

“DOMESTIC VIOLENCE AGAINST WOMEN”

A Sociological Study of Bhagwanpur VDC of Siraha District



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It is certified that Hare Ram Yadav has completed his dissertation on the topic "Domestic Violence Against Women: A Sociological Study of Bhagwanpur VDC at Siraha district Nepal" under my guidance and supervision. I recommend this dissertation for final evaluation.

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EXECUTIVE SUMMARY

This study deals with the domestic violence against women in Maithili community Inarwa village at Siraha District. Maithilisociety is an inegalitarian and sexually stratified societies where women in general have lower status than men. Women have no independent existence and a women's social position is entirely defined by her father's husband's or Son's status. The tendency to patriarchal dominance general throughout Nepal is particularly strong in Maithilisociety.

The general objective of this study is an attempt to despite the domestic violence against women in Maithili community. However the specific objectives of this study are: to identify various forms of domestic violence against. Women in Maithili community, to identify the causes of domestic violence against women in Maithili community, to identify effects of domestic violence against women in Maithili community.

It is clear that Maithilisociety is more inegalitarian and sexually stratified society based on Hindu philosophy. Culturally they are regarded as inferior than male and accorded a lower position on society. They are not allowed to take part in many socio-cultural activities like death ritual of relatives. The education condition of Maithili community women are very low compared to male member of this society. Even these days, dowry system is integral part of Maithili marriage which not only demoralized women socially but brings a lot of cause of domestic violence. If dowry is not appropriate as demand. They have very little freedom in behaviour. Even they are not allowed to talk non-family community women totally, dominated by male member of family if they go against of it make causes of domestic violence. Which takes place in family affair problems of violence are found in various categories. Steady changes are taking place in the method of behaving pattern with female counterparts along with the change in education and employment situations.

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CHAPTER-ONE

INTRODUCTION

1.1 Background of Study

Nepal is multiethnic, multicultural, democratic independent sovereign country. Its diverse topography includes the high snow-clad mountain (where mostly the Sherpas, Limbus and Bhotiyas of Tibetan origin live), the hill (where the Tamangs, Magars, Gurungs, Sunuwar, Newar, Brahmin and Chhetries live) and the subtropical plain of the Terai (where Tharu, Danuwar and Maithili speaking community live (Cameron, 1998).

Nepal's cultural landscape is extremely diverse and is composed of more than 90 knowledge groups and subgroups, these groups on the basis of the language they speak i.e. Indo-Aryan and Tibeto-Burman. As far as the social relations governing the status of women are concerned, however, there is large variation within each of these groups, the politically and culturally pre-dominant Indo-Aryan ethnic groups live mostly in the hills and the Terai. In terms of attitudes towards women, the Maithili and Awadhi are the most conservative communities of the Indo-Aryan groups, with mobility of women outside the household being highly restricted in Maithili and other Terai Communities women wear purdah (veil) and they may not mix freely with the opposite sex.

“Violence” means may act that results in or is likely to result in, Physical, sexual or psychological harm or suffering to poor and backward people, including threat of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

Accordingly violence encompasses but is not limited to the following:

1. Physical, sexual and psychological violence perpetrated or condoned by state, wherever it occurs.
2. Physical, sexual and psychological violence occurring in the family, including battering sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women on-spousal violence and violence and violence related to exploitation. Physical, sexual, and psychological violence occurring within the general community including rape, sexual abuse, sexual harassment and intimidation at work in educational institutions and elsewhere, trafficking and forced prostitution (UNICEF, 2006).

Legal definition of domestic violence or intimate partner violence are generally more restrictive and refer specifically to threats or acts of physical or sexual Violence including forced rape, stalking, harassment, certain types of psychological abuse and other crimes where civil or criminal justice remedies apply laws vary from state to state since Evidence exists that non-physical intimate partner violence has many devastating physical, psychological behavioral and developmental effects, the definition used in these guidelines is

better suited for the identification and treatment of intimate partner violence in the health care setting (www.unicef-ledc.org).

1.2 Statement of problem

Endemic of violence against women exists in all the Countries throughout the world but unreported domestic violence against women is a major obstacle to social and economical development of the society.

It is still in practice in different communities in various form such as child abuse, rape, incest, sexual harassment, rape, forced, marriage, marital, rape forced conception, domestic violence and dowry related violence minimize their human rights and reproductive right. In Nepal patriarchal social of the country has worked as hindrance. We know that husbands are life companions of wives but our evaluation and exception is just opposite. Unfortunately, women are even neglected by their husbands. Husbands habit of drinking alcohol, their feeling of superiority, are mainly responsible factors to make women as the victims of the society, which is true reflective example of domestic violence against women in Maithili community. Sexual monopoly of husband unbearable duties of household activities of women, pregnancy and deprivation of various needs are also the forms of domestic violence against women in Maithili community (Bennet, 1983). Mithila is a land of ancient culture strongly based on Hindu philosophy and follows strict caste system, the tendency to particularly dominance through general throughout Nepal is particularly strong in Maithili Society is ainegaliterian and sexually stratified societies where women in general have lower status than men. Women have no independent existence and a women's social position is entirely defined by her father's hierarchical male-female relationships as described Smock may be describe the Maithili women position "Security and social approval come through satisfying these men (father, brother, husband and son) and particularly through providing male heirs for the husband's family. An independent women has no legal or social place within society"(Acharya, 1981). Although many prosecutors have exhibited increasing sensitivity to gender issues particularly in domestic violence cases, much remains to be accomplished, despite the fact that domestic violence is a crime, some prosecutors believe that these incidents should be left to social service agencies or domestic relations courts of resolution. The issues such as attrition, availability of evidence and victim credibility are very rear problems in the prosecution of domestic Violence cases. However, domestic violence is no less a crime because it is hard to prosecute. National crime survey data showed that one-third of domestic violence incidents against women, including rape, robbery and aggravated assault. Men use that's of rejection seeking sexual enjoyment else where, remarriage and quarrel to force sex wives early in marriage. As a result for most present generation women married life means depression, mental torture, bride burning for dowry demand. In addition to death the consequence of DVAW may have both long term and short term physical and psychological impacts. Such as physical injury STIs, gynecological problems, mental health problems resulting from VAW would affect maternal health include depression feeling of helplessness, alcohol and substance abuse. DVAW is clearly and obviously seen in the context of Maithili community. So it is the serious matter of study and research. Studying about DVAW which is unreported and unacceptable in our society and help to minimize it.

The chronic problem of violence is general and violence against Maithili women in particular in Nepal today has become very acute and becoming explosive which may threaten our social harmony if some suitable effective measures are not taken well in time, in its true perspectives, it appears to be the root causes of domestic violence facing our country at present on the basis of these general facts following research problems are identified.

-) What are various forms of domestic violence against women?
-) What are the causes of domestic violence against women?
-) What are the measures to resolve the domestic violence against women?

1.3 Objectives of the study

The Objectives of this study is an attempt to depict the domestic violence against women in Maithili community.

However the specific objectives of this study are:

-) To find out various forms and causes of domestic violence against women.
-) To explain the effects of domestic violence against women.
-) To identify measures to resolve the domestic violence against women.

1.4 Significance of Study

As on the word, women constitute half of the total population in Nepal, they are the backbone of the nation. There are lots of studies have been conducted on the issue of violence against women in general context but specially the literature available in the topic of violence available on the topic of violence against women in Maithili community are very scarce in this context, this study will be fill up this gap to some extent.

1. Maithili society is male dominated society, where thousands of women frequently suffer from different kinds of mental and physical torture relating to different reasons. Women are not only dominated by their husband and other male family member, but also dominated by women like mother in law, sister in law, step mother and so on. Without development of women, it is impossible to develop the nation.
2. There are many Research in different issues in Bhagawanpur VDC. But in domestic violence against women there is no study. Therefore, this study is new one.
3. The study was based on field research. The report helps students of the similar field to start another project like this. The students of sociology, health and population might find the report useful. It was expected that this study may be useful information to students, project planners, policy maker, administrators and implementers. The study is helpful for government and other related organizations.

1.5 Organization of Study

This study has been organized into three chapters in order to make the study more specify, precise and impressive, the first chapter is an introductory chapter, which deals with

the background of the study, statement of the problem, objectives of the study and significance of the study. Chapter two deals with the literature review from the various books, journals, publications etc. chapter three deals the from research methodology were applied to generate necessary data from study. Chapter four analyzes social and demographic characteristics of the respondents. Similarly, chapter five describes forms of domestic violence against women. Six chapter describes the causes of domestic violence against women. Effects of domestic violence is described in chapter seven. Finally, summary and conclusion have been provided in chapter eight.

Finally, bibliography and appendices have been incorporated at the end of the part of the thesis.

CHAPER-TWO

LITERATURE REVIEW

This chapter deals with the review of available literatures about violence among women. Children learn about gender roles through socialization. These gender roles contribute to developing a sense that men are superior to women thereby justifying violent actions. Create an educational tool that teaches boys and girls about how gender roles are formed and enables them to question existing gender roles and to redefine. Domestic violence is now commonly defined broadly to include all acts of physical, sexual, psychological or economic Violence that may be committed by a family member or intimated partner.

2.1 Discrimination against Women

The societies are discriminatory to women. Women are subject to discrimination in social, economic, legal and political sphere to an extent that the “access to resources is also gendered” (Miller, 2003). Gender discrimination is probably the most “generalized form of exclusion”. It “cuts across most class, caste, and ethnic background” (de Haan:1998). The women feel excluded from the “social rights of citizens” (Room et al., 1992:14, cited in Silver, 1995). De Haan (1998) portrays women finding themselves in a “state or situation....a processa mechanism which excludes them”. Stewart (2006) points out lack of power, or unequal power relations, as the root of every types of exclusion. Women have to fight battles for their identity through the politics of recognition (Taylor, 1994) and politics of rights (Habermas, 1994). Gender bias is reflected not only in actions of individuals but also in cultural traditions and institutional practices (Mahoney, 1999) for example, the situation of low-caste women is more impoverished. In many societies around the world the recognition of women as individual is missing. Their entity as an individual is simply not accepted. Women are always seen in the perspective of their relationship with men. Some societies consider them as valuable property-to be protected and presented to her husband. Jackson (1996) observes that women are “universally disadvantaged target group”. In Radford’s (1992) opinion, women’s life are framed by the social structure of patriarchy, which consists of male economic and social power, underpinned by the use of, or threat of, violence.

The practices of these cultural and traditional values further promote “culturalization of violence” (Adelman et al, 2003) in the society. The persistence of inequality between women and men is a problem in the world. The “shortfall” of women is most acute in Asia and North Africa (Sen, 2001). This begins with the sex-selective abortions. Experts at the 4th Asia Pacific conference on Reproductive and Sexual Health and Rights are painting an apocalyptic vision of the Asian region where 163 million women are “missing” and the sex ratio continues to decline as a result of easy access to modern gender selection techniques (Ebrahim, 2007).

Although other subgroups within the Indo-Aryan culture do not all practice strict purdah, where it is practiced, it is considered proper for women to restrict their activities to the household. Sexual purity of women is extremely important for the Indo-Aryan group. Child

marriage, a restriction on widows remarrying and arranged marriages are still followed widely. Property is inherited only through the male line and therefore, women's economic status both in the household and in the community is lower than that of men. Similarly, due to restrictions on their mobility, women's access to education and training-and, consequently, modern avenues of income-are limited. The Tibeto-Burman groups mostly live in the hills and the mountains. Women from these groups are free to engage in various income-generating activities or businesses outside the household, and they are respected for undertaking such activities. They travel widely for trading and business, and operate lodges and teahouses along the trekking routes and major roads and in tourist areas.

Women have relative freedom in their choice of marriage partners, and premarital sexual relations and social mixing occur. Child marriages are rarer than with their counterparts in the Indo-Aryan group. In spite of this cultural diversity, land is universally inherited in all communities from father to son, with women lagging far behind men in terms of access to knowledge, economic resources, and modern avenues of employment.

The political economy of Nepal is characterized by profoundly unequal distribution of economic and political power, and a fundamentally inequalitarian socio-religious ideology and social practice (CSRC, 2003). Women in Nepal suffer from discrimination because of the cultural and traditional values. For example, the cultural system of Badi, Deuki and Jhuma of Nepal are typical example of such violence. The practices of these 'cultural and traditional values' further promote "culturalization of violence" (Adelman et al, 105) in the society. Many varieties of gendered norms exist in the politics of developing Nepali women. This is exemplified by the orthodox Hindu groups emphasizing the sexual purity of women, Thakali and Sherpa communities taking pride in the business acumen and marketing abilities of their women and Tibetan origin group practicing polygamous marriage (Cowell. R. B. (ed.), 2003.

2.2 Sexual and Gender-Based Violence

The term gender-based violence is used to distinguish common violence from violence that targets individuals of groups of individuals on the basis of their gender. Gender based violence has been defined by the CEDAW Committee as: Violence that is directed at a person on the basis of gender or sex.

It includes acts that inflict physical, mental or sexual harm or suffering, threat of such acts, coercion and other deprivations of liberty. The term violence against women refers to any act of gender-based violence that results in, or is likely to result in, physical or on public. Violence against women is a form of gender-based violence and includes sexual violence.

The Beijing platform for Action defines violence against women as an obstacles to the achievement of the objectives of equality, development, and peace. According to the GBV are: Acts of gender-based violence results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threat of such acts, coercion or arbitrary deprivation of liberty, whether occurring public or in the private life (Beijing Platform 2007).

The WHO defines violence against women as:

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. There are many forms of violence against women, including sexual, physical, or emotional abuse by an intimate partner; physical or sexual abuse by family members or others; sexual harassment and abuse by authority figures (such as teachers, police officers or employers);

trafficking for forced labor or sex; and such traditional practices as forced or child marriages, dowry-related violence; and honor killings, when women are murdered in the name of family honor. The systematic sexual abuse in conflict situations is another form of violence against women (WHO 2003).

The socio-economic-legal setting is further differentiated towards women that exacerbate the situation-especially in a patriarchal society. The criminal justice system is said to be not sensitive to 'gender' and 'cultural' issues. It is also not attuned and oriented to respect rights of women/victims. Access of women to justice is not properly safeguarded throughout the world. A study conducted by National Institute for Justice (NIJ, 2006) in USA revealed that only 19 percent of women and 12.9 percent of men who were raped reported the crime to police. Many women never see justice delivered in crimes they report to the formal justice system (Adams, k., Byrnes, A. eds, 1999). Subsequently, victims or their families often undergo severe pain, torture and other losses because of the offences perpetrated against them. The state simply forgets the victims after it charges someone with the offence committed against the victims. Whenever the victim is required to attend court to testify, there is a tendency to treat them as "item of evidence" (Rossner and Wulf, 1984) and a "non person" (Shapland, 1983). The convention of Belem do Para (1994) defines GBV as any act or conduct, based on gender, which causes death or physical, sexual or psychological harm or suffering to women, whether in the public or the private sphere. Violence against women shall be understood to include physical, sexual and psychological violence;

- a) That occurs within the family or domestic unit or within any other interpersonal relationship, whether or not the perpetrator shares or has shared the same residence with the woman, including among others, rape, battery and sexual abuse;
- b) That occurs in the community and is perpetrated by any person, including, among others, rape, sexual abuse, torture, trafficking in persons, forced prostitution, kidnapping and sexual harassment in the workplace, as well as in educational institutions, health facilities or any other place; and
- c) That is perpetrated or condoned by the state or its agents regardless of where it occurs.

The convention expressly recognizes the relationship between gender-based violence and discrimination, and indicates that violence of that kind is a reflection of the historically unequal power relations between women and man, and that the right of every woman to a life free of violence includes the right to be free from all forms of discrimination and to be valued and educated free of stereotyped patterns of behavior;

It establishes that violence affects women in a variety of ways and obstructs their exercise of other basic civil and political rights, as well as economic, social and cultural rights;

The convention stipulates that states parties shall act with due diligence to prevent, investigate and punish violence against women that occurs in public and private, within the home or the community, whether perpetrated by individuals or agents of the state;

It provides that States parties shall take special account of the vulnerability of women to violence by reason of, among others factors, their race or ethnic background or their state as migrants, refugees or displaced persons. Similar consideration is to be given to women subjected to violence who are pregnant or disabled, of minor age, elderly, socio-economically disadvantaged, affected by armed conflict or deprived of their freedom.

The report of the convention of Belem do Para, asserts that family violence is one of the most insidious forms of violence against women. It is prevalent in all societies. Within family relationships women of all ages are subjected to violence of all kinds, including battering, rape, other forms of sexual assault, mental and other forms of violence, which are perpetuated by traditional attitudes. Lack of economic independence forces many women to stay in violent relationships. The abrogation of their family responsibilities by men can be a form of violence, and coercion. These forms of violence put women's health at risk and impair their ability to participate in family life and public life on a basis of equality.

The report also adds that the traditional attitudes by which women are regarded as subordination to men or as having stereotyped roles perpetuate as subordinate to men or as having stereotyped roles perpetuate widespread practices involving violence or coercion, such as family violence and abuse, forced marriage, dowry deaths, acid attacks and female circumcision. Such prejudices and practices may justify gender-based violence as a form of protection or control of women. The effect of such violence on the physical and mental integrity of women is to deprive them the equal enjoyment, exercise and knowledge of human rights and fundamental freedoms. While this comment addresses mainly actual or threatened violence the underlying consequences of these forms of gender-based violence help to maintain women in subordinate roles and contribute to the low level of political participation and to their lower level of education, skills and work opportunities.

2.3 Sexual Violence

Women suffer from various types of violence-aggression, hostility, fighting, brutality, cruelty, sadism, violent behavior, bloodshed, and sexual assaults and rape. Amongst them, the sexual violence is the most abhorrent. Sexual violence is simply any sexual act or contact that a person does not want. A person could be forced into these acts through force, threat, or intimidation. It is a violent crime and a frightening experience. It may include unwanted touching, kissing, oral sex, anal sex, vaginal sex, or other sexual acts. Sexual violence is a pervasive global problem with significant consequences for the

physical and psychological health of victims yet in many places around the world; available services do not meet the needs of survivors.

Definitions of sexual violence may be influenced by cultural values, social norms, human rights, gender roles, legal initiatives and crime that may evolve over time. The world Report of violence and Health, Geneva (Jewkes, Sen, and Garcia-Moreno,2002) defines sexual violence.

Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work the phenomenon of coerced sexuality is important beyond its obvious human rights dimensions, since it can have negative consequences for the physical and mental health of the women and for her interpersonal relationships (Heise, Moore and Touba, 1995).

These authors define sexual coercion as:

Sexual coercion is the act of forcing (or attempting to force) another individual through violence, threats, verbal insistence, deception, cultural expectations or economic circumstances to engage in sexual behavior against her/survivors are women and children, boys and men are also targets of sexual and gender based violence.

Sexual violence can take place in different circumstances and settings. These include coerced sex in marriage and dating relationships, rape by strangers, systematic rape during armed conflict, sexual harassment, sexual abuse of children, sexual abuse of people with mental and physical disabilities, forced prostitution and sexual trafficking, child marriage, denial of the right to use contraception, forced abortion and violent acts against the sexual integrity of women, including female genital cutting and obligatory inspections for virginity (WHO, 2002)

2.4 Review of Previous Studies

Nepal is developing country. There are many reasons about violence against women but main reason is patriarchal norms and values. The women population is more than 50 percent. They have poor literacy rate, social status, economic participation and decision making right. Women are victimized from trafficking, rape, sexual harassment, beating of women, priority of son, mental torture, polygamy, other superstitions. Rural and uneducated women are mostly believed religious and cultural norms and values which indicate women status has not raised. Domestic violence includes physical, sexual, psychological, aggression, coercion and is a pattern of behaviour employment by one person in a relationship control another. The abuse is typically directed at women and girls and can create health, social and economic costs for the individual, the family and society (Nirmala K. 2018).

In general Nepalese society is a practical, with pervasive and ingrained gender discrimination within the context of strong male dominance in all aspect of life. Through there are different in terms of ethnic and religious group, women in general lag far behind men in access to resources, basic services like education and health, information and knowledge, opportunities for employment and in political representation. Nation-wide only a quarter of women are literate. Every sector of civil society in Nepal responds to domestic violence by encouraging compromise family member. A wife who seeks to leave her husbands family usually turns to the legal remedy called partition. Again her ability to encumber of dispose of properly obtained by partition is limited and she looses her rights if she is not sexuality faithful to her husband. In theory, partition allows a woman to obtain the resources to support to herself and her children. In reality, it is extremely difficult to obtain partition due to severe delays in the legal system.

CHAPTER-THREE

RESEARCH METHODOLOGY

This chapter deals with social approaches were adopted for this proposed study these are the appropriate research design and scientific methods were adopted for collection primary 'data from selected study area. The main purpose of this study is to present actual picture of the violence against women in Maithili community with an empirical study of Bhagwanpur of siraha district.

3.1 Research Design

This study is carried out on the basis of exploratory and descriptive research design. The primary data and information obtained from the study area were analyzed to find out how these data and information indicated the real picture of violence against women.

3.2 Selection of Study Area

To gather the information and data for the proposed study Bhagwanpur VDC Ward no. 5 of Siraha district of Eastern Development Region was selected on the basis of following reasons. Inarwa village situated in the Siraha district of Terai regain is home land of Maithiliculture it was selected because different groups of Maithilipeople having different socio-economic status inhabit in the VDC. Besides the researcher who is the resident of the same place and wanted to see why violence occurs particularly more against women and how this can be eradicated.

3.3 Nature and source of Data

This study was based on both primary and secondary data Primary data ware both qualitative and quantitative in nature. It was collected through field works. Similarly, secondary were collected through published and unpublished materials such as research article, reports, books, CBS, VDC and DDC profile, GOs/NGOs/INGOs resources.

3.4 Universe and sampling procedure

This study was conducted in Bhagwanpur VDC of Siraha district. The total population of Bhagwanpur VDC is 12583, among which, 6302 are males and 6281 are females (DDC, profile, 2068) But according to the information provided by the Bhagwanpur VDC, office uptated in years 2074, the total population of ward no.5 is 2013 and 392 households. This study has covered married women of age groups between 15-47. This sample has revealed 80 household socio-economic status in general and domestic violence against women in Maithili community particular (NSB, 2068).

3.5 Data Collection Techniques and Tools

3.5.1 Household Survey

The household survey was an important technique of data collection in this research. In order to collect the data on the socio-economic, (personal identification, occupation, income expenditure, landholding, livestock practices and education etc). Household survey was conducted and interview has been taken. A structured questionnaire was designed for research interview. Both open and closed ended questions were included in the research interview questionnaire. Closed ended questions gave the quantitative information. The open ended questions provided in depth information about objectives of the study.

3.5.2 Questionnaire

Structured and semi-structured questionnaire was prepared to gather the data from household to find out the socio-economic status women of study area. Questionnaire was prepared for both male and female to study comparative status of women to male of the study area. The questionnaire was filled up through interviewing both one male and one female of each sampled household of study area.

3.5.3 Interview

For the purpose of the study, necessary primary data were collected through face to face interview with the women head of the household and knowledgeable person of the sample households. A semi-structured interview schedule has been prepared to conduct interview to collect information pertaining to the objectives to the study. The schedule has been covered the items of information on personal and family characteristics of the Maithili women including incidence frequency, context and causes of domestic violence.

In addition of these, some key informants were interviewed to collect information on various aspects of the issues under study. These key informants included school teachers, social workers, political leaders, senior people in the community etc.

3.5.4 Key Informant Interview

To generate the in-depth data about the cultural system like marriage, ritual and local custom and socio-culture position of women key informant interview was vigorously applied.

To gather the data and information, key informant interview schedule was applied as research tool. Through this tool social and cultural life of women was assessed, women activists, knowledgeable person about culture, they were both male and female.

3.5.5 Focus Group Discussion

The focus group discussion was conducted among women. The member for focus group discussion was selected from the sampled household of study area. To find out the overall position of women in society through different angle and sensitive information related with

the problem of women, this method was specially used. In order to collect the data and information through this technique topic guideline was applied as research tool. The focus group discussion was conducted among 8-105 women from different caste.

3.6 Data Analysis Procedure

The collected data were processed manually, they will manually edited & and coded. The coded data will be tabulated manually. An attempt was made to keep all the data in a master table. Tables of almost all items were obtained to look into the distributions primary data were presented on different chapter and such chapters with secondary data wherever it was necessary and also both descriptive and exploratory research designs were used on the basis of secondary and primary data respectively. So when the data were required, they were just put orderly on the basis of quantity and described qualitatively.

3.7 Limitation of Study

The issue of domestic violence against women is vergue issue which can't be studied at once.

The study was conducted in a small community with a sampled 80 household. Therefore, the generalization made in this may not be generally applicable to other community.

The Study has following limitation.

- i. This study focuses in a very small area of Bhagwanpur VDC in Siraha district.
- ii. This Study covers only married women for respondents.
- iii. This Study covers the sample size of 80 respondents.
- iv. This Study is concentrated to analyze the situation of women in domestic violence.

CHAPTER-FOUR

SOCIO-DEMOGRAPHIC CHARACTERISTICS OF STUDY AREA

4.1 Introduction to the study population

This chapter deals with the demographic, social, economic, educational and participatory characteristics of households and respondents, Out of total 392 households in the study area (VDC office, 2074), 80 households have been taken as sample. The field work was conducted in Chaitra 2074.

Table – 4.1

Gender Basis Population of Bhagwanpur VDC

Ward No.	Household No.	Population	Male	Female
1	425	2639	1310	1329
2	429	2646	1287	1359
3	578	2894	1461	1433
4	435	2391	1213	1178
5	392	2013	1031	982
Total	2259	12583	6302	6281

Source: NEC Profile, 2074.

4.2 Characteristics of Household Population

4.2.1 Age Sex Composition

Age sex composition plays an important role in determining the population distribution of the study area. Information on age and sex of each household member has been obtained from the married women of age group 15-49 years in 80 sampled households, the total population is 2013. Among total population 1031 are males and 982 are females.

Table 4.2**Distribution of Household Population of the study area by Age and Sex**

Age group	Sex				Total	
	Male		Female			
	Number	%	Number	%	Number	%
0 – 5	80	9.4	73	7.5	153	8.45
6 – 11	93	8.8	91	8.7	184	8.75
12 – 16	79	7.6	97	8.3	178	7.95
17 – 23	96	9.1	113	11.3	209	10.2
24 – 29	125	12.1	129	13.2	254	12.65
30 – 35	167	15.9	127	12.8	294	14.35
36 – 41	125	11.7	115	11.6	240	11.65
42 – 47	99	9.6	98	10.0	197	9.8
48 – 55	83	7.9	93	9.38	176	8.64
56 – 60	49	4.7	34	3.5	83	4.1
60+	35	3.2	12	1.3	47	2.25
Total	1031	100.0	982	100.0	2013	100.0

Source: Field Survey, 2074.

4.2.2 Educational Composition by Sex

The large population of Nepal is illiterate in which women comprise the largest group among the illiterate in the study area, literacy rate of women were very low as like other part in Nepal. Education enhances the ability and capability of human beings to judge for right and wrong. It also plays the viral role in violence making process.

Table - 4.3

Distribution of Household Population of the Study Area by Education

Education	Sex				Total	
	Male		Female			
	Number	%	Number	%	Number	%
Illiterate	293	28.4	415	42.2	708	35.3
Under SEE	436	42.3	397	40.3	833	41.3
Intermediate	147	14.3	93	9.5	240	11.9
Bachelor	102	9.7	65	6.7	167	8.2
Masters and above	53	5.3	12	1.3	65	3.3
Total	1031	100.0	982	100.0	2013	100.0

Source: Field Survey, 2074.

4.3 Demographic Characteristics of Respondents

4.3.1 Age Composition

Age is an important factor in demography and it makes difference in violence generating activities, social relation and responsibilities. The age groups are divided into 15-19, 20-24, 25-29, 30-34, 35-39, 40-44, and 45+ yrs.

Table – 4.4

Distribution of Respondents by Age Group

Age Group	Total Number	Percentage
15-19	2	1.5
20-24	19	24.5
25-29	21	26.5
30-34	9	11.5
35-39	17	21.5
40-44	5	6.5
45+	7	9
Total	80	100.0

Source: Field Survey, 2074.

The highest population is found in the age group 25-29 yrs (26.5%) and the population is lowest in age group (15-19) yrs (1.5%). Population in the age groups 20-24 and 35-39 appear significant relative to that of the highest population age group. Population in 20-24 age group is 24% and that in the age group 35-39 is 21.5% of the total respondents population.

4.3.2 Age at Marriage

The age at marriage in this study is categorized into four groups: 10-15, 16-19, 20-24 and 25+ yrs.

Table – 4.5

Distribution of Respondents by Age at Marriage

Age at Marriage	Total Number	Percentage
10-15	12	15.0
16-19	36	44.0
20-24	26	32.5
25+	6	8.5
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that most of the women were married between ages 16-19 yrs, their percentage being 44% among the total respondents. Marriage age between 20-24 yrs is also found to be significant with 32.5% of the total respondent population and it is least (85%) in the age group above 25 yrs.

4.4 Social Characteristics of Respondents

4.4.1 Family Structure

Structure of the family plays an important role in the status of women. There are mainly two types of families in the study area. Therefore respondent family was dichotomized into two categories joint and nuclear. Nuclear family includes husband, wife and their unmarried children and it is comparatively small in size. Joint family means husband, wife one or more, their married and unmarried children and other relation living in one household who share their meal in the same kitchen.

Table – 4.6

Distribution of Respondents by Types of Family

Types of Family	Total Number	Percentage
Nuclear	15	18.5
Joint	65	81.5
Total	80	100.0

Source: Field Survey, 2074.

It is found in above table among the sampled households that 81.5% joint family structure and rest 18.5% are nuclear family.

4.4.2 Religious Composition

Nepal was a Hindu nation until 2005 when, after the major political revolution in the country, the interim parliament declared it as a religion neutral nation. Irrespective of this, Nepal has always been a place with religious harmony.

Table – 4.7

Distribution of Respondents by Religion

Religion	Total Number	Percentage
Hindu	75	94
Muslim	5	6
Total	80	100.0

Source: Field Survey, 2074.

Above table shows that most of respondent household are Hindu 94% and rest 6% are Muslim follower.

4.4.3 Cast/Ethnic Composition

Nepal is a multi ethnic country where there are different cast/ethnic groups. Each caste and ethnic group has its own language, culture and tradition. Nepal is full of cultural diversity, caste is also main factor in the society and it plays important role in social activities.

Table – 4.8

Distribution of respondents by Caste/Ethnicity

Caste/Ethnicity	Total Number	Percentage
Yadav	22	22.5
Kayastha	9	11.2
Mandal	12	15.0
Dusadh	4	5
Chamar	11	20.0
Mushahar	17	21.3
Muslim	5	5
Total	80	100.0

Source: Field Survey, 2074.

4.5 Economic Characteristics of Respondent

4.5.1 Size of Farming land

As lies in other part in Tarai, there is tremendous pressure on the land. The farmland ratio in the sampled households was given below:

Table – 4.9

Land Holding Size per Household

Size of farming size	Total Number	Percentage
Landless	17	21.2
Small (down to one Bigha)	27	33.7
Medium (up to one Bigha)	25	35.0
Big (more than five Bigha)	11	14.1
Total	80	100.0

Source: Field Survey, 2074.

The farmland ratio in the sampled households was being 35.0 people per Bigha. Trai this area Landless percentage was being 21.2 and more than five bigha Percentage given 14.1 Percentage. The average land holding for the Sample.

4.5.2 Tenure Status

In our agrarian country, tenure status plays a significant role in Socio-economic status of person. There were three categories of land cultivators in this village. They were land owners (cultivating own land), tenants (cultivating other's land in rent) and land owner-cum tenant (cultivating both types of land)

Table – 4.10

Tenure Status per household

Tenure Status	Total Number	Percentage
Land owner	37	42.2
Tenant	8	10.0
Tenant cum land	22	27.5
Landless labor	13	16.3
Total	80	100.0

Source: Field Survey, 2074.

As shown in above table, highest (46.2%) of the respondents are land owner. Most of the farmers are tenants cum land owner. There are 27.5% of the respondents who are tenant cum owner. Though 10% of the respondents are tenants, they have to share a fixed account of food grains money to land owner, fixed by their natural understanding.

4.5.3 Possession/Keeping of Household Income

Both males and females need to have equal responsibility for household activities and they need to share equal benefits in the family. In principle, both should have equal rights and duties. But in our society, males have dominant roles.

Table – 4.11

Distribution of Respondents by Keeping of Household Income

Keeping of household meme	Total Number	Percentage
Self	12	15.0
Husband	44	55.0
Both	8	10.0
Other(from Foreign country)	16	20.0
Total	80	100.0

Source: Field Survey, 2074.

Out of households, respondents, who are females keep 12 households (15.0%) compared to 44 households (55.0%) by their husbands. In 8 households (10.0%) both males and females keep jointly. Like wise, in other cases 16 households (20%) the income kept by other members of the family.

4.5.4 Source of Family Income

Table – 4.12

Distribution of Respondents by Source of Family Income

Source of family income	Total Number	Percentage
Agriculture	40	50
Business	13	16.2
Labor employment	23	28.8
Job/service	2	2.0
Other(foreign currency)	2	2.0
Total	80	100.0

Source: Field Survey, 2074.

Out of 80 households, agriculture occupied the first position with 50% as the source of family income it is followed by labor employment 28.8% similarly 16.2% are involve in business and rest are job holders or others.

4.6 Education Status of Respondents

In the present study the educational status of the respondents is divided into three categories which are illiterate, under SEE and educated. Those who can not even read and write are kept under the category "Illiterate" those who have joined school but not passed SEE examination are kept under the category "under SEE" and those who have passed SEE or have atened higher education are kept under the category "Educated".

Table – 4.13

Distribution of Respondents by Education

Education	Total Number	Percentage
Illiterate	27	34
Under SLC	38	47.5
Educated	15	18.5
Total	80	100.0

Source: Field Survey, 2074.

Study has shown that majority of respondent are (47.5%) and under SLC, followed (34%) are illiterate and rest (18.5%) are educated.

4.7 Participatory Characteristics of Respondents

In this segment, participation of respondents in different community level committees. Such as school management committee, political parties and religious institution have been analyzed. Participation in these different social activities can be indicator of the status of women in the family of society.

4.7.1 School Management Committee

Table – 4.14

Distribution of respondents by participation in school Management committee

School Management committee	Total Number	Percentage
Regular	5	6.2
Sometimes	3	3.7
Never	72	90.1
Total	80	100.0

Source: Field Survey, 2074.

The study has shown that most of the respondents (90.1%) have never been a member of the school management committee followed (6.2%) are regular and rest (3.7%) are the occasional participants of the committee.

4.7.2 Political Parties

A number of simple question covering a speets village, district and national politics were put to village women in the sample. Most of women show lack of knowledge about political process and lack of political knowledge. However women seemed to be more aware about village politics. Most of women in Maithili community express awareness about their panchayat politics but only few women in Maithili community know about district level and National levels politics.

Table – 4.15

Distribution of respondents by Participating in Political Parties

Political parties	Total Number	Percentage
Regular	3	3.8
Sometimes	2	2.5
Never	75	93.7
Total	80	100.0

Source: Field Survey, 2074.

It is found that most of the respondents (93.7%) have never been a member of any political parties where as (3.8%) are regular and (2.5%) are the occasional member of one or other political party.

4.7.3 Religious Institution

Involvement of women in religious institution is found to be not very different than in any other social activities.

Table – 4.16

Distribution of respondents by Participation in Religions Institution

Religious Institution	Total Number	Percentage
Regular	5	6.3
Sometimes	7	8.7
Never	68	85.0
Total	80	100.0

Source: Field Survey, 2074.

The proportion of respondents shows that (85%) have never been a member of any religious institutions. (6.3%) are regular and (8.7%) are occasional member in one or the other religious institution.

CHAPTER – FIVE

NATURE AND FORMS OF VIOLENCE AGAINST WOMEN IN MAITHILI COMMUNITY

This chapter deals the nature, type and forms of violence against women in Maithili community. The analysis has been on two ways: one is based on the district level NGO/GO information as such and another is sampled VDC, Bhagwanapur. This has been essential for seeking the understanding of different types of violence incidence occurred against women empowerment.

5.1 District Level Ngo Based Information

Siraha as a district which is called central Maithiliregion of Nepal has been known as one of district having maximum disputes and cases filed related to land, Properties, child and women in similar to Nepal, Maithilioccupied society in Siraha, domestic violence, rape sexual abuse, human trafficking, accusation of witch craft, child abuse, child marriage and disputes related to land dowry are not entirely unfamiliar people have heard about it.

Human and public Advocacy centre (HUPAC), Siraha is one of the non-profit Social Organization basically operated its activities related to security system based community organization. Its major role is to formulate para-legal committees at VDC and ward level of Siraha district in order to change women destiny through collective work for women right preservation. Along with, this social organization also provides the training to committee members that have formed in 9 VDCs of the Siraha district. Through there trainings women are aware or getting knowledge about different types of legal measures mentioned in existing laws accordance the violence occurred against women.

Table – 5.1

Forms of Violence Against Women

Forms of incidence of violence	Total Number	Percentage
Domestic violence	135	85.4
Rape	2	1.3
Relation build	17	10.7
Women trafficking	4	2.6
Total	158	100.0

Source: HUPAC, Siraha.

The above table shows the types of violence from which women in this district suffering from and such cases are filled to the concerned offices by (HUPAC). The fact clearly shows that more than 85 percent of violence against women is related to family or domestic. These violence include beating, scolding, polygamy and disgracing of women in their own family basically happened by the family members particularly husband, brother – in – law, father – in – law and mother – in – law.

5.2 District Level Go Based Series Information.

District Police office, Siraha is most important government office in terms of dealing the total violence occurred in VDC level women. The given below table shows the incidence of violence against women recorded in the office at different time period.

Total – 5.2

Forms of Violence Against Women, 2074

Forms of incidence of violence	Cases filled on different years							
	2070/71		2071/72		20072/73		2073/74	
	No.	%	No.	%	No.	%	No.	%
Poison serving	10	15.3	6	13.4	15	27.2	12	32.4
Sucide by	21	32.3	13	28.8	24	43.6	8	48.6
Hanging	16	24.6	4	8.8	13	23.6	5	13.5
Getting body burnt	4	6	8	17.7	0	0	0	0
Trafficking	2	3.5	1	2	0	0	0	0
Abortion	2	3.5	0	0	0	0	0	0
Rape	6	9.2	4	8.8	3	5.4	2	5.4
Physical torture	3	4.5	5	11.1	0	0	0	0
Polygamy	1	1.1	4	8.8	0	0	0	0
Total	65	100.0	45	100.0	55	100.0	37	100.0

Source: Police Officer, Lahan, Siraha.

The above table shows that the time series data mentioned which has shown the overall increasing trend of different types of women violence in Siraha district through it shows the properties of 2073/74 has relatively low record of violence.

5.3 Sampled VDC Level Information

Sample survey at household level has been conducted to see the picture of violence after the district level information, Bhagwanpur has been taken as sampled VDC and 80 household were taken as sample size with varied no. based on the ethnic, caste, social group. Based on such sampled information, different types of violence have been analyzed in following ways.

5.3.1 Psychological Violence

Table – 5.3

Forms of Psychological violence

Psychological violence	Sampled household	Percentage
Mental torture	23	28.7
Verbal abuse	32	40
Force to divorce	3	3.8
Verbal abuse by drinking wine	2	2.5
Force to commit suicide	8	10
Force to take poison	1	1.2
Inarwa of household	2	2.5
Not in victimized	9	11.2
Total	80	100.0

Source: Field Survey, 2074

The above household survey clearly shows that 80 percent of the total respondents are in one way or another under the different types of violence only 11.2 percent are reported that they are not suffering from any type and their forms of women problem. Out of 80 household, 71 are suffered from the different forms of psychological violence in which dominant one (40%) followed by mental torture (28.7%).

5.3.2 Physical Violence

Table – 5.4

Forms of Physical Violence

Physical violence	Sampled household	Percentage
Beating	26	32.5
Force to divorce	3	3.7
Force to go parent's house	13	16.3
Beating by drinking wine	17	22.5
Not victimized	21	20.5
Total	80	100.0

Source: Field Survey, 2074.

Physical violence has been reported as second type of women violence that shares more than 50 percent to total violence occurrence. Among different forms of physical violence, wife beating is found as highest share, basically such beating of women has been occurred due to the bad habit of alcohol items consuming by male. The male has forced some the women to leave his house and compelled to leave in their parent's house and consume their resources and property rather than husband's whenever the understanding between them has disturbed.

5.4 Traditional Practices

Table – 5.5

Forms of traditional violence

Traditional Practices	Sampled household	Percentage
Bounded labor	12	15
Polygamy	6	7.5
Accusation of witch craft	7	8.8
Dowry related violence	17	22.5
Untouchables	14	17.5
Being a single women	3	3.8
Not victimized	21	26.4
Total	80	100.0

Source: Field Survey, 2074

The above table shows that dowry related to violence is represented as the most deep rooted social evil still in the Maithili community that shows that 22.5% of traditional violence suffered from sampled Maithili household, following the proportion shows that 17.5% are still suffered in untouchability section of traditional practice, Similarly 15% are bounded labor, polygamy was reported 7.5%, blaming of witch craft were found as 8.8%. In sampled 26.4% reported that they are not suffering from any traditional violence in sampled study.

CHAPTER – SIX

FACTORS AND CAUSES OF VIOLENCE AGAINST WOMEN

This chapter deals an analysis of major causes of violence against women inside and outside the family, in relation to women right, welfare and empowerment for human resources development in the study area. Beside this it also include the violence process.

6.1 Every action must have a causes is well known universal truth. Similar to this, these different forms of physical and social violence against women in Maithili community must have causes that have directly or indirectly influenced the incidence of violence. As other communities in the country (Maithil) is also one of them who do not open their mouth in spite of severe torture it is developed as a culture of silence, Even though Maithiliwomen are symbol of silence against incidence of their torture. Some of the root causes have been explored from different focus group discussion, interview of key informants induced to women violence have been explained in detail under the subheadings.

6.1.1 Lack of Literacy And Knowledge

Literate condition is the one of the major indicator of knowledge and education in any society and region. In this respect literacy condition of women and her husband has to be explored and analyzed in micro – level below the given table.

Table – 6.1**Literacy Condition of Women Respondent and her Husband**

Literacy situation	No. of women respondents and her husband		Total
	Women	Husband	
Non- formal	5	3	8
Primary (1-5)	22	16	38
Lower secondary (6-8)	11	19	30
Secondary (9-10)	7	10	17
Higher secondary	3	7	10
SEE	5	3	8
Intermediate	27	22	49
No response	0	0	0
Total	80	80	160

Source: Field Survey, 2074

This sampled VDC has wide spread of illiterate problem prevailing in rural people that is clearly indicated by the fact that 27 sampled women are found to be illiterate and only 3 sampled women are found in higher education. If such fact is to be seen in case of their husband it is been evident that 22 are illiterate and 7 are found in higher education. The condition of education is quite more good for male side, overall the literacy condition of sampled household is not good found in study.

6.2 Identity

Similar to Nepalese society Maithili community has been also dominated by male in forms of husband, son father – in – law, brother – in – law and father etc. The decision either financial, social and resources use to run the family is not collective and co-operative but one sided, male dominated. A single mistake committed by a wife, a mother or a girl has been a causal factor of their social, physical and Psychological torture starting from verbal abuse to murder through different intensity of beating, scolding and disgracing.

One of the proverb in Maithililanguage traditionally practiced and still practicing in this community.

The traditional meaning of this proverb is that these three things, Drum in MaithilDhol, Anima (pashu) and Women (Nari) are subject to beating in order to control or rule over them.

The position of women in Maithiliculture is revealed in a song of (CHHAT) in which women herself describing her pathetic condition.

"Prayed to you again and again, a sum god please don't give me the life of women, Even, if you gave me a women life, a sun god don't make me beautiful, if you gave me beauty, don't give me a stupid husband, if you gave me a stupid husband, don't give me barren women, if you make me barren women, don't give me the company of a co-wife, if you make a co-wife, what crime had I committed?"

Table – 6.2

Perpetrators of Incidence of Violence Against Women

Perpetrators of incidence of violence against women	Sampled household	percentage
Husband	37	46.2
Family member	23	28.8
Community people	15	18.8
Relatives	5	6.2
Armed conflict group	0	0
State Police	0	0
Outsiders	0	0
Unidentified	0	0
Total	80	100.0

Source: Field Survey, 2074

The above table shows that 75% of the perpetrators of violence against Maithiliwomen were reported as being from within the family, where only 25% of the perpetrators were from outside the family.

6.2.1 Behaviour of Male Towards Female Against Women in Maithili Household

Behaviour is very essential for life, without it, it is not possible to spend happy life but in villagers people do not give it much importance. They actually do not understand the need of health behavior environment under the patriarchal society.

Table – 6.3

Behaviour of Male Towards Female Against Women in Maithil

Behaviour of male	No. of sampled household	Percentage
Fight in the presence of children	42	52.6
Fight in the absence of children	23	28.7
Not interesting in fighting	15	18.7
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that the proportion of male maithils who fight in the presence of their children was highest (52.6%) followed by the proportion of male Maithils who fought with their counterparts in the absence of children was 28.7%. Similarly the proportion of male Maithils who were not interested fighting was the least (18.7%).

6.2.2 Male Restriction For Female Against Women in Maithili community Households.

Restriction of male Maithil on female Maithili women creates unnecessary pressure which disturbs in smooth functioning of daily work. Many illiterate male hurt their counterparts differently and this type of activities takes the causes of violence against women in Maithili community.

Table – 6.4

Male Restriction for Female in MaithiliHouseholds

Activities	Sampled household	Percentage
Male restricts female to meet non family member	41	51.2
Male restricts female from going market	28	35
Male restricts to buy possessions	11	13.6
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that the proportion of male Maithils who restricts their female counterparty to meet nonfamily member was highest 51.2%, followed by the proportion of Maithils who restricts female from not going market was 35% and the proportion of male Maithils who destroy possessions or hurt things was least 13.8%.

6.3 Economic Problem

All types of the violence either domestic or beyond the family have been basically rooted in economic condition the society, community, religion and cast and particular household that suffer. Maithili community in the country has been obviously suffered from regional marginalization since Rana rule not only in politics but also in economic structure. Sue to economic condition a person does not achieved least of the necessary qualifies of life and spends miserable life. Wealth of the households was taken into consideration while analyzing domestic violence.

Table – 6.5

Situation of Food Sufficiency

Status of food sufficiency	Suffered from violence against women	
	Yes	No
1-3	34	5
3-6	11	1
6-9	9	3
9-12	5	11
Total	60	20

Source: Field Survey, 2074.

Weak economic condition has been positively co-related with the incidence of violence against women that has been reflected in food sufficiency of the sampled respondent household. The above table shows that relatively more sampled respondent households are under the problem of food sufficiency than those non suffered, only 5 Maithili sampled household have their own food resources sufficient for 12 months. Other wise 34 have their own food resources sufficient only for 3 months of year. Here the proportion proved that there is significant dependency of incidence of violence against women in Maithili community in their situation of food sufficiency throughout the year.

6.4 Income Status of Maithili Women

Income status of Maithili women house wealth determines the economic status of an individual in the society. To get economic access and good security in the society wealth plays an important role. Wealth includes different assets like land, name, cattle, ornaments and education etc.

Table – 6.6

Total Annual Income of Maithili Household

Income (in Rs)	No. of sampled household	Percentage
Less than 10,000	21	26.3
10,000 – 15,000	26	32.5
15,000 – 20,000	17	21.3
20,000 – 25,000	11	13.7
25,000 and above	5	6.2
Total	80	100.0

Source: Field Survey, 2074.

Out of total households 26.3% households have less than 10,000 annual income and 32.5% households have 10,000 – 15,000 annual income. Similarly 21.3% percent have Rs 15,000 – 20,000 annual income, 13.7% percent have Rs 20,000 – 25,000, 6.3% percent households have Rs 25000 and above annual income.

It was found from the data analysis that major income source was their main occupation according to their caste system, it generated more income from caste occupation, these households have less annual income from agriculture. It was found that the impact of unemployment that in the absence of any support most of them have to depends upon family income and live upon post saving or borrowing, in that case where family income is inadequate to meet the basic needs of food and clothing and also causes of low income, it is adversely affected the physical and mental alterness, so that unemployment was what main responsible factor for domestic violence and almost 60 percent Maithililive in below poverty line.

6.5 Status of Expenditure of Maithili Household

In order to reveal the standard of living the people the study of expenditure palte form is quite useful. Generally all economic activities of an individual household revolve around the expenditure. This is even among the people of low income groups whose economic activities are more or less decided by the expenditure alone. High expenditure people are seems relatively with high respect and their several activities revolve around the amount of

expenditure in view of this annual expenditure has been considered in this respect the below table no. shows the study of expenditure of Maithili sampled households.

Table – 6.7

Annual Expenditure of Maithili Women's

Expenditure (in Rs)	No. of sampled households	Percentage
Less than 10,000	18	22.5
10,000 – 15,000	21	26.3
15,000 – 20,000	19	23.7
20,000 – 25,000	17	21.3
25,000 and above	5	6.2
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that the most of the households 26.3% have 10,000 – 15,000 NNUL expenditure and few of the households 22.5% have less than 10,000 annual expenditure. Similarly 23.7% households have 15,000 – 20,000 annual expenditure, 21.3% households have 20,000 – 25,000 and the remaining 6.2% households have high which is above 25,000 annual expenditure. From the data analysis it was found that most of the expenditure was on food items because low percent of households was engaged in agriculture but it was not adequate from them. Same remarkable amount was also related to job seeking expenditure, smoking, drinking, playing card etc.

6.6 Sexual Activities Against Women in Maithili community

Sexual activities are also been causes of domestic violence against women in Maithili community. Sexual activities are related with the feelings of female. When females are mentally and physically tortured then they cannot work properly. Females are in condition to do anything against their male in Maithili community because these communities are badly influenced by old and superstitions belief.

Table – 6.8**Sexual Activities Against Women in Maithili community**

Activities	No. of households	Percentage
For forced sexual activities	22	27.5
Sexual activities with contraception activities	15	18.7
Sexual activities with contraception	27	33.7
Sexual activities during menstruation period	9	11.2
Sexual activities during pregnancy	7	8.9
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that the proportion of household from which the males and females who performed sexual activities without contraception was the highest 33.7% followed by the proportion of households from which male Maithils who usually forced to include in seclude in sexual activities was 27.5 percent. Similarly the proportion of households from which the male who involve in sexual activity using contraception was 18.7 percent, the proportion of households from which the males who involve in sexual activity during menstruation period was 4.2% and the proportion of households form which the male Maithiliwho preferred to have sex during pregnancy period was 8.9 percent.

The Maithilimaless usually have no consensus with females while sexual activity. The males present themselves in front of their counterparts as animal which is not good in the present scenario where both the partners have equal rights and both must respect the rights/desires of each other.

CHAPTER – SEVEN

REFLECTS OF VIOLENCE ON WOMEN'S LIFE AND FAMILY AND ITS PREVENTIVE MEASURES

In order to have a better understanding of the present scenario of women in Maithili community, for protection of women in rights. This chapter begins with the analysis of consequences resulted from on types of psychological, physical and traditional practices. The other section deals with the preventive measures of violence against women.

7.1 Effects of Violence

Acts of sexual and gender based violence violate a number of human rights principles enshrined in international human rights instruments. Among other, these include:

- The right to life, liberty and security of the person.
- The right to the highest attainable standard of physical and mental health,
- The right to freedom from torture or cruel, inhuman, or degrading treatment or punishment.
- The right to freedom of movement, opinion, expression, and association.
- The right to enter into marriage with free and full consent and the enlightenment to equal right to marriage during marriage and at its dissociation.
- The right to education, social security and personal development.
- The right to the cultural, political and public participation, equal access to public services, work and equal pay for equal work.

7.2 Psychological effects on Violence against Women in Maithili community

Table – 7.1

Psychological effects in Violence against Women in Maithili community

Effects of VAW	Sampled HHs	Percentage
Feeling of insecurity	22	27.5
Unhappiness	27	33.7
Become mentally disturbed	7	8.7
Commit suicide	1	1.2
Faced to become house	2	2.4
Leaving husband house	5	6.2
Get victimized	16	20.3
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that the proportion of unhappiness is highest 33.7% in Maithili respondents HHs. Followed by the psychological proportion of feeling insecurity is 27.5% in Maithili respondents household. Similarly the proportion of become mental disturbed is 8.7% in Maithili households.

7.2.1 Effects of Violence on Child Development

The physical effects of domestic violence on children, different than the effects of direct abuse, can start when they are fetus in their mother's womb, can result in low infant birth weights, premature birth excessive bleeding, and fetal death, due to the mother's physical trauma and emotional stress.

Table – 7.2

Effects of Witnessing DVAW in Sampled HHs

Effects on Child	Sampled HHs	Percentage
Attention deficit hyper action	9	11.2
Frightened	17	21.2
Post-traumatic stress disorder	6	7.5
Behavioural change	22	27.5
Emotional stress	16	20.1
Development delay	4	5.0
Not response	6	7.5
Total	80	100.0

Source: Field Survey, 2074.

In general, children who witness domestic violence in the home can suffer a tremendous amount of physical, emotional, and behavioural state of despair.

The above table shows the proportion of behavioural change was highest 27.5% in respondents household, followed by the proportion of frightened of children in Maithilisampled HHs was 21.2%. The proportion of emotional stress was 20.1% in respondents households. In these houses children display some of the symptoms as children who have been diagnosed with hyperactivity disorder was 11.2% infant children who was present in the name where domestic violence occurred often fall victim to being "caught in the crossfire." They suffered physical injured from unintentional trauma as their parent is altered. Infants may be inconsolable and irritable, have a lack of responsiveness secondary to lacking of responsiveness secondary to lacking the emotional and physical attachment to their mother sufferer from development delays which is shown in the above table is 5.0%.

7.2.2 Effects of Violence on Family Development

Table – 7.3

Effects of Violence on Family and Child

Effects of VAW	Sampled HHs	Percentage
Marriage conflict	18	22.5
Interruption of child development	17	21.2
Economic loss of family	22	27.5
No. participation in decision making process	16	20.0
Creating many conflicts in a family having more than a wife	7	8.8
Total	80	100.0

Source: Field Survey, 2074.

The above table shows that 27.5% of Maithili household respondents have effected to the economic loss of family, followed by the marriage conflict was 22.5%. Similarly, the proportion of interruption of child development was 21.2%, the sampled study also decried the 20% of Maithili respondents were not involved in decision making process. At a household level, a woman in Maithili community has no socially sanctioned authority to make decisions on her own.

7.2.3 Effects of Violence on Society

Maithili women have very low scale of autonomy in their behaviour pattern. They were very much effected in all sector basically in society, there is a very low scale of social dignity and stigma.

Table – 7.4

Effects of violence against Women on Society

Effects of VAW	Sampled HHs	Percentage
Exclusion of family from society	22	27.5
Difficult in practicing social behavior	27	33.8
Place of happening incidence of blamed	6	7.5
Not response	25	31.2
Total	80	100.0

Source: Field Survey, 2074.

The above table shows the highest proportion of effects on difficult in practicing social behavior which was 33.8% followed by the proportion of exclusion of family from society was 27.5% similarly the proportion of place of happening incidence of blamed was 7.5% in the study sampled respondents 31.2% not replied anything about it because of their ignorance.

7.3 Status of Health

Status of health of respondents is not so much satisfactory. They are suffering from different health problems. Health facilities are not adequately provided and they could not fully take provided facilities by their poor economic condition and ignorance.

7.3.1 Health Facility

Backwardness of the Maithilipeople is reflected from the fact that the Dharmi (the traditional faith) are still given preferences over the modern health institutions like sub health posts or hospitals. Most of Maithiliwomen like to go with bag holders doctor (Jhola chap). The kind of preference was not found for common health problems. There are superstitions among many Maithili community families that they would never health. It is because they are not able to their low income for the health expenditure.

Table – 7.5

Health Seeking Behaviour of MaithiliHouseholds

Health facilities	No. of households	Percentage
Dhami	13	12.2
Bag holders doctor	22	27.5
Doctor	10	12.5
Sub health post	23	28.8
Hospital	12	15.0
Total	80	100.0

Source: Field Survey, 2074.

Above table indicates that 982379503116.2% of Maithilihousehold consult with Dhami when they fall ill, most of the Maithilihousehold 28..8% had taken the sub-health post because of their low expenditure. Only 15% Maithilihad followed the hospital, when they fall in hard illness rest them many of Maithilihouseholds go to bag holds doctor 27.5% taken gab holders medicine. It was found in the field survey that the families who have educated. Young do not follow the facility of Dhami and bag holders like to go hospital or MBBS doctors for better treatment 12.5% families go to MBBS for better or modern treatment.

7.3.2 Health condition of Women in MaithiliHouseholds

More than 25% of women in Siraha district are suffered from falling of uterus that is reported by one so the medical officer in a district level workshop. If such analysis has to be done with respect to social and income groups, It was found that most of the low income groups and Dalit are basically suffered

Table – 7.6

Effects of DVAW in Health Condition

Effects of VAW	Sampled HHs	Percentage
Pattern injuries (i. e. hand prints, finger marks, belt marks, bite marks etc	17	21.2
Unwanted pregnancy	12	15.0
Sexually transmitted infection	6	7.5
Falling of uterus	23	28.8
Not taken treatment	9	11.2
Not response	13	16.3
Total	80	100.0

Source: Field Survey, 2074.

The above table shows the proportion of health effects on maithils sampled households. The preparators is highest in falling uterus 28.8%. Similarly the proportion of pattern inquires is 21.2% in sampled study respondents. Beside these, genital injuries in women are most likely to be found in the posterior fourchette, the libiaminora, the hymen and/or the fossa nariculusis.

7.4 Effects of Seeking help during Domestic Violence

In the village the Maithili community live in joint family, Their living pattern is fully governed by Traditional norms, Values, rituals, in their community there is lack of education, economic strength, understanding and other norms which are essential for smooth functioning of family life. So they anural for small things and destroy their own property and the female are bound to seek help from others.

Table – 7.7

Distribution of Sampled HHs by types of help seeking during domestic violence

Types of help	No. of sampled HHs	Percentage
Seek help from local workers	18	22.5
Seek help from neighbors	26	32.5
Seek help from relatives	16	20.0
Female use alcohol to cope with the abuse	9	11.2
Do not seek help	11	13.8
Total	80	100.0

Source: Field Survey, 2074.

The above table shows the proportion of households from which the female Maithili who preferred to seek help from their neighbors was highest (32.5%), followed by the proportion of households from which the female Maithili community women who seek help from the social workers was (22.5%). Similarly the proportion of households from which the female Maithili community who liked to seek help from their relatives was (20%) and the proportion of households from which the female Maithils who did not like to seek help was (13.8%). And the properties of Maithili community women who used alcohol to cope up with the abuse was 11.2%.

This condition showed the effects of Maithili females which the women are deprived of the basic of human rights instead of helping the female as family members, the females are completed to seek help from others.

7.5 Preventive Measures of Violence Against Women

"Prevention is better than cure" is the proverb, widely accepted in health science and it can also be extended to the security science. All attempts either by government or society and community should be towards the prevention of the violence against the poor women rather than searching the possible ways to overcome the incidences of violence. The following measures have been forwarded to prevent the incidence of violence against women.

7.5.1 Adult Literacy Program

VDC level household survey may not be conclusive whatever the fact and figure have brought out regarding the violence against women for the strategy to be developed for the elimination of such violence. But one thing it is clear that such survey is must for the indication of events where and in what direction it is going on. In this respect, based on the women illiteracy (more than 23 percent)(explored from the empirical research, Adult literacy program should be implemented in order to make them capable to read and write the simple books/booklet regarding violence incidence. It will help to protect the women from getting the advantage of their illiterate condition in most of the place such as government office and their working places where they do as wage labour, household labour and agriculture labour.

7.5.2 Mass Awareness Program

Siraha is one of the peculiar districts in the country with respect to having the highest cases filed to the difference concern offices. Among these cases, the violence against women is not less. In this stream, one of advocates says that as there are no special legal provisions to handle the case of witch craft, he feels that mass/public awareness is the best solution. Mass awareness program should be conducted in two ways: one is regarding the importance of quality of life, human rights, women empowerment and another is against the social maladies such as dowry and witch craft. Such mass awareness program should also be designed for the male side because of the fact that most of the women killer explored from the empirical research are nobody but male.

7.5.3 Income Generation Program

Significant dependency of violence occurrence has been found on economic condition of poor Maithili community. Thus in order to support the economic condition, income generation programs have to be operated to reduce the poverty situation and then economic dependency on the land owner and the employee. It will help to protect from those conditions where there is exploitation in the name of economic support to the poor.

7.5.4 Social Security Mechanism

From the key informants: lawyer, security staff, medical person and focus group discussion with the NGO, local newspaper based information and household survey, they all emphasized that women inside the family and beyond the family were not feeling safe and they are exclusively exploited by the family member and the community people. The situation of incidence forced them to suicide themselves. Thus social security mechanism should be developed in order to reduce the insecure feeling and empower them to protect the incidence against perpetrator.

7.5.5 Legal Measures Provision and its Strict Implementation

One of the remarkable facts that have been explored is the belief and faith of the victim women. Their faith towards the legal treatment of incidence of violence is gradually decreasing. In the answer of the question why they are not reporting the incidence of violence is the lack of trust in the law enforcing agencies and they are deemed as hopeless persons, powerless and linkless to security and legal agencies. Thus their faith towards this is must to be raised not by creating controversial article of law but by pure implementation in actual sense and practices. There must be visual impact of the treatment either by legal justice or by police that visual impact of the treatment either by legal justice or by police that victim could see herself and let their communities see what is the effect of bad doing.

One of the significant laws and its provision that has been left in our constitution is the law against witchcraft. The event remains in our society even though it seems as superstition by the concept of western world even though it fact and figure is challenge to come out. It is deep rooted asocial malady and its legal provision has to be mentioned in laws.

7.5.6 Regularity of Para-Legal Committees at VDC Level

Para-legal committee is one of the community-based efforts supported by UNICEF since 1999. Initially it was introduced as the part of anti-trafficking project in the UNICEF country program of 1997-2001. Based on the review of the project, it was expanded to address all forms of violence, abuse and exploitation of children and women. Since 2002 UNICEF promoted VDC para-legal committee as the core of violence in the approach os DACAW. These committees were repositioned as an integral part of the district protection system linking them with various support services providers, government agencies and NGOs at district level para-legal committee is a community-based security system performing four

major activities: prevention, early detection, case follow and monitoring/reporting. These committee are the best medium for changing deep-rooted conservation beliefs and norms by raising awareness among the people in the community. Victim women and children if this district were benefited free legal aid by these committees. Meditation as an essential part of the crisis management without letting the parties going to court is the prime task of para-legal committees.

Presently this program is run as a project, but based in their previous work it should be turned into regular work by establishing a mechanism by the local authority under the self-government act.

CHAPTER – EIGHT

SUMMARY AND CONCLUSION

This study has been conducted with application of triangular process in field survey (individual interview, focus group discussion, key informants interview and institutional records) review of exiting literatures and research report in the following section basic finding of the survey have been summarized and conclusion have been drawn based on the finding and view of the research participants same practical recommendation to devise program implementation planning have been made.

8.1 Summary of the finding

Violence against women, like all other historical phenomenon of violence, has to be seen in the socio-economic and political context of power relation which exists within class, caste and patriarchal social relation in which male power dominate. A narrow view of domestic violence does not go beyond and act of illegal, criminal use of physical force remains. But “Violence” includes exploitation, discrimination upholding of unequal economic and social structure, the creation of an atmosphere or terror threat, a reprisal and all form of cultural and political violence while violence against women is part of general violence inherent in all social structure of class, caste, religion, ethnicity etc. and in the same way, the state controls people the specificity of violence against women underlies aspect of structural violence and forms of control and coercion exercised through a hierarchal and patriarchal gender relationship in the family and society. Domestic violence is a universal problem. It exists across all social classes, castes, ethnic groups’ religious groups and all nationalities.

According to the literature, the 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 questionnaire, observation, interview and case studies were used mainly to collect the necessary information. Among 392 household of ward no.5 only 80 respondents were interviewed who are from this study area (Maithili community). The respondents were married women above 20 years. The respondents were selected by snowball sampling method. The results were descriptively analyzed for which descriptive statistics such as frequency percentage and case studies were used.

- ❖ Out of hundred respondents interviewed in household survey, 80 percent women are under the stress of violence in which 14 percent are single women/widow.
- ❖ VDC level sample survey reveals that psychological violence and traditional practices are major forms of violence relatively prevailing more in rural areas than that of physical one. It supports the fact of cultural silence.
- ❖ Verbal abuse is found as dominant form of psychological violence that constitutes 40 percent followed by mental torture (28.7 percent). Beating of the wife is identified as most severe form of physical violence representing 32.5 percent of the total physical violence.
- ❖ If it comes across the social groups, Dalit is high risk. Beyond the psychological violence in general Janjati is suffered more by physical where as Dalit is by traditional practices.
- ❖ Lack of literacy and knowledge, patriarchal structure of society and traditional culture and practices are identified as root-cause of different forms of incidence of violence against women in the sampled VDC.
- ❖ More than 80 percent sampled women are illiterate, more than 75 percent are under the starvation or threat of food material throughout the year and only 2.0 percent is employed in government job, more than 50.0 percent are engaged in ancient deficit agriculture, 28.8 percent in traditional occupation and remaining are in wage labor. These facts and figure are crucial for accelerate the incidence of violence against Maithili women directly or indirectly.
- ❖ The present constitution has lacking off sufficient regulatory legal measures with respect to social maladies like acquisition of witchcraft in one side and even existing laws and regulations are discriminative supporting the male dominancy in patriarchal structure of Maithili society.
- ❖ Barrier in personnel carrier development of a women, interruption of family and child development, emergence of socio-cultural conflicts, unhealthy condition of women are major effects or consequences of violence in Maithili community
- ❖ Women rights, welfare and powers in Maithili community are in getting down and have to be empowered for the establishment of equitable classless society.
- ❖ Adult literacy program, mass awareness program, income generation program social security mechanism and regularity of para-legal committees at VDC

level are the sustainable measures in order to prevent the incidence of violence against women in Maithili Society.

8.2 Conclusion

Today we are in the 21st century. The advancement of new technology has brought a remarkable change into the life of people but violence against women is burning problem in the world. In Nepal domestic violence against women has a very long history. This study deals with the domestic violence against women in ward no - 5 of Bhagwanpur VDC.

Husband is the main perpetrator of violence in that area. The status of literacy is not so bad but the status of awareness level of women in spite of their education is too poor. Even the row of community based organization and other social organization is not satisfactory. Only few of women have the knowledge about legal provision. Due to lack of this, women are deprived of their rights. Most of the respondents keep the incident secret for the sake of prestige, which also increase domestic violence against women. According to the respondents, the causes of domestic violence are poverty, unemployment, lack of awareness, alcoholism, lack of implementation of laws etc. From the view of respondents, it shows the necessity for improvement of women status conducting awareness program, punishing perpetrators and amending the traditional laws. As a result, the elimination of domestic violence against women is possible. The Maithili 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 facilities. The female have many responsibilities at household work as they must bear and rear of children. To help the women in household works, the no. of daughters is larger than their 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 problem, unemployment are viewed as reasons for DVAW. However, key informants viewed that lack of proper law to respond DVAW causes are major reasons for it. Keeping secret and under reporting the incidences of DVAW are seen as major problems of majority of the cases never come openly. Until and unless such cases remain secret perpetuation ever secure of victimizing, immediate friends and relative/neighbors. Since, majority of Maithili 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.

Violence covers in almost all cast, age groups, families and all communities in the study area. Although there is not high discrimination between son and daughter but daughter in - law is treated differently than daughter. Wives are under the husbands governance and they worship their husband.

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Identification of Answerness

1. Name:

2. Age :.....

3. Caste/Ethnicity.....

4. Religion :.....

5. Marital status

Unmarried

married

divorced/separated

widow

6. Educational level

Illiterate

literate

little knowledge

7. Other occupation.

Agriculture

service

business

others

8. Have you ever heard or know about domestic violence against women in your neighbourhood and in your family?

Yes

No

9. Do you know is there any legal provision against women violation?

Yes

No

Don't know

10.If yes, is that sufficient to control violence?

Yes

No

Don't know

11. If no, why domestic violence against women exists in the society?

.....

12. What is the effect on the victim to the violence?

Mental effect

Physical injuries

Both

Not noticed

13. Being a female have you ever felt unequal and misbehavior?

Yes

No

14. In your opinion, is such type of misbehavior or unequal behavior violence?

Yes

No

15. How often such types of events occur?

Quite often

Often

Sometimes

Never

16. Does such type of events disturb your daily life?

Yes

No

17. Have you ever been forced for child bearing?

Yes

No

Who does, Husband parents mother in law others

18. How do you family members treat when you get first menstruation?

Kept outside from home

Do not allow to see and touch male

Keep in separate corner at home.

Treat as usual.

19. In your opinion, is it violence?

Yes

No

20. Do you keep such an incidence of violence against you secret or share with others and report elsewhere?

Keep secret

Share/report

21. If share or report, with whom or to where?

Share with other relatives

Share with peers

Report to police offices

Report to local health posts/persons

Reports to local women activities

22. If keep secret why? Give reasons

.....

.....

23. In your opinion what kind of support is needed for victim of violence?

a. awareness raising and counseling

yes no

b. family mediation.....

yes no

c. legal advice.....

no

yes

d. free legal services

yes no

e. Hotline telephone service.....

Yes no

f. victim support program.....

yes no

g financial support.....

yes no

h. empowerment by law.....

yes no

i. involvement in economically self sustaining activities.....

yes no

24. Do you know about provisions of safe rehabilitation houses for victim women of domestic violence?

a) Yes b) no

25. If you see Domestic violence anywhere then what will you do?

a) report to police station b) ignore
c) try to convince violence d) other

26. Can domestic violence against women be prevented?

Yes no

27. What is domestic violence?

28. What is the main cause of domestic violence?

.....

29. What are the effects of domestic violence?

30. How many Type of domestic violence?