and 60% were illiterate, women are more illiterate than men. Moreover, most of respondent found with arrange marriage are 70 % and other are love marriage as well as other type marriage. From the above data analysis the Majority of the agricultural occupation 40%, Daily wages labor, small business, and households were 24%, 14% and 12% respectively. In service the number of women is 6 percent and others were 6%.

Remarkably, type of violation under the Tharu women most seen during pregnancy and a few of them needed medical treatment after violent act during pregnancy. Most of the Tharu Women are limited within domestic area are 100% they are responsible then her husband for work like cooking, sweeping, rearing and caring of baby and old ones, washing clothes, to make basket, making cakes of cow dung for fuel wood etc. But in participation in social function (attending village meetings parties, development work) there is minority of women participation. The study shows the major causes of the domestic violence were alcohol abuse, unemployment/economic problem, scolding, ganja (drug) abuse, gambling and lack of knowledge/education i.e. 40%, 12%, 30%, 10%, 4% and 4% respectively.

The majority of the victims keep their domestic violence secret for the sake of prestige, which is 34%. Some ask help with friends, relative/neighbors 26% and 8% respectively. 32 percent Tharu women were not reported because of reporting will increase violence more. Little cases are been reached in front of police but police has

been seen serious over the issues they always stands to keep away from divorce. The most of the respondents stated that counseling and family meditation is helpful to help the victims of domestic violence i.e. 36 percent. Secondly, 36% respondents expressed their opinion on legal punishment for abusers and 24% and 4% respondents followed by job opportunities/economic help and facilities for medical treatment respectively.

Considering on legal protection against domestic violence are 35 percent rest of the number of the women do not want to go through legal protection services. In the Tharu community, 66 percent respondents have knowledge that media can help prevention and elimination of domestic violence. 20 percent respondents said that media can't help and 14 percent unknown about it. From the study 44 percent women are unknown about CBOs and NGOs only 20% respondents known about CBOs and NGOs out of 50 respondents. Which shows very less awareness level could be found with Tharu women on the domestic violence issues.

Domestic violence against women by respondents finding shows that more than 40% women are suffering from male companions (i.e. battering, abuse, alcoholism, gambling and scolding etc.) physical torture, work burden, sexual abuse, emotional abuse, economical abuse and harassment takes place at homes. In the case study, the women are also found domestic violence more from early age of told in various ways by the society, community and concerned with major decision are made by male.

6.2 Conclusions

This study clearly shows that domestic violence/abuse against women knows no boundaries. It occurs among well-known community member, the rich, the poor, the well-educated and uneducated and married and unmarried woman. The Tharu women are less literate than men and more dependent to men from family matter to social issues. They do not get equal opportunity for son and daughter in average families. The female has the many responsibilities at household work as they must bear and rear the children. To help the women in household works the no. of daughter is higher than husband, son-in-law and other family member.

Lack of education knowledge, socio-cultural power relation, lack of awareness, alcoholic addiction, drug/ganja addiction, gambling, scolding, poverty, economic problems, unemployment are viewed as reasons for DVAW. However, key informants viewed that lack of proper law to respond DVAW cases are major reason for it.

Keeping secret and under reporting the incidences of DVAW are seen as a major problem. Majority of the cases never come openly. Until and unless, such cases remain secret perpetrators ever secure of victimizing immediate friends and relatives/neighbors. Since, majority of Tharu women accepted that they would keep secret for the sake of prestige if such events happen to them. Respondents expressed that reporting will increase violence more. So it is desirable will increase women to make public cases of victimized.

Majority of Tharu women are spending their times in agricultural work, household work level other whereas most of male being alcoholic and gambling. Lack of knowledge of education, 45 percent out of 100% unknown about CBOs/NGOs working on women's legal protection, VAW/DVAW and lack of awareness is other reason of increasing DVAW. Since, Tharu women have never seen any posters on VAW/DVAW and listened media program on it.

In the study area, there was more alcohol abuse/violence than other violence. Most of the respondents stated regarding type of protection and help needed for victim of DVAW is counseling, economic help/providing job opportunity, legal punishment for abuser and minority of the respondents stated facilities for medical treatment. Majority of Tharu women were accepted that media can help/prevent DVAW.

There were many forms of DVAW in Tharu community. Mainly, there were three types of DVAW. Minority of the Tharu women suffering from physical violence (beating, beating by in-laws, pulling, hair throwing) i.e. 25%, 51 percent Tharu women were victimized of psychological violence (verbal assault, suppression of wives, denial of adequate food, scolding, mentally torture). Minority of Tharu women suffering from economic abuse (related with income) and so on.

According to field study, most of the Tharu women are seemed as the victim of various problems from the different points of views. To reduce the domestic violence against women and to maintain the equal opportunity between men and women the rehabilitation of their right mustbe done, share of their role and responsibilities, enhance legal provision, literacy, vocational training by local CBOs and NGOs, employment opportunity for educated women, strong political commitment, community groups to be capacitated to impose adequate punishment to abusers and awareness and empowerment training for women. Such clues would be instrumental to devise action plan for program implement.

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15) Can you read and write?

a) Yes

b) No

16) What is your occupation?

a) Agriculture

b) Wage labour

c) Service

d) Business

e) Household chores

f) Others

17) Have you ever quarreled with any of your family members?

a) Yes

b) No

18) If yes, for what reasons you often have to quarrel for?

a) Verbal assault/abuse

b) Because of insufficient food

c) Disobeying of wrong sayings

d) In doing simple mistakes

e) Psychological abuse

e) Other

19) To who often you have to quarrel with?

a) Husband

b) Mother-in-law

b) In-law

20) When the person shows violent behaviour against you?

a) After taking alcohol

b) After taking ganja (drugs)

c) After gambling

d) For minor mistakes

e) Other

f) Specify

21) Do you know about the domestic violence?

a) Yes

b) No

22) What type of DV are you facing?

a) Physical violence

b) Psychological violence

c) Traditional violence

d) Other, specify

23) What do you think, what is the cause of your victimization?

a) Economic problem

b) Drinking behavior

c) Gambling

d) Scolding

e) Ganja addiction

f) lack of education/knowledge

g) Others

24) What was the time and frequency of the event?

a) Daily

b) Weekly

c) Monthly

d) Other

- 25) What means does the perpetrator use during the violence act?
- a) Physical power
 - b) Verbal abuse
 - c) Weapons
 - d) Other
- 26) Do you ever need medical treatment after violent incident?
- a) Yes
 - b) No
- 27) Did your husband/in-law ever beat you while you were pregnant?
- a) Yes
 - b) No
- 28) Did you ever have to skip work after such violent incident?
- a) Yes
 - b) No
- 29) Do you want to take action for domestic violence?
- a) Yes
 - b) No
- 30) What actions do you think to be taken after the incident of violence?
- a) Report to the police office
 - b) Share with friends/relatives/neighbors
 - c) keep the incidence secret for their prestige
 - d) take help from CBOs/NGOs
- 31) Do you know about the CBOs, NGOs/INGOs?
- a) Yes
 - b) No
- 32) Did you take any help from that organization?
- a) Yes
 - b) No
- 33) Do you think these kinds of organization will help in reducing domestic violence?
- a) Yes
 - b) No
- 34) Do you know about the legal protection for victims of domestic violence?
- a) Yes
 - b) No
- 35) In your opinion, what kind of support is needed for the victims of domestic violence?
- a) Counseling
 - b) Family meditation
 - c) Free legal service
 - d) Legal punishment for abusers
 - e) Facility to medical treatment
 - f) Economic help/job opportunities
 - g) Victim support programme
 - h) Empowerment by law
- 36) What do you think, domestic violence against women is increasing or decreasing?
- a) Increasing
 - b) Decreasing
- Why? Specify

37) Do you think that media would play essential role to reduce domestic violence against women?

a) Yes

b) No

38) In your view, that is the necessary action to eliminate or stop domestic violence against women?

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