

DOMESTIC VIOLENCE AGAINST MARRIED WOMEN: A CASE STUDY FROM KHANLANGA VDC OF SALYAN DISTRICT

Introduction

All acts of gender-based physical, psychological and sexual abuse by a family member against women in the family ranging from simple assaults to aggravated physical battery, kidnapping, threats intimidation, coercion, stalking, humiliating verbal abuse, forcible or unlawful entry arson, destruction of property, sexual violence, marital rape, dowry or bridge-price related violence female genital mutilation, violence related to exploitation through prostitution violence against household workers and attempts to commit such acts shall be termed "Domestic Violence"

Especially, the following points can be pointed out of domestic violence against married women in our society. Patriarchal social structure, illiteracy, gender inequality, lacks of property rights, discrimination of law and the society has given freedom to male to have drugs and to do any activities against women. So the domestic violence is practices in our society for centuries.

Research questions

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

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

Objectives of the Study

The general objectives of the study is to describe the overall social status of married women in the Nepali society. The specific objectives of the study area as follows.

- a. To identify the forms of domestic violence against married women.
- b. To describe the role of different organizations against the social violence.
- c. To describe the main social causes of domestic violence against married women.

Research methods

Select of the Study Area

Conservative/traditional social structure, male dominancy, coercive behaviour, dowry problems, polygamy are existening there. So, 156 married women aged 20-60 of Khalanga VDC have been selected purposively as the study area.

Research design

Descriptive research design concentrates of find out their educational, racial condition, family size/kind and economical status etc. And analytical research design has been done to collect the information of married women.

Nature and source of data

The study is based on qualitative and quantitative information., Mainly two types of data sources are used for this study. Primary data and secondary data

Primary data were obtained from the field study, case study, interview, observation. Secondary data were obtained from various books, magazines, reports, news papers, published and unpublished research literature etc.

Sampling

Study area was selected purposively. Simple random sampling method is applied to select the married women for the interview. Out of 372 households all together 50 married women aged 20-60 with mother in-laws and daughter in-law are selected for this study. It is 30 percent of total married women 156.

Data collection techniques

Following techniques were used for primary data collection from the field for this study.

- a. Interview schedule
- b. Key informant interview
- c. Case study method
- d. Observation
- e. Household survey

Data processing and interpretation

Both types of data have been organized and analyzed in different parts and chapters. For the analysis of the data obtained, tables, charts have been used.

Limitations of the study

Firstly, the topic "Domestic violence" is very sensitive, it is quite difficult to convince the respondents for making them prepare to talk about their personal life. So, it made this research really a challenging and limited.

Secondary, the study is at micro level. Which may not be generalized at micro level. Thirdly, the sample size is small or only concentrated within Khalanga VDC of Salyan district.

Summary of findings

The present study started with a general objective of proving into the realities of domestic violence against married women in the study

area. Its specific objectives were to examine forms of domestic violence against married women. And next, to find out the social causes of DVAMW.

All these multi types of violence like, physical violence, psychological torture, polygamy, sexual harassment, lack of education, male domination society, drinking behaviour of husband, poverty, cultural belief, dowry related problems and birth of daughter are the main causes of domestic violence. It is sure that these are social causes of domestic violence.

Conclusion

Violence against married women, like all other historical phenomenon of violence, has to be seen in the socio-economic context of power relations. It is produces within class, caste and patriarchal social relations in which male power dominates.

Religious tradition superstition has had a profound impact on women's roles in society. Spiritually the husband is wife's god, but the wife is "unpaid servant" "unbought slave' married cohabit, dormant and docile.

With regard to domestic violence against married women, the research has reached the conclusion that the existing problems of grinding poverty, illiteracy, religions, superstition, conservative tradition, economic and social injustice and legal discrimination are responsible for the increasing domestic violence act.

CHAPTER – I

INTRODUCTION

1.1 Background of the Study

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

Different strategies have been developed to reduce women's poverty, inequality, and problems and to bring women into the mainstream of development. Violence against women has continued throughout history unreported and unchallenged. The risk of violence in the home is common to women regardless of their social position, creed, colour, or culture. When the women's convention was adopted in 1979. Violence against women was a subject rarely discussed in public forums. The United Nation's bodies started addressing the problem of violence in 1980s but neither women nor human rights were mentioned at first. The first resolution were adopted under the title of "domestic violence or violence in the family."

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

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

Violence against women is now clearly recognized as a priority for international attention. In 1993 the United Nations general assembly adopted the declaration on the Elimination of Violence against women. This declaration outlines the international legal instrument that protect a women's right to be free from violence and sets forth the responsibilities of individuals government to ensure that these protections are enforced. In 1994 the United Nations Commission on Human Rights appointed a special report on violence against women to collect comprehensive data and to recommend measure at the national, regional and international levels to eliminate violence against women. Both the declaration on the elimination of violence against women and the Beijing platform for action encourage government and non-governmental organizations to

eliminate violence and to promote research and study on the nature and causes at violence against women.

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

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

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

Women are considered as the second class civic and they are supposed to passive, intuitive, tolerate, subordinate, emotional, weak,

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

When we look at the history of world civilization we find that with the development of the human society, males have progressively attained dominance and the females have been pushed down to a secondary position. This situation was further strengthened by the institution of a family. And in the family males and females had different specific roles and provide for them while women were restricted to the household jobs.

In the Nepalese context too, due to conservative tradition, illiteracy, ignorance, property and superstitious, women had been treated as second class citizens. Thus women has less prestige, power, and privileges then their male counterparts in the society. In the past, education was not considered necessary of women and working outside the home was not considered honorable. Economically, and socially women had no prestige in the Nepalese society, and their traditional role

was that of the housewife and mother only. This had led to state of limited opportunity for female education employment. Though the female constitute 50.13 percent of the total population, the 2001 census shows that only 42.5 percent female are literate (CBS, 2001).

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

1.2 Statement of the Problem

Domestic violence has been found to be a serious problem in every country. It is worldwide problem of epidemic proportions with far reaching consequences for individual victims, their children and their communities. It results in death, serious injury and chronic medical and mental health issues for victims, their children, the perpetrators and other.

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

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

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

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

1.3 Objectives of the Study

The general objectives of the study is to describe the overall social status of married women in the Nepali society. The specific objectives of the study are as follows:

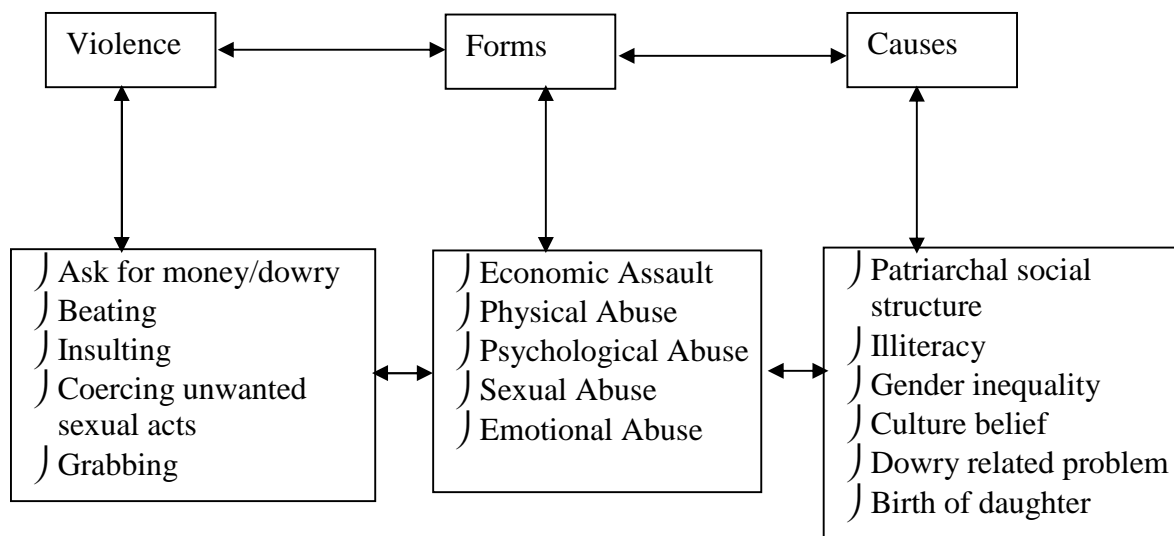
- a. To identify the forms of domestic violence against married women,
- b. To describe the role of different organizations against the social violence,
- c. To describe the main social causes of domestic violence against married women

1.4 Conceptual Framework

The whole study will be based on this conceptual framework, which is given below. Actually, patriarchal social structure, illiteracy, gender inequality, cultural belief, dowry related problem and birth of daughter are main causes of domestic violence. Due to this type of causes, women are facing physical, economical and sexual assault. As our society is patriarchal in structure, male is at the center. So, male controls

female by giving social, religious, economic and family pressure like asking for money/dowry, beating, insulting, coercing unwanted sexual acts, grabbing etc. All these are forms of patriarchal social structures.

The factors of "domestic violence"



1.5 Significance of the Study

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

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

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

1.6. Chapter Lay out

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

Chapter-2 deals with the review of literature which gives idea about violence against women's in general and Nepal in particular

Chapter-3 basically describes the study methodology. Using interview schedule, questionnaire and case study methods has collected necessary information.

Chapter 4 explains about the socio-economic characteristics of respondents, data processing, interpretation and findings of analysis.

Chapter 5 concentrates on summary of findings, conclusion and recommendation of the study.

CHAPTER – II

REVIEW OF THE LITERATURE

2.1 Review of Theories on Violence

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

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

The first conference held in 1975 Mexico City.

The second conference held in 1980s Copenhagen.

The third conference held in 1985 Nairobi.

The fourth conference held in 1995 Beijing.

The United Nations decade for women 1976-1985 highlighted global issues of women's rights and women's role in development and inspired a wide range of activities throughout the world. Second conference in 1980s declared that equality chances not only legal reorganization on an elimination of De Jure discrimination but de facto equality of responsibilities and opportunity for the third world conference on women participants adopted by consensus the Nairobi looking forward to strategies to the year 2000. (Shakya 2000, 26).

The fourth world conference on women in 1995, while emphasizing the importance of eliminating discrimination against women in 1995, while emphasizing the importance of eliminating discrimination against women on the basis of sex recognized that many women may experience discrimination based on other facts such as race, language, ethnicity, culture or religion or lack and access to information it brought

about a global consensus that gender mainstreaming is critical to poverty alleviation and sustainable development (Shakya et al, 2000).

Similarly, in the early 1980s women in development (WID) approach emerged that seeks to integrated women into the development process. Its global is more efficient and effective development.

Its strategies are:

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

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

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

Its strategies are:

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

After 1970s several theories and empirical studies have been propounded on gender relation, equity and inequality. Feminism is depicted as the greatest and most decisive social revolution of modernity. Feminist movement is a commitment for attaining gender equality and not merely prohibition to the discrimination on the ground of sex.

The issue of women's right and liberation in the central idea of feminism. The major feminist issues can be traced as:

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

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

Liberal feminism

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

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

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

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

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

Marxian Feminism

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

Marx has discussed about the class-based society. In any class and society women are subordinated, less advantages than men in their access to material goods, power, status and possibilities for self-actualization. From this theoretical vantage point Marx has viewed both classes women and said that although the bourgeois is women are rewarded by the luxurious life style, they themselves had never central nor resources.

Radical Feminism

Radical feminism seeks the gender free society. They believe that marriage, family, intercources, pregnancy, motherhood etc. connect women to men and visa-vorce are sources of women oppression, debasement, powerlessness, subjugation and misery (Bhandari, 1999)

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

Strategy of radical feminists lies in eroding patriarchy. The defeat of patriarchy and step towards genderless society becomes viable only when working for women's consciousness, so that every woman recognizes her own value and strength, rejects patriarch pressures to see

her as weak, dependent and second-class. They profess for total change in the structure of gender based on patriarchal system.

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

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

2.2. Review of Studies on Violence

According to S.S Shrestha (1994), the women of Nepal are so dependant to men, if the male partners deny giving shelter to them it is a question of basic survival. This system makes women helpless, and dependent that without men's, marry they will not survive. In her belief, the decision making power of women may increase when these is an equality of participation at all levels of planning and policy making.

Even G. Pardhan (1994), explains that with regard to violence against women, he has reached the conclusion that the existing problems of poverty, illiteracy, religious superstitions, subjugation, conservative tradition social injustice, legal discrimination and cultural invasion are responsible of the increasing problems of sexually abuse and violence against women. In fact these are the consequences of the existing socio-economic and cultural practice of our society. The root cause at all violence against women in the male dominated and feudal socio, economics structure of the society in which we live.

In the Nepali context, the birth of girls usually marked with sorrow as if some great misfortune had be fallen her parents and family. She is

regarded right from her infancy as an additional burden to the soon belong to her husband's family and is thus not at any use to the family in which she is born. However, since she is already born and has like anyway, she is regarded right her infancy as an additional burden to the soon belong to her husbands family and is thus not at any use to the family in which she is born since she is already born and has to like anyway, she should at least pay a good price for her breading and she pays this price in terms of work that may in terms of work any work that may assist the family right through her early childhood to the time she is married of (Dhital, 1993).

Violence against women in the result of unequal power relations between women and men underlying their power relation. Is patriarchy social structure that is constructed rain forced and perpetuated by social political institutions put in place by men and which there by ensure that men, by virtue of their gender, have power and central over women and children (Deuba, 1997)

Even when women do either manage to escape from the violent situation nor overcome their to speak support from external against evident that they face serious problems. Security of protection that should be available. Police and judges tend to "see domestic violence as family problems and are relevant to take action in such cases. Thus it is difficult for women to obtain relief from the justice system is case of domestic violence" (US report, 2001)

Helel says that there is another major constraint on women's opportunity to plan and control their lives: violence or the threat of violence. Men use violence against women as a conscious man of controlling women's' fertility, freedom to come and go to speak out or to organize. In most societies, this violence is condoned by other family member and community members, by religious organizations and by the

stare. Women are regarded, as men's property to be used or abused at will. The use of violence is one extreme manifestation of the unequal social and economic relation between women and men; it is and abuse of power. It is only recently that a few countries have begun to treat male violence against women in the family as a serious matter and punishable offence (Helel, 1993).

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

Many sources reported that current practice of the Hindu religion supports a social order that promotes the superiority of men over women. As one writer is observed in his discussion about religious influences over the role of Nepali women. Spiritually, the husband is the wife's God and Master and the wife is seen as the husband's "unpaid Servant" "Can bought slave" and "married Cohabit". The husband is supposed to be dynamic and dominant while the wife is supposed to be weak. He trained to rule and reign, while she is taught to submit." Traditional Hindu belefs also create a distinct preference for male children. According to Hindu religious customs, it is the son who must look after his parents in old age

or in infirmity. The son offers prayers and rituals after his parent's death to assure their place in heaven (Pradhan, 1994).

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

Most marriages are arranged by the families. Parents often do not want their son to marry women from a lower caste. If a wife is from a lower social caste, she may be more susceptible to ill treatment, even violence, from her husband or her husband's family. According to many, such a marriage would reflect badly on the parents of the higher caste. Some relent, however, acceding to their children's wishes. Women's economic dependence on men greatly aggravates domestic violence in Nepal and makes it difficult for women to extricate her from an abusive relationship. The stark economic and social reality in Nepal is that most women have no source of food or shelter and no place in society outside the family (Subedi, 1993).

Domestic violence is the physical, psychological and sexual abusiveness committed by their family members. Comparatively such violence's are committed in patriarchal society by men against women. Such violence are committed by perpetrators and husband against a

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

CHAPTER – III

RESEARCH METHODOLOGY

3.1 Rational of the Selection of the Study Area

Mainly, there are three reasons for choosing particular study area Khalanga VDC for in depth analysis for fulfillment of the objectives. Firstly, many women's development programs have been conducted there to uplift the socio-economic condition f women but these are vain.

Secondly, This area is very remote of our country. In this area people live in different casts, classes, and ethnicities. So, this area is better place for study.

Lastly, this society is conservative than city because of the lack of education. Conservative/traditional social structure, male dominancy, coercive behaviour, dowry problems, polygamy are existence there. So, 156 married women aged 20-60 of Khalanga VDC have been selected purposively as the study area.

3.2. Research Design

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

3.3. Nature and Source of Data

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

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

3.4. Sampling

This study was based on Khalanga VDC of Salyan district. Simple random sampling method is applied to select the married women for the interview. Out of 372 householdds all together 50 married women aged 20-60 with mother-in laws and daughter-in law are selected for this study. It is 30 percent of total married women (156).

3.5. Data Collection Techniques

3.5.1. Interview Schedule

The required information were collected by interview method. Interview schedule had been used to obtain both qualitative and quantitative data related to the, their past life and present life and their attitude towards the domestic violence. In this schedule caste, religion, occupaiton, literacy rate, local perception against social violence were asked.

3.5.2 Key Informant Interview

Respondent for this interview were selected from different groups. Six people were interviewed as key informants. One school female teacher, one president of woman development officer, two community women leaders, one project field staff and one Chetana Club president were selected for the key informant's interview.

3.5.3. Case Study Method

This study had intended to find out the forms and social cause of domestic violence. In this regard, to find out the scenario of domestic violence, researcher selected three case study during the field work. Most

of the participants were hesitated to share their family problem and few participants were so excited to share their problems. This observation also helped the researcher to identify the appropriate participants for the case study.

3.6. Reliability and Validity of the Data

The research report is more reliable and valid because this study is within the theoretical framework. The researcher has used structured interview schedule, questionnaire and case study method. And more than that researcher's presence is more reliable. Along with the crosschecking, regular supervision, verifying data has formed unbiased and without sampling error.

3.7. Data Processing, Presentation and Analysis

There are various techniques of data processing and analysis. Both qualitative and quantitative data have been collected during the fieldwork. Both types of data have been organized and analyzed in different parts and chapters. For the analysis of the data obtained, necessary map, tables and charts have been used.

3.8. Limitations of the Study

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

Secondly, the study is at micro level. Which may not be generalized at macro level.

Thirdly, the sample size is small or only concentrated within Khalanga VDC of Salyan district. Thus, the findings may not be applicable to other parts of nation.

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

CHAPTER – IV

SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS

4.1 A Brief Introduction of Study Area

Salyan district lies in Rapti zone of Mid-western Development region. It is extended from 27° 53' to 28° 31' north latitude and 82° 0' to 82° 49' east longitude. It covers 1,343 sq. Km. of total land. It is in hilly region. The highest level of this district above sea level is 3,049 m.

Salyan was a place of considerable importance in past as administrative center for a much larger area which included Rolpa, Rukum, Jajarkot and Surket. It was also one of the first native states among the Baisi (twenty two) principalities of the far west with whom Prithivi Narayan Shah had established contact in 1961 A.D. It was declared separate district from other parts.

Salyan district is surrounded by Pyuthan and Rolpa to the east, Surket to the west, Jajarkot and Rolpa to the north and Dang and Pyuthan to the south. Its head quarter is Khalanga. Khalanga VDC is located at the center of Salyan district. The village is accessible by gravel road from Tulsipur, the head quarter of Rapti zone. There is service of telephone, postal as means of communication and health center for health service. Electricity facility is not available in all parts of this VDC.

4.2 Socio-economic Status of Respondents

Khalanga VDC of Salyan district had been selected for in depth analysis. Total 198 daughter in law from 144 household were found in this study area. Among them (total 198 daughter in laws) 50 daughter in laws of 20-60 age group were selected by purposive sampling method.

Respondents have been categorized on the basis of different variables i.e. caste/ ethnicity, religion types, literacy among the respondents, occupation, earning capacity (income), economic status of family etc.

4.2.1 Composition of Respondents by Caste/Ethnicity

Ethnic composition of Khalanga VDC of Salyan district had been found to be heterogeneous. Respondents with different caste/ethnic background i.e. Brahman (Acharya, Bhatta, Dhital, Gautam) Chettri (Hamal, Thapa, Khadkh, Oli, Dangi), Newars, Rana, Budha, Roka (Magar) Nepali and Kami (Blacksmith) were found.

Table No.1:
Respondents by Caste/ Ethnicity

Caste/ Ethnic group	No.	Percentage
Chettri	15	30
Brahman	12	24
Magar	10	20
Newar	5	10
Nepali	6	12
Rai	2	4
Total	50	100

Source: Field Survey, 2008

Table no. 1 represents that a total respondents of 30 percent Cheetri, 24 percent Brahmins, 20 percent Magar, 10 percent Newar, 12 percent Nepali and 4 percent Rai were found in researcher's field area. The table clearly shows that the number of Bramin and Cheetri is high with the comparison of other. Braming and Cheetri are more restrict in culture. Daughter in law of Bramin and Cheetri family should follow the different unnecessary family culture like waiting to take food at last, abuse of husband should not tell to other, high respect to husband, divorce is not imagined and so on. This sampling clearly shows that daughter in law of high family are social abused.

This representation of respondents form different ethnicity shows violence to occur in all the caste irrespective of their ethnic background.

In comparison, more domestic violence were found in Brahman and Chettri caste but less violence in lower caste/ ethnic group such as Magar, Newar, Nepali, Kami and Rai etc. It can be concluded that the lower caste/ ethnic group has more freedom and less rate of domestic violence.

4.2.2 Representation of Respondents by Religion.

In the study area it was found that majority of the respondents were Hindu which covers 82% and other only 10%, 6% and 2% for Buddhist, Christian and Muslim respectively.

Table No. 2:

Distribution of Respondents by Religion

Religion	No.	Percentage
Hindu	41	82
Buddhist	5	10
Christian	3	6
Muslim	1	2
Total	50	100

Source: Field Survey, 2008

Domestic violence was found in Hindu, Buddhist, Christian and Muslim religion. The field surgery shows that poverty, lack of education and misunderstanding were the major causes of domestic violence. But mostly victims are from Hindu religions background. The main reason behind this might be the dominated and lower position of women in orthodox Hinduism. This is another social cause of domestic violence.

4.2.3 Respondents by Types of Marriage

Table no. 3:
Respondents by Types of Marriage

Types of marriage	No. of respondents	Percentage
Arranged marriage	32	64
Love and inter-caste marriage	18	36
Total	50	100

Source: Field Survey, 2008

According to the field survey of respondents types of marriage or total 64 percentage respondent had arranged marriage, 36 percentage respondents had love and inter-caste marriage.

All types of marriage researcher found domestic violence especially based dowry problem. But in love marriage and inter-caste marriage, there is less expectation of dowry in comparison to arranged marriage.

Dowry is a form of marital payment from the bride's family to the groom and his family. In arrange marriage the payment of dowry is expected. The dowry requirements continue to increase after the marriage in husband's family. They need a new motorcycle, television, gold etc. The payment of dowry leads conflict in the family that brings domestic violence in sever cases like murder or "dowry death".

The research shows that in arrange marriage decision imposed by parents may create dissatisfaction in their married life. Due to the absence of intimacy between husband and wife that constitutes misunderstanding in their life. So dowry problem is another cause of domestic violence.

CASE– I

Sita-Hari (Name has been changed)

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

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

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

Actually, Sita had no time to consult her parents regularly. Hari used to beat her even if she is out of sight for a moment. He used to say, he had to wait a very long time to marry. He had to join and leave his service for getting her. At last she decided to disclose all these reality to her father. After a long struggle, she informed to her father. But her father took this very simple and gave a few suggestion we have our own prestige in our society, don't tell anything to any body else. Hari is a rich man, handsome, I will consult Hari, it is very difficult to get a son-in-law, let's take it easy.

Both Hari's father and mother also accept the truth and we love her (Sita) like a daughter. But never changed Hari's behaviour. At last "the judge father suggests hid daughter to take a divorce from Hari. She also did so. Now she is staying with her mother and addict brother. After divorce, she decided to

join a job. She is still working in women development office with the recommendations of her “judge” father.

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

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

This case of Sita certainly brings the tears in our eyes. See, how male wants to show power. Hari, just to gain Sita, involved in job and resigned it after getting her. Our society is like this, there is not any role of female in family. Even father tells about prestige. Women are not free to select their bridegroom as well as way of life. This is because of orthodox family system. This case study presents the real figure of married women.

4.2.4. Marital Status of Respondents.

**Table No. 4:
Respondents by Martial Status**

Marital status	No.	Percentage
Together	44	88
Divorced	6	12
Total	50	100

Source: Field survey, 2008

From the study it was found that majority of the respondents are together (88%) and few respondents are divorced (12% only).

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

According to those separated respondents there were many social causes of separation. According to respondents they were suffered mentally and physically by their husband and co-user. Among them, four respondents were separated because of co-wife. And two respondents were found separated because of her husband's death.

4.2.5 Comparison of Respondents by Family Size/Types

Table No. 5:

Respondents by Family Size/Types

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

Source: Field study, 2008.

The above table No. 5 shows that 28% respondents live in nuclear family, 64 % respondents live in joint family and 8 % respondents live in extended family.

This table shows that number of joint family is larger. As family size is larger there is more possibility of lacking education, proper income and happy family. Due tot lack of education, low income and unhappy family, there is more chance of victimization of women in society.

All these types of family women were suffered from domestic violence with general assumption that women from nuclear family are least violent than big family. The result of this study is irrespective in family size. The field study shows that behind this might be the superiority complex of male in nuclear family than other types of family. So mostly physical violence occur in nuclear family but psychological torture in joint and extended family. Actually, both are domestic violence.

Male at the center is structure of our society. This is another social cause of domestic violence.

4.2.6 Literacy Rate of the Respondents

Table No. 6
Literacy among the Respondents

Literacy	No.	Percentage
Illiterate	10	20
Grade 1-5 class	16	32
Grade 6-10	18	36
Grade S.L.C.	4	8
I.A. above	2	4
Total	50	100

Source: Field study, 2008.

The above No.6 shows that 20% of respondents were illiterate. 32% respondents had attained school, 36% respondents had joined secondary level school but could not continue. Very low percentage of the respondents had studied upto SLC and I.A. (i.e. SLC 87% and 4% I.A. and above respectively).

Majority of respondents had lower educational attainment that effect awareness and empowerment. Field study shows that literacy rate of female is very low as compared to male . Due to gender discrimination or patriarchal social structure (male based family structure) women had not have opportunity of going to school in their parental houses. Lack of education or knowledge about their legal right that compels them to bear social cause of domestic violence. Illiterate and under SLC respondents were suffered more due to lack of education.

4.2.7 Occupational Status of Respondents

In this field area, we found the involvement of women in different occupations for their survival. We can clarify it through the given table:

Table No. 7

Occupational Status of Respondents

Occupation	No.	Percentage
Housewives	32	64
Social work	8	16
Cloth tailoring	3	6
Business	3	6
Office work	2	4
Others	2	4
Total	50	100

Source: Field study, 2008.

Table No. 7 shows that 64% respondents are housewives. They were always engaged in house as a free labour or unpaid domestic servant or subsistence oriented work. Their labour is uncounted for income, though they had heavy work burden. It is because of such status of women, they are under the violence in a society. 16% respondents were engaged in social work, 6% respondents were engaged in cloth tailoring, 6% respondents were engaged in business, 4% respondents were engaged in office work and same percentage (4%) of respondents were engaged in others.

4.2.8 Income of the Respondents

Table No. 8
Earning Capacity of the Respondents

Earning capacity (per month)	No.	Percentage
Not earning respondents	26	52
Less than 1000	12	24
1000-2000	6	12
2000-4000	4	8
More than 4000	2	4
Total	50	100

Source: Field study, 2008.

Table 8 presents that majority of the respondents 52% were economically dependent on their husband. And other 24% respondents earns Rs. 1000 per month, 12% respondents were earned Rs. 1000-2000, 8% respondents earn Rs. 2000-4000 and last 4% respondents earns more than Rs. 4000.

Most of the married women were involved in different activities, like keeping livestock, tailoring, social work, business, job and good housewife. Most of them had to depend on their husband or husband's property for their survival. It is false perception that women's contribution within household as a wife, mother and daughter in-law who is free labour service that is why majority of respondents are revealed as entirely dependent with their husband.

The above information justified that the main root of domestic violence against women is cultural practices of society. Occupational attainment and self-earning capacity of women may reduce the violence but failed to eliminate.

4.2.9 Economic Status of the Respondents Family

Table No. 9

Economic Status of Respondents

Landholding pattern	No.	Percentage
Landless	6	12
1-5 ropani	12	24
5-10 ropani	15	30
10-15 ropani	12	24
More than 15 ropani	5	10
Total	50	100

Source: Field study, 2008.

The table No. 9 presents that landless families are 12%, 1-5 ropani holding families are 24%, 5-10 ropani holding families are 30%, 10-15 ropani holding families are 24% and more than 15 ropani holding families are 10%.

The research shows that in 100% native people have the ownership of land in householder (i.e. grandfather, husband, son). But among the 5 migrate family, 3 family has the ownership of land in wives. It shows that emigrate people are more conscious about women's security than native people.

4.2.10 Earnings of the Respondents

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

Table No. 10
Economic Status of the Family

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

Source: Field study, 2008.

Table No. 10 presents that economic status of the family (on the basis of income), 24% families were found income-less but they had land. 32% families had less than Rs. 3000 income. 20% families had Rs. 3100 – 6000 income. 16% families had R.s 6100 – 10000. And 8% families had more than Rs. 1000.

Table No. 4.10 shows that very few families had a good economic condition. To generate economy female also play very significant role in the society.

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

Female, as a part of society, play vital role to develop a country. Even though the research, there were found important role of women for poultry farming, boar farming and business etc. Without women's participation, these types of business were quite impossible. Even though women did not get any benefit form these business. All the income form the business were holding by man only.

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

4.3 The state of Socio-Cultural Violence

4.3.1 Person who Responsible for Victimization

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

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

Table No. 11
Person who Responsible for Victimization

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

Source: Field study, 2008.

Table No. 11 explains that 36% women were suffered from their husband. And other women were suffered from husband's family member.

Table 11 shows that the husbands are the main abuser/violator. And second abuser shows that mother-in-law, who was responsible for violation of rights of women. Violations of rights of women by women could be explained in terms of socialization process of women under the patriarchal social structure and the influence of power relations among them. Gender as a practice there is no uniformity between women. Women were exploited by women on the basis of race, age and social class. They (mother-in law) even expel from house, cruse, beat and abuse by giving mental torture to daughter-in law.

CASE STUDY-2

A Victim of Domestic Violence

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

There was good relation with the family when she got married with Gautam. He became rude day by day with her without any cause. He started to bit, abuse and got angry with her. Slowly, neeighbours, family members and Sila knew that Hari is going to marry with another women. Hari and his family started to torture (mentally and physically) her. During Jestha 2057 she gave birth of her younger son. She was not taken care by in-laws family. In these days neighbour helped her for food. Although her husband had not married other women still now.

One day she was beaten by her brother and father in-law, showing the cause that she is late to go to her work. Hari was not there at that time but she was also beaten by him when he came form office. She was unconscious, she did not know that what had happened after that. She found herself just outsider of house when she awaked up during midnight. Her body was full of blood when she awaked up next morning. When their neighbours came to know about the incident. But nobody ready to speak to her defense. She had not allowed to speak other neighbours. Her friends suggested that she should not leave Hari's

house. If she leave this house, he definitely adopts her as a wife. Sila spent about a week outsider the house but neither any one came forward to help her nor she had given any food. So after 10 days, she had to leave Hari's house without her small body.

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

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

Sila is beaten by her husband. She is beaten unconsciously. No one cares to her. She does not have any fault. Those who is victim of her husband is again victimized by father in law. First, Hari (husband of Sita) becomes rude day by day without any reason, second father in law beats showing the cause to go to her work. This is the pitiable condition of women in the society. Father in law, whose son is going to marry another,

does not care to him. Our social structure is like this. It is because of male power, women are victimized like Sita.

4.3.2 Local Perception on Violence

Table No. 12
Perception of Respondents about the Cause of Violence

Causes	No.	Percentage
Lack of education	12	24
Male dominating society	11	22
Economic problem	10	20
Drinking behaviour (husband)	5	10
Less dowry	4	8
Cultural belief	3	6
Polygamy	2	4
Birth of daughter	2	4
Total	50	100

Source: Field study, 2008

Table no. 12 presents 24 percent respondents pointed out that the cause of female victimization is lack of education and 20 percent due to economic problems. Similarly, 6 respondents pointed out cultural belief, 22 percent respondents pointed out male dominating society, 10 percent respondents pointed out drinking behaviour (husbands), 8 percent respondents pointed out less dowry, 4 percent respondents suggested polygamy and last 4 percent respondents were reported by birth of daughter.

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

4.3.3. Forms of Violence Encountered

Table No. 13
Forms of Violence Encountered

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

Source: Field study, 2008

The table. 13 reveal that different types of domestic violence against married women. They were not found to suffer from only one particular types of violence. A married women who had found physical torture as well. In spite of she was found mentally tortured by husband's and by his family members. Some respondents were found mentally tortured but not beaten (physical).

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

The table no. 13 shows the incidences that the respondents reported. For example, most of the women(respondents) 32% reported that they were encountered by verbal abuse. 28% respondents reported that they were suffered from physical torture. 20 percent respondents reported, they were suffered by mental torture. 10 percent respondents reported that the causes of encountered was polygamy and last 10 percent

respondents were pointed the cause of encountered was sexual harassment.

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

4.3.4. Frequency of Physical Violence

Table No. 14

Time and Frequency of Physical Violence

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

Source: Field Study, 2008

According to respondents, they were found different forms of domestic violence. Most of the causes have been beating, biting (Physical torture) 28 percent (see table no. 13). It is found to happen in difference frequencies.

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

CASE STUDY-3

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

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

In the given case study Sudha is unfit in the eye of her husband because she doesn't give birth of son. It is said that biologically male have role of son and daughter. But here in the desire of son Sudha is victim. Sudha tried to change her husband and even persuade a lot that became vain. As she gave first son, again she is neglected telling that old and ugly by her husband. This is also because of male superiority. Whatever the male tells that is right it is because of social structure.

4.3.5. The Reasons of Torture by Husband

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

She is subjected of interest for all in-law family and sole responsible for every auspicious and inauspicious.

Table no. 15
Reasons of Torture of Husband

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

Source: Field Survey, 2008

Table no. 15 presents that the reason of torture by husband, majority of the respondents, 36 percent were reported the main causes of domestic violence has low educational attainment of women.

According to respondents their husband always torture them by telling illiterate, ugly and unfit wives. 20 percent respondents were reported that gambling and drinking behaviour of their husband has the next caused. 16 percent respondents were pointed out that greedy dowry was the other cause, 14 percent respondents were suffered by co-wife and the last 14 percent respondents were suffered by birth of daughter. According to the victims their husbands always torture them, they could not give them a son, it was the misfortune etc.

4.4. Local Perception Against the Social Violence

4.4.1 Knowledge about the Women's Rights

From the field survey most of the married women were found innocent about their rights and responsibility. Slowly, increasing consciousness towards this issue, educational attainment and women

development programme, many NGO, INGOs programme and media campaigns might be responsible for the awareness among the women although in small percentage.

Table No. 16

Knowledge about the Women Rights

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

Source: Field study, 2008

Table no. 16 shows that women's knowledge about the women right. Only 24 percent of the respondents had knowledge about the women right. Majority of respondents 64 percent never heard about the women right. And last 12 percent respondents were answered that they had heard sometime but they didn't know anything about it. This results shows that may women in our society don't know about the women rights which is rising voice/issue in these days It is because of lack of education less opportunity of women in each field and male superiority.

4.4.2 Perception on Domestic Violence

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

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

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

4.4.3 Awareness about the Organization

There are number of organization to uplift the life style of women like Production Credit for Rural Women (PCRW), Women Jagriti and Income Generating Program (WJIGP), Non-Government Organizations (NGOs).

Field Study shows that women were listed to report domestic violence to legal authorities. They were hardly reported in the part due to several reasons such as losing face in the society, feeling of insecurity etc. Lack of education, most of the women had not knowledge or consciousness about there types of organization.

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

Because of ignorance and illiteracy most of the women replied that they did not take help of organization. Their main problem was that they didn't know the right track to reach these organization and legal provision. Most of the cases they just tolerate it until and unless the situation gets worse off. Most of them didn't know that polygamy, beating, biting and mental torture re the domestic violence. So they never thought of reporting to any organization and police stations: only they

think that they could do seeking help form friends, neighbour and mating member.

4.4.4 Opinion on Increasing/Decreasing DVAMW

Table No. 17

Opinion on Increasing/Decreasing DVAMW

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

Source: Field study, 2009

Table no. 17 shows that 32 percent respondents were replied increasing domestic violence. 24 percent respondents were replied decreasing 44 percent respondents were replied that they didn't know any thing about it. As it is increasing, we need to analyzed different awareness programs like "SADAK NATAKA", participation of women in meeting, presenting role play of domestic violence, providing opportunity of adult education etc.

4.4.5 Perception for the Emancipation of Domestic Violence

Respondents were found to have different view, towards the necessary action for emancipation from domestic violence. A majority of women were found about the necessary action to stop these types of violence at a time.

Table No. 18
Respondent by the Different Views on the Ways of Emancipation
from the Social Violence

View	No.	Percent
Emphasis equal legal authority for men and women	14	28
Emphasis women education	12	24
Emphasis equal property rights	10	20
Reducing worse culture	4	8
Emphasis education for family.	4	8
Don't know	6	12
Total	50	100

Source: Field study, 2008

The table no. 18 reveals different types of suggestion for emancipation from domestic violence. Most of the respondents 28 percent were suggested equal legal authority for men and women. 24 percent respondents were suggested women education. 20 percent respondents were suggested that equal property rights. 8 percent respondents were suggested that there must be necessary to reduce worse culture. 8 percent respondents were found to suggest family education. And last 12 percent respondents were replied they didn't know what to do for this action.

From this table it is clear that for the emancipation of women from the domestic violence we need to provide equal authority to male and female as well as we need to provide the opportunity of women education so that somehow we can decrease violence.

4.5 Role of Different Organization against Violence

4.5.1 Types of Organization Supporting the Victims

In the context of Nepal, many organizations have been contributing in the process of empowerment of Nepalese women by reducing violence

against women. They have been established with the purpose of developing the self-esteem, self-confidence and self-reliance, even government side.

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

The service provided by CWLAC

a. Legal Aid

- i. Provide Legal Counseling and Assistance.
- ii. Prove moral support.
- iii. Establish a trust to provide assistance to the victimized women.
- iv. File make appeals in court.
- v. Help lien service.

a. Awareness raising

b. Expansion of network

c. Advocacy for policy making etc.

2. MGEP (Mainstreaming Gender Equity Program)

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

3. Government side:

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

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

4.6. Forms and Social Causes of DVAMW

4.6.1. Staff's opinion of the forms of DVAMW

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

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

4.6.2. Staff' view about the main social causes of DVAMW

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

Table No. 19

Staff's view about the Main Social Causes of DVAMW

Social Causes of DVAMW	No.	Percent
Lack of education(Women and family)	12	24
Male dominating society	10	20
Drinking behaviour (husband)	8	16
Poverty	6	12
Cultural belief	4	8
Dowry related problems	4	8
Polygamy	2	4
Birth of daughter	4	8
Total	50	100

Source: Field survey 2009

All of the staff 24% were pointed out lack of education (women and family) and 20% male dominating society were the primary social causes of DVAMW. Similarly 16 percent staff's were reported drinking behaviour, 12% poverty and 8% cultural belief were the next causes. 8 percent staffs were identified dowry related problems. And 8 percent staffs were identified birth of daughter and 4% polygamy were the other social causes.

Thus, we come to the conclusion that lack of education, male dominating society, drinking behaviour of husband, poverty, cultural belief, Dowry related problems, polygamy and birth of daughter are the main social causes of domestic violence.

4.7 Social Causes of Violence

Violence against women in the family stems from the concept of male superiority and power. In most countries, the male has been historically considered the provider and more powerful figure, and that is the basis for the exercise of control over the women. The failure to perform prescribed duties (male frustration at his inability to provide for his family or the inability of a woman to run the household efficiently) by both men and women is a common cause of domestic violence.

4.7.1 Patriarchal Society

Nepal is a patriarchal society which always privilege men and legitimizes gender hierarchy within the family and the use of violence against women. The process of socialization further reinforces the norms and values of patriarchy. Even when there are women, it is useful to relate it to the social environment which grants such privilege to men that they can waste resources on alcohol.

4.7.2 Social Practices

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

4.7.3 Culture, Religion and Tradition

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

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

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

4.7.4 Economic Dependency

Women are economically dependent on men. This dependency causes them to tolerate the violence. Due to the dependency of women for

economic support on men or their families, both natal as well as husband's house they have no other option but to meekly follow men. Poverty entails a lack of option to women and that lack of option forced them to accept their inferior position in the family.

4.7.5 Lack of Awareness

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

4.7.6 Lack of Skills

Most of the women lack skills that could bring them with economic benefits and are not able to get a formal income generating opportunities. Because of the economic dependency of women on men, the life of women is controlled by men. It is men who control the apparatus of the society. Women are thus they end up in life without any job getting skills or awareness as to their rights.

CHAPTER – V

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary of Findings

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

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

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

The majority of the respondents in the study area were found Chettri (30%), Brahman (24%), Magar (20%), Nepali (Kami 6%), Rai (4%), Newar (10%). Among them 82% respondents were found Hindu and 10% Buddhist.

All these types of family women were suffered from domestic violence with general assumption that women from nuclear family are least violent than big family. The result of this study is irrespective in family size. The field study shows that behind this might be the

superiority complex of male in nuclear family than other types of family. So, mostly physical violence occur in nuclear family but psychological torture in joint and extended family. Actually, both are domestic violence.

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

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

The respondents were found to involve in different occupation for their survive. Most of respondents 64% were involved in agriculture, other respondents were involved in garment (6%) social work 16%, office work 4% etc. The research shows that most of them had to depend on their husband. Those who were involving other work, they cannot fulfill their necessities too.

The research shows that 65% respondents were suffered from their husband. The main reasons behind this were found economic problems, less dowry, alcoholism, husband's second marriage, and violent nature. And rest respondents were found suffered from in law member.

The research reveals that multiple supports about the main causes of victimization. The main causes of victimization were found that lack of education and economic problems (24%) male dominating society (22%) cultural belief and drinking behaviour (5%), less dowry (4%), polygamy (4%) and birth of daughter (4%).

The study reveals that they were not found to suffer only one particular types of violence. They were reported that multiple types of violence such as verbal abuse, physical violence, psychological torture,

polygamy and sexual harassment also. It was found that all the married women were suffered from verbal abuse some women were found suffered by physical + psychological violence but not suffered from sexual harassment, polygamy etc. But some women were found suffered from psychological torture but not physical etc.

From the field survey shows that more than half of respondents (64%) didn't have knowledge about the women's rights. Only 24% respondents were replied that they know about their rights. But 12% respondents were replied ambiguous thought. About 24% respondents had knowledge about the domestic violence against married women. But 75% women had not knowledge about it. They replied that they didn't know polygamy, physical torture, psychology assault, verbal abuse, dowry related violence, health problem. Violence were the violence against women or not.

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

Most of the respondents 28% were suggested that the government should amend the law or most give equal legal authority for men and women 24% respondents were suggested the government should emphasis women's education 20% respondents suggested equal property rights, 8% respondents were suggested must be charged worse traditional social structure etc.

All these multi types of violence like verbal abuse, Physical violence, psychological torture, pologamy, sexual harassment bring social problems. As these are the social problems. It is sure that these are social causes of domestic violence.

5.2 Conclusion

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

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

Majorities of the respondents were found lower educational attainment. Lack of education the recommends had not knowledge about their rights and domestic violence. They did not have bargaining power and knowledge about why and where has to report. Though who had little knowledge about these types of rights and violence were not reported because of cultural/religious restriction and social insecurity.

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

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

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

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

With regard to domestic violence against married women, the research has reached the conclusion that the existing problems of grinding poverty illiteracy, religions, superstition, conservative tradition, economic and social injustice and legal discrimination are responsible for the increasing domestic violence/violation act.

5.3 Recommendations

Women in Nepal are systematically denied their basic fundamental rights to be free from violence. Every sector of Nepalese society, responds to domestic violence by encouraging compromise. Based on the finding of this research the following recommendations are made:

- All the private sector programmes are Kathmandu or center based. So, the government should encourage to distribute their programme (i.e. educational, income generating, awareness and empowerment programme etc.) all over the country, basically, in rural area.
- The government should amend the national law to make it a crime to harass or threaten a bride/bride groom or their family to secure or collect a dowry.
- The traditional Nepali social structure/Hindu ideology also contributes to domestic violence. Traditional Hindu beliefs create a distinct preference for male children. Belief in Hindu religious customs, it is the son who must look after his parents in old age or in infirmity. The son offers prayers and rituals after his parent's death to assure their place in heaven.
- To enable women to report the cases of domestic violence and to deal these kinds of cases with better understanding and for the speedy settlement of the family disputes, Family courts should be established in every district of the country.
- Women are very vulnerable to violent actions, because of their economic dependence on men. Stopping wife battering requires, among other things improving women's economic situation. When their freedom is restricted and they have no options for escape, women are more likely to be abused by their husband or male authorities. These victims are dependent on male relatives and

often isolated from the society. Hence, improving a women's economic status is vital to combat domestic violence. If women remain financially powerless and economically dependent, it will be difficult for them to protect themselves from being victims of domestic violence. Hence, education and training opportunities in income generating activities should be increased and provided to women.

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

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ANNEX-A

A. Interview Schedule for Selected Respondents

1. General information about respondent.

Sample no.:

Date:

Name:

Address:

Age:

Caste/Ethnicity:

Religion:

Marital Status:

Education:

Occupation:

2. Family's information

S.N	Name of family members	Age	Marital status	Education	Occupation	Income

3. How many daughter in-laws are there in your family?

4. Who does more discriminate or good behavior among them? Any Why?

5. How many sister in-laws and brother in-laws are in your family?

Who does good or bad behavior among them?

6. Who does good or bad behavior among them?

7. How is the relation with mother-in-law and father –in-law?

8. Who does better behavior with you and why?

9. Do you have dowry system in your caste? If yes, how much do you have to pay in your marriage?

10. How many wives are with your husband?

11. Do your husband torture you? if yes, what is the reason?

12. If your family, who mostly used to harass you?
13. Who gives sympathy towards you?
14. What did you feel difference in natal house and husband house?
15. Do you know/ conscious about the women right?
16. What do you know about the domestic violence?
17. What type of domestic violence you encountered?
18. What do you think, to be the causes be kind your victimization?
 - a. Male dominating society
 - b. Cultural belief
 - c. Economic problem
 - d. Drinking behavior
 - e. Polygamy
 - f. Dowry system
 - g. Others
19. What was the time and frequency of the incidence?
20. What means do the perpetrator use drinking the violent act?
 - a. Physical power
 - b. Verbal abuse
 - c. Weapons
 - d. Sticks
 - e. Others
21. Do you want to take action for the person responsible for your victimization?
 - a. No (specify)
 - b. If yes (specify)
22. What actions do you think to be taken after the incidence of violence?
 - a. Report to the police.....
 - b. File a case
 - c. Seek help form neighbors/ relatives natal house

- d. Take help from social organization
 - e. Ignore the incidence and stay with the abaset
 - f. Tolerate it quietly
23. Do you have knowledge about the function of WDB PCRW and WJIGP and NGOs / INGOs?
24. Do you take help any time form those organization?
25. Do you think these kinds of organization will help in reducing domestic violence against married women?
26. Who has control over resources in your family?
27. In your opinion, what are the causes of domestic violence?
28. What do you think, Violence against women is increasing or decreasing?
29. In your view, what is the necessary action to do for your emancipation form violence?

ANNEX-B

Questionnaire schedule

For the key information

1. How do you define domestic violence against married women?
2. What do you think, the main causes of domestic violence against married women?
3. What did you find out the forms of domestic violence against married women in your field work?
4. What are the types of incidence of domestic violence against married women whom, they have encountered?
 - a. Dowry related violence
 - b. Polygamy
 - c. Beating/threading.....
 - d. Verbal abuse
 - e. Others.....
5. What types of protection or support your are providing for the victims of violence?
7. What do you think, violence against women is increasing or decreasing?
8. If increasing or decreasing, what are the reasons?
9. Do you think your social activities have been effective? If yes, how could you claim it?
10. What provision is necessary to reduce domestic violence against married women?