

# **CHAPTER – I**

## **INTRODUCTION**

### **1.1 Background of the study**

For individuals all over the world, home is a safe haven, yet it is at home that many people, all over the world, are subjected to heinous crimes of terror and violence and even death at the hands of family members who are suppose to love and protect them. They are victimized physically, sexually and psychologically. However, when the abuse is inside the home, it is condoned by a large part of the society, State and law enforcement machinery. Though domestic violence is a form of violence that occurs inside the home, in context with Nepal, like in almost all the South Asian countries domestic violence is one of the man forms of gender based violence. Gender based violence is present in every country, though there are variations to the patterns of violence. It cuts across boundaries of countries, class, caste, age, education, income, ethnicity and culture. Even though most countries have criminalized violence against women, domestic violence against women is still prevalent and sanctioned under the disguise of cultural practices or through the misinterpretation of Religious texts.

People of this community are responsible for creating discrimination in the society. During her childhood, a girl is asked to be soft polite and subservient while a boy is advised to be aggressive and bold still days are there where a girl is not allowed for her independent decision. She has to follow her she to take permission from male concerned to her. This clearly indicates how a woman is being dominated

by male in today's society. This has resulted to treat women in doubt and suspicion.

The discrimination against women is one of the UN convention has defined this is "Discrimination against woman implies any distinction, exclusion or restriction made on the basis of sex which denies woman their human rights and fundamental freedom. Woman implies any distinction, exclusion or restriction made on the basis of sex which denies women their human rights and fundamental freedom (Khanal 2006: 1).

Generally, in Nepalese context violence is at all caste/ethnic level though it is predominant in rural society's the gender violence is one of serous social problem which is dominating and a barrier in women's progress. The UN convention on the elimination of all forms violence against women 1993.pg no. 573 has defined as "women violence means all types of physical, sexual, mental violated behaviors done against woman." These behaviors included the violence against woman like battering, sexual exploitation of girls, the misbehaviors done to woman due, dowry, marital rape, cite rectory and other bad socio-culture (practices) traditions. But violence does not limit within these. Again it defines "the violence based on gender discrimination as". Any activity based on gender discrimination which result physical, sexual and mental torture it any one's liberty (freedom) is neglected by showing fear tourism etc that activity is called gender based violence this violence can be in both public and private places.

Violence is a kind of oppression, coercion and cruelty against another being. Moreover gender based violence is a form of discrimination that seriously inhibits woman's ability to enjoy rights and freedom men. The CEDAW committee stages in the general

recommendation unit no. 19 pg. no 47 defining the gender based violence as:

"Violence that is directed against a woman/girl because she is female or that affects women/girls disproportionately. It includes acts that inflict physical, mental or sexual harm or suffering, threats such acts coercion and other deprivation of liberty."

Violence against women and girls takes several forms. It includes domestic violence, rape, trafficking in woman 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 (Unicef 2001 pg no. 93).

Nepali society (as well as most of the south Asian) upholds the chastity and virginity of a girl the ultimate prestige and 'dignity' of a family. On the other hand, the victims as it instill in them the values of 'suffer in silence,' tolerance 'and non-resistance' values of being shy and 'shameful about voicing victimization, especially sexual exploitation, further silences a victim into submission ( Saathi 2001:22).

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. That violence which occurs within the periphery of household is Domestic Violence (Dr. Pradhananga and Shrestha, 2006:2).

Domestic violence is behavior - emotional psychological, physical or sexual abuse that one person in an intimate relationship uses in order to control the other. It takes many different forms and includes behavior such as threats, name calling and isolation with withholding of money, actual or threatened physical harm and sexual assault. Most domestic violence

committed against women by their male partners. It also occurs in lesbian and gay relationship and it is common in teenager dating relationship. In a small number of cases, men are abused by female partners. But because 9 to 95 percent of all adult domestic violence assaults are perpetuated by man against their female partners, this booklet will refer to victims as female and abuses as male, in any case, every victim of domestic violence, whether female or male, gay or heterosexual has the right to legal relief ([http://www domesticviolence.com/whatis.html](http://www.domesticviolence.com/whatis.html)).

Domestic violence refers to that type of activity in which the woman are exploited, dominated and controlled within house. The domestic on Ain 2058, Bidhayak section (gha) defines it as "The domestic violence means the family member to other member. The family induces husband, wife, father, mother, son, daughter, father in - law, mother in law, grand father, grand father, grand mother, brother, sister etc.

Biologically nature has created two sexes for each and every living being that are female and males, which have innumerable similarities but very few dissimilarities on the other hand human baby is only the biological being at birth but society and culture transfer it as social in course of time. Science has proved with the evidence that male sex is weak than female. From the fertilization period, in each and every stage of death is biologically higher for male than female. In pregnancy the male fetus are damaged more than still birth taken places. The life expectancy of female is higher than male at birth (Bhasin. 2009: 17-19).

Religiously, since Vaidic period women have been worshipping their husbands though Durga, Laxmi, Sita and Saraswati were goddesses

worshipped by both men and women. In some of our society women are believed to be the living goddesses like Kumari in Newari caste.

Historical evidences show that women were less dominated during pre historic era. Also it has been found that during agricultural period women were dominated by male. Coming out industrial society, past trend got continuity due to division of labor based on sex. This created innumerable inequalities between men and women (Paudel, 2058: 34-37)

Naturally women are limed with motherhood that is blessed with giving birth to a child. Side by said they are as competent as with a men. Which is well proved by courageous ladies like Sunki, Teres Kova, Passang Lhamu, Rosa, Clara, Margaret nightingale, mother Teresa etc. few to list. On the other hand women are severely suffering from anemia; HIV/AIDS etc. due to poverty still they are struggling to come up. As per UNDP report only 141 women are at top management position throughout the world. Even in America the salary difference between female and male is 3.5 which has not changed since last 100 years. Of total women population in the world, 70% are uneducated and poor. Nepal is full of rural areas; most of the people are still illiterate where women status is too worse. Normally a women plays a triple role in the society viz; as a mother as a wife and as a community workers.

Dr. Acharya, 1994: 137, women in Nepal have no security of her fertility system. Social and cultural influences also contribute to spouse abuse because most victims of intimate violence are women, researcher who analyze social factor contributing to spouse abuse often focus on the role of women in society. In most societies, economic and social processes operate directly and indirectly to support a patriarchal social order and family structure. Patriarchy is associated with the subordination

and oppression of women. The violence is often institutionalized, or formalized in social structures, for instance in traditional laws and customs that permit husbands to physically punish their wives.

Anarmani VDC is situated in Jhapa District. Here all caste of people are living including hill and Terai caste of people, who have different occupation including agricultural, business, services etc. there the women are being the victim of various violence, which are very simple to a much complex. The early marriage, blame with bettering, abuse, dowry, discrimination, use of alcoholism by male, unwanted pregnancy, less opportunity or education/ work to women, lack of mutual cooperation are the existing domestic violence against women in this VDC.

## **1.2 Statement of the Problem**

Violence against women and girls includes physical, sexual, psychological, and economic abuse. It is often known as gender based violence because it involves in part from women subordinate status in society. Violence against women is the most pervasive yet least recognized human rights abuse in the world. It also is a profound health problem sapping their self esteem (Ojha, 2004: 4-5).

Regarding religious and culture violence Dr. K.B. Bhattachan says women fasting, dancing and worshipping for the betterment of husband is also a religious violence against women (NTV programme). Likewise, discrimination between son and daughters in household affairs, education, decision making process, participation in community activities include as social violence economic violence is women's work

opportunity, and dispose owns property, unequal pay in equal work and so forth.

Women have been treated differently since decades in the society. They remained silence and constantly been a victim of violence. These now been well recognized by all and various social organizations are actively devising violence and discrimination elimination program. The international conference of Human Rights in 1993 set a milestone to highlight women's rights and the issues of violence against women in international forum.

Religious beliefs, cultural and social trends as well as existing laws in Nepal has placed male in upper status than female, which is one of the reason female being dominated and has been a victim violence since decades women are being treated as on deject of sex. Women are being blamed even they are innocent as a result of which they are over victimized (Subedi, 1985: 90).

Domestic violence is predominant in all race, castes, religious groups and ages in most of south Asia countries which has affected the life of women and the society as a whole. On the other hand it has been found that this violence is farther enhanced by culture of the society, politics, religions beliefs and existing Hindu value system.

Nepalese society is male dominated. Man is usually a head of a family. He is the decision maker whereas women are seen as an object/tool to give birth of child. They have got almost no owner ship in other properties. Most of they are illiterate and take agriculture occupation. They are always kept busy in household works and less exposed for their education except in few high class groups. Especially in

tribal group women condition is too worse where they are being misbehaved, they are forced for early child marriage. Even in some cases it has been found of thrashing a women by blaming her as a witch women employment rate is very them work in agriculture field. Their health condition is poor. Their life is very hard and living in a pitiable condition.

There are so many researches conducted in different subject and parts of our country. Many sociologist and anthropologists have done a lot of researches in the hill or mountain region. Because of hot, dusty and unhealthy environment of the Terai, researchers don't often go there. So there is a lack of research about the Tharus especially on different aspects or the women issues.

Tharu is one of the poorest and backward ethnic groups of Nepal. Tharu women are limited to household and agricultural sectors because of their illiteracy, poverty and unconsciousness. Thus, lack of job opportunities, lack of family planning practices, lack of women's education and awareness and liberty ant the leading causes of domestic violence. On top of these problems men tend to entertain themselves with alcohol drugs and gambling and aggravate the problem of domestic violence.

### **1.3 Objective of the Study**

The specific objective of this study is as follows:

- To find out the situation of DVAW in Tharu community.
- To differentiate the types and causes of DVAW.
- To identify the women's knowledge about the legal protection and community based organization on domestic violence against women.



## **1.4 Significance of the Study**

The present study is based on field research. The report helps students of the similar field to start another study like this. The student of sociology/anthropology, population studies, health and rural development might find the study useful. This study will provide valuable information to academic researchers planners, policy makers and NGO/INGO in social activities.

This study covers the issues related with women, who are suffering from domestic violence. It will be helpful in identifying and reducing the problem concerned with women living in Tharu community of Anarmani VDC.

## **CHAPTER - II**

### **LITERATURE REVIEW**

#### **2.1 World Context**

Around the world, the violence against women occurs in the different forms and degrees. Violence not only harms women physically, it also leaves deep psychological impact on both the victim and their family. According to UNICEF (2003), there are six kinds of violence against women and member into prostitution, neglect by family members, feticide or dowry demand, wife abuse. UNICEF 2003 shows that south Asia is often referred to as the most gender insensitive region in the world. Girls in south Asia have lower social status and less value than boys who are preformed and invested upon (Hamal 2004:11).

Experts agree that domestic violence is a widespread problem. However, its actual extend is difficult to measure, revenueers believe that the extent of violence between intimate partners is higher than reports indicates data based on official documents, such is police or hospital records, tend to underestimate the extent of violence because many instances of abuse are never reported. Surveys of individual generally produced higher estimates of violence than official records, but they are also assumed to underestimate the actual extent of the domestic violence. For all variety of reasons, respondents may fail to report violence that occurs with intimate partners ([http://www. encarta/msn.com/....](http://www.encarta/msn.com/....)).

It is difficult to the incidence of domestic violence among countries, because the problem is so widely underreported and cultural barriers to revealing details of private relationship affect reporting rates

differently in different societies. Report by the world summarized the result of 35 studies of wives abuse in a variety of countries. The result cannot be directly compared, because different technologies were used. They have no doubt, however, that the domestic violence occurs at extremely high rates in many culture, exhibiting many forms of social organization. Studies in Mexico, Chile, Papua New Guinea and Korea indicate that the great majority of wives two-thirds or more have experienced marital violence. Other researchers report significant levels of domestic violence in Brazil, Kuwait, Kenya, Thailand, Nigeria and Uganda (Heise, 1994: 98).

Sexual violence against woman and girls has been seen through out the world. A man at some point in her life physically or sexually abuses one out of every five women it the world. (UNICEF 2003:227). Every 90 seconds a women in raped in south Africa. The prevalence of child sexual abuses in Nicaragua of child sexual abuse for Costa Rica-Spain, Switzerland (Geneva), Norway (OSLO) and Canada are 45,37,23,18 and 17 percent respectively.

Violence may not always take the form of over physical cruelty. It can be hidden in more complex practices of exploitation and control: in standards of fashion and beauty; in tyrannical ideals of motherhood, monogamy, chastity and heterosexuality; in sexual harassment in the workplace; in the practices of gynecology, obstetrics and psychotherapy; in unpaid household drudgery and underpaid wage work (Ritzer, 2000: 462-63).

## 2.2 Nepalese Context

Saathi an NGO working in this field for lest thirteen years had conducted a situational analysis survey in violence against women in five districts in Nepal in 1997. Which identify rape (30%) as a second common from of physical violence in the society whereas the fist was beating (28%). Geographically, the study show the rape incidence among the survey district were highest figure 31% in Nuwakot, followed by Bankey 22% and 17, 16 and 14 percent in Kathmandu, Jhapa and Kanchanpur, respectively. Saathi second attempt was "psychological impacts of violence against women and girls, with special focus on rape, incest and polygamy" also identified the prevalence of rape incidences in Nepalese society.

Domestic violence is prevalent in the study area i.e. the main, types of domestic violence are physical and psychological respectively i.e. 36.6% and 62.5% respectively the respondents did not report traditional violence like dowry related violence in the study area. The majority of the abuser show violence act under the influence of alcohol i.e. 86.3% majority, of the women were beaten during pregnancy and a few of them needed medical treatment offer violent act during pregnancy (Gurung, 1999: 95-96).

Saathi (2004) 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 caring on with their normal daily lives, just as before the incidence.

Women come into husband's house without any property, being economically dependent on husbands and are likely to become victims of domestic violence. In the absence of equal inheritance rights, they have no means to secure / percent themselves when they are physically and mentally tortured or are thrown out by her husband or in laws. It also forces women to tolerate and kind of abuses from men including alcoholism and gambling.

Money is power' becomes very meaningful during this situation. A research conducted by SAATHI found that among perceived reasons that prevent women from reporting on incidence of violence, 73% cite financial dependency (Pradhan Malla, 2003).

Number of cases complained against marital rape, and abuse are gradually increasing. A study conducted by on NGO Saathi shows that 58 percent of the domestic violence cases reported daily abuse, 77% of the violence perpetrators were family member and 66% of the women endured verbal abuses, 61% sentimental torture and 33% emotional torture (FWLD, TAF, 2003: 24).

Saathi (2005) explains that treatment of the wife in polygamy was mostly done by the husband (75%) 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 participates in ill-treating the less favored wife. The misbehavior cited by them from this source includes withholding access to resources (35%) insulting them (39%) mental torture; physical beating and metal 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.

In Nepal, women comprise more than 50 percent of total population (CBS 2007) but their status vis-à-vis men are lower. Only 42-49 percent female are literate as opposed to 65.01 percent for male (CBS 2007). According to 'Stri-Shakit' (2004), it has started that women work for 10.9 hours per day as compared to men's input of 7.8 hours a difference of 3.1 hours. The study also depicts that there is an increase in male control over decision-making (61.7%) and a corresponding lessening influence of women (29%) over these decision (SAAS journal 2008:81).

Although Nepalese constitution provide for equality, for all, there is still gender discrimination that allows for domestic violence against women to continue in many forms: (Dr. Shrestha, 2066:47) mention that major forms of domestic violence as:

- Alcohol related physical and mental torture
- Beating by husband
- Suppression of wives
- Verbal abuse
- Overload of work
- Avoidance by husband in private life
- Ejection from family
- Sole of daughter for economic benefits
- Denial of adequate food, etc.

According to Unicef, Kathmandu, 2005, domestic violence against women can be defined as any kinds of gender based violence that occurs

within the domain of house. As mentioned below, it may be of categorized into five types:

- 1. Physical Abuse:** Abuse committed with an objective of giving physical pain is known as physical abuse. This includes slapping, beating, arm-twisting, stabbing, strangling, burning, choking, kicking, threats with a weapon, murder, traditional harmful practices like female genital mutilation and widow hood abuse.
- 2. Sexual Abuse:** Those abuses which occur due to women's incompetency/may be due to unwillingness or any other reasons in fulfilling the sexual desires of men. This includes coerced sex through threats, intimidation or physical force, forced prostitution, or any unwanted sexual act.
- 3. Psychological Abuse:** Psychological abuse includes all intimidating and threatening behavior, persecution, abandonment or threats of abandonment, confinement, surveillance, verbal abuse and mental torture.
- 4. Emotional Abuse:** Emotional abuse induced causing fear, shame, public embarrassment, continued threats and taunts, isolation and humiliation.
- 5. Economic Abuse:** Economic abuse includes acts such as denial of funds, exploitation, controlling access to healthcares, food basic necessities and denial of rightful income. Domestic violence means psychological, mental, sexual and economic torture, scolding and emotional torture etc. also are known as domestic violence (FWLD, 2066:4).

According to the FWLD,(2009).there are a lots of facts about the domestic violence in Nepal. Most of the women are suffering from domestic violence. Domestic violence against women is increasing in

every spheres of notion. Once the women is violated means the whole family and her generation to the suffered. According to the police report, 2009 many women are victims by domestic violence.

**Table No.1 The data of DVAW registered in Nepal police from all over the Nepal.**

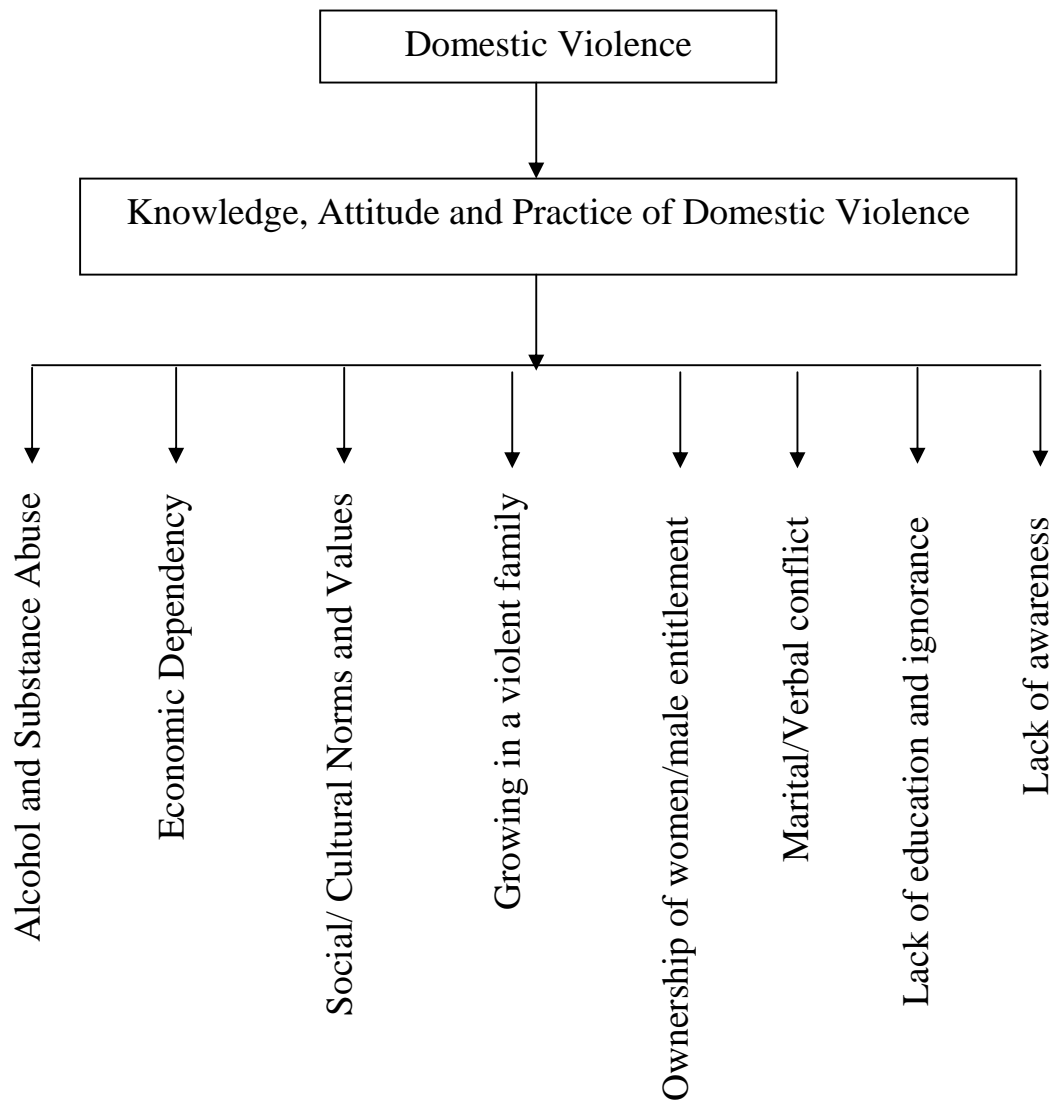
| <b>S.N.</b> | <b>Year</b> | <b>Victim women</b> |
|-------------|-------------|---------------------|
| 1           | 2055/056    | 416                 |
| 2           | 2056/057    | 667                 |
| 3           | 2057/058    | 449                 |
| 4           | 2058/059    | 140                 |
| 5           | 2059/060    | 569                 |
| 6           | 2060/061    | 922                 |
| 7           | 2061/062    | 730                 |
| 8           | 2062/063    | 939                 |
| 9           | 2063/064    | 1100                |
| 10          | 2064/065    | 881                 |
| 11          | 2065/066    | 447                 |

Source: FWLD, 2009.



## 2.3 Conceptual Framework

The analysis presented in this study was based on the following conceptual framework:



## **CHAPTER – III**

### **RESEARCH METHODOLOGY**

#### **3.1 Rational of the Site Selection**

Mainly, there are 3 reasons of choosing particular study area for in depth analysis for fulfillment of the objectives.

Firstly, Women's development programs haven't been conducted there.

Secondly, this VDC is very easy to access for me and also suitable place for study.

Lastly, this VDC is obviously populated by the Tharu community and it may be representative to study about domestic violence against Tharu women.

#### **3.2 Research Design**

The present study is specially designed to find out prevalence of domestic violence and its causes. It is based on the fulfillment of the specific objective of the study, the analysis is mainly based on primary data basically and also the secondary sources of information have been used to describe to light the violence against women in Anarmani VDC.

The designs of this research are exploratory and descriptive. Exploratory research design concentrates to find out their (respondents) knowledge, types of domestic violence, forms of domestic violence, their psychological, physical condition etc. And descriptive research design concentrates to find out their daily life.

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

The study is based on both primary and secondary data. Primary data were collected in the field study with the helps of interview, case study, observation and questionnaires. In the other hand the secondary data were gathered from library, website, NGO-INGOs reports, journals etc.

### **3.4 Universe of Sampling**

Ward no. 3 was selected because Tharu community has been accumulated there. Total household number is 117 which is study universe. Therefore, the study sample was limited to 50 households. It consists of women who are married or unmarried women from a household. Households were selected on the basis of systematic random sampling.

### **3.5 Data Collection Technique**

For the reliability and validity of the interview, questionnaire the researcher consulted with colleagues and experts. Thus in order to collect necessary data and information for proposed research; the researcher has been used following tools and techniques for data collection.

#### **3.5.1 Key Informants Interview**

Formal interviews were taken with some key informants using semi-structured and unstructured questionnaire. The key informants were mother's group of ward no. 3.

#### **3.5.2 Case Study**

Present study is intended to find out prevalence of domestic violence against women in Tharu community of Anarmani VDC (ward no

3). In this regard, to find out real scenario of domestic violence in Tharu community and to share some personal feeling of the victim of domestic violence a case study has been done.

### **3.5.3 Observation**

As mentioned earlier that present study is based upon qualitative research design, hence to acquire some qualitative data and information observation method had been followed by the researcher. The researcher has observed the cases of physical, psychological and traditional violence (dowry related violence) wherever possible in the study area during the period of data collection. Non-participatory observation has been adopted in this field study.

### **3.5.4 Questionnaire**

Semi-structured questionnaire is used to gather the information from the women. The questionnaire was also contained the questions regarding their opinion on domestic violence. Furthermore it also covers physical, mental and psychological effects of domestic violence against Tharu women.

## **3.6 Data Presentation and Analysis**

The collected data / information have been presented in appropriate tables and charts. It is categorized and tabulated according to the objectives of the study. Simple descriptive statistical tools such as frequencies and percentage have been used where necessary.

### **3.7 Limitation of the Study**

Each study has its own limitations and shortcomings. The researcher being a student has time and economic constraint. Thus, the researcher chose ward no 3 in Anarmani VDC of Jhapa District. The interview was taken with the general married women, victims and adolescent girls of the house. Information depends on the answers given by the respondents. The findings therefore can not be generalized for the other areas of Nepal. This study is only for the partial fulfillment of master degree of Arts in Sociology/ Anthropology. Limited resources are other limitations.

There are many types of domestic violence but the researcher chose to deal only with physical (Beating, pulling, hair throwing), psychological violence (verbal assault).

### **3.8 Organization of study**

The study is divided into six chapters. The first chapter deals with the background of the study, statement of the problem, objectives of the study and the significance of the study. Chapter two deal with the review of literature and conceptual framework. Chapter three presents the research methodology, which includes rationale of the site selection, research design, nature and sources of data, universe of sampling, data collection technique, data presentation and analysis, limitation of the study and organization of the study. The fourth chapter provides the location, climate, water resource, about the Tharu, Tharu women, settlement and housing, and festivals. Chapter five is related with the data interpretation and analysis, types and causes of domestic violence and knowledge about DVAW. Chapter six summarizes the problem, conclusion and makes recommendations.

## **CHAPTER – IV**

### **INTRODUCTION OF STUDY AREA**

#### **4.1 Location**

Anarmani VDC, lies at the North West side of the district headquarter, Bhadrapur which is at the distance of 17 km from headquarter. Sanischare and Arjundhara VDC lie in east north part. Generally it has rectangular shape (Anarmani VDC). Anarmani VDC has been connected by different highways like Mahendra Highway, Mechi highway. It has the altitude of 126 m from the sea level.

#### **4.2 Climate**

Anarmani VDC has a tropical climate. The hottest months of the year are July to August. The maximum temperature rises up to 41.2 degree Celsius. The coldest months are December to January and the temperature drops down to 2-5 degree Celsius. The highest and lowest annual rainfall is around 1667 mm to 3060 mm in average. Average weather is 1467 mm to 2457 mm.

#### **4.3 Water - Resources**

Aduwa Khola is the main water resources in this VDC. Other water resources are Bhuteni Khola, Deunipa Khola, Masale Paini (Rekha), Belgachhi Khola. 375 hectores land of Anarmani VDC and Garamani VDC are irrigated by these water resources. There is a pond in ward no 7 of Annarmani VDC which has the area of 4 Bigaha 19 Kaththa. It is a tourist area. There is a overhead drinking water tank having the capacity of 4, 50,000 liter. It supplies 15, 0000 liter drinking water daily.

#### 4.4 The Tharu

Various attempts have been made with etymological sources to trace the origin of Tharus. Name as ATHAWARU (CBS, 1997), meaning become wet recessing swampy nature of the region THATHARANA (Gazetteer 1881), meaning trebling or quaking during their flight to Terai after a fight between Raj put and Muslims. THARE (Gazetteer, 1987), meaning they halted after their alleged flight in the TERAI forest, THARU (Knowles), meaning paddlers. All these dialects are put forward to substantiate the meaning of Tharu (Crooke 1996), denoting a wine bibber', is believed to be given by the way of the Kshatriya Rajas of Plain when he was amazed by the way of the Tharu drinking behavior. Newfield (1885), on the other hand holds the view that the word THAR which in the colloquial dialect of the lowest classes means, a man of the forest this view is regarded more applicable because it describes the status of tribe ( Nakarmi 2004: 7).

Tharu are one of the indigenous tribal people scattered all along the southern foothills of the Himalayas from Bhutan in the east of the Nainital Terai of India in the west and including the whole of the Terai portion of Nepal. The greater part of the Tharu population resides in Nepal. The old census of the Tharus in India as quoted by S.K. Srivastava shows that their numbers there are gradually decreasing. According to him the census of 1881 enumerated their total population in Uttar Pradesh province as 27172 whereas in 1971 the number was 22.38% in the 1951 census (India/Tharu) where not enumerated separately (Rajaure 1978:1).

According to Iman Sing Chemjong "the Tharus of Kochila family of Morang and Saptari districts of Nepal seem to be the survivors of Koch Kirat people of North Bengal and who must have migrated from north

Bengal to Morang and Saptari with their Royal family members and spread all over the Terai districts of Nepal (Rajaure 1978: 5).

The Tharu lived more or less independently until the 1950s when malaria was eliminated the lack of malaria made it safe for other Nepalese to move to the Terai. At this point Pahadis, or hill castes started moving down into the Terai in large numbers Pahadis began buying the lands and soon enough the Tharu lost control of their traditional holdings. Eventually they became Kamaiyas or bonded laborers in what was originally their homeland (UNDP 2008). Though this practice was outlawed in 1962, 1990, 2000 and 2002 respectively the practice still exists in small pockets. Where it has been eliminated extreme poverty still continues to plague the Tharu (UNDP 2008). Current estimates conclude that 48% of Tharu live under the poverty line and that 54% are illiterate. These numbers confirm that the Tharu have higher poverty statistics and higher illiteracy rates than national Nepali numbers (CNAS Journal 2009: 224).

The Tharu live on the edge of the forest farming and raising livestock on the plains. They also use the forests to trap animals collect fruits root herbs and to fish into the small rivers and streams. Their staple foods are rice (eaten with fish) Chicken Park, Rabbit, Pigeon and Tortoise as well as dal and vegetables as wheat and barley the women make alcohol.

Traditional Tharu homes are usually single storied structures with straw roofs their sizes depending upon the size of each family. They take great pride in keeping their homes clean. The women commonly decorate the walls of their homes with colorful paintings of elephants, horses; parrots and flowers married women also adorn their hands legs and



breasts with elaborate and artistic tattoos, although this practice is becoming less common.

According to Odegaard, (1997) the Tharu are traditionally animistic in their beliefs: worshipping various animals such as monkeys, snakes and cows. Today these beliefs are overlaid with Hinduism. Every Tharu home contains a household god who is offered blood sacrifices of a chicken and pigeon, as well as milk and silk cloth. In many Tharu homes they also appease this god with the blood of the male of the H/H. This takes place in a ceremony where he makes superficial cuts on his forehead, arms, throat, legs and chest (Bhatta 2007: 25).

The gods are promised many things to get rid to diseases. In any kind of misfortune, disease or even in bad dreams, the gods are given Bhakal (a promise of something provided the disease is cured). Death is an event of great significance among Tharu societies, and rituals they perform differ from place to place (<http://www.global12project.com>).

The Tharus depend mainly on agriculture and animal husbandry. They are also involved in raising animals, e.g., cow, pig, duck, chicken and pigeon. They are hard working and laborious. They are also involving in fishing, making rope, Dhakiya (a basket) a mat. Some of the Tharus are involved in business and private services. Poor Tharu work as wage labor and work for other houses.

#### **4.5 Tharu Women**

According to Malla: (2007), the status of Tharu women is higher than their counter part of Hindu women. They are freer in their society. Due to the bride price marriage system and exchange marriage system women are highly valuable. Because of poverty, illiteracy and

agricultural occupation of Tharu, women's employment possibilities are limited to household, field and domestic servant (Kamlari) of rich people (Bhatta 2007: 26).

Some years ago, there was higher status of females in Tharu society in the study area. Due to the paying system of the bride price on the occasion of marriage made the status of women higher. But nowadays the bride price system is slowly disappearing and in spite of bride price they begin to give dowry in the marriage due to contact with other ethnic groups. It has slowly made women victims by domestic violence in the Tharu community.

According to respondents, most of the major decisions are made by male. Tharu women are engaged in different aspects of agricultural activities. In addition, regular work of the women cover the household duties like preparing meal, fetching water, caring and rearing of children, laundry, making cakes of cow dung for fuel wood.

#### **4.6 Settlement and Housing**

The traditional Tharu houses are single storied, rectangular but made of straw or branches of bamboo or other bush products plastered over with a mixture of clay, cow dung and paddy husk. The roofs are made of straw, and thatch. It has no window, except of few holes just to let light in. Except the main house, there are small huts where cattle are kept and straw, hay, firewood and chaff are stored. The traditional Tharu mentality is that their god Bhutwa does not permit them to make double storied houses. Though, nowadays they are erecting double storied houses, yet they believe that always their deities reside in the ground floor. Before constructing double storied houses, they worship their

village deities, Bhuinyar. Nowadays house are being made of brick and roofs are made of tile and zinc.

#### **4.7 Festivals**

Tharus enjoy many kinds of feasts and festivals as the other Nepalese people. The important festivals are described below:

##### **a) Maghi**

Maghe Sakranti (the first day of Magh) is called Maghi in Tharu language. For three to four days before the festival those people stop working and begin to enjoy by eating, drinking and dancing. Tharus have no separate calendar year but practically their new year begins from this day. It is greatest festival of the Tharu community.

##### **b) Holi**

Tharu people celebrate Holi calling it 'Dhureri' as an important festival in the month Falgun. There is a folk story about when and why the festival started. In this occasion, males and females both drink alcohol and play each other with all sorts of colors both dry and wet singing songs and dancing.

##### **c) Krishna Janmastami (Astimki)**

The Tharu address 'Krishna Janmastami' as 'Astimki'. The Astimki is celebrated in the month of Bhadra on the same day all over Nepal. One day before the fasting they are fishing in the river and take good food with fish until the late night. Those who observed fast take a bath early in the morning.

#### **d) Atwari**

In Tharu language, Sunday is called Atwari. This festival is named Atwari because it is celebrated in a Sunday of Bhadra. If third day of bright fourth night (known as Teej in Hindu society) is Sunday, Atwari is celebrated on the same day. Otherwise, the first Sunday after Teej Atwari is celebrated. Like the Astimki this festival is celebrated with fasting and worshipping.

#### **e) Dashain (Dasiya)**

Tharu called Dashain as Dasiya. It is the greatest festival of Hindu celebrated in the month of Ashwin/Kartik. Tharus also celebrated this festival during the Dashain. They celebrate Dashain by eating meat and drinking wine liquor in each other's house. On this day Tharus put white Tika from elders and also goes to Mahato's house for the tika with some present. Sharecropper and tenants go to their landowner's house for the same purpose.

#### **f) Tihar (Dewari)**

Tharu do not celebrate the Dewari (Tihar) as the Hindus do. It is celebrated in the month of Kartik. They do not worship crow and dog as the Hindus do. On the day of Laxmi Puja they put on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink on garland to cow, worship and give cow to drink salt water. On this day they do not plough oxen. At night they worship photo of Laxmi, ornaments and money. They light oil lamp or candle at the doors of the houses, in courtyard and in cowshed.

Nowadays the Tharu have also started to put on Tika between sisters and brothers. They also entertain by singing and dancing. The young groups of Tharu involve in gambling and cards. Tharu celebrate festivals by eating meat and drinking wine in each other's house. Alcoholism and gambling both are cause of domestic violence.

### **g) Population**

In Anarmani VDC, the total populations of Tharus are 2353. (Please see Table 2).

**Table No.2: Tharu Population in Anarmani VDC**

| <b>S.N.</b>  | <b>Ward No.</b> | <b>No. of HH</b> | <b>Female</b> | <b>Male</b> | <b>Total</b> |
|--------------|-----------------|------------------|---------------|-------------|--------------|
| 1.           | 1               | 87               | 260           | 274         | 534          |
| 2.           | 2               | 18               | 45            | 35          | 80           |
| 3.           | 3               | 117              | 335           | 307         | 642          |
| 4.           | 4               | 60               | 153           | 170         | 323          |
| 5.           | 5               | 85               | 213           | 209         | 422          |
| 6.           | 6               | 4                | 10            | 8           | 18           |
| 7.           | 7               | 22               | 70            | 75          | 145          |
| 8.           | 8               | 16               | 35            | 49          | 84           |
| 9.           | 9               | 19               | 45            | 60          | 105          |
| <b>Total</b> |                 | <b>428</b>       | <b>1166</b>   | <b>1187</b> | <b>2353</b>  |

Source: Field Study, 2066.

## CHAPTER – V

### DATA INTERPRETATION & ANALYSIS

#### 5.1 Age Composition of Respondents

It has been assumed that with the age women's status in household increases. Therefore, it is important to see age composition of the respondents. Since, lifetime experience of violence may be higher of old women compared to younger one.

**Table No. 3: Distribution of interviewed women (respondents) by Age Group**

| S.N.  | Age Group | Frequency (No. of Respondents) | Percentage |
|-------|-----------|--------------------------------|------------|
| 1.    | <20       | 7                              | 14         |
| 2.    | 20-29     | 10                             | 20         |
| 3.    | 30-39     | 20                             | 40         |
| 4.    | 40-49     | 10                             | 20         |
| 5.    | 50+       | 3                              | 6          |
| Total |           | 50                             | 100        |

From the table no. 3, it is clear to see that highest proportion of women (i.e. 40%) come from 30-39 years followed by 20-29 years (20%). About 14 percent come from younger age i.e. under 20 and less than 6 percent from older age group i.e. 50 years and above.

#### 5.2 Marital Status

Gender based violence against women is common among all women irrespective of their marital status. However, violence related to

immediate male partner i.e. husband and in-laws (mother-in-law, sister-in-law, father-in-law) is viewed to be more to married women.

**Table No. 4: Distribution of Interviewed Women by Marital Status**

| S.N.  | Marital Status | Frequency | Percentage |
|-------|----------------|-----------|------------|
| 1.    | Unmarried      | 17        | 34         |
| 2.    | Married        | 26        | 52         |
| 3.    | Widow          | 2         | 4          |
| 4.    | Other          | 5         | 10         |
| Total |                | 50        | 100        |

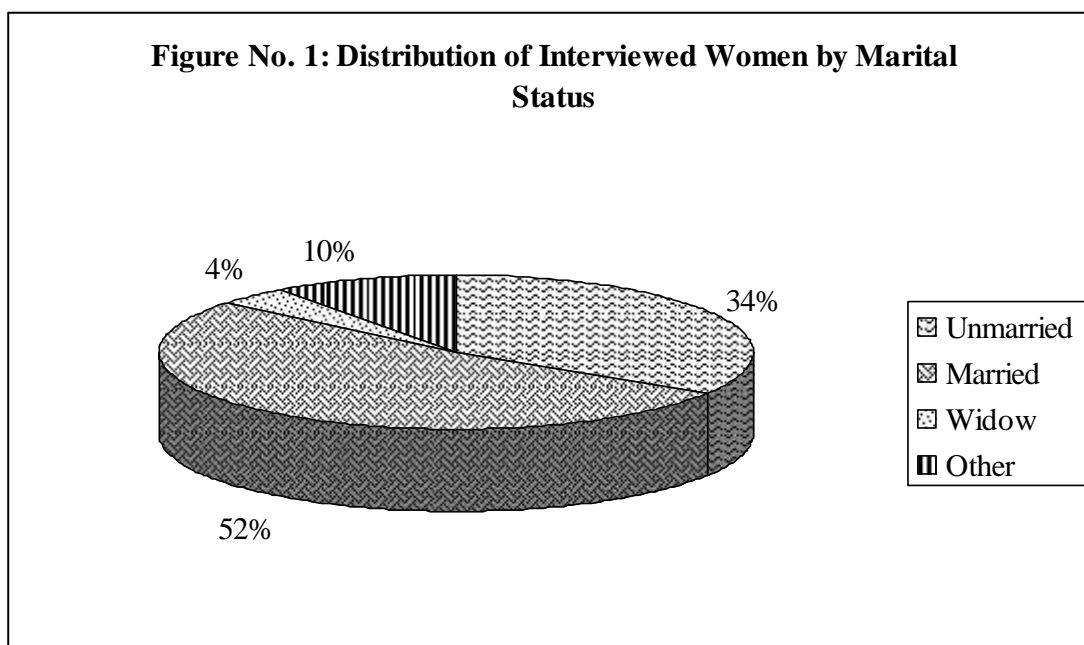


Table no. 4 and figure no. 1 presents distribution of the 50 interviewed women by their marital status in Anarmani VDC (ward no. 3). From the table it is clear that the survey interviewed 52 percent married women, 34 percent unmarried adolescent girls and 7% widows.

**Table No. 5: Respondents by Types of Marriage**

| <b>S.N.</b> | <b>Type of Marriage</b> | <b>No. of Respondents</b> | <b>Percentage</b> |
|-------------|-------------------------|---------------------------|-------------------|
| 1.          | Arranged marriage       | 35                        | 70                |
| 2.          | Love marriage           | 10                        | 20                |
| 3.          | Inter-caste marriage    | 5                         | 10                |
| Total       |                         | 50                        | 100               |

Source: Field Study, 2066

Presented by sample size a total, 70% respondents had arranged marriage, 20 percent had love marriage and 10 percent had inter-caste marriage.

### **5.3 Type of Family/Family Composition**

It is found that in study area (Tharu community) of Anarmani VDC, word no 3, there are mostly nuclear families i.e.80% and joint family only 20% this figure is shown by table no 4. It might be due to younger and educated couple's migration to the city for the search of job and study and older couple left in the village/house.

**Table No. 6: Respondents by Type of Family**

| <b>S.N.</b> | <b>Type of Family</b> | <b>No. of Respondents</b> | <b>Percentage</b> |
|-------------|-----------------------|---------------------------|-------------------|
| 1.          | Nuclear family        | 40                        | 80                |
| 2.          | Joint family          | 10                        | 20                |
| Total       |                       | 50                        | 100               |

Source: Field Study, 2066



The above table explains that 80 percent respondents live in nuclear family 20 percent respondents live in joint family. All these type of family women were suffered from domestic violence.

The field study shows that behind this might be the superiority complex of male in nuclear family than other family. So, mostly physical violence occurs in nuclear family but psychological torture in joint family. Actually both are domestic violence.

#### **5.4 Education Status of Respondents**

Ability to read and write and is able to read and write sources of literacy/education and if learnt from formal schooling than grade completed was asked to women and girls interviewed. About 60 percent of the 100 women and adolescent girls reported they could read and write and categorized as literate and the rest 40 percent were found to be illiterate.

**Table No. 7: Education Status of Respondents**

| <b>S.N.</b> | <b>Literacy Status</b> | <b>Frequency</b> | <b>Percentage</b> |
|-------------|------------------------|------------------|-------------------|
| 1.          | Literate               | 30               | 60                |
| 2.          | Illiterate             | 20               | 40                |
| Total       |                        | 50               | 100               |

Source: Field Study, 2066

The above tables shows that majority of the respondent are literate i.e. 60% and minority of the respondents are illiterate i.e.40%.

Still there are discrimination in education between daughter and son. To create this situation; various factors are seemed; responsible like

negligence in daughter's education, culture and religious tradition, rituals etc. families tend to train girls more in agriculture skills and household chores in order to equip them to be good housewives rather than formal education. Due to low education it is difficult for females to compete with male in every sector and also they are not actively involved at development works.

## 5.5 Occupation Status of Respondents

Occupation is one of the most important factors, which affects the socio-economic status of women. Low socio-economic status of women also cause of domestic violence against women.

In the study area most of the Tharu women have agricultural occupation. The second occupation of respondents is daily wages labor and the least of the respondents have small business services. Mostly the women are engaged in agriculture and household.

**Table No. 8: Sampled Respondents by Occupation**

| S.N.  | Occupation       | No. of Respondents | Percentage |
|-------|------------------|--------------------|------------|
| 1.    | Agriculture      | 20                 | 40         |
| 2.    | Daily wage labor | 12                 | 24         |
| 3.    | Small business   | 7                  | 14         |
| 4.    | Household        | 6                  | 12         |
| 5.    | Service          | 2                  | 4          |
| 6.    | Others           | 3                  | 6          |
| Total |                  | 50                 | 100        |

Source: Field Study, 2066

The above table shows that most of the women are involved in agriculture. In business, daily wages labor, service, the percentage of Tharu women is 14, 24, and 4 percent respectively. The Tharu women in household works are also remarkable which 12% is.

## 5.6 Types of Violence

It is said that any kind of physical and mental torture, abuse and exploitation which is done by the intension of harming or which destroys women's dignity is violence against women.

Violence does not only include beatings, rape or sexual abuse, verbal assault, it is anything which infringes on the rights of the person to be treated as human being. That violence which occurs with in the periphery of household is domestic violence.

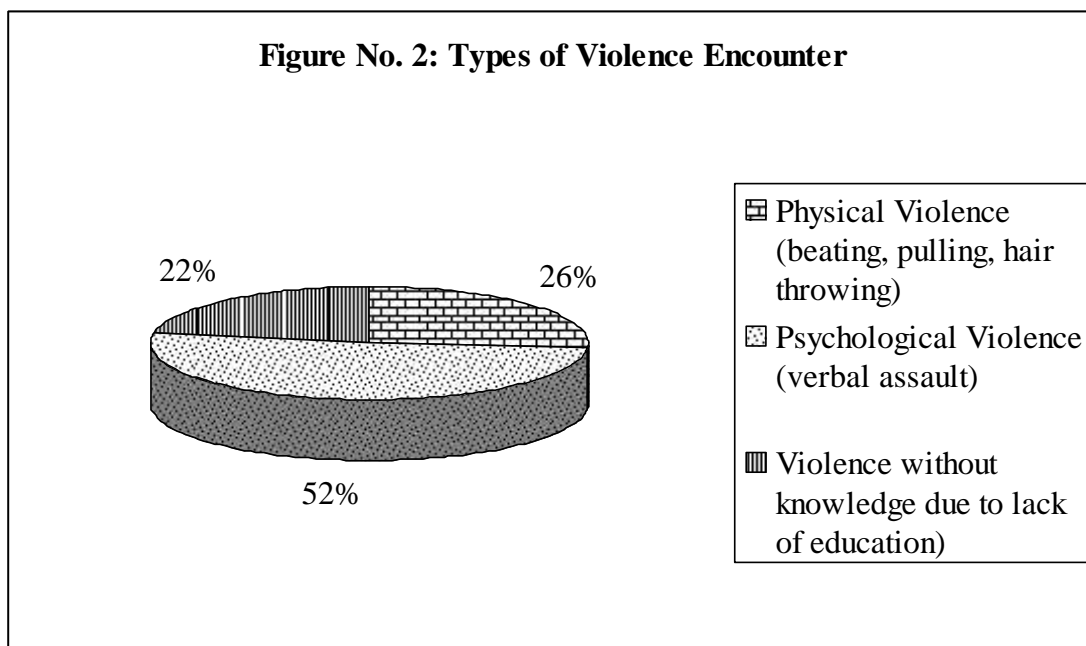
The respondents showed mostly psychological violence than physical violence and traditional violence like dowry.

**Table No. 9: Types of Violence Encounter**

| S.N.  | Types of Violence                                    | No. of Respondents | Percentage |
|-------|--|--------------------|------------|
| 1.    | Physical Violence (beating, pulling, hair throwing)  | 13                 | 26         |
| 2.    | Psychological Violence (verbal assault)              | 26                 | 52         |
| 3.    | Violence without knowledge due to lack of education) | 11                 | 22         |
| Total |  | 50                 | 100        |

Source: Field Study, 2066

The above table shows that psychological violence is more common than physical violence which is 52 and 26 percent respectively. The above table also shows that 22 percent Tharu women (respondents) do not have knowledge about domestic violence.



### 5.7 Causes of Domestic Violence

The main causes of domestic violence are that alcohol is really is easily available in the study area. And where there are some of the women's occupations are making wine and selling. Most of the people (Tharu women) work in agriculture. Low wages, unemployment and economic problems are the causes of domestic violence.

The main cause of domestic violence is that alcohol is easily available in the study area and some of the women's occupations are making local wine. Most of the people work as daily wages as labor/coolies and sometimes they can not get wages resulting unemployment/economic problems; causing domestic violence.

Third cause of domestic violence is scolding (uses bad language). It makes a woman psychologically disturbed which is known as domestic violence. Fourth cause of domestic violence is Ganja abuse. Gambling is also cause of domestic violence. People get violent when they loose money in gambling. The least cause of domestic violence is lack of education. There is lack of education so that don't know about family planning awareness resulting minimum use of family planning the result is that the average number of children per couple 4.5.

**Table No. 10: Causes of Domestic Violence according to the Opinion of Respondents**

| S.N.  | Cause of Domestic Violence    | No. of Respondents | Percentage |
|-------|-------------------------------|--------------------|------------|
| 1.    | Alcohol abuse                 | 20                 | 40         |
| 2.    | Unemployment/Economic problem | 6                  | 12         |
| 3.    | Scolding                      | 15                 | 30         |
| 4.    | Ganja abuse                   | 5                  | 10         |
| 5.    | Gambling                      | 2                  | 4          |
| 6.    | Lack of education /knowledge  | 2                  | 4          |
| Total |                               | 50                 | 100        |

Source: Field Study, 2066

Table no. 10 above, shows that main causes of domestic violence are alcohol abuse, i.e. 40 percent. Scolding, unemployment/economic problem, ganja abuse i.e. 30%, 12% and 10% respectively and so on.

In the study area, most of the men spend more then 35% of their earning in alcohol, ganja and gambling. Most of the women are housewives and also bearing and rearing their children.

## **5.8 Knowledge of Media can Help to Prevent/Eliminate Domestic Violence**

Most of the Tharu women expressed that media can help to prevent and eliminate domestic violence. And majority of the respondents do not response that media can help to prevent domestic violence.

**Table No. 11: Opinion of Tharu Women that Media can Help to Prevent and Eliminate Domestic Violence**

| <b>S.N.</b> | <b>Description</b>                      | <b>No. of Respondents</b> | <b>Percentage</b> |
|-------------|---|---------------------------|-------------------|
| 1.          | Media can help to prevent/eliminate     | 33                        | 66                |
| 2.          | Media can not help to prevent/eliminate | 10                        | 20                |
| 3.          | Unknown about this                      | 7                         | 14                |
| Total       |   | 50                        | 100               |

Source: Field Study, 2066.

Table no. 11 shows that majority of respondents said that media can help to prevent and eliminate domestic violence i.e. 66 percent. But 20 percent respondents said that media can not help to prevent domestic violence and 14 respondents are unknown about this.

## **5.9 Tharu Women Beaten by their Husband and in-law during Pregnancy**

In Tharu community, some men beat their wives during pregnancy. The causes of beating wife might be due to alcoholism, laziness, economic problem, irritability and ugly figure of body resulting from

psychological and hormonal changes taking place inside the women's body during pregnancy and unwanted pregnancies.

**Table No. 12: Respondents Beaten by their Husband and in-law during Pregnancy**

| <b>S.N.</b> | <b>Description</b> | <b>No. of Respondents</b> | <b>Percentage</b> |
|-------------|--------------------|---------------------------|-------------------|
| 1.          | Women beaten       | 3                         | 6                 |
| 2.          | Women not beaten   | 47                        | 94                |
| Total       |                    | 50                        | 100               |

Source: Field Study, 2066

Above table no. 12 shows that 94 percent women are not beaten by their husband and in-laws during pregnancy. Minority of the respondents are beaten during pregnancy, i.e. 6 percent.

Most of the respondents did not need medical treatment after domestic violence (beating) during pregnancy.

### **5.10 Respondents Seeking Help with Different people after Domestic Violence**

Most of the Tharu women (respondents) keep their domestic violence secret of the sake of prestige. Some of the victim woman asks help with friends and the minority of the victim woman asks help their relatives and neighbors.

**Table No. 13: Respondents Seeking Help with Different people after Domestic Violence**

| <b>S.N.</b>  | <b>Description</b>  | <b>No. of Respondents</b> | <b>Percentage</b> |
|--------------|---|---------------------------|-------------------|
| 1.           | Asking help with friend                                   | 13                        | 26                |
| 2.           | Asking help with relative/neighbor                        | 4                         | 8                 |
| 3.           | Reporting will increase violence more                     | 16                        | 32                |
| 4.           | Keeping domestic violence secret for the sake of prestige | 17                        | 34                |
| <b>Total</b> |   | <b>50</b>                 | <b>100</b>        |

Source: Field Study 2066

Table no. 13 shows minority of Tharu women keep their violent incidents secret for the sake of prestige i.e. 34 percent. Secondly reporting will increase violence more 32% and 26% respondents ask help with friends. And minority of victims ask help with relatives/neighbors are 8%.

### **5.11 Knowledge of Legal Protection**

In the Tharu community, majority of the respondents have no knowledge about legal protection for victims of domestic violence. In the study area, very few respondents have some knowledge about legal protection for victims of domestic violence.



**Table No. 14: Knowledge of Legal Protection for Victims of Domestic Violence**

| <b>S.N.</b>  | <b>Description</b>  | <b>No. of Respondents</b> | <b>Percentage</b> |
|--------------|---|---------------------------|-------------------|
| 1.           | Knowledge of legal protection against polygamy              | 20                        | 40                |
| 2.           | Knowledge of legal protection against divorce               | 3                         | 6                 |
| 3.           | Knowledge of legal protection against dowry                 | 9                         | 18                |
| 4.           | Knowledge of legal protection against gender based violence | 1                         | 2                 |
| 5.           | Without knowledge of legal protections                      | 17                        | 34                |
| <b>Total</b> |   | <b>50</b>                 | <b>100</b>        |

Source: Field Study, 2066

Table no. 14 shows that the majority of respondents do not have knowledge on legal protection against domestic violence, i.e. 34%. From the table it is clear that the 40% respondents have no knowledge of legal protection against polygamy, 18%, 6% and 2% respondents have no knowledge of legal protection against dowry, divorce and gender based violence respectively. There is lack of knowledge about legal protection in Tharu community.

### **5.12 Knowledge of Community Action on DVAW**

In order to assess the activities of community based organizations and groups working in the field of VAW and DVAW. The study included question on knowledge of social and community based organizations or

NGOs working in awareness rising activities in violence against women and women's legal protection.

**Table No. 15: Knowledge of CBO/NGOs Working on Women's Legal Protection and DVAW**

| <b>S.N.</b>  | <b>Description</b> | <b>No. of Respondents</b> | <b>Percentage</b> |
|--------------|--------------------|---------------------------|-------------------|
| 1.           | Yes know           | 10                        | 20                |
| 2.           | Yes head off       | 18                        | 36                |
| 3.           | Do not know        | 22                        | 44                |
| <b>Total</b> |                    | <b>50</b>                 | <b>100</b>        |

Source: Field Study, 2066

Table no. 15 shows that most of the Tharu women have no knowledge about community based organization i.e. 44%. And 36 percent respondents have heard about CBOs. Minority of the respondents have no knowledge about CBOs and NGOs.

### **5.13 Different Types of Helps Needed for Victims of DV**

In the study area, most of the victim women expressed to help counseling are needed to help victims of domestic violence and least of the respondents expressed need of legal punishment for abusers, job opportunities and helps.

**Table No. 16: Different Types of Protection and Help Needed for Victims of Domestic Violence**

| <b>S.N.</b> | <b>Description</b>               | <b>No. of Respondents</b> | <b>Percentage</b> |
|-------------|----------------------------------|---------------------------|-------------------|
| 1.          | Counseling                       | 18                        | 36                |
| 2.          | Economic help/job opportunities  | 12                        | 24                |
| 3.          | Legal punishment for abusers     | 18                        | 36                |
| 4.          | Facilities for medical treatment | 2                         | 4                 |
| Total       |                                  | 50                        | 100               |

Source: Field Study, 2066.

However, about 36 percent respondents said that they would want to counseling to help the victims of domestic violence, and 36 percent respondents expressed their opinion on legal punishment for abusers. But 24% and 4% respondents followed by economic and job opportunities and medical treatment respectively.

## **Case Study**

### **Case Study No. 1**

#### **Sunita (Tharu)**

Age 34 married women with her four children. Her first daughter is 14, the second one is 12, the third one is 10, the fourth one is seven and last one is son, who is four years old. She is living with her five children at Anarmani VDC ward no. 3. She brews alcohols and sells. She makes Rs. 2000-3000 a month which is not sufficient because she has to feed, cloth and send them to school.

She is having a hard time because her husband lives with his second wife. He married six years ago. Sunita is quite sad and frustrated about her husband's behavior. He does not look Sunita and the children, though he has a well paid job a taxi driver. He sometimes comes home but always drunk, scolding and uses bad language which is a psychological torture for her as Sunita said. Her husband does not give money. She can't send her children to good school for study. Her younger daughter helps to took house while she is at work.

### **Case Study No. 2**

#### **Pabitra Tharu**

Pabitra aged 28. She got married at the age of 16 with her parent's permission. She has 10 years old daughter, 8 years old son and 4 years old daughter. Her husband is an alcoholic and ganja user. He is business man of cloth. He spends more than 50 percent earning on his alcohol and ganja. He gives limited money to Pabitra for household expenditure. It is not enough to support her five family members.

Her husband beats and scolding her every night. Her husband has a girl friend. Sometimes he does not come in house. He does not care his family member. Her husband takes alcohol and ganja and get violent, at first verbally and later physically. She is very worried about it.

### **Case Study No. 3**

#### **Muna Gurung (Tharu)**

At present Muna is at 23 and her husband is at 28. She got inter-caste married with her parent's permission. Her husband works in a local hotel and restaurant as a waiter. He studied B.A. level and Muna is +2 passed.

They have four years old daughter and one year old son. Her second pregnancy was miscarried due to physical assault by her husband. She says her husband takes alcohol both at home and outside. He is also addicted to gambling. Muna said that her husband takes ganja. Muna's husband abuses her both physically and verbally. She is facing difficulty in supporting the family and she also has to bear psychological violence. She thinks that the cause of violent behavior of her husband gets drunk, inter-caste marriage.

### **Case Study No. 4**

#### **Muniya Tharu**

Muniya has been married with Bir Bahadur Tharu. At present Muniya is at 39 years and Bir bahadur is at 43 years. They live in the Jatru Chowk of Anarmani VDC, Ward no. 3 with their four daughters. They manage their daily lives through the earning from small business (Kirana shop). Muniya's first daughter has already got married. Second,

third and last daughter are reading in government school. Muniya is satisfied in her life with her daughters. Bir Bahadur blamed his wife for not giving birth of any son.

Bir Bahadur spends his time in playing cards and going here and there. Sometimes he takes alcohol both at home and outside. He is addicted in gambling. Bir Bahadur asks money with Muniya to play cards and if she refuses he abuses her both physically and verbally. According to her, he abuses one or two times a week physically and almost three to four times verbally.

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

#### **Aasha Tharu**

Aasha Tharu aged 35years. She is living in joint family. Her husband is literate but she is illiterate. She has a 10 years son and a 8 years old daughter. She has also 14 years old step daughter. Her husband's first wife has already been dead and second wife ran away with another man. Her first pregnancy was miscarried due to physical assault by her husband.

She brews and sells local wine to support her family. Her husband always scolds and uses bad languages which are psychological torture for her as she said. She says if her husband supports economically the condition of her family would be better. Aasa's husband takes alcohol everyday and gets violent. She is facing difficulties in her family and she also has to bear physical and psychological violence. She further says it's a matter of women's destiny.

## **CHAPTER – VI**

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

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

Violence against women, like all other historical phenomenon of violence, has to be seen in the socio-economic and political context of power relations. It is produced within class, caste and patriarchal social relations in which male power dominates. A narrow view of domestic violence does not go beyond an act of illegal, criminal use of physical force. But "violence" includes exploitation, discrimination, upholding of unequal economic and social structures, the creation of an atmosphere of terror, threat or reprisal and all forms of religion-cultural and political violence. While violence against women is part of general violence inherent in all social structures of class, caste, religion, ethnicity etc. and in the way the State control people, the specificity of violence against women underlies aspects of structural violence and forms of control and coercion exercised through a hierarchical and patriarchal gender relationship in the family and society.

Domestic violence is a universal problem. It cut across all social classes, castes, ethnic groups, religious groups and all nationalities.

According to the literature main causes of domestic violence are alcohol abuse drug abuse, illiteracy, lack of education, economic condition, lack of awareness and poverty.

To fulfill the objective of the study, the exploratory and descriptive research design was applied. The questionnaires, observation, interview and case studies were used mainly to collect the necessary information.

Among 642 population of the word no. 3 only 50 respondents were interviewed which from my study area (Tharu community). The respondents were married and unmarried women. The respondents were selected by systematic sampling method. The results were descriptively analyzed for which descriptive statistics such as frequency, percentage and case studies were used.

The major findings of this study are as follows:

- ) All types of respondents are included like from rich to poor, educated to uneducated and so on.
- ) All selected women were widow married and unmarried. There are one hundred respondents of women group.
- ) Among 50 respondents, 80 percent were nuclear family and 20% were joint family. All these types of family size women were found suffered by domestic violence. The research (study) shows that man feeling more superior and powerful in nuclear family than others. Mostly physical violence occurs in nuclear family but psychological and verbal assault in joint family.
- ) Age wise distribution of interviewed women is highest (40%) at the age 30-39 years followed by 20% and 20% at 20-29 and 40-49 years and 14% come from younger age group i.e. under 20 and less than 6 percent are from older age group i.e. 50 years and above.
- ) All types of marriage were found domestic violence. The main types of domestic violence are physical, psychological and violence without knowledge due to lack of education respectively, i.e., 25 percent, 51 percent and 24 percent respectively. The Tharu women (respondents) did not report traditional violence like dowry



related violence in the Tharu community so there are no dowry related violence in the Tharu community.

- ) Most of the respondents (Tharu women) were arranging marriage i.e. 70 percent. And 20% and 10% respondents were love marriage and inter caste marriage respectively.
- ) The respondents are classified as literate and illiterate. Most of the respondents were literate i.e. 60% and 40% were illiterate.
- ) Majority of the agricultural occupation in which 40% are engaged. Daily wages labor, small business, households were i.e. 24%, 14% and 12% respectively. In service the number of women is 6 percent and others were 6%.
- ) The minorities of Tharu women were beaten during pregnancy and a few of them needed medical treatment after violent act during pregnancy.
- ) The study shows that women are entirely responsible in planting (100%). Participation of women in other agricultural work like harvesting, seeding, sewing is higher than male. Women also perform majority of household and livestock works.
- ) Women in domestic area are 100% responsible for work like cooking, sweeping, rearing and caring of baby and old ones, washing clothes, to make basket, making cakes of cow dung for fuel wood etc. But in participation in social function (attending village meetings parties, development work) there is minority of women participation.
- ) The main causes of domestic violence were alcohol abuse, unemployment/economic problem, scolding, ganja (drug) abuse, gambling and lack of knowledge/education i.e. 40%, 14%, 30%, 10%, 4% and 4% respectively.

- ) The majority of the victims keep their domestic violence secret for the sake of prestige, which is 34%. Some ask help with friends, relative/neighbors 26% and 8% respectively. 32 percent Tharu women were not reported because of reporting will increase violence more.
- ) The most of the respondents stated that counseling and family meditation is helpful to help the victims of domestic violence i.e. 36 percent. Secondly, 36% respondents expressed their opinion on legal punishment for abusers and 24% and 4% respondents followed by job opportunities/economic help and facilities for medical treatment respectively.
- ) The majority of Tharu women do not have knowledge about legal protection against domestic violence which is 35 percent.
- ) In the Tharu community, 66 percent respondents have knowledge that media can help prevention and elimination of domestic violence. 20 percent respondents said that media can't help and 14 percent unknown about it.
- ) There were 44 percent respondents unknown about CBOs and NGOs only 20% respondents known about CBOs and NGOs out of 50 respondents.
- ) Domestic violence against women by respondents finding shows that more than 40% women are suffering from male companions (i.e. battering, abuse, alcoholism, gambling and scolding etc.) physical torture, work burden, sexual abuse, emotional abuse, economical abuse and harassment takes place at homes.
- ) In the case study, the women are also found domestic violence more from early age of told in various ways by the society, community and concerned with major decision are made by male.

## 6.2 Conclusions

This study clearly shows that domestic violence/abuse against women knows no boundaries. It occurs among well-known community member, the rich, the poor, the well educated and uneducated and married and unmarried woman. The Tharu women are less literate than men and more dependent to men from family matter to social issues. They do not get equal opportunity for son and daughter in average families. The female have the many responsibilities at household work as they must bear and rear the children. To help the women in household works the no. of daughter is higher than husband, son-in-law and other family member.

Lack of education knowledge, socio-cultural power relation, lack of awareness, alcoholic addiction, drug/ganja addiction, gambling, scolding, poverty, economic problems, unemployment are viewed as reasons for DVAW. However, key informants viewed that lack of proper law to respond DVAW cases are major reason for it.

Keeping secret and under reporting the incidences of DVAW are seen as a major problem. Majority of the cases never come openly. Until and unless, such cases remain secret perpetrators ever secure of victimizing immediate friends and relatives/neighbours. Since, majority of Tharu women accepted that they would keep secret for the sake of prestige if such events happen to them. Respondents expressed that reporting will increase violence more. So it is desirable will increase women to make public cases of victimized.

Majority of Tharu women are spending their times in agricultural work, household work level other whereas most of male being alcoholic and gambling. Lack of knowledge of education, 45 percent out of 100%

unknown about CBOs/NGOs working on women's legal protection, VAW/DVAW and lack of awareness is other reason of increasing DVAW. Since, Tharu women have never seen any posters on VAW/DVAW and listened media program on it.

In the study area, there was more alcohol abuse/violence than other violence. Most of the respondents stated regarding type of protection and help needed for victim of DVAW is counseling, economic help/providing job opportunity, legal punishment for abuser and minority of the respondents stated facilities for medical treatment. Majority of Tharu women were accepted that media can help/prevent DVAW.

There were many forms of DVAW in Tharu community. Mainly, there were three types of DVAW. Minority of the Tharu women suffering from physical violence (beating, beating by in-laws, pulling, hair throwing) i.e. 25%, 51 percent Tharu women were victimized of psychological violence (verbal assault, suppression of wives, denial of adequate food, scolding, mentally torture). Minority of Tharu women suffering from economic abuse (related with income) and so on.

According to field study, most of the Tharu women are seemed as the victim of various problems from the different points of views. To reduce the domestic violence against women and to maintain the equal opportunity between men and women the rehabilitation of their right most be done, share of their role and responsibilities, enhance legal provision, literacy, vocational training by local CBOs and NGOs, employment opportunity for educated women, strong political commitment, community groups to be capacitated to impose adequate punishment to abusers and awareness and empowerment training for women. Such clues would be instrumental to devise action plan for program implementation.

### 6.3 Recommendation

After field study, collecting the information and data from the VDC and analyzing the facts by using statistically tools, the problems of domestic violence and other problems were present in the Tharu community. It helps us to make some recommendations to prevent and eliminate DVAW. The following points have been recommended. The village, the district, the community, the nation, the caste/ethnic group, the religion group, the violence related NGOs/INGOs and local CBOs could get benefits in the direction of reducing/controlling/stopping the violence.

- ) Field study finds out that these are lower status women Anarmani VDC. Ignorance is one of the most important causes of lower status. So that, especial emphasis should be given on raising female education.
- ) Adult literacy classes and awareness programmes should be conducted to make women aware and awareness about DC and its elimination.
- ) The equal behaviour is to be done to son and daughter by all from the every starting.
- ) In order to increase women's participation creating supportive environment is extremely essential. Therefore, massive advocacy campaign should be launched throughout the country/nation to sensitize people, administrations as activists including informal leaders and religious leaders.
- ) Taking alcohol, drug (ganja), scolding and gambling should be stopped through sensitizing people by role-play and drama. The local government should use coercive power to stop these things through mobilization of police in order to prevent and eliminate violence.

- ) Media can help in prevention and elimination of DVAW. Thus, effective programmes, stories should be given by T.V., radio and news papers.
- ) There is a need of supporting institution to help the victims of DV as well as controlling and elimination purpose too. There must be counseling, legal punishment for abusers and facilities for medical treatment to the victims of domestic violence.
- ) Through sensitizing, women and men DV can be eliminated and prevented. Women should be encouraged to work outside and male are to be aware about the share of women's household work.
- ) Local Mother's group, women's group, local CBOs, public organization, NGOs etc. can be mobilized to eliminate and anticipate domestic violence in the study area.
- ) DVAW/VAW is a major problem of the nation that will not avoid unless we act. So we cannot be tolerant of family violence on any level. We must focus on ways to prevent family, community leaders and all spheres of society.

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## Interview Schedule for Selected Women (respondents) on DVAW

- 1) Name:
- 2) Age:
- 3) Marital Status
  - Married .....
  - Unmarried .....
  - Widow .....
- 4) At what age were you get married?  
.....
- 5) Did you see husband before marriage?
  - a) Yes
  - b) No
- 6) Who fixed your marriage? And which type of marriage you did?
  - a) Arranged
  - b) Love
  - c) Inter-caste
- 7) Do you have given birth to child?
  - a) Yes
  - b) No
- 8) How many children do you have?
  - a) Sons
  - b) Daughters
- 9) What type of family are you living with?
  - a) Joint
  - b) Nuclear
- 10) How is the relation with your family members?
  - a) Good
  - b) Bad
  - c) Normal
- 11) Who does good or bad behaviours among them?
  - a) Husband
  - b) Mother-in-law
  - c) In-law
- 12) Do you see dowry system in your community?
  - a) Yes
  - b) No

- 13) Do your husband/in-law torture you? If yes, what is the reason?  
 .....
- 14) In your family, who mostly used to harass?  
 a) Husband                                       b) Mother-in-law   
 b) In-law
- 15) Can you read and write?  
 a) Yes     b) No
- 16) What is your occupation?  
 a) Agriculture     b) Wage labour   
 c) Service     d) Business   
 e) Household chores     f) Others
- 17) Have you ever quarreled with any of your family members?  
 a) Yes     b) No
- 18) If yes, for what reasons you often have to quarrel for?  
 a) Verbal assault/abuse                                       b) Because of insufficient food   
 c) Disobeying of wrong sayings                                       d) In doing simple mistakes   
 e) Psychological abuse     e) Other
- 19) To who often you have to quarrel with?  
 a) Husband     b) Mother-in-law   
 b) In-law
- 20) When the person shows violent behaviour against you?  
 a) After taking alcohol     b) After taking ganja (drugs)   
 c) After gambling     d) For minor mistakes   
 e) Other     f) Specify
- 21) Do you know about the domestic violence?  
 a) Yes     b) No
- 22) What type of DV are you facing?  
 a) Physical violence     b) Psychological violence   
 c) Traditional violence     d) Other, specify

- 23) What do you think, what is the cause of your victimization?
- a) Economic problem                       b) Drinking behaviour   
c) Gambling                                       d) Scolding   
e) Ganja addiction                               f) lack of education/knowledge   
g) Others
- 24) What was the time and frequency of the event?
- a) Daily     b) Weekly   
c) Monthly     d) Other
- 25) What means does the perpetrator use during the violence act?
- a) Physical power                               b) Verbal abuse   
c) Weapons     d) Other
- 26) Do you ever need medical treatment after violent incident?
- a) Yes     b) No
- 27) Did your husband/in-law ever beat you while you were pregnant?
- a) Yes     b) No
- 28) Did you ever have to skip work after such violent incident?
- a) Yes     b) No
- 29) Do you want to take action for domestic violence?
- a) Yes     b) No
- 30) What actions do you think to be taken after the incident of violence?
- a) Report to the police office   
b) Share with friends/relatives/neighbors   
c) keep the incidence secret for their prestige   
d) take help from CBOs/NGOs
- 31) Do you know about the CBOs, NGOs/INGOs?
- a) Yes     b) No
- 32) Did you take any help from that organization?
- a) Yes     b) No



