

# **CHAPTER - I**

## **INTRODUCTION**

### **1.1 Background of the Study**

For individuals all over the world, home is a safe place, where people can feel safe and enjoy. All over the world there is terror and crimes spreader. In such situation only the house is safe place, but to some extent such saying is contradict because whoever women are living in such so called safe place are also unsaved and unsecure too. They are victimized physically, sexually and psychologically. However, when the abuse is inside the home, it is condoned by a large part of the society, State and law enforcement machinery.

Though, domestic violence is a form of violence that occurs inside the home, in context of Nepal, as well as in the South Asian countries domestic violence is one of the burning issues. Gender based violence is pervasive in every country, though there are variations to the patterns of violence. It crosses the boundaries of countries, class, caste, age, education, income, ethnicity and culture. Even though most countries have criminalized violence against women, domestic violence against women is still prevalent and sanctioned under the disguise of cultural practices or through the misinterpretation of religious texts. It not only needs to be eliminated because it is detrimental to the physical and mental health of women, but it also violates the basic fundamental human rights of women. Other reasons for eliminating domestic violence are the cost to society: directly through use of social services, police investigation and medical care; and also indirect cost because of decreased productivity level (economically) and decreased participation level (socially). It is also insidious because of its inter-generational effect, reducing enjoyment of

life for the future generation and transmitting violence to the next generation.

The prevalence of domestic violence against women in the country is an open secret; however, Nepal does not have separate law addressing domestic violence against women. This research paper, clarifying the domestic violence as a gender-based violence, into the historical development. Domestic violence against women had made an attempt to look briefly into the situation of domestic violence against women and the existing system in Nepal. This research paper has also looked at structural mechanism addressing domestic violence against women in some of the major Asian Countries. It has also attempted to identify the problems in the existing system and had made recommendation on the required intervention to protect women from domestic violence and to provide appropriate remedy to the victim.

“All acts of gender-based physical, psychological and sexual abuse by a family member against women in the family ranging from simple assaults to complex, kidnapping, threats intimidation coercion, stalking humiliating verbal abuse, forcible or unlawful entry arson, destruction of property, sexual violence, marital rape, dowry or bride-price related violence female genital mutilation, violence related to exploitation through prostitution violence against household workers and attempts to commit such acts shall be termed “Domestic violence” (Shwami, 1996:39).

Women are considered as a vital part of development. Different strategies have been developed to reduce women’s poverty, inequality, and problems and to bring women into the mainstream of development. Violence against women has continued throughout history unreported and

unchallenged. The risk of violence in the home is common to woman regardless of their social position, creed, color, or culture. No any culture, caste, class and creed were far from violence. Only the form, types and cause may be different but the violence is similar. When the women's convention was adopted in 1979 violence against woman was a subject rarely discussed in public forums. The United Nation's bodies started addressing the problem of violence in 1980s but neither women nor human rights were mentioned at first. The first resolutions were adopted under the title of "domestic violence or violence in the family."

The collective power of women's organization was demonstrated when a United Nation's treaty body declared the gender based violence is an abrogation of women's human rights. In January 1992 the committee on Elimination of all forms of discrimination against Women which monitors implementation of women's human rights treaty adopted a general recommendation and comments stating exactly how the women's convention covers violence against women and what government should do to stop the violence (CEDAW, 1999: 16).

In September 1995 at the United Nations Fourth World Conference on women in Beijing, China, Elimination of Violence against women was one of the primary unifying themes among women from countries all over the world. The Beijing declaration and platform for action adopted at the United Nations Fourth World Conference on women recognizes the violence against women is a violation of human rights and suggests strategies for eliminating the violence (Shakya, 2000: 23).

Violence against women is now clearly recognized as a priority for international attention. In 1993 the United Nations general assembly adopted the declaration on the Elimination of Violence against women.

This declaration outlines the international legal instruments that protect a women's right to be free from violence and sets forth the responsibilities of individuals' government to ensure that these protections are enforced. In 1994 the United Nations Commission on Human Rights appointed a special report on violence against women to collect comprehensive data and to recommend measure at the national, regional and international levels to eliminate violence against women. Both the declaration on the elimination of violence against women and the Beijing platform for action encourage government and non-governmental organizations to eliminate violence and to promote research and study on the nature and causes at violence against women (Acharya, 1994).

The women of the world today have not equally developed as they are compared with man. We can get different types of violence and subordination, gender discrimination, oppression and exploitation against women. Such problems have been challenging for the women to do something to keep themselves alive as human beings out of such different challenges, domestic violence is the oldest form of it which has made brave women as subordinate, dependence and less competent.

When a female got married and entered a new house the violence against her is started unknowingly from the same day. She is compared with dowry just after subordinate by her husband and in law's family member because of fewer dowries. The husband and his family members start scolding by evil words even public place. He threatens her to remarry from whom he gets lots of dowry. After a few days marriage the case of divorce, suicide marriage of next wife and burning of pouring kerosene over her can be seen our society, which are the climax of domestic violence.

Likewise, the lure towards sons in Hinduism is the next reason of domestic violence. According to Hindu religion “parents can get heaven form Sons as our society is tied up by such traditional values and norms. It only accepts the birth of sons as their own generations. So a woman has been victim of domestic violence. Because of the development of technology, it has been easy to find all whether it is son or daughter before birth and it has been popular of abortion not only in illiterate once but also among educated people (Acharya, 2001).

Women are considered as the second class civic and they are supposed to passive, intuitive, tolerate, subordinate, emotional, weak, depended, soft, artsy and cooperative. They are compelled to involve in very unproductive and tedious work. Although time has changed yet the belief of the women has not been changed. They are deprived from the many productive works and opportunities. They have to involve in very monotonous work like staff nurse and air hostages. Majority of the women in Nepal is confined in their household chores. When a male child takes birth in a home, it is considered that he has brought all the happiness. Unfortunately, if a female child takes birth she does not bring any happiness in her home. But which the changing environment the status of women is also being higher and higher. It is seen that they also participate in social work as well as decision making role. The doctrine about women and the superstition have changing in the country side. It is felt that their status has become higher and they have also received the opportunities in the competitive field. They have been involved in challenging profession like security personnel.

When we look at the history of world civilization we find that with the development of the human society, males have progressively attained dominance and the females have been pushed down to a secondary

position. This situation was further strengthened by the institution of a family. And in the family males and females had different specific roles have been provided for them while women were restricted in to the household jobs.

In the Nepalese context too, due to conservative tradition, illiteracy, ignorance, poverty and superstitions, women had been treated as second class citizens. Thus women have less prestige, power and privileges than their male counterparts in the society. In the past, education was not considered necessary for women and working outside the home was not considered honorable in the society and family. Economically, and socially women had no prestige in the Nepalese society, and their traditional role was that of the housewife and mother only. This had led to state of limited opportunity for female education and employment though the female constitute 50.13% of the total population, and in that population only 42.5% female are literate (CBS, 2001).

Especially, the following points can be pointed out of domestic violence against married women in our society. Patriarchal social structure, illiteracy, gender, inequality, lacks of property rights, discrimination of law and the society has given freedom to male to have taking drugs and alcohol and to do any activities against women whatever he likes. That's the main reason for domestic violence is practice in our society against women for centuries.

## **1.2 Statement of the Problem**

Domestic violence has been found to be a serious problem in every country. It is worldwide problem of epidemic proportions with far reaching consequences for individual victims, their children and their

communities. It results in death, serious injury and chronic medical and mental health issues for victims, their children, the perpetrators and other.

To define domestic violence is also as difficult as to define the crime, it does not always involve physical contact it may take the form of emotional as well as physical and sexual abuse, as such it includes; punching, hitting, slapping, throwing object, pulling hair, twisting limbs, choking and other forms of physical assault, using weapons, threatening to injure or otherwise harm the victim or the children, damaging property for example, furniture or pets to frighten the partner, sexual abuse or assault and depriving a partner of basic needs – food, money, outside contact with friends or relatives, putting her down in public, humiliating her and making her feel worthless.

In conclusion, it may be defined as an action or an absence of legitimate action, committed against member(s) of the family by the member(s) of the same family, which gives rise to torture, pain, stress, suffering and discrimination. As it is the form of violence which occurs within the family, it may also be called as family violence.

Domestic violence derives from cultural, social and religious patterns, which enforce and justify lower status of women in the family and society at large. Domestic violence is aggravated by social pressures (i.e. shame in exposing certain abuses); women's lack of access to legal information; lack of effective laws, inadequate efforts by public authorities to promote awareness of and enforce existing laws; and absence of educational and other means to address the causes and consequences of violence. Images in the media of violence against women, in particular that depicts women as sex objects are all factors that contribute to the continued prevalence of such violence.

Violence against women is seen to have existed widely in all forms in Nepali society. It has been seen to be prevalent among women of all class, caste, age and ethnicity although many organizations and government have been contributing in the process of empowerment of Nepalese women by reducing violence against women. Violence against women remains widely unreported and therefore its incidence is not officially recorded. Economic and social dependent upon the men who are abusing them prevents many women for reporting the violence they suffer. In many instances when violence is reported, legal, official regard it as a private matter and fail to respond.

It is seen from the previous studies done on this topic that women have been so exposed to violence that they have been become socialized to accept the violence as part of life.

This study mainly focuses on the social causes of domestic violence against married women. The study mainly is based on following research questions.

- a. What is the status of married women in society?
- b. How married women are dominated in a society?
- c. What are the forms of domestic violence against married women?
- d. What are the social causes of domestic violence against married women?

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

The general objectives of the study are to describe the forms and causes of domestic violence against married women and overall social status of married women in the Nepali society. The specific objectives of the study are as follows:

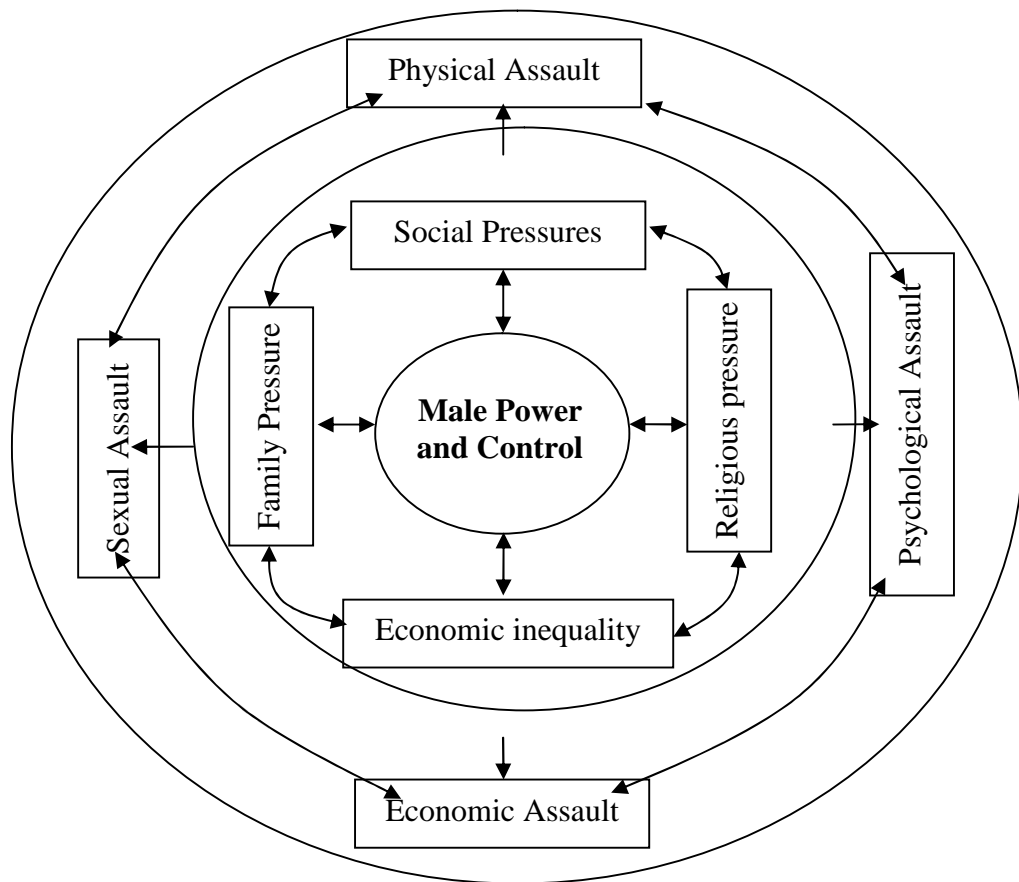


- a. To identify the forms of domestic violence against married women in the study area.
- b. To analyses the causes of domestic violence against married women.

#### **1.4 Conceptual Framework**

The whole study will be based on this conceptual framework, which is given below. Actually male power and control is the main cause of domestic violence against women in the society. So, it is at the center. But social pressure, religious pressure, economic inequality and family pressure are emphasis to male power and control. Due to this type of pressure women are facing physical, psychological economical and sexual assault. As our society is male-dominated, they control female by giving social, religious, economic and family pressure. All these forms occurred in physical, psychological and sexual assault. All these are forms of male power.

## The cycle of “domestic violence”



(Shtri-shakti, 1995).

The cycle of domestic violence basically depicts the situation and power relation between male and female. The given pattern exposes, how the male remain in center and how they controlled and mobilize their power and how their power creates violence in family. What sort of pressure and misbehavior creates violence is clearly shown in the picture. In the pattern there is not only the description of physical violence but emotional and sexual also included. The whole cycle has shown the supremacy of male over female. It is the ancient cultural practice. But nowadays such notion is going to be change little bit by the awareness of women and helping of other institutions for women empowerment.

## **1.5 Rationale of the Study**

Violence against women, of which domestic is a part, domestic violence is a gender specific behavior which is socially and historically constructed. Men are socialized to take control and power to use physical force when necessary to maintain dominance against women. Women in Nepal constitute more than half of the total population. Empowerment and education of women has become an important issue for the development of the country as a whole. Women continue to be significantly under represented and systematically discrimination against in the development process.

This research focuses on married women's daughter in-law, obligation and reality which are reflection of Nepali society. The research is investigated how and why the married women have been dominated and exploited by their husband and in low family members. So it is expected that the findings will be helpful for implementers, policy makers and will provide how insight for the research also.

This study is even focused on understanding how married women are deprived from freedom. An attempt has also been made to understand how they perceive their situation as an individual. It will also make clear that women are not only victim of male but by same sex. Somehow it will also be helpful to NGOs/INGOs to conduct women development programs in the communities.

## **1.6 Organization of the Study**

The study has been divided into five chapters. Chapter 1 outlines the background of the study, statement of the problem and objectives, conceptual framework, rationale of the study and organization of study.

Chapter-2 deals with the review of literature which gives idea about violence against women's in general and Nepal in particular as well as global level. Chapter-3 basically describes the study methodology. Using interview schedule, questionnaire and case study methods .In which, there was 1 police officer, 1 lawyer, 1 politician, and 1 social worker. Such different sectors people's attitude has been collected as necessary information. Questionnaire has been asked to those women who were available in researcher field study. Chapter 4 explains about the data processing, interpretation and findings of analysis. In such chapter there is detail description about the women who are living in Rupandehi district, their social, occupational, marital, academic and all of the aspect of their life has been included. Within this chapter there is the case study about the victimize women who were extremely suffering from the family member in house. Chapter 5 concentrates on summary of findings, conclusion and recommendation of the study.

## **CHAPTER -II**

### **REVIEW OF THE LITERATURE**

#### **2.1 Theoretical Review**

The past history of women movement is not so long. Every women movement and feminist had paid little attention on the differences between male and female due to hierarchal social structure.

Since 1975 United Nations has been organizing women's conferences to raise mass awareness on women's issues and mainstream gender equality programs in national as well as international agenda.

The first conference held in 1975 Mexico City.

The second conference held in 1980s Copenhagen.

The third conference held in 1985 Nairobi.

The fourth conference held in 1995 Beijing.

The United Nations decade for women 1976-1985 highlighted global issues of women's rights and women's role in development and inspired a wide range of activities throughout the world. Second Copenhagen conference in 1980s declared that equality change not only legal reorganization on an elimination of De Jure discrimination but de facto equality of responsibilities and opportunity for the third world conference in 1985, on women participants adopted by consensus the Nairobi looking forward to strategies to the year 2000 (Shakya 2000). The fourth world conference on women in 1995 in Beijing, while emphasizing the importance of eliminating discrimination against women in 1995, while emphasizing the importance of eliminating discrimination against women on the basis of sex recognized that many women may experience discrimination based on other facts such as race, language,

ethnicity, culture or religion or lack and access to information it brought about a global consensus that gender mainstreaming is critical to poverty alleviation and sustainable development (Shakya et al, 2000).

Similarly, in the early 1980s women in development (WID) approach emerged that seeks to integrated women into the development process. In global development it is more efficient and effective. The strategies are as follows (Connell, 1987).

1. Implement women's projects.
2. Increase women's productivity and income.
3. Improve women's ability too.

In the second half of the 1970s women and development (WAD) approach advanced.

In 1980s, gender and development (GAD) (Tinker, 1990:30) approach began from a holistic perspective, looking at the totality of social organization, economic and political life in order to understand the shaping of the particular aspects of society. It has seen to empower women and transform unequal relations between women and men, equitable, sustainable development, women and men sharing decision-making and power. The strategies are as follows:

- i. Identify and address short term needs determined by women and men to improve their condition.
- ii. Identify and address women and women's longer-term interests.

After 1970s several theories and empirical studies have been propounded on gender relation, equity and inequality. Feminism is depicted as the greatest and most decisive social revolution of modernity.

Feminist movement is a commitment for attaining gender equality and not merely prohibition to the discrimination on the ground of sex.

The issue of women's right and liberation (UNIFEM 1998) is the central idea of feminism. The major feminist issues can be traced as:

1. Dominance, patriarchy and women's sense of justice.
2. Social and gender equality.
3. Definition and organization of sexuality from women's perspective.
4. Right of entitlement and reproduction.
5. Humanistic society without bondage of marriage family and gender.

The trend of feminism at different stage has developed many feminist theories. Feminist theory is a system, which develops the idea of social life, and human experience from the woman centered perspective. We know that those different kinds of feminist theories in gender studies. Among them these are described some theories:

### **Liberal feminism**

Liberal feminism always highlights the notion of female. In which, feminist says that, women and men are essentially the same, there for they should have equal opportunities. In consequences, such a perspective argues that all human beings have same potential. Women can run boardrooms nations and galaxies as well as men. Whatever inequality in society is injustice. Liberalism argues that it is the basic human rights for all individual to participate fully in the organization of the society. Female have freedom of choice in each and every level. Male and female

have equal natural rights but traditionally male are enjoying over the female and deprived to the female from their rights.

Liberal feminism upholds the theory of gender inequality that's characterized with four basis themes.

**First:** Men and women are not only indifferently situated in society but they are unequally situated. This inequality manifests in the life sphere of material resources, social status, power and opportunities for self-actualization.

**Second:** This inequality results from the organization of society and not from any significant biological or personality difference between women and men.

**Third:** Gender is socially defined. Gender inequality situates women less empowered than men to realize had they share with man for self-actualization.

**Fourth:** Existing social structures are not equalitarian and had to be changed.

### **Marxian Feminism**

Marx and Engles are the founder of this Marxian theory. They argue that woman's Sub-ordinates results not from the biological but from the social arrangement and family .is another causes of woman's subordination. They explain that after the emergence of the idea of property men become master with his strength. Similarly, the patriarchal value system always favors man in the process of property and authority transformation.



Marx has discussed about the class-based society, where there is always conflict between them. He again talks about the haves or have-nots, in this context male are consider themselves as have and female are consider as have-nots. In which there is upper class and lower class, male are consider as upper class and female are lower class and women are subordinated, less advantaged then men in their access to material goods, power, status and possibilities for self- actualization. From this theoretical vantage point Marx has viewed both classes women and said that although the bourgeois is women are rewarded by the luxurious life style, they themselves had never central nor resources.

### **Radical Feminism**

Radical feminism theory seeks the gender free society. They believe that marriage, family, intercourses, pregnancy, motherhood etc. connect women to men and vice-versa is sources of women oppression, debasement, powerlessness, subjugation and misery (Bhandari, 1999)

Radical feminism in particular was concerned to uncover and celebrate the virtues and the powers of women, which were discounted and sneered at the dominant masculinity or patriarchal culture. Within radical feminism, feminity is unnaturally imposed, hence the demonstration at miss world or other beauty pageants and femaleness natural and positive.

Central to radical feminism is an intense positive valuation of women and as part of this deep grief and range over their oppression. They affirm women's special worth in defiance of patriarchy, which devalues women. For them all of societies are characterized by oppression.

Strategy of radical feminists lies in eroding patriarchy. The defeat of patriarchy and step towards genderless society becomes viable only when working for women's consciousness, so that every woman recognizes her own value and strength, rejects patriarch pressures to see her as weak, dependent and second-class civic. They profess for total changes in the structure of gender based on patriarchal system (Ellsberg, 2000).

The Feminist discourse is violence against poor, downtrodden women of lower caste and class and those belonging to the marginalized minorities. While this makes for a normative stance in privileging the most oppressed of women it also regrettably causes an 'othering' of the phenomenon of violence. Coupled with this 'othering', and as a consequence of it, feminist writing in India has given exclusive focus to patriarchy and to a limited extent the interlocking of patriarchal oppression with oppression of the class-, caste- and community-based factors. Effectively, these studies deny the recognition and understanding of violence as a multi-faceted phenomenon; that is, as a complex product and experience of the interplay of psychological, situational and socio-cultural factors (Vindhya, 2005).

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

In Nepal, violence against women started being openly discussed and addressed only in the last decade. The general taboo of not accepting this form of violence was related to strong patriarchal society and limited freedom of expression of such social evils. It has therefore been openly discussed as the most common form of gender based violence is domestic violence, or gender based violence in families.

Historically, violence against women and girl has been in existence in Nepali society. A situation analysis conducted by SAATHI (1997) on violence against women in Nepal revealed that 93% had exposed to mental and emotional torture 32% were beaten 30% raped 28% forced in the prostitution 64% reported polygamy. The maternal mortality study conducted by family health (1998) revealed that higher suicide rate among women of reproductive age group.

A reference kit on violence against women the girls on South Asia 2001 has presented the data of Nepal on domestic violence which is faced by married women (UNICEF, 2001).

- ) In a period of 6 month from June to December 1999 the women's right helpline in Kathmandu received 624 calls from women. Out of these, 107 were from battered wives,
- ) 58% of the domestic violence cases reported daily abuse,
- ) 77% of the violence perpetrators were family members, and
- ) 66% of the women endured verbal abuse, 61% sentimental torture and 33% emotional torture etc.

We also hear the news of domestic violence against women in daily news as well as many articles was published in daily news paper. The main reason cited for domestic violence are dowry related issues infertility alcoholism and suspicious habit of husband etc. Violence against women is less reported in Nepal. It is due to the both shame and guilt experienced by the families of victims and unsatisfactory response by police very few women are courageous enough to take their cases to court, because of the social pressure they used to conceal such incidents. However, there are some research reports available (Singh, 1996).

### **2.3 Global Overview of Domestic Violence**

A National Survey of violence against women in Canada had shown that one third of all women had been physically assaulted by their partners. It is also mentioned that the weapon used by perpetrators develops upon their cultural factors and availability of weapons. In the United Nations, more murder of women is committed by guns where as in India, guns are used but beating and death by fire are common. Then perpetrators of the crime claimed that she died in a kitchen accident (WHO, 2000).

A National Survey by women's aid organizations of Malaysia has conducted in-depth interview with 60 women in 1990/1991. The report shows that among 60 women, 92% were kicked, punched or slapped, 22% had suffered attempts of strangulation and 10% had been stabbed or threatened with knife or instrument. Furthermore, 68% had reported being beaten when pregnant and 50% experienced sexual coercion in the form of physical force during sexual intercourse (UNIFM, 2000).

Domestic violence prevails globally. World Report (2002) shows that In Peru 70% of all crimes reported to police are of women beaten by their husband. A study in a Bangkok slum found that 50% of married women were beaten regularly. In the United States, every 15 seconds a woman is beaten and four battered women die each day. Each year more than 1.5 million women seek medical care for injuries resulting from domestic violence. 40% of Chilean women reported that abuse against them increased during pregnancy.

A report of violence against women and girls in South Asia (2000) shows the incidence of women physically assaulted by their abusive husband was as follows:

Nicaragua - 69%

UK - 30%

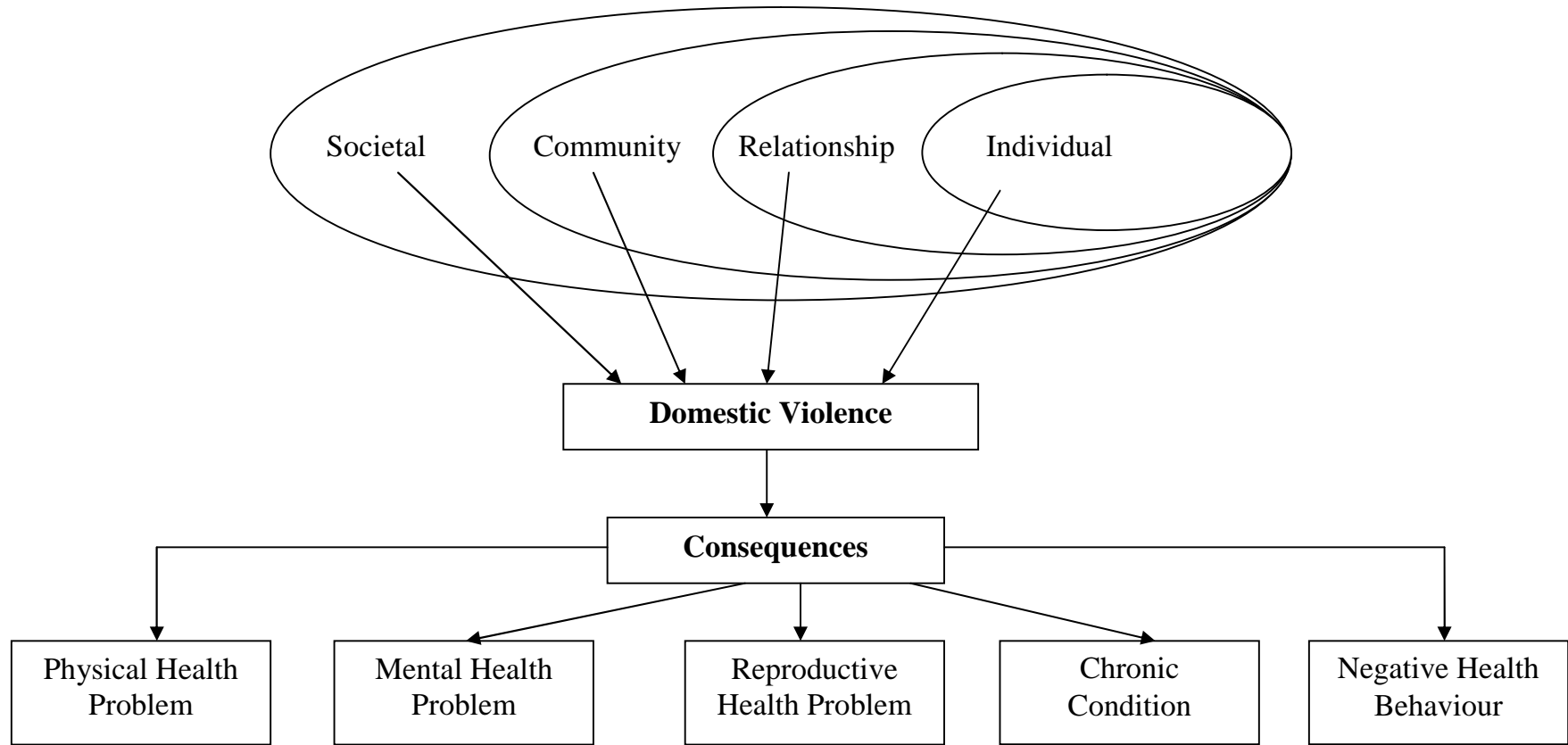
Ethiopia - 45%

Turkey - 58%

A situation of violence against women and girls in South East Asia (Hayward & Finney, 2000) has presented gender based violence is a violation of women's rights. It also mentioned that the most common form of domestic violence in South Asia in the most gender sensitive region in the world where 79 Million females are missing. The South East Asian region has one of the highest incidences of gender based violence in the world. This is a result of overall inferior status of women and girls and of unequal power relation between genders. The report notes that more than 5,000 women are killed every year in India because their- in laws consider their dowry inadequate.

A health profile on women of South East Asia (H&F, 2000) mentions the various evidence based studies of different countries regarding domestic violence. For instance in Bangladesh 270 cases of deaths were reported during 1982-1985 in News paper related to abuse. 29% of women had been beaten to death, 39% subjected to other forms of physical torture and 185 had been attacked by sharp weapon. The other study of Maharashtra, India shows that 120 cases of deaths of women were due to dowry (Homicide committed by the husband or his family members). 88% women were very young and below age 25. 46% of those women died of burns and 34% had died of drowning. The principle accused were the husbands in 86% of the total 120 cases of homicide.

**Figure 1**  
**Figure of Difference Types of Violence**



(Shtri-shakti 1995).

## **Individual**

The first level identifies biological and personal history factors that influence the individuals behave and increase their likelihood of becoming a victim or perpetrators of violence example of factors that can be measured or traced include demographic characteristic (age, education, and income) psychology or personality disorder, substance abuse and history of behaving aggressively or experiencing abuse.

## **Relationship**

The second level looks at close relationships such as those with family, friends, intimate partners, peers and explores how these relationships increase the risk of being a victim or perpetrator of violence. In youth violence, for example, having friends who engage in or encourage violence may increase a young person's risk of being a victim of perpetrator violence

## **Community**

The third level explores the community context in which social relationships occurs, such as schools, workplaces and neighborhoods, and seeks to identify the characteristics of these settings that increases the risk for violence. Risk at this level may be influenced by factors such as residential mobility, population, density, high levels of unemployment or the existence of local drug trade.

## **Society**

The fourth level looks at the broad societal factors that to help create a climate in which violence is encourage or inhibited. Those include the availability of weapons and social and cultural norms. Such

norms include those that give priority to parental rights over child welfare, those that regard suicide as a matter of individual choice instead of a preventable act of violence, those that entrench male dominance over women and children, those that support the use of excessive force by police against citizens and those support political conflict. Larger social factors also include the health, economy, educational and social policies that help to maintain economic or social inequality between groups in society.

#### **2.4 Domestic Violence, Structural Violence and Suffering**

There are some who hold that violence and suffering have increasingly come to characterize life in contemporary times and domestic violence is related to this larger violence. These theorists focus on flows of violence between states, local communities and individual's .One cannot draw a sharp line between collective and individual experiences of social violence. These are so thoroughly interwoven that moral processes (i.e. social engagements centered on what is at stake in relationships) and emotional conditions are inseparable. Violence creates, sustains and transforms their interaction, and thereby it actualizes the inner worlds of lived values as well as the outer world of contested meanings ... the social violence of day to day living are central to the moral order: they orient norms and normality. (Das and Kleinman, 2001)

Increasing violence may reflect the convulsions of a society in transition, wherein large sections of people have been unhinged from traditional regulator norms of behavior, are facing a crisis of livelihood and identity, and groping for an alternative basis of social identity and cohesion. (Vindhya, 2005)



In the face of the overwhelming and miserable life conditions structured by poverty, the individual violence that women experience from their men in the form of battering, rape and abuse has to be understood in the context of the harsh culture, community history and contemporary political economy. These persistent tragedies of life often overshadow immediate grief and joys of personal relationships. There is monotony in the individual stories of violence that poor women narrate, and in the way masculinity and femininity are reciprocally defined as aggressive and passive. There is very often an implicit understanding that women show that though they complain of domestic violence, the factors in the larger background that are responsible for their suffering and painful destinies. They blame their men yet do not leave them. They blame simultaneously unemployment, poverty, alcoholism, drugs, disease, bad living conditions, familial responsibilities and even the mother-in-law. Violence by husbands is expressed by women in terms of a gendered life that must be lived in continuous and unrelenting loss and endurance. The shared helplessness and frustration of their husbands and themselves which becomes apparent over sustained interviewing, calls into question the meaning and truth of domestic violence and women's sufferings as it comes to be depicted in feminist writings. Both men and women experience the pain of large-scale structural violence and a lot of personal violence is admitted by men and women to be an expression of this pain, so the question unaddressed in our depiction of domestic violence is 'who suffers in what ways'. Given that each person's pain has a degree of reality for him or her that the pain of others can surely never approach, is widespread agreement on the subject possible? (Farmer, 2004: 261)

Paul Farmer argues that in order to understand suffering, which can come from a variety of sources including hunger, premature and painful illness, deep poverty, torture, rape and assaults on dignity from institutionalized forms of sexism and racism and other such social factors, we need to study ‘both individual experience and the larger social matrix in which it is embedded in order to see how various large-scale social forces come to be translated into personal distress and disease’ (Farmer, 2004: 261).

## **2.5 Types OF Causes and Consequences of Domestic Violence**

Domestic violence includes physical acts of violence within the family including sexual coercion by the husband, physical threats and psychological abuse and controlling actions such as enforcing physical isolation and controlling access to information and services (WHO, 2005).

Verbal abuse was the most common form of violence followed by physical and mental abuse. Marital rape and sexual harassment was also found in some cases.

- ) It was also found that metal torture was the most serious form of violence among the women.
- ) The perpetrators were husband, followed by in-laws and co-wife.
- ) Domestic violence mostly at night because nobody could recognize it some respondents from low socio-economic group stated that it is happening at any time.
- ) Use of alcohol, supremacy feeling of man, inter caste marriage, husband’s habit of listening marriage, husband’s habit of listening to other family member, gambling followed by polygamy, widowhood, sexual dissatisfaction were the contributors for the

domestic violence. Unemployment status of the respondent's husband as well as extramarital affairs and son preference by husband and family respectively were also seen as the contributors to domestic violence.

- ) The respondents and FGD participants suggested for enactment of strict rule and regulation against domestic violence by state is urgently needed for further preventions and control of violence some respondents and FGD participants suggested that status of women and be enriched through education.

## **2.6 Consequences of Domestic Violence**

- ) Majority of the women were suffered from chronic condition problem due to frequent beating and scolding by husband as well as family members.
- ) Some of them had reproductive health problem like pelvic inflammatory disease and some of had the unwanted pregnancy as a result they went for abortion.
- ) Mental health problem was also highly prevalent among the sufferer of domestic violence.
- ) Physical health problem was also found among the survivors of the violence.

## **2.7 Perpetrators of Violence**

Most of the family from Brahmin, Chhetri, Newar and so on. See their husband as their guardian. The male/husband they themselves think that I am the hero of the family and I am the bread earner because each and every aspect of life of family is completed by my response. They thought that being a male each and every decision should be declared self. Women should be confined in to the domestic sphere; "Crying of

hen is bad omen” such prejudicial concept is built, that’s why women are always victim of violence. Male are guided by ancient myth and riddle. Different countries have different myth and riddle like the gist of a Spanish riddle is: “Question: what do mules and women have in common? Answer: A good beating makes them both better.”(Smith, 2001).

A Russian saying echoes the same refrain: “A wife may love a husband who never beats her, but she does not respect him.”(Joseph, 1992).

An Indian popular saying: “Dhol Pasu, Sudra adi Nari yeh sab tadan ke adhikari” (Chand, 1991).

In this context, female are obviously inferiorize, the position of women is degraded in society. Male have another pride that each and everything of his house should be in his control, each and every decision making power must be limited in male. Such types of dogmatic and conservative norms made predators as dictator and cruel ruler.

There have been explained about many theories. But this research does not follow any specific theory. This study is analysis only domestic violence against married women, which might be done by male or female.

Traditional Hindu beliefs also created a distinct preface for male children. According to Hindu religious customs, it is the son who must look after his parents in old age or in infirmity. The son offers prayers and rituals after his parent’s death to assure their place in the heaven (Subedi, 1993).

The subjectivity 'man' is violently appropriated by us for the cause of making meaning of the elusive nature of suffering and pain. Women themselves are made victims and robbed of all human agencies, so as to concretize the image of violence and this point to the dark side of this project of understanding violence. The discursive magnification and reification of men as violator makes men assume proportions of monsters and therefore in a manner of speaking become victims themselves. If what is done to women by their men in the name of love is violence, what we sociologists are guilty of in denouncing men as violators lock, stock and barrel, is to perpetrate violence of another kind; for there is violence both in the invisibility and the hyper-visibility of women's pain. The result is that in representing it the way we do, we collude with violence rather than reveal it. Feminists stand accused of dealing with violence as an idea more than as lived experience. It is time we re-examine our ways of explaining it and begin demanding responsibility for it.

Part of the problem may lie in the fact that in the urgency to focus on violence in the illusory abode of love, we have gone overboard. The focus on 'domestic' brings the locale of violence into focus. Traditionally, research on the family has not focused on violence as an issue, so in feminist research it has been important to prioritize the fact that the 'domestic' is not without violence. Yet, unfortunately this focus also causes a certain avoidable fixation. It makes us see domestic violence as a special 'type' of 'violence against women', 'by men'.

On the one hand this ignores the reality of other axes of violence and abuse and of the widespread structural violence that is pervasive in a Third World context and that is interlinked to men and women's experience of domestic violence. On the other hand, this construction

violates all notions of violence as a lived experience for violence is a process, as well as an outcome.

It needs to be emphasized that the violence one experiences, particularly in intimate relations, is not itself merely a physical entity, confined to a particular situation, perpetrated by particular persons, for certain reasons, with certain impacts. The nature of violence is amorphous as is the case with all human experiences involving human psyche and human emotions; its context is changing and its experience is contextual. Violence is overwhelmingly about awareness, a consciousness; and this aspect of violence makes it both temporal and subjective. Violence is a 'construction' on the basis of tenuous and fragmented subjectivities of victim and victimizer that get played out in a process of continuous and volatile interaction. Social scientists studying violence must decide *whose* and *which* construction to validate, *whose* and *which* construction to negate.

Writing similarly on violence as a construct, Stewart and Strathern comment: The issue of violence turns on the question of whose perception of order is at stake. Violence pinpoints the differences between people's perceptions of what is proper and appropriate in different contexts of conflicts. The perception of what is violence may also be subjective. Alternatively people may agree on what constitutes violence but disagree on whether it is appropriate or justified. (Stewart & Strathern, 2002).

According to S.S. Shrestha (1994), the women of Nepal are so dependant to men, if the male partners deny giving shelter to them it is a question of basic survival. This system makes women helpless, weak and dependent to others without men's, marry they will not survive. In her

belief, the decision making power of women may increase. When these equality of participation at all level of decision, planning and policy making.

In the Nepali context, the birth of girls usually marked with sorrow as if some great misfortune had be fallen her parents and family. She is regarded right from her infancy as an additional burden to the soon belong to her husband's family and is thus not at any use to the family in which she is born. However, since she is already born and has like anyway, she should at least pay a good price for her breading and she pays this price in terms of work that may in terms of work any work that may assist the family right through her early childhood to the time she is married off (Dhital, 1993).

Violence against women is the result of unequal power relations between women and men underlying their power relation. Is patriarchy social structure that is constructed rain forced and perpetuated by social political institutions put in place by men and which there by ensures that men, by virtue of their gender, have power and central over women and children (Deuba, 2005).

Women neither manage to escape from the violent situation nor overcome their, to speak support from external against evident that they face serious problems. Security of protection should be available. Police and judges tend to "see domestic violence as family problems and are relevant to take action in such cases. Thus it is difficult for women to obtain relief from the justice system is case of domestic violence" (US 2011).

Holden writes that there is another major constraint on women's opportunity to plan and control their lives: Violence or the threat of

violence. Men use violence against women as a conscious man of controlling women's' fertility, freedom to come and go to speak out or to organize. In most societies, this violence is condemned by other family member and community members, by religious organizations and by the state. Women are regarded, as men's property to be used or abused at will. The use of violence is one extreme manifestation of the unequal social and economic relation between women and men; it is an abuse of power. It is only recently that a few countries have begun to treat male violence against women in the family as a serious matter and punishable offence (Helel, 1998).

Kausar (1999) selected eight of the variables in the matrix to conduct research study at Rawalpindi and Lahore in Pakistan. His main focus was to ascertain towards violence in the three main population groups of that country, the lower class, the middle class and the upper class. The selected variables were; Frustration, Stress, Deprivation, Aggression, Financial problems, Stringency, Social Taboos, Dualism and unhealthy environment. From the study he found that lower class population group has the highest propensity towards violence whereas the middle class population group was found to have high propensity towards violence. In conclusion, he gives stress on the formation of maximum number of projects aimed at violence awareness. He further gives stress on the reformation targeted towards the lower society (Kausar 1999).

Many sources reported that current practice of the Hindu religion supports a social order that promotes the superiority of men over women. As one writer is observed in his discussion about religious influences over the role of Nepali women. Spiritually, the husband is the wife's God and Master and the wife is seen as the husband's "unpaid Servant" "Can



bought slave” and “married Cohabit”. The husband is supposed to be dynamic and dominant while the wife is supposed to be weak, tolerate, obey full etc. He trained to rule and reign, while she is taught to “submit.” Traditional Hindu beliefs also create a distinct preference for male children. According to Hindu religious customs, it is the son who must look after his parents in old age or in infirmity. The son offers prayers and rituals after his parent’s death to assure their place in heaven (Pradhan, 1994).

Anurag says that violence Against Women and Girls is the most pervasive violation of human rights in the world but condone and accepted by society; it remained unreported and unchallenged for decades. He further says that gender violence is rooted in patriarchal ideology, the chief instrument of women’s oppression in the family. It is all-pervasive and to a larger extent women internalized their own inferiority through a process of socialization, division of labor, customs, religion and rituals. Thousand of daily acts of violence throughout create a climate of fear and powerlessness, which limits women’s freedom of action and controls many of the movements of their lives in Nepal (Anurag, 1998).

Most marriages are arranged by the families. Parents often do not want their son to marry women from a lower caste. If a wife is from a lower social caste, she may be more susceptible to ill treatment, even violence, from her husband or her husband’s family. According to many, such a marriage would reflect badly on the parents of the higher caste. Some relent, however, acceding to their children’s wishes Women’s economic dependence on men greatly aggravates domestic violence in Nepal and makes it difficult for women to extricate her from an abusive relationship. The stark economic and social reality in Nepal is that most

women have no source of food or shelter and no place in society outside the family (Subedi, 1993).

This study is analysis only domestic violence against married women, which might be done by male or female.

## **CHAPTER - III**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction of Study Area**

Rupandehi district lies in Lumbini zone of Western Development region. It is surrounded by Nawalparasi in the east, Kapilvastu in the west, Palpa in the north and Utter Pradesh of India in South. It's headquarter is in Bhairahawa.

In this place people migrated from hilly area for business, education, occupation and luxurious settlement purpose. Those people who are from hilly area are multi ethnic and multicultural so their life style, culture and tradition also different with each other. Though it is developed region in comparison with other district. It is headquarter of the Lumbini Zone. So many organization and institution were functioning to the social work. Many NGO, INGOs also launching their programmed.

The main aim of this study is to find the condition of married women in the study area because the political scenario has been changed by the second people's movement of 2062/2063. After that movement the government of Nepal has changed the previous rule. After that radical change both man and women got equal rights in interim constitution of 2063. In the constituent assembly many women leaders of different parties had been selected for the assembly to make the constitution of the Nepal. After the movement women are given many chances in government jobs and education. I as a researcher want to know the condition of women in the research area after a great movement of Nepal.

### **3.2 Research Design**

The design of this research is based on both descriptive as well as analytical research. Descriptive research design concentrates to find out their educational, racial condition, family size/kind and economical status etc. And analytic research design has been done to collect the information of married women.

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

Both primary and secondary data has been used in this study. Primary data were collected from the field with the help of interview, case study method, and questionnaire method. The nature of the data collected and analyzed is qualitative as well as quantitative.

Secondary information (data) was collected form various Books, Magazines, News-papers Reports, Journals, Published and unpublished research literatures etc.

### **3.4 Universe and Sampling**

This study was based on Butwal Municipality Ward No. 11, Milanchowk of Rupandehi District. According to the Butwal Municipality's profile report; there were 200 houses in Milanchowk area in ward No.11, Butwal Municipality. Out of those 200 houses by random sampling method 50 household were selected by lottery system .Two hundred name of house were assigned in lottery and among of them 50 lottery were taken as a sample household for the selection of interview. Among of those 50 houses, 50 married women aged between 20-60, were selected for this study method.

### **3.5 Data Collection Techniques**

In data collection techniques the following major methods have been applied to collect the data and to find the condition of married women in the society.

#### **3.5.1 Semi-Structured interview**

The required information was collected by interview method. In such process, I chose 50 women based on their availability. Interview schedule were used to obtain both qualitative and quantitative data related to their past life and present life and their attitude towards the domestic violence in the family. In this schedule; caste, religion, occupation, literacy rate, local perception against social violence were asked to the respondents to find the main aim for the researchers.

#### **3.5.2 Key Informant Interview**

Respondent for this interview were selected from different groups. 4 people were interviewed as key informants. 1 police officer, 1 lawyer, 1 politician and 1 social worker were selected for the key informant's interview.

#### **3.5.3 Case Study**

This study was intended to find out the forms and social cause of domestic violence. In this regard, to find out the scenario of domestic violence, researcher has selected 5 case studies chosen purposively during the field work.

### **3.6 Ethical Concerns**

In the processing of Data collection in field study, there was some ethic which I have to follow. Without the following of those ethics I would not complete my task. In such process however respondents were participated with my research, they have their real name, but in this task I have used the respondent's entire pseudo name. Because they were not ready to tell about their private life. In such difficult situation I promised with them and assured them their real name and identity always secret never disclose. Then only they were ready to tell about their reality so whatever name is used here is not real.

#### **3.6.1 Researcher's Experience**

Domestic violence against married women is my main concern of research .for this purpose, I visited the village of Rupandehi district. In initial phase,I was thinking the task is not so complicated, but the thinking and doing is totally different. Respondent were not easily accept my purpose. So I convinced to them. However I was trying to know the actual reality though it is difficult. Now a day it is quite difficult to take much information without any pretension and empty hand. It is quite difficult to ask about their family member activities. They were not ready to tell reality at first. By convincing they came to the point. Another thing was to ask about the sexual violence is really difficult in such situation they answer by their shaking head. In this scenario we can say the women were not conscious till now. Those women who were participated in my research, among of them few women were little bit conscious about their right, rest of them were totally unaware about the right. Respondent were unwilling to tell something in front of their family. But some of the respondents were feeling shame and difficulty to tell with male. Finally I

feel happy, because whatever knowledge has to find from the women I got it.

### **3.7 Reliability and Validity of the Data**

The research report is more reliable and valid because this study was within the theoretical framework. The researcher was used structured interview schedule, questionnaire and case study method. Along with the crosschecking, regular supervision, verifying data from unbiased and without sampling error.

### **3.8 Data Processing and Analysis**

There are various techniques of data processing and analysis. Both qualitative and quantitative data have been collected during the fieldwork. The study mainly follows the descriptive analysis, further; both types of data were organized and analyzed in different parts and chapters. For the analysis of the data obtained, necessary tables and charts have been used in the study.

### **3.9 Limitations of the Study**

Firstly, the topic “Domestic Violence against married women” is very sensitive; it is quite difficult to convince the respondents for making them prepare to talk about their personal life. So, it made this research really a challenging and limited.

Secondly, the study is at micro level, which cannot be generalized at macro level.

Thirdly, the sample size is small or only concentrated within Butwal Municipality at Ward No. 11, Milanchowk, of Rupandehi district. Thus, the findings may not be applicable to other parts of nation.

Lastly, this study is only for the partial fulfillment of master degree of Arts in Sociology. Limited sources, researcher's interest, limited area and narrow theoretical knowledge are the limitation of this research.



## **CHAPTER - IV**

### **STATUS OF WOMEN**

#### **4.1 A Brief Introduction of Study Area**

Rupandehi district is one of the terai districts. It lies in western development region, Lumbini zone. The head quarter of this district is Siddharthenagar, Bhairahawa. The district is divided into seven electoral areas. There are sixty-nine VDCs and two municipalities i.e. Butwal Municipality, Butwal and Siddharthenagar Municipality, Bhairahawa.

Rupandehi district is surrounded by Nawalparasi in the east, Kapilvastu in the west, Palpa in the north and Utter Pradesh of India in South. It's headquarter is in Bhairahawa.

Inhabitants of Butwal, migrated from hilly region for the purpose of occupation, education, skill development training as well as luxurious living too. Those people who were migrated from other region have different caste, ethnicity, culture, and religion. But all of them have one common characteristic that was supremacy of male and violence against women in each and every house. Among of them have alcohol drinking habit, gambling habit, egoistic nature and so on. By such nature of male member 888all of the houses women were suffering. Women were not only suffering from male but also suffering from the female too.

#### **4.2 Socio-economic Status of women**

Butwal Municipality ward No. 11, Milanchowk of Rupandehi district had been selected for in depth analysis to know the status of the respondents. 50 women of 20-60 age groups were selected by purposive sampling method.

Respondents have been categorized on the basis of different variable i.e. caste/ethnicity, marital status literacy along the respondents, occupation, earning capacity (income), socio economic status of family etc.

#### 4.2.1 Composition of Respondents by Caste/Ethnicity

Ethnic composition of Butwal Municipality in ward no 11 of Rupandehi district had been found to be heterogeneous. Respondents with different caste/ethnic background i.e. Brahman, Chhetri, Newars, Magar, Nepali and Kami (Blacksmith) were found in the study area.

**Table No. 1**  
**Respondents by Caste Ethnicity**

Caste/Ethnic group	No.	Percentage
Chhetri	15	30%
Brahman	12	24%
Magar	10	20%
Newar	5	10%
Nepali	3	6%
Kami	3	6%
Damai	2	4%
Total	50	100%

Source: Field Survey, 2014

Table no. 1 represents that a total respondents of 30 percent population are Chhetri, 24 percent Brahmins, 20 percent Magar, 10 percent Newar, 6 percent Nepali and Kami and 4 percent Damai were found in researcher's field area. The table clearly shows that the number of Brahmin and Chhetri is high with the comparison of others. Brahmins

and Chhetri are more restrict in culture then others. Daughter in law of Brahmin and Chhetri family should follow the different unnecessary family culture like waiting to take food at last, abuse of husband should not tell to other, high respect to husband, drink the water of husband feet divorce is not imagined and so on. This sampling clearly shows that daughter in law of high family are social abused.

This representation of respondents from different ethnicity shows violence against married women to occur in all the caste irrespective of their ethnic background. In comparison, more domestic violence were found in the family of Brahman and Chhetri caste but less violence occur in lower caste and ethnic group such as Magar, Newar, Nepali, Kami and Damai etc. It can be concluded that the lower caste and ethnic group has more freedom and less rate of domestic violence then Brahmin and Chhetri family.

#### **4.2.2 Marital status of respondents**

Marital status in Nepalese Hindu society is quite different then other society. First of all everybody involve in currently married after that some of them are widow knowingly or unknowingly. In the period of conjugal life there may be misunderstanding or misbehavior either by the husband or by the wife caused the divorced and separation from the family which has shown in the given table.

**Table No. 2**  
**Respondents by Marital Status**

Marital status	No.	Percentage
Currently married	39	78%
Widow	6	12%
Divorced	3	6%
Separated	2	4%
Total	50	100%

Source: Field Survey, 2014

From the study, it was found that majority of the respondents are currently married 78 percent, widow 12 percent, divorced 6 percent and separated 4 percent.

The traditional Nepali family structured also contributes to domestic violence against married women. There is a strict hierarchy within a family where the bride is subject to the domestic needs of the household, husband and in-laws.

According to those divorced and separated respondents there were many social causes of divorced and separation. According to respondents, they were suffered mentally and physically by their husband and co-user. Among them two respondents were separated because of co-wife, another six respondents were found widow because of their husband death, three respondents were divorced because of alcoholic behavior and beating habit of husband.

### 4.2.3 Respondents by Types of Marriage

Hindu religion is deeply rooted in purity and pollution. Status of the bride in the family was determined by types of marriage and arranged marriage was preferable by the family and society. Love marriage and court marriage was not considered as good within the family and society. Most of the family members neglected the daughter in-law with court marriage and love marriage. In contrast, even the women having arranged marriage were also suffered from domestic violence.

**Table No. 3**  
**Respondents by Types of Marriage**

Types of marriage	No.	Percentage
Arranged marriage	32	64%
Love marriage	12	24%
Court marriage	6	12%
Total	50	100%

Source: Field Survey, 2014

According to the field survey of respondents it was found that the percent of arrange marriage is comparatively very high then the other marriage among them 64% respondent had arranged marriage, 24% respondents had love marriage and 12% respondents had court marriage.

Among of those three types of marriage, 64% respondents have arranged marriage. In arranged marriage all of the respondents have followed the consent of parents. They followed the each and every suggestion of their parents from initial phase of marriage to later on.

Such as 24% respondents have love marriage. Among of them 5 respondents firstly engage in love and finally married with consent of both boy's and girl's parents consent. 5 respondents engaged in love and married without consent of parents, though they informed their parents after the completion of marriage. 2 respondents engaged in love and eloped, they did not inform their parents for a long time.

***Case study no. 1***  
***(Violence on Intercaste marriage)***

Inter-caste marriage is the marriage between two different caste .In the cultural practice types of caste has been divided in to four which are: Brahmin, chhetri, baishya and sudra. Among of them, if anybody marriage with another caste, that is known as inter-caste marriage. This is also one of the issues of domestic violence. Because two different castes, tradition and culture is really controversial that's why in such family quite strict types of violence can be occurred in family. Which is vividly shown in the given case study.

*Mina (name has been changed) was born in the Rupendehi district in Butwal-11 Milanchowk Shrestha tole. She was a talented and good girl. Slowly and gradually, she had grown up. She started to study in Horizon English Boarding School. On the process of schooling unknowingly she had fall in love with a boy Mr. Badri B.K. who was from so called lower caste. Both of them had studied at the same class. When both of them passed S.L.C. exam, they had to go to college but till then they could not live separately. In such situation, they thought to get married but their society and Mina's parents totally denied their purpose. They had threatened Mina to banish from their house if she accepted that*

*marriage. Despite parents threatening, they get married and started their conjugal life.*

*Slowly and gradually, days were passed. The working performance of Mina was totally different with Badri's family. Mina was a vegetarian person but Badri's families were non vegetarian. She was compelled to eat meat despite her uninteresting in non vegetarian food. Gradually Badri's family started to abuse her by using vulgar words. Mina was suffering from verbal abuse in Badri's family and she was totally rejected from her parents' house. She was abuse by moral degradation from all sides. Finally, Badri also started to drink alcohol and started to beat her using vulgar words. Nowadays, Mina has two daughters so she can neither go to her parents' home nor she get good atmosphere in Badri's house. So she is in tension. She has no solution. She said that all the doors were closed for her.*

#### **4.2.4 Comparison of Respondents by Family Size/Types**

Domestic violence has been found in all types of respondents' family. But the perpetrators were different. In joint family violence was committed frequently by in-law members as well husband and in nuclear family, violence were perpetuated only by husband.

**Table No. 4**  
**Respondents by Family Size/Types**

Family size	No.	Percentage
Nuclear	32	64%
Joint	14	28%
Extended	4	8%
Total	50	100%

Source: Field Survey, 2014

Above table No. 4 shows that 64% respondents live in nuclear family, 28% respondents live in joint family and 8% respondents live in extended family.

All these types of family women were suffered from domestic violence with general assumption that women from nuclear family are least violent then big family. The result of this study is irrespective in family size. The field study shows that behind this might be the superiority complex of male in nuclear family then other types of family. So mostly physical violence occurs in nuclear family but psychological torture occurs in joint and extended family. Actually, both are domestic violence. Male at the center is structure of our society. This is another social cause of domestic violence.

#### **4.2.5 Literacy Rate of the Respondents**

Literacy rate of the research area was not so high. Because of traditional notion of the guardian respondent did not get the chance to make them educated. By the cause of traditional view women were deprived from the rights of knowledge not only their husband house but also in their father's house also .Only few number of respondent were get a chance to get education up to secondary level and above it.



**Table No. 5**  
**Literacy among the Respondents**

Literacy	No.	Percentage
Illiterate	10	20%
Literate only	16	32%
Primary	16	32%
Secondary	4	8%
Intermediate	2	4%
Bachelor	1	2%
Master	1	2%
Total	50	100%

Source: Field Survey, 2014

The above table No.5 shows that 20% of respondents were illiterate, 32% respondent were literate only by the informal education. 32% respondents had attained school in primary level. 8% respondent had joined secondary level school, but could not continue. 4% respondent had studied intermediate level. Very low percent of respondent had studied bachelor and master by their own exercise. In this way, it clarifies that the excess of education in the women community is not adequate.

According to the field study report, in maximum number of house there is the husband have job and minimum number of women have job but income is nominal only. On the basis of above given table only 40% women have occupation. It is the less number of job holder in comparison with husband .60% husbands of respondents have their own job. So 60% women have no job. It means 60% women have fully dependent on income of husband. That shows the maximum number of women should be dependent on the husband's job. It shows that women have no right to

spent money on their own desire; they were totally directed by their husband.

Majority of the women were deprived from the proper education. Superstitious concept of society is the major cause of lack of education. Field study shows that the literacy rate of women is very low as compare to male. Due to the gender discrimination and patriarchal notion of the family member women were deprived from the proper education. Women were not aware so they were confined in the domestic sphere. Due to lack of proper knowledge and education, they could not be conscious about their rights and responsibilities. They have no idea about how to get rights and how the law functions for them.

#### **4.2.6 Occupational Status of Respondents**

In this field area, researcher found the involvement of women in different occupations for their, survival. Without engaging in any occupation that would be too much complicate to survive .That's why all of them engage even in small and less income occupation too. We can clarify it through the given table:

**Table No. 6**  
**Occupational Status of Respondents**

Occupation	No.	Percentage
Housewives	30	60%
Social work	8	16%
Cloth tailoring	4	8%
Business	2	4%
Private office	2	4%
Government office	2	4%
Others	2	4%
Total	50	100%

Source: Field Survey, 2014

Above table No. 6 shows that the 60% respondents are housewives. They were always engaged in house as a free labor or unpaid domestic servant or subsistence oriented work. Their labor is uncounted for income, though they had heavy work burden. It is because of such status of women, they are under the violence in a society. The main reason of violence is the most of the respondents are engaged in domestic households they are dependent on others even in few money. 16% respondents were engaged in social work, 8% respondents were engaged in cloth tailoring, 4% respondents were engaged in business, 4% respondents were engaged in private office, 4% respondents were engaged in government office and same percent of respondents i.e. 4% of respondents were engaged in candle making, weaving sweater, cap, gloves like others work.

#### **4.2.7 Major Sources of Livelihood**

For the living purpose human should have to engage any types of work. Without income, no any basic needs can be fulfilled. To maintain the good life there should be follow the sources of income. Now a day's whose economical aspect is strong, that's life is very good. So to make the life good and easier there should be engaged in job. Which has clearly shown in given table.

**Table No. 7**  
**Respondents major sources of livelihood**

Sources	No.	Percentage
Agriculture	30	60%
Job government	2	4%
Job private	2	4%
Self created job	6	12%
Others	10	20%
Total	50	100%

Source: Field Survey, 2014

Above table No.7 shows that 60% respondents are based on Agriculture. They consider the agriculture is the major sources of livelihood. In the same way 4% respondents have government job, 4% respondents have private job, 12% have self created job and 20% respondents have other varieties of job like child care, house maid and so on.

Those respondents who were involved in Agriculture had traditional notion of farming. Among of them only few respondents had new technique of farming. Who were applying new technique of farming their earnings ratio was good then other.

### *Case study no.2*

#### *Pride and supremacy of male*

"Male and female are the two wheel of a chariot" this is the slogan. It refers that the role of both have essential to mobilize the society. But the practice is totally different than theory. Male realize that they are superior and female are inferior in society. So if any events happen

against male favour he can take revenge against it that's the notion of male which has clearly defined in case study.

*About 20 years ago, an unemployed youth came to her house with a proposal to marry her. Which was denied by her father, after 2 years, Hari came again their house with the same proposal. Now he was an army officer (2nd Lepton). The parents believed he really loves her (Sita). Sita's parents decided to marry with Hari. As such marriage took place during Mangshir with grand social ritual and respect.*

*When Sita has entered Hari's house, she has exploited from Hari by verbal abuse. Hari used to say that he had married with her only to take revenge to her father because her father was agreed to marriage with his daughter to Hari when he was in service. She had to spend a whole night with years. After few days Hari resigned his service, he always repeated that he had joined his service only to marry with Sita. I am only one son of my wealthy father; I have everything sufficient without any work (job), so I don't need any job. I am not a family of a beggar like you.*

*Sita's father was a judge during that time. He was very strict man. Nobody used to bother with him. He also had got a next marriage and stay separately. Sita asked her mother about Hari's behavior but both of them were unable to inform to her father. She had an addict brother, who was druggist.*

*Actually, Sita had no time to consult her parents regularly. Hari used to beat her even if she is out of sight for a moment. He used to say, he had to wait a very long time to marry. He had to join and leave his service for getting her. At last she decided to disclose all these reality to her father. After a long struggle, she informed to her father. But her*

*father took this very simple and gave a few suggestion we have our own prestige in our society, don't tell anything to anybody else. Hari is a rich man, Handsome, I will consult Hari, and it is very difficult to get a son-in-law, let's take it easy.*

*Both Hari's father and mother also accept the truth and we love her (Sita) like a daughter. But never changed Hari's behavior. At last "the judge father suggests his daughter to take a divorce from Hari. She also did so. Now she is staying with her mother and addict brother. After divorce, she decided to join a job. She is still working in women development office with the recommendations of her 'judge "father.*

*Nowadays, Hari use to blocking her ways and beat in front of outsider's after divorce also. Her mother is mentally sick because of co-wife, son's behavior and daughter's heart-sending condition. Her father, neighbors, relatives, every staff of her office knew the reality about her but nobody to help her. Somebody blame her, and some blame her father.*

*Now Sita is mentally and physically weak. If there is a god, have to help for her legal and social right and punish such a person like Hari.*

#### **4.2.8 Income of the Respondents**

On the basis of income i.e. job, business, boar farming, planting, farming, knitting, webbing etc.).

**Table No. 8**  
**Economic Status of the Family**

Income (per month)	No.	Percentage
Income less	12	24%
Less than 3000	16	32%
3100-6000	10	20%
6100-10000	8	16%
More then 10000	4	8%
Total	50	100%

Source: Field Survey, 2014

Table No. 8 presents that economic status of the family (on the basis of income), 24% families were found income-less but they had land. 32% families had less then Rs. 3000 income. 20% families had Rs. 3100 - 6000 income. 16% families had Rs 6100 - 10000. And 8% families had more than Rs. 10000.

Table No. 9 shows that very few families had a good economic condition. To generate economy female also play very significant role in the society.

But they are deprived from different kinds of job opportunities. Their life is limited within the household activities. They are considered as the secondary part of the society. So that economic status of family is decreasing day by day as well as discrimination of male and female is increasing.

Female, as a part of society, play vital role to develop a country. Even though the research, there were found important role of women for poultry farming, boar farming and business etc. Without women's

participation, these types of business were quite impossible. Even though women did not get any benefit from these business. All the income from the business was holding by man only.

This result concludes that although women had equal contribution in each and every work/sector, society, did not consider a woman's contribution as equal to that of man and hence, they were always subject to social and economic discrimination. So reward could not reach up to female.

### 4.3 The state of Socio-Cultural Violence

There are various types and forms of violence are occurred in the society which is seen in our society. It is because of our social, cultural condition. The structure of our society is male dominated and there is no vital role of woman in the family and in the society also even they are more educated in their counterparts.

#### 4.3.1 Types of Domestic violence

**Table No.9**

**Respondents who victimize those types of violence**

Types	No.	Percentage
Physical	14	28%
Psychological/Emotional	26	52%
Sexual	10	20%
Total	50	100%

Source: Field Survey, 2014

Table No. 9 presents the different types of violence and the ratio of victimized respondents. Among of those 50 respondents 28% respondents



were physically victimized by their husband.52% respondents were psychologically victimized not only by husband but also the other members of family.20% respondents were emotionally/sexually victimized by their husband.

In this way respondents were victimized by different types of violence in domestic sphere.

#### **4.3.2 Forms of Social Violence Encountered**

In the domestic level, there is always violence either in small manner or in big manner. But violence is always vested in family. Violence is physical, emotional and sexual. Physical and sexual violence is directly occurs and it happens directly, but the emotional or psychological violence is caused by the physical , sexual and by other cause like domination, exploitation, verbal abuse, character loosing ,economic suppression and mental torture.

**Table No. 10**  
**Forms of Violence Encountered**

Type of violence	No.	Percentage
Verbal abuse	16	32%
Physical torture (beating, biting, pulling hair, throwing etc)	14	28%
Mental torture	10	20%
Polygamy	5	10%
Sexual harassment	5	10%
Total	50	100%

Source: Field Survey, 2014

The table no. 10 reveals that different types of domestic violence against married women. They were not found to suffer from only one particular types of violence. A married woman who had found physical torture, In spite of she was found mentally tortured by husbands and by his family members. Some respondents were found mentally tortured but not beaten (physical).

The above information justified that victims were suffered from multiple types of domestic violence that is the reflection of low status of daughter in- law within household and women's helpless and mindless situation in our society.

The table no. 10 shows the incidences that the respondents reported. For example, most of the women (respondents) 32% reported that they were encountered by verbal abuse. 28% respondents reported that they were suffered from physical torture. 20% respondents reported, they were suffered by mental torture. 10% respondents reported that the cause of encountered was polygamy and last 10% respondents were pointed the cause of encountered was sexual harassment.

Different types of violence such as verbal abuse, physical torture, mental torture, polygamy and sexual harassment had been encountered during the research work.

### **4.3.3 Frequency of Physical Violence**

Violence is a terrible act, when it occurs in domestic level; it creates a tension, depression and anxiety. How many times those respondents have to feel such problem in house that has shown in given table.

**Table No. 11**  
**Time and Frequency of Physical Violence**

Time and Frequency	No.	Percentage
Sometime	24	48%
Every 2-3 days	8	16%
Daily	7	14%
Not yet	11	22%
Total	50	100%

Source: Field Survey, 2014

According to respondents, they were found different forms of domestic violence. Most of the causes have been beating, biting (Physical torture) 28% (see table no. 10). It is found to happen in difference frequencies.

Table no. 14 shows that total of 48% respondents reported violence to occur sometime 16% respondents reported violence to occur every 2-3 days. 14% respondents reported violence to occur daily. And 22% respondents were reported that they were not encountered by physical torture but they were facing verbal and mental torture. Though, there is no regularity in occurrence of domestic violence. According to respondents they blamed as responsible for every inauspicious. Their whole life is passes in anxiety.

#### **4.3.4 Person Responsible for Victimization**

Cultural norms and values seem to be applied to restrict women's freedom, mobility and sexuality. On the one hand, women are being aware and educated about their right, while on the other hand tradition, culture and religion is put forth as obstacles to achieving those rights.

In such condition women were suffering from violence, not only by male member but also by the female member too. In the research area researcher found that the husband, father in law, mother in law, brother in law, sister in law and co-wife too, the responsible person for the victimization .They creates different types of violence in domestic sphere. But mother in law has great role to create violence or minimize the violence.

Women want freedoms for themselves but there were many women who did not want to give freedom to other women because they had been exploited, they had been tortured earlier in their time and they just wanted to continue this tradition.

**Table No. 12**  
**Perpetrators of Violence**

Abusers	No.	Percentage
Husband	18	36%
Mother-in-law	12	24%
Sister-in-law	6	12%
Brother-in-law	6	12%
Co-wife	5	10%
Father-in-law	3	6%
Total	50	100%

Source: Field Survey, 2014

Table No. 12 explains that 36% women were suffered from their husband. And other women were suffered from husband's family member.

Table 10 shows that the husbands are the main abuser/violator. And second abuser shows that mother-in-law, who was responsible for violation of rights of women. Violations of rights of women by women could be explained in terms of socialization process of women under the patriarchal social structure and the influence of power relations among them. Gender as a practice there is no uniformity between women. Women were exploited by women on the basis of race, age and social class. They (mother-in law) even expel from house, curse, beat and abuse by giving mental torture to daughter-in law.

### ***Case study no. 3***

#### ***Dictatorship nature of male***

Male are considered as always superior, in a sense that they can do everything whatever they like. But if the female does the same task as male did, she should be abused and banished from house. In this manner women were suffering from violence not only in laws house but also parent's house as well. Which is mentioned in the given case study.

*Sila (Pseudo name) got married with Hari (pseudo name) Gautam in 2052, resident of Butwal Municipality-5. Now she has three children of 9, 11 and 13 year old. Her husband works in Agricultural Development Bank.*

*There was good relation with the family when she got married with Gautam. He became rude day by day with her without any cause. She started to bit, abuse and got angry with her. Slowly, neighbours, family members and Sila knew that Hari is going to marry with another woman. Hari and his family started to torture (mentally and physically) her. During Jestha 2057 she gave birth of her youngei son. She was not taken*

*care by in-laws family. In these days neighbour helped her for food. Although her husband had not married other women still now.*

*One day she was beaten by her brother and father in-law, showing the cause that she is late to go to her work. Hari was not there at that time but she was also beaten by him when he came from office. She was unconscious; she did not know that what had happened after that. She found herself just outside of house when she awaked up during midnight. Her body was full of blood when she awaked up next morning. When their neighbor came to know about the incident. But nobody ready to speak to her defense. She had not allowed speaking other neighbors. Her friends suggested that she should not leave Hari's house. If she leaves this house, he definitely adopts her as a wife. Sila spent about a week outsider the house but neither any one came forward to help her nor she had given any food. So after 10 days, she had to leave Hari's house without her small body.*

*When she reached in natal house there were all against her. Her father slapped her and told. Hari was a good, wealthy and service holder son in-law. So, you must have to go back this house. But she refused their suggestion. After a month Hari married another woman who has two babies. Everybody blamed her that caste. During this period, she had struggle a lot of she had filed a case against him but he was not punished after showing a false proofs. She used to ask for help with legal aid and consultancy but she was helpless. Previously, she had given some help from "women cell" had assured and got sighed with her husband that he was suppose to give her half of his salary but she got only a few hundred after 2/3 months.*

*Now a day, she is not getting anything from him since 3 years. She is living with three children in a small bush shed Hari is living outside in rented house in Butwal bazaar after next married. She told her story with a sad voice and tearing, but no one has come forward to help her hast 5<sup>th</sup> jetha Hari had come to meet his parents. She got chance and asked him to give money but he denied. Next morning, he left silently, but she shows and catches him for money, again he denied. She lost her temper and hit him with a stone but missed. All in low had come and beaten her unconsciously. Some neighbors had seen their fight but nobody helped her. Her elder son took her to “Butwal”. After that time most of the women helped her for food. Everybody (neighbors) knows that she should get half of his salary and some land. But nobody was ready to help her condition. She always uses to pray for fair judgments to take revenge with Hari.*

#### **4.3.5 Local Perception of on violence**

Nothing is possible without any cause and effect. Such as without any cause violence also cannot be occurred. So to the occurrence of violence there should be some causes. Respondents' perceptions of those causes are mentioned below.

**Table No. 13**  
**Perception of Respondents about the Cause of Violence**

Causes	No.	Percentage
Lack of education	13	26%
Male dominating society	11	22%
Economic problem	10	20%
Drinking behavior (husband)	5	10%
Less dowry	4	8%
Cultural belief	3	6%
Polygamy	2	4%
Birth of daughter	2	4%
Total	50	100%

Source: Field Survey, 2014

Table no. 13 presents 26% respondents pointed out that the cause of female victimization is lack of education and 20% due to economic problems. Similarly, 6% respondents pointed out cultural belief, 22% respondents pointed out male dominating society, 10% respondents pointed out drinking behaviour (husbands), 8% respondents pointed out less dowry, 4% respondents suggested polygamy and last 4% respondents were reported by birth of daughter.

It shows that diverse causes are responsible for the domestic violence. The roots of all causes are interlinked to male dominating in society. The male biased social system lacks women's accessibility to every aspect of social life.



#### *Case study no.4*

##### *Violence caused by birth of daughter and ugliness*

Violence is caused by birth of daughter .It is so heinous behavior of male because to give birth of a child there is major role of male. But male also accused to the female, as giving birth of a daughter. Slowly and gradually everything is decay from its original form such as beauty and ugly also cannot remain forever. In such situation also male create violence. Which is given below.

*Sudha was born and raised in village in the Rupandehi district. Married twenty years ago at the age of fifteen to a man who was then twenty-eight. She is present living in the head quarter of Rupandehi district with her three daughters and two Sons aged sixteen, fifteen, eleven, eight and six respectively. Her husband no longer lives with her. But he does frequently come to her place to quarrel and ends up beating her seriously before leaving. The children to get beaten and thrown around, when they try to stop their father to beating their mother.*

*For the last ten years of her married life, Sudha's husband has always been going around with girls half his age. Sudha's tried very hard to persuade her husband to change but he refused to listen. In fact he would beat her matchlessly after going out would other girls. Until Sudha gave birth to her first son his reason was that since she couldn't give him a son, that since she couldn't give him a son, she was an unfit wife. But after that his reason was that she looked too old and ugly thus an unfit wife to be seems with him in society. Sudha narrates her story with a sad voice and tear drops start to roll down her bony cheeks. He sixteen years old daughter sitting beside her also starts weeping.*

#### 4.3.6 The Reasons of Torture by Husband

In this cultural practice it has perceived that women are sole responsible for every inauspicious in family. They were only person to bear the result of every situation either that is birth of daughter or the less dowry, ugly appearance, uneducated and husbands drinking behavior. It confers the idea that after marriage women were survived in low status. She is subjected of interest for all in-law family and sole responsible for every auspicious and inauspicious.

**Table No. 14**  
**Reasons of Torture of Husband**

Reasons	No.	Percentage
Less education	18	36%
Gambling and drinking behavior husband	10	20%
Less dowry	8	16%
Because of co-wife	7	14%
Birth of daughter	7	14%
Total	50	100%

Source: Field Survey, 2014

Table no. 14 presents that the reason of torture by husband, majority of the respondents, 36% were reported the main causes of domestic violence has low educational attainment of women.

According to respondents their husbands always torture them by telling illiterate, ugly and unfit wives. 20% respondents were reported that gambling and drinking behavior of their husband has the next caused. 16% respondents were pointed out that greedy dowry was the other cause, 14% respondents were suffered by co-wife and the last 14% respondents

were suffered by birth of daughter. According to the victims their husbands always torture them, they could not give them a son, it was the misfortune etc.

### ***Case Study No. 5***

#### ***Domestic Violence by the cause of alcohol***

Violence is sometimes caused by alcohol. Due to the cause of alcohol so many educated and highly reputed men also become victim. By the relation of different drunkard man good man also become bad. Day by day he becomes worse also. This concept is mentioned below

*Mrs. Laxmi Sripali (name has been changed) is one of the 45 years old house wife .She has husband, two son, and two daughter. She is well educated among the women group. She started her conjugal life with Bikram Sripali before 20 years. Both of them had very good relationship at marriage phase. At the time of marriage Bikram was unemployed, he was studying. Laxmi's parents were economically quite strong then the Bikram's family. Hence Laxmi's economical, physical, and moral support made him capable for job. While Bikram passed the SLC exam in first division great happiness enter in to his house. After his SLC he started to teach in a school. During the time of teaching he prepared the course of public service commission and he passed the exam also.He appointed as a Kharidar in the district post office surkhet. His appointment of job creates another flow of happiness in his family. While he was in surkhet, he had collected some money. He had admitted his sons and daughters in good school. He had visited his house every 3 months .Slowly and gradually his family members, basically his wife Laxmi, his sons, and daughter also request to Bikram to transfer his job from surkhet to rupandehi.According to the wish of his family he transferred his job from*

*surkhet to rupandehi. He came rupandehi at district education office .He had started his job in smoothly in bhairahawa .*

*Slowly and gradually days were gone, Bikram was a Nayab subba in his office .His responsibility also increased. He was performing his task as a good manner in his office. By the relation of drunkard friends Bikram also started to drink alcohol little bit. Slowly and gradually his addiction ratio also increased but he was hiding his habit. Day by day, he was becoming thin and lean. He also started to become absent in his office. D.E.O. also suggested him to improve his habit, but he could not change his habit. Sometimes he used to drink a lot and so that he could not return to home also. Sometimes he used to return home without shoes. Sometimes his clothes used to be totally tattered and sometimes he used to sleep on the road too.*

*In such situation, Laxmi became so worried. She convinced him time and again but there was no any change in Bikram's habit. He resigned from his job; he regularly abused his wife and sons also. Bikram was convinced by his son but there was no any improvement in his habit .Bikram's lifestyle was quite different then previous. He was staying in home and abuse to his wife. Some time he used to beat his wife by stick and any other weapon.Bikram was staying at his private room he collected a jar of alcohol at a night time. By doing this he was become penniless. Later on he started to sell the goods which are essential for house .By selling the goods he takes money and that money he use to buy alcohol. In this bad habit of Bikram the whole family became worried.*

*Bikram finally become a drunkard and he was suffering from tuberculosis though he did not stop his violence in his house.*

#### **4.4 Local Perception against the Social Violence**

The perceptions against violence are as follows:

##### **4.4.1 Knowledge about the Women's Rights**

From the field survey most of the married women were found innocent about their rights and responsibility. Slowly, increasing consciousness towards this issue, educational attainment and women development programmed, many NGO, INGOs programmers and media campaigns might be responsible for the, awareness among the women although in small percentage.

**Table No. 15**  
**Knowledge about the Women Rights**

Knowledge	No.	Percentage
Yes	12	24%
No	32	64%
Ambiguous/don't know	6	12%
Total	50	100%

Source: Field Survey, 2014

Table no. 15 shows that women's knowledge about the women right. Only 24% of the respondents had knowledge about the women right. Majority of respondents 64% never heard about the women right. And last 12% respondents were answered that they had heard sometime but they didn't know anything about it. This results show that may women in our society don't know about the women rights which is rising voice/issue in these days It is because of lack of education less opportunity of women in each field and male superiority.

#### **4.4.2 Perception on Domestic Violence**

Majority of the respondents were answered that, they don't know what is the domestic violence against married women (DVAMW)? They don't know polygamy, mental torture, physical torture, verbal abuse, dowry related violence, birth of daughter violence and health problems are the domestic violence.

They think that male superiority is the natural phenomena, which is impact of socializations process. All violence by male toward female is natural because husband is the god of female. This value is internalized thought the process of socialization.

It is found that of total 50 respondents 24% women had knowledge or consciousness about the domestic violence. But 76% respondents hadn't knowledge about it.

#### **4.4.3 Awareness about the Organization**

There are number of organization to uplift the life style of women like Production Credit for Rural Women (PCRG), Women Jagriti and Income Generating Program (WJIGP), Non-Government Organizations (NGOs). But few women only know about these organizations and they were not able to get benefit or uplift their life style in the society or in the family. Among them those who know about these organizations they also not involving because of the households works, cooking, childcare etc, due to lack of time. Most of the women were spent their time in unproductive works.

Field Study shows that women were listed to report domestic violence to legal authorities. They were hardly reported in the part due to several reasons such as losing face in the society, feeling of insecurity etc.

Lack of education, most of the women had not knowledge or consciousness about there types of organization.

It is found that of total 50 respondents only 24 percent respondents had knowledge about the organization. But majority of the respondents 76 percent were replied that they did not have knowledge. This result shows that most of the women in our society didn't have knowledge about these types of organization, which have established for serving and helping them.

Because of ignorance and illiteracy most of the women replied that they did not take help of organization. Their main problem was that they didn't know the right track to reach these organization and legal provision. Most of the cases they just tolerate it until and unless the situation gets worse off. Most of them didn't know that polygamy, beating; biting and mental tortures are the domestic violence. So they never thought of reporting to any organization and police stations, only they think that they could do seeking help from friends, neighbor and mating member.

#### **4.4.4 Opinion on Increasing/Decreasing DVAMW**

Respondent who living in the research area they have no knowledge about the increasing and decreasing effect of domestic violence .Among of them, maximum number of respondent were unaware about the degree of violence and some of have one view and other have different view. Which is in table below.

**Table No. 16**  
**Opinion on Increasing/Decreasing DVAMW**

Opinion	No.	Percentage
Increasing	16	32%
Decreasing	12	24%
Don't know	22	44%
Total	50	100%

Source: Field Survey, 2014

Table no. 16 shows that 32% respondents were replied increasing domestic violence. Among them 24% respondents were replied decreasing violence and 44% respondents were replied that they didn't know anything about it. As it is increasing, we need to analyze different awareness programs like "SADAK NATAKA", participation of women in meeting, presenting role play of domestic violence, providing opportunity of adult education etc.

#### **4.5 Role of Different Organization against Violence**

The role of different organization against violence has been discussed below:

##### **4.5.1 Types of Organization Supporting the Victims**

In the context of Nepal, many organizations have been contributing in the process of empowerment of Nepalese women by reducing violence against women. They have been established with the purpose of developing the self-esteem, self-confidence and self-reliance, even government side. Some of the organizations have been working in Rupandehi district which are mentioned below.



1. **CWLAC:** It was found that CWLAC (Central Women Legal Aid Committee) is working free legal assistance.

The service provided by CWLAC

- a. Legal Aid
  - i. Provide Legal Counseling and Assistance.
  - ii. Prove moral support.
  - iii. Establish a trust to provide assistance to the victimized women.
  - iv. File make appeals in court.
  - v. Help lien service.
- b. Awareness rising
- c. Expansion of network
- d. Advocacy for policy making etc.

## 2. **MGEP (Mainstreaming Gender Equity Program)**

The main objective is to build a gender equitable society by improving the status of women in order to promote their active and meaningful development.

## 3. **Government side**

a. PCRW (Production Credit for Rural Women) programmed, which is conducted as a “Pewa” increasing programmed “Pewa” is a kind of women’s property, which they have an absolute right to hold and dispose themselves. Its main objective is women’s well-being and empowerment.

WJIGP (Women Jagritee and Income Generating Programme) in this programme, there is women's own saving and self-earned property. She can hold, use and utilize such property on her own.

#### **4.6 Forms and Social Causes of DVAMW**

Forms and social causes of domestic violence against married women discussed below:

##### **4.6.1 Key informant's opinion of the forms of DVAMW**

Women were tortured physically, psychologically (mentally), emotionally and sexually. They were not treating as human being. According to key informants opinion there were many forms of DVAMW. They were noted that,

- i. Economic abuse
- ii. Psychological assault
- iii. Physical assault
- iv. Sexual assault
- v. Threat
- vi. Polygamy assault
- vii. Using children
- viii. Using Religion Cultural norms and values etc.

##### **4.6.2 Key informant's view about the main social causes of DVAMW**

Domestic violence against married women is a great-unreported problem where one married women suffered many kinds of violence by husband and his family member. Most of the staff working in there organization was found quite familiar with the incidences of violence.

### **4.6.3 Findings of the key informant's interview**

Police officer from police unit in Butwal who has five years long experience about in his job and he has handled the cases of violence. Lawyer (Legal person) is from Janadhikar Law firm. Who have 15 years experience in legal profession. Social worker is from Women Democratic Network rupandehi. Who have more experience about the domestic violence. Political person from Unified Maoist Abadh Rajya Samiti Member, who have also experience about the domestic violence.

#### **A. Police officer**

As a researcher I take in-depth interview with police officer asking such question; how do you solve the case of DVAMW? From which class, caste, culture and age group people were victimize? And what sort of suggestion do you provide to them? What would be the cause of violence?

As an answer Police officer said that, any types of domestic violence case or dispute which comes at police station trying to solve it using various methods. Domestic violence mainly occurs in uneducated and lower caste family rather than other. Sometimes alcohol drinking case also comes from Janajati. All the violated people are 25 to 45 aged groups, who have lower economic status. In the case of abuser they analyze on the depth of case and decided. Various types of domestic cases are solved by counseling, if the victim does not agree by counseling then analyzing the depth of the sensitive of case they file it. Generally the cases of domestic violence come from the local area. From there, verbal violence caused by family members and physical violence caused by husband. Causes of violence are; drinking alcohol, polygamy, dowry,

lack of education, gambling, supremacy of male, traditional concept of society etc. For the help of victim many institutions are here like Community Service Centre, Central Women Legal Aid Committee and so on. Proper education, awareness and implementation of law can minimize the domestic violence.

## **B. Lawyer**

With lawyer too I asked some question as an in-depth interview. Being a lawyer what sort of case do you handled? What sort of case comes with you? What sort of idea develop for minimize the violence? Which caste cultures people victim of violence? Dowry may be the cause of violence? What sort of legal treatment do you do to them?

As an answer of these questions Lawyer said that, however he had handled the cases of domestic violence cases were from the local area. In recent time he has handled some of the cases from Butwal municipality based on physical and psychological issues. Sexual issues also come sometimes .According to Lawyer domestic violence is terrible violence; it's like the slow poison, because its effect can't be seen clearly in surface area. It is effecting very minutely. In contemporary period the causes of domestic violence are; lack of education, supremacy of male, alcohol, gambling, co-wife, dowry and so on. For the decreasing of domestic violence from legal perspective, there should be strict punishment. Rules and regulation should be strictly implemented in each level. If anybody who have been suffering from domestic violence have no economy to the legal treatment have also free service aid centre is there. By the help of this institution anybody who is weak in economy can solve their problem.

### **C. Politician**

With the politician I asked some questions as a researcher; what is the meaning of domestic violence? How is it occurring? What types of violence occur? What sort of awareness mobilizes to minimize it? In which community violence occurred in maximum? What is the role of politician? And in which caste, culture and religions people have more victimize?

As an answer politician said that, domestic violence is a torture created from house, for member of house and by the member of house is domestic violence. In community basically violence occurs from three things; lack of education, lack of awareness and traditional concept .By those things physical, psychological and sexual violence occurs in houses. For the minimizing of violence, policy level should be strong and implementation of policy also strong and then to avoid the traditional and conservative norms from society. Domestic violence occurs in each and every community but, only the act of violence is different. In higher class society there is violence, in middle class society there is also violence and lower class society there also violence but act of violence is different in each class. Dowry is also the cases of violence it is only the norms of tradition. For the major role of domestic violence there is the vital role of husband at all .According to the view of politician; in contemporary period caste and ethnicity does not play the vital role rather than other things. For the controlling of domestic violence politician always conscious to change the old policy and norms which are not appropriate to the society. Politics eradicates the violence from society only when the politician is aware.

#### **D. Social worker**

I asked some of the question to the social worker as a researcher; concept of domestic violence ,role of society, types of domestic violence ,attitude of dowry, programmed of NGO INGOs, caste and class conflict, distributing of rights in house ,economic responsibility and role of the male.

As an answer social workers views about domestic violence is negative activities which directly or indirectly affects to the family member like tension, domination, torture, exploitation, partiality and so on can be found in domestic sphere .For the creation of domestic violence society has vital role. Basically physical, psychological and sexual violence can be seen in the houses .Sometimes dowry also plays the vital role to create a domestic violence .So many women are victimizing by the causes of lack of dowry. In the madhesi society there is the great value of dowry rather than other community. To avoiding of bad culture, NGO and INGO have great role. Due to the lack of proper economy such NGO and INGOs also function less. Comparatively education and awareness can be decreasing the ratio of domestic violence .Comparatively 25 to 45 aged groups of women are victim of domestic violence .Caste and class conflict cannot appear but previous time it was there. According to social worker there should be equal power sharing between male and female then only the imagination of prosperous society can be completed.

#### **4.7 Social Causes of Violence**

Violence against women is the family stems from the concept of male superiority and power. In most countries, the male has been historically considered the provider and more powerful figure, and that is the basis for the exercise of control over the female. The failure to

perform prescribed duties (male frustration at his inability to provide for his family or the inability of a woman to run the household efficiently) by both men and women is a command cause of domestic violence.

#### **4.7.1 Patriarchal Society**

Nepal is a country of patriarchal society. Basically most of the male have handled all of the right of property, freedom, economy and all of the major factors of house. By the cause of such system they feel always superior than female. They realize that they are only the legitimate successor of their ancestors. Their view about women is inferior, weak, and unsuccessful to handle the property.

#### **4.7.2 Social Practices**

There are also many other factors to be considered such as the social practices of early marriage and frequent pregnancy which inhibit the development as well as the inherent health responsible for keeping the family together. A traditional role expectation of wife is that has to assume a subordinate position in the marital relationship. Husband wants to continue with his position of dominance, which is one of the most important causes of women's abused marital status.

#### **4.7.3 Culture, Religion and Tradition**

Without exception, religion and culture have a great impact on the lives of women in this region. Altogether there are many positive aspects of religion and culture; many consider women as inferior to men; to which accord separate and discriminatory roles to men and women based on inflexible concepts of gender.

In the life cycle of women there still remain many cultural practices to accentuate and reaffirm the subordinate opposition of the girl child and the women. Cultural values and norms that privilege the male child and men are still prevalent in many cultural and religious teachings and traditions, and become the base of societal conditioning.

Whether it is Buddhism, Islam, Christianity or Hinduism, the teaching and male interpretation are limiting and inhibiting to women. Increasingly there is a challenge to these so-called divine interpretations and cultural practices that sanction the pattern of gender power relations.

#### **4.7.4 Economic Dependency**

Women are economically dependent on men. This dependency causes them to tolerate the violence. Due to the dependency of women for economic support on men or their families, both natal as well as husband's house they have no other option but to meekly follow men. Poverty entails a lack of option to women and that lack of option forced them to accept their inferior position in the family.

#### **4.7.5 Lack of Awareness**

Women due to illiteracy, lack of education and mobility is unaware of their rights and therefore do not voice against their sufferings rather they take it as their misfortune. Silence of women encourages men to maintain the dominance in every sphere.

#### **4.7.6 Lack of Skills**

Most of the women lack skills that could bring them with economic benefits and are not able to get a formal income generating opportunities. Because of the economic dependency of women on men, the life of



women is controlled by men. It is men who control the apparatus of the society. Women are thus they end up in life without any job getting skills or awareness as to their rights.

## **CHAPTER - V**

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

#### **5.1 Summary of Findings**

The present study started with a general objective of proving into the realities of domestic violence against married women in the study area. Its specific objectives were to examine forms of domestic violence against married women. And next, to find out the social causes of DVAMW.

A total of 50 respondents were interviewed in order to know the social, cultural, economic roots that affected their everyday life. The interviews were taken among the people of different caste and class groups. This in fact helped the researcher to know about the different customs, caste, religion, harms and value present different types of group regarding DVAMW. And case study method has been used to have detail scenario of domestic violence against married women.

The results were descriptively statistics such as number percentage and figures were used. The research about domestic violence, against married women on socio-economic, socio-cultural context was based on primary data. The basic finding of this micro-level study can be summarized as follows.

The majority of the respondents in the study area were found Chhetri 30%, Brahman 24%, Magar 20%, Kami 6%, Damai 4%, Newar 10% and others were 6%.

All these types of family women were suffered from domestic violence with general assumption those women from nuclear family are

least violent than big family. The result of this study is irrespective of family size. The field study shows that behind this might be the superiority complex of male in nuclear family than other types of family. So, mostly physical violence occurs in nuclear family but psychological torture in joint and extended family. Actually, both are domestic violence.

In all types of marriage it is found that domestic violence excepting dowry. In love and inter caste marriage few expect dowry. But in arranged marriage the payment of dowry is expected conflicts over the payment of dowry, lead to domestic violence.

In Nepal literacy rate of female 42.5% is very low compared to male 65.1% (CBS, 2001). From the study it was found that 20% of respondents are illiterate or majority of the respondents have lower education attainment that affects the awareness and empowerment of women.

The respondents were found to the involvement of women in different occupations for their survival. Most of respondents 60% were involved in agriculture; other respondents were involved in self-created jobs 12%, social work 16%, government office work 4%, private office work 4%, business 4% etc. The research shows that most of them had to depend on their husband. Those who were involving other work, they cannot fulfill their necessities too.

The research shows that 36% respondents were suffered from their husband. The main reasons behind this were found economic problems, less education, less dowry, alcoholism, husband's second marriage, and violent nature. And rest respondents were found suffered from in-law member.

The research reveals that multiple supports about the main causes of victimization. The main causes of victimization were found that lack of education and economic problems. 46% male dominating society, 6% cultural belief and drinking behavior 10%, less dowry 8%, polygamy 4% and birth of daughter 4%.

The study reveals that they were not found to suffer only one particular types of violence. They were reported that multiple types of violence such as verbal abuse, physical violence, psychological torture, polygamy and sexual harassment also. It was found that all the married women were suffered from verbal abuse some women were found suffered by physical and psychological violence but not suffered from sexual harassment, polygamy etc. But some women were found suffered from psychological torture but not physical etc.

From the field survey shows that more than half of respondents 64% didn't have knowledge about the women's rights. Only 24% respondents were replied that they know about their rights. But 12% respondents were replied ambiguous thought. About 24% respondents had knowledge about the domestic violence against married women. But 76% women had not knowledge about it. They replied that they didn't know polygamy, physical torture, psychology assault, verbal abuse, dowry related violence, health problem. Violence was the violence against women or not.

Lack of consciousness/education most of the respondents 76% didn't have knowledge about these types of organization only 6% respondents were found take help from these organization.

All these multi types of violence like verbal abuse, Physical violence, psychological torture, polygamy, sexual harassment bring social

problems. As these are the social problems. It is sure that these are social causes of domestic violence.

## **5.2 Conclusion**

Violence against married women, like all other historical phenomenon of violence, has to be seen in the socio-economic context of power relations. It is produced within class, caste and patriarchal social relations in which male power dominates. Women specific violence has the function of keeping women where they are i.e. within the house in powerless position. Consequently, women become instruments through which the social system reproduces itself and through which systemic inequality is maintained. This is achieved through women's resourcelessness and economic and emotional dependence. Women are considered men's property, their sexuality; fertility and labor are systematical controlled. Violence against women and the consequent submission and subordination of women are further strengthened and maintained over time by the socialization process.

This study shows that there is no uniformity between women and women. There is strict hierarchy between women, i.e. mother-in-law (high status) sister-in-law (middle status) and daughter in-law (low status). The practices of Nepal, where the daughter-in-law is subject to the domestic needs of the household, husband and in-law family member, which represents the socialization process of a women under the patriarchal social structure.

Majorities of the respondents were found lower educational attainment. Lack of education the recommends had not knowledge about their rights and domestic violence. They did not have bargaining power and knowledge about why and where has to report. Though who had little

knowledge about these types of rights and violence was not reported because of cultural/religious restriction and social insecurity.

Religious traditional superstition has had a profound impact on women's roles in society. The religious practices support a social order that promotes the superiority of men over women. Spiritually the husband is wife's god, but the wife is "unpaid servant" "unbought slave" married cohabit, dormant and docile.

Men and women, are not equal in the eyes of law, each has distinct roles. A husband is legally imposed financial obligation to meet the subsistence needs of his wife and children but the law requires that the wife remains to fulfill bear children and not to be physically and mentally able. Women's economic dependence on men greatly aggravates. Legally, it shows that financially, socially and culturally control over women.

Dowry and polygamy is illegal in Nepali but it is widely in practice, because the government has not strong commitment to implement these legal provisions. The field survey shows that the dowry and polygamy illegal system is playing the major role to increase/continue domestic violence.

The survey shows that many NGOs have been contributing in the process of empowerment, awareness raising and free legal assistance programme. They have been established with the purpose of developed Nepalese women's thinking, self-esteem, self-confidence and self-reliance.

With regard to domestic violence against married women, the research has reached the conclusion that the existing problems of grinding

poverty illiteracy, religions, superstition, conservative tradition, economic and social injustice and legal discrimination are responsible for the increasing domestic violence/violation act.

According to Tulsi Das "Illiterate, untouchable, animal and women are same, thus they should rest in hell."This quotation shows that the status of women in Hindu religion /ideology. Religion and tradition in Nepal has had a profound impact on women's role in society. Many sources reported that current practice of that Hindu religion supports a social order that promotes the superiority of men over women .so the government and educated person should avoid these types of worse culture and traditional belief.

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## ANNEX-A

### Interview Schedule for Selected Respondents on Domestic Violence against Married Women

Sample No. :

Date:

1. Name:

Address:

2. Age:

3. Caste:

4. Marital status:

a.	Currently married	
b.	Widow	
c.	Divorced	
d.	Separated	

5. Who has occupation in family?

6. What is the occupation of respondents?

7. What is your academic Qualification?

8. What is the major Sources of livelihood?

9. How is your Economic Status?

10. What types of your family?

11. What types of marriage you did?

12. What was your age of marriage?

13. Do your husband have other wives then you?

14. How many wives he have?

15. What is your husband habit?

16. What types of Domestic violence which mainly occurred in family?

17. What is the cause of violence?

18. Who is responsible for victimization?

19. Do you have experience about Domestic violence?

20. What sort of violence occurred in your family?
21. What Forms of violence have you faced in your family?
22. Who is involved in domestic violence?
23. Does your Husband create violence in house?
24. What sort of violence does he create?
25. What is the reason of husbands' violence?
26. What types of violence creates in house by In-law?
27. What is the reason of in law's violence?
28. How is the Frequency of physical violence?
29. Do you have any idea/knowledge about Women's Rights?
30. What sort of opinion do you have increasing/decreasing of DVAMW?

## **ANNEX-B**

### **Interview Schedule for Police Officer on Domestic Violence against Married Women**

1. What do you generally do, when you are called to a domestic dispute in, which the women has been assaulted?
  - a) Report to superior
  - b) Separate the abuser from the victim
  - c) Mediate the case
  - d) Others
2. Which caste of married women usually come here for justice security against domestic violence?
3. Which age group of women would come here for security?
4. Which class of women report here for their self security?
5. Where do you keep the abuser?
6. If abused women does not want to file a case what might be the solution?
7. Under what circumstance do you file a case?
8. Have you ever handled domestic violence case from Milanchowk, Butwal?
9. What types of domestic violence case have you seen?
  - a) Physical
  - b) Verbal
10. What might be the causes of domestic violence against women?
11. Do you have record of all cases of domestic violence against women?
12. Do you know any organizations that support victims of domestic violence?
13. What sort of attempt do you have to minimize the domestic violence against women?

## ANNEX-C

### Interview Schedule for Lawyer on Domestic Violence Against Married Women

1. Have you ever handled the case of domestic violence against married women?
  - a) Yes
  - b) No
2. Have you handled the cause of domestic violence from Butwal Municipality?
  - a) Yes
  - b) NoIf yes from where .....
3. What types of domestic violence victim have you handled?
  - a) Physical
  - b) Psychological/mental
  - c) Sexual
  - d) Traditional
4. What might be the causes of domestic violence against women?
5. What would be the legal treatment/remedies to decrease the domestic violence?
6. Do you give free legal services to the women victims of domestic violence?
  - a) Yes
  - b) No

## **ANNEX-D**

### **Interview Schedule for Politician on Domestic Violence Against Married Women**

1. What is domestic violence?
2. How domestic violence occurred in community?
3. What types of domestic violence occurred in community?
4. What sort of political awareness can you provide to decrease the domestic violence in community?
5. In which community of people victimized in high frequency of domestic violence?
6. Does dowry plays vital role to create domestic violence in house?
7. Who plays the major role to create domestic violence?
8. Does caste and ethnicity also caused the domestic violence?
9. What is the role of politician to minimize the domestic violence?
10. How the politics prior to eradicate the domestic violence?



## **ANNEX-E**

### **Interview Schedule for Social Worker on Domestic Violence against Married Women**

1. What is the concept of domestic violence in your view?
2. Does society has a vital role to create domestic violence?
  - a) Yes
  - b) No
3. What types of domestic violence can be seen in houses?
4. What is the attitude of dowry in the peoples mind?
5. Does modern people have allure to the dowry?
6. Do you have some NGO, INGOs programs to remove or decrease the domestic violence?
7. What would be the solution to avoid the domestic violence from society?
8. What types of women are victimized by domestic violence maximumally in house?
9. Do you know the caste a class conflict in society?
10. Politician always talk about the equal right for male and female in house, in such case how much right has been sharing in your house between male and female?
11. Who mobilize the finance in your house?
12. What is the role of a male in your house?

Thank You!