

# **CHAPTER I**

## **BACKGROUND OF THE STUDY**

Since, Nepal has already enter into the modern computer and science era, but Nepalese women are downtrodden and at the bottom of development mainstream. The women are fighting for equability and social justice yet. They are still treated as second class citizen. We have seen religion, culture and society and political mirrors all these reality. Out of the total population 51% are the women in the country who are also depressed by the hierarchical system, which generate casts and gender discrimination, touch ability and untouchability 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 the society of Nepal. Because of gender hierarchical structure, the Hindu religion dominated to women

Violence is any kind of oppression, coercion and cruelty against another being. However in a patriarchal society, the greatest violence is directed towards girls and women. This includes not only physical violence but also the mental and emotional violence that arises because of discriminatory attitudes which affect women throughout their lives. This abuse of patriarchal power by the family up to the government itself is condoned because of the fact that most of the victims are women. Violence against women is universal issue. The difference is only the nature and its extent. Violence against women refers to any type of harm full behavior at women and girls.

Men feel superior to women since during the process of their upbringing many restrictions are imposed on the girls 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.

On the occasion of 50<sup>th</sup> anniversary of the United Nation Declaration of Human Rights in November 1993, many organizations working to eliminate violence against women realized and reinforced that social institution – the family, society and the state should take primary places where violence is sponsored. The extent of this violence can be seen in the statistics; the World Health Organization estimates that at least one in five women has been physically or sexually abused by a man or men at some time in her life. (WHO,1997),and according to a study by the World Bank drawing on data from 35 countries, one quarter to more than half of women report having physically abused by a present or former partner, while far more have suffered from emotional and psychological abuse(heise,1994). These statistics indicate the nature and magnitude of violence women as a problem throughout the world.

Violence against women in Nepal can be attributed the cultural, religious, legislative and economic practices that conspire to keep women in a position of inferiority. In every society of Nepal, violence against girl and women is common. Basically Nepal is a patriarchal value based country. Girls and Women are recognized by their father, husband or son's name. They do not have their own identity and not free in many more aspects each of the Nepalese girls and women is being violated at least once in their life time violence is common in all ages, castes religious groups and social classes only its degree and forms may differ by society, age and religious values.

The reason why so many women pull up with abuse in the home is primarily due to their unequal status in society and the fact that they have no viable attainment available to them. Women are caught in vicious circle of economic dependence; fear of their children's lives as well as their own repeated pregnancies, share ignorance of their rights before law, lack of confidence in themselves and social pressure, fear of harming husband carrier and apprehension about the attitude of the police also prevents women from reporting crime of domestic violence.

Although our constitution provides for equality for all, there is still gender discrimination that allows for violence against women to continue in many forms: child marriage, polygamy, sexual abuse, trafficking of girls and women, **dowry-related violence**, abandonment, alcohol and drug-related violence, abuse with- in media, caste-related violence, violations of reproductive rights, unequal pay for equal work, wife battering.

Girls and women are violated in many more forms: i.e. child mirage, girls, trafficking, sexual harassment, rape, forced marriage, marital rape, forced conception, domestic violence and dowry related violence minimize their human rights and reproductive rights.

Endemic of violence against women exists in all the countries through out the world. Besides, violence against women through out the history has gone unreported and unchallenged. Often, the home, family and public places are not safe for women to even enjoy their constitutional rights ratified by the state institution. Until and unless such violence is eliminated it is almost impossible for women to exercise, their fundamental rights, which are nationally and internationally approved.

Girls and women are neglected in every aspects of their life too. Women are neglected before their birth i.e. sex selective abortion Most of Nepalese parents prefer daughter both mother and daughter get less care than she would have got in case she had a son. Likewise, female child is given less priority to go to school than male child is given less priority to go to of the country. If the parents let both go school than female child is given less priority to go to school than male child, at least in the rural areas of the country. If the parents let both go school than also usually female child goes to government school while the male child goes to private school.

Studies carried out in different parts of the world show that women are vulnerable to be attacked more often by offenders with whom they had an intimate relationship. Every year, women were the victims of more than 4.5 million violent crimes, including approximately 500.0000 rapes or sexual assaults, intimates committed 26 percent and strangers were responsible for about one in five areas. (CADV, 1998)

Domestic violence against women is a common phenomena in a patriarchal society in which women are considered as docile, feeble and weak. the atrocity of male dominated society characterized by gender discrimination and age old hackneyed socioeconomic dependence, too much allegiance of their husbands, fear of exposition of fact, dowry related issue, systems capable of eliciting true statement from the culprit seems to existing such a situation the court is held on place for the accused to tell fabricate of domestic violence take place if the dark with none to shoot a video tape to be produced in law court as the real evidence of the event.

It is great tragedy that for most abused women violence begins at home with husbands, fathers, brothers and uncles. In developed and developing countries alike, physical, sexual and psychological abuse with the family affects an as touching number of women. Without adequate legal protection and a social system responsible to domestic violence, women typically find themselves helpless before their spouses and before society as a whole.

In fact, it has been argued that marriage renders women even more vulnerable to violence, in this instance from their own husbands. Wife assault accounts of about 25 percent of violent crimes in the United States, while one in seven wives in the UK has been raped by her spouse. A UN study recently concluded that physical attack is often accompanied by sexual violence and rape, the psychological effects of which are perhaps more serious than rape by a stranger give the breach of trust that such conduct involves.

Domestic Violence has devastating repercussions on the family. Mother is unable to care for own feelings of low self- esteem, helplessness and inadequacy. Children themselves may become victims of their fathers abuse if they try to defend their mother are likely to emulate this behavior.

Studies in Canada, Israel and Brazil show that women are more likely to be murdered by their own husbands or intimate partners than by strangers, similarly in Russia; every fifth murder of a woman is perpetrated by the husband. In Kenya, 42 percent of

women surveyed in Kissi district said their husband regularly beat them (refugee, 1999 page no 11.).

Closer home, according to a research conducted by SAATHI, a Non Government Organization, 77 percent of Nepalese women suffer from domestic violence. Among them 58 percent are afflicted by various forms of violence at home daily.

There are various forms of violence the extent of domestic violence is also wide which was rooted very deeply in traditional Madheshi community. But more incidences do not come into media. Dowry system is deeply rooted with the social and religious system. Dowry is something given to bride from the side of her parents and relatives. Actually it is not any wrong system but if this gets priorities in conjugal life, then become vulnerable and ultimately results different violence. Most of the Dowry related violence are seen from Terai regions of Nepal (The bordering districts with India) the dowry practice is upcoming in crystal clear format .In many Terai base communities they make deal between themselves as if it is an important segments of the ceremony.

The practice of dowry being pained to grooms with commitment risk of extortion and dowry death, it is made spread in India, Pakistan and Bangladesh and has begun in Nepal (UNICEF, 1999)

It is not only confined to Terai region only, but the increasing in hills and other parts of the country as well, even though in Nepal also, social reform acts was passed in 1975 in order to provide legal protection against dowry in Nepal society.

## **1.2 Statement of the Problem**

It is a violation of human rights when women are doused with gasoline, set on fire and burn to death because of their marriage dowries are deemed to small.

When we try to visualize the social picture of this part of the world South Asia, few specific pictures emerge in front of us. Especially in our eastern philosophy or in

patriarchal society women hold low or secondary profile. Our society has got some basic features which are responsibility to minimize women's status. One of them obviously dowry system – a bride suppose to bring many fortunes with her in material size and shape to her husband's family and home. Failure to meet this material expectation of her laws would not able to secure her right position at home or family after marriage. The whole system of family laws which govern marriage, divorce, property right inheritance reinforces the patriarchal, and severely limits women command over economic resources. The system of inheritance disadvantages girls' right from birth. As a 'guest' in he fathers' household awaiting transfer to another household on marriage, a girl does not inherit from her natal household. As an 'outsider ' in her husband is household, she has to prove her loyalty to her new agnatic group bringing material fortunes in the form of dowry, giving birth to a son as an successor and remaining faithful to the group.

In fact, this dowry system has broken many families, and resulted ample mental, emotional and physical tortures to innocent newly wed girls. It has caused many brutal and physical, mental damages along with cruel murders of young women.

In South Asia, India takes lead in dowry system. There are many communities who demand dowry as their fundamental rights and the pivotal base of the marriage. Therefore, in many pivotal South Asian countries daughters are taken as liabilities and burden where sons are considered as social assets.

The dowry system has come up as basic and prime cause of domestic violence in many communities specially it is burning issue of Madhise communities in Terai region. It has become a regular feature of coverage in most of the media channels with sensitized news. Many sad stories and cases emerged of burnt, throttling, poisoning, torture and beating up to death caused of dowry. Therefore, this research will be intended to analyze some of the relevant questions during research period.

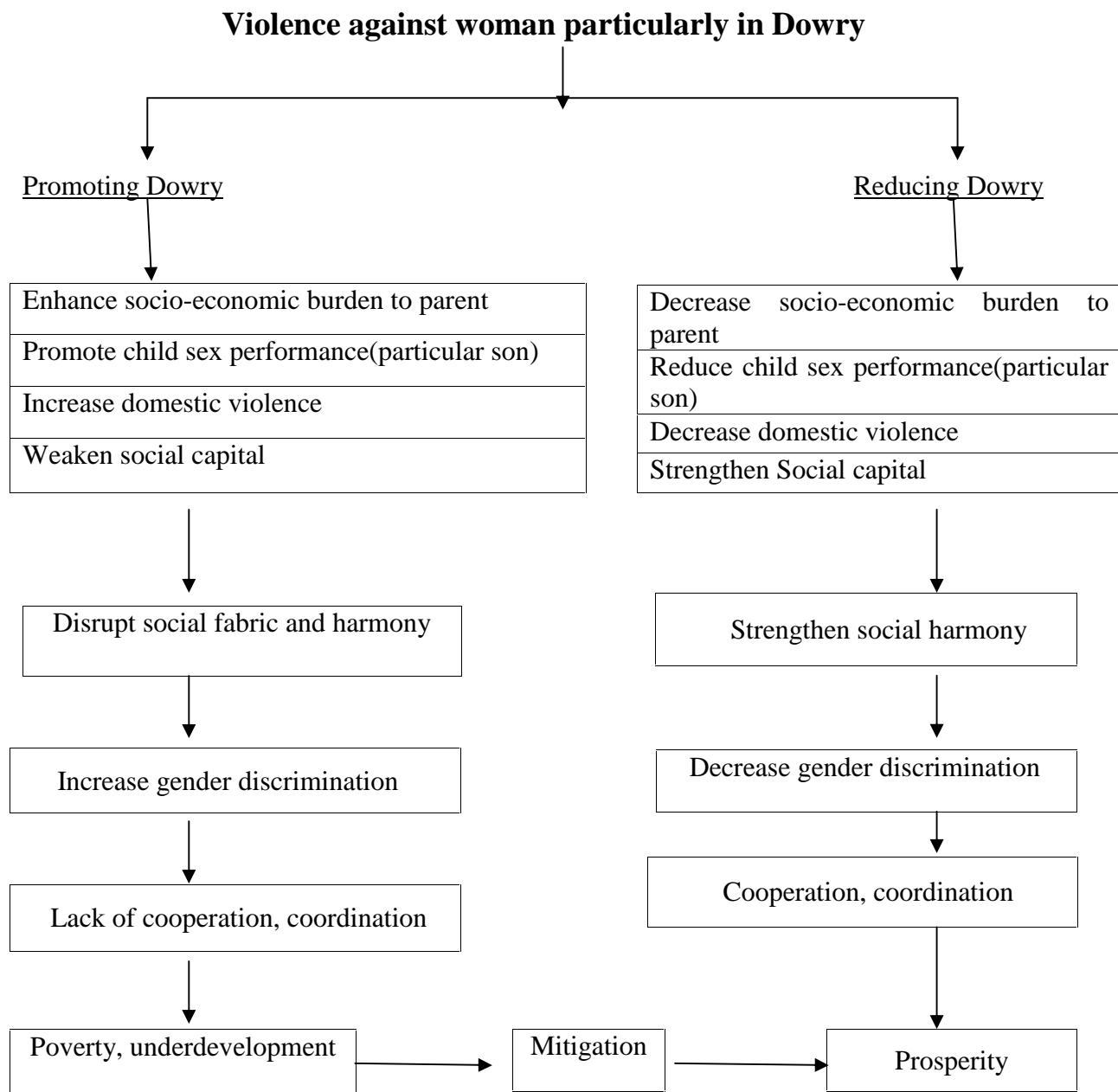
- ) How dowry system is operating in the area?
- ) What difficulties are being faced by the married women because of dowry?
- ) What do public suggest about the removal of dowry?

### **1.3 Objectives**

The general objective of the study is to analyse the existing situation of women and girls assess the existing dowry related violence in Madhise Communities in the study area, the other specific objectives include:

- ) To assess the socio- demographic background of Respondents.
- ) To examine and analyze the ways to accommodate for the reduction of the dowry related violence
- ) To hold the opinion, regarding the dowry system reduction.

1.4 Promoting and Reducing Conceptual Framework of Dowry System and their consequences in development.



The conceptual framework analyses how promoting dowry and reducing dowry can have significant influence in parental socio-economic burden, sex preferences, social capital relation, and development output.



## **1.5 Rational of the study**

This research study is completed based on Domestic violence against women from dowry perspective (An assessment in Madheshi community in Banke district. This study also tries to find out different kinds of violence in domestic spheres. Specially focusing on the Madhise Community in Banke district. On the other hand this study tries to show the ways of reducing this types of violence in that community and it will help to find out the causes, weakness and drawbacks to ashamed and embarrassed to report the matter.

## **1.6 Definition of key concepts/variables**

The researcher will mostly use the common variables used by other researcher in the similar types used, in the present study need to be defined in order to clarify the readers.

**Madhesh** : The term Madhesh implies to the gang tic plain and the vitri Madhesh area bordering India on the Southern side and spreading north up to the foothill of Siwalik range.

**Madheshi**: Madheshi are the non-hill origin people living in Madhesh region.

**Madheshi Community**: The Madheshi community is composed of the traditional Hindu caste hierarchy and indigenous Janjati ethnic groups, Dalit, and indigenous Janjati ethnic groups, other native tribes and Muslims. (Gaige: 1975)

Dahal :( 1996) divided Madheshi community into four groups i). Indigenous Janjati people living in Madhesh for, generations, ii).people belonging to traditional Hindu caste hierarchy,iii). Businessmen of Indian origin e.g. Sikh and others, and iv). Muslim.

**Dowry**: Daijo or dowry is the gift given to the bride by members of her family relatives and friends (Majupuria, 1991)

**Domestic Violence:** Means any act, omission or conduct which is of such a nature as to harm or injure or has the potential of harming or 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.

### **1.7 Organization of the Study**

This study report (dissertation) has been divided into seven chapters the first chapter includes introduction of the study. Similarly, the second and third chapters briefly deal with literature review and research methodology of the study respectively. In fourth there is short description of study area and in fifth chapter there is analysis of data. At last summary, findings and recommendations are written in the last chapters.

## CHAPTER II

### LITERATURE REVIEW

Review of literature is an integral part of a research undertaking to enrich the knowledge. Therefore the literature review for the study has been organization as given:

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. Abuja 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’.

In this chapter the focus is organized in the way the religious and historical establishment was made as the basis first and then world scenario and Nepal’s context was discussed. In Nepalese context various sectors of gender aspects was discusses specifically as well as categorically.

#### **2.1 An overview: Domestic Violence**

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

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

**Table 1: Definition of Domestic violence**

<b>Authors:</b>	<b>Definition</b>
Kelly,1991	Violence or abuse is the deliberate use of humiliation/threat/coercion/forced to enhance one's personal status/power at someone else expense and/or constrain the behavior of others and/or get one's need and wants meet at others cost.
UN Declaration,1993	The term 'violence against women' means any act of gender –based violence that results in or is likely to result in ,physical ,sexual, or psychological harm suffering to women , including threats of such acts ,coercion or arbitrary deprivation of liberty ,whether occurring in public or in private life.
Heise,1994	According to a study by the World Bank drawing on data from 55 countries , One quarter to more than half of women report having physically abused by a present or former partner, while far more have suffered from emotional and psychological abuse.
SAATHI,1997	Violence against Women and girls includes not only physical violence but also sexual psychological and emotional violence.

UNDP/UNFPA'WHO 1998	Violence against Women and girls includes not only a violation of women's human right but also a major public health problem and significance cause of women's health.
APWID,1990	Violence against women includes any act involving use of force or coercion with intent of perpetuating/promoting gender relations.
OXFAM,1998	'Victims' of violence against women are normally chosen because of their gender. The total message is dominations: stay at home compound or at your place or be afraid contrary to the argument that such violence is only personal, private, or cultural, it is profoundly political.
SAATHI,2001	Violence not only harms women physically, it also leaves deep psychological impact on both the victims and the nation as a whole is affected by violence against women.
UNICE:2001	Violence against women and girls takes in several forms. It includes domestic violence, rape, trafficking in women and girls, forced prostitution, violence in armed conflict, honor killing, dowry related violence, female infanticide and feticide, female genital mutilation and other traditional harmful practices.

## 2.2 Types 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.

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

**2.2.2) 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 deprivation 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 some one else wife with or without her consent if she is under 16 years of age or against her will, by force

or under threat if she is above 16 years of age will be considered rape." The definition of attempt rape according to Naya Muliki Ain that is upheld by this study is " touching to a girl/woman (except his wife) aged-above 11 years in any organs of body from head to feet with the intention of rape is considered as rape attempt.

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

**2.2.4) Verbal and Mental Abuse:**

a) It includes insults, ridicule, humiliation, degrading or name calling, including insults, ridicule or name calling 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.

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

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 are the by-product of the cultural and religious gaps. Because most of traditional violence occur in cultural and religious grounds.

### **2.2.6) Religious and Historical Basis:**

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

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

### **2.3 World Wide Scenario**

Around the world, at least one in every three women has been beaten and forced into sex, or abused on some other way, most often by some one she knows including her husband or any other male family members of women in four has been abused during pregnancy.

Millions of women require medical attention or otherwise suffer the impact of gender-based violence; fear of violence. Violence against women is pervasive yet under-recognized Human Right Vienna, and the 1995 fourth world conference on women, Beijing gave priority to this problem. Violence against women and girls takes many forms. At least 60 girls who would otherwise be expected to be alive are 'missing' from various populations, mostly in Asia, as a result of sex, selection, abortions etc.

-Rape and other forms of sexual violence are increasing. Many rape cases go unreported because of the stigma and trauma associated with them and the lack of sympathetic treatment from legal systems. Estimates of the proportion of rapes



reported to authorities vary from less than 3 percent in South Africa to about 16 percent in United States.

- Two million girls between ages 10 and 15 are introduced into commercial sex market each year.

- At least 130 million women have been forced to undergo female genital mutation or cutting, another two million are at risk each year from the degrading and dangerous.

- So called 'honor' killing take the lives of husbands of young women every year, mainly Western Asia. About 1000 women were murdered in Pakistan in 1999.

Physical violence is nearly always accompanied by psychological and sexual abuse at the hands of their partners. Nicaragua researchers found that of 188 women were abused by their partners of whom only 5 had not been sexually assaulted.

Domestic violence is not only prevalent in the developing world but it is also there in the advanced countries as well. Killing Sweden Spark to stop domestic violence and calls for action to stop domestic violence against women established in Sweden in October, 1999, after the fourth case on a month in which the police questioned and charged a man after the death of his wife.

A 32 years old woman died after falling from a fifth floor balcony. Police questioned her husband after neighbors reported seeing the couple fighting on the balcony before the fall. In one week three other women were murdered and their partners were the prime suspects. One man admitted he had killed his wife. In Sweden 16 women are killed every year, about one sixth of all murders. Research into domestic violence in 1991-1996 showed that man who killed their wives or partners were often drunk or had psychological problems and after all jealousy and separation were the main reasons.

A husband or boyfriend for the purpose of coercing and intimidating women into submission defines domestic violence as forces or threats of force. The violence can

take the form of pushing, hitting choking, slapping, kicking, burning or stabbing.(Minnesota: 1998)

Violence against women is not only a violation of women's human rights but also a major public health problem and significance cause of women's ill health.

Researches are needed in both developing and developed countries to investigate the content and consequence of violence against women. (UNDP/UNFPA/WHO: 1998)

## **2.4 Situation of Violence in the Context of South Asia.**

The south Asia culture that has placed the women at inferior position, culture practice places daughter in-laws lowest in family hierarchy. Even during pregnancy they often bear the harvest workload, but get at least food {UNICEF 1996}

South Asia is often referred to as the most gender insensitive region in the world. Girls in south Asia has lower social status and less value than boys who are preferred that invested upon {UNICEF, 2001}

Women and girls in south Asia are born in a system that endorses inequality and discrimination. South Asia, in particular is having to many of the worst manifestations of gender violence 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 religions, culture or traditional beliefs and practices. A legal and even judicial institution fails to provide adequate safeguards for women and girls against violence. State institutions lack both the sensitivity and capacity to deal with gender specific violence, law enforcement seldom comes into action to aid women victims and judicial pronouncements have frequently reflected biases that indicate strong influence of prevalent social attitudes {Human Development in South Asia 2000.}.

## **2.5 Nepalese Context**

In Nepal only 42.49 percent women are literate (CBS 2001). Similarly health economic and political participation are very poor (HDR 1998). Nepalese women carry triple burden in the society. As a production worker, she contributes directly to subsistence and income. As a mother and wife, she cares for the family members and

children and as a community worker she gives all her leisure hours and labor to society (Acharya 1997)

In Nepal gender specific violence against women occurs all strata of society. SATHI, (1997) stated in a report named: A situation analysis of VAW & G in Nepal. Violence against women and girls includes not only physical violence but also sexual psychological and emotional violence.

SAATHI(2002) stated that due to the incident of violence respondent also felt socially disadvantaged and complicated. Majority of them(58%) felt that their family member blamed them and wanted to avoid them and reporting the incidence of domestic violence to law enforcing was found to be low as can be expected. Only 22 percent had ever attempts to report the cases. The remaining was carrying on with their normal daily lives, just as before the incidence.

SAATHI (1997) identified various form 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 can not participate in development programmed designed to benefit them. A vicious circle of threat to their 'purity' and physical harm restricts the community of women. The first step toward the empowerment will have to be guaranteed.

Ahuja Ram (1998) showed 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. Ahuja (1998) 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.

RUWDUC(nd) published a report on violence against women in far west Nepal and stated that all form of psychological, physical and traditional forms of violence prevail in society, The most common form of violence against women were seen to be beating(65%) and forced to leave home and not being given food to eat. The results indicate that 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 respondents 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.

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 from doing what she wishes of

Forces her to behave in ways unacceptable to her (SAATHI: 1997). More than one third of the total women in the developing countries are victims of domestic violence. Most of the social activists are working to break down the barrier of silence over violence on women's lives. (Mannestona:1998)

A wife who seeks to leave her husband's family usually turns to the legal remedy called partition. This law provides that a married woman may seek a share of her husband's property and live separately if she can demonstrate abusive conditions or if she has reached the age of 35 and has been married for 15 years. Again, her ability to encumber or dispose of property obtained by partition is limited and she loses her rights if she is not sexually faithful to her husband. In theory, partition allows a woman to obtain the resources to support herself and her children. In reality, it is extremely difficult to obtain partition due to severe delays in the legal systems. (MINNESOTA.)

SAATHI (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-laws (27%) and children from another wife (11%). As can be seen from this finding, more than one family member 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.

Gurung (1999), explains that the domestic violence is prevalent in the study area. I.e. the main types of domestic violence are physical and psychological respectively, i. e., 36% and 62.5 percent respectively. The respondents did not report traditional violence like dowry related violence in the study area.

The majority of the abuser show violent act under the influence of alcohol i.e. 85.3 % majority of the observers show violent act in weekends. The minorities of the women were beaten during pregnancy and a few of them needed medical treatment offer violent act during pregnancy.

## **2.6 Dowry related Violence in the Context of South Asia**

According to Webster Dictionary dowry means "money, goods, and estate that a woman brings to her husband at marriage" similarly Cambridge dictionary has defined dowry as "property that a woman brings to her husband at marriage"

The term dowry is generally used for what a woman brings or takes with her into home. These forms of property may be given by her parents and or family through she may have earned it herself. This form of dowry may cause its own problems because of inflation and inflated expectation but this is property that in normal circumstances, belongs to the woman, should be owned absolutely by her and should help her to build up status as a married in the new home.

The South Asia culture that has placed the women at inferior position, culture practice places daughter in laws lowest in family hierarchy. Even during pregnancy they often bear the harvest work loaded, but get least food (UNICEF,1996) In South Asia, India takes in dowry system, there are many communities who demand dowry as their fundamental rights and the pivotal base of the marriage. Therefore in many South Asian countries daughters are taken as liabilities and burden, where as sons are considered as a social assets. Although the things have been changing slowly and in the light of modern societal norms now parents have realized that sons are no more social assets or investments where their future can be secured.

Arole finds that the dowry is a cultural practice without foundation in any major religion. She notes "it become practice in the middle of the nineteenth century and has reached shocking proportion in the last fifty years in south Asia. It is practiced today by all religions groups and even this who used to have bride price today practice dowry.(Arole,1999) The practice of dowry being paid to grooms with commitment risk of extortion and dowry death, it is made spread in India, Pakistan and Bangladesh and begun in Nepal ( UNICEF, 1999)

The dowry system has come up as basic and prime cause of domestic violence in many communities. It has become a regular features of coverage in most of the media channels with sensitized new, many sad stories and cases emerged of burnt, throttling, poisoning, torture and beatings up to death in many province of the country of India, Nepal and other parts of the region as well.

**As it s very truly remarked:** "Too many women in too many Countries  
Speak the same language of silence"

## **2.7 Dowry related violence in Nepal**

In Nepal, the issue of dowry does not seem as severe as in Indian community but it has been spreading in a hidden manner. Now the practice of dowry is alarmingly increasing. The opposite party/ bride groom side at marriage expects the maternal fortune/dowry as a symbol of social prestige. It has been accepted and normal feature that is entering to her husband's home with possessions to fix up her status and holding accordingly in the family. (Rahat:2004)

Moreover, in Terai regions of Nepal (the bordering districts with India) the dowry practice is up coming in crystal clear format. In many Terai based communities, they make deal between themselves as if it is an important segment of the ceremony. Having same socio economic and cultural background, many marriages are taking place between Indian and Nepalese families. Obviously, the dealing come up as a part of culture. But at the same time, it does not mean that the practice is limited in indo-Nepal dealing only. It is within the families and not confined to Terai region only, but the practice is increasing in hills and other parts of the country as well. Dowry problems also rise when the groom's side, after an agreement about exchanges which has been reached, actually violates that contract once the girl is married or even during the marriage ceremonies demanding more and more,. It appears that once a bride family has agreed to be trapped. In this way, there may be no end to dowry demands. The safest exit from such a breach of contract is to clearly terminate the marriage negotiations, If that is still possible. If this scenario arises only after the marriage, the predicament for the young bride can be extremely dangerous, (The International conference on dowry and Bride Burning,30)

## **2.8 Changing trend of Dowry System**

Dowry was considered as a part of kingdom which existed, in Hindu society since time immemorial. Hindu *Purnas* also confirmed the existence of dowry, but it was inform of gift to girl and as *Varadakshina* to bridegroom. Since the beginning of 19<sup>th</sup> century, dowry has become an evil but essential ingredient of marriage like a contagious disease, this evil custom spread all over the country and has become a

nightmare for unmarried Indian and Nepalese girl. Again in this ugly marriage market the cutthroat competition is still continued to gain a good bridegroom. Because of which innocent girls are being traded. At times they are made scapegoats in situations and even bargained like a chattel or cattle

(Majpuria, 1991)

Arole finds that the dowry is a cultural practice without foundation in any major religion she notes " it become practice in the middle of the nineteenth century and has reached shocking proportion in the last fifty years in South Asia. It is practiced today by all religious groups and even this who used to have bride price today practice dowry"(Arole,1999)

## **2.9 Introduction of Madheshi and Madheshi Community in Nepal**

Madheshis are the non-hill origin people living in Madhesh region. The Madheshi community is composed of the traditional Hindu caste hierarchy such as Brahmin, Kshatriya, Baisya, and Dalits, and Indigenous Janjati ethnic groups, other native tribes and Muslims, (Gaige,1975). In 1963, government established 75 districts in the country and the previously 17 districts in Terai were restructured into 20 districts which also included part of Siwalik range and hills, district demarcation was not based on ecological or social basis, which could have then included only the outer terai and Vitri Madhesh are. All the Terai districts have varying proportion of Siwalik and mid-mountain areas, the highest being 77.5 percent in Nawalparasi district, 51.5 percent in Chitwon, 50.8 percent in Banke district and 41 percent in Kailali district to the lowest 8.9 percent in Sunsari district and about 7 percent in Jhapa district; the average being 32.4 percent for the 20 districts. The total land area in the 20 Terai districts is 34,109 sq km which accounts for 23 percent of the country's total land area. In 2001, 48.4 percent of the country's total population of 23.2 million lived in Terai districts with density of 329 persons/sq km. Terai plain and vitri Madhesh together covers 15.6 percent of the country's total area. In general, 95.4 percent of the Madheshi people live in Madhesh region while the remaining 4.6 percent live in hills and mountain



Madheshi community in spite of having a long history of origin and habitat within the present day Nepal is practically considered outside and they have been mostly marginalized and face exclusion in active political participation, administration and governance, decision-making and policy planning, and moreover, they face serious humanitarian problem i.e. of their true identity in their own native land. The Madheshi people feel highly discriminated and has almost lost 'the sense of belongingness to the nation' since the early 1990s Madheshi people have organized community group and formed societies organizations for the cause of Madheshi community. The issues of Madheshi and Madheshi community have been time and again raised by Jha(1997), Lawoti(2001), shah(2002), Yadav(2003), Gupta(2004) and few others. Many Madheshi people feel that the entire Madhesh region and its inhabitants do not practically exist in Nepal's consciousness and certainly in the consciousness of much of the outside world. Lawoti (2001) reported a very low level of Madheshi people (11.2) percent in the integrated index of governance with none in culture, academic and professional leadership.

## **2.10 Dowry System in Madheshi Community**

Dowry is a form of presents brought from a girls home to husband's home after marriage and it is more common practice in Madheshi caste people like Kalwar, Das, Yadav, Khatun(Muslim), Thakur, Rauniyar etc at the Terai belts. Because of low dowry, many brides have gave-up their lives as punishment gave their own husband or their mother-in law. In the year 2002, a total of 7 cases from 5 districts have been published In the newspaper. The age of victims in dowry cases are to be in the age group of 17-25 years. It is natural that it is generally happened after marriage. In the category of the culprits, all are done by own family members: Analysis result for Dowry 2002

In the year 2003, the total number of dowry cases 14 from 10 districts. By the ecological and regional distribution. The analysis shows that 12 cases are from the Terai belt followed by two from the hilly areas. By the age of the victims in dowry cases, the analysis shows that about 57 percent of the cases have been happened in the age group of 17-45 years of age. By caste of the victims, it has been recorded as 2 in yadav and

each in Adhikari, Bhandari, Rajbanshi, Sapkota, Shah, Mandal and Chaunday. In the category of the culprits, all are done by own family members: Analysis result for dowry in 2003

According to the social ceremonies (reform) Act 1976:470 section 5 restriction Dowry sub sectional, any negotiation between two families over the amount of daijo is prohibited. It runs as follows “the bridegroom’s side shall not compel the brides on in any kinds as dowry, donation or gift or fare well gift in any form to the bridegroom shall not cause harassment or refuse to solemnize the marriage or if the marriage has already been solemnized refused to take away the bride formally or in the case of persons among whom it is customary to take away the bride formally only after sometime refuse to have the farewell rituals solemnized and takeaway the bride on the grounds that no dowry has been paid.”

## **2.11 Arranged Marriages and Dowry**

We are all familiar with the story : boy meets girl, boy falls in love with girl, boy and girl [gets married](#). For the majority of the western world, this is our ideal of a great beginning to a perfect marriage. It is important to realize that while India is very modernized in some aspects (i.e.. they lead the world in student's math and science scores and produce the largest amount of engineers in the world) they still keep to the tradition of [arranged marriages](#). Marriages formed out of love AKA "love marriages" do happen in India but it is not the norm. It is an accepted fact that a person's family will play a role in picking the marriage partner.

While too many people raised in the west, this might sound odd. It is important to remember that in Indian society an arranged marriage is seen as an act of love. Since marriage is one of the most important decisions a person will ever make and because divorce is not accepted among most Indians, it is imperative that the marriage choice is carefully thought out and planned. How can a young person make such an important decision on his/her own? Instead, the family (usually the parents) looks for certain traits in a marriage partner. Some desirable traits looked for in both male and female

are: matching levels of education, matching cultures, close parental cities, matching religions, and matching vegetarians/non-vegetarians just to name a few.

Potential bride-grooms come under close scrutiny for several areas of the matching process. Do they have enough means to support the bride? Do they appear to be men who will make good husbands and fathers? Often, the bride will live with her in-laws after marriage in what is called a joint family. Because of this, the groom's family is also brought under close scrutiny. Do the women of the household seem well cared for? Do they have a big enough house for another person and grandchildren? Does the family have a good reputation?

Potential brides also come under scrutiny by the boy's parents. Since it is a commonly held belief that brides are the embodiment of that family's honor and pride, the girl must be from good family and have good manners. She should be respectable and have no taint on her name. Does she have the makings of a good wife and mother? Does she want to work after marriage or stay at home? There are so many factors to weigh, that I can not list them all.

Often, this turns into an interview process where photos are provided of the boy/girl in question along with bio-data about his/her life and family. If that meets with approval, arrangements will be made for the parents to meet the boy/girl and their family. Traditionally, however, the bride and groom would not even see each other until the day of their [wedding](#). Today, while most marriages are still arranged, times are changing. There is usually a small courtship period where the bride and groom can meet and talk under the careful watch of a guardian. Also, if either one of the two do not want the marriage, it is likely to be cancelled. Very few families' today "force" marriages upon their children.

Of course, with any society, you have those people who just will not adapt and change. There are places in India where time has not moved forward. For those people, they carry on their lives as their parents have and their grandparents before them. Shockingly, there are still some forced marriages and child brides.

Which brings me to the issue of the **dowry** system....yes, folks it still exists. Now before you make that grimace of distaste, let me tell you a little about it. The dowry

system has been in place since before the written record and it has been used by parents in every country imaginable, including America in older times. The point of the dowry system was to provide for the bride should something unfortunate occur with her husband such as death or divorce. As you can probably imagine, daughters can be extremely expensive offspring. Parents had/have to make a mad scramble to get enough wealth and material goods together to see their daughter well taken care of by the time she is of marriageable age. In Northern India, today this age can vary from 18-25 though exceptions do apply depending on socio-economic factors.

As you can see, the dowry system was something originally honorable in intention and provided for the independent wealth of the bride in a time when she was unlikely to work outside of the home. Like many customs and traditions, time can alter their original meaning and purpose. While the dowry system is still in place, it has become more of a "bride-price" system. The parents of a baby girl must come up with a respectable dowry (the term respectable is arbitrary, respectable dowry can be anything from \$50 worth of material goods to \$50,000 or more worth of material goods depending on the family's standing in society). If a good dowry is not made, the girl is unlikely to have a "good" match. This again, is mostly arbitrary. A good match for a very poor family might be marriage of their daughter into a slightly better financed family or a good match for a middle income family might be finding a husband that is a doctor or engineer. As you have probably guessed, there are very few brides who actually retain their dowry after marriage. In the most honorable of families the bride is allowed to keep certain items for her own use such as the bed and cooking pots she is suppose to bring with her and some of the jewelry. She is also allowed control over how the rest of the dowry is kept, spent etc. This situation is a very modern one and in place in very educated households.

The most common form of use of the dowry is not meant to be dishonorable and is far more practical for many families. More often than not, the bride's dowry gets absorbed into the household for the greater good of the entire family. Perhaps a bride's dowry may help provide food for the entire family over a lifetime, or allow the purchase of a refrigerator. For many families, they do not see anything wrong in this sort of dowry absorption simply because it aids the bride as well. Furthermore, if the groom's family

is better due to the dowry, the bride will enjoy a better life than perhaps her own mother did.

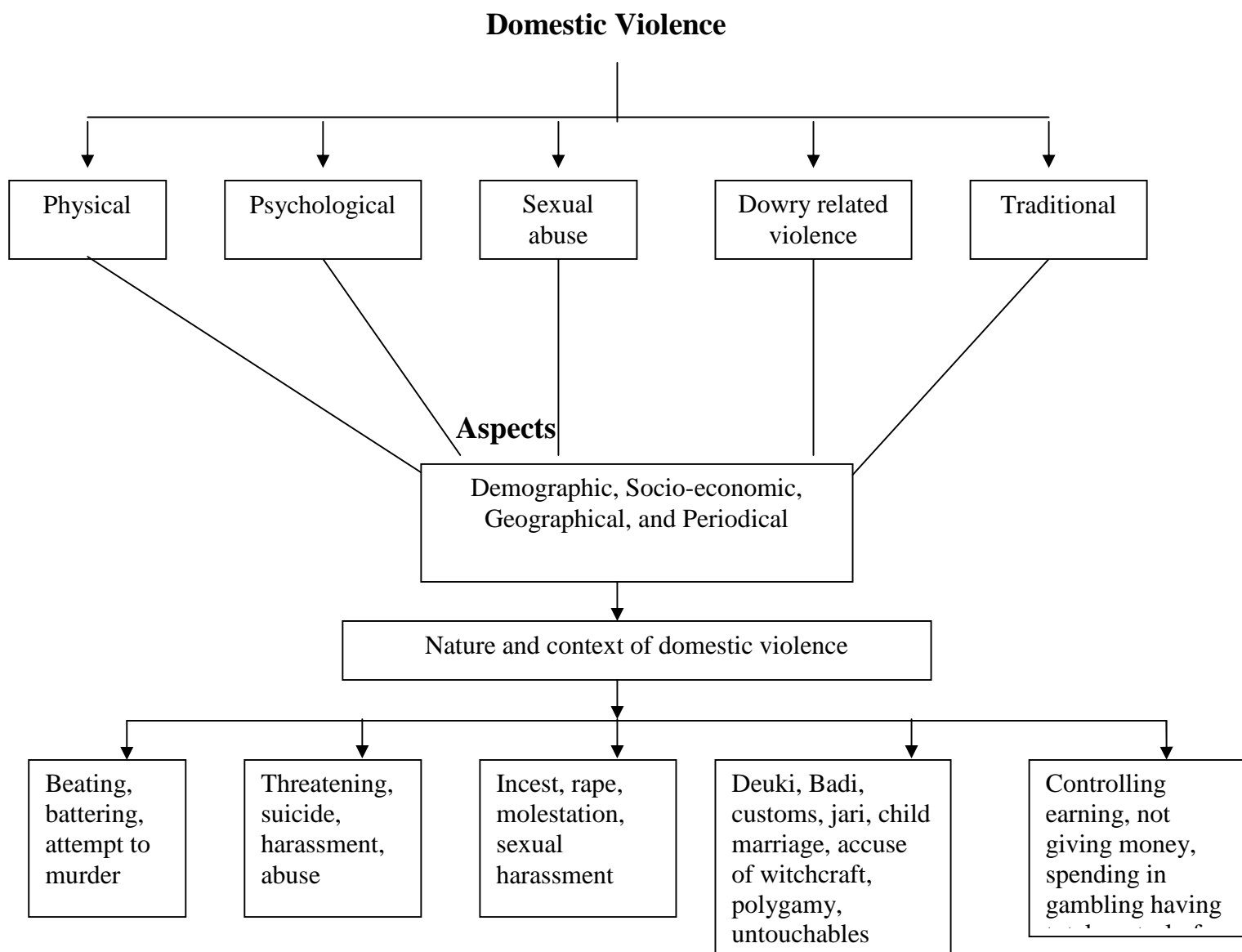
Of course, there is always that dark side. While these situations are becoming rarer, they still occur often enough to warrant some discussion on them. There are those families who will use the bride's dowry as their own. Often in these situations, the bride's dowry will be recycled for the groom's sisters' dowry. Sometimes, the groom's family uses the bride's dowry entirely for their own means and the bride does not benefit from it all. There have been horrible, true stories of the groom's family agreeing to one dowry and after the bride is married (and I might add, no longer a virgin) demanding more from the bride's parents. Threats of divorce are often used to entice the bride's parents to give more dowries. In a country where shame is brought down on the divorcee, parents of the bride will do whatever they can to save their daughters this shame. Occasionally, the threat of physical violence is used. There really is no way these type situations can end happily. Even if the bride's parents are able to scrape together more dowries, they will not be able to continue doing so and in the end the bride is either sent home in shame or sometimes killed in an "accident".

Often people do not realize the dowry system has repercussions in many different areas other than the obvious horrible one stated above. Given the fact that a girl's parents must provide a substantial dowry plus try to give her a college education or some form of formal education today, it is not surprising that the numbers of girl abortions are extremely high in India. Interestingly, India theoretically is a culture which places high value on females. The females of a family are the life-blood, the pride and honor of that family. It is a very contradictory situation to see such importance placed on females and then to see the abortion rates of female babies sky high. Most college-educated Indians I have spoken to, both male and female stand in firm objection to the dowry system and see that the twisted form it has taken is responsible for the degradation of women. In these families, girl children are just as prized as boy children and parents are teaching their daughters of their own worth as a human being.

Source: <http://www.alrc.net/pr/mainfile.php/2005pr>. (Down load from Net)

## **2.12 Conceptual framework of domestic violence**

After the review of literature it has been concludes that domestic violence against is the result of social economic, cultural and political inequality. The forms of violence are physical, psychological, sexual abuse, dowry related violence and traditional. The violence occurs in the unequal social setting and flourished because of other economic cultural and political factors. After the review of literature following conceptual framework in conceived.



Above framework entails that domestic violence has different five areas i.e. physical, psychological, sexual, abuse, dowry related violence (economical), and traditional various demographic, socio-economic, geographical, periodical aspects flourish these violence. In Nepalese society unequal sharing of the economy has fertilized the growth of domestic violence. Such violence generally occurs in private places as well as public places.

## **CHAPTER III**

### **METHODOLOGY**

A well – designed methodology is considered as the base for successful report thesis and dissertation writing and depends on the scope, nature and objectives of the subject

#### **3. Introduction**

Research methodology refers to the various sequential steps adopted by researcher in studying a problem with certain object in view. The topic “Domestic violence against women related dowry system from an assessment of Madhise Community in Banke” is the burning problem in Madhise Community and this trend is increasing day by day. So from the study researcher tried to find out the causes and ways of recommendation of this system. So this study is based on primary and secondary data collection to find out the socio demographic features of DVAW related dowry system in Madhise Community and to recommend the ways to solve of the problem.

This is purely academic research based on social science. The major contents of the chapter include rationale for the selection of the study area research design, nature and source of data, sampling procedure, data collection techniques and instruments and method of data analysis.

#### **3.1 Rationale for the selection of the Study area**

Present study is related to the 8 VDCs (Khaskarkado, Puraina, Puraini, Bankati, Piparhawa, Basudevpur, Manikapur and Paraspur) of the Banke district. The rationale of the selection of study area can be justified under the following grounds:

- a) There is high population of Madhishe Community in the area.
- b) Most of the Madhishe community in the area practices the dowry system..
- c) A number of sad cases are often heard in the community related to dowry system.
- d) Very little efforts for the study about dowry system have been done in the area.



- e) The result obtained can be generalized to all Madhesi community throughout the country.

### **3.2 Research Design:**

- ) The nature of the study was descriptive and exploratory.
- ) It was descriptive as it was based on detailed investigation and records the study area.
- ) It was exploratory as the information derived from the study was focused for analyzing the ways to accommodate for the reduction of the dowry system.

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

Both primary and secondary data have been used for the study. Therefore:

- ) Primary data was collected by the survey, observation, questionnaire, and interview.
- ) Both published, unpublished materials related to the subject matter was secondary sources.

However secondary data has derived or collected from different authorized sources that are given below.

- ) Tribhuvan University Library, Kirtipur
- ) SAATHI Sastha, Banke
- ) SAATHI Sastha, Kathmandu.
- ) Newspaper, magazine, Internet search.
- ) Plan International, Banke
- ) Centre for the Victims of torture, Nepal (CVICT).
- ) Department for International Development (DFID)

Other sources which facilitated the researcher with useful insights advantage with this study will be also considered a prior importance.

### 3.4 Sampling Procedure

- ) The selected areas of the VDCs was the universe of the study..
- ) The eight VDCs ( Khaskarkado, Paraspur, Bankati, Piparawa, Basudevpur, Purani, Puraina and Manikapur) were purposively selected for the study area in Banke district. .
- ) The domestic violence against women from dowry perspective (An assessment in Madhesi Community in Banke) were randomly selected from eight above mentioned VDCs. Moreover, due attention was paid for sample size.
- ) Forty households of respondents were selected for the study until in simple random basis.
- ) Focus group discussion was held on adolescent girls and women in two VDCs of Banke district.
- ) Ten key informants were selected purposively to collect relevant informations for the study.

### 3.5 Variable and Operationalization

Variables	Operationalization
<b>Dowry (causes)</b>  Social	<ul style="list-style-type: none"> <li>) Education</li> <li>) Settlement</li> <li>) Health</li> <li>) Decision making</li> </ul>
Cultural	<ul style="list-style-type: none"> <li>) Marriage</li> <li>) Patriarchal</li> <li>) Location</li> <li>) Used / given Item</li> </ul>
Economical	<ul style="list-style-type: none"> <li>) Upper class</li> <li>) Middle Class</li> <li>) Lower Class</li> </ul>

### **3.6 Data collection techniques**

For the collection of primary data, the following techniques were adopted

#### **3.6.1 Household Survey**

Household survey was conducted to gather more information about the status of Madhise Community women. Various information regarding the dowry related violence with Madhise Community women were collected from structured questionnaire.

#### **3.6.2 Observation**

At the time of collecting information emphasis was given to “Participant observation” method. The researcher was involved in close observation on the activities of the study site. The observation technique has been used for observing domestic violence related cases, remedy process awareness process and their view about it

#### **3.6.3 Interview**

Semi-structured, structured and key informant interview was conducted whenever necessary depending upon the situation. Interview was conducted to get information about the domestic violence against women, their condition, sharing habits, decision making process etc

#### **3.6.4 Interview with Key Informants**

Some intellectual people related domestic violence against women were selected as key informants for interviewing, member of police staff, Mahila Jagrti Sale, staff of Plan International and SAATHI SASTHA, Teachers, Local elites, Paralegal Committee groups, Mediator groups, etc were selected as key informants.

Ethical considerations, social Immersion and rapport building.

### **3.7 Data Collection Tools**

In order to apply the above mentioned techniques the following data collection tools were used

- ) Questionnaire for household Survey.

- ) Checklist for Observation.
- ) Interview Schedule for Informal Interview.
- ) Interview guideline for Key Informant Interview.

### **3.8 Reliability**

To ensure the reliability of the research tools, the researcher has visited the study site and due to attention was given to sample size.

### **3.9 Method of Data Analysis**

The collected data were edited, coded, classified and tabulated for data organization. The quantitative data have been presented in tabular form and suitable statistical tools like percentage, ratio, etc has been adopted for data analysis. Pie- chart, bar diagram has been presented to make figure attractive. The quantitative data have been interpreted and analyzed in descriptive way based on their numerical characteristics.

## CHAPTER IV

### GENERAL INTRODUCTION OF BANKE DISTRICT

#### 4.1: Banke District; at a glance

Banke district is one of the main gateway centers in Midwestern Development Region in Nepal. Lying just about 512 kilometers north of the capital city of Kathmandu, Banke is also known as one of the business area in Nepal. The District is situated in between latitude 27° 51' to 28° 20' and longitude 81° 20' to 82° 8' to east. The total covering an area of Banke district is 84 km east to west and 40 km from north to south. The district shares its borders with the Rupaidiha in Uttar Pradesh of neighbouring country India. The adjoining district of Banke includes Surkhet, Salyan, Dang (North), some area of Salyan and Dang (East) and Bardiya (West). The total population of the district is 385840 out of that the total female population and 186973 are male population. Most of the inhabitants are Muslim and Tharu are there. Literacy rate in this district is about 50.00 percent (CBS,2001). The total forest area covered by Banke district is 167199 Sq Km (District Education Project Banke.....2056)

Agriculture is the main occupation and means of livelihood of the people. About 83.30 percent people depend on agriculture. Most of the land of Bnake district is suitable for cultivation but due to increasing in population the cultivated land is slowly changed in to settlement area.

There are mainly 47 VDCs and one Municipality in Banke district. Nepalganj is one of the four municipalities located in the Mid – Western Development Region of Nepal and a growing commercial hub having direct commercial linkage without least nine district of the region. It is situated close to Nepal India borders and was established in 1959. The main mother tongue are Abadhi, Nepali, Hindu, Urdu etc.

#### 4.2 Educational background of the study area.

Education is the foundation of civilization and the measuring rod of development. Literacy and education qualifications are vital indicators of women's social status. Education is a crucial factor for not only availing of empowerment opportunities but

also for communication within the household. An educated wife and mother naturally have better communication with her educated male counterpart in the family and commend greater respect than the one without education. Educational attainment has become the most valuable indicator of a women's social status. (Acharaya, 1994)

Despite efforts made to eliminate from country, Nepal is still suffering from endemic illiterate population. The latest national census indicates that around 3 out of 5 women are illiterates. Literacy does not have any such significant impact on development of women's knowledge, unless they are educated to be able to read what others opinion or vice versa. It is inferred from the literacy information that victim women are clustered in the illiterate part. Since in every 5 illiterate woman 3 are victims of DVAW. Therefore, illiteracy is one potential area where domestic violence occurs often. The following table shows the literacy status of people of Banke district. But now awareness towards importance of education is increasing and girls are sending to study.

**Table 4.2: Distribution of Population by Literacy Status and Sex in VDCs in Banke**

S.N.	Name of the VDCs	Literate			Illiterate		
		Female	Male	Total	Female	Male	Total
1	Maniklapur	1994	1212	3205	1261	2261	3522
2	Pauraina	520	631	1151	1101	1231	2332
3	Pauraini	420	860	1280	1402	1111	2513
4	Khaskarkado	975	1532	2506	1244	981	2225
5	Paraspur	444	847	1290	916	621	1537
6	Bankati	131	666	797	1501	1347	2847
7	Piparhwa	336	678	1015	1119	926	2045
8	Basudevpur	595	982	1576	1024	645	1663

Source: Survey report, 2005

The table two indicates that there are more educated people in Manikapur VDC than comparative to other selected VDCs in Banke District. The people uneducated. Illiterate female are high than the males this indicates that there is male dominated in education. However because of VDCs area mostly people are uneducated and treat women as a equally motivated and move forward at every steps so that violence can reduced.

### 4.3 Demographic and Socio – Economic Characteristics

The study area includes Manikapur, Puraini, Karkadho, Paraspur, Bankati, Piparawa, Basudevpur VDCs in Banke district. It is imperative to describe demographic and socio – economic status of people in the areas. Since demographic and socio – Economic status of people always holds priority to undertake any research, an attempt has been made to provide these information of the VDCs.

**Table: 4.3 Distribution of Household and Household Population by Sex**

S.N.	Name of the VDCs	Total Household	Population		
			Male	Female	Total
1	Manikapur	1552	4013	3846	7859
2	Pauraina	890	2564	2355	4919
3	Pauraini	639	1871	1671	3542
4	Khaskarkado	1291	3264	2888	6152
5	Paraspur	667	1970	1795	3765
6	Bankati	781	2601	2409	5010
7	Piparhwa	716	2985	1965	4149
8	Basudevpur	854	2457	2311	4768

Source: CBS, 2002

From the above population we know that the people live in Banke district in above VDCs are there is more males than families in number and the total number of households due to migration from hilly area and neighboring country of India too the population is increasing in this area day by day.

#### 4.4 Religious status of the VDCs in Banke

Religion is one of the important social institutions that shape the everyday life and influence daily experiences. Religion is an influential social institution that plays a power role in the construction of in every society. Religion is an important social construction that determines and to great extent, legitimizes power relations identities. Many violence are created through their religious causes. So, religion is also one of the main factors of domestic violence. The religious composition of the study population is shown below.

**Table 4.4: Distribution of Population according to their religion in VDCs**

S.N.	Name of the VDCs	Hindu	Islam	Buddha	Christian	Others
1	Maniklapur	6811	935	103	1	9
2	Pauraina	2881	2011	17	-	10
3	Pauraini	2095	1447	-	-	-
4	Khaskarkado	5296	741	101	-	14
5	Paraspur	2697	1058	7	-	3
6	Bankati	2714	2289	6	-	1
7	Piparhwa	2025	1894	-	14	216
8	Basudevpur	3643	1107	18	-	-

Source: CBS, 2002

From the above data we know that Nepal is a Hindu country so majority of the people follow Hindu religion. So in Banke also majority of people follow Hindu as their main religion where there is most of the people adopted Islam religion too after Hindu religion. Buddha, Christian and others religion people also there but in very few numbers.

#### 4.5 Distribution of people on caste and ethnicity

Caste is the extreme form of social class in which mobility, up and down the status ladder, occupations, life changes, individuals rank and positions are ascribed on the basis of birth into particular caste group or ethnicity also influence the gender roles and status of men and women. Generally in high caste group women are in low status than men and ethnic groups women are better condition than women of high caste of caste groups



**Table 4. 5: Distribution of population according to their Casts/ethnicity**

S. N	Name of the VDCs	Ethnicity								
		Muslim	Tharu	Chhetri	Kayastha	Brahmin	Yadav	Kurmi	Bani ya	Others
1	Maniklapur	1227	-	1154	34	368	1122	645	27	13
2	Pauraina	2067	28	78	92	120	135	142	66	7
3	Pauraini	1522	17	74	128	9	247	182	57	6
4	Khaskarkado	1025	116	631	309	719	209	578	52	-
5	Paraspur	1174	-	-	37	136	321	275	-	-
6	Bankati	2637	8	-	14	72	485	297	-	8
7	Piparhwa	2118	6	93	39	155	72	326	34	14
8	Basudevpur	1212	61	508	-	181	180	373	5	-

Source: CBS, 2002

From the above table shows that, majority of the caste of the people in selected VDCs in Banake in belongs to Madhise community and Muslim than comes to Brahmin and Chhetri caste than come in unidentified caste group.

#### **4.6 Status of Violence position in Banke**

In Banke district many NGO are established to see the violence related cases to women and children like Maiti Nepal, SAATHI, Mahila Sale etc who looked cases related with the violence and try to solve the problem with the victims and other related people with that cases. But Specially SAATHI is one of the recognize Nepalese Non Government Organization launched in 1992 dedicated to empower women and children throughout Nepal, that specially look forward to this type of cases in Nepalgunj Banke. The main objectives of the SAATHI are following:

##### **Objectives:**

- ) The combat trafficking of girls / women.
- ) To eliminate violence against women and injustice against and children
- ) Provide support and repatriate the victims of violence.

According to that organization the cases record in that SAATHI in the period of June 2004 to July 2005 are given below

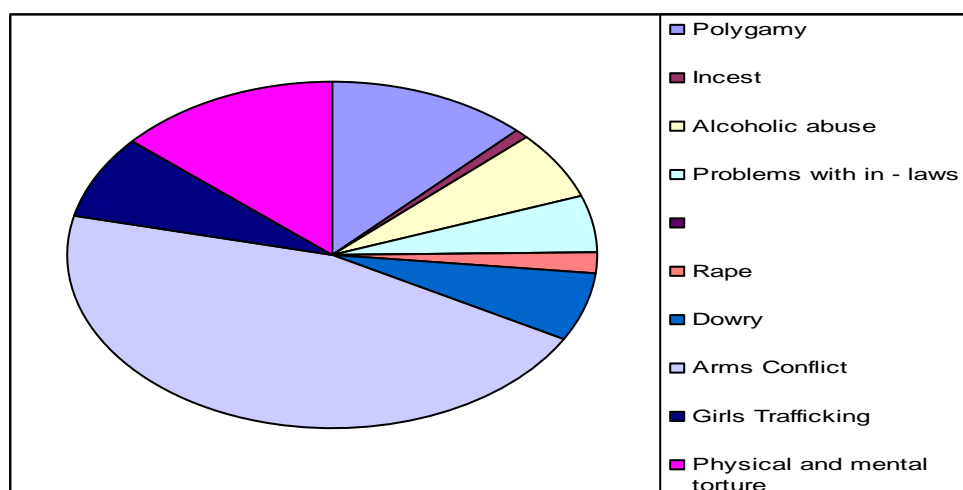
**Table 4.6: Number of violence Cases Registered in SAATHI, Banke from (2003 – 2006)**

S.N.	Cases Registered in SAATHI with Violence	Frequency	Percentage
1	Polygamy	102	12.11
2	Incest	7	0.83
3	Alcoholic abuse	55	6.53
4	Problems with in - laws	45	5.34
5	Rape	15	1.78
6	Dowry	55	6.53
7	Arms Conflict	383	45.48
8	Girls Trafficking	65	7.71
9	Physical and mental torture	115	13.65
	<b>Total:</b>	<b>842</b>	<b>100.00</b>

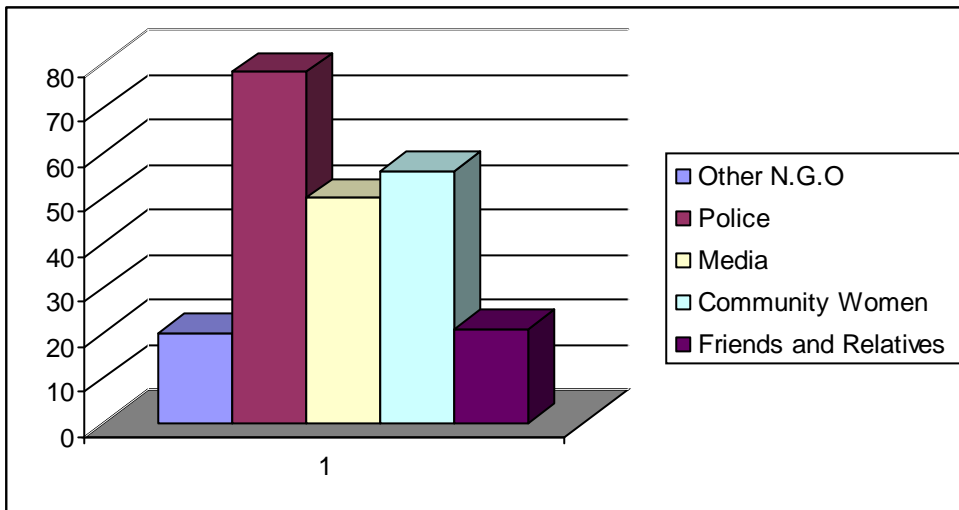
Source: SAATHI, 2005, Banke

From the above table we concluded that in the Banke, district in SAATHI Sastha most of the cases are registered in polygamy than others which occurs 12.11 percent, Than physical and mental torture registered in 13.65 percent, conflict affected 45.48 percent, girls trafficking 7.71 percent incest 0.83 percent, rape 1.78 percent, Problems in – laws 5.37 percent and only dowry related violence cases are registered only 6.53 percent is clearly shows that there is a few of cases come out from outside because most of the violence related dowry are in the Madhise community and the women and girls couldn't reported it.

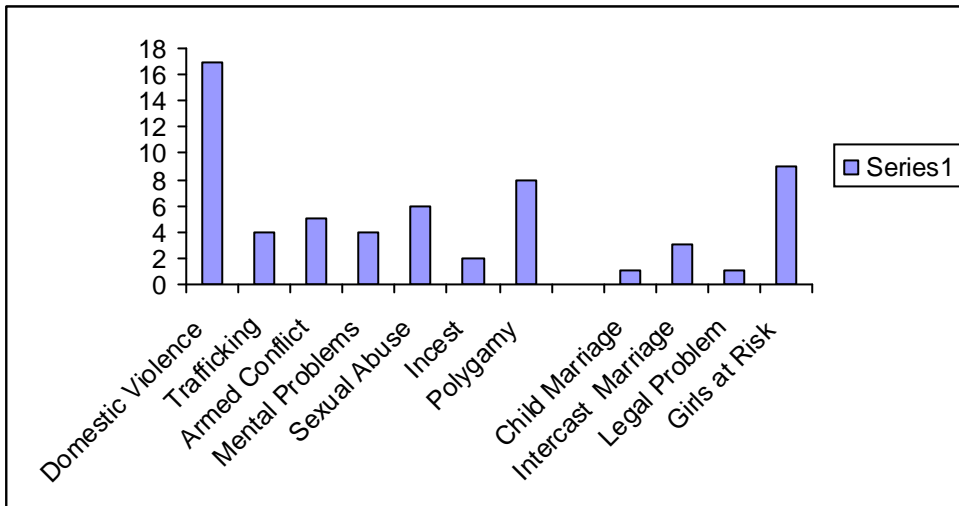
### 1. Cases Registered in SAATHI, Banke (2003 – 2005)



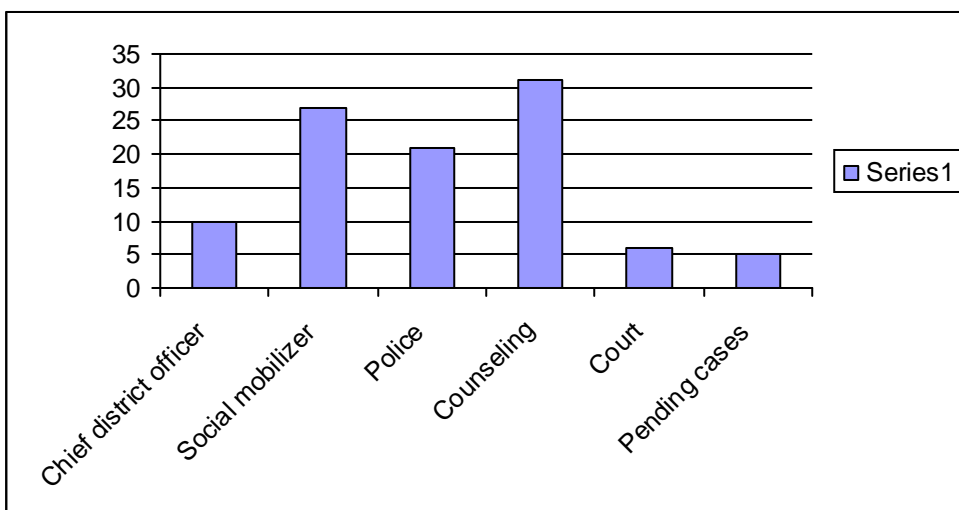
## 2. CASES REFERRED IN SAATHI BY



## 3. Types of Cases in SAATHI Rehabilitation Center



## 4. Number of Cases solved by SAATHI in coordination with various stakeholders.



## CHAPTER V

### ANALYSIS AND INTERPRETATION OF DATA

This chapter attempts to shed light on the some of the background characteristics of the interviewed women on the issues of awareness, incidences, legal positions and perception on the seeking behavior, in relation to existing situation in domestic violence against women. The data includes women's personal position on experience of violence, distribution by age, marital status, literacy status, child bearing of ever born and occupation they are involved in. in addition, type of family they are living with the caste/ ethnicity also are considered. In addition it is likely to explore incidences as nature and distribution of violence cases.

Analysis and interpretation are considered as the cores and important steps in any research study. This chapter clearly deals with tabulation, analysis and interpretation of the findings on the basis of the information gathered during the study time.

#### 5.1 Violence Characteristics

##### 5.1.1 Violence position.

Interview schedule- categorized women into three victim women, general women, and adolescent girls. As defined in methodology victim women was interview. In addition if a women was found as victim of violence during interview were categorized as victim if she felt own self. So, unmarried girls aged 10-19 years and married if she is under 15 years are included as adolescent girls. Accordingly, other ever- married women included in the survey are known as general women.

**Table 5.1.1: Distributions of Interviewed Women by DVAW Status.**

S.N	Description	No. of Respondents	Percentage
1	General women	23	57.5
2	Adolescent girls	10	17.5
3	Victim women	7	25
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field survey, 2006

It is found that nearly 17.5 percent of women ever victims of domestic violence, which is consistent to the developing worlds. Where as 57.5 respondents said that they are not victimizing yet..

### 5.1.2 Age at marriage and Violence

Age is an important demographic factor which makes difference in in burden of work, ability, their nature of violence. It has been assumed that with the age of women's 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 able to make a marriage of his young girl, he earns merit or virtue of that for the next incarnation.

**Table 5.1.2: Distributions of Respondents by Age Groups.**

S.N	Age groups	No. of Respondents	Percentage
1	Below 15 years	6	15
2	From 15 to 30 years	15	37.5
3	From 30 to 39 years	8	20
4	From 40 to 49 years	7	17.5
5	From 50 to 60 years	4	10
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field Survey, 2006.

The age of the respondents of the sampled households ranges from below 15 years to 60 years. Out of the total sampled population majority 37.5percent of the respondents fall in the age group of 15-30, 20 percent respondents fall in the age group of 30-39 and 17.5 percent respondents were 40-49 years of age only 10 percent of respondent were 50 to 60 years old. The violence occurs different according to the nature of it and age of the women.

In Madhise community in Bakne district most of the marriages are held on the early age, so it infers that there is a negative relationship between ages at marriage. Early

age at marriage is one of the pertinent issues intervention required. Nevertheless, the early age at marriages is one of the common practices among the madhise community caste groups.

### **5.1.3 Marital Status and Violence**

The status of individual with regard to marriage is a fundamental aspect of the composition of a population and is widely presented in information derived from censuses, surveys and registration systems.

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 than 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.

The most common method of categorizing individual and that recommended by the United Nation is to distinguish five categories.

- Single persons (never married)
- The currently married population.
- Persons divorced and not remarried.
- Persons widowed and not remarried.
- Persons married but legally separated.

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 currently married women.

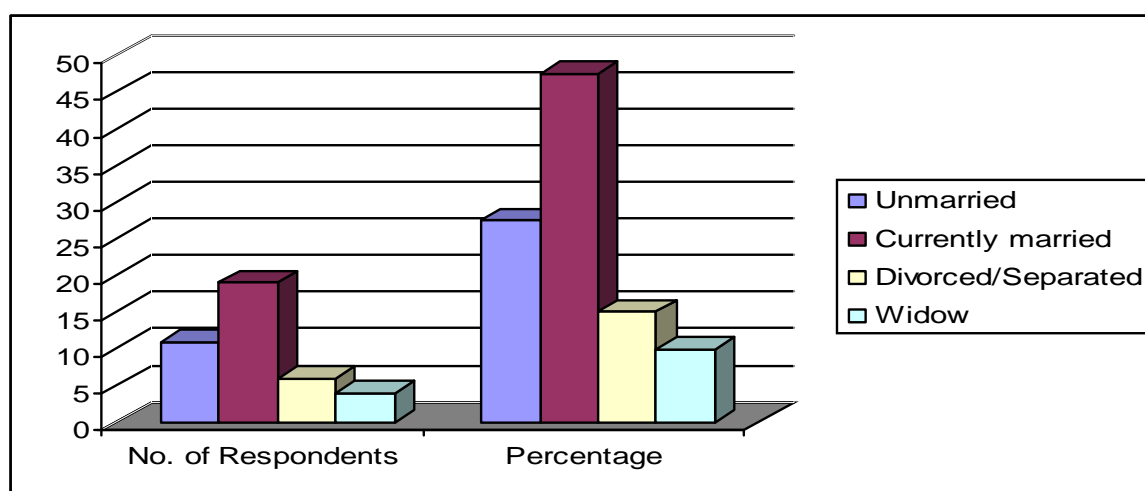
**Table 5.1.3: Distribution of Interviewed Women by Marital Status**

S.N.	Marital Status	No. of Respondents	Percentage
1	Unmarried	11	27.5
2	Currently married	19	47.5
3	Divorced/Separated	6	15
4	Widow	4	10
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field Survey, 2006

The above table shows that mostly married women are suffering from domestic violence more than others. Married account for 47.5 percent, unmarried 27.5 percent, widow 15 percent and divorced / separated were 10 percent. When we account the domestic violence currently married women in Madhise community facing the problem in various ways due to the causes of lack of dowry they are suffering with husband and misunderstanding, mother in law misbehavior and so on. A married woman has to go through a complex relationship, a difficult distance with each member of household, therefore, accused her as the cause of family tension, It can be said with closed observation that overwhelming married women go to under domestic violence, because they unable to manage such a multi face relation and dealing on one hand; and other device for exclusion of newly married brides as an alien status on the other hand.

**Figure 5.1.3: No of Respondents According to Marital Status**



Source, Field Survey, 2006

### 5.1.4 Family Composition and Status of Violence

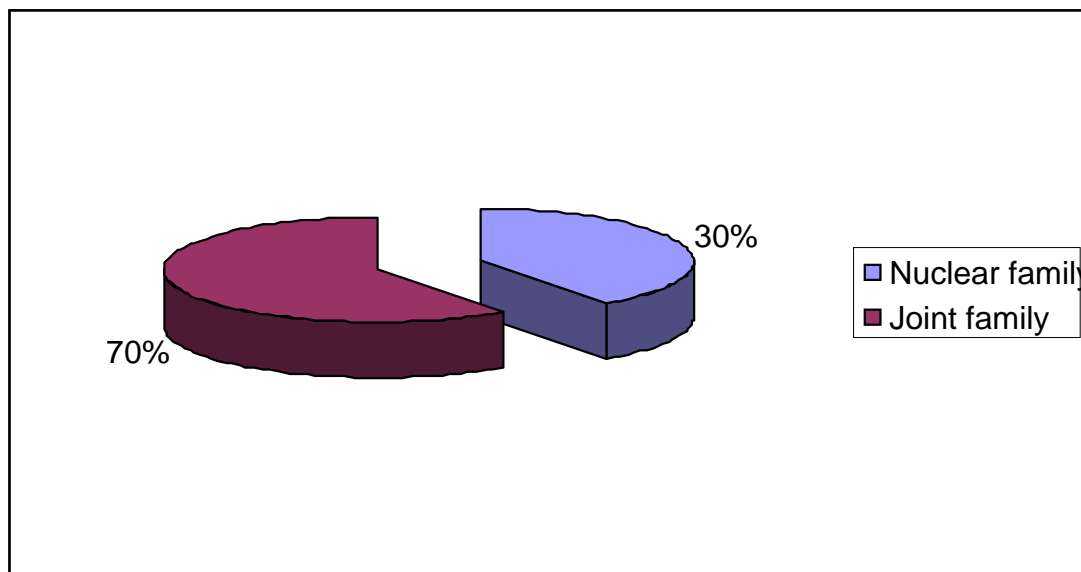
Family Composition includes what types of family and interviewed women living with whether it is jointly family or nuclear. Respondent response to this question indicated that mostly there are jointly family systems and there is more chance of violence by in-laws than in nuclear family.

**Table 5.1.4: Distribution of Respondents according to their Family Composition**

S.N.	Family Types	No. of Respondents	Percentage
1	Nuclear family	12	30
2	Joint family	28	70
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field Survey, 2006

**Figure 5.1.4 Respondents according to their Family Composition**



Source: Field survey 2006.

The above table shows that 30 percent of respondent's families are nuclear family and 70 percent respondent's family types are joint family. The composite and system of joint family is more complicated than nuclear family. In most of the family situated in Madhise community in joint family.



### 5.1.5 Literacy/ Education Status and Violence

Despite efforts made to eliminate illiteracy from the country, Nepal is still suffering from endemic illiterate population. The latest national census indicates that around 3 out of 5 women are illiterates. Literacy does not have any significant impact on development of women's knowledge, unless they are educated to be able to read what others opine or vice versa. It is inferred from the literacy information that victim women are clustered in the illiterate part. Since in every 5 illiterate women 3 are victims of DVAW. Therefore, illiteracy is also one potential area where domestic violence occurs often. From program intervention point, focuses often, from program intervention point, focuses groups must be selected in the illiterate population in order to countering DVAW.

**Table 5.1.5: Distribution of the Respondents by their Educational Status.**

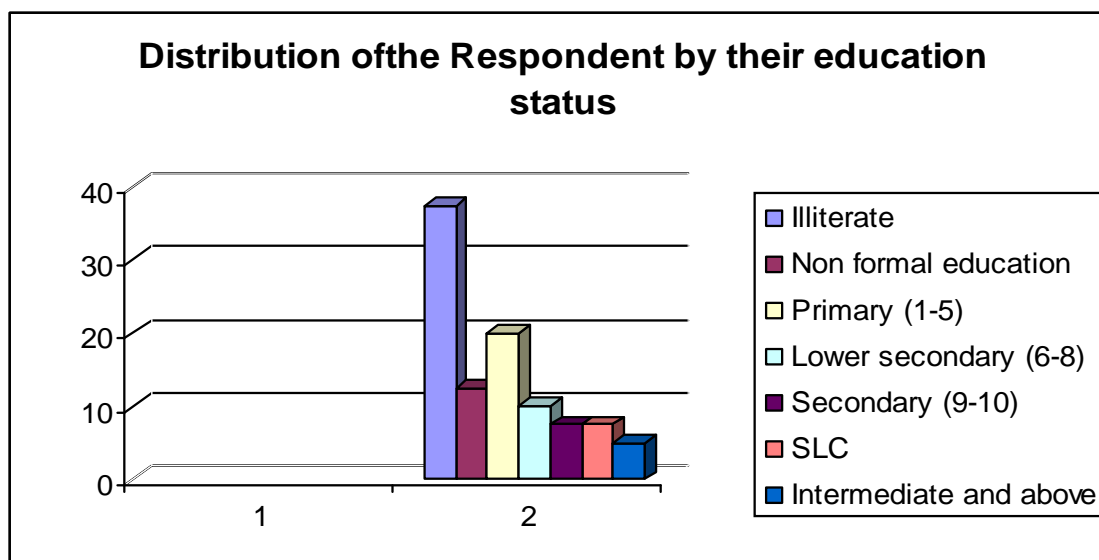
S.N.	Educational Status	No. of Respondent	Perception
1	Illiterate	15	37.50
2	Non formal education	5	12.50
3	Primary (1-5)	8	20.00
4	Lower secondary (6-8)	4	10.00
5	Secondary (9-10)	3	7.50
6	SLC	3	7.50
7	Intermediate and above	2	5.00
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source, Field Survey, 2006

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 Madhise community women with no education lacks in power of Knowledge, therefore they are often victims. In above table shows that most of women 37.50 percent are illiterate among the violence women are more illiterate compare to others levels. Non formal women 20 percent and likewise primary level educated are only 20 percent. It means women with no education and lower level of education are vulnerable to expose the high risk of domestic violence. Secondary and SLC level Respondents are same types of domestic violence and Intermediate level only 5 percent. So this figures clearly specified 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.

**Figure 5.1.5**



### 5.1.6 Religion and Violence

Religion is one of the most important aspects of population in development intervention. Environmentalists argue that development programmes should be culturally specific, religiously acceptable and environmentally friendly so that development programmes could be suitable for any development activity. In the study area, religion is heterogeneous. Mixed religious groups such as Hindus, Buddhists, Islam and Christians are found in the areas.

**Table 5.1.6: Distribution of Respondents by Religious composition.**

S.N.	Religion	No. of Respondents	percentage
1	Hindu	16	40.00
2	Islam	8	20.00
3	Buddhist	2	5.00
4	Muslim	12	30.00
5	Christians	2	5.00
	<b>Total</b>	<b>40</b>	<b>100.00</b>

Source, Field Survey, 2006

Above table shows that, selected area by the researcher was specially focusing to Madhise community women in Banke, so in this field survey majority of the respondents are belongs to Hindu and Muslim religion which 40 percent are account Hindu women. 20 percent Islam, 30 percent Muslim, and Christian and Buddhist are in same 5 percent only.

### 5.1.7 Occupation.

It is really hard to define the occupation of women in the western way. Most of thr women work in the household and contribute a large in family income. However following table shows the main occupation of respondents.

**Table 5.1.7: Distribution of Respondents According to their Occupation**

S.N	Occupation	No of Respondents	Percentage
1	Household work	19	47.50
2	Service	8	20.00
3	Business	4	10.00
4	Student	6	15.00
5	Others	3	7.50
	<b>Total</b>	<b>40</b>	<b>100.00</b>

Source, Field Survey, 2006

The above table shows that, most of the women are engaged in household work even they are educated because in Madhise community majority of the work from outside are done by the male not female. Male person think that if the women go out side to do work than they have no prestige. So 47.50 percent women respondent are involved in household chorus, 20 percent are service holder, 10 percent are business women, 15 percent account for student and 7.50 percent are others. So this above figures implies that most of the violence is inside the home.

### 5.1.8 Child Birth Status and VAW

One of severe causes of domestic violence in the context of Nepalese society specially focusing in Mashise Community women value of children is high is the child birth to women. A woman who does not have any children has a negative connotation in the society. Firstly, parents either in mother house or in own house dissatisfy with a daughter in law. If she could not give child birth in a certain period after marriage. Therefore one of the assumption has taken into account was do women have children who are victims. In Madhise community most of the women are victims in sexually, physically and mentally because they have the presented to given birth of baby boy to make a prestige in society and to think about high amount of dowry. Overwhelming (91%) women categorized as victims reported that yes they have the assumption does not agree with children are more victims of domestic violence. The question now arises, what about the sex, since women might be treated in a bad way if they only have daughters.

### 5.1.9 Number of Sons and Daughters and VAW

Women with children are considered as important as they are without children. Therefore, they fulfill the wish of family members particularly old aged including husband. Grand parents always anticipate their grand children especially son is preferred. When a woman does not able to meet such needs then she is begun to undermine by family members.

**Table 5.1.9: Distribution of the Respondents on the basis of Sons and Daughters**

S.N.	Status of Children	No of Respondents	Percentage
1	Sons	15	37.5
2	Daughters	21	52.5
3	No children	5	12.5
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source: Field survey, 2006

Interviewed women were asked that how many sons and daughters they have about 37.5 percent of women have son, 52.5 percent respondents daughters, 12.5 percent

respondent have no children. There seems to be negative relationship between number of sons a woman has and the probability of victimization.

Higher the number of sons a woman has lesser the probability to encounter the domestic violence. There is empirical relation the domestic violence. There is empirical relation traced out that woman with greater number of son feel more secure and get high amount of dowry than a woman with no. sons. Mother with many sons also implies she is secured than the others.

Daughter are always termed as possession of others. Women who have three daughters account 35.5 percent followed by women with two daughter 27.5 percent, women with one daughter 18.2 percent. The proportion of women who has daughters, but they are reported that domestically victimized showed as of women who has sons.

#### **5.1.10 Caste/Ethnicity and DVAW**

Degree of severe poverty, illiteracy and in access to decision-making level is highly attributes by the groups who are never been represented in true sense of Nation- State. Therefore, casts and ethnic variation by groups become one of the important variables to define social illness. There is a clear foreland cropping up of an affluent and a poverty-stricken society on the basis of caste/ ethnic groups. However, groups have their own traditional and value system that is less likely affiliated with the income level. In spite of that poverty and abundance is measuring in terms of income perceived in terms of property and shape according to a society is becoming less traditional and more market dependent. Either called it globalization or modernization it ultimately shapes the society more homogenized. The modern process reluctant to hear the society still constitutes ethnic diversity. Nepal is an exceptional one where dozens of various caste and ethnic groups exist. According to the national census 2001 there are 101 different caste and ethnic groups identified. Therefore caste and ethnic variation by groups become one of the important variables to define social illness. Where ii the case of Banke, the study area found following castes and ethnicity.

**Table 5.1.10: Respondents by Castes/Ethnicity**

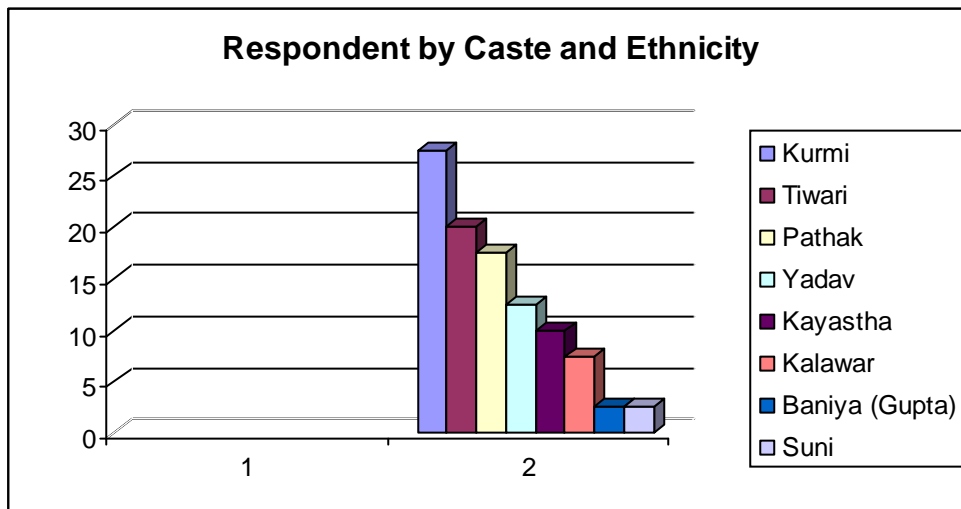
<b>Castes/Ethnicity</b>	<b>No of respondents</b>	<b>Percentage</b>
Kurmi	11	27.5
Tiwari	8	20
Pathak	7	17.5
Yadav	5	12.5
Kayastha	4	10
Kalawar	3	7.5
Baniya (Gupta)	1	2.5
Suni	1	2.5
<b>Total</b>	<b>40</b>	<b>100</b>

Source: Field survey, 2006

Most of the women belongs to high caste and higher status are suffering from this types of violence. Because, In high caste and high economic status they have high demand of dowry system in Madhise community even though they are educated, they are inside the house and victimize by this types of violence. Researchers found that most of the Madhise community women includes Yadav, Marwadi, Baniya, Pathak, Tiwari, Kalawar, Kayastha, Gupta etc castes has more demand of dowry than other castes. It clearly indicates that higher the so-called caste groups the domestic violence against women.

In above table shows that 27.5 percent of the dowry are taken by Kurmi, 20 percent by Tiwari, pathak account for 17.5 percent, Yadav 12.5 percent, 10 percent by Kayastha, 7.5 percent by Kalawar, and 2.5 percent by both Baniya and Suni. Most of the dowry systems are held in high and rich family. They should demand according to their son's education, occupation and their family status. According to researchers observation and arise the question why should you give the dowry to your daughters and take too they told to find good brother in law its obliged to put high amount of dowry otherwise its complicated to find quality of brother in law. Which show in bar diagram too.

**Figure: 5.1.15**



Source: Field survey, 2006

## 5.2 Experience of Violence

All the women and girls are found to have experienced violence incidences. But because of their ignorance all of them do not agree with this. Some respondent take the violence easily and some tolerate that and do not want to share those incidences with others. The data obtained from field study are shown below.

**Figure 5.2 Victim Status**

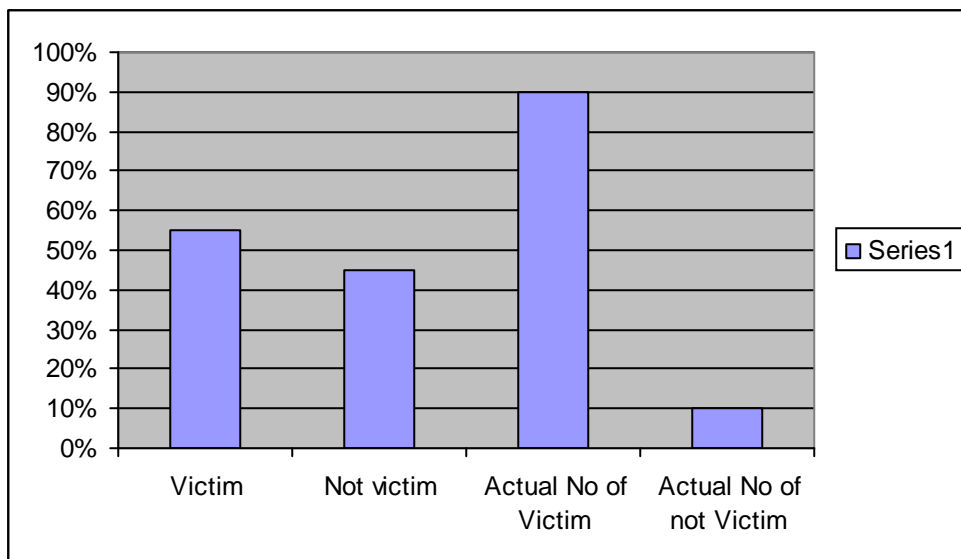


Figure 4 shows that 55 percent of respondents said they are victimized some time in their life by the violence. But by cross- checking, it is found that 90 percent of respondents are victimized at least once in their lifetime

### 5.2.1 View of Taking / Giving Dowry System in Madhise Community

The practice of dowry is alarmingly increasing in most of the Madhise Community society. They have heavily taken and give the dowry in their sons and daughters marriage for expecting good bridegroom in the name of the tradition and as a social prestige. So, this trend is increasing day by day.

**Table 5.2.1: Respondent's view on the basis of taking and giving dowry in marriage.**

S.N.	Taking/giving dowry	No. of Respondent	Percentage
1	Yes	36	90.00
2	No	4	10.00
3	Don't know	-	-
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source: Field Survey, 2006

The above table shows that 90 percent respondents are taking dowry and giving dowry too in their sons and daughters marriage only 10 percent are not taking and giving dowry and there is no respondent whom don't know about this matter. Most of respondents told that it is our culture and social prestige for taking and giving dowry. So most of the women of Madhise community are followed their culture and tradition and than if there is lack of dowry, the cases of domestic violence are arises but its keep secret.

### 5.2.2 Interest of giving Dowry in Marriage

Dowry is one of the social prestige and culture in one way in Madhise community in another hand it is an obligation, if the parents have no source of income even though they are obliged to give dowry to take loan from bank or other financial Institution or sell their property in the name of marriage of daughter (Dowry). So, High majority 92 percent of Respondents said they give dowry not in their desire only 8 percent of respondents said they give dowry in their own desire to get qualitative bridegrooms.



### 5.2.3 Lack of Dowry and Types of DVAW

Dowry is a form of presents brought from a girl's home to husband's home after marriage and it is more common practice in Madheshi community caste. Because of lack of dowry, many brides have given up their lives as punishment gave their own husband or their mother in law. Most of the respondents are victimized because of lack of dowry even though they are silent to preserve the prestige of their fathers and mothers and their family too and live like a hell.

**Table 5.2.3: Distribution of the Victim on the basis of Lack of Dowry and DV**

S.N.	Types of Violence	No of Respondents	Percentage
1	Mental effect	2	28.57
2	Physical injurious	2	28.57
3	Both	3	42.85
4	Others	-	
	<b>Total:</b>	<b>7</b>	<b>100.00</b>

Source: Field Survey, 2006

Above figures show that because of the lack of dowry 28.57 percent are mentally affected, 28.57 percent physically injurious and 42.85 percent both mentally and physically tortured by violence but they could not report it. Only come after in last time with sensitization news. Most of the Madhese community women reside in joint family and their life is spending with cooking, bearing child and others.

### 5.2.4 Reasons of Quarrel / Dispute due to Lack of Dowry

If the side of bridegroom demands more and marriage has already done, and there is lack of dowry and there must be high demand even in after marriage than if the bride side is weak and they can't not fulfill their demand, then it is started to quarrel or dispute with bride in different reasons.

**Table: 5.2.4 Distribution of the Respondents of Lack of Dowry and Quarrel/ Dispute reasons.**

S.N.	Reasons to Quarrel/Dispute	No. of Respondent	Percentage
1.	Verbal assault / Curse	12	30.00
2.	Allocation of excessive work load	5	12.50
3.	Because of insufficient food	2	5.00
4.	In the name of Children	5	12.50
5.	In doing Simple mistake	13	32.50
6.	Pressure to commit Suicide	3	7.5
7.	Other Specify	-	
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source: Field Survey, 2006

In the above table shows that when they are unsatisfied with dowry got by bride and they started to quarrel. Most of quarrel is seen in doing simple mistake account 32.5 percent, verbal assault 30 percent, In the name of children and allocation of excessive work load is same 12.50 percent, and then even due to lack of dowry they pressure to commit suicide 7.5 percent and 5 percent because of insufficient food.

### **5.2.5 Lack of Dowry and dispute/ quarrel with**

Dowry related domestic violence is a burning problem in the Madhise community in Banke district but these types of violence can't come in incidence of report in police or can't come out in the media. They are keep silence or put it secret. But it is a highly as a burning issues at home and quarrel with husband, mother / mother in law, father / father in law, sister / sister in law and brother / brother in law and others

**Table: 5.2.5 Distribution of the Respondents on the basis of Lack of Dowry and Quarrel/ Dispute with \**

S.N.	Dispute/ quarrel with	No. of Respondent	Percentage
1	Husband	9	22.5
2	Mother/ Mother in law	17	42.5
3	Father / Father in law	7	17.5
4	Brother / Brother in law	2	5.00
5	Sister / Sister in law	5	12.5
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source: Field Survey, 2006

Above table shows that most of the quarrel and disputes with mother / mother in law and causes domestic violence then others. 22.5 percent respondents are quarrels / dispute with husband, 42.5 percent with mother / mother in law, 17.5 percent with father / father in law, 12.5 percent with sister / sister in law and only 5 percent quarrel with brother / brother in law due to lack of dowry in Madhise community women and girls.

### **5.2.6 Frequency of Violence Occur in the Name of Tradition/Culture**

To know about victim status and frequency of violence in the name of tradition/culture girls' and women we asked, "How often you feel violation of your rights and sprits in the name of religion/tradition/cultural practices being of a women?"

If the respondents answered 'never' then they are categorized as not victim. Among victim respondents majority group said they are victimized sometimes. After that respondents with the answer of most often take on second position.

**Table: 5.2.6 Victim respondents by Frequencies of Violence in the Name of Tradition/Culture.**

S.N	Frequency of Violence Act	No. of Victim Respondents	percentage
1	Quite often	26	65
2	Often	4	10
3	Sometimes	10	25
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field Survey, 2006

Table 16 shows that most of Respondents are victimized sometimes i.e. 10 percent in the name of tradition/culture. Among victim respondents 65 percent are quite often and 10 percent are often victimized in the name of tradition/culture.

### 5.3 Knowledge and Status of Awareness

#### 5.3.1 Knowledge on different forms of VAGAW

Most of the respondents recognized verbal assault, rape, trafficking as violence. Likewise the respondents also recognize violence related to dowry, child marriage .very few. But very few number of respondents think to take teasing as form of violence. It shows that they take teasing commonly or easily because as it is very casual and everywhere happening.

**Table.5.3.1: Knowledge of Respondents about Types of different forms of VAGAW**

S.N	Forms of Violence	Frequency	Percentage
1	Verbal assault	21	52.5
2	Beating	29	72.5
3	Sexual assault	11	27.5
4	Rape	8	20
5	Trafficking	26	65
6	Dowry	14	35
7	Teasing	36	90
8	Unequal payment for equal work	32	80
9	Child marriage/ polygamy	38	95
10	Accused as witch	6	15
12	Marital Rape	5	12.5
13	No participation in decision making	26	65
14	Drinking alcohol and Punish their spouse	36	90

Source: Field Survey, 2006.

The above table shows that 20 percent of respondents know as victim which is the majority of respondents. Trafficking related violence is recognized as 65 percent of

respondents. Similarly 35 percent of Dowry related violence, 27.5 percent know as sexual assault as violence, 15 percent know as Witch, 65 percent know domestic violence as Child marriage / polygamy because this is the most occur violence in this area. 12.5 percent of respondents know marital rape as violence, 65 percent know on particular role in household decision making process. Similarly, 72.5 percent know violence as beating, 80 percent know unequal payment for equal work, 52.5 percent know as verbal assault and finally 90 percents of respondents know violence as teasing and give punish to their wives as they come home by drinking alcohol.

#### **5.4 Awareness on Equality/ Differences in Basic Rights.**

The structural interview schedule included education, economic, legal/Civic and reproductive rights as components of basic rights and asked whether women see any difference in consumption of these basic rights between men and women in practical life. Well above 90 percent of women of the interviewed women from Banke districts said that there persists high difference in practice of these rights between men and women.

-78 percent of each total and victim women,82 percent of general women and 55 percent of adolescent girls view there exist substantial differences in educational rights between men and women,

- 92 percent of total women, 87 percent of victim women, 95 percent each of general women, adolescent girls view there exists substantial differences in economic rights between men and women.

- 69 percent of total women, 79 percent of victim women, 64 percent of general women and 75 percent of adolescent girls view there substantial differences in legal/civic rights between men and women,

**Table.5.4 Women Seeing Some Difference in Different Basic Rights between Men and Women in Practice, Banke**

S.N.	Arenas and Elements Of Basic Rights of Women see Differences	DVAW Position Of Interviewed Women (%)			
		Victim Women	General Women	Adolescent	Total
1	In education rights	77.8	82.4	55.0	77.6
2	In economic Rights	87.0	94.5	95.0	92.1
3	In legal/civic rights	75.9	63.7	75.0	69.1
4	In reproductive rights	74.1	75.8	80.0	75.8
	<b>Total (N)</b>	<b>7</b>	<b>23</b>	<b>10</b>	<b>40</b>

Source: Field survey 2006.

76 percent each of the total women and general women, 74 percent of victim women and 80 percent of adolescent girls view there exist substantial differences in reproductive rights between men and women.

A lower proportion of women view that, there existed wide differences in legal / civil rights between men and women in practice than that of educational, economic and reproductive rights. It may be because of legal and civic exercise not being an affair of daily life like others.

In addition, they were, asked to what extent they view denial of such rights as violence against women:

- ) Majority of the total women i.e. 44 percent (41, 50 and 25 percent of victim, General and adolescent girls respectively) said they agree that, denial of such rights are violence against women and girls are their rights.
- ) Nearly 35 percent (39, 31 and 45 percent of victim, general women and adolescent girls respectively) said they strongly agree that such a difference in exercise of basic rights as violence against women and girl.
- ) While 21 percent expressed about their ignorance.

Likewise, about 41 percent of the interview women (48, 36 and 45 percent of victim, general women and adolescent girls respectively) strongly agreed that men

and women are equal in terms of rights and responsibilities in the family and community management. Level of strong agreement to accept men as equal to women is lower, (36%) to general women than that of victim women and adolescent girls.

**Table 5.4: Women View Denial of Education, Economic, legal/Civic and Reproductive Right and DVAW and Women and Men Are Equal Rights and Responsibility,**

S.N	Categories of Agreement	DVAW position Interviewed Women (%)			Total
		Victim women	General Women	Adolsecent Girls	
<b>Agree Denial of Rights as VAW</b>					
1	Strongly agree	38.9	30.8	45.0	32.5
2	Agree	40.7	49.5	25.0	43.5
3	Not Sure About	20.4	19.8	30.0	21.2
<b>Women and Men are Equal in Rights</b>					
1	Strongly agree	48.1	36.3	45.0	41.2
2	Agree	40.7	52.7	40.0	47.3
3	Not Sure About	11.1	9.9	15.0	10.9
4	Disagree	-	1.1	-	0.6
	<b>Total(N)</b>	<b>7</b>	<b>23</b>	<b>10</b>	<b>40</b>

Source, Field Survey, 2006

Increased Level of Awareness and Knowledge among adolescent girls lay some indication of improvement in the situation in the future. In total about 89 percent of the women included in the survey accepted that women and men are equal in terms of rights and responsibilities in the household and society. Nearly 11 percent were not sure about the position and less than one percent disagreed.

### **5.5 Sharing and Reporting Behavior of Violence related dowry**

Studies largely accepted that incidences of violence against women are widely under reported. Women themselves view that reporting would further aggravate helplessness

and marginalization. This proved typically true even this survey, since about percent of the 40 interviewed women accepted that they face or victimized.

**Table 5.5 Reporting Intention of Violence among Women, if it happens in them or See.**

<b>Report or share violence or keep secret</b>	<b>Victim women</b>	<b>General women</b>	<b>Adolescent women</b>	<b>Total</b>	<b>Percentage</b>
Keep secret	4	16	6	26	65.00
Report or Share	3	7	4	14	35.00
<b>Total (N)</b>	<b>7</b>	<b>23</b>	<b>10</b>	<b>40</b>	<b>100.00</b>

Source, Field Survey, 2006

However, about 35 percent of the women, adolescent girls and victim women said that they would share the incidence of violence on them either with closest one person especially with friends or report to elsewhere.

Further question was extended to those women and girls who said to keep incidences of violence secret on reasons for keeping secret rather sharing and reporting. The major reason was not benefit of reporting. It is difficult to get help from the voluntarily. Reporting will increase violence more and it will bring a situation to be out of home immediately to keep away own-self and family from the social disgrace.

For instance;

-About 14 of the total, 21 percent of victim, 50 percent of general women and 29 percent of adolescent girls said there is no benefit of reporting.

-About 26 percent of the total, 33 percent of victim, 23 percent of general women and 11 percent of adolescent girls will further increase violence more.

-About 15 percent of total, 13 percent of victim and 25 percent of general women said not to report because of family prestige and dignity,

-About 5 percent of women belief that small cases were normal in a moment.



### 5.5.1 Why Keep Secret

**Table 5.5.1: Why Keep Secret.**

S.N	Reasons why Women Keep Secret	DVAW position of women (%)			
		Victim women	General women	Adolescent Girls	Per %
1	No benefit of Reporting difficult to get help.	48.5	36.5	33.3	40.4
2	Reporting will increase violence more.	33.3	23.1	11.1	25.5
3	For the sake of family Prestige.	15.2	23.1	-	18.1
4	Never faced any violence so why report.	0	9.6	55.6	11.7
5	Small cases will be normal later on.	-	7.7	-	4.3
	Total(N)	7	23	10	100

Source, Field Survey, 2006

#### **Reasons why women do not want to report incidences of violence as women are:**

- Lack of faith in justice system, common belief is that reporting will not solve the problem and will further victimize the victim and levels of torture go up.
- Fear of family prestige and social pressure, husband and mother and in –laws.
- Lack of awareness, no information about place, and authority where to go for reporting.
- Lack of education and awareness.
- Status of women’s sub-ordination and economic dependence.

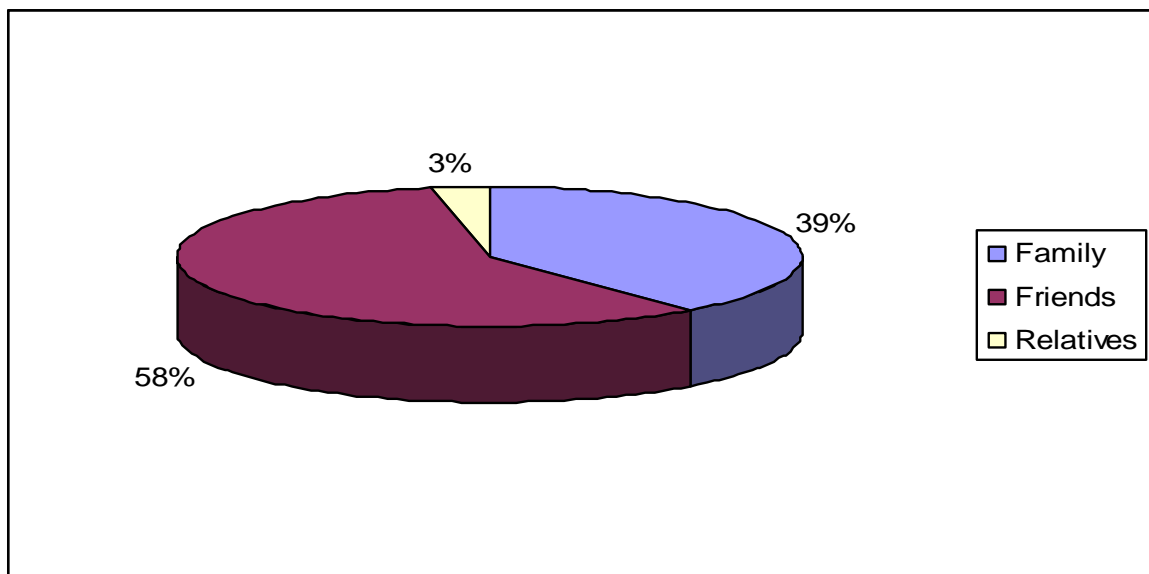
Saving family prestige and dignity implies multifaceted implications. It does not imply only saving prestige of husband’s house but prestige of parent’s house. Likewise, women see far from the current problems so she wants to secure social status of her progeny. Once, disclosed household and family matter, society starts teasing children saying your mother, father and family are like this.

### 5.5.2 With Whom They Want to Share.

Large number s of respondents wants to share violence incidences with their friends. They feel safe with friends and they can be sure of never leaking their secrecy from them. Another reason is that they can get solution after sharing the problem which may have occurred before and after with their friends too. Friends are only the person who can understand her feelings and problem.

Thinking of safe place and prevention some of the respondent wants to share such types of incidence with family members. Few respondents want to share the violence incidences with their relatives.

Figure.5.5.2 .By Whom they want to Share Violence Incidence



Source, Field Survey, 2006.

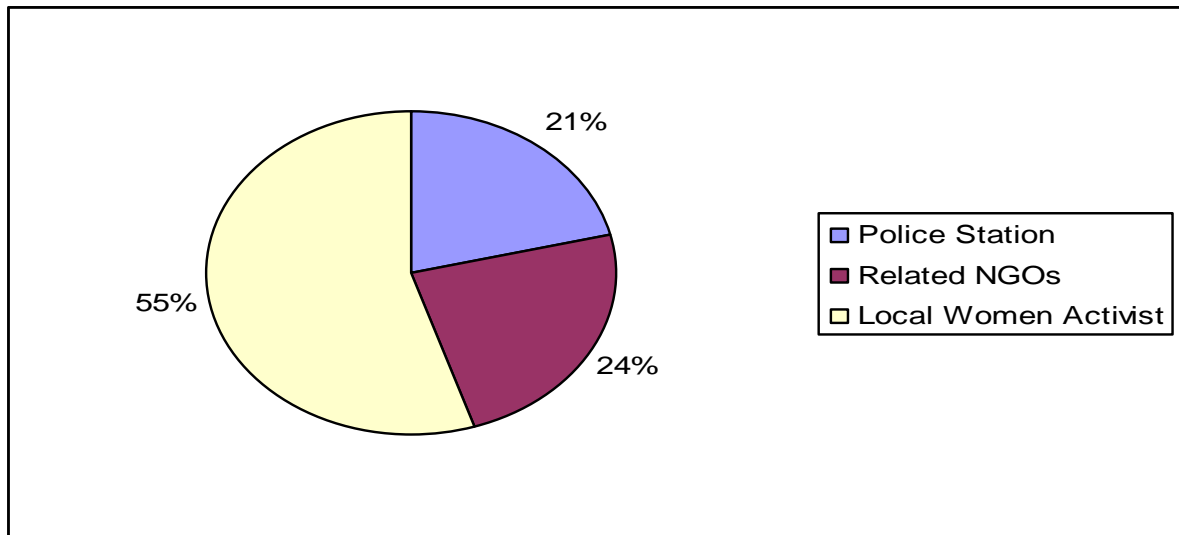
Figure 4 clearly shows that more than half i.e. 58 percent of respondents want to share incidences of violence with friends. Likewise 39 percent of respondents want to share with family members and 3 percent of respondents want to share violence incidences with other relatives.

### 5.5.3 If they Report, where they want to report.

Girls and women most like to report local women activist, if they face any kind of violence incidences. It will easy to say their problem with women rather than men. Women and girls believe to women that may be so most of the respondents want to

report to local women activists. Likewise police station and related NGOs are other places where respondents want to report violence incidences. Among these two places more respondents like police station than NGOs to report incidence of violence.

**Figure 5.5.3 Place where They Want To Report Violence Incidences**



Source, Field Survey, 2006

According to Figure 5, majority of respondent i.e. 55 percent want to report to local women activities 24 percent want to report to related NGOs and 21 percent of respondents want to report police station.

#### **5.5.4 Which Types of Violence Should Report.**

The respondents think that the physical, mental and sexual violence should be reported. The answer was given by three fourth of the respondents. Only one respondent said only physical violence should be reported. Among the respondents most of the respondents focus on mental and psychological violence to report. Only sexual violence should be reported is said by 10 respondents and left 5 respondents said none of the violence incidences should be reported.

**Table: 5.5.4. Opinion on Which types of Violence Should be Reported.**

<b>S.N</b>	<b>Types</b>	<b>No. of Respondents</b>	<b>Percentage</b>
1	Physical	1	2.5
2	Mental	4	10
3	Sexual	10	25
4	All of the above	20	50
5	Non of the above	5	12.5
	<b>Total</b>	<b>40</b>	<b>100</b>

Source, Field Survey, 2006

Table 26, Shows that 50 percent of respondents said that all three types of violence (physical, Mental, sexual) should be reported. Among the respondents 25 percent said only sexual violence should be reported, 1.5 percent said only physical violence should reported and another 12.5 percent said that none of these violence (physical, mental, sexual) should be reported.

### **5.5.5 Factors Hindering Reporting Incidence of DVAW among Women related Dowry**

In order to see what are the contributing factors, deterring women from reporting violence against them different questions are included with yes or no responses. If the women view they said yes aspect as one of the deterrent factor she said yes if not vice versa. It is important to know from the women's factor to report violence. From the below table it is clear that women view all eight issues listed in the table equally important hindering factors. However, their view is most important one as male domination and lack of education/ ignorance followed by social pressure, and culture and tradition.

**Table: 5.5.5 Factors Hindering Reporting Incidence of DVAW among Women**

S.N.	Reasons Prohibiting to Reporting VAW	DVAW			
		Victim Women	General Women	Adolescent	Total
1	Male domination	1	2	2	12.5
2	Lack of education / Ignorance	3	8	3	35.00
3	Social Pressure	-	3	-	7.5
4	Economic dependency	-	2	2	10.0
5	Cultural and tradition	2	7	1	25.0
6	No Support system	1	2	2	12.5
7	Negative attitudes of concerned authority	-	-	-	
8	Other specify	-	-	-	
	<b>Total:</b>	<b>7</b>	<b>23</b>	<b>10</b>	<b>100.00</b>

Source: Field survey, 2006

In above table shows that most of the violence of women couldn't reported because of lack of education, social pressure and cultural and tradition.

-12.5 percent of the women viewed, male domination, major factors of hindering women to report VAW.

-35 percent of the women in Madhise community viewed lack of education and ignorance are factors. for deterring for reporting VAW.

-Like wise 7.5 percent is social pressure as hindering factor.

- 25 percent viewed culture and tradition practices and power relation determines women for not reporting VAW, but the women not reaction about negative attitudes of concerned authority.

- Most of the women viewed, power relation, social pressure, social – culture practices as hindering factors for not reporting VAW rather lack of support system. Economic

problems, support system, and negative attitudes of authority to hear women's problems.

## 5.6 Knowledge and Status of Awareness

### 5.6.1 Support needed for the DV victim women in Madhi se Community

Madhise community women are very backward when we see in the every development work. Because they are lack of education, highly dominated by their culture and tradition, economic dependency etc. In Banke VDCs most of adolescent girls are bounded in marriage relation in their early age at 13, 14 years old. And when they are matured they are their new home and take all the responsibility etc and In that period of maturity incase their marriage relation might not be succeeded in different reason and they are violated. So most of the respondent told that there must need victim support programme to them to encourage them and support them.

**Table: 5.6.1 Distribution of the Respondent by kinds of support needed for the Victim Women of Violence.**

S.N.	Kinds of Support is needed for the victim	No. of Respondent	Percentage
1	Awareness rising and counseling	15	37.50
2	Family mediation	6	15.00
3	Legal advice	4	10.00
4	Victim support Programme	5	12.5
5	Financial support	6	15.00
6	Empowerment by law	4	10.00
7	Other specify	-	
	<b>Total:</b>	<b>40</b>	<b>100.00</b>

Source: Field survey, 2006

Above table shows that, In banke district most of the women need Awareness rising and counseling that accounts 37.50 percent, they need 15 percent family mediation, 10 percent legal advice, 12.5 percent victim support programme, 15 percent told need

financial support, 10 percent empowerment by law. But according researcher observation and key informants interview they are really need all of the above support programme for victim women of related dowry or others for encouraging them

### 5.6.2 Knowledge of Community Action on VAW

In order to asset the activities of community based organizations and groups working in the field of VAW, the survey included a question on ‘knowledge of social and community based organizations and NGOs working in Awareness rising activities in violence against women and women’s legal rights’.

**Table 5.6.2: Knowledge of Community based Organizations working on Women’s Right and VAW**

S.N.	Know CBO/NGOs working on VAW	Types of Interview			
		Victim Women	General Women	Adolescent	Total (%)
1	Yes own self	2	11	5	45.00
2	Yes heard off	2	7	3	30.00
3	Do not know	3	5	2	25.00
	<b>Total:</b>	<b>7</b>	<b>23</b>	<b>10</b>	<b>100.00</b>

Source: Field survey, 200

While asking about these questions to the entire respondents. In response to this question, about 45 percent of people reported that they are unaware of this, about 30 percent have heard of NGOs and CBOs working on behalf of women’s rights and 25 percent respondent don’t know. The number of adolescent girls have gained faith in community based organizations like women’s group, women activists, women mediator groups, paralegal community other community based organizations and non-governmental organizations than other community based organizations and non-governmental organizations than that of the related offices of government including health care centers.

## 5.7 Prevention of Violence

### 5.7.1 How to prevent dowry related Violence

So as to prevent the violence against girls and women in Madhise Community most of the respondent focus on awareness and education. Awareness about the possible negative affects in the social and mental attitude of victims that arouse within themselves form these kinds of violence must be given to all the people in every sectors of the society can play a vital role in the control of the violence and educated women are less victimized then uneducated so it is necessary to educate them also. Most of the respondent gave this kind of view. More respondent also told that it is also very much necessary to improve the status of women in the society. So as to prevent violence while, a small number of them also emphasized in punishing the perpetrators of the violence incidences strictly could help prevent the violence.

**Table 5.7.1: Opinion to prevent dowry Related Violence.**

S. N.	Violence can prevent by	Frequency	Percentage
1	Awareness / Education	23	57.5
2	Improving women's status	9	22.5
3	Punishing Perpetrator	4	10
4	Other	4	10
	<b>Total</b>	<b>40</b>	<b>100</b>

Source: - Field survey 2006.

The data obtained from the field survey about the opinion of respondents about the prevention of violence are shown in table 29 the data show that 57.5 percent told that awareness and education is necessary to prevent violence, 22.5 percent said that necessary to improve women's status, 10 percent stated it is necessary to punish the perpetrator and also 10 percent gave other options to prevent violence.



### **5.7.2 Respondent's and key informants view to prevented dowry system in Madhise community**

Dowries put women in a helpless position, as they are never part of the discussion regarding payment. Dowries are often a monetary deal between two men: the bride's father and the groom. Such cultural arrangements completely violate the dignity of women and the quality of their personal relationship. So most of the respondents and key informants said that the dowry system in the Madhise community is a problem because it is a cultural and religious aspect. Most of the upper class or high status people give dowry as much as the lower and middle class people do to show their prestige to society. The same thing is wanted to follow in lower and middle class families but they are unsuccessful and raised different types of violence even dowry deaths. Dowry deaths are the most vicious of social crimes. So most of the respondents said the dowry system can be reduced if the bride's parents don't demand dowry in marriage and the bride and groom too don't give the dowry as the name of an unseen social crime. The same view was said by key informants. They told that "Dowry related violence is a common feature in the Madhise community in the Terai region, affecting the lives of many women, other than specific acts of violence such as killings, torture, the throwing of acid and the like, dowry demands affect the lives of women socially and culturally in a much deeper manner. Fundamentally, they undermine the equality of women and create culturally accepted forms of discrimination against them. They can affect the life of a girl from the very start. Preference for boys often begins with the parental realization that the burden of dowry falls on them as soon as the child is born. Thus, the devaluation of a child takes place in culturally suitable forms from the very beginning. This continues throughout their early years up to the time of marriage.

So, this system is an evil for girls of the Madhise community. To reduce or prevent it, there must be awareness and education for them in the place of dowry to make them independent.

### **5.8 Awareness on Ways to Prevent DVAW related Dowry in Madhise community**

Focus group discussion, informal talking and key informant interviews lay out a number of ways and measures to prevent dowry related violence against women in the Madhise 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 rising training not only for women, for both women and man together, 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, its needs to form law on VAW.
- ) Local CBOs and NGOs have to run adult literacy classes and income generating training program.
- ) There must reduce the child marriage system in Madhise community.
- ) Inter cast marriage system should promote.
- ) There should make legal constitution for punishment giving and taking dowry system.
- ) Literate and educated women should be provided whit justifiable employment.
- ) Women own self need to be aware of the violence.
- ) Needed strong political commitment and political parties should work in this end together.
- ) Awareness training to husband and in-laws relatives.
- ) Community groups should form by both women and men so men would feel responsible to end violence.
- ) Community group formed with representation of honest women and men should contain judiciary power to decide to punish perpetrators of violence.

### **5.29 Records of DVAW at police office specially focus to dowry related violence in Banke**

Most of women in the FGD acclaimed that where to report incidence of violence. We do not know the place and office. This saying exactly that, most of the madhise community women are not aware and know even the place of Police Office even some know they have no money for traveling because the police office is located in the center place of Banke district and even the violence held in VDCs its difficult come over there, and one most interesting thing is that no one bother to go to police office. If the case is some how tolerable. Researcher visit the police office and inquired about what type of cases of DVAW are registered in the District Police Office, “Are there any cases come related dowry related violence ?” the in – charge of the Mahila Sale said “ most of the cases related alcoholic, wife beating, verbal assault, girls trafficking etc are come but exactly dowry related violence cases are not came out even now because most of the married occurred in Madhise community in Banke district with people of India so even this types of cases come after the death of women.” In that time it was too late and others type of cases we send them by counseling, understanding them for not to quarrel again. The staff of Mahila Sale further explained that people do not take forms of quarreling metal and physical abuse, or hurt happening with in household level as violence. Further, women are too helpless, and power less to come own self Level of societal commitment and mobilization to view women’s case as a case of human right violence and to support them is very weak. .

## CHAPTER VI

### SUMMARY, CONCLUSION AND RECOMMENDATION

Nepal is a poor developing country with pericardial societies girls and women are dominated are depending by men in most of the cases. The females have their own identity without their father, husband or son's name and are ignored and discriminated from household to countries legislation. They are violated in their every steps of their life. The traditional laws and tabor bond from top to bottom and so cant even move freely on their won. The literacy rate of females in our country is very poor and many of them who get a chance to study are also always away from getting quality education as compared with that of the males.

This report was built up with application of triangular process in field survey {individual, interview, focus group discussion, key information, interview and institutional records and review of the existing literature and research reports. The studies comes quite satisfactory but when it comes to reporting behavior, it is very low and unsatisfactory. The social structure of our country forces them to be shy and tolerant. Their tolerance, shyness and fare make them weak. And back ward. Their depressed feelings and lack of confidence within themselves encourage the perpetrators who are always eager to violate. Then the problem of domestic violence against women has grown so terribly huge and has rooted up to the depth of the societies that to prevent easily in just a click remains a fantasy. So effort should be done from the basic level by educating every people and make them aware slow, careful and effective efforts should be made first in the household level, then in the society and then in the national level to gain a satisfactory progress against the violence.

#### **6.1 Summary of the Findings**

The main objectives of this study is to analyze the existing situation of women and girls assess the existing dowry system in Madhise communities and other specific objectives are to assess the socio – demographic background of victims, to examine

and analyze the ways to accommodate for the reduction of the dowry system, and to hold the opinion regarding the dowry system reduction.

The study covered a total of 40 respondents among victims, general women and adolescent. The summary of the findings of this study are discussed point wise in the succeeding sections of this chapter. The sample size was random sampling within the 8 VDCs ( Mankikapur, Puraina , Puraini, Khaskarkadho, Parspur, Bankati, Piparawa and Basudevpur) in Banke district. And interview was done situation adopting accidental sampling method in Banke district. Furthermore, the collected data were analyzed descriptively by using simple statistical method (frequency and percentage) and interpreted with the help of related literature and researcher's observation.

Based on analysis and interpretation, following findings and conclusion were draw.

- ) Among the respondents 35 percent respondents are married, 20 percent are unmarried, 10 percent are separated
- ) Most of the married are child marriage in Madhise community in Banke.
- ) Majority 65 percent of the respondents said that physical, Psychological and sexual violence should be reported to concerned agencies and only 35 percent want to keep it secret.
- ) Majority of the respondents know about violence against girls and women.
- ) Most of the dowry related domestic violence occurred in joint family which accounts 70 percent than nuclear family.
- ) Majority of the respondent (37.50 %) women are illiterate.

In conclusion, the violence against women related dowry is happening in a much higher numbers day by day and the problem had had its impact in the society. So most of the respondent think that proportion of the dowry related violence is very difficult to controlled, only some respondents told that it will be slowly controlled only when this types of violence come out from every household and stopping to taking and giving dowry with their son's and daughter marriage. To do this awareness can play a crucial role in lessening the number of incidences of violence in the society.

### **6.1.1 Background Characteristics**

- J The ages of respondents are from the age groups below 15 years to 60 years old. The maximum of 37.5 percent being 30 – 39 years by age.
- J Kurmi, Yadav, Tiwari, Kalawar, Gupta, Kayastha, Suni, Pathak, Baniya are found in the study area.
- J All respondents are belongs to Madhise community.
- J Among them 27.5 percent are Kurmi, 12.5 percent Yadav, 20 percent Tiwari and others.
- J More than 40 percent of the respondents are Hindu.
- J Among them 55 percent are married, 20 percent are unmarried, 10 percent are divorce and 15 percent are widower.
- J It is found that 57.5 percent respondents are general women, 25 percent are victim women, and 17.5 percent are adolescent girls.
- J 47.50 percent of Madhise community women do household work, 20 percent service, business 10 percent, 15 percent student and others 7.50 percent.
- J 37.50 percent of women are illiterate, 12.50 non formal education, 20 percent primary, lower secondary 10 percent, SLC and secondary are same 7.50 percent. And Intermediate and above 5 percent only.

### **6.1.2 Knowledge on DVAW related Dowry**

- J Most of domestic violence occurred in the Madhise community in joint family which account 70 percent than only 30 percent are in nuclear family.
- J Most of the dowry related violence are in high status of family than lower status of family.
- J In the name of tradition / culture 55 percent of respondents are found as victims, while 20 percent said they are not victimized.
- J Among married respondents 62.5 percent are forced for child bearing and one married victim face or experience of marital rape.
- J 80 percent of the women in Madhise community married in their premature age which is called child marriage and major factor of domestic violence.

- ) 90 percent of respondents said they are taking and giving dowry not in their desire, it is an obligation.
- ) Majority of respondent told that it taking and giving dowry in their culture and tradition not in causes of violence.

### **6.1.3 Experience of DVAW related Dowry**

- ) 65 percent of respondents are taking loan from different financial institution or sell their property.
- ) 86.4 percent of the respondent in madhise community are DV with verbal assault and harassment due to dowry.
- ) 28.57 percent of the respondent mental effect, 28.57 percent physical injurious, 42.5 percent both victimized due to lack of dowry.
- ) 32.5 percent women are quarrel / dispute at home in doing of simple mistake, 30 percent verbal assault, 12.5 percent in the name of the children etc due to lack of dowry.
- ) 42.5 percent quarrel / dispute with mother / mother in law, 22.5 percent with husband, 17.5 percent with sister / sister in law, rest with brother / brother in law and DV due to lack of dowry.
- ) In the name of the tradition / culture, 80 percent of the respondents are found as victim.
- ) 65 percent of the respondents said that they are in violence quite often, 10 percent often and 25 percent sometime in the name of the tradition and culture.

### **6.1.4 Causes of DVAW related Dowry**

Conservative tradition, social injustice, legal discrimination and cultural invasion are responsible for the increasing problems of DVAW. In fact, these are the consequences of the existing socio- economic and cultural practices of Madhise community. The insidious root cause of all violence against women is the male dominated and feudal socio-economic structure of the society in which we live.

- ) Low value placed on the life of a female from the time of her birth.

- ) Poverty, illiteracy, religious superstition, subjugation the birth of a girl is usually marked with sorrow as if some great misfortune had befallen her parents and family. She is regarded right from her infancy as an additional burden to the family that somehow has to be brought up and married off. She will soon belong to her husband's family and is thus not of any use to the family in which she is born. However, since she is already born and has to live anyway, she could at least pay a good price for her breeding. And she pays this price in terms of work – any work that may assist the family right through her early childhood to the time she is married off.
- ) Child marriage is one of the most important causes of domestic violence in the Madhise community.
- ) In most of the Madhise community the wife is seen as the husband's "unpaid servant", "unbought slave" and "married cohabit" even though spiritually, the husband is the wife's god and master.
- ) The husband is supposed to be dynamic and dominant while the wife is supposed to be dormant and docile.
- ) There is a societal taboo, a conspiracy of silence, about the existence of domestic violence in the Madhise community.
- ) In the Madhise community majority of the people believe also create a distinct preference for male children because it is the son who must look after his parents in old age or in infirmity. The son offers prayers and rituals after his parents' death to assure their place in heaven.
- ) Most of the respondents said they ignore the dowry-related violence in their society, only a few of respondents 10 percent quarrel with the perpetrator.
- ) Majority of the respondents 58 percent want to share the incidence of violence that happens with them. Among them 58 percent share the incidence with friends, 39 percent prefer to share with family members and 31 with their relatives.
- ) Among total respondents 55 percent want to report the incidence of violence. Among them 55 percent want to report to local women activists, 24 percent to the police station, and 24 percent to related NGOs.
- ) Among the respondents, 35 percent said that lack of education / awareness is the leading cause of VAWG-related dowry in the Madhise community.



- ) Majority of the 65 percent of respondent want to keep secret the incidence of violence
- ) Among the total respondent 75percent said that incidences of violence related dowry can not be controlled and only 25 percent of the respondent said it could be prevented.
- ) Most of the respondent i.e.37.5 percent said awareness rising and counseling is the main key to prevent violence. Likewise 12.5 percent said victim support programme and 15 percent said VAGAW could be prevented.
- ) 45 Percent of respondents know CBO / NGOs working in VAW, 30 percent only heard off, and 25 percent respondents do not know in there area.
- ) To reduce dowry related violence, majority 57.5 percent respondents told they need awareness / education, 22.5 percent said improving women status, 10 percent said punishing perpetrator and others only 10 percent.

## **6.2 Conclusion**

In our religion, women are taken as creators; goddesses are often worshipped in different occasions by different. Likewise in actual day to day practices. They are treated as second class citizens instead and are degraded and underestimated in many cases. The social norms and values do not give them enough exposure to the rest of the world other than their family, their work concern and their locality. Moreover, especially the males of the society subject them to many shorts of barbaric violence time and again on different places and occasions. Even the female's are also sometimes found to be coming hard on this ground to violate week women and many such evidences can be heard, read and seen frequently in the media.

The data obtained from this study showed that the respondents has at least once suffered with some kinds of violence in their life in household related dowry in Madhise community. The respondents were mostly not aware about the violence and are not confidence about their remedies yet, due to the social composition there is fear within themselves about the consequences that may result from revealing all those happening with them, so they are not sure about whether or they have to speak abput them.

The data obtained reveals that the most common form of violence against girls and women is within the household and they are basically tortured by mentally and physically both due to lack of dowry in Madhise community most quarrel with their mother / mother in law than others. According to finding data most of the dowry related violence occurred in joint family than single family. Forcing of women by her family to bear a baby boy and also traditional custom must be have a baby a boy and child marriage, illiteracy and follow the tradition and culture are the main reason of domestic violence due to lack of dowry. Majority of the women are highly dependent is also main root cause of DV. The girls and women are also violated within their household by the doing simple mistake, in the name of the children etc. Majority of women are kept inside the household and doing the entire household chores and bearing child is the main duty and responsibility of women in Madhise community if they want to go outside, they are not allowed to go alone. So most of the violence are inside the house, they should keep secret in one way and another way they do not want to lose their prestige of their family specially to her husband.

In the context of sharing and reporting the incidence of violence, majority of respondents (i.e. about 39 and 58 %) share their experience with family and friend respectively. And other relatives about 3 percent of them reported as the violence incidences. Among 65 percent of the respondents hesitate to share or report about their experiences due to the fear raised within themselves as well as because they themselves just take incidences normally.

In the case of cause, most of the respondents said lacks of education / ignorance, social pressure, culture and tradition as well as women's lower status as vital cause of VAGAW related dowry. They think that male as compared to those by female is doing the violence against women in more proportion. However, key informants viewed that lack of proper law to respond VAW cases is major reason for it.

Under – reporting and keeping secret the incidences of VAW is seen as a major problem. Majority of the dowry related cases never come openly either at societal or at Institutional level. Until and unless, such cases remain secret perpetrators ever

feels secure of victimizing immediate female partner girls and or in laws relatives. Since, majority of women and girls interviewed accepted that they would keep secret if such events happen to them. So it is desirable to encourage women to make public cases of victimized. So that from the fear of being exposed as perpetrators and to save family's prestige perpetrators may harassed.

]

Despite women's high level of agreement on reporting on dowry related violence their actual commitment to materialize intention is seen very weak because of socio – cultural pressure and irresponsible community and administrative environment. However, the commitment of key informants also seems to be weak to rescue victims and punish perpetrators of child marriage by putting legal barrier beforehand.

The violence against women are happening in a much higher numbers day by day and the problems has had its impact made in the society. So most of the respondents think the proportion of the dowry related violence could not be controlled. But when it comes to stopping, lesser respondent think that the violence against women and girls related dowry could be slowly reduce by some means. According to them, awareness and counseling can play a crucial role in lessening the number of incidences of violence related dowry in the society.

### **6.3 Recommendations**

With the analysis of the data obtained from the field study and the conclusions made then after, I think the following hints will help the policy makers and programme managers who are working for women either in governmental or non governmental levels make their programmes effective.

- ) Most of the Madhise community women are backward and victimized due to, their tolerance and shyness to expose their problems to others or due to prestige of their house. So, we need to make women forward and provide them freedom for keeping their opinion and view in front of other and keep them secure.

- ) There is a need to for women and girls to provide good education to make them knowledgeable and self-dependent. Moreover, and it is necessary to start income- generating program for making them self dependent.
- ) Most of the awareness programmes should be taken to the every VDCs of community level so as to make the family members and the in laws family about the gender based violence, human right and about the right to be given to girls and women.
- ) The women activist and police women should give priority and should be given a special post at ever police stations so that the victim can feel secure and comfortable to express their feeling with them and report the incidences.
- ) Extra priority should be given to the women, their freedoms in the work they want to do and develop the ways to make women more engaged in doing works in developmental fields. Moreover, the concerned body should take necessary steps so as to confirm that the girls and women are not being violated in front of others.
- ) The Nepali Legal System does not provide an effective remedy to women subjected to domestic violence related dowry. Civil law provides for the material support of abused women by partition of the husband's property. Delays in Nepalese legal System, however, often effectively deny women their right to partition.. Civil law and the state's administration of the property laws thus reinforce dependency.
- ) There must be making the rule in Nepali Legal System to punishment for giving and taking dowry in the community.

## **6.4 Further Research Issues**

Because of limited time duration and other many practical and technical problems, more attempts could not be done in this study to cover diverse areas of the domestic violence, the diverse nature of the domestic violence and with the girls and women in many diverse fields. Going deep in only one aspect of domestic violence related dowry, with their cause and consequences can reveal more important data about the violence. Moreover, this study is only done with the women and girls of 8 VDCs in Banke district. And the study can also be done with working women who represent the minority groups of our country can be useful to generalize the overall status of women and girls of the country and the proportion of the domestic violence against them can also be more accurately revealed.

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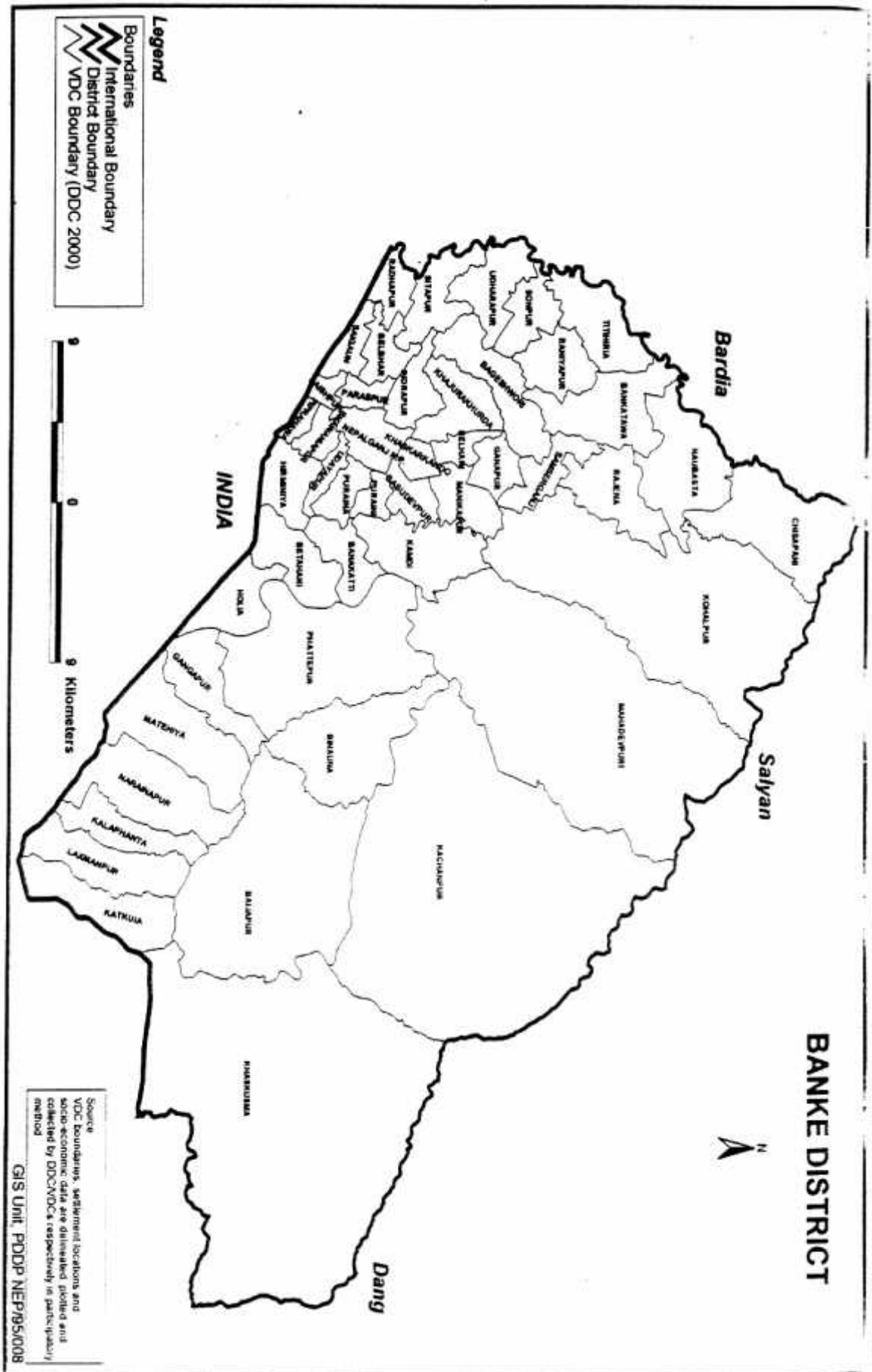
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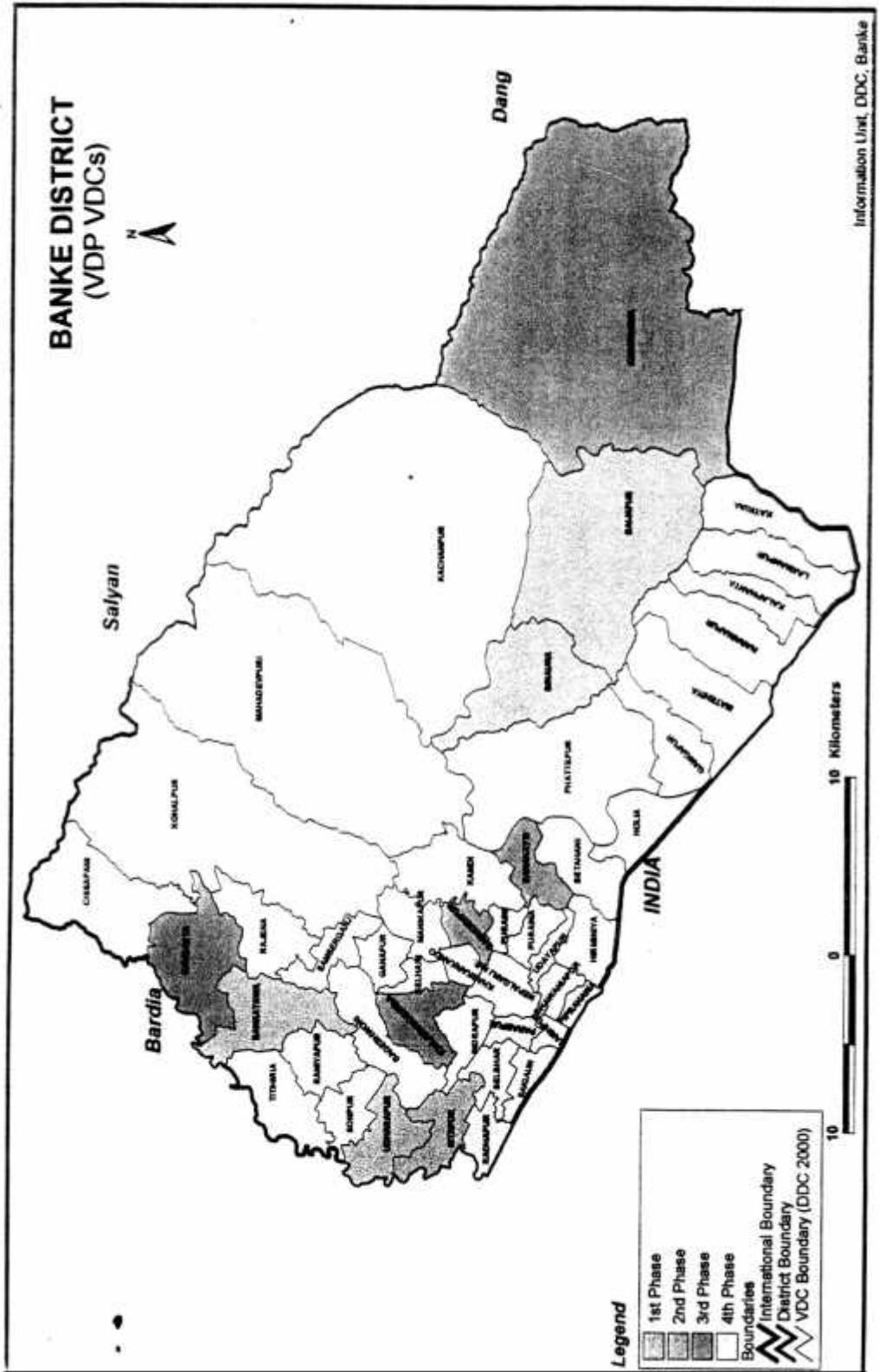
Bagladesh: **ALRC statement on 'Dowry** – related violence against women in Banladesh



Annex-1



Annex - 2



**Annex-3**



**Researcher's taking a Interview with Respondent at Puraini VDC in Banke.**



**Focus Group Discussion with adolescent girls at Bankati VDC in Banke.**



**Focus Group Discussion with VDC Women**



**Focus Group Discussion with VDC Women**



**Respondent's daughter marriage by giving dowry at Bankati VDC in Banke.**



**Researcher's attending meeting with CBOs Groups in SAATHI in Banke.**



**Researcher's taking a interview at Piparawa VDC in Banke.**



**Researcher's taking Interview with Respondent at Puraina VDC in Banke**

**Annex-4**  
**ACHIEVMENTS**

**Case Study on Domestic Violence**

**Name:** Noorjaha (fictitious name)

**Age:** 18

**Place / Country:** India

**Birth place:** Purení VDC, Nepalgunj, Banke

**Married Area:** Nanpara Kingranpurwa

**Rescue date:** February 12<sup>th</sup>, 2004

**Problems / Violence:**

**Dowry related violence:** Physical and metal torture

Accused of Adultery, Present Status:

**Present Status:** After the family and couple counseling – Leading a happy married life in India.



## Survey Questionnaire

### Baseline Survey on Domestic Violence against Women related Dowry System in Madheshi Community in Banke District Individual Interview Schedule

Interview Schedule for Victim (both Victim women and other )

#### Section 1 Survey site Identification

1 Name of Municipality: .....

2 Ward Number: .....

3. Name of Tole: .....

4. Survey Number: .....

5. Interview Status:

Completed .....1  
Uncompleted .....2  
Refuted.....3  
Half complete.....4

6. Type of Interview:

Victim .....1  
Other woman .....2  
Adolescent girls.....3  
Other .....4

7. Date of Interview: -----

8. Interviewer: -----

#### Section 2: Personal Identification of Respondent

9. Name of Respondent (to be kept confidential).....

10. Current age in completed Years.....

11. Caste/ Ethnicity.....

12. Religion .....

13. Mother tongue and language .....

14. Marital Status:

Unmarried .....1  
Currently Married .....2  
Divorced / Separated .....3  
Widow..... 4



**15. At what age were you get married? .....**

**16. Do you have given birth to child?**

a. Yes.....b. No.....

**17. How many children do you have?**

a. Sons..... b .Daughters.....

**18. What type of family are you living with?**

a. Joint or extended    b. Nuclear    c. Other Specify

**19. Educational Level**

a .Illiterate                      b. Literate                      c. Little Knowledge

**20. What is your occupation?**

a. Agricultural                      b. Service                      c. Household work                      d. Business

**Section 3: Violence Related Questions**

**) Knowledge and Awareness on Violence Against women.**

**21. Have you heard or known something about domestic violence against women in your neighborhood?**

a. Yes                      b. No

**22. Which of the following action you think as DVAW?**

- |                                   |                      |
|-----------------------------------|----------------------|
| a. Verbal assault                 | g. Teasing           |
| b. Sexual harassment              | h. Child marriage    |
| c. Harassment due to dowry        | I. Marital rape      |
| d. unequal payment for equal work | j .Girls Trafficking |
| f. Rape                           | k. Accuse as Witch   |

**23. Is it legally allowed to do violence against women?**

a. Yes                      b. No                      c. don't know

**24. If no, why domestic violence against women exists in the society? Reasons.**

.....  
.....

**25. If yes, is that sufficient to control violence?**

a. Yes                      b. No                      c. don't know

**26. Did you give or take dowry in marriage?**

- a. Yes            b. No            c. don't say

**27. If given in daughter's marriage, did you give dowry of your desire?**

- a. Yes            b. No

**28. If no, who compelled you to give dowry in daughter's marriage?**

.....

**29. Have you ever taken a loan to give dowry?**

- a. Yes            b. No

**30 What type of violence has taken by your daughter due to lack of dowry?**

- a. Mental effect            b. Physical injurious  
c Both                        d. others

**31 Have you ever disputed/ quarreled with any of your family members because lack of dowry?**

- a. Yes            b. No

**32. If yes, for what reasons you often have to quarrel/ dispute for?**

- a. Verbal assault / curse  
b. Allocation of excessive work load  
c. Because of insufficient food  
d. In the name of Children  
e. In doing simple mistakes  
f. Pressure to commit Suicide  
g. Others specify

**33. To whom often you have to dispute / quarrel with?**

- a. Husband  
b. Mother/ mother in law  
c. Father / father in law  
d. Brother / Brother in law  
e. Sister / sister in law

**34. How for such a dispute / quarreling enters into physical violence against you?**

- a. Quite often            b. often  
c. sometimes            d. Never

**35. What type of impact are you facing in your life because of dowry related violence?**

- a. Mental disturbance  
b. Small injurious  
c. Broken limbs and fracture  
d. Disability  
e. Kick out from house  
f. Others specify

**36. (Check if this woman is only with daughters and or child less) Have your ever psychological and physically harassed or been victimized because of only giving birth to girl child or child less ness?**

- a. yes                        b. No

**37. How many daughters have been given birth for the desire of son?**

-----

**38. Who insist you to have more daughters for the desire of the son?**

- a. Your husband
- b. Your mother in law
- c your father in law
- d. others .....

**39. How often you feel violation of your rights and spirits in the name of religion and traditional practices being of a woman?**

- a. Quite often
- b. Often
- c. Never

**Section 4: Behaviour on Reporting the Incidence and Seeking Remedy**

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

- a. Keep Secret.....
- b. Share/ Report .....

**41. If share or report, with whom or to where?**

- a. Share with relatives
- b. Share with peers
- c. Report to police Office
- d. Report to local CBOs or NGOs
- e. Other specify

**42. If keep Secret? Give reasons**

.....

**43. If a husband himself or members of his family often give physical and mental torture because of not getting satisfactory amount of dowry is to be reported to the concerned authority. What is your agreement?**

- a. Strongly agree
- b. Agree
- c. Disagree
- d. Don't know

**Section 5: Knowledge on legal Aid, Education and Community Action.**

**44. Do you think female need Education?**

- A. Yes
- b. No

.....

**45. What do you think about the property Rights for Women?**

- a. Yes
- b. no

.

**47. What is the cause of backwardness of women in our society?**

- a. illiterate
- b. economical condition
- c .religion
- d. others

.

**48. What can be done to reducing dowry related violence and system in our society?**

.....

**49. What are the causes prohibiting women from reporting incidence of violence against them?**

- a. Ignorance and lack of education
- b. Social pressure
- c. Male domination
- d. Economic dependency
- e. Cultural and tradition
- f. No support system
- g. Negative attitudes of concerned authority
- h. Other specify.....

**50. In your opinion what kind of support is needed for the victim women of violence?**

- a. Awareness rising and counseling
- b. Family mediation.
- c. Legal advice
- d. Victim support programme.
- e. Financial support.
- f. Empowerment by law
- g. Involvement in economically self sustaining skill oriented training
- i. others specify.....

**51. Do you know any of social and CBOs and NGOs working in awareness rising activities on violence against women and women's legal rights**

- a. Yes know own self
- b. yes heard off
- c. Don't know

**52. If know own self and head off, please name those CBOs and NGOs.**

- a.....
- b.....
- c.....

**53. Do you know about the legal provision for protection of a victim woman of domestic violence?**

- a. Yes Know
- b. Yes heard about
- c. Not sure
- d. Don't know

**54. What should be done to prevent DVAW related?**

- a. Awareness
- b. Improve woman status
- c. Punished perpetrators
- d. Other

**55. Can dowry related domestic violence against women be prevented?**

- a. Yes
- b. No

## **Annex: 6**

### **Checklist, Issue of Discussion with Key Informants and Observation**

**Time:**.....

**Place:**.....

**Date:** .....

#### **1. Key points for discussion**

- Dowry system (Positive, Negative, aspects)
- Socio- demographic background
- Cultural and Religious factors / Pattern
- Dowry (trends) -(Decreasing, Constant, Increasing) and Why?
- Indo – Nepal relationship of marriage.
- Difficulties – Legal / Political / Social / Cultural / Religious
- Legal Provision
- Opinion – How to reduce dowry related violence and system in Madhise Community

#### **2. Key – Informant Interview.**

- VDC- Chairman
- Leader of CBOs
- Representative from Local NGO's
- CDO
- Representative of the Police office
- Intellectual People

#### **3. Checklist for Observation**

- Attitude towards female members of family
- Marriage Ceremony
- Cultural pattern
- Dietary pattern ( morning to evening)
- Festivals
- Education