

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepal has already entered into the modern computer and science era, but Nepalese women are browbeaten and at the bottom of development mainstream. The women are fighting for equality and social justice yet. They are still treated as second class citizen. Out of the total population 51% are the women in the country who are also depressed by the hierarchical system, which generate caste and gender discrimination, touchable and untouchables system in the society. Out of women community, they are back warded in every aspect in which economically exploited, educationally disadvantage and socially untouchable. Having been deprived of all sources and means, women's condition is more painful. Women are victimizing most in which various types of social discrimination is existing in Nepalese society. Because of gender hierarchical structure, the Hindu religion dominated to women.

Men feel superior to women since during the process of their upbringing many restrictions are imposed on the girl's activities. Unfortunately, women also 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 continue greatly to the household economy. Due to this crisis of attitude, girls and women are seen as sex objects and blamed, even when they are the victims of violence. Violence is the outcome of the women in the family and society (Barnawal, 2006).

Violence against women is one of the crucial social mechanism by which women are forced into a subordinate position compared with men. In many cases, violence against women and girls occurs in the family or within the home, where violence is often tolerated the neglect, physical and sexual abuse,

and rape of girl children and women by family members and other members of the household (Wikipedia, 2008).

Domestic violence against women may be defined as an action or an absence of legitimate action, committed against member(s) of the family by the member(s) of the same family, which gives rise to torture, pain, stress, suffering and discrimination. As it is the form of violence which occurs within the family, it may also be called as family violence (Pradhananga and Shrestha, 2004).

Domestic violence includes physical, sexual, psychological aggression or coercion and is a pattern of behavior employed by one person in a relationship to control another. The abuse is typically directed at women and girls and can create health, social, and economic costs for the individual, the family and society. The violence also includes battering, burning, emotional blackmailing, mocking or ridicule, threat of abandonment, confinement to home, the withholding of money or other family support, an abusive relationship or have an abortion against her will or her partner may knowingly expose her to a sexually transmitted infection. Violence is any kind of oppression, coercion and cruelty against another being (Sah, 2004).

Domestic violence against women is a common phenomenon in a patriarchal society in which women are considered as docile, feeble and weak. It is rooted in different forms in the world. Traditional and cultural assumptions about gender roles within society are used to justify continued oppression and subordination of women. These assumptions are referred from various doctrines. Challenging these is seen as socially destabilizing and as threat to family and social cohesion. Women accept violence as a part of life: it is just the way. This silence about violence against women obscures the reality that this is an international problem. Violence against women is not random, accident or private matter but structural. It is both a manifestation of the power imbalance between men and women, and social mechanism, which force women into

continuing subordination. Patriarchy or male domination is the underlying social structure in most cultures around the world (Shrestha, 2000).

Though domestic violence is a form of violence that occurs inside the home, in context with Nepal, like in almost all the South Asian countries domestic violence is one of the many forms of gender based violence. Gender based violence is present in every country, though there are variations to the patterns of violence. It cuts across boundaries of countries, class, caste, age, education, income, ethnicity and culture. Even though most countries have criminalized violence against women, domestic violence against women is still prevalent and sanctioned under the disguise of cultural practices or through the misinterpretation of religious texts. It not only needs to be eliminated because it is detrimental to the physical and mental health of women, but it also violates the basic fundamental human rights of women. Other reasons for eliminating domestic violence are the cost to society: directly through use of social services, police investigation and medical care; and also indirect cost because of decreased productivity level (economically) and decreased participation level (socially). It is also insidious because of its inter-generational effect, reducing enjoyment of life for the future generation and transmitting violence to the next generation (Pradhananga and Shrestha, 2004).

1.2 Statement of the Problems

Domestic violence is a universal problem. It is prevalent in all races, nationalities races, social classes, castes, religious grouped, sexes and ages. Nepal is a male dominated society. Men are the head of the family and decision maker of the house. It is customary in most ethnic groups in Nepal to behave and act like that. There is discrimination against girls in child reaching. Nutritious foods are given to boys. Sons are privileged in feeding and schooling. Girls must help in household works which is not expected from boys. Girls are taught to be submissive, soft spoken, patient and tolerant whereas boys are

taught to be aggressive, bold and dominant. Women always are to be under protection of men (Sah, 2004).

Women and children are often in great danger in the place where they should be safest: within their families. For many, 'home' is where they face a regime of terror and violence at the hands of somebody close to them – somebody they should be able to trust. Those victimized suffer physically and psychologically. They are unable to make their own decisions, voice their own opinions or protect themselves and their children for fear of further repercussions. Their human rights are denied and their lives are stolen from them by the ever-present threat of violence.

Women in Nepal live in a cruel background and feudal environment which is caused by patriarchal value system unequal power relation and socio-religious cultural norms and traditions. Therefore, women are rendered powerless, asset. Likewise, women are largely denied from education legal and civil, economic and individual and from their own identity.

The cultural, religious and existing laws of Nepal let male to be superior which set free to men to govern over women. Men feel superior to women since the process of upbringing. Because of general acceptance of men's superiority over women, the violent acts against women are not viewed as violence. Due to this crisis the attitude of girls and women are same sex objects and blamed even they are victims of violence (Subedi, 1997).

In Nepal, it is believed that women and girls are not subjected to be independent or free from time of birth until the date of marriage. She is to be under the control of parents especially father's, after marriage, she becomes property of husband. So he deserved right to decide about her life. After death of husband she has to be under control of her son. Such situation is established in Nepalese culture, society and family, which plays an important role for the discrimination of women.

The problem of violence against women is comparatively more serious among ethnic groups of Nepal. Due to their stereo type of roles and economic dependence, low decision making, women perceive such behavior as normal, then violence therefore, accepted. The problem of domestic violence is not the raise because of the lack of comprehensive law on domestic violence (HDR, 2004),

Nepalese women and girls, especially in minorities groups, have compelled to face various forms of violence. There is no right in parental property, in term which creates economic dependency of women, marginalization of women and breaks overall empowerments of women. In the name so-called cultural, religious and traditional values and norms. They are severely victimized by family, community and even the state too. They do not have control over their own sexuality reproductive health and rights. So they are victimized by physical, psychological and sexual violence. This situation is being a great challenging issue for the campaign of bringing women into the main stream of development.

The condition of women in Nepalese society especially in Janajati is still in the miserable condition. Violence against women in these groups is still prevailing more (HDR, 2004). Thus, violence against women in ethnic Janajati groups is seemed to more practicing and not much more studied. In such a situation violence against women in Tamang community is seemed to be appropriate for research and investigation. Similarly, there is minority of Tamang people in Terai region in comparison to the hill of Nepal and no more attempts had been done to study about Terai inhabitants Tamang. Therefore, Tamang community of Jamdaha VDC, ward no. 8 and 9 of Siraha district has been selected for the purpose of the study. The major research questions which are addressed by the study are as follows.

- 1) What is the level of knowledge and awareness of Tamang women about the domestic violence against Women?
- 2) What type of violence has to be faced by the Tamang women?
- 3) How the level of Socio-economic status influencing the domestic violence against women?
- 4) What are the major responsible factors behind the domestic violence against women among Tamangs?

1.3 Objectives of the Study

The general objective of this study is to access the forms of domestic violence against women and girl in the study area. The specific objectives are as follows.

- 1) To explore and analyze the situation of domestic violence against women in the study area.
- 2) To find out the nature and causes of domestic violence against women in the society.
- 3) To explore the socio-economic effect of violence against women.

1.4 Significance of the Study

Domestic violence against women has been burning issue in the contemporary Nepalese society. The situation is more miserable in ethnic or minorities groups. Because of thousands of women have been frequently sufferings from different kinds of mental as well as physical torture relating of different reasons. There have been limited studies on the issues.

Without elimination of domestic violence against women there is not possible for achieving gender equity, family, community, social environment and nation.

Violence against women is a universal issue. Therefore, this study may be a good source of knowledge about the condition of domestic violence against

women in Nepal. This study will be beneficial for the researcher, academicians' scholars, development workers IGOs/NGOs, female activists, students and etc who are interested to study on this particular field. It will be a useful guideline to the concerned authority who is working on domestic violence against women.

1.5 Organization of the Study

This thesis has been organized into seven chapters. The first chapter deals with the introduction. It includes the background, statement of the problem, objectives, significance and organization of the study. The second chapter presents the literature review. It covers the status of women, meaning of domestic violence against women, legal literature and perceptions on DVAW. The third chapter deals the research methodology. It covers the site selection, research design, sources of data, technique of data collection, method of data analysis, and limitation of the study. The Introduction of the study area and people are presented in fourth chapter. It contains district profile, village profile and socio-economic characteristics of Tamang women. Fifth chapter describes the knowledge and experience of DVAW, its forms and other DVAW related information. Chapter six consists of major analytical issues of socio-economic variables and DVAW, information of key information interview and focused group discussion. The seventh chapter comprises summary and conclusions.

CHAPTER TWO

LITERATURE REVIEW

In this section of the study, the available literatures have been reviewed on theoretical and empirical basis. Here, some reliable literatures have been reviewed to facilitate the study. The chapter deals with the review of available literature about violence against women and girl. There are lots of researches, many organizations, researchers and scholars have published their study finding, views and experiences on the topic of violence against girls and women. Some of the major works done so far are included in this chapter with as many details as possible. The scope of violence is spread from house to the world and it is a very critical issue. Ahuja, Ram-1998 said 'there are no women who have not suffered at one time or another harassment, humiliation, exploitation and violence that shadow her sex. A women's life lies between pleasures at one end danger at the other end. In daily life, women are routinely defined by sex, and even if not all men are potential kidnappers, rapists, batterers, molesters and torturers of women, all women are potential victims'.

2.1 Status of Women

In the world even though women are the major founders of the society, yet women have not achieved equality with men. There are many countries where women are second-class citizens. No matter how talented they are, they never get a chance to develop. A lot of countries are there where women are

treated as subordinate and second class citizen, though the equal rights are preserved in the constitution.

The political participation of women in the world seems relatively low and it is duly because of the existence of the patriarchal mindset even in the political parties in almost all countries in the world no matter how advanced and socially, economically, culturally and politically sound the countries are. The status of women in the developed countries is also lower in all sectors. Leaving some exceptions of European, American and Asian countries, women in the world are socially, economically, culturally and politically dominated and they are excluded from the opportunities. Throughout the world, women face violence every day. From the battlefield to the bedroom, women are at risk from violence in all areas of life. Violence against women persists because of society canopy. Virtually every culture in the world contains forms of violence against women that are often invisible because they are seen as normal or acceptable. The underlying cause of violence against women lies in gender discrimination - the denial of women's equality with men in all areas of life (Status of Women in Nepal, 2008).

South Asian countries are primarily linked with the status of women in family, society and the state structures. Traditional ethical code of the society expects women to remain restricted within four walls of home, which is still a common occurrence. In some of the countries of South Asia women are outlawed even to cast votes. In South Asian region, women are discriminated, because of son preference traditions of the society dominated by religious beliefs. Daughters are discriminated from birth to funeral ceremony. Women are also suffering from domestic violence, wrong tradition and cultural malpractices. Some awful examples of violence are: sex selective abortion, wife battering, child marriage, polygamy, rape, sexual violence, trafficking of women & forced prostitution, sexual harassment, dowry, Tilak system, suicide,

killings, and domestic violence, still prevailed. They are still accused in the name of Witchcraft (Silwal, 2009).

Women in South Asian countries are witnessing changes through development initiatives. Women are considered as poor people in developing countries, live under the same conditions as men, but suffer additional social and policy biases. Though this problem affects almost all sections of the people, women are recognized to be among the most disadvantaged groups. Political participation of women in the state structure and mechanisms is still a far dream even in this advanced century. Though, constitutions of all the countries have ensured equal status of all citizens without discrimination based on gender in every layers of governance, political participation of women in South Asian countries is very low (Silwal, 2009).

The socio-economic status of women in Nepal is very poor. The women are being discriminated in every aspect of the society. Nepal is a country of great geographic, cultural, ethnic, religious diversity. Across the diversity, the majority of communities in Nepal are patriarchal. A women's life is strongly influenced by her father, husband and son. Such patriarchal practices are further reinforced by the legal system. Marriage has a great importance in women's life. The event of marriage determines the way of her life. The early marriage generally depreciates the women's life. A woman's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status. The status of women is determined by the patriarchal social system, values, and women's right preserved and protected by the state, and state policy for the development of women (Status of Women in Nepal, 2008).

Women's relative status, however, varied from one ethnic group to another. The economic contribution of women is substantial, but largely unnoticed because their traditional role was taken as for granted.

The situation of Nepalese women is too severe to compare with men. Woman's situation is very poor in health, education, participation, income generation, self-confidence, decision-making, access to policymaking, and human rights. The health status of Nepal's people is one of the lowest in the South Asian region and this is particularly true for females. Nepal is one of the countries of the world where life expectancy for women is lower than that of men. One fifth of women get married in the early age of 15-19. As a result of their premature pregnancy the deaths of women have been occurring in a very high. High birth rates, low life expectancy, high infant and maternal mortality rates and high death rate indicate the poor health status of women (Status of Women in Nepal, 2008).

Women's involvement in technical and vocational education is also lower than men. This is due to the social norms and culture that we follow also. As in rural areas girls are considered as "paraya dhan" (others property) and they don't get the opportunity to get education.

Women's participation in the informal sector has increased significantly in both urban and rural areas - for example vending, petty trade liquor making and vegetable selling are some of the more common employment ventures of women. In rural areas, the employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs, as well as in the government sector and mostly in low-level positions (Silwal, 2009).

There are very few women working in professional work in Nepal. They may study the law, but few are able to enter the profession. Women's representation in the bureaucracy is also very low. Only one woman so far has served as ambassador. After 1991 not a single woman has been placed in the diplomatic corps. Limited participation in politics, bureaucracy and judiciary does not stop women from making a remarkable contribution in the decision-making process at the household level. Women serve as decision-makers in

farm management, domestic expenditure (food items, clothes and other expenses), the children's education, religious and social travel, household maintenance and also capital transactions. However, women's decision-making roles seem to have declined in recent years (Silwal, 2009).

Although some 42 percent of the Nepalese women are literate, and 60 percent of them are said to be economically active (CBS, 2003), participation of women in politics is negligible. Women excluded economically, socially and politically in Nepal. Those women who are in the frontline and may be working in high profile may be benefited, but they are very few and their voice is rarely heard.

2.2 Meaning of Domestic Violence

Domestic violence means act, omission _harm or injure or has the potential of harming of injuring the health safety or well-being of the person aggrieved or any child in the domestic relationship and includes physical abuse, sexual abuse, verbal and mental abuse and economic abuse. (Domestic violence, prevention Bill, 2000)

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

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

harassment and intimidation at work and in school, trafficking in women, forced prostitution and violence perpetrated.

2.3 Forms of Violence

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

Violence in the family particularly wife battering is a form of abuse that has been largely ignored by the society and unfortunately, curly to women and the problems of battered wives have become almost a worldwide phenomenon. Alcoholism and extra marital affairs of the husband are two major factors of the domestic violence against women. Women have been victims of helpless, deprivation and economic dependency. The exploitation ranges from molestation, beating to murder and in some cases includes even burning alive (Sangraula et. al, 2002).

Sangraula and Pathak, (2002), present the various forms of violence in the book 'Gender and Laws' which are presented as follows.

2.3.1) Physical Abuse

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

2.3.2) Sexual Abuse

Sexual abuse or a threat of sexual abuse includes any conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of the

person aggrieved and includes sexual intercourse against the will or without the consent of the person aggrieved and refusal to cooperate in contraception when the person aggrieved may reasonably require the definition provided in Article 1 of the UN commission on status of women Declaration, Which has also been endorsed by Beijing Declaration and platform for Action is: ".....any act of gender based violence that results are likely to result in physical sexual or physiological harm or suffering to women including threats of such act, coercion or arbitrary description of liberty, whether occurring in public or private life."

The term "sexual harm" used in both of the above definition connotes with rape, marital rape, custodial rape, language, gesture and/or touch (eve teasing), trafficking and forced prostitution or the more current forms through verbal and psychological torture.

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

2.3.3) Economic Abuse

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

2.3.4) Verbal and Mental Abuse:

a) It includes insults, ridicule, humiliation, degrading or name calling, including insults, ridicule or name calling specially with regard to not having a child or a male child, or

b) Repeated threats cause physical pain to any person in whom the person aggrieved is interested.

2.3.5) Traditional Abuse

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

Since long historical period women are exposed to several traditional violence such as they are humiliated because of polygamy system, witchcraft, Jari and so others, traditional violence provided the fertile ground for other violence. In specification traditional violence is the by-product of the cultural and religious gaps because most of the traditional violence occurs in cultural and religious grounds.

2.4 Religious and Historical Basis

Since human history women has been discriminating and that led violence in social norms values and attitude even now. This fact is reflected from different religious books or other books, which are written in ancient period. According to Hindu mythology, Manu who looks left man and half god is considered as a founder of human's soul and moral order. According to Hindu code 'Manu Smiriti' 'both men and women organized from God. Man comes out one half of his being and women the other hand'. However, a lot of discrimination had been made between men and women at that period. According to Manu women must worship her husband as God (Cited by Barnawal, 2006).

Prior to the political change of 1951, the social, political legal, economic, and religious factors have made Nepalese women weaker, exploited and made

Nepalese women weaker, exploited and denied of any sort of freedom social evils are affecting the freedom of Nepalese women are sati system came to end during the Rana Regime, polygamy and child marriage assets in vague (Cited by Barnawal, 2006).

2.5 Legal Literature in the context of Nepal

This part of the review is based on the report titled "Domestic Violence against Women in Nepal: Concept, History and Existing Laws" written by Pradhananga and Shrestha. Data on their report said, Nepal does not have separate legislation on domestic violence nor is domestic violence a separate crime under the general law. The Muluki Ain (Code of the Country) was promulgated in 1853. It was a compilation of customary rules prevailing in Nepal over the centuries. In the new perspective, the Muluki Ain was replaced by a revised code--New Muluki Ain-- in 1963. The new code introduced a secular system, yet it continued to perpetuate the gender segregation and is discriminatory against women. The New Muluki Ain still prevails as a general law in Nepal. The Section 4 of the Chapter on Preliminary Arrangement provides that the New Muluki Ain should prevail as a law if no special statute exists to govern the matter. Since no special statute is so far enacted by the Parliament in respect domestic violence against women thereof, the New Muluki Ain is enforced as a sole law in the matter of family and marital relationship. Since, the New Muluki Ain has not done away with the concept of gender segregation as a societal base, the discrimination against women continues in many matters (Pradhananga and Shrestha, 2004).

As mentioned above till now, there is no specific legislation in Nepal addressing domestic violence against women. However, due to the various efforts and pressure of women rights activists and civil societies the government has drafted Domestic Violence (Control) Bill, 2057. This Bill was later improved and reformed by the Domestic Violence (Crime and Punishment) Bill,

2058 which was registered in the Parliament in February 22, 2002. This Bill was presented in the Lower House of the Parliament on March 26, 2002. After general discussion, the Lower House of the Parliament passed the Bill on April 12, 2002. The Bill was under the consideration of Upper House when the Parliament was dissolved on May 21, 2002. Due to the dissolution of Parliament the Bill was lapsed and it needed to be introduced once again in the next session (Pradhananga and Shrestha, 2004).

In the report, Pradhananga and Shrestha reveal that there are provisions spread in the Country Code, 1963 (the Civil and Criminal Code of Nepal) and various laws that deal with violence against women. These areas are as follows.

a. Assault

Physical violence is dealt under the Country Code, 1963; which incorporates physical assault as a crime. The Country Code includes both ordinary to serious physical injury as assault and institutes a fine up to Rs. 10,000 and imprisonment up to 10 years, as the punishment, depending on the nature of the assault, its effect and weapons used.

b. Verbal abuse

Verbal abuse can be dealt under the Defamation Law. The State does not initiate the case; hence a victim has to go to the court by herself and follow the lengthy procedures. The role of police in these cases is limited only to the preparation of Case Report and the victim does not get any support from other government machinery while initiating the case. Hence, very few cases of family violence are initiated under this law.

c. Incest

Incest has been defined as a crime involving sexual intercourse between persons who are relatives within seven generations. Incest is strictly prohibited in Nepal. Marriage within the incest relation except under the customary practice is void. The punishment varies according to the distance of relation between the people involved in incest.

d. Child marriage

Child marriage is prohibited under the Nepali law. According to the Chapter on Marriage of the Country Code both sexes have to be 20 years old to marry without parental consent. Men and women can marry at age 18 with the consent of their parents.

e. Assault and bigamy; grounds for wife to seek divorce

Domestic violence against women has been given as a ground for women to seek divorce from her husband. If the husband marries another woman, or if the husband throws his wife out of their house, or if the husband assaults his wife causing grievous bodily harm women can ask for divorce. Further, if a woman is not capable of earning her livelihood, she can claim alimony for the period of five years or until she remarries.

f. Laws relating to sexual abuse against women

Chapter on Indecent Assault of the Country Code, 1963 incorporates certain aspects of physical sexual abuse against women within and outside the domestic sphere. It prohibits touching any organ from head to foot of a woman above the age of 11 years except one's own wife with the intention to have sexual intercourse and prescribes a punishment with a fine up to five hundred rupees or imprisonment of up to one year. However, this law is not pragmatic as not a single case has yet been filed using the same provision.

g. Measures to control dowry related crime

In the context of increasing rate of crime relating to dowry, the Social Practice (Reform) Act, 1986 has attempted to prohibit dowry related crime by limiting the cash and jewelry to be given to women in their marriage. It also prohibits the unnecessary expenses on marriage.

h. Government Policy to Deal with Violence against Women

In Nepal, government policy and its commitment to the Beijing Platform for Action (BPFA) have placed a focus on eradicating discrimination between men and women and to provide with the equal rights. Among strategies adopted

is the involvement of NGOs, GOs and local bodies in the process of preventing all forms of violence against women so that the protection of women's human rights could be possible. The Ministry of Women, Children and Social Welfare has also prepared a National Plan of Action for five years to deal with the gender-based violence, including the review of all discriminatory laws and the enactment of domestic violence legislation. As a result Domestic Violence (Crime and Punishment) Bill was drafted and introduced in the Parliament.

2.6 Perceptions on Domestic Violence Against Women

Sangraula, et. al. (2002), presents the various forms of violence that are prevalent in Nepal. According to them there are fourteen forms of domestic violence which are: alcohol related physical and mental torture, beating by husbands and in-laws, suppression of wives, coercion to accept a husband's extra-marital relations with other women or his second marriage, alienation from family affairs or festivity, verbal abuse, overload of work, denial of adequate food, restriction of visits by relatives or other people, restriction on meetings association with children, avoidance by husband in private life, ejection from family, denial of maintenance after ejection from the home, and sale of daughters for economic benefits.

SAATHI (1997) identified various forms of violence against women prevailed in Nepalese society including domestic violence. The survey identified as a first common of violence is beating and second was rape, women who are victimized and have to live in constant fear cannot participate in development programs designed to benefit them. A vicious circle of threat to their purity and physical harm restricts the mobility of women; the first step toward the empowerment will have to be guaranteed.

Sah, R.K. (2004) finds that women facing any type of domestic violence are always in a worried and troubled condition. They are depressed most of the time and feel guilty every time. According to the women they judge themselves

assaulted or of nagging and being disrespectful when physically abused. Within the patriarchal system, a woman is both bound by rules for feminine behavior and accused when she is attacked and cannot protect herself even though it is the culture that discouraged her from learning how to defend her.

Sawes, L.G. (2001) explains that 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 violence against women is one of the greatest barriers to development. It affects health, self esteem and ability of women to participate in development process. It is a fundamental human right issue and cannot be ignored. Violence and abuse are factors which are keeping women from functioning independently in the world. Women are prone to multiple disabilities in economic activity-wage discrimination, legal constraints and poor access to education and this puts them at continuing risk for exploitation and abuse.

Adhikary, K.P. (2004) writes that in Nepal, it was believed that women or girls are not subjected to be independent or free from the time of birth to until the date of marriage. She is to be controlled by family especially father, after marriage she becomes property of husbands so he deserved right to decide about her life. After death of husband she has to be under patronage of her son children.

Ahuja Ram, (1998) shows that security of the environment for women inside and outside the home as a basic human right. However in traditional patriarchal mode of Nepalese society the issue of domestic violence against women and girl is get to be recognized as a major obstacle in the progress of women and development of society. The writer found that violence is more common against women who belong to families that are more patriarchal organized in the traditional. All forms of violence appear to be higher in lower economic status and more cases appears against women who lack financial resources and have no alternative protection. Victims are mostly young (below

the age 25) and those who lack self-confident police reaction to female victims of violence is generally in different and negative rather than helpful and cooperative. The female victims of violence in our culture do not require professional counseling but need only supportive persons who can listen to them sympathetically and help them to face the legal psychological and social issue.

Chhetri, R. (2007) finds that the consequences of this violence against women may be long lasting. Both rape and battering are associated with the short and long-term problems, including physical injury and illness, psychological problems, and even death. And the consequence goes far beyond for the individual life of female victims, affecting their children, families, and friends, as well as the social reputation.

According to him, violence against women of any type is unwanted. This is against the humanity and is the severe form of domination against them. Such type of actions should not be promoted but immediately against women. Mainly the husbands and the relatives should be given qualities family life education because husbands and relatives have committed most of the violence. Women are insecure in their own families and society so there is need of good knowledge of mutual co-operation and equal participation of women in the family.

RUWDUC (2005), published a report on violence against women in far west Nepal and stated that all form of psychological, physical and traditional forms of violence prevail in society, The most common form of violence against women were seen to be beating(65%) and forced to leave home and not being given food to eat. The results indicate that women need to be encouraged not to tolerate silently the violence committed against them. Women should learn to seek help and also be knowledgeable about where they should keep help. Another interesting output of this survey is that women feel lack of education (72%) is most common region of violence against women. Though the respondent agreed that physical violence should not be reported (43%) a high

number reported that psychological violence should not be reported (68%). Hence there is clear need to encourage awareness about traditional violence and its demerits and about psychological violence need to be created as latter can lead to suicide. Response of the Tamang women who are victims themselves indicates that majority of perpetrators are their husbands (46%). It is also evident that attitudes of men toward women must be changed. Building better families and emphasizing on male role models of good parents can bring this.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter describes details of the research tools used in this study. To accomplish the research objectives, different research methods have been used. The required primary data relating to Domestic violence against women have been collected through field survey conducted in July-August 2010. The methodology followed for this study is shortly discussed below.

3.1 Site Selection

Present study is related to the two ward of Jamdaha VDC of Siraha district. The site is selected due to having high population of Tamang community in the

area. Similarly, the researcher is familiar with the area and with the community people because the study side is near to the researcher birth place and researcher herself is of Tamang community. Likewise, a number of sad cases related to domestic violence are often heard in the community. The researcher wanted to know the causes of all these sad cases. The nature and causes of DVAW in Tamang community are searched by the researcher in various studies and she found that very little efforts for the study about domestic violence have been done in Tamang community of Terai region. Due to all these factors, the site is selected for the study of DVAW in Tamang community.

3.2 Research Design

This study is based on exploratory and analytical research design. It is analytical as it is based on detailed analysis of study area and of domestic violence against women. It is exploratory because the study mainly focused about how the Tamang women aware about the violence against women and what has their attitude and real experience on various forms of violence. Besides, this study has been designed to probe out the overall impact of such act.

3.3 Sampling Technique

The selection of Tamang of Jamdaha Village Development Committee of Siraha district has been taken through cluster sampling. All the married women of the households were the major concern of this study. For the purpose of the study, 40 Tamang women out of total 580 HHs, within cluster, were randomly selected following the lottery method. For the lottery, a list of household of the total population according to house number was arranged in order and slips of paper were made including all the household and, then, required number of sample were drawn from the slips of paper.

3.4 Nature and Sources of Data

Primary data have mainly been used for the purpose of analyses. Secondary data have also been taken to facilitate description. The nature of data is both qualitative and quantitative. Qualitative data have been used mainly for the analysis of knowledge, experience, nature and causes of domestic violence and quantitative data have been used mainly for the effect of DVAW.

Sources of primary data were the local informants and the Tamang women from sampled households. Secondary data had been taken from the office records of Village Development Committee and District Development Committee, publication of Central Bureau of Statistics, and from Tribhuvan University Central Library.

3.5 Methods of Data Collection

The following methods had been adopted while collecting the data.

3.5.1 Interview Schedule

The major means for collection of data and information was Interview Schedule. Questions demanding a spectrum of information and opinion were administered by the researcher herself. The questions mainly addressed the description of Tamang women, knowledge of DVAW and Experience of DVAW. All the selected Tamang women were enumerated through field work on the basis of both open and close ended questions.

3.5.2 Key Informant Interview

The condition of DVAW in Tamang community and the information related to socio-economic effect of DVAW in the community were collected through key informant interview. Local well known persons from Tamang caste were the key informants and they were interviewed using the check list.

3.5.3 Focused Group Discussion (FGD)

In order to know the effect of DVAW on the targeted group, two focused group discussions were conducted. Local *Mahila Samuhas* were the participants of the FGDs.

3.5.4 Case Studies

Case studies had also been carried out to find the actual effect of DVAW. For the purpose of the study three cases were studied within as well as outside the sample by considering types and responsible factors and persons of violence.

3.5.5 Observation

Different activities had been observed and noted them for detail information during the period of field survey by using checklist addressing the religious pattern, cultural pattern, festivals and males' attitude towards female member of family.

3.6 Data Analysis Technique

At first the collected data have been coded, edited, tabulated and then analyzed by using both qualitative and quantitative tools. Descriptive method has been used to analyze the qualitative data. Quantitative data have been tabulated and analyzed in terms of simple statistical tool like percentage, average, range and ratio. Diagrams have also been used to present the data.

3.7 Limitations of the Study

The study has following limitations.

- 1) This study is related only with domestic violence against women of Tamang community of Jamdaha VDC of Siraha district.
- 2) The study is related only with socio-economic effect of domestic violence against women.

- 3) No any statistical formula or procedure has been employed to determine the sample size. Assumption, here, is that this sample size can well represent the universe.
- 4) Case studies do not present the whole cases of a person. They deal only the case of violence.
- 5) The findings of this study may not be generalized in the national level.

CHAPTER FOUR

STUDY AREA AND PEOPLE

4.1 Study Site

Siraha is one of the Terai district of Nepal situated in the Southern part of Sagarmatha zone of Eastern Development Region. It lies between 26° 03'33" to 26° 05'55" Northern latitudes and 86° 00'06" to 86° 02'26" Eastern longitudes. The district is bordered with Saptari district in the East, Dhanusa district in the West, Chure hill in the North and India to the South. The district is administratively divided into 2 municipalities and 106 VDCs. The total area of this district is 1228 sq. km. and headquarters of this district is in Siraha Municipality (CBS, 2007/08).

The total population of this district is 569,880 with 292,679 male and 277,201 female. The population growth rate is 2.17 percent. The total number of household is 57,239 with average family size 5.72. The density of population of this district is 482 / sq. km. which is the highest density among the districts of Sagarmatha zone. The per capita income expressed in purchasing power of this district is \$ 880 and the poverty rate is 47.1 percent. The literacy rate is 65.2 of this district. The main castes and ethnic groups inhabiting here are *Koiri, Teli, Chamar, Dhanuk, Sudi, Paswan, Magar* and *Tamang*. Total 53.81 percent of population above 6 year is illiterate in this district. The number of economically

active population is 53.4 percent of the total. The main religions of this district are Hindu, Islam, Buddha, Kirat and Jain (CBS, 2007/08).

Lahan, Siraha, Golbazar and Mirchaya are the main business place of this district and Dhamiyain Than, Sahalesh Fulbari, Kamaldaha Fulbariya, Nanda Baba Mandir and Badaharamal are the religious and tourism place of this district.

4.2 Tamang Community of the Study Area

The Tamang are composed of patrilineal exogamous clans that are classified into two endogamous status groups: those whose members have intermarried only with Tamangs or Sherpas and those whose members have intermarried with Magars, Gurungs, or Newars. In the mountains where the Tamang are the major ethnic group, they live in settled agricultural villages often subdivided into lineage-based hamlets. In these areas, each clan controls tracts of commonly owned land (kipat). The clan also appoints a village headman or tax collector who arbitrates disputes and manages the land. Each village also has one or more shamans (sometimes one for each clan) who conduct rites honoring ancestors and the annual agricultural rite. The Tamang have lamas too, with endogamous marriage to daughters of lamas preferred but not always practiced. Larger villages often have a Buddhist temple and perhaps a monastery. In the hills around the Kathmandu Valley, the Tamang are best described as a lower caste who works as tenant farmers, porters, and day laborers for the Pahari and Newar while retaining their Buddhist beliefs and practices (<http://www.everyculture.com/south-Asia/Tamang.html#>).

In Siraha district, the settlement of Tamang community is in northern belt of the Mahindra Highway. Jamdaha VDC is also in northern belt of Mahindra Highway of Siraha district. Most of the Tamang community people of Jamdaha VDC were migrated from northern hills of Udaypur and Sindhuli district. The socio-economic condition of Tamang people of the study area is not as worse as

in hill Tamang people as described in previous paragraph. It is because they have agricultural land and access in NGOs and in other facilities being in Terai.

4.3 Socio-economic Characteristics

4.3.1 Age of the Tamang Women

The age of Tamang women is presented in table no. 1.

Table No. 1: Distribution Tamang women according to Age Group

Age	No. of Tamang women	Percentage
Below 20	9	22.5
21-40	21	52.5
41 and above	10	25.0
Total	40	100

Source: Field Survey, 2010.

Table no. 1 represents age of the Tamang women. According to the table, more than half of the Tamang women are of age between 21 to 40 years and the percentage having age 41 years and above is 25. Similarly, 22.5 Tamang women are below 20 years. Most of the violences against women are seen after the age of 20. Therefore, these sampled age-groups well represents the violence against Tamang women.

4.3.2 Religion of the Tamang women

Main religion of Tamang women is presented in table no. 2.

Table No. 2: Distribution of Tamang women by Religion

Religions	No. of Tamang women	Percentage
Buddhist	29	72.5
Hindu	8	20.0
Christian	3	7.5
Total	40	100

Source: Field Survey, 2010.

The table 2 shows that Buddhist religion is adopted by almost three fourth of the total Tamang women. Similarly, Hindu and Christian religion are also adopted there. The percentage of Tamang women adopting Hindu and Christian are 20 and 7.5 respectively. The main religion of Tamang community is Buddhist. But other religion is also adopted by the people of the study area. It is because of the influences of Hinduism and Christian in the area. The people, who are Buddhist, also adopted the culture of Hindu society because of being in Terai.

4.3.3 Marital Status of Tamang women

Marital status of the Tamang women is presented in table no. 3.

Table No. 3: Distribution of Tamang women according to Marital Status

Status	No. of Tamang women	Percentage
Unmarried	11	27.5
Married	22	55.0
Divorced	3	7.5
Separated	1	2.5
Widow	3	7.5
Total	40	100

Source: Field Survey, 2010.

According to table no. 3, 55 percent Tamang women are married whereas 7.5 percent, 2.5 percent and 7.5 percent Tamang women are divorced, separated and widow respectively. The Percentage of unmarried women is 27.5.

4.3.4 Age of marriage

Table no. 3 shows that out of total sampled Tamang women, 29 have got married. Age of marriage of married Tamang women is shown in following table.

Table No. 4: Distribution of Tamang women by Age of Marriage

Age	No. of Tamang women	Percentage
Below 15	3	10.34
16-25	9	31.04
26 and above	17	58.62
Total	29	100

Source: Field Survey, 2010.

According to table no 4, the age of marriage of 58.62 percent Tamang women is above 26 years. Similarly, the age of marriage of 31.04 percent and 10.34 percent Tamang women are 16 to 25 years and below 15 years respectively. From this figure it is seen that most of the Tamang women have got married after the age of 26. It is because of there is no system of searching the groom for daughters' marriage in minimum age from their parents in Tamang family. In Tamang family, girls are being waited till the offering not coming from boys' side for marriage. So, there is no strict system of marrying the daughter in minimum age in Tamang community of the study area. But, now a day, girls themselves choose the groom and marry with them in minimum age as well.

4.3.5 Type of Family

Family type of Tamang women is shown in table no. 5.

Table No. 5: Distribution of Tamang women According to family Types

Type	No. of Tamang women	Percentage
Nuclear	10	25.0
Joint	23	57.5
Extended	7	17.5
Total	40	100

Source: Field Survey, 2010.

For the study, the type of family is divided into three parts: nuclear, joint and extended. Nuclear family refers to the family having father, mother and their unmarried sons and daughters. Similarly, joint family refers to that family

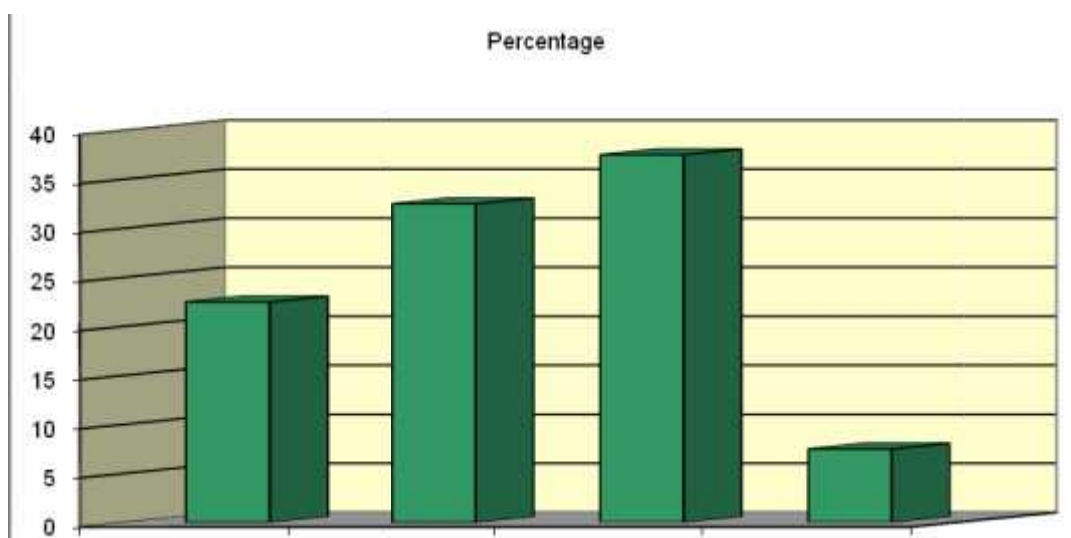
where there are grandfather, grand mother, father, mother and their sons and daughters. Whereas extended family refers to that family where there are in-laws additions to joint family.

Table no. 5 shows that there is majority of joint family which is 57.5 percent of the total. The percentage of Tamang women having nuclear and extended family are 25 and 17.5 respectively. The figure shows that most of the Tamang women live in joint family and than in nuclear family. The figure also shows that there is still prevalence of extended family in Tamang community. The study area is one of the country areas and the settlement of Tamang community in the area has been continuing almost from 10 generations. Therefore, they may prefer the joint and extended family rather than nuclear family as preferred by new settled urban people.

4.3.6 Educational Status

Educational status of the Tamang women has been divided into five level which comprises illiterate (Who cannot read and write), Literate (Who can read and write only but not gained formal education), Secondary (Who passed the SLC level), Intermediate (Who passed intermediate or equivalent level), and Higher education (Who passed above Bachelor level or equivalent). The educational condition of Tamang women is presented in figure no. 1.

Figure No. 1: Educational Condition of Tamang women



Out of 40 sampled Tamang women 22.5 percent are illiterate, 32.5 percent are literate only, 37.5 percent have completed secondary level and only 7.5 percent have acquired higher level of education respectively. Most of the sampled women are married and some are of age over 50. In their childhood, there was no sufficient education facility and there was a concept of not giving education to the female. Therefore, some of them did not get chance to be literate and who got chance they were not able to take higher education. Sampled women getting higher education are very few in number but the total literacy is 77.5 percent which is satisfactory.

4.3.7 Occupation

The main occupations of Tamang women are Agriculture, Business, Service and others. The occupational structure can be presented in table no. 6.

Table No. 6: Distribution of Tamang women according to Main Occupation

Occupation	No. of Tamang women	Percentage
Agriculture	21	52.5
Service	2	5.0
Household work	14	35.0
Business	3	7.5
Total	40	100

Source: Field Survey, 2010.

According to the table, 52.5 percent of the Tamang women are engaged in agriculture sector such as paddy farming, vegetable farming etc. The percentage of Tamang women engaged in service (government and non-government), household work, and business are 5, 35 and 7.5 respectively. This shows that most of the females of Tamang community are engaged in agricultural and then household work in the study site.

4.3.8 Land- holding of Tamang women

Although the main occupation of Tamang women is agriculture, they are not the real owner of land. Out of total 40 Tamang women only 7 Tamang women have their self ownership in land. Table no. 7 shows the land holding of Tamang women.

Table No. 7: Distribution of Tamang women by Land-Holding

Type	Self Ownership		Total
	Yes	No	
Own	3 (7.5)	37 (92.5)	40 (100)
Rented-in	3 (7.5)	37 (92.5)	40 (100)
Rented-out	1 (2.5)	39 (97.5)	40 (100)

Source: Field Survey, 2010.

Note: Figure in the parentheses indicates the percentage.

Table no. 7 shows that there is no significant ownership of women on land. Only 7.5 percent of women are the owner of own land. Similarly, another 7.5 percent are the owner of rented-in land and 1 woman is the owner of own land but it is rented-out. It shows that males are the real owner of property in Tamang community and females have to protect the property of male by doing agricultural and household work. Because of not having own land and property, females have to depend on male and have to face different kinds of discrimination and violence.

CHAPTER FIVE

**KNOWLEDGE AND EXPERIENCE OF DOMESTIC VIOLENCE
AGAINST WOMEN**

This chapter explains and analyses on Tamang women's knowledge about different type of violence against women, means of information, the major responsible factor and their perception to prevent women from domestic violence.

5.1 Knowledge on Domestic Violence Against Women (DVAW)

While asking a question to the Tamang women whether they are known or heard something about domestic violence against women, 39 out of 40 women said yes and only 1 said no.

5.1.1 Source of Knowledge of DVAW

Tamang women who know about DVAW were asked about the sources of knowledge. The result is presented in table no. 8.

Table No. 8: Percentage distribution of Tamang women according to sources of information about DVAW

Types of source	No. of Tamang women	Percentage
By friends	14	35.89
By radio/television	15	38.47
By newspaper/books	4	10.26
By NGOs/GOs	3	7.69
By family member	3	7.69
Total	39	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

The table shows that among 39 Tamang women, who have knowledge on DVAW, majority of them have got the information from radio and television i.e. 38.47 percent. From the data it is seen that the major means of information is radio and TV in the study area and majority of women know about domestic violence from these source of information. Besides this, Tamang women are informed about violence from their friends which is 35.89 percent. Similarly, 10.26 percent are informed by newspaper, 7.69 percent are informed by family members and another 7.69 percent are informed by NGOs/GOs. The data further shows that Tamang women have no so much access on newspapers, GOs/NGOs, and they do not talk much more about domestic violence with the family member.

5.1.2 Knowledge on Different Forms of DVAW

The perception of Tamang women about knowledge on different forms of DVAW are measured in Table no. 9.

Table No. 9: Percentage Distribution of Tamang women’s Knowledge on Different Forms of Violence

Forms of DVAW	No. of Tamang women	Percentage
Verbal Assault	35	87.5
Physical Attack	39	97.5
Sexual harassment	17	42.5
Dowry related violence	11	27.5
Unequal Pay for equal work	7	17.5
Rape	6	15.0
Teasing	3	7.5
Child Marriage	5	12.5
Accuse as Witch	6	6.0
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

Table no. 9 shows the attitude of Tamang women about different forms of violence. Most of the Tamang women think that physical attack and verbal assault are the major forms of violence which is taken by 97.5 percent and 87.5 percent women respectively as DVAW. Similarly, 42.5 percent takes sexual harassment as one of the forms of violence. Likewise, 27.5 percent Tamang women say dowry related violence as another form. Similarly 17.5 percent, 15 percent, 7.5 percent, 12.5 percent and 6 percent Tamang women say that unequal pay for equal work, rape, teasing, child marriage, and accuse as witch respectively are the other forms of violence.

From these result it can be analyzed that maximum women have a concept that the meaning of violence is only to beat or to hit or to quarrel or assault. There is still a concept that harassing for sex, asking of dowry or

assaulting for it, paying unequal wage for female, teasing and child marriage are not considered as domestic violence because male have rights for all these.

5.1.3 Knowledge on Responsible Factor for DVAW

There are various factors which are responsible for DVAW. Table no. 10 shows Tamang women’s perceived knowledge about the responsible factor for DVAW.

Table No. 10: Percentage Distribution of Tamang women According to Their View about the Responsible Factor for DVAW

Responsible Factors	No. of Tamang women	Percentage
Lack of awareness	35	87.5
Lack of education	28	70.5
Economic dependency	31	77.5
Alcoholism/Drug abuse	33	82.5
Cultural factor	17	42.5
Show off threat	29	72.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

According to table 10, 87.5 percent Tamang women perceive lack of awareness as a major responsible factor for DVAW. According to them, they have to face violence because they are unaware about it and they are not made conscious from different GOs and NGOs. Another big responsible factor of

violence against Tamang women is alcoholism because most of the Tamang male use to take alcohol and make women violated. According to 82.5 percent Tamang women, the responsible factor for DVAW is alcoholism and drug abuse. Similarly, 77.5 percent Tamang women view that economic dependency is another major responsible factor for DVAW. They view that women have to be violated because they have to depend economically on male and male can do everything what they prefer. Therefore, Tamang women cannot oppose strongly while being violated because they are not economically independent. Similarly, 72.5 percent, 70.5 percent, and 42.5 percent Tamang women view that show off threat, Lack of education and cultural factor respectively are also the major responsible factor for DVAW.

According to all of the Tamang women, violence against women is not legally allowed. But it has been existing in the society due to the above mentioned responsible factors.

5.2 Experience of Violence

All 40 Tamang women are the victims of any form of DVAW. They have to experience different forms of violence from their in-laws, husbands and from parents. This part of the analysis focuses on the experience of DVAW and its effects to them.

5.2.1 Experience of Different Forms of DVAW

Table no. 11 shows the distribution of Tamang women according to the types of domestic violence which they are facing.

Table No. 11: Percentage Distribution of Tamang women's Experience on Different Forms of DVAW

Forms of DVAW	No. of Tamang women	Percentage
Verbal Assault	37	92.5
Physical Attack	22	55.0

Sexual harassment	17	42.5
Dowry related violence	5	12.5
Unequal Pay for equal work	3	7.5
Marital Rape	4	10.0
Teasing	2	5.0
Child Marriage	2	5.0
Accuse as Witch	5	12.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

Among the types of domestic violence, verbal assault is most common. About 92.5 percent Tamang women have experienced verbal assault. They have to face verbal assault such as gestured, threat to kill or harm physically. Their husbands and in-laws use degrading words and always quarrel with them by using third class language. Similarly, 55 percent women have to experience physical attack. They have to face harm or pain such as slapping, beating, arm-twisting, and slobbering, strangling, burning, chocking, kicking, threats with weapons and widowhood abuse. Likewise, 42.5 percent women have the experience of sexual harassment. Most of the married women are harassed by their own husbands and unmarried girls are harassed by other boys in the market place, road and bus and. Similarly, the violence is seen due to dowry related violence, accuse as witch and unequal pay for equal work i.e. 12.5 percent in both and 7.5 percent respectively. Further, data also shows that other various forms of violence which exists in the study area are marital rape (10.0 %) and child marriage (5.0%).

Case No. 1

Name: Sanumaya Tamang (Changed Name)

Age: 24

Married for: 7 years

Education: Class 10

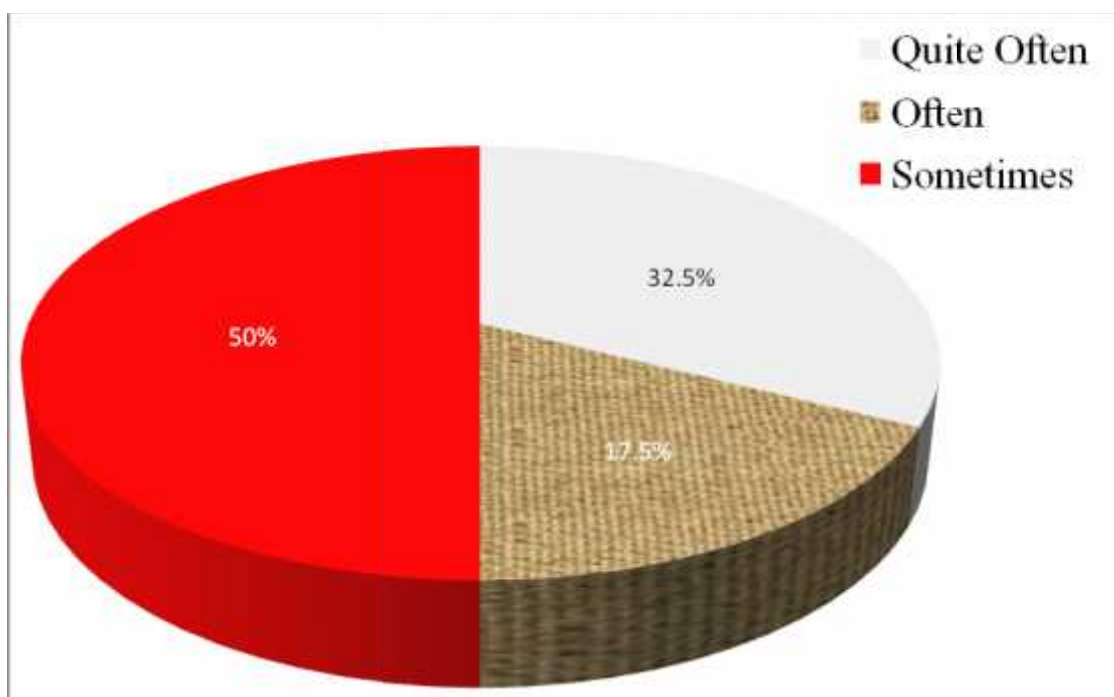
Children: 1 son and 1 daughter

She had an arrange marriage. Her husband used to sexually harass her from the early days of marriage. He used to force her for sexual intercourse in maximum times without her interest. He used to behave sexually in the farm land while working and in the kitchen while cooking and in the bath place while bathing and washing clothes as well. All these behave of husband used to make her irritate. Due to that she had to face domestic violence in the form of sexual harassment. Sometimes, her husband used to

5.2.2 Time of Occurring DVAW

To know about status of victims a question on time of occurring DVAW was asked to the women as “how often such types of event occurred?” Among the women experiencing violence, majority said that they are victimized. Time of occurring DVAW is presented in figure no. 2.

Figure No. 2: Percentage Distribution of Violated Tamang women by Time of Occurring DVAW



The time of occurring DVAW is not same for every woman. Some women have to face DVAW often and some others have to face it sometimes. According to figure no2, among 40 sampled Tamang women, 50.0 percent

women have to experience violence sometimes followed by 32.5 percent and quite often 17.5 percent have compelled to face such act often.

5.2.3 Preparatory by Relation of DVAW

Most of the Tamang women have to be violated by their husbands and by in-laws. Table no. 12 shows the violence against Tamang women by relation.

Table No. 12: Percentage Distribution of Tamang women According to the Person by whom they have been victimized

Relation	No. of Tamang women	Percentage
Husband	31	77.5
father /mother in law	24	60.0
Brother/sister in law	21	52.5
Father/mother	11	27.5
Brother/Sister	3	7.5
Step mother	1	2.5
Step wife	3	7.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

Table no 12 shows that majority of Tamang women (77.5%) are victimized by their husband. In Tamang society most of the male member use to take alcohol and use to quarrel with their wife. The women have to face various forms of violence from their husbands. Women are assaulted frequently and they are beaten sometimes. According to the table 60 percent women have to be violated from their father in-laws and mother in-laws. In Tamang society daughter in-law should be in control of mother in-law. They are kept under pressure of mother in-law. They have to work hard in the kitchen and in farm land as well. If some mistakes are happened, that becomes the reason of violence. Similarly, 52.5 percent women are victimized by their brother/sister

in-law. Generally brother in-law and sister in-law supports their father and mother while being violence against daughter in-law. Likewise, 27.5 percent women are violated from father/mother followed by brother/sister (7.5%), step wife (7.5%) and step mother (2.5%).

Case No. 2

Name: Rita Tamang (Changed Name)

Age: 21

Married for: 1 year

Education: SLC

Children: No

She had love marriage. There was no support from her in-laws side for the marriage. Sometimes she is tortured for this still now. Her in-laws do not like her and frequently use to say her to leave husband and their home but she does not know that why they do not like her. This makes her mentally tortured. Sometimes she is physically attacked from in-laws for it. Sometimes a thinking to leave them comes to her in mind but it stops because her husband loves her and supports her. The reason of unlike her is only that it was love marriage. The in-laws frequently quarrel with her but her husband use to support her and protect her from in-laws because he love her so much.

5.2.4 Reason of Violence

There are various reasons due to which Tamang women have to face violence. Reason of DVAW is presented in Table no. 13.

Table No. 13: Percentage Distribution of Tamang women According to Their View about the Reason of Violence

Reasons of violence	No. of Tamang women	Percent
Illiteracy	23	57.5
Weak social status	16	40.0
Economic dependency	31	77.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

Table no. 13 shows that major reason of DVAW is economic dependency which is 77.5 percent. According to Tamang women, they have to face gender violence because they have to depend economically on male because of being male dominated society. Women are not given the chance to involve in wealth earning activities because wealth earning is man's job and job of women is to operate home specially kitchen. Similarly, according to 57.5 percent women, illiteracy is the reason of violence against Tamang women. Majority of Tamang women have not got higher education. They do not know all about DVAW. They have no knowledge that DVAW is one of the forms of social crime. Therefore, they cannot strongly oppose it and they do not know the process of reporting it. Likewise, weak social status is another reason of domestic violence against Tamang women which is 40 percent. In Nepalese culture women are considered as second class citizen. That case is also applied for Tamang women due to which they have to face violence.

Case No. 3

Name: Sangita Tamang (Changed Name)

Age: 27

Married for: 5 years

Education: Class 8

Children: 1 daughter and 1 son

She had an arrange marriage. Her husband use to drink alcohol and come home late in the evening. In the very early days of marriage she used to oppose it. Slowly her husband started to quarrel with her and then he begun to bit her by using small domestic tools. This behavior of husband has been continuing still now. Sometimes she is made physically injured and mentally disturbed. But she does not like it to share with other neighbor and to report in police office because, according to her, if it is reported, it may be more harmful in their further relation.

3.13 Types of Husband's Habit Responsible for DVAW

Table no. 14 shows that the types of husband's habit responsible for DVAW.

Table No. 14: Percentage Distribution of Tamang women by the Husband's Habit Responsible for DVAW

Husband's habit	No. of Tamang women	Percentage
Drunkard	29	72.5
Not caring home	23	52.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

In the above table it has been seen that major responsible habit of husbands for DVAW is over drinking alcohol i.e. 72.5 percent. It has been already mentioned that most of the Tamang male use to take alcohol. They feel superior while they are in tripe. It encourages them to violate their wives because wives cannot strongly oppose them. Similarly, another responsible habit of husband for DVAW is not caring home by 52.5 percent. Some of the male members do not care home properly. This habit of husband also becomes the reason of domestic violence.

5.2.6 Impact of DVAW in Tamang women's Life

There is negative impact of DVAW in Tamang women's life. It has made injured to some and mentally disturbed and kicked out from home to some others. Table no. 15 shows the impact of DVAW in their life.

Table No. 15: Percentage Distribution of Tamang women by Impact of DVAW

Impacts	No. of Tamang women	Percentage
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Mental disturbance	32	80.0
Small injury	28	70.0
Broken limbs and fractures	12	30.0
Disability	7	17.5
Kick out from house	3	7.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

According to table no.15, the foremost impact of DVAW in Tamang women's life is mental disturbance which is 80 percent. Most of the women have to face violence and due to this they are mentally pressured. Most of the women do not share the act of violence to others because they do not want to open the family secret. Majority of the women have to be faced domestic violence from their husbands and from in-laws. Husbands and in-laws pressure the women to work more, to respect them more, to bring property from natal home and etc. Women always have a pressure to do nothing bad. Sometimes, they are physically attacked and made injured, fractured disable. The impact of DVAW for 70 percent women is small injurious followed by broken limbs and fractures (30%) and disability (17.5%). This shows that Tamang women have been physically attacked from their husbands and in-laws. Similarly, 7.5 percent of the total sampled Tamang women have been kicked out from their husband's home and, now, they are living at natal home.

5.2.7 Views of Women to Control DVAW

Table no. 16 shows the view of Tamang women to control DVAW.

Table No. 16: Percentage Distribution of Tamang women by Views to Control DVAW

View to Control DVAW	Number of Tamang women	Percentage
Awareness	40	100
Empower women's status	36	90.0
Punished propagators	34	85.5
Total	40	100

Source: Field Survey, 2010.

Note: Total no. exceeds the total sampled size due to multiple answers.

Among 40 sampled Tamang women, 100 percent view to control DVAW by awareness. According to them, women and men also should be made aware about DVAW through awareness program by different GOs and NGOs. Similarly, the view of 90 percent women is with the empowerment of women's status to control DVAW. According to them, when the socio-economic status of women is improved, the violence is automatically stopped because one of the reasons to be violated is socio-economic dependency of female on male. Likewise, 85 percent Tamang women view to control it by punishing the perpetrators.

CHAPTER SIX

EFFECTS OF SOCIO-ECONOMIC VARIABLES ON DOMESTIC VIOLENCE AGAINST WOMEN

DVAW is influenced by various factors. Various social factors determine the level and types of violence. This chapter deals with the effects of socio-

economic variables like education, employment, family types, marital status etc. on DVAW. Therefore, in this chapter, data are analyzed by comprising social factors and violence.

6.1 Age and DVAW

Age is an important sociological factor which makes difference in burden of work, ability, their nature of violence. It has been assumed that with the age of women and girls the nature of violence is also different. Domestic violence incidence is a cross out of various issues anchored in gender based women's status. One of major areas where incidences of domestic violence occur is early age at marriage. Nepal is one of the countries where child marriage is so rampant. When parents are able to make a marriage of their young girl, they earn merit or virtue of that for the next incarnation. But in Tamang community of study area, there is not seen the system of early marriage. Various forms of DVAW are affected by the age of Tamang women which is presented in table no. 17.

Table No. 17: Impact of age on DVAW

Age	No. of Tamang women by types of DVAW								
	Verbal Assault	Physical Attack	Sexual harassment	Dowry related violence	Unequal Pay for equal work	Accuse as Witch	Teasing	Child Marriage	Marital Rape
< 20	8	4	5	0	2	0	4	1	0
21-40	21	16	9	5	10	2	19	1	4
41<	8	2	3	0	1	3	2	0	0

Source: Field Survey, 2010.

Table no. 17 shows that the form of violence is different according to the age group of the Tamang women. More violence has to be faced by the women of age group 21-40 compared to other age groups. Age between 21 to 40 years is the age of marriage and after marriage for most of the women have to spend their time with husbands and in-laws and, according to table no. 12, most of the women have to be violated from their husbands and in-laws. Due to this, more

violence may be faced by the age group 21-40. By the type of violence, verbal assault is seen most on each age group and then physical attack.

6.2 Marital Status and DVAW

Marital status signifies life in a different status. Unmarried girls generally feel relatively free before marriage; meanwhile society feels that women can get more freedom after marriage. Although the girls and the society's perceptions are opposite both are based on possible threats of their male counterparts of different position. Society thinks that when a girl gets married then and there she would be with her husband; therefore, others won't chase her. That means in social perception a married woman is less vulnerable than an unmarried one. Gender based violence against women is common among all women irrespective of their marital status. However, violence related to immediate male partner i.e. husband and in-laws (mother in law, sister in law, father in law) is viewed to be more to married women.

The impact of marital status on DVAW is presented in table no. 18.

Table No. 18: Impact of Marital Status on DVAW

Marital Status	No. of Tamang women by Types of DVAW								
	Verbal Assault	Physical Attack	Sexual harassment	Dowry related violence	Unequal Pay for equal work	Accuse as Witch	Teasing	Child Marriage	Marital Rape
Unmarried	11	3	6	0	3	0	5	0	0
Married	22	18	10	5	8	4	17	2	4
Divorced	1	0	0	0	1	0	2	0	0

Separated	0	0	0	0	0	0	1	0	0
Widow	3	1	1	0	1	1	0	0	0

Source: Field Survey, 2010.

Table no.18 shows that DVAW differs according to the marital status of Tamang women. Married women have to face more violence as comparison to unmarried, divorced and separated. Before marriage, girls are with their father and mother and they have to be less violated in their home. In the case of divorced and separated women, they are independent and free from their husbands and in-laws. Therefore less violence is seen in the status of divorced and separated. According to table no 18, more violence is seen in the status of married women. There are more responsibilities on the head of married Tamang women in their in-laws home. They have to perform their duty well and have to manage all the things. If something wrong is happened, it will become the reason of violence and they have to be violated from husbands and in-laws.

6.3 Type of Family and DVAW

Mostly there are joint family systems and there is more chance of violence by in-laws than in nuclear family. Various forms of violence which are affected by the type of family are presented in table no. 19.

Table No. 19: Impact of Type of Family on DVAW

Type of Family	No. of Tamang women by types of DVAW								
	Verbal Assault	Physical Attack	Sexual harassment	Dowry related violence	Unequal Pay for equal work	Accuse as Witch	Teasing	Child Marriage	Marital Rape
Nuclear	7	2	1	0	4	0	7	0	0
Joint	23	15	12	4	6	3	16	2	2
Extended	7	5	4	1	3	2	2	0	2

Source: Field Survey, 2010.

Table no. 19 shows that there is more experience of various forms of violence in joint family structure and then in extended and nuclear family. Most of the violence is seen on married women of age between 21 and 40 (Table no. 17 and 18) and most of the married women live in joint and extended family. Therefore more violence is seen on joint and extended family structure. From this figure it is seen that DVAW is significantly affected by the type of family.

6.4 Education Status and DVAW

Education status and DVAW is presented in table no. 20.

Table No. 20: Impact of Education on DVAW

Education Status	No. of Tamang women by Types of DVAW								
	Verbal Assault	Physical Attack	Sexual harassment	Dowry related violence	Unequal Pay for equal work	Accuse as Witch	Teasing	Child Marriage	Marital Rape
Illiterate	9	7	6	1	2	3	8	2	1
Literate	13	9	8	1	6	2	11	0	2
Secondary	13	5	3	2	5	0	5	0	1
Higher Education	2	1	0	1	1	0	1	0	0

Source: Field Survey, 2010.

Education is the means of power, by which one has the higher status on one hand and could be able to read the situation. They have to face on the other. Most of the Tamang community women with no education lacks in power of Knowledge, therefore they are often victims. The figure of table no. 20 clearly specifies that women have no education has highly violated. Sub-ordinate status of women, no matter what their education status, seems to be the main cause of dominance over them. However, women of higher education are also accounted as victims since the deep – rooted cultural practices always undermined the position of women. No matter what educational status they possess.

6.5 Occupation and DVAW

Table no. 21 represents the relationship between occupation and DVAW.

Table No. 21: Impact of Occupation on DVAW

Occupation	No. of Tamang women by Types of DVAW								
	Verbal Assault	Physical Attack	Sexual harassment	Dowry related violence	Unequal Pay for equal work	Accuse as Witch	Teasing	Child Marriage	Marital Rape
Agriculture	20	11	6	1	6	1	11	1	1
Household Work	14	10	11	4	5	4	12	1	3
Service	0	0	0	0	1	0	1	0	0
Business	2	1	0	0	1	0	1	0	0

Source: Field Survey, 2010.

The table shows that the forms of violence have to be faced by those female who are involved in household work and in agriculture. Most of the women are engaged in household work even they are educated because, in Tamang community, majority of the work from outside are done by the male but not by the female. Male person think that if the women go outside to do work than they have no prestige. Due to lack of occupation other than agriculture and household, females have to be violated. Therefore, occupation also plays a significant role on domestic violence against women.

6.6 Knowledge of Tamang women about Legal Provision

A question had been asked to Tamang women about whether they have knowledge that DVAW is legally allowed or not. Some women know about it but some others are not sure. Knowledge of women regarding legal provision is presented in table no. 22.

Table No. 22: Percentage Distribution of Tamang women by Knowledge about Legal Provision

Knowledge	No. of Tamang women	Percentage
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Yes Know	13	32.5
Yes heard about	9	22.5
Not sure	18	45.0
Total	40	100

Source: Field Survey, 2010.

The table shows that 32.5 percent Tamang women have knowledge about the legal provision. According to them, DVAW is not allowed by the law. Similarly, 45 percent Tamang women are not sure that DVAW is legally banned and it is only heard by 22.5 percent women. All together almost 67 percent Tamang women are not sure and are not known or heard that DVAW is one of the forms of crime and it is legally banned. It is due to the absence of knowledge, education, training, access on facilities, access on GOs/NGOs and etc.

6.7 Key Informants' Information about the Condition of DVAW in the Community

Domestic violence against women is a common feature in Tamang community in the study area. Most of the violence takes place due to alcoholism in Tamang community because it is a common feature of Tamang male to take alcohol. Some of the female member of Tamang community also takes alcohol but it is limited and female does not act as male while taking alcohol. It affects the lives of many women in the form of specific acts of violence such as killings, torture, the throwing of acid and so on. Fundamentally, men undermine the equality of women and create culturally accepted forms of discrimination against them. They can affect the life of girl from the very start. Preference of boys often begins with the parental realization. Thus, the devaluation of a child takes place in culturally suitable forms from the very beginning. This continues throughout their life.

6.8 Awareness on Ways to Prevent DVAW in Tamang Community

Focus group discussion, informal talking and key inform interview lay number of ways and measures to prevent violence against women in Tamang community. Such measures range from household to community level and legal reforms and political commitments. In addition, strict application of house measures is viewed to promote nonviolent relationship between men and women and women and women in kinship structure. For the policy recommendation and devising action plan such measures would be instrumental measures to prevent violence and create a non violent environment as given by different levels of respondent are.

-) Keep in touch with local established CBOs since; their activities and attitudes towards women's problems are positive and favorable.
-) Awareness related training should be not only for women but also for man, so that both men and women understand the issue of human right and notion of equality. Training only for women further aggravates the situation because women want to implement learnt messages in practice life and man would not digest it an extent of violence may go up.
-) Women should be in close contact with the women's group, mothers groups and other social groups formed for women's favor this would makes perpetrators aware of being panelized.
-) Existing legal provision is inadequate; it needs to form law on DVAW.
-) Local CBOs and NGOs have to run adult literacy classes and income generating training program.
-) There should make legal provision for punishment
-) Justifiable employment should be provided to the literate and educated women.
-) Strong political commitment is needed and political parties should work in this end together.

-) Awareness training is necessary to husband and in-laws as well.
-) Community groups should form by both women and men so men would feel responsible to end violence.

CHAPTER SEVEN

SUMMARY AND CONCLUSIONS

7.1 Summary

Domestic violence, also known as domestic abuse, spousal abuse, child abuse or intimate partner violence, 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, throwing objects), or threats thereof; sexual abuse; emotional abuse; controlling or domineering; intimidation; stalking; passive/covert abuse (e.g., neglect); and economic deprivation. Domestic violence may or may not constitute a crime, depending on local statutes, severity and duration of specific acts, and other variables. Alcohol consumption and mental illness can be comorbid with abuse and present additional challenges when present alongside patterns of abuse.

This study is focused on domestic violence against women in Tamang caste in Jamdaha VDC of Siraha district with the major objectives of assessing the situation, nature and causes, and effect of domestic violence against women in the study area.

The major research questions have been addressed on the support of primary data which were collected with the help of an extensive questionnaire, interview and group discussions. Data and information collected thus have been edited, tabulated and then analyzed. To analyze the data, both descriptive statistics like percentage, average, ratio and various charts have been used.

Almost half of the Tamang women are of age 21-40. The main religion of the Tamang women of the study area is Buddhist which is 72.5 percent of the total. Total married Tamang women are 55 percent whereas unmarried Tamang women are 27.5 percent. Other Tamang women are divorced, separated and widow. The structure of family is joint in most of the Tamang women which is 57.5 percent of the total. The educational condition of the study area is worse where 22.5 percent Tamang women are still illiterate. The main occupations of the Tamang women are agriculture and household works. Most of the women have no their own land. The number of Tamang women having self ownership in land is only 7 out of 40.

Almost all the Tamang women have knowledge about DVAW. Most of them know it from TV and radio and from friends. According to the Tamang women, verbal assault (87.5%), physical attack (97.5%), sexual harassment (42.5%) etc. are the most common forms of DVAW. According to 87.5 percent Tamang women, the main responsible factors for DVAW is lack of awareness and according to 82.5 percent, it is due to alcoholism.

In the study area, all the Tamang women experience domestic violence against women in any form. In which, 92.5 percent experiences verbal assault, 62.5 percent teasing and 55 percent physical attack. The violence occurs quiet often in 50 percent Tamang women. Most of the women are violated by their husbands (77.5%) and by mother/mother in law (60%). The main reason of experience of violence is economic dependency of female on male and the most responsible factors are alcoholism (82.5%) and word load (67.5). Due to DVAW 80 percent Tamang women are mentally disturbed and 70 percent are small injured. According to almost all of the Tamang women, DVAW can be controlled through awareness program and by empowering women.

Domestic violence against women is also affected by various socio-economic variables. Most of the violence has to be faced by the women of age 21 to 40. Similarly, married women have to face more violence compared to

other women. Most of the violence is in joint family and for illiterate women. The women who are engaged in income earning occupation like business, service have to face less violence compared to the women who are working in agriculture and in household work.

7.2 Conclusions

Domestic violence against women is common problem in Nepalese society. In this situation this research is devoted to bring the real situation of DVAW in Jamdaha VDC of Siraha district.

Though, recently the interim constitution 2063 is implemented in Nepal after the successful Loktantric movement, up to the time of not making new constitution. To some extent, interim constitution provided some of the legal rights to women, but in real practice, deep rooted conservative religious, social values and norms are prohibiting it. Such situation is more prevalent in ethnic and minorities groups.

The study carried out in Tamang community shows that the prevalence of DVAW is more in ethnic and minority groups than that of others. So emphasis should be given to such group. It is very important and burning issue at the present time.

The very prevalence of unequal pay for equal work and violence act due to alcoholism found in study area more which is considered as major barrier to their career and other development, this has both physical as well as mental impact, so they are not being economically independent. It makes them dependence to their male counterparts in various aspects of life. Most of the male counterparts do not care the women in Tamang community. These are the major reason of DVAW.

Consciousness and awareness of women about their legal rights is regarded as very important factor to get rid of DVAW, for that there should be the access of women in education.

This study is found that women have very less access in basic services i.e. health, education, entertainment etc. Due to this they are not being able to involve in income generation activities and depend upon male.

Therefore, this research should be utilized as a resource to highlight the issue and recognizing DVAW of any women and especially in ethnic or minority groups i.e. Tamang Women.

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