

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the study

The term violence refers to a violence of one's Personhood, mental or physical integrity, dignity or freedom of movement. It includes any kind of physical, social and psychological oppression, coercion and cruelty against another being which inhibits human growth and limits human potential. It is "an unfair exercise of power directed to those who are vulnerable because of their relate relatively lower position in the society" (Mishra, 2009)

Violence against women refers to violence activities that are primarily or exclusively committed against women. It is an outcome of power exercised by a few over a majority ; it is an injustice by private, non state and state actors, a violation of rights of more than half the populace; it is a result of unequal power relations and discrimination that persists between men and women. A manifestation of unequal power relations between women and men, violence against women (VAW) is a universal phenomenon. Indeed VAW is both a result and cause of gender inequality. Violence against women happens in every social and economic group of society. It is a worldwide problem, transcending cultural, geographic, religious social and economic boundaries (women's rehabilitation centre 2008).

The most common type of violence against women is domestic violence perpetrated by intimate partners or ex-partners or family members. 'In any patriarchal society, the most common form of domestic violence by a husband against a wife but it can also include violence by other family members. The violence may be physical, sexual or verbal; it may take the form of continual and habitual psychological social or financial abuse" (WOREC 2008). Women's are discriminating against due to a male dominated social structure and they are limited to traditional roles. They are exploited by triple burden in the society the male is considered as breadwinner and final decision maker in every house hold in the society. Women have less opportunity and less access to resources.

Women are most victimized various types of the violence in our context. Today, we find that the definition about the violence in terms of the "violence against the women" which

is the widely understood in a broadminded manner according to the united nations general assembly defines "violence against women" as an act of gender based violence that results in or each likely to result in physical, sexual or mental harm or suffering to women including threads of such acts coercion or arbitrary deprivation of liberty, whether occurring in public or private life" violence doesn't only include beatings, rape or sexual abuse, it is anything which infringe on the right's of person to be treated as human being. The violence which occurs within the periphery of households domestic violence. Domestic violence is a violation of a women right to physical, integrity to liberty and all too often to her right to life in self. Women are more likely to be victimized by someone that they are intimate with commonly called intimate partner violence (IPV).

Domestic violence, also known as domestic abuse, spousal abuse or intimate partner violence (IPV), can be broadly defined as a pattern of abusive behaviors by one or both partners in an intimate relationship such as marriage, dating, family, friends or cohabitation. Domestic violence has many forms including physical aggression (hitting, kicking, biting, shoving, restraining, slapping, throwing objects), or threats thereof; sexual abuse; emotional abuse; controlling or domineering; intimidation; stalking; passive/covert abuse (e.g., neglect); and economic. Alcohol consumption and mental illness can be co-morbid with abuse and present additional challenges when present alongside patterns of abuse (Shipway, 2004).

The United Nations Convention on the Elimination of all forms of discrimination Against Women (CEDAW) further described discrimination against women as any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise of women irrespective of their mental status on a basis of quality of men and women of human rights and fundamental freedom in political, economic, social, cultural, civil or any other field. The Beijing Declaration made at the fourth world conference on women in Beijing, and the International conference on population and Development (ICPD) re-affirmed these conventions and commitments to eliminate 'gender based discrimination and violence.' Similarly, "violence against woman is global and widespread and is tolerated as a social phenomenon, in institution and custom and to some degree in law. The widespread violence against women around the world is based on consideration on her sex

alone"(Gonsalves 2001) worldwide, 1 percent to over 50 percent of women report having experienced domestic violence (Kishor & Johnson 2004) violence against women is thus universal prevailing in all cultures, customs & countries.

If we look at fairly familiar global statistics on violence, it indicates that, "in the United States a rape occurs every six minutes and violence occurs in two thirds of all marriage. In Santiago Chile, 80 percent of women acknowledge experiencing violence in the home. In Canada one in four women can expect to be sexually assaulted at some point in her life. (Kannabiran, 1999)

In south Asia, women's access to and control over household or community resources, women's mobility, Physically (going from one place to another) or socially (gaining access to better housing or work), women's access to information & decision making on reproductive health & women's right to education, are largely governed by the existing levels of poverty, & by the religious of women & children in south Asia are plentiful. (Kannabiran, 1999)

In Pakistan, violence against women revolves around circumscribing the freedom of women with respect to public employment, forms of dress, movement outside the home, and so on. "Ninety nine percent of house wives and seventy seven percent of working women are beaten by their husbands. In Korea, two thirds of all women are beaten regularly by their husbands" (Kannabiran, 1999)

Women comprise half the population of Bangladesh. Complex factors of history, culture and tradition have combined to give Bangladesh women a disadvantaged position in society (Masood and Wahra, 1997) "Bangladesh saw a fourfold increase in reported acid attacks between 1996 and 1998, from forty seven to more than two hundred" (Save the children 2003). Girls and women were affected by this form of gender-based violence while men were the perpetrators, In addition, the cultural forms of violence such as dowry related abuse and acid throwing in Bangladesh, Pakistan and India for instance, effects women and carry lifelong health consequences (e.g. mutilation, disfigurement) or even result in death. Nations that boys are physically stronger than girls and that physical abuse helps them grow as proper men underlie these differential expression of gender-based violence.

Nepal is a patriarchal society. Women and girls are manifestly subjected to discrimination and exploitation of various forms. The gender-based discrimination as such originates at home, and has been institutionalized as a culture. The law does not oblige the parents to provide good care, maintenance and education of the girl children. For instance, Clause 10 of the Chapter on Partition of Property in the New Muluki Ain (New Code of the Country) obliges the father to take good care and maintenance of son and wife only but not the same obligation to the daughters. Girl children are thus engaged in family labor from early childhood.

Although Nepal's constitution provides equality for all, there is much gender discrimination that allows various forms of violence against women. The national collaboration against 'gender violence against women' in 2006 demanded that legal provision be made to end all forms of violence against women. The Interim constitution of Nepal (2007) both recognized women and men to be equal citizens. Article twenty of the interim constitution recognizes any act of violence against women to be a crime which should be addressed legally.

Though violence against women is taken as a crime, the victim women's rights to compensation justice rehabilitation and legal supports have not been ensued. Violence against women in Nepal is pervasive and can be attributed to the cultural, religious, legislative and economic practices that conspire to keep women in a position of inferiority. Women are economically, politically, socially, culturally positioned lower than men in the status. Due to the lopsided relation between men and women, women aren't able to take part in the decision making process within women get essential opportunities in their daily lives in economic, social and political areas, they would not even realize that they are being exploited and this must change. There should be relationship based on mutual respect, justice and equality.

The most pervasive forms of women's violence is legitimized by our patriarchal society and institutionalized by marriage. Most of the literature on domestic violence is about men controlling women in intimate relationships through the use of violence. Men use violence to maintain control over "their women", a control to which they feel they are entitled and that is supported by a patriarchal culture. In any patriarchal society, male violence against women is taken as a normative behavior. From this perspective,

patriarchal societies allow husbands to use violence to control their wives and men to use violence to dominated women. The legal system and the larger male-dominated society tolerate and even support violence against married women in order to maintain male domination.

Men feel superior to women due to the process of their socialization and the upbringing. Many restrictions are imposed on the women's activities. Paradoxically, mostly women who perpetuate patriarchal values and differentiate between son and daughter because sons are preferred in the family and are seen as protectors and providers although girls and women contribute greatly to the household economy. Violence is the outcome of the image in the family and society.

Domestic violence women are one of the major problems facing Nepal today. The magnitude of the gender based violence is extremely high. Several researches projects in Nepal have indicated that 6 percent of women have endured verbal abuse, 33 percent emotional abuse, while 77 percent of the perpetrators were family movement. (UNICEF 2001) A violence woman is responsible for the poor health of women, livelihood in security and inadequate social mobilization.

## **1.2 Statement of the Problem**

Violence against women is the complex and invisible social reality and most perceive social problem and its prevalence and causes have been extensively discussed in both the social science literature and the popular media. Yet VAW is most under-recognized and under-reported human rights violations of the world.

The majority of world's poor are women. The poverty of women and their inability to participate fully in development are linked to the violence against them. It is observed that VAW is one of the great barriers to development. It affects health, self esteem and ability of women to participate in development process. It is fundamental human right issue and cannot be ignored. Violence and abuse are factors which are keeping women away from functioning independently in the worlds.

Marriage is considered as an opening gate to women's violence, its analysis is of prime importance. The stay of female in her natal home is transient. It is there, in husband's house that a woman will fulfill her most important structural roles in the dominant

patriarchal model as wife and mother. Since marriage is patriarchal, male's principle roles as son, husband and father are enacted within the family. Women are mostly prone to subjugation and oppression after the marriage. Much of the research on domestic violence addresses etiological questions: why do husbands perpetrate acts of domestic violence, and why do so many wives as victims remain in abusive relationship.

Domestic violence against married women (DVAMW) continues to exist in Nepal various forms since long ago. In spite of some efforts from the government and non-government levels, the program has become largely in effectual in reducing this grave crime. The government policies and program don't seem to have addressed the problem to the extent to root it out. Various programs including awareness rising have not produced the expected out comes. In this context, the present study will make an effort for a comprehensive study of the problem, exposing the real condition of women in the present day in Nepali society.

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

The general objective of this study is to find out the situation of domestic violence against married women registered in DPO Kaski. The specific objectives of the study are as follows:

- I. To find out the situation of domestic violence against married women.
- II. To find out the causes of domestic violence against married women.

### **1.4 Significance of the Study**

Development of just harmonies gender, friendly and women rights friendly family, community and nation are possible only through the elimination violence against women. Towards eliminating the problem, the present stud, based on the field research, will be a step for providing some guidelines and defining common types of domestic violence in our social context. In other words, The study will expose the real condition of the Nepali women making and assessment of the various facts, characteristics, ways situation and reasons of the violence, the study will provide a true glance of large number of Nepali society. The study will useful for researcher, policy maker and planner to draw the

formulation about VAM. Significantly it will be handy in formulating and implementing programs for the elimination of violence against women.

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

Each study has its own limitations and short comings. The researcher being a student has time and economic constraint. Thus the researcher chooses the registered cases of district police office, kaski women and child service centre.

This study has mainly tried to obtain its objectives to find out the situation, causes and way of prevention of domestic violence against married women. So, other parts of the aspects of the domestic violence have not been covered. I have just taken interview of registered violence with married women. My analysis does not cover who have not registered the case due to personal and private reasons.

### **1.6. Organization of the Study**

The dissertation is divided into six chapters: the first introductory, second review of literature, and the third is about the methodology exploited while undergoing this research. Likewise, the fourth chapter is about background characteristics of respondents. The fifth is about analysis of situation and causes of VAW. The sixth is about the summary, conclusion and recommendations. Finally, references and questionnaire are attached here with.

## **UNIT – TWO**

### **LITERATURE REVIEW**

The chapter deals with the review of available literature about violence against women (VAW). There are lots of researchers, which have been published by different organization & scholars in this field. In this chapter it is attempted.

#### **2.1 Theoretical overview**

Power in societies is exercised by groups of interested individuals—families, business, faith groups, government organizations for example –intending for influence and power to further their own interests. Many theorists hold that crime and violence of any kinds may range from economic differences, differences of culture, or from struggles concerning status, ideology, morality, religion, race or ethnicity. These writers are of the belief that such groups, by claiming allegiance to mainstream culture, gain control of key resources permitting them to commit crime like domestic violence to those who do not conform to their moral codes and cultural values. Most of the theorists who support this view see violence as having roots in symbolic or instrumental conflict occurring at multiple sites within each society.

Others are of the belief that such ‘interests’, such as family, economic and social status are by-products of more fundamental economic conflict (Taylor, Walton & Young 1973; Quinney 1974, ). For these theorists, societal conflict from which crime emerges is founded on the fundamental economic inequalities that are inherent in the processes of capitalism. Drawing on the work of Marx (1990 [1868]); Engels, [1984 (1845)]; and Bonger [1969 (1916)] among others, they suggest that the conditions in which crime emerges are caused by the appropriation of the benefits others’ labor through the generation of what is known as surplus value, concentrating in the hands of the few owners of the means of production, disproportionate wealth and power.

There are two main strands of critical theory following from Marx, divided by differing conceptions of the role of the state in maintenance of capitalist inequalities. On the one



hand instrumental Marxists hold that the state is manipulated by the ruling classes to act in their interests. On the other, Structuralism Marxists believe that the state plays a more dominant, semi-autonomous role in subjugating those in the (relatively) powerless classes (Sheley, 1985). Instrumental Marxists such as Quinney (1975), Chambliss (1975) are of the belief that capitalist societies are monolithic edifices of inequality, utterly dominated by powerful economic interests. Power and wealth are divided inequitably between the owners of the means of production and those who have only their labor to sell. The wealthy use the state's coercive powers to criminalize those who threaten to undermine that economic order and their position in it. Structural Marxist theory (Spitzer 1975; Greenberg 1993) on the other hand holds that capitalist societies exhibit a dual power structure in which the state is more autonomous. Through its mediating effect, it ameliorates the worst aspects of capitalist inequalities, however, it works to preserve the overall capitalist system of wealth appropriation, violating those rules and threatening those whose who disobey the operation of the system as a whole. As such this means that the state can criminalize not only those powerless who protest the system's injustices, but also those excessive capitalists whose conduct threatens to expose the veneer of the legitimacy of capitalist endeavor.

Where as Marxists have conventionally believed in the replacement in a process that will eventually lead of the view that any hierarchical system is inevitably flawed. Such theorists such as Pepin Sky (1978) espouse an agendum of defiance of existing hierarchies, encouraging the establishment of systems of decentralized, negotiated community justice in which all members of the local community participate. Recent anarchist theorists like Ferrell attempt to locate crime as resistance both to its social construction through symbolic systems of normative censure and to its more structural constructions as threat to the state and to capitalist production.

In a move diametrically opposed to that of anarchist theorists, Left Realists wish to distance themselves from any conception of the criminal as heroic social warrior. Instead they are keen to privilege the experience of the victim and the real effects of criminal behavior. The leftist realists tend to accept that violence is a socially and historically contingent category that is defined by those with the power to do so they are at pains to

emphasize the real harms that crime does to victims who are frequently no less disadvantaged than the offenders.

All of the above conflict perspectives see individuals as being inequitably constrained by powerful and largely immutable structures, although they to varying degrees accord to humans a degree of agency. Ultimately, however, the relatively powerless are seen as being repressed by societal structures of governance or economics. Even left realists who have been criticized for being 'conservative' (not least by Cohen 1990), see the victim and the offender as being subject to systems of injustice and deprivation from which victimizing behavior emerges.

Not only developing countries like Nepal but also developed countries like The U.S.A, United Kingdom also are affected by domestic violence. . Estimates are that only about a third of cases of domestic violence are actually reported in the United States and the United Kingdom. According to the Centers for Disease Control, domestic violence is a serious, preventable public health problem affecting more than 32 million Americans, or over 10% of the U.S. population. Domestic violence is the main hindrance to the children's better socialization. (Wallace 2004). In the process of socialization, many children use to be witness of domestic violence. It gives the children negative impact. In the case of Nepal, violence against the female is higher than against the male. There are many types of violence: Physical, sexual, emotional, verbal, and economical is the main. Violence is the cause of conflict.

Conflict theory deduces civilization as a fight for authority linking groups that are struggling for limited means. Karl Marx is the originator of (conflict theory). Marx believed there existed two categories of people: capitalist and working class. The elite or capitalist class includes the power of wealth that has access to the resources to manufacture or produce products. The working class on the other hand is individuals that have no power and their hard work is sold to capitalist class to produce these products. The elite have an advantage over the working class in that they keep this class enslaved, so that they have to rely on the elite for income and they can maintain this power position of wealth. (Spark Note.com 2008).

Conflict theory can be a very useful lens to analyze society. It can be used to analyze the relation between haves and have-nots, capitalistic and workers, owners and renters etcetera. Likewise this theory can also be used to see the relationship between husband and wife, father and son, mother-in-law and daughter-in-law or any family members and community people. So here treachery is applying conflict theory to see the condition, causes of violence against women in the social context of Nepal.

## **2.2 Religious & Historical Basis**

Since human history women have been discriminated & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period.

According to Hindu mythology Manu who looks half man & half god each considered as a founder of social norms & moral order. According to Hindu code 'Manu smriti' both men and women organized from God. Men come out own half of his being & women other half. However a lot of discrimination had been made between men & women at that period. According to Manu women must worship her husband as god (Manu Smriti ch.3 verse 55).

Study of the available historical documents makes us convinced that men looked down to women and the discrimination has continued to the present culture, social attitudes, norms and values. The fact has been reflected in historical books and other documents of the past. Many take recourse to the religious documents, myths and legends to justify the violence against women that they are practicing. However in most of the cases the knowledge and ideas in those books seem misinterpreted. Or only some negative aspects are picked in the interest and benefits of the male and the elites. For instance, Manu is said by many to have founded the social stratification, norms and order. They refer to *Manu Smriti* as a root of incurring discrimination. However, here is a verse from this book for those who brand Manu as an oppressor of women; it shows they are presenting only one side of the story. "Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare. Where women are honored, the Gods are pleased, but where they are not honored, no sacred rite yields rewards" (Manu Smriti ch.3 verse 55).

Violence against women takes various forms, which comprises not only physical violence but also the mental and emotional violence. Violence against women is mostly sanctioned explicitly or implicitly by certain norms or civilized behavior. It also arises because of discriminatory attitudes which affect women throughout their lives. “Violence against women includes.(i) Physical, sexual & Psychological violence occurring in the family such as the sexual abuse of girls, dowry-related violence, marital rape, female genital mutilation & other traditional practices harmful to women, non-spousal violence & violence related exploitation.(ii)Physical, sexual & psychological violence occurring in the community, including rape, sexual abuse, sexual harassment & intimidation at work, in educational institutions elsewhere, trafficking in women & forced prostitution; and (iii) Physical, sexual & Psychological violence perpetrated condoned by the state, wherever it occurs.” (Bouta 2005)

Women have long been taught to see marriage as the key to happy life. Some feminists however argue with the fact that marriage often means a life time sentence to unpaid domestic labour thus bringing more violence. Marriage in Hinduism promises continuity in patriarchal family lines, thus directing towards women's violence. Hinduism prohibits divorce, widow marriage, particularly by women and condones polygamy. Women's actual social and ritual acts are related to their strongly embedded beliefs and religious ideologies reflected in the myths and scores of religious text. For instance, both the terrible and gentle aspects of the Devi, are linked with pollution and affinal women on the one hand (e.g. Parvati's erotic nature and her status as wife, Durga's association with blood and destruction) and with purity and consanguine women on the other. (e.g. Parvati's ascetic austerities before her marriage, Durga's virginity and her birth from ascetic heat generated by the austerities of the gods). The parallel opposition between pollution and purity assumes central symbolic importance in Hinduism. Even the formal period of menstruation, birth and pregnancy is perceived as polluting and there are various functions to be performed for the purity. Though women give birth to the baby, her participation is less in name giving (nuharan), first rice (pasne), clan transplant during nuharan, initiation into caste, sacred-thread (brataman), marriage and death ceremonies. There are various socio-cultural ceremonies creating gender inequalities in Hindu society

and further more all of these practices, attitudes and perceptions are socialized to new generations by various means. (Bennett, 1983)

Marxist approach sees economy as the basic foundation of society and focus more on capitalism. Capitalism as Engels insists intensifies male domination. For one thing, capitalism creates more wealth, which confers greater power on men as owners of property and primary wage earners. Second, an expanding capitalist economy depends on turning people, especially women into consumers who seek personal fulfillment through buying and using products. Third to free themselves to work in factories, men can demand that women maintain the home. As Werlhof asserts; "The husband has the queen of the commodities i.e. money, in his pocket, but the wife is not paid for her work. The husband must give her only board and lodging, as he would also have to do for a slave. The housewife's working hours, conditions of work, holidays and leisure are not settled by contract; the marriage contract is not comparable to an employment contract. There is no right to strike, no sisterly organization of housewives; they are instead individualized and atomized. They enjoy no social security on the basis of their work as housewives, nor are they protected by law from the despotism and violence of their husbands. In the home nobody ensures the observance of human rights, hence they are private affair, which allegedly do not concern the public even when there is no guarantee of physical safety"

Men have the capacity to exert violence against women and also against societies determine how wives and daughters could not spend their time in Domestic work, in education leisure or cultural activities. Women in Nepal are at risk regarding Domestic violence and if they are victims, the legal and social support systems don't provide sufficient support. Werlhof further elaborates "the wife must serve and above all, obey the husband, he can demand this in a court of law. In short the housewife is an unpaid worker, the at disposal of her husband, round the clock, all her life, even more, for whole person each at his disposal including her sexuality and child bearing capacity, her psyche and feelings, She is at the same time slave and serf who is completed to do all the work that her husband and children need, including demonstrating love even when she doesn't feel any. Here one works out of love and love becomes work. The situation may always be intolerable, but it is impossible to predict that it will not become so." (Werlhof, quoted in Bhasin, 2000)

### **2.3 Types of Violence against Women**

Domestic violence against women can be defined as any kinds of gender based violence that occurs within the domain of house. Women have been victims of helpless, deprivation and economic dependency. As mentioned below, it may be categorized into five types;

#### **2.3.1 Physical violence:**

Violence committed with an objective of giving physical pain is known as physical violence. This includes slapping, beating, arm-twisting, pushing, throwing, biting, kicking, burning and threats with a weapon, murder, grabbing, hair pulling and traditional harmful practices like female genital mutilation and widowhood violence.

#### **2.3.2 Sexual violence:**

Sexual violence refers any unwanted cruel behavior against women and girls. Sexual violence could be marital rape, demanding sex regardless of the partner's condition, forcing her to perform sex acts that are unacceptable to her. Forcing her to watch pornography videos and use for pornography and for other materials. This includes coerced sex through threats, intimidation or physical force, forced prostitution, or any unwanted sexual act.

#### **2.3.3 Psychological or Emotional violence:**

Some kinds of event, which negatively affects somebody's psychology is known as psychological violence. Threats to harm, murder and public humiliation, forcing to change decision, insulting, neglecting etc are the kinds of psychological violence.

This kinds of violence includes mental and physical torture, verbal abuse, harassments in public and working places, threatening by letter and telephone which compels one to commit suicide, dominating or embarrassing in front of others, restriction to go to our work, suppression of the wife, having control over wife's earning etc. (Ojha, 2004).

#### **2.3.4 Traditional violence:**

Child marriage, polygamy, dowry related violence, untouchables, Deuki and Badi, bonded labor and Jari related practices, keeping in a dark and isolated place and outside the home during the first menstruation, placement in the unhygienic place during the post

delivery period, restriction on the social interaction of windows and strict perception of their dress etc are all forms of violence that are directed by tradition.

### **2.3.5 Economic violence:**

Economic violence is usually denial a withdrawal of familial support prohibiting wife from handling money controlling wife from earning, having total control over conjugal financial resources, using households money for drinking, gambling of drugs (Rana;1997). Economic violence is caused from the society and even from employers also such as, unequal pay for equal work because of gender, lack of access to financial system etc.

## **2.4 The International scenario of VAW**

Even as late as the 180's, there were few discussions on VAW in international forums. It was only after the CEDAW was adopted by the UN in 1979 and was subsequently awaiting ratifications by its member countries that VAW became worthy of international attention. In 1991, after consistent advocacy by women's rights activists all over the world, the general recommendation nineteen of the CEDAW established that VAW is caused because a person is of the female gender, i.e. that the person is a woman. It clearly established that VAW is an international act directed towards women by those more powerful and thereby linked the VAW with unequal power relations. This was a major leap in the discussion of VAW and the focus shifted to addressing the foundation that allows VAW to flourish: unequal power relations. It was in this context that the Vienna Convention in 1993 established that women's rights are human rights. In the same year, the united National General Assembly adopted the Declaration on the Elimination of violence against women. This declaration outlines the international legal instruments that protect a woman's right to be free from violence and sets out the responsibilities of individual governments to ensure that these protections are enforced. In 1994, the United Nations commissions on Human rights appointed a special Reporter on violence Against Women to collect comprehensive data and to recommend measures at the national, regional and international levels to eliminate VAW. Similarly, in September 1995, at the United Nations Fourth world conference on women, in Beijing, elimination of violence against women was one of the primary unifying themes among women from countries all

over the world. The Beijing declaration and Platform for Action adopted at this conference recognizes that violence against women is a violation of human rights and suggests strategies for eliminating it. Both these instruments encourage government and nongovernmental organizations to eliminate violence and to promote research on the nature and causes of VAW (WORCE 2008).

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

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

Often many forms of violence against women and girls are not even recognized as violence but ignored, condoned or justified by involving religious, culture or traditional beliefs and practices. A legal and even judicial institution fails to provide adequate safeguards for women and girls against violence (Human development in South Asia, 2000)

In Bangladesh there are several types of domestic violence. They are mostly economically coerced sexual abuse and trafficking for prostitution which are very prevalence. It is found that about 3, 00,000 Bangladeshi children have been trafficked to brothers in India and about 4500 women and children are trafficked to Pakistan annually (VAW in south Asia UNICEF).

A sample survey showed that in Pakistan 82 percent of women in rural Punjab feared violence resulting from husband's displeasure over minor matters in the most urban areas 50 percent admitted for being beaten by husbands (VAW in south Asia, UNICEF).

It is found that in India, dowry related accident kills about 2500 brides every year. Abortion is also a form of violence. Amount 8000 fetuses (young babies) are aborted at a Bombay (Mumbai), clinic, among which 7,999 are female (VAW in south Asia, UNICEF).



India has been the scene of highly publicized "dowry burnings of newly married women whose parents allegedly failed to provide adequate dowries to the bridegroom's side. Also much debated are rights and wrongs of sati (immolation of widows); of allowing Muslims to continue to observe their "personal laws", which include the unilateral privilege of husbands to divorce their wives and avoid making adequate maintenance payments: and of the practices of female infanticide, child marriage and so on. "Thirteen million women are missing in India and thirty eight million in china and gender-based violence is responsible for this genocide" (Kannabiran, 1999)

The cultural context of Pakistan provides very limited opportunities for women to develop their capacities. Pakistani society defines women as mothers and wives within the sphere of the home, while the men are the breadwinners in the public sphere outside of the home. Men consider women a financial burden. The birth of the girl child is not considered a cause for celebration. Women's sexuality and mobility are strictly controlled by their families (Bari, 1997)

Srilanka is also a traditional patriarchal society the average srilankan women is freer than most women in south Asia countries and is also more literate. The srilankan constitution of 1978 guarantees the right of gender equality before the law. Srilankan has ratified the convention on all forms of Discrimination against women. (CEDAW) in 1981 yet, widows; single women and unwed women do not play a major role in conventional rural societies. In most cases the women's worst enemies are they themselves. From childhood they are conditioned to believe that they are subservient, must be wives and mothers to fulfill their true potential. If they age widowed, have remained single or are divorced, they believe that it is their misfortune that has made them so and they alone are responsible. Attitudes of men are similarly conditioned both by their families and by society. Men tend to assume that they are superior in every way and that women have a designated place in family and society. A woman can never be the breadwinner and man the care giver (Silva, 1997).

## **2.6 Domestic Violence & Marriage:**

A woman after marriage enters into a new way of life as she gets new social relation & gets more responsibility. While men become the members of their fathers second name &

linage (thar & gotra), Women assume their husbands. Women after marriage are treated as submerged members of family, society & this is indeed how. They appear in day by day social interaction & in the women's own expressed view of themselves. Feminists explore at various factor associated with women's subordinated position after marriage with in the family, mothering, the domestic derision of labor & economic dependency. These things which characterized women's position within the family also characterized their position outside in the labor market, the education system, political & public life. Marriage itself is thus a type of restriction. It restricts the freedom of women & makes them more responsible towards the whole family. Marriage is therefore not a personal affair of the couple.

The pervasive notion that one can do anything within ones home is what makes perpetrators get away even more with the most brutal violations. The institution of marriage is never questioned, as culturally women exists only vis-à-vis men. The notion of marriage as destiny is all too pervasive in our society. It is marriage which shapes the life chances of women. Even if women have bitter and antagonistic marital relationships, she has fewer option of remarriage and narrower chance of visiting her native home and having fathers' property. These crucial entities also often believe that domestic violence is the normal outcome of most of the marriage and in order to make their marriages successful, women might have to suffer. Social acceptance of domestic violence is the primary causes for its prevalence and increase. It is male's socialization and machismo, (the expectation that men must be the protectors of their wives and responsible for the finances of the family) tends to give men the freedom to beat up their wives. What is worse, domestic violence is not considered an aberration, and even the suffering woman is socialized to consider it as normal.

Because violence remains within the home, it remains invisible and accepted as 'normal'. Indeed, as Dobash and Dobash (1979) Point out, most murders of women take place within the home. 'It is still true', they assert, and 'that for a woman to be brutally or systematically assaulted, she must usually enter our most sacred institution, the family'. Yet when women are assaulted, or even battered to death by their partners, studies show that the perpetrators are treated more leniently by the courts than are criminals committing similar crimes against strangers. This has much to do with the reproduction

of patriarchal society in which, the ideology of male dominance and authority is still upheld by legal, political and economic institutions. Male dominance in families is part of this wider system of male power (Dobash and Dobash 1979) and violence is one way of reinforcing men's authority within the home.

Married women at risk for domestic violence indicates weak position within their marital home. The Patriarchal social values are emerged with feudal agrarian practice in Nepal. That determines a women's position within the family & the community.

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

It has been established that VAW is a major human right, peace and development hurdle and as a region, South Asia has recorded the highest incidence of VAW in the world. Being parts of South Asia, Nepal is no different. Silence around the issue has been a characteristic feature of VAW. Although women did raise their voice against violation of women's rights, it was only after the first people's movement of democracy in 1991 that VAW came on to public. The 1991 constitution of Nepal conceptualized men and women in equal terms and assured legal equality between women and men. First and foremost, voices against VAW linked it with human trafficking of girls into the sex trade. Although activism started out with this narrow scope, it soon expanded to include domestic violence. There has since been no turning back (women's rehabilitation centre, 2008)

Domestic violence manifests mostly as wife beating is patterns of coercive control that one person exercises over another. Abusers use physical and sexual violence emotional insults and economic deprivation to dominate and manipulate their patterns, bettering not only harm the women physically by abusing fear and other forms of emotional and psychological distress. But prevents her form doing what she wishes or forces her to behave in ways unacceptable to her (SAATHI, 1997).

Several researcher conducts in Nepal have indicated that in Nepal 66 percent of the women is endorsed verbal abuse, 61 percent sentimental torture, 33 percent of violence perpetrations were family members (UNICEF, 2001).

SAATHI Report (2001) stated that treatment of the wife in polygamy was mostly done by the husband (71%) and the other wife (77%) followed by the in-law (27%) and children from another wife (11%). As can be seen from this finding, more than one family

member participates in ill-treating the 'less favored' wife. The misbehavior cited by them from these sources includes withholding access to resources (35%) insulting them (39%) mental torture, physical beating and torture by husband (64%) and co-wife (29%). In addition, being made to do all household chores alone, not given enough food and not given clothes central of mobility and not allowed to visit parents were also cited.

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

Domestic violence against women indicates to inferior status of Nepalese women. It has been entirely a personal matter in spite of its serious nature. Differential attitude of gender deriving from patriarchal structures has discriminated Nepalese women since many centuries. Domestic violence as such indicates to all sorts of acts against physical, psychological and sexual well being of women in the family. It is an attempt to ensure male power on women. Cultural, economic and religious factors reinforce male dominance and female subservience. The prevalence of DVAW in Nepal is 43.72 %. Present status of Physical, sexual and psychological violence is 24.52 %, 29.31 % and 27.40 % respectively (Shrestha, 2009).

This study reiterates the gendered nature of violence in the Nepalese society as in all other cultures and societies in the world. Gender violence, through its negative effect on a woman's ability to achieve, serves as a brake in the path of socio-economic development and the empowerment of women. In the patriarchal Nepalese society, the issue of VAW & G is yet to be recognized as a major impediment to the progress of women and the development of society. The findings of this research should be utilized to highlight the issue and recognized it as one deserving national attention, especially, if commitment to empowering the women of Nepal is serious and not just tokenism (SAATHI, 1997).

Violence against women is present in every country, cutting across boundaries of culture, class, education, income, ethnicity and age. Violence against women is actually violence against mothers, sisters, wives, daughters and daughter-in-laws. According to UNICEF there exist six kinds of violence against women and girls in South Asia, mainly (i) sexual abuse, (ii) incest and rape by family members and other, (iii) recruitment by family members into prostitution, (iv) neglect by family members, even to the point of death, (v) feticide and infanticide, (vi) dowry demand and wife abuse. Most perpetrators of domestic violence escape persecution under the Nepali criminal justice system. Many cases are found where perpetrators of domestic violence escape persecution due to ineffective criminal law of Nepal. Population Briefs, a newsletter of the Population Council reports a high level of physical abuse in homes among pregnant women in Nepal. The maternal mortality study conducted by Family Health revealed the higher suicide rate among women of reproductive age group. Fifty eight percent of women who suffered domestic violence faced daily abuse (Joshi, 2009).

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

With the enactment of the 2006 gender equality act, sexual violence has been considered as a crime. Constituent assembly had passed the bills on domestic violence the successes of the Constituent assembly election in 2008 further reinforces the notion that women's

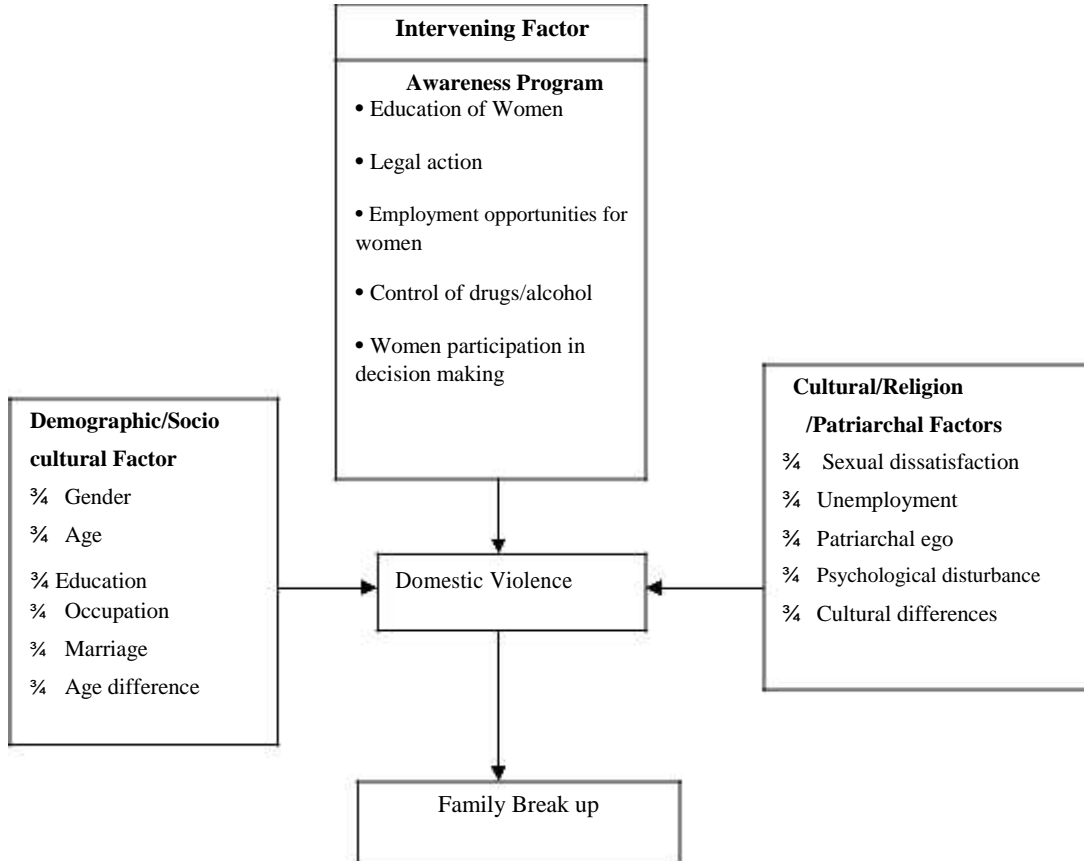
agency was indeed being recognized. The Constituent assembly that today sees 33% participants of women was a major indicator of the changing times. Nepal witnessed a positive start. This created a space where women specific issues could be addressed politically through the new Constitution that each in the process of being drafted (women's rehabilitation centre, 2008).

DVAW is global and widespread and is tolerated as a social phenomenon. It is still a very much common but serious problem in Nepalese society. There is clear discrimination against women from house to country. Since human history women have been discriminated & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. The social institutions permit and even encourage, the demonstration of unequal power relation between the two sexes. Both husband and wife have equal social responsibilities though they are socialized differently and function differently. But the unequal power relation exists between them. There is no single cause of violence. Male share more benefits than female. Most societies view women as weak and this traditional thinking continues to play a large role in the treatment of women. The present laws of government of Nepal focused on that 20 percent discount in land registration but in reality it is not so. It also proves that there is no easy access to property right in practice. In such situation, Nepal demands revolutionary change in socio-cultural values of the society. Change is need in the legal system, as well as in practice because mostly, women have been indirectly treated as second grade citizen.

Through different Governmental and Nongovernmental organization are working for the prevention and elimination of DVAW but the situation has not improved. Most of the researches are concerned with ethnic groups and Dalit only. Domestic violence occur in all class, caste, family and community .High class and caste family have also stay domestic violence but all of the research were not done. High family status has more domestic violence but no research has been done in this field so I realize the need and make research to find out the DVAW, indiscriminate of any community. Most of the laws in Nepal is in favor of female but in behavior it is hardly implemented. So it is necessary to do research on this field and finding of research need to apply practically.

**Figure -1**

**2.8 Conceptual framework**



Respondents from different socio-economic Backgrounds (Gender/age, Education, Occupation, Marriage, Age difference) have accepted themselves as victims from domestic violence. Similarly cultural/ religion patriarchal of women with man sexual dissatisfaction, unemployment, patriarchal ego, psychological disturbance will be the root of domestic violence in married women. To reduce domestic violence in women in Nepal awareness program that includes education of women, legal action, employment, opportunities for women, control of drugs/alcohol and women in decision making should be done. This is what this study has adopted as conceptual framework.

Most of the domestic violence in married women belongs to 31-40 age groups and least proportion on about 50 age group DVAW could happened in Nepal any age group of Women.

## **UNIT - THREE**

### **Research Methodology**

#### **3.1 Rationale of the selection of study Area**

The study was conducted District Police Office Kaski women and child service center. The study area was chosen DPO Kaski women cell which is a unit of police office, thus become a better option for research purpose where, researcher could analyze the registered cases. The data collected and included is thus the primary data. The area was selected for a few reasons. Firstly, the place was known for prevalence of domestic violence against married women. The study was undertaken to find out situation and causes of domestic violence against married women. The findings and conclusions would be applicable to other similar areas. The area was also suitable for the economy of the research. On the basis of respondents background information, knowledge, attitude, causes, legal provision, preventions etc. Data were collected which cases were registered on Shrawan, Bhadra and Ashoj in 2069 BS.

#### **3.2 Nature and Sources of Data**

This study is based on both primary and secondary sources of information. Data has been collected by the researcher himself going to the field he has taken the personal interviews which supplied the primary data required. Primary data has been collected through interview schedule case studies and key information interviews. The secondary and information has been collected through web-sites, books, NGOs - INGOs reports and journals. The primary data helped to collect general information collected from field work and the secondary data from previous published and unpublished literature which helped to understand the subject matter historically.

#### **3.3 Research Design**

The research design of the study is descriptive. Descriptive design has been adopted to describe the personal experience of violence against married women. At the sometime the researcher has tried to explore the overall causes of domestic violence. In additional the



researcher had tried to explore the situation and way of prevention of violence against married women.

### **3.4 Population and Size**

During the research period, many cases have been registered in DPO Kaski Women and child service centre among them only 60 respondents were selected. They all were domestically violence married women of different ages. Respondents have been selected purposively which were registered cases of DPO Kaski Women cell. They belong to different ethnic groups, religious background. Because of time and resource limitations as well as availability of the respondents, accidental and purposive sampling was used to select the sample.

### **3.5 Technique of Data Collection**

In this study, techniques mentioned below have been used to get as much information as possible to obtain reliable and sufficient information. The following techniques of data collection were used.

#### **3.5.1 Interview Schedule**

A design of questionnaire was prepared in order to find out the situation and causes of domestic violence against married women. Where general background, knowledge & attitude towards domestic violence, prevention and causes of domestic violence

The personal interview method required a person known as the interviewer asking questions generally in a face to face contract to a responding person or persons. Researcher was on the spot and met people from whom data had to be collected. With the report built with respondent, researcher attempted to reach close to the reality as far as possible. The questions are mainly concerned to find out situation and causes of violence.

### **3.6 Data Analysis and Presentation**

Raw data is analyzed to make sense out of them after they are collected and organized. The collected data has been presented and analyzed in different ways in this study. In quantitative data are tabulated and interpreted using simple statistical tools. In quantitative data has been analyzed in light of the research questions. Quantative data information such as have been presented in a systematic way to strengthen the arguments and to analyze them in a logical way based on the facts.

## CHAPTER-FOUR

### Background characteristics of Respondents

This chapter deals with socio-economic and demographic characteristics of respondents. Age structure, marital age, cast ethnicity of the respondents, religion of the respondents, types of family, educational level, occupation of the respondents were the main concerns clearly presented in this chapter.

#### 4.1 Age

Age structure is one of the major factors for the study of violence against women. The researcher takes 60 respondents for sample. Interview shows of violence may be higher of middle age women compared to younger and older one, which is showed in Table 1.

**Table 4.1 Distribution of Respondents by Age**

Age Group	No. of respondents	percentage
20-30	24	40
31-40	30	50
41-50	4	6.7
Above 50	2	3.3
Total	60	100%

*Source: Field Survey, 2012*

Table 4.1 shows that highest proportion of respondents belongs to 31-40 age group (50%). It is followed by age group 20-30 (40%). About 6.7 percent come from by age group 41-50 and above 50 age groups have the least proportion 3.3 percent.

#### 4.2 Types of religion

Religion is also an effecting factor for the study of domestic violence. This is shown in the Table below.

**Table 4. 2 Distribution of Respondents by religion**

Religion	No. of respondents	Percentage
Hindu	44	73.3
Buddhist	16	26.7
Total	60	100%

*Source: Field Survey, 2012*

Table 4.2 shows that out of the total 60 respondents 73.3 percent were Hindu and 26.7 percent were Buddhist. But the Muslim and Christian were not found in the study area.

### 4.3 Occupational status

Occupational status is the one of the factors of domestic violence. The following table shows the occupational status of respondents.

**Table 4.3 Distribution of Respondents by occupation**

Occupation	No. of respondents	percentage
Agriculture	16	26.7
Housewife	20	33.3
Services	8	13.3
Wage labor	10	16.7
Business	4	6.7
Student	2	3.3
Total	60	100%

*Source: Field Survey, 2012*

Table 4.3 indicates that majority of the respondents are housewife. Similarly, 26.7 percent, 16.7 percent, 13.3 percent, 6.7 percent, 3.3 percent respondents were involved in agriculture, wage labor, services, business and students. It shows that very limited numbers of women are involved in services and business. This indicates that the women's dependency on their husband is maximum, which makes them more suppressed to raise their violence.

### 4.4 Types of family

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

**Figure 4.1 Family types of the Respondents**

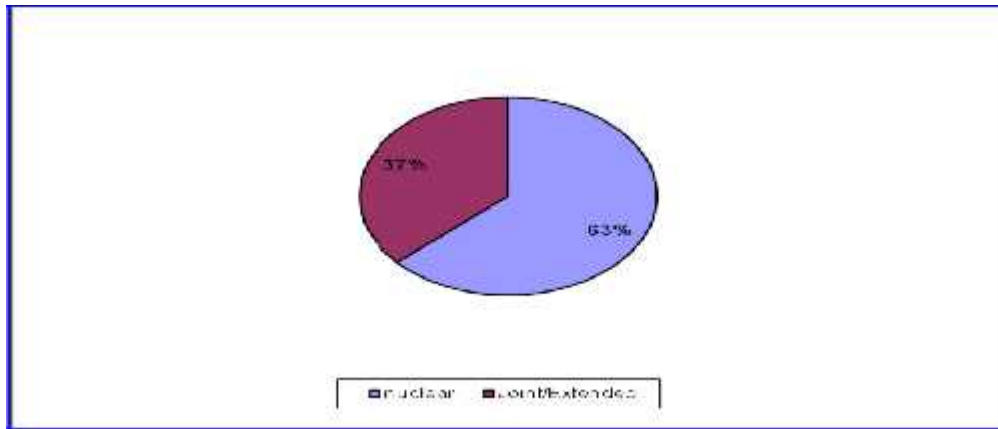


Figure 4.1 shows that out of the total 60 respondents 38 respondents 63.3 percent were living in nuclear family and 22 respondents 36.7 percent were living in joint/extended family.

#### **4.5 Types of marriage**

It refers to the status of type of marriage love marriage and arranges marriage which is shown in the following table.

**Table 4.4 Types of the Marriage**

Marriage	No. of respondents	percentage
Love marriage	34	56.7
Arrange marriage	26	43.3
Total	60	100%

*Source: Field Survey, 2012*

Table 4.4 shows that among 60 respondents 34 respondents (56.7%) are love married and 26 respondents (43.3%) are arrange married. The table shows that highest number s of respondents are love married.

#### **4.6 Caste and Ethnicity**

The severe poverty, illiteracy and lack of access to decision making level are highly attributed by the groups who are having been represented in the true sense of nation/state. Therefore caste/ethnicity variations by groups become one of the important variables to

define social illness. The following table clearly shows that the percentage distribution of caste ethnicity composites of the only selected women at the time of survey.

**Table 4.5 Caste and Ethnicity of the Respondents**

Caste	No. of respondents	Percentage
Brahman	16	26.6
Chhetri	7	11.7
Gurung	18	30
Magar	10	16.7
Dalit	9	15
Total	60	100%

*Source: Field Survey, 2012*

From table 4.5 total of 60 respondents 30 percent were from Gurung, 26.6 percent were from Brahmin, 16.7 percent were Magar, 15 percent were from Dalit and 11.7 percent were from Chhetri.

#### **4.7 Age at marriage**

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

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

Age	No. of respondents	Percentage
Below 16	3	5
16-19	38	63.4
20-25	18	30
Above 25	1	1.6
Total	60	100%

*Source: Field Survey, 2012*

Table 4.6 shows that highest percent of women married at the age of 16-19 years was 63.4, less percentage of women were married in the age above 25 years which was 1.6

percent. Similarly, the percent of age at marriage of 20-25 years was 30 percent and below 15 years were 5 percent.

#### 4.8 Educational status

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

**Table 4.7 Educational level of the Respondents**

Educational level	No. of respondents	Percentage
Primary	12	20
Lower-secondary	16	26.7
Secondary	18	30
Intermediate & above	14	23.36
Total	60	100%

*Source: Field Survey, 2012*

Table 4.7 presents the data on the educational level of respondents. Majority of the response have obtained secondary (30%) level of education. About one fourth the respondents have passed lower-secondary (26.7%) and Intermediate & above (23.33%), significantly about one fifth of the total respondents obtained primary level of education.

## CHAPTER - FIVE

### Domestic Violence against Women

This chapter attempts with knowledge and attitude of Domestic violence against women, which are related to her, her husband and other family members of the household. It also deals with knowledge on DVAW, sources of information DVAW, responsible for DVAW by gender, responsible person for unequal treatment, reporting of violence, reported causes, causes for not reporting, knowledge of social organization working on DVAW etc.

#### 5.1 Knowledge on Domestic Violence against Women

Knowledge on Domestic Violence against married women is presented in the Table.

**Table 5.1 Distribution of interviewed women by knowledge on DVAW**

Knowledge of DVAW	No. of respondents	Percentage
Yes	48	80
No	12	20
Total	60	100%

*Source: Field Survey, 2012*

Table 5.1 shows that among the 60 respondents highest percentage (80%) of respondents have heard about DVAW. Only 20 percent do not have heard about DVAW , they don't have knowledge about it.

##### 5.1.1 Sources of Information about DVAW

Respondents who have knowledge about DVAW were asked about the type of sources where they get information about it. The result is presented in the table below.

**Table 5.2 Sources of information on Domestic violence against women**

Type of sources	No. of respondents	Percentage
By friends	16	33.33
By mass-media	20	41.66
By family members	10	20.83
Others	2	4.16
Total	48	100%

*Source: Field Survey, 2012*



Table 5.2 shows that majority of the respondents got information by mass-media (41.66). Like-wise, one third of the total knowledgeable respondents got information by friends. Similarly, family members are also important sources of information on DVAW.

### 5.1.2 Responsible Persons for Domestic Violence against Women by Gender

Researcher was interested to check the responsible persons for DVAW by Gender. Either male or female who is more responsible for DVAW which is presented in following figure.

**Figure 5.1 Responsible for Domestic violence against women by Gender**

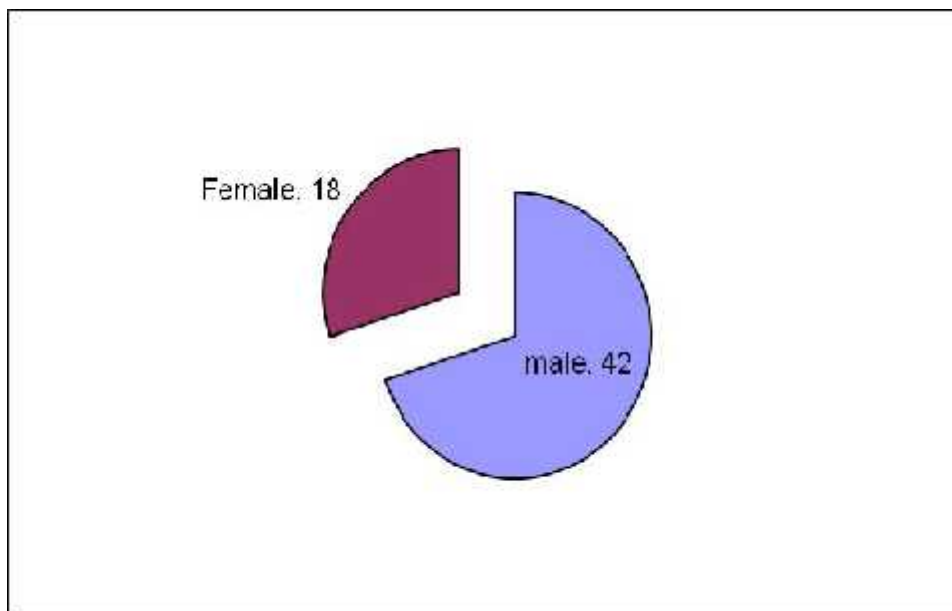


Figure 5.1 shows more than two thirds of the total respondents told that male are responsible (70 %) likewise, almost one third of the female are responsible for the DVAW (30%).

### 5.1.3 Responsible Persons for Unequal Treatment

Respondents were asked about the person who is more responsible for unequal treatment.

**Table 5.3 Responsible person for unequal treatment**

Responsible persons	No. of respondents	Percentage
Husband	34	56.6
Mother in-law	8	13.3
Father in-law	2	3.3
Others	16	26.6
Total	60	100%

*Source: Field Survey, 2012*

Table 5.3 shows that majority of the respondents reported that husband is most responsible person for unequal treatment .56.6 percent likewise, mother in-law and father in-law are also reported too unequal treatment about 13.3 percent and 3.3 percent respectively. About more than one fourth of the respondents reported that other family members and relatives are responsible for unequal treatment which is also significant 26.6 percent.

### 5.1.4 Time spend in different work

Respondents were asked how much time on an average spent in houses during 24 hours.

The result was presented in following table.

**Table 5.4 Time spend in different work**

Time	No. of respondents	Percentage
Below 8 hours	18	30
8-12	28	46.66
12-16	12	20
Above16	2	3.33
Total	60	100%

*Source: Field Survey, 2012*

Majority of the respondents reported that they worked for 8-12 hours per day on an average. Likewise, about one third of the total respondents worked for less than 8 hours

per day. A significant percentage of women worked 12-16 hours and above 16 hours per day on average which is 20 and 3.33 percent respectively. It shows that very serious condition and pathetic situation of domestically violence women.

### 5.1.5 Time spend in specific work

Respondents were asked about the question that in which work they spent their working time in specific work.

**Table 5.5 Percentage of respondents who spend time for specific work**

Specific work	No. of respondents	Percentage
Household	38	63.33
Social work	4	6.66
Profitable work	10	16.66
Others	8	13.33
Total	60	100%

Source: Field Survey, 2012

Table 5.5 shows about two third of the respondents spent their time in household work. It also shows that most of the domestic violence against women is limited to household activities which are the major cause of their deprivation in different sectors. Similarly, among the 60 respondents 10 reported that they spent their time in profitable work. Likewise, 8 reported the other category and 4 reported social work.

### 5.1.6 Personal Property of the Respondents

Respondents were asked whether they have personal property or not response was tabulated in the following figure.

**Figure 5.2 Personal property of the respondents**

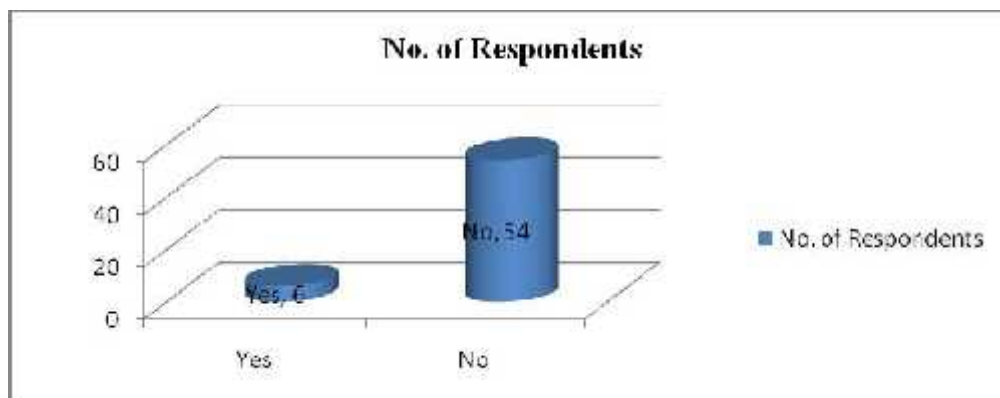


Figure 5.2 presents that most of the respondents have no personal property. It also proves their backwardness, in each and every sector. Only 6 respondents among 60, reported that they have personal property.

### 5.1.7 Reporting of violence cases to different authorities

Respondents were asked whether they are ready to report violence or not. Among the 60 respondents 48 replied yes and 12 reported no. It shows that tile now one fifth of the respondents are not ready to report the cases of violence. Among the 48 reported violence cases, respondents told that they report such cases to different authorities. Percentage distribution of such different authorities in listed below.

**Table 5.6 Reported cases to different authorities**

Authorities	No. of respondents	Percentage
VDC office	4	8.33
Police office	30	62.5
Court	2	4.16
NGOs/INGOs	8	16.66
Others	4	8.33
Total	48	100%

*Source: Field Survey, 2012*

Table 5.6 shows that 62.5 percent reported that they went reporting to the police office. Likewise 16.66 percent reported they went to report to NGOs/INGOS. Similarly, among the 48 respondents 4 reported VDC office and others both.

### 5.1.8 causes responsible for not reporting the cases

There are various problems on reporting the cases. Among the non reporting 12 cases, they reported different causes for such non-reporting phenomenon.

**Table 5.7 Distribution of causes responsible for not reporting cases**

Causes	No. of respondents	Percentage
Fear of family breakdown	4	33.33
Social prestige	6	50
Low legal punishment	1	8.33
Others	1	8.33
Total	12	100%

*Source: Field Survey, 2012*

Table 5.7 shows among 12 respondents 6 reported that they are not ready to report because of social prestige. Likewise one third of the total respondents reported that they are not ready to report because fear of family breakdown.

### **5.1.9 Knowledge of social organization working on Domestic Violence against Women**

There are numerous organizations working to the empowerment and enhancement of women. Researcher is interested to know the knowledge about such organizations. Out of 60 respondents, 63.33 percentages of the respondents have no knowledge about social organizations working on DVAW. Though dozen of organizations are working in Kaski district, their access is not reached to the grass root level of such women.

Among the respondents who reported yes about knowledge of such organizations they told different names. They are Paraligal, Shaktigroup, INSEC, Antardistri, Kopila Nepal, Mahila Nyayik Manch, National Human Rights Comission, maiti Nepal, National Women's Commission, Nari Sewa Kendra, Mahila Tatha Bal Sachatana Samaj etc.

Different respondents reported about their perception on DVAW. Some define it as beating, abusing, rape life threading. Likewise, some reported it as discrimination on the basis of gender, no payment for work, overwork, similarly, some lay emphasis on about suppression, mental tension, less responsibility towards women and their health, discarded to the right of family life etc. Not only this, some define it as limit action of them within household. However we, conclude that they are physical, mental, psychological, economical, sexual, traditional forms of violence.

## 5.2 Causes of Domestic Violence against Women

### 5.2.1 Causes Responsible for Domestic Violence against Women.

Different causes are responsible for DVAW is presented in the following table.

**Table 5.8 Distribution of causes Responsible of DVAW among respondents**

Causes	No. of respondents	Percentage
Patriarchy	18	30
Lack of awareness	22	36.6
Economic dependency	10	16.6
Alcoholism/Drug abuse	6	10
Others	4	6.6
Total	60	100%

*Source: Field Survey, 2012*

Table 5.8 presents that more than one third of the total respondents (22) reported that lack of awareness is responsible for domestic violence. It is seen that thousands of women are victimized to violence due to illiteracy. Likewise, among 60 respondents 18 reported patriarchy is responsible for domestic violence. Similarly, Economic dependency, alcoholism/drug abuse also have significant role for domestic violence.

### 5.2.2 Forms of Violence faced by Respondents in their life

At the time of field survey, a question was asked about the forms of violence. Most of the respondents expressed about it. Some of the respondents are confused to categorize such forms. They are not sure various forms of violence and some of them faced two or more than two forms at the same time. Such forms of violence faced by respondents are presented in table 5.9.

**Table 5.9 Forms of violence**

Forms of violence	No. of respondents	Percentage
Physical	31	51.66
Psychological	14	23.33
Sexual	5	8.33
Cultural	4	6.66
Economic	6	10
Total	60	100%

*Source: Field Survey, 2012*

Majority of the respondents (31) reported that they faced physical violence in their life. It proves that they experienced some kind of physical torture, which include small injuries, beating, pushing, rape etc. Another important form of violence is psychological. About one-fourth of the total respondents reported that they faced psychological torture in their life. Viewing and comparing the previous studies, such violence is increasing day by day in new forms and types. Likewise economic, sexual and cultural violence also exist in Nepalese society.

### 5.2.3 Physical Violence faced by Respondents

The time of field survey, respondents were asked about the types of Physical violence.

Table 5.10 presents the types of physical violence.

**Table 5.10 Types of physical violence**

Physical violence	No. of respondents	Percentage
Broken limbs	8	25.8
Small injury	17	54.83
Disability	2	6.45
Others	4	12.90
Total	31	100%

*Source: Field Survey, 2012*

Among the 31 physically violated respondents 17 reported that they experienced small injuries. Likewise about one fourth of the respondents 8 reported that they faced broken limbs. Not only 6.45 percent respondents were disabling due to such violence.

### 5.2.4 Frequency of Violence faced by Respondents:

Violence has no limitations. It may occur not only once. It can repeat more than once. During the field survey, respondents were asked either they faced violence frequently or sometimes only. Table 5.11 presents the frequency of such violence.

**Table 5.11 Frequency of violence**

Frequency	No. of respondents	Percentage
Frequently	33	55
Occasional	27	45
Total	60	100%

*Source: Field Survey, 2012*

Table 5.11 shows that more than half of the respondents faced violence frequently. It shows their pitiable and pathetic condition. Among the 60 respondents 33 reported that they faced violence frequently. 27 respondents reported that they experienced violence Occasional only.

### 5.2.5 Relation between Caste and Types of violence

Domestic violence against women in Nepal influenced by their caste aslo. In Nepali culture and society, caste is one of the major factors for discrimination. There are many types of caste in Nepal. Some of them are high caste, middle caste, alcoholic (Matawali) caste and dalit(lower caste). The relation between caste and types of demestic violence against women in Nepal is presented in Table 5.12.

**Table 5.12 Relation between Caste and Types of violence**

Caste	Physical		Psychological		Sexual		Cultural		Economic		Total
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	
Brahman	9	29.0	3	21.4	1	20.0	1	25.0	2	33.3	16
Chhetri	3	9.7	2	14.3	1	20.0	0	0.0	1	16.7	7
Gurung	10	32.3	5	35.7	1	20.0	1	25.0	1	16.7	18
Magar	5	16.1	2	14.3	1	20.0	1	25.0	1	16.7	10
Dalit	4	12.9	2	14.3	1	20.0	1	25.0	1	16.7	9
Total	31	100.0	14	100.0	5	100.0	4	100.0	6	100.0	60

*Source: Field Survey, 2012*



Table 5.12 shows that 32.3 percent in Gurung caste respondents faced physical violence. 35.7 percent Gurung caste respondents faced psychological violence. Whereas sexual violence is equal in all caste, 33.33 Percent Brahman women faced economic violence.

### 5.2.6 Relation between occupation and Types of violence

Domestic violence against women in Nepal is influenced by their occupation also. In Nepali culture and society occupation is one of the major factor for discrimination. There are many types of occupation some of them are Agriculture, Housewife, Services, Wage labour, Business and students The relation between occupation and types of domestic violence against women in Nepal is presented in Table 5.13.

**Table 5.13 Relation between occupation and types of violence**

Occupation	Physical		Psychological		Sexual		Cultural		Economic		Total
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	
Agriculture	12	38.7	3	21.4	0	0.0	1	25.0	0	0.0	16
Housewife	14	45.2	2	14.3	2	40.0	1	25.0	1	16.7	20
Services	1	3.2	4	28.6	2	40.0	0	0.0	1	16.7	8
Wage labor	3	9.7	2	14.3	1	20.0	2	50.0	2	33.3	10
Business	1	3.2	2	14.3	0	0.0	0	0.0	1	16.7	4
Student	0	0.0	1	7.1	0	0.0	0	0.0	1	16.7	2
Total	31	100.0	14	100.0	5	100.0	4	100.0	6	100.0	60

Source: Field Survey, 2012

Table 5.13 shows that 45.2 percent in housewife respondents faced physical violence, 28.6 percent service holder faced psychological violence, 40 Percent service and house wife both faced sexual violence. 50 percent wage labor women faced cultural violence, 33.3 percent wage labor women faced cultural violence.

### 5.3 Legal Provisions and Prevention on Domestic Violence against Women

In the fourth section of the questionnaire, respondents were asked about legal provisions and prevention about DVAW. So, basically, it deals with knowledge about legal provision, supported needed to the victims, preventive measures, their attitude towards prevention and eradication of DVAW.

#### 5.3.1 Knowledge about Legal Provision of DVAW

At the time of field survey, respondents were asked their knowledge about on DVAW.

**Figure 5.3 Knowledge about Legal Provision**

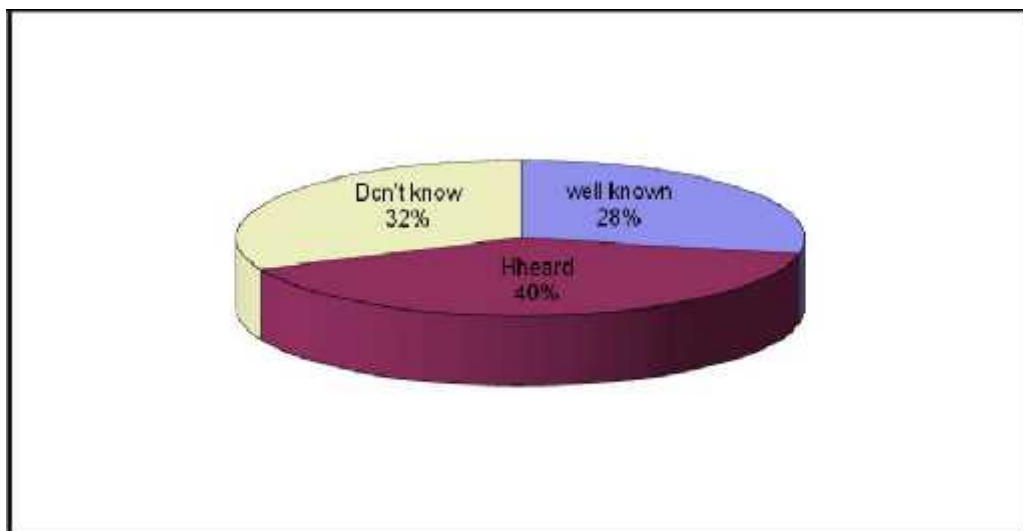


Figure 5.3 presents 24 respondents out of 60 reported that they just heard about legal provision on DVAW. Likewise, there is significant number of respondents (19) who reported don't know. It shows that one third of the respondents have no knowledge about legal provision. Besides, 28.33 percentages of respondents were familiar about legal provision on DVAW. During the time of field survey they also suggested the legal provisions. They told the researchers that culprit should be punished severely. Likewise, fine imposed for those who involved in DVAW. Similarly, respondents also reported that court, NGO/INGOs, police can work for creating awareness and enforce existing laws.

### 5.3.2 Support Needed Victimized Respondents

When women are victimized, they are tortured physically, mentally and others also. In such situation, they need some kind of support from family, society, governmental and non-governmental sector. In some cases, they should send for rehabilitation centers for their mental torture. Sometimes, their family may dissolve through this incident. So, respondents were asked question about support at the time of survey.

**Table 5.14 Supports Needed for Victimized Respondents**

Supports	Number	Percentage
Job opportunity	6	10
Providing education	12	20
Economic support	6	10
Legal support	20	33.33
Family support	10	16.66
Equal work division	2	3.33
Faithful to each others	4	6.66
Total	60	100%

*Source: Field Survey, 2012*

The perception about support needed to the victims differ person to person. Some reported that a single victim is needed more than one support at a single time. Among the respondents one third reported legal support through which they can punish the culprit according to the existing laws. Their intention is that through the punishment of culprit other people may not involve in such inhuman activities. Besides, one fifth of the total respondents needed educational support. Education provides them knowledge and awareness. It also works as the gateway of different opportunities. Likewise, family support, economic support, job opportunity etc. are also needed to the victims in significant number.

### 5.3.3 Prevention and Solution of DVAW

Prevention of DVAW is not an easy task. It is very challenging and threatening our society and culture very badly. Besides, solution of these happened events are not easy. The following table presents such solutions according to the respondent's response.

**Table 5.15 Ways of Solutions about DVAW**

Ways of solution	Number	Percentage
Awareness	28	46.66
Change in traditional culture	12	20
Build rehabilitation houses	14	23.33
Others	6	10
Total	60	100%

*Source: Field Survey, 2012*

Table 5.15 presents ways to solve the DVAW. 28 respondents out of 60 reported through awareness we can solve such problem. In reality also, awareness can play very important role for the solution of such problems. It creates knowledge about what to do and what not to do. It guides people in problematic situation and leads for better results. About one fourth of the respondents focused on building rehabilitation houses for the victim women. Thought such centers, victims can easily adjust their families and societies. Not only this, they can develop positive attitude from such houses with some kind of skill. This positive attitude and skill help them to lead a better life after victimization also. One fifth of the total respondents preferred changing tradition and culture. Their emphasis is that patriarchy is the main problem of DVAW.

### 5.3.4 View of respondents about prevention

At the time of field survey respondents were asked whether Domestic violence can be prevented. Their responses are presented in the table 5.16.

**Table 5.16 View of respondents about prevention**

View	Number	Percentage
Yes	44	73.33
No	10	16.66
Don't know	6	10
Total	60	100%

*Source: Field Survey, 2012*

Table 5.16 presents the view of respondents about DVAW. More than two third respondents replied yes that it is possible to prevent. But 10 respondents replied no. It shows it is not possible to prevent. Besides, 6 respondents response don't know.

According to the respondents perception women are always neglected and hated by the patriarchal society. Therefore for the prevention attitude towards women should be changed. They should be regarded positively. Besides, self dependency and economic freedom is another instrument for preventive DVAW. By creating awareness and providing them educational also. We can prevent DVAW. Educational and awareness help them to change superstitions belief. It also helps them responsible about such cases. Besides, education help to find out the root causes and ultimately it helps to maintain equity and equality.

### **5.3.5 View of Respondents about Root Out**

Respondent's view about root out of DVAW is presented in table 5.17.

**Table 5.17 view of respondent about root out**

View	Number	Percentage
Yes	8	13.33
No	52	86.66
Total	60	100%

*Source: Field Survey, 2012*

Table 5.17 presents views of respondents about root out of DVAW, 52 respondents out of 60 reported that it is not possible to root out DVAW. Only 8 replied that it is possible to root out. To root out DVAW respondents suggested some activities, partnership

programmed for male and female, high punishment for violating, support for victim women etc are some activities which help to root out DVAW. Patriarchal domination should be removed through changing attitude of people. Beside, women should work outside household especially economic activities.

The key informant from their experience from so many cases recorded in the offices before reported that most of the victims registered the cases of domestic violence when the victim have realized themselves unable to tolerate the victimization beyond. This implies that so many victims remain suppressed at home for long and we can't easily know what kinds of violence usually get suppressed or hidden at home. Those who get registered finally indicate that victims are badly damaged either physically or psychologically. And most of the cases are from lower castes and ethnic families. The high caste family victims are found much suppressed because most of the victims from such families ( Brahmins, Chhetris) report that they couldn't register the case early because they did not want to publicize it due to the social status of their parents and relatives.

## CHAPTER - SIX

### Summary, Conclusion and Recommendation

#### 6.1 Summary

This study was conducted in Kaski district. It studies the registered cases of Women Cell, District Police Office, and Kaski. The main objectives of this study is to find out the DVAMW, registered on DPO Kaski District. Accidental and purposive sampling was adopted for collecting data which were registered on Shrawan, Bhadra and Ashoj in 2069BS.

Most of the violence is found to have the causes of conflict with different interest and power exercise in the family. The conflict is found to take place between and among family members. Most of the married women have not authority of decision making, they spend most of the time of life in Household activities but they have not personal property. Realization of the exploitation and deprivation of rights to property, possession and decision making in women is the major issue of conflict in the family and women consequently got victimized due to male's reluctance to respect female status equal to them.

- Majority (73.3%) of the respondents' are Hindu religion, following Buddhist.
- About one third (33.3%) of the respondents were involved as Housewife.
- Just less than two third (63%) of the respondents have nuclear family type.
- Among the 60 respondents majority of them (56.7%), have love marriage. Remaining (43.3%) have arranged marriage.
- Gurung (30%), Brahmin (26.6%), Magar (16.7%), Dalit (9%), and Chhetri (11.7%) were found among respondents.
- Majority (63.4%) of Respondents are married on 16-19 age.
- More than 80 percent of the respondents have knowledge about DVAW, those who have knowledge about DVAW, 41.66 percent respondents gain information from mass media(Radio, TV, Newspapers)

- About 70 percent married women believed that male is responsible for DVAW.
- Majority (63.3%) respondents spent their daily working activities on house hold work up to 8-12 hours.
- Ninety percent of respondents are deprived from personal property; Husband is mainly responsible for not having personal property (38.88%).
- Majority (62.5%) respondents they first report their domestic violence to the police office. significant of them don't report due to social prestige.
- Sixty three percentage respondents have no knowledge about social organizations working on DVAW.
- About Half of women ( 51.66%) the respondents faced Physical violence. Among them 54.83% faced from small injuries. Among them 55 percent faced domestic violence frequently.
- Less than (40 %) half of women heard about legal provision of DVAW.
- A few number (33.33%) of respondents replied that they need legal support to reduce violence.
- About three out of four women (73.33%) report that prevention is possible.
- The main causes of domestic violence are lack of education, alcohol drinking and drug abuse and economic dependency, gambling, no cooperation to each other etc. Not only this, our patriarchal society considers women as second class citizen. Likewise failure of the implementation of existing laws is another reason for DVAW. To solve such situation, respondents prefer education, employments, skill-training to the victims of domestic violence. Most of the respondents report that media can play vital role for decreasing and prevention of domestic violence.



## **6.2 Conclusion**

DVAW is global and widespread and is tolerated as a social phenomenon among women. The social institutions permit and even encourage, the demonstration of unequal power relation between the two sexes. Both husband and wife have equal social responsibilities though they are socialized differently and function differently. But the unequal power relation exists between them. There is no single cause of violence. Male share more benefits than female. As society views women as weak, traditional thinking continues to play a large role in the treatment of women.

It is seen that DVAW has often been justified in cultural grounds and therefore here is a high degree of official and social tolerance of violence against women. Moreover, it is mainly lack of economic security for women and depended on the husband, lack of access to property that have forced women to keep quiet about the abuses and injustices they faced. The researcher has discussed an explanation mainly on situation, causes and ways of prevention of DVAW.

Nepalese women have faced much problems related exploitation as well as victimization of the domestic violence. So, this research is devoted to bring the real situation of domestic violence against women in the study area. In the study area, the status of awareness level of women is poor. The data obtained for this study has obtained from the registered events in Kaski District, who are victimized at least once in their life in home or other area and either from husband or other family members. According to the victimized respondents the causes of domestic violence against women are lack of awareness/educational, economic dependency, misunderstanding, alcohol drinking, gambling, drug abuse, failure of law implementation agencies. It has also been revealed that creating awareness, control of alcohol and drug abuse, providing equal opportunity to education, faithful to each other, respect to each other, equal work division providing job opportunity for daughter in-law etc. are essential to prevent domestic violence against women.

Women's perceptions on domestic violence differ from person to person. Some focused it as beating, threatening, rape etc, on physical side. Likewise, some emphasized on psychological aspect such as abuse, verbal curse, discrimination in education between

boy's and girl's etc. Similarly, few of them reported about economic, socio-cultural, sexual violence.

### **6.3 Recommendations**

Domestic violence against women is basically due to unequal distribution of power between male and female. So, effective policy should be formulated and program should be developed for the participation of female in decision making level. Women should have economically independent and right to self determination about every step of their life. Some of the recommendations are presented below which are helpful to minimize the domestic violence against women. Empowerment is one of the best strategies but difficult to manage it.

- ¾ Awareness program should be conducted to make people aware through formal and non-formal sectors.
- ¾ Taking alcohol, gambling, drug abuse etc should be regulated by law.
- ¾ Local authority should be strengthened through devolution and make responsible for the prevention against domestic violence.
- ¾ Providing special education especially skill building training which help them to get employment opportunities.
- ¾ Supporting victimized women according to their need and interests.
- ¾ Political will is must, so political parties should also, work for reducing such in human activity.
- ¾ Role of mass media should be more effective for the prevention. So, maximum utilization of such media should be done.

## Interview Schedule

**Domestic Violence Against women in Registered cases of DPO Kaski Women Cell**

Date:2069./...../...../

### Section-A: General Background of respondent

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

<b>Knowledge &amp; Attitude of domestic Violence Against Women</b>		
10.	Have you heard or know about VAW	1. Yes ☞11                      2. No
11.	If yes, what are the sources of information?	1. By friends    2.By Mass/media    3.By family members 4. Others
12.	Who is more responsible for the DVAW?	1. Male                      2. female
13.	From whom do you have unequal?	1.Husband                      2.Mother in-law 3. Father in-law                      4. Others
14.	What do you know to the relation of your family?	1. Good                      2. Best 3. Bad☞15
15.	If bad, who is more responsible for bad relation?	1. Husband                      2. Father in-law 3. Mother in-law                      4. Brother in-law 5.sister in-law                      6.step – wife 7. others
16.	Do your husband to take second marriage?	1. Yes ☞17                      2. No
17.	If yes, why he do? Please give reasons.	1.                      2.                      3.
18.	How much time did you spent in different activities?	1. Below 8 hours                      2. 8 – 12 hours 3.12 – 16 hours                      4. Above 16 hours
19.	In which work you use this time mostly?	1. Housework                      2. social work 3. Profitable work                      4. Others
20.	Do you have a personal property?	1. Yes                      2. No☞21
21.	If No, who is responsible for this?	1. Husband                      2. Father in-law 3. Mother in-law                      4. step – wife
22.	Do you reported to the concerned authority?	1. Yes☞23                      2. No☞24
23.	If yes, where do you reported?	1.VDCS office                      2.Police office 3.Court                      4.NGOs/INGOs 5. others

24.	If No, why don't you reported?	1. Fear of family breakdown 2.Social prestige 3. Low legal punishment 4. others
25.	Do you know of any social organization working in awareness rising activities on DVAW?	1. Yes 26 2. No
26.	If yes, Please give any three organization's name?	1. 2. 3.
27.	What do you know DVAW? Please give any three reasons.	1. 2. 3.
<b>Causes &amp; Consequences of domestic Violence Against Women</b>		
28.	Which of the following act you think DVAW?	1.Patriarchy society 2.Lack of awareness 3.Economic dependency 4Alcoholism/drug abuse 5. Others
29.	When does the person shows violent behavior against you?	1.After taking alcohol/drugs 2. After taking gambling 3. Name of dowry 4. Giving birth daughter 5.Officeal's tension 6.Minor mistake 7.
30.	What type of problem are you facing in your life?	1.Physical 31 2.Pychological 3.Sexual 4.Cultural 5. Economics 6. Others
31.	If, physical violence which of the situation are you facing?	1.Broken limbs & fracture 2.Small injuries 3. Disability 4. Others
32.	How often such acts take?	1.Frequently 2.sometimes

Prevention of domestic Violence Against Women		
33.	Do you know about legal provision of DVAW?	1. Well known 34      2. heard only 3. Don't know
34.	If known what types of provisions are these?	1. 2. 3.
35.	In your opinion what kind of support is needed for the victim women of violence?	1. Providing job opportunity    2. Legal support 3. Providing education      4. Family support 5 Economic support      6 Equal work
36.	What is the possible solution to less DVAW?	1. Awareness rising 2. Change the traditional culture 3. To make rehabilitation houses 4. Others
37.	Can violence against women be prevented?	1. Yes 38      2. No 3. Don't know
38.	If yes, how to prevented? Please give reasons.	1. 2. 3.
39.	Can VAW be root out?	1. Yes 40      2. No
40.	If yes, how to root out? Please give any three reasons.	1. 2. 3.
41.	Can you give any suggestion that help to less the DVAW? Please give any three reasons.	1. 2. 3.

\*\*\* Thank you \*\*\*

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